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Section 1. History

AN ENDURING TRADITION: THE INTERRELATION BETWEEN CONFUCIANISM, INTERNET, AND CHINESE CENSORSHIP STRATEGY

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Abstract

In the West, criticism of Chinese censorship has long prompted extensive research and reporting on the scope, aims, and methods behind the elaborate apparatus. Beyond political motivations, Chinese censorship's stark contrast to the Western emphasis on free speech has also sparked inquiry into the cultural influences shaping the Chinese government's inclination towards stringent censorship. This paper examines the role of Confucianism in influencing Chinese censorship decisions, specifically within the realm of the Chinese Internet over the past decade. It argues that the Chinese government's commitment to creating the image of a harmonious Confucian society has driven an increase in media censorship to counter the perceived disruptive effects of the Internet. Three cases studies of internet censorship – relating to the feminist movement of the 2010s, criticism of health policies during the COVID pandemic, and criticism of economic policy during the economic slowdown of 2023–24–are analyzed to reveal the pervasiveness of Confucian theory in the rationale behind censorship. Though in no way does Confucianism fully explain the nature of the Chinese government and its proclivity for censorship, it continues to have a visible impact on the actions of the Chinese government, proving its enduring centrality in China's identity.

Keywords: *China, Censorship, Chinese Censorship, Internet Censorship, Chinese Internet, Chinese Government, Internet Governance, Confucianism*

When the Internet was launched on April 30th, 1993, it transformed the impact of communication and discourse forever. Not only did it accelerate the spread of information, but it also expanded the freedoms of speech, expression and press in becoming a ubiquitous technology. Countries had to adapt quickly to this change. As Professor Lawrence Lessig of Harvard University emphasized, "Nations wake up to find that their telephone lines are tools of free expression, that email carries news of their repression far beyond

their border, that images are no longer the monopoly of state-run television stations but can be transmitted from a simple modem" (Mchangama, 2022). As a new and powerful technology, the Internet forced countries to face the unnavigated challenge of Internet policy and consider how the Internet would align with their country's values.

Governmental responses to the internet varied greatly across the globe. On one hand, in 1996 the United States Congress passed the Communications Decency Act, which declared that online intermediaries had "broad immunity from user-generated content" (Mchangama). In short, it allowed online platforms to give voice to their users without fearing lawsuits from "slighted individuals and corporations" (Mchangama). On the other hand, the Chinese government began to police cyberspace. It developed a regulatory system – known as the Golden Shield Project, or more famously, the Great Firewall of China – comprising a mass surveillance apparatus, effusive social media propaganda, and a censorship aspect (Mchangama). This system controlled, blocked, and filtered content, keywords, and websites within the Chinese domestic Internet (Mchangama).

Partly, the Chinese government's censorial attitude towards the Internet reflected a long political tradition of repression and intolerance (Polcumpally & Mishra, 2021). The burning of books and burying of scholars by First Emperor Qin Shi Huang in 213–212 BCE is often seen as the first instance of media censorship in Chinese history, and it set the tone for the rest of Chinese dynastic rule (Mchangama). Even when the government moved away from monarchy following the 1911 revolution, censorship persisted as a favored tool of the government, as seen in the banning of anti-communist and anti-Maoist literature during the Cultural Revolution and the tabooing of the events of Tiananmen Square 1989 (Mchangama). The Chinese government's censorship of the Internet thus resided within a broader political and cultural context of media regulation as merely the newest incarnation, adapted accordingly to the new landscape of media technology.

But how was this tradition of censorship able to linger so long? The answer to this question is found in the role that Confucianism has played in Chinese culture and the ways in which the government has integrated it into its own political image.

Confucianism appeared in the middle to late 6th century BCE and was a byproduct of the Era of Warring States in China (Richey, n.d.). Its philosophy centered on social harmony and order (Richey). At its crux was the concept of "tian" (天), a heavenly order that the government must bring to the people on earth (Richey). Tian is best described by this quote from Confucius's analects: "Let the ruler be a ruler, the subject a subject, a father a father, and a son a son" (Richey). In having each level of the natural hierarchy be content with its place within the larger order, accepting their corresponding responsibilities, society would be able to run smoothly and peacefully (Richey). In 140 BCE, Emperor Wu made Confucianism the state ideology, yet, even when the government transitioned into a republic, the philosophy maintained its influence on politics, having become ingrained in Chinese national and cultural identity in the past two millennia (Hu, 2007).

Thus, looking at the intersections between Confucianism, censorship and the Internet, it is clear how they support, impact and feed off one another. When social movements and state-critical attitudes were amplified by the Internet, they posed a significant threat in the eyes of the Chinese government to the Confucian ideals of social harmony and respect for authority and hierarchy. For those reasons, the government has applied targeted Internet censorship to areas it perceived to pose the largest threats, namely the feminist movement, COVID pandemic frustrations, and economic criticisms.

The Modern Feminist Movement

When the Internet helped give rise to the more outrageous "young feminist" movement in the 2010s, the Chinese government began to censor feminist discourse online. One of the earliest challenges for the Chinese government, the "young feminist" movement of the early 2010s called for protection against sexual harassment and domestic violence (Wang, 2019). In many ways, the internet was vital to their activity. It allowed these activists to overcome the barriers of their youth and to heighten the visuality of their cause.

Composed mostly of college students, these feminists had "neither prestigious social status nor available social resources" (Wang). However, the Internet's being a publicly available resource freely provided them with the means to self-direct. They became very well adapted to the Internet's information-sharing strengths. Through online forums and social media apps, the "young feminists" organized demonstrations and expanded the membership of their coalitions (Wang). By broadcasting their activity online, the "young feminists" were also quickly able to capture the attention of the masses. One of their main publicity strategies included the documentation of their demonstrations. Their innovative demonstrations prioritized shock factor and involved stunts such as dressing up as bloodied brides, occupying men's restrooms, and a feminist cross-country march (Wang). Photos of these demonstrations subsequently circulated on *Weibo* and WeChat, bringing feminist discourse to the attention of many (Wang). Capitalizing on the Internet's media-sharing capabilities, the young feminists succeeded in breaking into China's mainstream (Wang).

However, the growth of the young feminist movement was quickly halted by the Chinese government on March 6th, 2015, two days before International Women's Day, in a significant altercation. The "Feminist Five" demonstrators were arrested on the grounds of "picking quarrels and provoking trouble", having attempted to carry out a protest against sexual harassment on public transportation (Rui, 2021). They were detained for a month (Rui). With the unusual timing and grounds of the arrest, the statement towards the Chinese feminist movement was clear – that the Chinese government perceived their activities as dangerous and socially disrupting. In a more general sense, the existence of a law to fight specifically against "quarrels" and "trouble" showed how important the veneer of a harmonious society was to the Chinese government. Following the "Feminist Five incident," the Chinese government employed a new management strategy of targeting feminist discourse online before the Internet incited the movement into a stronger social force with physical manifestations (Zhang, 2023).

Recent feminist censorship incidents displayed the Chinese government's persistence in said strategy. For instance, the "Tangshan Restaurant Attack" on June 10th, 2022, in which a group of men assaulted four women after they rejected their advances, had footage circulating online and sparked discourse about gender-based violence (Ni, 2022; Xu, 2024). In fact, the term "feminism" trended on *Weibo* at a historical high due to the incident (Xu). However, two days after the incident, *Weibo* censored the incident, citing a zero-tolerance policy toward posts that "incited gender conflict" (Zhang, 2022). In forty-eight hours, the platform removed more than fourteen thousand posts, suspended eight thousand users, and permanently banned another thousand (Zhang). The phrase "inciting gender conflict" suggested roots in Confucian ideals, since the philosophy touted the idea that the male and female gender's specific, individual places in society should prevent conflict (Richey). In general, the censorship of the Tangshan Restaurant attack exemplified how the Chinese government saw potential for real social disruption within discussions on the internet. In an increasing show of online censorship, the Chinese government silenced feminist discussions before they could bloom "conflict".

The COVID Pandemic

Preserving the image of Confucian societal peace remained a top priority for the Chinese government, especially in moments of crisis like the COVID pandemic. During the pandemic, the public used the internet to express their many grievances about the situation and about the government. The Chinese government sought to mask this negativity.

In the early days of the outbreak, the public expressed disapproval on the Internet over what they perceived to be the Chinese government's ineffectual response to the virus. When Li Wenliang, the whistleblower doctor who warned the public of the strange new virus outbreak, died of COVID in February of 2020, Chinese social media saw his death as the result of the Chinese government's terrible strategy of managing the virus – a censorship beginning in January of health information regarding the infections (Zhong et al., 2020). Immediately, the Chinese public exploded into

anger and grief, conceiving Dr. Li as a martyr and a hero for breaking through the censorship (Buckley & Mozur, 2020). Not only did condolences to Dr. Li's family pervade social media in a barrage of candle emojis, quotes and images of Dr. Li, but denunciations of the government also multiplied (Buckley & Mozur). These criticisms were entwined with, and thus were heightened by, the outpour of emotion, such as one popular illustration which had turned the outlines of Dr. Li's surgical mask in his video into barbed wire (Buckley & Mozur). The implications of Dr. Li's death were therefore amplified by the mass grief on the Internet.

Chinese censors immediately acted to tone down the situation. They removed not only intentionally politicized posts about Dr. Li's death but also expressions of mourning which they perceived as agitating (Zhong et al.). As the New York Times reported, these censors relayed special instructions such as "do not use push notifications, do not post commentary, do not stir up speculation. Safely control the fervor in online discussions, do not create hashtags, gradually remove from trending topics, strictly control harmful information" and "pay particular attention to posts with pictures of candles, people wearing masks, an entirely black image or other efforts to escalate or hype the incident" (Zhong et al.). As a result, large numbers of online memorials disappeared, and people who created groups to archive deleted posts were detained by the police (Zhong et al.). Even a video interview of Dr. Li's mother reminiscing about her son was removed by censors, who deemed it "taking advantage of this incident to stir up public opinion" (Zhong et al.). These directives from the censors and the operation of censorship revealed that the Chinese government perceived the growing grief and anger from its public, intensified by the internet, as threats to societal peace. The public's questioning of the government's censorship went against the social hierarchy, which Confucianism emphasized was essential for maintaining a working and peaceful society. Moreover, posts were not considered for their intent but rather measured for their potential to incite further trouble. Thus, it is clear that the illusion of peace was the Chinese government's objective during the pandemic.

Sentiments over Dr. Li's death were not the only instance of surging public grief and disaffection with the government during the pandemic. The Chinese government's attempts to remove the white paper protests from the public's view showed how the Chinese government tried to protect its decisions in policy from the criticisms of the public (Allen, 2022). At first, frustrations with zero-COVID policies manifested as small, disjointed protests in urban areas across China (Allen). However, the tragedy of the Ürümqi fire (an apartment fire which led to ten deaths) escalated these smaller protests into the white paper protests (Allen). In the case of the fire, many suspected that the tragedy could have been prevented if not for strict COVID lockdown procedures preventing the residents from escaping and firefighters from reaching them (Allen). Thus, the incident sparked one of the most visible displays of public disapproval of zero-COVID. When the demonstrations grew in size and spread to more cities calling for change to the excessive zero-COVID policies, China's censorship machine went great lengths to prevent people seeing scenes of protest. Their process included banning keywords, such as "Ürümqi" and "Shanghai" (in reference to the cities where protests were held) from search engines (Allen). When holding up blank pieces of paper began to appear both as a way to circumvent the censorship and to protest the censorship, the terms "A4" and "white paper" were subsequently banned as well (Allen). Censorship ultimately turned tens of millions of results on Chinese social media platforms into only hundreds (Allen). The censorship of the white paper protests showed again a defense by the Chinese government of its policy decisions from the criticisms of the public, in order to maintain the hierarchy between government and public. The intent of the censorship to prevent protest from spreading to other cities also contributed to its campaign of maintaining the image of social harmony.

The Economic Slowdown of 2023–24

The Chinese government's efforts to maintain an image of a strong, respected government spiked again with the economic slowdown of 2023–2024. During the slowdown, the Chinese government demonstrated again

a similar defense of censorship against an influx of criticisms towards its policies. The censorship of negativity also had pragmatic reasons for the recovery of the economy.

Both humorous mockery and serious analysis on the state of economics became widespread on the Internet as the public sought to both cope with the situation and make their displeasure known. In the week of February 4th 2024 when the Chinese stocks hit multi-year lows, internet users made mocking posts linking the behavior of plunging Chinese stocks to Chinese wins in the sport of diving (Kuo, 2024). In the same week, a US embassy social media post about protecting giraffes in Africa received many comments from Chinese investors asking if Washington could "spare some missiles to bomb the Shanghai stock exchange" (Kuo). Professional economic analysts also shared serious commentary on Chinese economic policy. One such piece included a column by economist Li Xunlei published on January 31st 2024 by Chinese news outlet *Yicai*. Li contended that "insufficient household consumption would persist unless China's leadership took steps to help lower-income families" (Cheng, 2024). He also referred to a study conducted by Beijing Normal University whose data showed the drastic and widespread problem of income inequality (Cheng). In that time of widely felt frustration, the Internet allowed the public to heal through exchanges of humor, venting, and calls for change.

The Chinese government's subsequent censorship of these negative comments added to its larger goal of societal stability in several ways. At the same time censorship directly defended the Chinese government's authority by erasing cutting criticism, it also worked to prevent Chinese society from slipping into chaos as a strategy for economic recovery. In the month of February 2024, the Ministry of State Security noted that "economic security is a key component of national security" (Cheng). This sentiment revealed how the Chinese government perceived the revival of the economy as central to protecting China from the domestic threats of social

instability and perhaps even insurrection. In this way, censorship helped recover the economy by helping create an image of spending confidence. Lack of consumer and business confidence was recognized as a significant obstacle in the revival of the Chinese economy. From a Washington Post article published February 6th 2024, economists who were consulted on China's slowing economic growth determined that "one of the biggest impediments to recovery is a crisis of confidence among the public" (Kuo). Apparently thinking the same thing, in that same week Xi Jinping's top lieutenants urged officials to "promote the bright prospects of China's economy" (Cheng). As a result, censorship targeted the negativity surrounding the economy. All kinds of negative news and opinions, from serious economic commentary to general humor found in the situation, were removed within hours of their publication (Cheng). Thus, the Chinese government's increased efforts in censorship served to ensure China's stability on both social and economic levels.

Conclusion

In conclusion, Confucian values presented a culture-based explanation for China's state-driven repression of free thought. With the philosophy continuing to impact governmental decisions in the 21st century, it supported an increase in censorship, particularly of online content generated by public discourse. On one hand, the Internet supported more collective expressions from the Chinese public of their grief, unease, or frustration, especially in times of crisis or social disruption. On the other, the Chinese government fought back against what they perceived as social disruption with heavy and aggressive censorship. Feminism, the COVID pandemic, and the recent economic slowdown provided case studies of such pattern of reactivity from the government. In its commitment to curtail social mobilization and upheaval, however, the Chinese government must consider whether its strategy of censorship is sustainable for its relationship with its public.

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SEEKING A WAY THROUGH: GEORGE DEBAPTISTE'S CONTRIBUTION TO ESTABLISHING A NEW FRONTIER FOR AFRICAN AMERICANS

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Abstract

The essay will examine the works of George DeBaptiste, one of the most important Underground Railroad figures of the 19th century. Though born to free parents, DeBaptiste organized campaigns against slavery and racism. It was in 1850, after the Fugitive Slave Act, when he established the most critical organizations, such as the Colored Vigilant Committee of Detroit. He assisted numerous enslaved African Americans by helping them find their way to freedom. The unwavering dedication of DeBaptiste subsequently opened a path towards equality and liberty for generations ahead.

Keywords: *19th century, Underground Railroad, African American rights, slavery*

Introduction

In the 19th century, many African Americans, suffering from both discrimination and enslavement, sought a way to freedom through the Underground Railroad. The Underground Railroad was a vast web of people who sent multitudes of passengers over a well-organized transportation system to lands without slavery (Gara 1). The arrival of the Fugitive Slave Act in 1850 challenged the colored population's limited allies. The Fugitive Slave Act regulated any runaway slaves and thus made the road to liberty more arduous for enslaved people. Upon the arrival of the Fugitive Slave Act, George DeBaptiste, one of the many Underground Railroad conductors, was not intimidated. He risked his safety for his fellows. He made advancements for African Americans by founding the Colored Vigilant Committee of Detroit and The Order of the Man of Oppression. George De Baptiste contributed to freeing people's lives, passed down the courage to change the status quo, and established a new frontier for African Americans through his work in the Underground Railroad.

Pioneer for African Americans' Rights

Son of free black parents, George and Jane De Baptiste, George de Baptiste, was a hero for enslaved people in the United States during the 18th and 19th centuries. From 1776 to 1865, thousands of African Americans were enslaved in the United States, primarily in the southern states. In 1838, DeBaptiste settled in Madison, Indiana. (Brandon, Eamonn P., et al., 2018). There, he immediately asserted his role as a leader as he challenged an Indiana law, which required bond payment for a free

black to settle in the state (The Story of Georgetown District in Madison, Indiana). Since he refused to make a payment, he was found guilty and ordered to leave. With help from abolitionist legal judge Stephen Stevens, he was only sentenced to a "defective expulsion". In Madison, he worked on shipping vessels between Indiana and Ohio. There, he met General William Henry Harrison and became his barber and servant in the White House. After Harrison's death, George returned to Madison and ran a barber shop. His barbershop was the center for Underground Railroad activities in Madison. Madison was a key location for the underground railroad, as the Ohio River was the only barrier that separated the slave state of Kentucky from free Indiana. To help his fellow African Americans to escape, he placed his safety in danger. In 1849, a bounty was placed on his head for "stealing" enslaved people (Lause, Mark A). De Baptiste had resettled in Detroit, Michigan, in 1846. In 1850, Congress passed the Fugitive Slave Act, which required law enforcement and citizens of free states to cooperate in the capture and return of enslaved people. The Fugitive Slave Act did not extinguish DeBaptiste's passion for the Underground Railroad. That very same year, DeBaptiste purchased a steamboat named the T. Whitney in 1850 (Karolyn Smardz Frost, 2016 and Katharine DuPre Lumpkin, 1977). Black men were not allowed to captain ships, so he hired a white man to pilot the boat and ferried cargo- including "black wool" (freedom seekers)- across the Detroit River to Canada. DeBaptiste and close collaborator William Lambert "secured passage of 30,000 slaves in Canada" (US Department of Interior et al., 1995).

Legacies

Besides being an Underground Railroad operator, DeBaptiste was instrumental in founding a secret society that helped run the Underground Railroad in Detroit, named Vigilant Committee of Detroit. Founded by DeBaptiste and William Lambert on December 20, 1842, this organization helped more than 1,500 fugitives escape to freedom. He also joined national anti-slavery groups, like the Executive Committee of the National Convention of the Colored Men of America. He continued helping fellow African Americans, assisting the Freedmen's Aid Commission in obtaining supplies for Louisiana's Freedmen Schools. By being such an inspiring figure and fighting for the rights of his people, DeBaptiste left a spiritual legacy for his people- to have the courage to step up and not be afraid to change the status quo.

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INTERPRETING ATHENIAN STATECRAFT: THE DELIAN LEAGUE

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Abstract

This paper examines the multifaceted nature of Athenian politics during the "Golden Age," particularly during the Peloponnesian War, and its enduring influence on modern political thought. While democracy is commonly associated with ancient Athens, this study reveals that Athens' political landscape was characterized by a triad of interwoven ideologies, including democracy, imperialism, and a quest for Hellenic unity, each comprising various sub-ideologies. The research draws from ancient literary and epigraphic sources as well as modern scholarship to deconstruct the Athenian statecraft of the time. It argues that Athens employed a citizen-based democracy alongside economic exploitation, military imperialism, and a search for unity in classical Greece. The paper also provides a historical review of scholarship spanning from the 18th century to the 20th century, followed by an exploration of Athens' political policies and relations within the Delian League. By highlighting the complex coexistence of democratic ideals and imperialistic actions, this paper underscores the importance of reevaluating historical and modern concepts of governance. It suggests that the intricate dynamics of Athens during this period offer valuable insights for contemporary historians engaged in discussions regarding democracy, empire, and neo-colonialism.

Keywords: *Athens, Delian League, Peloponnesian War, Democracy, Citizenship, Cleruchies, Ancient Greece*

Introduction

Democracy, in one form or another, is the standard form of modern government in many countries such as the United Kingdom, the United States of America, and indeed many 'western' countries. The concept has roots in practices established long before the rise of these countries as people know them today. Although the term is both familiar and relevant to many people today, its expression in the ancient world was drastically different, specifically as practiced and arguably invented by the Greek city-state Athens. Athens, a city located on the Greek peninsula, is commonly considered to be the first state to have engaged in this form of government, and indeed fostered the term democracy, or *democratia*, since the 6th century BC. Athens set forth what they considered to be the fundamental rules of democracy, where every citizen enjoyed the freedom to participate in the government. However, in modern discussions regarding

Classical Athens, there is a tendency to focus primarily on democratic ideologies, while ignoring other ideologies and policies which were also fostered at the same time. While ancient sources indicate that democracy was undeniably an influential component in Athens' policymaking, it was not the sole ideology in its statecraft. This paper strives to deconstruct the reality of the Athenian political system during a particular period – the Peloponnesian War – and discover the other elements composing Athens' statecraft during the 'Golden Age'. This will be done through analysis of ancient literary sources, ancient epigraphic sources, and modern scholarship. It will be shown that within this time, Athens exhibited significant variations in terms of political policy. Furthermore, through analyzing secondary literature, it will be shown that Athens itself has been received controversially by modern scholars studying this period. The significant disagreements, consensuses, and concessions in the past three centuries of Athenian scholarship will be highlighted in this paper, to give context to the various interpretations of evidence presented. This paper argues that democracy, imperialism, and a desire for Hellenic unity were the three cornerstones in Athenian statecraft, each being composed of several sub-ideologies. During the Golden Age, Athens practiced a citizen-based democracy and constructed a social hierarchy within its reign to ensure the superiority of the Athenians and Athens state; as its military hegemony remained in the region, a sense of imperialism rose through economic exploitation, political intervention, and military expedition, while Athens also remained a search for unity within classical Greece through warfare, revenge, and colonization.

The structure of this paper is as follows. First, a review of relevant scholarship from the 18th century to the 20th century. This will present and contrast popular arguments from previous scholars in chronological order. The chronological order provides important context for the secondary literature, as relevant events and movements may have influenced the perspectives of the scholars, such as the Age of Enlightenment in the 18th century. This section also serves to provide a clearer context on the arguments regarding Athens' politics. Then, a brief historical con-

text of Athens during the Golden Age will be given. This will contextualize the analysis. The paper will then investigate the statecraft of the Athens state from its political policies and relations within the Delian League. These two sections will focus on interpreting Athens and provide a clearer image of the reality of Athens' statecraft and politics. Certain modern comparisons may be drawn to add familiarity with some ancient events. Finally, summative conclusions and discussion will be given in the closing paragraphs.

Literature Review

This section draws on and expands the body of works analyzed in the book *Interpreting the Athenian Empire,* authored by a group of classical scholars. Athenian democracy has been the subject of significant scholarly investigation, and a particular topic of interest from the late 18th century till the modern era. Over the past three centuries, scholars have proposed completely distinctive perceptions of Athens and its reputation, often using the same ancient sources. Early works saw scholars arguing over the legitimacy and morality of the Athenian empire regarding its democracy and economic leverage, influenced by scholars' contemporary concerns in Europe regarding colonization and imperialism. Athens incurred perhaps the worst of its criticisms in the 18th century from scholars such as Temple Stanyan (1707–39). Stanyan considered the early stages of the Delian League a success but wrote that the "tributaries and vassals" marked the downfall of the confederacy and contributed to Athens' ultimate defeat at the hands of Sparta. (Liddel, 2009) In the late 18th century when the Age of Enlightenment took place in Europe, it inevitably sparked another debate on Athens and led to more examinations of Athenian democracy and imperialism. For example, English historian William Mitford analyzed, and disapproved of, Athens' shift of the treasury from Delos to Athens, as well as their imposition of democracy on other city-states. Along with the rise of capitalism in Europe, democracy was also likely judged negatively from a capitalistic standpoint, for allowing those with power to overrule those with wealth.

Moving forward, scholars in the mid to late 18th century often considered Athens' dip-

lomatic hegemony as negative, to the point where Athens was once named a "tyrant-city" (Mitford, 1795, as cited in Liddel). More neutral and less critical Enlightenment thinkers, such as Montesquieu (1758), acknowledged the absolute sea empire of Athens and compared it with Britain's hegemony on the water. Critical scholars like Young (1777) and Mitford were more interested in the economic leverage and the exploitative nature of Athens inside of its democracy. This survey shows that while some scholars were not critics of Athens itself, they did question its democracy and treatment of other city-states. The reputation of Athens remained quite negative in the late 18th century when the interpretations of Athens focused on the oppressive aspects of democracy, the levy of tributes, and subsequent comparison to contemporary Britain.

The work published in 1837 by Edward Bulwer Lytton, *Athens: Its Rise and Fall*, reversed this reputation and praised Athenian democracy during the Peloponnesian War. The author was resoundingly positive regarding Athenian democracy and somewhat critical of the oppression in the Delian League, though he was in sum a supporter of Athenian imperialism. George Grote (1851), meanwhile, favored Athens as well. Grote deemed the Athenian empire a success and the most effective, government model in the Grecian world: "A sight marvelous to contemplate". Grote regarded the Athenian empire as a liberal and modern imperial state compared to contemporary Britain. Revolts and financial exploitation were, to Grote, natural traits of an empire and therefore not unique to Athens. Building upon the work of Lytton, Grote revived to a large extent the positive reception of the Athenian power and its policies in the 19th century. U. Koehler (1869, as cited in Liddle), a German scholar, also promoted the power of the Athenian empire and emphasized the extent of the confederacy after the discovery of certain epigraphic evidence. However, counterarguments also emerged following the discovery of the same epigraphic evidence; arguments highlighted the oppressive role of Athens and blatantly rejected some of Grote's defense of Athens.

Epigraphic discoveries led by the Ottoman Empire in the 19th century triggered more complex discussions on Athens in historiography. The epigraphic evidence threw into question some fundamental aspects of Athenian imperial machinations, questioning specifically when the transformation of the Delian League into an Empire took place, and whether it can be even reckoned in the available language of the European Empire. Initially, U. Koehler first set the decade of the 460s as the period of transformation, after the decline of Eurymedon. This conclusion perhaps reflected the contemporary German empire since Koehler stated the political ideology underlying the transformation was colonialism, or "Kolonialpolitik". The later findings in coinage also supported his theory that the coinage decree enhanced theAthenian imperial control. In the 20th century, the discovery of a more complete Athenian Tribute List, known as the ATL, offered a different view. The absence of several ally city-states from the ATL in the late 450s aligned with the revolts of the same city-states. When Athens quelled the revolts in 450, many of the defeated cities were turned into colonies, or "cleruchies", and resumed their tribute. David Malcolm Lewis (1966) therefore established the mid-fifth-century reconstruction theory, which recommended 450 as the turning point of the Athenian empire. The theory, however, is not flawless. The literary sources, including Thucydides and Plutarch, appeared to have no interest in emphasizing the importance of 450. Therefore, a theory that emphasized the role of literary evidence was born. The leading scholar of the theory, H. B. Mattingly (1963), advocated the 420s as the transformation of the Athenian empire; Mattingly argued that the death of Pericles and a sudden increase in tribute marked a watershed of the Athenian empire from ruling moderately to oppressively. He cast doubt on the accuracy of the epigraphic evidence used in the mid-fifth-century reconstruction theory. Furthermore, Grote in the late 18th century also questioned the legitimacy of the epigraphic evidence. The reliability of the sources has always been a source of concern for scholars and will be considered in this paper. In sum, few of the arguments regarding the reputation of Athens, oppression, and its imperialism are ironclad; it is no surprise that scholars cannot reach an agreement on a contentious topic given the difficulties in dating a critical event in historiography, given

the versatility of the evidence and uncertainty in the Athenian ideologies.

Given the contentiousness of the sources, their credibility must be considered. Thucydides' History of the Peloponnesian War will be one of the primary literary sources in this paper. The referenced edition will be the translation work by Martin Hammond (2009), published by Oxford World's Classics. Thucydides was an Athenian and was ostracized in 442 BC for his military failures. He was an elite politician, general, and most importantly historian. After returning to Athens, he claimed he witnessed the entirety of the war and could not be biased in his writing, as an observer of the war. It is yet still questionable how historically accurate Thucydides is as a source. There is some consensus that Thucydides was pro-Athens and omitted certain oppressive acts to maintain Athens's reputation. (Low, 2023) It can be argued that Thucydides' citizenship as an Athenian and his political perspective hindered him from writing with objective historical accuracy; however, considering his proficiency as a historian and the limited primary sources, Thucydides must be considered, albeit carefully and alongside other works. Another book this paper references often for historical chronology and interpretations is *The Cambridge Companion to The Age of Pericles* published by the Cambridge University Press. The authors engage multiple sources from several Greek historians, philosophers, and intellects. The wide array of information and the academic rigor support the credibility of the work and its usefulness alongside Thucydides.

The position of this paper is as follows. In the first discussion regarding Athenian democracy and imperialism, Grote has made valid points in his defense of Athens, arguing that financial exploitation is common to all forms of empire, inevitably. However, rather than debating over the legitimacy of the Athenian empire, it is perhaps more reasonable to evaluate to what extent Athens was exploitative and discover the underlying ideologies of Athens. With regards to dating the transformation of the empire, the mid-fifth-century reconstruction theory seems now to be most reasonable and coherent. There is no evidence firmly rejecting that the transformation took place in the late 450s other than raising a new

theory. Although there is a gap in Thucydides and Herodotus' writing, it does not necessarily disprove the theory. With the finite amount of evidence, the mid-fifth-century reconstruction theory is considered the most probable as multiple critical dates took place during this very time. Therefore, this paper will take the late 450s as the transformation of the empire and further examine Athens upon that point in the corresponding section. Furthermore, these theories also impacted how scholars have considered the fundamental underlying ideologies of the Athenian Empire. For example, the mid-fifth-century reconstruction theory defined in some regards the unity of the League and pacification of rebellions as the determining factor along with a few other elements; on the other hand, the 420s theory would consider heavy monetary exploitation as the decisive element. These ideologies and behaviors will also be further analyzed from the management viewpoint of the Athenian Empire.

Historical Context

For the sake of convenience, a brief timeline bar is arranged which shows several key dates relevant to this paper:

499 BC- The first Greco-Persian War.

480 BC- The Second Persian Invasion

478 BC- The Delian League was formed.

471 BC- Naxos revolts against the Delian League.

460 BC- The start of the First Peloponnesian War

461 BC- Pericles takes power.

454 BC- The Treasury of the Delian League moved to Athens.

450 BC- General Cimon was killed in a military expedition.

449 BC- The Greco-Persian conflict ends.

445 BC- Thirty Years Treaties signed. The First Peloponnesian War ended.

431 BC- Outbreak of the Peloponnesian War.

421 BC- A brief pause in conflict.

415 BC- Athens launches the Sicilian expedition and resumes the conflict.

413 BC- Athens' defeat in Sicily.

404 BC- Athens defeated.

The analysis of the Athenian Empire cannot begin without a discussion about the Delian League. The Delian League was formed initially as a response to the second Persian

invasion of mainland Greece during the Persian War in 480. Shortly before that, Athens underwent a major reform in its democracy, which introduced the lottery selection for magistrates, which influenced many of their future decisions. (Ober, 1990) The alliance aimed to ensure protection for each member city-state, and Athens was acknowledged as the leader of the league. While it can be argued that the Delian League was started without any imperial ambitions on the part of Athens, as inter-alliance conflicts emerged, Athens began to exploit its allies. It can be argued that the loss of individuals, such as the Spartan-friendly general Cimon, spurred a desire for Hellenic hegemony. Tensions increased as Athens engaged in Themistocles' objectives of weaponizing against Sparta. (Fliess, 1961) Meanwhile, the Delian League experienced a series of revolts. Initially in 471 by Naxos, the revolts and successions culminated in the 450s. After quelling the revolts in the Greek peninsula in 450 and the end of the Great Peloponnesian War, Athens signed the Thirty Years Treaty with Sparta, empowering their navy and securing its dominance in the Aegean Sea. It also enhanced and tightened Athens' control within the Delian League. With a growing demand for land and power, Athens became involved in conflicts surrounding Potidaea and Corinth, directly contributing to regional instability. As another conflict appeared, between Athens and Megara due to an economic sanction, Corinth officially protested the hegemony and exploitation of Athens and forced Sparta and the Peloponnesian members to declare war on Athens. This conflict, revolving around Athens and Corinth, represented the growing tensions between the Delian League and the Peloponnesian League, which culminated in the Second Peloponnesian War, or the Great Peloponnesian War in 431. The magnitude and extent of the Great Peloponnesian War was unprecedented in Classical Greece. It facilitated direct conflict between the two most powerful Greek entities, and pitched many city-states against each other, as well as involving certain foreign regions like Persia and Sicily. After several political reforms, political turbulence, indecisive military movements, and foreign intervention, the Delian League eventually lost the Peloponnesian War, with Athens almost being sacked and entirely enslaved. That loss would mark the end of Athens' Golden Age and its prime (Samons, 2007).

Political Policies

Formation of the Delian League and Policymaking

The Delian League was founded in 478 following a major victory by Greece. It was initially founded only as an alliance that prevented further invasion of the Persia Empire. Athens, being the richest and most powerful member in the alliance, was accepted as the leader of the Delian League on a consensus of the members (Raaflaub, 2009). The league was an unprecedented attempt to ally the Greek world permanently together as Sparta relinquished the temporary Hellenic League. Arguments have been made claiming that the policies of the Delian League, most notably of Athens, assimilated certain policies from the Persian Empire in its statecraft. Kurt A. Raaflaub argued that educated elite Athenians looked towards the Persian Empire and their methods for ruling due to its success. This can be seen that Athens taxed the member states for contributions annually to be stored in Delos, an unparalleled form of tribute for the Greek world. The contributions consisted of either military shipments or money, and scholars have considered these contributions like those collected by the Persian empire. The monetary and military support allowed Athens to embark on foreign campaigns for the ostensible purpose of "[ravaging] the Great Persian King's land". (Samons)These campaigns indicate that Athens was using the Delian League to increase its foreign power and influence. The founding principle of the Delian League was to continue warfare against Persia for more economic gains and restore freedom, rather than simply protecting Greece from further damages. (Larsen, 1940) From the outset, the Delian League was formed upon Athenian imperialistic ambitions and ideologies, and Athens expressed many of these ideologies through its policies.

Alongside this growing imperialism, the Delian League adhered to a sense of Hellenism. Hellenism reflected one's identity as a Greek, referring to shared cultural, linguistic, and religious features. The realization of shared cultural backgrounds and identities within the Delian League seemed

to emerge during and after the defeat of the Persian Empire since they shared a common god to worship (Samons). The formation of the Delian League indicates a phenomenon: the cultural and linguistic identity assembled the Greeks to oppose non-Greek intervention even though they were under different reigns. Koehler notes this, arguing that the Greek world may have expressed a desire for unity following the Persian Wars. Athens incorporated Hellenism into its statecraft, whilst also subordinating it to their pro-Athenian aims. In the Athenian democracy, being an Athenian Greek made oneself superior to non-Athenian Greeks, and democracy was not enjoyed by non-Athenian Greeks, or the "metics". (Ober) Athens set forth a ladder that displayed a social ranking system according to one's cultural identities: with Athenian being the most superior, non-Athenian Greek in the middle, and non-Greek foreigners at the bottom. This social ladder was greatly emphasized in the Delian League in the years to come. The Athenian statecraft engaged with cultural identities throughout the Golden Age, which, as will be demonstrated, to a large degree influenced its policymaking in Athens and every other member of the Delian League.

Moving the Treasury and Religious/Cultural Imposition

In 454, Pericles, the sole leader of Athens from 461 until his death in 429, moved the treasury capital from Delos to Athens to prevent a Persian invasion. This transfer ensured Athens' hegemony in the league that Athens now seized official control over the contributions from each member state. Mitford, who wrote critically of the Athenian empire, regarded the shift of the treasury as a central factor that led to the more repressive aspects of Athens' management of the league. Mitford's argument is well-grounded. Epigraphic evidence suggests a doubling of tribute to Athens during the treasury shift, although these same inscriptions were firmly rejected by pro-Athens scholars, such as Grote, as epigraphic evidence directly conflicted with their arguments. Along with the increase in demand for money, Athens gradually showed its desire for imperial control. Therefore, the shift from Delos to Athens was also seen as

an initiating stage of the transformation from a league to an empire. Politically, the shift also set forth the goals of Pericles to promote Athenian democracy in the league. It implied a transformation in the ruling ideologies in Athens from Cimon to the Age of Pericles. In contrast to Cimon's strategy to favor Sparta and other Greek states, Pericles pursued exploitative relationships with the members of the league and encouraged unity against the Persian Empire. The shift of treasury did not only further the political interests of Pericles but also consolidated Athens' control over other member states.

Cultural and religious beliefs were also involved in the shift of treasury capital, as it involved two important gods in Greek mythology. Each Greek city-state worshiped different gods and goddesses. The common god of the Delian League was Apollo, following the worship of Delos. Considerable resources were invested in constructing temples for Apollo. However, by transferring the treasury from Delos to Athens, Athens shifted religious economic contributions away from temples to Apollo and towards Athena and Athens. This act can be understood as a form of religious imposition and religious propaganda by Athens as dedications of the Greeks turned to Athena. Along with the transformation of the league to an empire, the religious transformation was an expression of a cultural ideology underpinning the Athenian Empire and helped consolidate its control in the Aegean. Athens also accomplished its dedication to Athena by funding temples through Athenian dedications and tributes. (Samons, 1993) Incidentally, this event also supports the theory ascribing the transformation of the empire took place to the late 450s.

The transfer of the treasury from Delos to Athens, and the religious emphasis on Athena over Apollo, demonstrated an attempt at forced cultural unity. As in the case of political unity, the members of the Delian League were forced to take part in cultural unity throughout their alliance. The unity is, perhaps, another early Hellenistic action, aiming to consolidate ideology regarding what defines them culturally. Ultimately, it can be read as an imperialistic cultural campaign to gain further control over Athens' allies. The transfer of the treasury denotes another sig-

nificance that the league treasury turned into a state treasury that only benefited Athens since. The funding allowed Athens to wage war, resolve civil unrest, and construct grand temples in dedication to Athena.

Imposing Athenian Democracy and Citizenship

There is significant scholarly consensus that in the Delian League, Athens imposed democratic political systems on its allies or colonies. However, consensus of occurrence does not mean consensus of interpretation. Scholars have argued over the legitimacy and the nature of Athenian democracy. Scholars who were critical of the ethics of Athenian democracy frequently used terms revolving around oppression and imperialism to condemn Athens. On the other hand, Bonner (1933), a Grotean scholar, exonerated the imposition of democracy. Whatever the interpretation, both scholars note the driving ideologies behind the imposition. This can be seen in the case study of Samos. After pacifying a conflict in the alliance in 441, Athens imposed democracy on the oligarchy Samos to fulfill the desires of certain Athenian partisans. (Legon, 1972) The imposition of democracy eventually led to garrisons in Samos. The pursuit of Athenian interests included, according to Thucydides, securing Athenian power and the land of Samos. Similar to many other impositions of democracy, Athens claimed that the fundamental driving factor was to protect the territory of the empire (post-450). Although Athens did not make every state a cleruchy, imperialistic ideology encouraged Athens to impose democracy on its allies to prevent them from branching off the Athenian Empire. Athens' desire for unity led them to establish garrisons to protect the lands in the empire, while democratically making each state independent from each other, even the cleruchies but subjected to Athens' control.

However, the imposition of democracy on other city-states did not mean equality with Athenian Democracy. Athens' democracy ensured citizens' rights rather than human rights, and the democracy imposed on the cleruchies, and allies followed suit. This can be seen in the fact that legislation of imposed democracy followed the principal guidelines from Athens such as their constitution.

(Samons)While retaining a similar structure in trials and legislation, the colonies or the allies were made **subordinate** to Athens. If any Athenian citizens were involved in a harsh punishment in the allied courts, the Athenian assembly would transfer them to the courts in Athens to protect them. (Raaflaub) This links to the earlier discussion on cultural identities, with a clear case regarding citizenship. Citizenship was a crucial term in the statecraft of Athens. In Aristotle's definition, he focused on the relationship between *polis* (the city-state) and *politetia* (what governs the city-state). (Blok, 2017) Those who shared in the same *arche* (origins) under a specific *politetia* and proper descents were citizens of the *polis*. In other words, Aristotle interpreted (Athenian) citizenship as a natural right given to those who were born in Athens with citizen parents. Aristotle's explanation greatly aligned with Athens' policies regarding citizenship, where Athens only acknowledged those who were born in Athens with two Athenian parents as citizens in political affairs. The awareness of citizenship greatly impacted Athens in its policymaking to benefit the citizens of Athens. In the statecraft of the Athens state, male citizens were granted opportunities to serve in the office from a lottery. In the statecraft of the Delian League during the Age of Pericles, Pericles granted privileges to Athenian citizens to avoid harsh punishment. As demonstrated in the works of Aristotle, citizenship was a fundamental ideology underpinning the political system in Athens, as citizens were considerably bonded with the *politetia* and the *polis*. (Blok) As a broader assumption, it can be interpreted that Athenian democracy protected its citizens because they were bonded by their place of birth and political obligation. Therefore, the imposition of democracy was concatenated with the hierarchical system that Athenians composed and imposed on their allies, which was fundamentally interconnected with the ideologies regarding citizenship.

Democracy

Democratia, a combined idea from *demos* (people or citizenry) and *kratos* (power), was the central theme of Athens' statecraft. The Assembly and other democratic councils in Athens governed every aspect of Athens in policymaking. (Ober) Democracy was con-

troversial for Athenians themselves. Herodotus (cited in Ober) noted that the success of Athens in the Golden Age and the military success was due to the equality of speech, or *isegoria*. In fact, later Athenians often considered *isegoria* as the cornerstone of their democracy. On the other hand, oligarchs or philosophers like Plato were hostile towards democratic ideals and the application of which for several distinctive concerns. (Samons) Indeed, the scholar Mitford attributed Athens' oppression of their allies to their democracy as their statecraft was directly dependent on the system.

Although the Athenian democracy is drastically different from modern forms of government, many of the ideas discussed above remain, in some form, in modern countries. Citizenship, which partakes in an inherent hierarchy within countries, is a major concept in several democratic states, assigning social benefits to individuals; the sense of unity, or even Hellenism, can be found a resemblance in modern citizens' patriotism, where people are bonded by a specific set of cultures and beliefs; imperialism is also expressed by various countries, often in efforts to advance their economic capabilities. Similarly, modern democratic ideologies can attract similar criticism to that of Athens. Thus, the form of government in Athens has been shown to blend concepts of citizenship, imperialism, unity, and *democratia*.

Revolts and Regiments
Revolt: Rebellions and Secessions

The Delian League was anything but a stable entity for the duration of its existence. Several members revolted against Athens beginning in the late 470s, which culminated in a series of crises in the 450s. Several states grew discontent with Athens, particularly due to the economic demands regarding the tribute to Delos. They were also dissatisfied with an endless war against the Persian Empire from which Athens seemed to enjoy individual economic gain. Various other reasons are given by Balcer (1974):

- in 465 the Thasians seceded specifically because Athenians were occupying Thasos' mainland territories rich in timber and silver. In 459, the Aeginetans, across from Athens' harbor of

Piraeus, seceded as the Athenians had contracted a separate alliance with the neighboring Megarians and perhaps had occupied Troizen to the south of Aegina. The Athenian development of Megara's ports and the large Athenian military fleet in the Saronic Gulf conflicted with the Aeginetans' commercial interests in that Gulf. The Athenians subjected each rebel state in turn and deprived it of its political autonomy.

As above, many other scholars also conjecture that the statecraft of Athens led to these revolts. Bonner noted in his paper and speech that economic exploitation and advantages for Athenians were the core of the Athenian Empire, which is a likely factor contributing to the outrage of the allies. Raaflaub, similarly, argued that it was predominantly economic exploitation that was the dominant factor. Raaflaub analyzed Athens' interactions with its allies as composed of instruments of similar economic interaction within the Persian Empire. While economic exploitation was a key aspect in Athens' diplomacy within the Delian League, it was not the only pressure that allied states faced.

Raaflaub also analyzed Athens' imperialism and its desire for empire. Expanding on the link noted earlier, Raaflaub argues that the Persian empire was something of a role model for Athens on how to manage the Delian League. Through modeling certain interactions in the Persian Empire, Athens demonstrated a desire for imperialism beyond the scope and mechanisms that were currently available to Greek city-states. Oppressive, Persian-influenced practices seem to have continued under Pericles' reign, as the frequency of rebellion rose exponentially in the late 460s and 450s. (Balcer) The relationship between these two events appears to hinge on Pericles' elevation of the status of Athens within the Delian League. Arguably, the rise of Pericles advanced imperialism in Athens, though practices and policies prior to his reign indicate that this ideology had deeper roots.

In the aftermath of the revolts and secession, Athens strived to demolish the defeated city-states, rendering them defenseless, turning partial lands into cleruchies for Athenian citizens, or imposing democracy. This was an expression of Athenian colonialism, which

transformed several allies into cleruchies that were given to the Athenian settlers. The settlers in the cleruchies were usually descendants of poor farmer families with Athenian citizenship. This further promoted the ideology of Athenian supremacy and benefited Athenian citizens over others within the Delian League. The enslaved population in the rebellious allies had to swear an oath including "I shall obey the People of the Athenians." "People of the Athenians" referred specifically to Athenian citizens rather than to the Acropolis, to Athena, or to the democracy that Athens was known for. (Samons) This promotion of Athenian citizenship was tied in with harsher measures, including the demolition of the defense of the city as well as, on occasion, the massacre of the population. A precedent for this can be found, again, in the Persian Empire. Massacring the population in the defeated allies guaranteed Athenian control, as Athens had by that time already established its democratic system and encroached upon the autonomy of the allies by installing a garrison. These actions expressed underlying ideologies of civic supremacy, reflected in Athens' statecraft in the aftermath of the revolts and successions.

Regiment: Garrison and Cleruchies

As noted earlier, having crushed the revolts, Athens sent garrison troops to the conquered states and political governors to oversee the political reconstruction. Certain areas of land were confiscated and made colonies, or cleruchies. The garrison and commanders were responsible for the establishment of a democratic constitution and assisting in lawsuits to enforce democratic ideals in the subject states. From the encroachment of the autonomy of the ally states, European scholars, during an age of colonialism in the 18th and 19th centuries, regarded Athens as a colonial state. Early British Historians of Greece denoted Athens as a failing version of their contemporary reign as Athens' downfall in 404 (Parker, 2009). However, it can be argued that Athens' statecraft was predominantly imperial rather than colonial, distinct from future European colonialism. Historically speaking, several city-states craved to secede from the Delian League due to Athens' foreign military failures and their disappointment with Ath-

ens' hegemony, compounded by their support from the Persian Empire and Sparta. (Balcer) Several ally states clearly demonstrated an interest in affiliating with Persian protection and sought to achieve a mutually beneficial relationship with Persia. (Balcer) That fact, consequently, triggered Athens to reclaim the land and regain its control. As Athens only made certain states cleruchies, it seems that this measure was **punitive**, rather than part of a larger expansionist strategy. The lands were *confiscated*, a sort of repayment by its definition, to maintain Athens' authority. In this way, one could characterize their approach as 'reactive' colonialism or, as this paper contends, 'pre-emptive' Imperialism. The nuances between Athenian colonialism and Western colonialism, specifically of Britain, are key features indicating what ideologies dictated them in their actions. For example, The British colony fostered the idea of mercantilism to directly provide resources to mainland British (Nettels, 1952). While 18th and 19th century scholars sought to understand Athenian expansion within their own terms, this paper argues here that the term 'colonialism' may be less accurate in describing what was, as indicated by the evidence, driven by imperialistic, economic, and underlying civic ideologies.

Relations and Conclusion

From Athens' interactions with its allies and colonies, specifically from the 470 s to 440 s, economic exploitation and the political regiment remained a high priority in Athens' diplomatic policies due to their imperialism. To a large degree, most modern criticisms of the Athenian democracy tightly stuck to the economic oppression of Athens and the "colonization" in the Delian League. They focused on Athens' economic oppression of the members of the Delian League and the encroachment of their autonomy due to its flawed democratic system. Building on the earlier discussion on democracy, economic exploitation was not a direct causation of the democratic system and thus should be studied separately from democracy. It is perhaps more aligned with the ideals of imperialism that Athens was attempting to further its impacts. Whether via economic oppression or the encroachment of autonomy, Athens was fundamentally seeking greater control in the

league by several means imperialistically. Among such means, imperial economic policies and imperial political policies were Athens' primary means to launch imperialism. It is crucial to note the relationship between different ideals; as presented here, oppression was an act of imperialism rather than an act of radical democracy, diverging from what Mitford has suggested. Although imperialism was an abstract idea defined after Athens, Athenians clearly expressed several ideals in their statecraft that were imperialism. Indeed, there were other ideologies of Athens shown from Athens' interactions in the Delian League, in *Revolts, Reforms, and Regiment*, including Athens' vindictive nature and understanding of citizenship. Athens also expressed a strong interest in combining the power of every Greek state in the Delian League, whether it was for the greater purpose of the league or its own benefits. However, imperialism was overt from an economic and political standpoint. Perhaps not as comparable to the importance of the Athenian democracy in its overall statecraft, imperialism was still a major ideology in Athens' diplomacy, including Athens' interactions with the states in the Delian League and the foreign states.

Conclusion

In the long run of history, those civilizations that have functioned under organized systems of government have all had to face the same existential threats of war, economic downfall, and collapse. Athens, being a small city located on the Greek Peninsula, was an ambitious and powerful local power, which took advantage of the Delian League to try to meet these threats. Among Athens' many contributions to European history, culture, and technology, its contribution to the modern-day understanding of politics was perhaps greater than any other aspect.

However, as has been demonstrated, in their interactions with other city-states, democracy, imperialism, and civic superiority were interwoven to expand Athenian power. In Athens' democracy, a rigid social hierarchy was employed in Athens itself and in Athens' Delian League, which emphasized the concept of citizenship and free citizens. Ostensibly for the purpose of repelling Persian incursions, Athens united with several other Greek States and formed the Delian League. From its military hegemony, Athens began economic exploitation and political intervention to achieve its needs. During the Age of Pericles, imperial incursions took place in several allies of Athens. Through warfare, revenge, and occupation, Athens simultaneously remained a search of unity in Greece, which also dominated another aspect of the Athenian statecraft.

To many, Athenian democracy holds an important place in the history of modern government, promoting concepts of citizen participation and unity. However, similar to some modern expressions of the concept, Athenian democracy was delivered alongside economic exploitation, imperialism, and military occupation. Although Athens' hypothetically supported the concept of *isegoria*, or 'free speech', there were clear limits to self-expression, especially for their allies. Now more than ever, it is vital that scholars revisit and analyze these concepts in historic and modern contexts. For example, the tension between China and Taiwan has some parallels with the interactions between Athens and its allies, involving several complex political ideologies from both countries' past. Granted, history cannot be repeated. Nevertheless, the statecraft and the success of Athens are worthwhile to investigate for modern historians and politicians. Just like how Mark Twain argued, "History does not repeat itself, but it often rhymes."

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Section 2. Pedagogy

THE CURRENT STATE OF STUDENT AFFAIRS MANAGEMENT AT PUBLIC UNIVERSITIES IN THE NORTH CENTRAL REGION

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Abstract

This paper examines the current state of student affairs management at public universities in the North Central region, an area with distinct economic and social characteristics. The study reveals that despite considerable efforts for improvement, these universities still face significant challenges related to infrastructure, support policies, and extracurricular activities, which are not yet fully synchronized. These limitations impact the quality and effectiveness of student affairs management. The research employed a survey using a Likert scale to collect data from 153 management staff and 543 final-year students at five universities. The results provide a basis for educational administrators and public universities in the North Central region to refer to and apply in practice, contributing to the improvement of education quality and the development of high-quality human resources for the region and the country.

Keywords: *current state; management; student affairs; public university; North Central region*

I. Introduction

Student affairs are a critical component of the higher education management system, especially at public universities. The North Central region, with its unique geographical location and specific economic and social conditions, faces numerous challenges in managing and supporting students. Understanding the current state of student affairs management at public universities in this region is not only crucial for identifying exist-ing issues but also plays a significant role in proposing improvement solutions.

In the context of international integration and the rapid development of the knowledge economy, the demand for high-quality education and effective student affairs management has become more pressing. Public universities in the North Central region must meet the increasing needs of students and society, thereby enhancing the quality of edu-

cation and providing comprehensive support to students.

However, the current state of student affairs management at public universities in the North Central region still has many limitations. Issues such as inadequate infrastructure, support policies, and extracurricular activities that are not synchronized or effective are prevalent. Additionally, the distribution of resources and access to student support services remain problematic.

Therefore, it is essential to research the current state of student affairs management at public universities in the North Central region to comprehensively evaluate the situation and propose suitable solutions. This will help improve the quality of education and student support, laying a solid foundation for the sustainable development of the region.

II. Literature review

Ajay Shankar Bidyarthy and Abhishek Kumar (2012) argue that a well-organized and systematic office is essential for all universities to manage student affairs more effectively. All modules in university administration are interdependent and manually maintained. Therefore, they need to be automated and centralized. With this in mind, the authors developed the existing student database management system and identified necessary improvements to streamline processes. Administrators using the system will find that recording, retrieving student information, and managing their classes become easier. Essentially, this project aims to enhance efficiency and maintain the accuracy of useful information to save time and reduce paperwork.

Unnati A. Patel (2013) discusses the idea of needing tools to control student attendance during final exams by creating a system that makes student attendance checking automatic based on "RFID Technology." Accordingly, the system can be easily accessed by teachers via the web, and most importantly, reports can be generated quickly and provide accurate student information. Additionally, at universities with a history and extensive experience, the application of information technology in student affairs management is also of great interest. Along with the development of website utilities, schools have developed mobile applications specifically for student data, academic data, and various student affairs categories so that students and related departments can download and use them anytime, anywhere.

Overall, abroad, studies on student administrative management focus on the application of information technology, also known as "informatics," to manage student information more actively and modernly, bringing convenience to students, teachers, and administrative and service departments.

Meanwhile, managing training activities and career development is a fundamental aspect of student affairs management that many universities worldwide are highly concerned with. The author group Regina M. Oliver, Joseph H. Wehby, Daniel J. Reschly (2011), studied identifying individual practices with some evidence to support classroom management, whereby monitoring student behavior allows teachers to recognize students engaging in appropriate behaviors and prevent misconduct from escalating.

In Braxton's (2000) study, the author emphasizes the importance of administrative management and financial support services in ensuring that students have the best learning conditions. These services include scholarships, tuition loans, and other financial aids, playing a crucial role in reducing the financial burden on students. Braxton argues that financial support not only helps students focus on their studies but also enhances their engagement and connection with the university. Moreover, effective administrative services help students navigate complex procedures, from course registration to managing personal records. The study indicates that when students receive comprehensive and efficient support from administrative services, they are more likely to achieve academic success and personal development. Braxton also recommends that universities should invest in improving these services to create a favorable learning environment and provide the best support for students. In summary, Braxton's (2000) research emphasizes that administrative management and financial support are key factors that help students have the best conditions for learning and comprehensive development in the higher education environment.

"Student Involvement: A Developmental Theory for Higher Education," Alexander W. Astin (1999) developed a theory on student involvement as a crucial factor in higher education. Astin proposed that the level of student involvement in academic and extracurricular activities directly affects their development and success. He defined "involvement" as the investment of both mental and physical energy into academic activities. Astin indicated that the more students engage in academic, research, and social activities, the more they have opportunities to develop critical thinking skills, communication skills, and personal values. Additionally, this involvement helps students build social relationships and develop leadership skills. Astin's research emphasizes the importance of creating a dynamic learning environment that encourages student participation to optimize the educational process.

This research has had a profound impact on the design of educational programs and student support policies, highlighting that active student involvement is key to achieving the best academic and personal development outcomes.

In Vietnam, studies on student affairs management at universities have addressed various issues and proposed specific solutions. Notable studies include "Measures to Innovate Student Affairs Management at the University of Economics – Vietnam National University, Hanoi during the Transition from Year-Based to Credit-Based Training" by Nguyễn Minh Đức (2012); Cao Xuân Tịnh (2012) studied "Student Affairs Management Measures at the University of Architecture, Da Nang"; Phạm Thị Thanh Nga (2012) with the research "Management of Student Affairs at the University of Science and Technology of Hanoi in the Current Period"; Trần Thị Thúy Ngân (2011) studied "Measures for Managing Off-Campus Students of the University of Foreign Languages – Vietnam National University, Hanoi"; and Trần Thị Kim Oanh (2011) with the research topic "Student Affairs Management Measures at the Vietnam-Korea Friendship Information Technology College in the Current Period". These studies address the challenges in student affairs management arising from both objective and subjective factors and propose solutions such as developing management

capacity for staff, raising awareness of the importance of student affairs among all staff and faculty, improving the school's regulatory system for student affairs management, building and enhancing the management capacity of student affairs teams, strengthening political and ideological education for students, effectively implementing commendation and discipline policies, ensuring student rights and policies, and enhancing coordination between departments and other organizations within the school. Overall, the above-mentioned studies are specific to each school and have yet to include comprehensive research on student affairs management on a broader scale of schools or regions.

Nguyễn Thị Hoàng Anh (2011) established a theoretical basis for managing moral education for students at pedagogical universities, conducted surveys on the current situation, and proposed a management model and several management measures to improve the quality of moral education for students at pedagogical universities today.

III. Research Methodology

The study investigates the current state of student affairs (CTSV) in universities through three main content areas: education and propaganda work; student management work; and student support and service work.

Research and survey the current state of student affairs management, including the implementation of the basic functions of student affairs management in the current context.

The survey content focuses on three main issues:

1. The current perception of student affairs management in public universities in the North Central region among survey respondents;

2. The current assessment of student affairs management activities in public universities in the North Central region among survey respondents;

3. The current factors affecting student affairs management activities in public universities in the North Central region.

The study developed a questionnaire based on the Likert scale, with five levels: 1-Strongly disagree; 2-Disagree; 3-Neutral; 4-Agree; 5-Strongly agree.

Survey subjects: – Staff, faculty, and students at several public universities in the North Central region, including: Hồng Đức University, Vinh University, University of Economics Nghe An, Ha Tinh University, Quang Binh University.

Table 1. *Information about Survey Respondents*

Ha Tinh University	32	95
Hồng Đức University	28	103
University of Economics Nghe An	20	83
Vinh University	45	216
Quang Binh University	18	56
Total	**143**	**553**

IV. Research Results

4.1. The Current State of Planning for Student Affairs

Planning is a fundamental function that lays the groundwork for the effective management of student affairs in universities. It is the premise and foundation for the subsequent management functions and significantly determines the effectiveness of management after the operational process.

Overall, universities have performed well in planning, establishing a foundation for executing subsequent management functions. When developing a plan for student affairs, the university needs to base it on existing conditions to ensure the plan is scientific, methodical, reasonable, and feasible. This plan should be disseminated and implemented across all staff and faculty in the university so that they can understand and follow the plan. 100% of the surveyed staff and faculty agreed that the objectives of student affairs management at their units are aligned with the university's education and training goals.

4.2. The Current State of Organizing Student Affairs

The function of organizing student affairs in universities includes specific contents presented through Chart 2.3: Staff and Faculty Assessment of the Implementation of Student Affairs Organization. This function aims to utilize the role and strength of the organization to effectively implement the planned student affairs.

According to the survey of 513 students at universities in the North Central region, 487 out of 513 students (95%) rated the university's communication and guidance on student policies as "Timely" and "Very timely." Only about 5% of the surveyed students had not accessed the university's policies regarding students. Although this percentage is small, it raises the responsibility of student affairs managers in ensuring comprehensive and timely communication of policies to guarantee student rights.

4.3. The Current State of Monitoring and Evaluating Student Affairs

Monitoring and evaluating student affairs is an important task in student affairs management to enhance the responsibility of staff, faculty, and students; promptly identify existing issues and make necessary adjustments. Monitoring and evaluating student affairs should be conducted regularly and continuously throughout the process with the participation of student affairs managers.

Currently, universities have various forms of periodic or ad hoc student affairs inspections, such as checking the academic year's work plan, the implementation plan of an activity, or thematic inspections. However, the survey results show that the organization of student affairs inspections at universities is not conducted regularly, comprehensively, and systematically. The university needs to develop specific content, criteria, and organize a comprehensive evaluation of the implementation of student affairs plans by academic year and by period to assess the performance of individuals, units, and specific departments.

In reality, many universities do not adequately emphasize the importance of monitoring and evaluating the effectiveness of student affairs. Meanwhile, organizing these activities is considered the foundation to promote and enhance the effectiveness of

student affairs implementation and management in universities today. Developing and implementing monitoring and evaluation have been carried out by universities, but the determination of objectives and specific evaluation criteria has not achieved the desired effectiveness. This content is crucial as it forms the basis for effective and practical monitoring and evaluation and reflects the actual state of student affairs in the university. Only by identifying specific content regarding objectives, methods, and evaluation criteria can the implementation of monitoring and evaluation of student affairs ensure an accurate reflection of the university's work, thereby providing a basis for improving the effectiveness of student affairs.

In monitoring and evaluating the implementation of student affairs, the university needs to ensure full and serious implementation of all specific contents of the monitoring and evaluation function. Each content has a certain significance, so it must be implemented synchronously and consistently to ensure the monitoring and evaluation process is effective and practical rather than merely formal. Overall, the function of monitoring and evaluating the implementation of student affairs has been given attention by universities, but its effectiveness is still lower compared to other management functions. Therefore, universities need to pay more attention to monitoring and evaluating student affairs to ensure an accurate assessment of this area in the university. This will provide suitable adjustments to promote strengths and overcome limitations in organizing and managing student affairs in the university.

4.4. Current State of Student Affairs Management in Public Universities

Based on a survey of staff and faculty, the number of personnel in the specialized student affairs department, such as the Political and Student Affairs Office, is around 10 people, depending on the scale of the student body and the organizational structure of each university. The Student Support Center has a similar number of staff, but the On-campus Housing Center has more due to the need for 24/7 coverage, including weekends.

Regarding professional qualifications, most staff in these units have at least a university degree, with many schools having nearly 100% of their student affairs personnel holding a master's degree or higher.

The student affairs team is trained in various fields and recruited by universities to fill positions in the aforementioned units. Consequently, these staff members often have to self-learn, self-train, and self-improve their student affairs skills to meet practical requirements.

Each university has a model for specialized staff in training units with positions such as Student Affairs Assistants, Academic Advisors, and Training Assistants to directly manage and support students in their studies and personal development in their respective departments. In public universities, homeroom teachers are often concurrently subject teachers or academic advisors. The roles of Student Affairs Assistants or Training Assistants are specialized in each training unit to support students in various activities, such as study registration and academic affairs management. The titles, duties, and operations of these roles vary from university to university.

For academic advisors and training assistants, universities often select experienced faculty members who are knowledgeable about regulations and training programs to undertake these roles. Student Affairs Assistants are usually assigned from the Political and Student Affairs Office or recruited specifically to handle administrative management, scholarships, policies, and disciplinary points.

The roles, responsibilities, titles, selection criteria, and policies for these positions differ among universities, depending on their views, practices, and organizational and training scales. Therefore, solutions are needed to standardize and professionalize these roles to effectively support and improve student affairs quality in universities, meeting practical needs.

In summary, the organization and personnel structure for student affairs in public universities in the North Central region are generally adequate and follow the guidelines of the Ministry of Education and Training. However, to meet the requirements of the new context, universities need to pay attention to student affairs management policies, resource investment, and promote suitable

improvement solutions to enhance the quality and effectiveness of student affairs.

Discussion

Most surveyed universities recognize the importance of student affairs (CTSV) and its management in the administration and overall activities of the institution. The universities have adhered to higher-level regulations and guidelines on student affairs in higher education institutions, established measures to implement student affairs, and issued appropriate student affairs regulations based on actual conditions. The universities have regularly planned student affairs at the beginning of the academic year and each semester. Additionally, specific activities within student affairs are planned and organized according to these plans, ensuring clear division and assignment of responsibilities within the university's organizational structure aligned with the functions, tasks, roles, and positions of each department.

Furthermore, university staff and faculty have acknowledged the central role of student affairs, accurately assessing its impact on the quality and effectiveness of the university's education and training. The universities have also emphasized coordination with government authorities, organizations, businesses, and external stakeholders to effectively implement and manage student affairs. This includes fostering relationships and promoting cooperation with businesses in various areas such as scientific research, technology application and transfer, and several collaborative programs that bring practical benefits to students, such as scholarship sponsorship; internships; sharing professional experiences; contributing to and developing training programs and university governance; hiring graduates; and supporting student entrepreneurship.

The universities have also organized activities to build strong relationships with local government authorities to manage students effectively and perform student affairs generally. They have fully executed the management functions, from planning, organizing, directing, to monitoring and evaluating the implementation of student affairs. Efforts to educate students on revolutionary ideals, ethics, and lifestyle have been strengthened with diverse and rich content and forms. Students are increasingly cared for, supported, and provided with favorable conditions for their studies and personal development, allowing them to maximize their potential and be well-prepared for their careers post-graduation.

Public universities have invested in human resources, finance, and facilities, enabling units responsible for student affairs to execute their tasks effectively. They have directed the innovation of content, methods, and implementation of student affairs to align with practical demands, promoting initiative, creativity, and implementing many effective solutions, especially the application of IT and digital transformation in student affairs.

Managing and evaluating students' performance, classifying and rewarding students, as well as granting study encouragement and sponsorship scholarships, and supporting student entrepreneurship, have motivated students to strive not only academically but also in participating in university and social activities, and community service. There has been a focus on developing and improving students' soft skills, foreign languages, and IT skills. Cultural, artistic, sports, and recreational activities have been emphasized and enhanced, positively contributing to the improvement of students' spiritual lives, aesthetic education, physical health, and wellness. Furthermore, school security and order are generally well-maintained. Students' sense of responsibility in adhering to the Party's policies and State laws is increasingly strengthened.

However, despite these achievements, there are still some limitations and shortcomings in student affairs and its management in public universities in the North Central region:

The organization of training and professional development for staff involved in student affairs within universities is still limited. In practice, faculty and staff at some universities are not regularly trained or developed to enhance their skills and capacities.

Task assignments to individuals and departments remain unclear and overlapping.

Universities are still confused and passive in establishing and implementing operation-

al mechanisms and coordination among departments in carrying out student affairs.

The monitoring and evaluation of student affairs and its management are still limited in effectiveness, with no specific content and criteria for regular inspections.

Universities have not adequately addressed feedback from students, and communication mechanisms and dialogue between the university and students have not achieved the desired effectiveness.

Extracurricular activities aimed at skill development are not given adequate attention.

The connection and engagement between the university, families, and society are weak and ineffective.

Student affairs staff lack sufficient theoretical, professional, and operational training. There is no systematic plan for training and developing standards for leaders, managers, academic advisors, and homeroom teachers.

Students' autonomy, responsibility, initiative, and creativity are still limited.

The scope of student affairs activities in some universities is narrow, focusing mainly on administrative management.

Although political, ethical, and lifestyle education and propaganda have been enhanced, they have not been renewed or diversified to fit the current context.

Student support services have been considered but are still limited in effectiveness and do not meet practical needs. The service-oriented approach that views students as "customers" of the educational process is not well-established.

Planning for student affairs is not consistently prioritized by universities, especially strategic planning and forecasting student-related issues, leading to passivity and confusion when dealing with arising student issues.

Inadequate and insufficient facilities and equipment affect the organization of student services activities, such as lack of dormitory accommodation; canteens, playgrounds, and recreational areas; and cultural and sports facilities.

V. Conclusion

The study on the current state of student affairs management at public universities in the North Central region reveals that despite significant efforts and progress in supporting and managing students, several limitations and challenges still need to be addressed. Issues such as inadequate infrastructure, inconsistent and ineffective support policies, and lack of uniformity in the implementation of extracurricular activities have impacted the quality and effectiveness of student affairs management. This research provides a crucial foundation for educational managers and public universities in the North Central region to refer to and apply in practice. Improving the quality of student affairs management not only enhances educational quality but also plays an important role in developing high-quality human resources for the region and the country.

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Section 3. Philology and linguistik

THE KEY POINTS OF VIEW ON THE PROBLEM OF STUDYING CONCEPTS

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Abstract

Method study is conducted to simplify the work or working methods and must go towards higher productivity. It is always desirable to perform the required function with the desired goal of minimum consumption of resources. Does method signify how a work is to be done i.e. the study of concepts is one of the most important issues of modern linguistics? Most scientists agree on the definition, where the concept is perceived as a mental unit that reflects the phenomena of reality, depending on the specific native speaker. There are several points of view on the problem of studying concepts. This article discusses the most important ways to explore the concept.

Keywords: *The study of concepts Language, concepts, methods, culture, Lingvo culture*

Introduction

Studying concepts is one of the most important issues of linguistics nowadays. Most scientists agree on the definition where the concept is perceived as a mental unit that reflects phenomena of reality depending on a particular native speaker. There are several points of view on a problem of studying concepts. In this article the most important ways of making a research of a concept are observed.

Due to active development of the international relationships, learning foreign languages has become a common thing. But it is a well-known fact, that learning languages is closely connected with studying culture through studying concepts. Although the scientists still argue about the nature and definition of the term "concept", most of them agree that the concept is a mental unit that reflects and interprets phenomena of reality according to the educational level, professional and social, as well as personal experiences of a native speaker. The two basic principles of studying concepts have been formed by the present time. They are cognitive and lingvocultural. The purpose of using both of these methods is defining the gist of linguistic consciousness and defining the basis of the differences between cultures. The cognitive and lingvocultural approaches to understanding a concept

do not contradict each other; on the contrary, they complement each other, since they are two sides of the same phenomenon, which reflect two steps of one mental process: amalgamation of a word and its meanings, and introduction of the word into a cultural context. The basic delineation of a concept within the framework of the lingvocultural approach can be defined during its consideration through the paradigm of the following models: 1) the model of association links between linguistic units and their meanings; 2) the model of ways of cognition interaction; 3) the model of language usage on different levels. Studying concepts within the framework of the model of association links between linguistic units and their meanings finds its expression in analysis of the interaction of a concept as a system and other concepts. Studying phraseological meanings, figurative meanings, proverbs, and associations related to them is connected to this analysis. The basic methods of studying concepts were taken from structural semantics, which makes use of componential analysis and field theory, when the notions found during analysis are located from the "nexus" to the "edges" in accordance with their importance. Nevertheless, the subject of a lingvocultural analysis is much broader and includes semantics of text and discourse units like aphorisms, proverbs and others. Considering these points of view, we may conclude that the most commonly used methods of studying concepts are the analysis of lexical paradigms that verbalize the concept, and the analysis of proverbs and aphorisms. For further information about the practical application of these methods, you can see the work of Chibisova and Tovbaz. The analysis of lexical paradigms that verbalize the concept requires studying basic language units that can be found in different explanatory dictionaries. Some scientists also use diachronic analysis, which requires studying etymological data, facts about the process of the development and establishing of the basic lexical item's meaning. It is considered that aphorisms contain moral values and norms of behavior, so scientists, who use analysis of proverbs and aphorisms in their works, usually mention ethnic singularity of the concepts. At the present time there is an opinion that it is the idiomatic layer of a language that represents the system of ideas of a certain ethnic

group, and it should be a subject of lingvocultural studies. However, it should be checked if the phenomena described in fixed phrases are still relevant for the native speakers.

Having researched and analyzed the existing methods of studying concepts, Maksimchuk offers the following succession of steps: 1) to define the basic lexical units related to a concept through turning to lexicographical sources; 2) to define and verify the definitions of the dictionary of the basic lexical units using the analysis of collocations; 3) to define the units of the lexical, morphological, syntactical, grammatical and other levels of verbalizing a concept in a modern stage of development of a language; 4) to define the ways of using a concept in the speech; 5) to unite lexical units in one functional semantic field; 6) to define the contexts in which a semantic field functions. In spite of the maturity and completeness of these methods, many scientists agree that the most accurate results can be reached through combining of several of them. In this article, we discuss the aspects of cross-cultural communication connected with the differences in communicative behavior types. We explore what happens when the message is sent be the representative of a different cultural background than the intended receiver, and what influence this process may have ccommunicative behavior, culture, cross-cultural interaction, verbal communication, nonverbal communication, contrastive approach.

Methods

Modern world has become more globalized and trade-oriented therefore communication in all spheres engages more and more cross-cultural interaction. This clash of different cultures can create various barriers, which prevent people from efficient communication, it also can be connected with misunderstandings and sometimes miscommunication can make reaching a mutual agreement impossible. Representatives of different cultures have distinct style of communication and different understandings of the interaction process as well. Therefore, we can say that communication and culture are closely related and if you want to avoid cross-cultural communication problems, you need deeper understanding of cross-cultural differences. How well our methods utilize the limited available resourc-

es such as work force, machines, materials, and money. Thus, methods can determine the number of input materials, time power, and money consumed. Therefore, methods may be considered the core where one can attempt to reduce the consumption of resources thereby reducing cost per unit output through the utilization of proper methods. The method design can be decided by the cost and quality of output produced.

"A procedure for examining the various associated with the problem which ensures a systematic, objective and critical evaluation of the existing factors and in addition and imaginative approach while developing improvements".

There are three aspects of its application: (1) Method study proper is concerned with broad investigation and improvement of a shop/section, the layout of equipment and machines, and the movement of men and materials. (2) Motion study is a more detailed investigation of the individual worker/operator, the layout of his machines, tools, jigs, and fixtures, and movement of his limbs when he performs his job. The ergonomics aspect, i.e. study of the environment, body postures, noise level, and surroundings temperature also form part of an investigation. (3) Micro motion study i.e. much more detailed investigation of very rapid movements of the various limbs of the worker. Therefore, motion study is an analysis of the flow and processing of material and the movements of men through or at various workstations.

Results

Thus, motion study analyses the human activities, which make up an operation. Whereas method study or methods analysis has been defined as: "systematic procedure for the critical analysis of movements made by men, materials, and machines in performing any work" now because by definition method study includes the study of all facets of human work and all factors affecting the work so motion study is considered as a part of method study. The improvements are not acceptable to management at present and require a good investment. An improvement approach to method design is essential since a method describes how resources are to be used to convert them into desired output (final products)

to accomplish the purpose through a network of facilities. Operation and route sheets of the production process contain instructions that how a particular product/component can be manufactured. This usually contains the details about the time required to perform the required operation. The target is the minimization of production costs by affecting the consumer's acceptability by incorporating changes or by developing requisite resigns. Nevertheless, the design engineer will not be responsible for the actual implementation of the method designed by him. Likewise, the Process Engineer will try to select the best methods, which have the most economical sequence of operations by using the most efficient infrastructure facilities (maybe machined) with processing minimum time.

Discussion

In the framework of this research, the problems of the relationship between language and culture are also of great interest, which has been the focus of many scholars for a long time and has been the cause of intense debate. The problem of the relationship between language and culture is very complex and multidimensional. Currently, several approaches can be distinguished in its solution. According to the first approach, the relationship between language and culture is a one-way movement. It is known that language reflects reality, and culture is an integral part of this reality. Thus, language is a mirror of culture. In the second approach, the essence is concluded about the impact of language on culture, based on the ideas of E. Sepir, it is based on the hypothesis of linguistic relativity put forward by B. Whorf in the 30s. A strong version of this hypothesis is that language affects people's thinking, outlook and behavior. Supporters of the weak version of the hypothesis of linguistic relativity believe that there are differences in language, but they are eliminated in speech by description, synonymy and various explanations. We believe that these approaches can be combined. The third approach can be considered the relationship between language and culture, according to which language is the reality of culture. S. G. Ter-Minasov, who analyzes the interdependence of these two main concepts, says that language is a mirror of culture, it reflects not only the real world surrounding a person, but

also the mind, mentality, national character, lifestyle, traditions, customs, morals, value system of the people, reflects attitude, world view. The most important function of language is to preserve culture and pass it on from generation to generation. Special attention should be paid to the problems of national culture, which is usually understood as a set of social attitudes and values of a particular nation. Each national culture is important, and each national language represents the identity that distinguishes cultures. Nowadays, ideas are becoming popular, according to which the style of "language and thought" are interrelated. On the one hand, language reflects non-linguistic features that belong to the carriers of culture; on the other hand, language acquisition begins to see the world from the point of view offered by one's native language, the meaning of a word, and is accompanied by a conceptual knowledge of the world specific to the respective culture. It is known that directly observable values and attitudes of people, how they think about the world, about life in this world, are reflected in the language and are formed at the same time, and the corresponding linguistic units represent "priceless keys" for understanding these aspects of culture. A. Vejbitskaya devoted a number of works to this issue. According to his approach, "any complex concept encoded in any specific linguistic unit of natural languages can be expressed as a specific configuration of elementary meanings that are semantically vague and universal". They are lexically encoded in all languages. However, considering specific linguistic units, A. Vezhbitskaya considers it necessary to reflect all the cultural characteristics of the relevant concept in their interpretation.

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THE IMAGE OF KAZAKH WOMEN IN ABAI'S POETRY

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Abstract

The article examines in detail the artistic image of Kazakh women in Abai's poetry. In the image of Kazakh women born from Abai's pen, their holistic world is revealed, starting from the external portrait, norms of behavior, clothing and behavior, ending with psychological, emotional mood and inner spiritual soul. The article also emphasizes that the process of transforming the traditional female image into a deep, complex, mysterious image of a mother, a loving spouse, a friend, a beautiful girl, a homeland, a muse of love is differentiated through specific texts. And this was, first of all, the need and desire of the author to present national peculiarities to the reader in its original form, to immerse him in the atmosphere of originality and uniqueness.

Keywords: *Abai, poetry, female image, female emancipation, poetics, muse of love*

Introduction

Since birth, the Kazakh heart repeats lines from Abai about the majesty of the dzhigit, the irresistibility of Kazakh girls, glory and heroic deed, love for the people, about the Kazakh steppe, its expanses covered with shrubs and trees, beautiful impulses of the soul that form a national flavor in a person.

In Kazakhstan, the beginning of literature, music, and culture, and humanism towards women was Abai. He is a heavenly light, an outstanding personality of Kazakh poetry.

The image of Kazakh women in Abai's works includes different interpretations:

a) a woman is a charm, a fragrance woman who captivates with her irresistible beauty;

b) a woman of tenderness, an inspirer, who gives special courage and an amazing spiritual impulse;

c) a woman is eternity, a woman is light, laughter and tears on her face can lead to joy and sadness.

Method: In the process of working on the article, the methods of literary hermeneutical, literary-interpretative, cultural-historical analysis were used.

Results: In the article, the poems were classified into thematic groups illustrating the unique individuality, the feeling of the inner soul of the Kazakh woman played by Abai and their moral, mental state were praised with aesthetic taste. Only one line of Abai "Saǵan qurban mal men bas" reveals

the whole position of the female world, the intuitive nature, the whole characteristic of female philosophy. Illustrative examples and arguments were the female images of the poet in various typological guises: mother, sweet wife, beautiful girl, friend, muse of love.

Discussion:

One of Abai's works, which fully reflects his aesthetic ideal and proves that he is a follower of the correct view of women, is a poem "Jigitter, oıyn arzan, kúlki qymbat" – /Guys, games are cheap, laughs are expensive/. This poem represents the poet's conclusion about various life phenomena, relationships between people, behavior, over which he thought for a long time, deeply reflected, reflected through life, in the last lines spoken for the future.

Bireýdi kórki bar dep jaqsy kórme,
Lapyldap, kórseqyzar nápsige erme!
Áıel jaqsy bolmaıdy kórkimenen,
Minezine kóz jetpeı, kóńil bólme!..

Therefore, the aesthetic ideal of the poet is a woman with a big conscience, who has the opportunity to create a good family, can be a real life partner. The poet's voice, which has a great psychological effect, contains kindness, purity, mystery, passion, spiritual space and perfection.

In the poem "Imitation of the East", Abai creates the image of a fragrant woman, using expressions and paradigms peculiar to Oriental poetry, comparing the woman's face with an emerald, eyes with a precious stone, and the name of the flower "raýshan" great.

Iýzı – raýshan, kózi – gaýhar,
Láǵıldek bet úshi áhmár.
Tamaǵı qardan ám bıhtar,
Qashyń qudret, qolı shıgá.

Creates the image of a young, blooming woman, comparing in the poem the wide, white, even forehead of a girl with pure silver, eyebrows, just appeared in the sky by the moon, teeth, as if made of pearls strung by hand:

Qaqtaǵan aq kúmisteı keń mańdaıly,
Alasy az qara kózi nur jaınaıdy.
Jıńishke qara qasy syzyp qoıǵan,
Bir jańa uqsatamyn týǵan aıdy.
Aýzyn ashsa, kóriner kirsiz tisi,
Syqyldy qolmen tizgen, ish qaınaıd

In his opinion, the happiness of a family lies in mutual love, a woman who does not give rise to slander is considered a standard

of sublimity, a woman inspirer, the following lines can serve as an example of this:

Úıińe tatý qurbyń kelse kirip,
Sazdanbasyn, qabaqpen ımendirip.
Eri súıgen kisini o da súıip,
Qyzmet qylsyn kóńili taza júrip.

The poet-innovator understood with his heart that the future of the culture of the nation, the upbringing of the younger generation, which form a national flavor in a person, depends only on a woman.

The poems – "Ayttym salem, kalamkas...", "Kozimnin karasy, kunilimnin sanasy" are masterpieces of Abai's love lyrics. The enormous power of the feeling of love, the bright, bold images in its description, and the masterly mastery of form are characteristic of these poems. These words add depth and emotional intensity to the text. For example,

Aıttym sálem, qalamqas,
Saǵan qurban mal men bas.
Saǵynǵannan seni oılap,
Keler kózge ystyq jas.
The text is also presented in English:
I'm sending hello for you, Kalamkas
It was not like as you, warmed the world
When I miss you –
Tears overshadow the light.

They represent a message-an appeal to a loved one. They create an ideal image of a renaissance-type lover. Quite freely, in the spirit of the traditions of Kazakh folk poetry, Abai draws the physical advantages of his beloved. He celebrates her beauty in vivid realistic images, using bold, unexpected comparisons, original metaphors, subtle allusions and epithets.

At the same time, the spiritual appearance of the lyrical heroine also appears in the poems. The poet's beloved is a proud, brave, passionate woman. As the poet says:

Qylyǵynda joq oǵat,
Qarap toıman júz qabat...

She appears to us now an angry, then gentle, then sad, then joyful beauty. Modesty and coldness are replaced in her character by humility and passion. The strength, sincerity and sublimity of feeling, a brilliant and refined form of expression of various nuances of love experiences made these poems folk songs, examples of intimate lyrics of Kazakh poetry. We can safely say that they are on a par with the masterpieces of the world's love lyrics.

This poem, written on behalf of the heroine, naturally reveals her spiritual appearance, her aspirations, and dreams and hopes most fully. The heroine of the poem connects her fate with the fate of her lover, the "daring white falcon". She sees her happiness only in being with him:

Qabyl kórseń, kóńlim jaı,
Tastap ketseń, ıaýyrmaı,
It qor adam bola ma
Bul jalǵanda sorlyńdaı?

But even in passion, in her submission to her lover, she does not lose her sense of self-worth. With its simplicity and directness, tenderness and sincerity of feelings, the image of a girl in love, the lyrical heroine of the poem, ignites the hearts of involuntary sympathy for her. The passionate and tender, insidious and trusting, cold and submissive, angry and straightforward lyrical cycle of love poems of 1889–1891 is replaced by a lyrical heroine of a completely different type, a heroine grieving and longing, a heroine to whom the poet addresses with words of consolation, paternal love in the hours of heavy grief, the death of his beloved son Abdrakhman. This is Magish, the poet's daughter-in-law, the lyrical heroine of the poem "Magish, dear, don't cry…" As an equal in grief and sorrow, a mentally close person is addressed by the poet with words of comfort to her:

Магиш, родная, не плачь.
Будь в грозном горе сильна.
Иначе смертная боль
Отравит сердце до дна.
Увял твой алый цветок.
Душа от скорби темна.

Together with her, he grieves for his son. And in severe grief, it is only in her, in his courageous heroine, that he sees support. This poem could be attributed to " joqtaý", a lament song, a traditional genre of Kazakh poetry, if it did not contradict it with all its content. Most likely, it is closer to another genre form of Kazakh oral poetry, " kóńil aıtý", a song of condolence, but the address of the address in it is unusual. Therefore, the truly innovative embodiment of the female image in this poem makes it a work of the classical style of Abai, an example of a new literary era in Kazakh poetry.

Thus, the evolution of female images in Abai's lyrics went from an external ornamental description and imitation of oriental models of classical poetry to more penetrating and deep female characters, embodying the best national traits of a Kazakh woman, expressing her humanistic ideals in this image. To summarize, we see the socio-psychological atmosphere of different eras. Abai has modernized the traditional structure of gender issues in Kazakh society in an unprecedented way. Abai's poems clearly describe not only what a female image is, but also what a female image should be, what qualities should be found in it and what female beauty is. Through his poems, the poet strives to create an image of a Kazakh girl.

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