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Premier Publishing Praha 8  
– Karlín, Lyčkovo nám. 508/7, PSČ 18600

## E-mail:

pub@ppublishing.org

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## Section 1. Study of art

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Lingzhu Shao,  
George School High School Senior

### BRIDGING THE PAST AND PRESENT: PUBLIC ART BY MICHAEL RAKOWITZ AND ZHAO ZHAO

**Abstract** Public art projects often convey collective messages to target audiences and communities. Two 21<sup>st</sup>-century artists from different cultural backgrounds, Michael Rakowitz and Zhao Zhao, devoted their artistic talents and inventions to public art projects in diverse mediums, subjects, and motifs. This essay examines the artistic overlapping and distinctions between Rakowitz and Zhao through the perspective of the modern economy, societal values, and the history of global cultures.

**Keywords:** art history, public arts, modern art, monuments, global culture.

Public monuments and public art projects—narrowly defined as “art installed by public agencies in public places and at public expense”—are powerful modes to shape ideas and actions in the community. Public art may come with different themes and expressions, some narrating love, compassion, and positivity, while others may be associated with violence from either a private or public perspective, as in war memorials and political monuments [20, 880–99]. Such art objects are set up in public space and available for unmediated viewing by the wider public, in contrast to objects on view in museums, galleries, and private collections, which required specialized access. When artists produce works in public space, they must traverse their individual cultural contexts and the subject matter with which the works are concerned to connect with the intended audience and deliver the theme to the recipients. In this regard, two contemporary artists working in very different contexts whose artwork regularly engages the public sphere—Michael Rakowitz and Zhao Zhao—demonstrate this principle in their public art practices, as

this essay will explore. Rakowitz, an Iraqi-American artist, exhibits in diasporic contexts, while Zhao, a Chinese artist, exhibits globally and in China, and these geographies shape their public art projects. Despite their different contexts, both Rakowitz and Zhao mobilize their public art to advocate for social justice and bring attention to global inequities through material and form.

Each artist advocates for political change in their public art in different ways. For example, Michael Rakowitz’s *the invisible enemy should not exist* (2018) examined the destruction of the artist’s ancestral country Iraq after the Second Persian Gulf War. Born and raised in Great Neck, New York into an Iraqi-American family, Rakowitz’s diasporic experience and Iraqi-American heritage inflect his work. He currently lives and works in Chicago, exhibiting internationally, and has received particular attention from nation-states involved with the history of and military engagement with Iraq. Similarly, Zhao Zhao, a young post-80s Chinese artist, exercises non-conformist ideology toward established culture and

societal standards. Having been constrained by the Chinese government after his early provocative art that was created under the influence of his colleague Ai Weiwei, Zhao maneuvered toward insinuating topics about freedom and human rights in China. His *Constellations* series (Works continuously made from 2013 to 2022) and the project *Control* (2019) explored the equilibrium between the concepts of violence versus healing through the infringement of laws. Born in Xinjiang Province, China, Zhao now lives and works in Beijing. Like Rakowitz, he exhibits internationally, but Zhao also maintains a primary practice in China. This essay will compare and contrast the public art practices of Michael Rakowitz and Zhao Zhao, focusing on several of their representative public pieces and the cultural contexts behind each. Each artist engages with Iraqi and Chinese antiquity, respectively, to produce work that comments on and shapes contemporary politics.

Many people came to know Michael Rakowitz through his lamassu statue erected on the Fourth Plinth in the Trafalgar Square of London, which was part of Rakowitz's *Invisible enemy should not exist* project. Initially intended for a bronze equestrian statue of King William IV designed in 1843 by Sir Charles Barry and never set up due to insufficient public funds, the marble plinth stood empty [7]. Such plinths often supported monuments of political leaders on horseback. Historically, this type of equestrian statue was a symbol of the strength and dominance of a ruler, as represented by the examples of the ancient Roman statue of Marcus Aurelius on the Capitoline Hill of Rome (175 AD) and the more modern statue of Andrew Jackson in Lafayette Square of Washington DC (1852) [2, 69–75; 13, 289–313]. In recent years, the moral legitimacy of certain equestrian statues and public memorials has become contentious. Some statues erected to commemorate commanders and generals of the southern states during the Civil War have emerged as the subject of intense public debate. Among such statues are, for example, those representing Robert

Lee, a figure committed to upholding slavery, white supremacy, and racism [15]. One response has been to remove equestrian statues like the one dedicated to Lee, whether by public force or administrative intervention. Those who support toppling Confederate monuments in the fight against racism demand more deliberate and appropriate expressions of common interests in public memorials that is consistent with contemporary moralities [25].

As it comes to Rakowitz's project, the lamassu which he designed filled in the empty plinth that used to support equestrian statues and pioneered its function as a site to exhibit public art projects. This transformation of the usage of the plinth in Trafalgar Square began in 1994, when the chair of the Royal Society of Arts, Prue Leith, facing the empty plinth in Trafalgar Square, suggested using it as a public exhibition space [7]. Five years later, the city commenced the commission of a rotating set of artists to present temporary monuments on this blank platform, of which this lamassu crafted by Michael Rakowitz is one example. In place of the traditional bronze monuments of men on horseback, Rakowitz's fantastical lamassu comments on the equestrian tradition that it subverts.

Rakowitz's fourteen-foot tall lamassu and base draw on ancient paradigms, such as those preserved in the British Museum, and historical artifacts from the Mesopotamian region. The lamassu, a fantastical ancient Mesopotamian deity associated with guarding liminal spaces, is now preserved in the British Museum's Assyrian gallery. In contrast to the heavy stone from which ancient lamassus were carved, Rakowitz's lamassu comprises recycled materials, such as food packaging and Iraqi date syrup cans. The overall posture of the creature is graceful yet not too rigid. Looking from the front, its profile presents its head and a pair of front claws. The rest of the lamassu's body is horizontally situated on the left surface of the rectangular prism. From the side view, the lamassu has its front legs positioned symmetrically in a horizontal line, and one of its back legs

is positioned in front of the other as if walking; Its tail naturally hangs along its back leg (left leg). The background color of the lamassu is golden yellow, which is created by the unrolled metal of the date syrup cans. In contrast to the lamassus preserved in the British Museum, the lively color choices of Rakowitz's lamassu draw attention to the unique medium and texture of its outline [17].

Contrary to the vivid colors of the date syrup cans and recycled materials, the general facial features of the lamassu are more muted in color with clay brown. But certain features are outlined by expressive and saturated colors like the red along its eyebrow and light blue lips. Here, since artists' material choices could be linked to the financial situations of the artists themselves as well as larger supply chain issues, Rakowitz's lamassu also reflected the significant role of Iraq's date syrup industry in shaping its covering. In Iraq, date syrup production follows the country's oil production to lead the country's economy. Yet the Iraq War severely reduced the primary source of date production – date palms – from 30 million to 3 million. To reflect upon the destruction to the nation's economy, Rakowitz covered the Lamassu in unrolled date syrup cans.

The recycled cans gave the three-dimensional statue texture. From its beard to the chest area, there are casts of bumps like fish scales aligned across the surface. On the side where the lamassu's wing extends, the cans form a uniform pattern of light green and mute red. Each of the three sides of the rectangular prism has a focal point. The front visualizes the face of the Lamassu; the left side shows the colorful patterns on its body, wings, and legs, composed of date syrup cans. The lamassu figure is constrained by the rectangular shape of the statue, while also creating a circular perspective in the front. Below, the base of the statue is made of large blocks of rock, larger than the dimensions of the entire lamassu on the top. It leads the focus up to the top and establishes a stable bedrock. At about the same time in 2018, the British Museum opened an exhibition of

the Assyrians that displayed rock carvings and artifacts of the ancient empire, which included huge sculptures of Lamassus [17]. In a way, Rakowitz's colorful lamassu revives the lost colors of the ancient ones, but using modern technology of the printed can label. Until 2015, before ISIS invaded Iraq and ravaged the country's cultural artifacts, the original lamassus stood for thousands of years at the Nergal Gate of Nineveh. Apart from the lamassu he recreated to memorialize the lost Iraqi heritage, Rakowitz also produced artifacts from the Iraq Museum, Baghdad, such as gypsum statues that went missing after the US invasion of 2003. Among the group of missing items, Rakowitz's project aims to reconstruct the lost lamassu in a position with its wings raised as if "still performing his duty as guardian of Iraq's past and present, hoping to return in the future" [18]. The significance of Rakowitz's lamassu, therefore, transformed and innovated the way public monuments could convey the past and present to a broader audience. The material use, subject matter, and comprehensive theme of this project connected to Iraq's economic history which is vested partly in its date syrup production and the Iraq war that has brought devastating impacts to its societal structure.

On the right side of the lamassu, a quotation in cuneiform writing renders a very formulaic inscription style from antiquity, originally conferred by the second king of Assyria, Sennacherib. The right-side contrasts with the two other sides by its empty surface and several lines of cuneiform and Akkadian. The quotation reads, "Sennacherib, king of the world, king of Assyria, had the (inner) and outer wall of Nineveh built anew and raised as high as a mountain(s)" [18]. At the private palace of Nineveh, where the inscription derives few ordinary people would have encountered it. In contrast, Rakowitz rendered his reimagined lamassu so that the cuneiform words were visible to the public, although in an ancient Mesopotamian script. The lamassu, or the "bull colossi," as so-called in John Russell's essay on the sculptures on Sennacherib's Court VI at Nineveh, that guarded the entrance of

Sennacherib's palace at Nineveh conveyed the ruler's military and civic accomplishments to his Assyrian followers as well as outsiders of the kingdom [23, 520–39]. The inscriptions, such as titling Sennacherib as “unrivaled king” and intricate carvings of armies and prosperous land, conveyed a sense of peace and foreseen prosperity of Assyria enabled by the king Sennacherib [23, 520–39]. Correspondingly, in modernity, Iraqi President Saddam Hussein rebuilt the palace of Babylon in 1987. Located in proximity to ancient Assyria in Mesopotamia, the Babylonian empire was first founded around the 23<sup>rd</sup> century BCE [16], four centuries earlier than the founding of Ashur, the center of commerce of Assyria. While Assyria expanded its empire based around the Tigris River and covered modern-day Iraq as well as parts of Iran, Kuwait, Syria, and Turkey after the 13<sup>th</sup> century BCE, the empire eventually fell to the Babylonians in 612 BCE. In addition, the languages spoken in the Mesopotamian region included Sumerian, Assyrian, and Babylonian; The latter two are collectively called “Akkadian” [3]. On that note, Rakowitz's rebuilt structure included bricks inscribed with an Arabic citation of such ancient inscriptions rendered by Assyrian and Babylonian leaders in Akkadian and Sumerian languages and cuneiform script. One such inscription reads, “This was built by Saddam Hussein, son of Nebuchadnezzar, to glorify Iraq” [21]. Once again, there is a vital relationship between Sennacherib's building of Nineveh and Hussein's rebuilding of Babylon, as Nineveh was eventually conquered by Babylonians [23, 520–39]. After the defeat, Sennacherib's “Palace without Rival” remained wrecked. The quotation signals the purpose of Rakowitz's project, which is to recreate the Lamassu that was used to “protect” the Iraqi people and also the histories of power in the region. So too does rebuilding the lamassu, a long-established and worshiped tradition, in London, after centuries. By referring to the king of Assyria, Rakowitz alludes to the historical background of the Lamassu and its function to guard the ancient Assyrian empire, which used to occupy a majority of the landmass of modern-day

Iraq. The implication of the lamassu, therefore, presents Rakowitz's commitment to reinvigorate the ancient culture, languages, and artifacts of Iraq and display them to the modern audience.

Apart from engaging in public art projects surrounding politics, Rakowitz has also experimented with art forms related to social life as in the case of the project *paraSITE*. Situated in cities like Boston, New York City, and Baltimore across the United States, Rakowitz designed the public art structure as an inflatable shelter for the homeless. Notably, the core function of the shelters corresponds to the title of the project – They could only operate when attached to vents of buildings; namely, they live on a “host” like a parasite. Although the entire project spans only several cities and positioned a handful number of inflatable shelters, the homeless could participate in Rakowitz's project by choosing to live in these temporary homes. Designing *paraSITE* in this way, Rakowitz emphasizes the harshness of vagrants' lives in the cities and the social abandonment these people face. By setting up the theme, Rakowitz intended to empower the homeless in cities by providing an outlet to protest the harsh living conditions in the city. The *paraSITE* is an example of Rakowitz's active involvement in contemporary society by interacting with and speaking up for the homeless as he admitted that the project “is a conspicuous social protest, not a long-term solution to homelessness” [19]. In contrast to his evaluation of the past history of ancient Iraq and the wartime economy from *The Invisible Enemy Should Not Exist* project, *paraSITE* was indicative of Rakowitz's awareness and projects to the modern structure of societies across the world. As an artist of the Iraqi diaspora who engages directly with and reconfigures the ancient Western Asian monumental art in Euro-American public space, Rakowitz bridges past and present politics, materials, and forms, always keeping contemporary political issues at the forefront of artistic conventions. He has made artistic commitments to the people in the world who suffered from

the damages of the war, the disruption of traditional culture, and the societal hostilities in the metropolitan, spreading genuine, empathetic depictions of those people's lives.

Meanwhile, Rakowitz is not the lone figure who actively occupies himself with socio-political issues; elsewhere in the world, another young artist, Zhao Zhao, infused with passion and resolution, also draws attention to political issues in his country China. Being among China's leading post-80s contemporary artists, Zhao Zhao lives and works in Beijing, China. He was born in the Xinjiang Uygur Autonomous Region, located at China's north-western frontier. He graduated from the Xinjiang Institute of Arts in 2003 with BFA in oil painting and was later known for his position as Ai Weiwei's assistant. He worked closely with Ai Weiwei's team for seven years, from 2004 to 2011, until the latter was arrested and held in prison for 81 days because of his criticisms of the Chinese government and radicalism. After his release from detention in 2012, Ai left China and produced a documentary named *Never Sorry* that recorded his several activist-art-creation processes over the past couple of years and exposed the police brutality that followed [1]. For this reason, when Zhao Zhao became an independent artist or was prohibited by the authorities from working with Ai, his works reiterated some of the activist sentiments of his former colleague but in a less transparent way. While Rakowitz has been more insulated from these political consequences as a diasporic artist, Zhao Zhao continues to navigate national politics in China as he produces work commenting on those parallel political structures.

To illustrate the parallelism of Zhao Zhao and Rakowitz's appeal to antiquity, Zhao's most recent study of the Buddha can have a say. Specifically, his two watercolor drawings of an ancient bronze Buddha statue showcase Zhao's reflection on the ancient religion, Buddhism, which is deeply rooted in Chinese culture and history. The artwork includes eight photographs of the vestiges of Buddhist architecture located along the Silk Road, delineated using cray-

ons and paint. The material of the Buddha, bronze, a popular material in antiquity that was used by ancient empires in China, Greece, and Rome to craft weapons and utensils, contrasts with the watercolor Zhao used in his study of the artifact. Bronze, made out of copper and tin, has persisted as an artistic tradition originating from the Bronze Age dating (c. 3300–1200 BC) by many ancient civilizations, such as the Sumerians in the Ancient Near East, the Chinese in East Asia, and other cultures in Central Europe and Africa. Furthermore, monuments made out of bronze, such as the equestrian statues aforementioned, align with the Buddha and all represent the history of crafting from antiquity. Comparably, Zhao and Rakowitz both used multimedia and recycled materials to reconstruct ancient artifacts, which was a collective, modern approach toward the reminiscence of history.

Notably, Zhao recorded phrases from an extinct branch that belonged to the Indo-European language family – The Tocharian language. At the beginning of the twentieth century, manuscripts were discovered around the northern edge of the Tarim Basin in Xinjiang, China, the place where Zhao Zhao grew up and a region that plays a significant role in shaping his artistic themes. The Tarim Basin, along with other ancient cities, existed around the periphery of the Taklamakan desert, which once used to be part of the Silk Road. Therefore, these manuscripts are dated to the sixth and eighth centuries AD and are majorly concerned with translations of Buddhist texts that were circulated from central Asia through trade and cultural exchange. After Zhao became Ai Weiwei's assistant in Beijing, a different region from his hometown, he regenerated his childhood memories of China's West by creating a set of drawings to articulate his impressionistic recollections [6]. Meanwhile, Zhao also took note of the historical significance of the Tocharian language as it is documented in many Buddhist and monastic texts in Central Asia. His particular attention to the ancient arts and attempt to revitalize Tocharian demonstrated the project's



focus on former times in addition to consideration of Zhao's childhood in Xinjiang.

Zhao's Buddha Statue and Rakowitz's Lamassu both attempted to reintroduce ancient languages—the Tocharian and Assyrian cuneiform. The cultural sites of the two's origins were major cross-cultural trading centers. The Taklamakan Desert of the Tocharian language is situated above India, to the left of China mainland, and connected to Russia by the Tian-shan Mountains in the north. Agricultural and religious exchanges occur around the desert, which facilitated the effective fusion of Buddhist ideologies between Persia, India, and China, and the West and the East [14, 194–99]. The city of Nineveh, the location in which Rakowitz's Lamassu and the historical Lamassus mainly operated around, is located in what is known as the "Fertile Crescent" in Ancient Mesopotamia, which was vigorously nourished by the Tigris and Euphrates rivers. This vast cosmopolitan city of the Assyrian Empire promoted trade and commercial exchange with Arabia, Phoenicia, Syria, and other ancient civilizations thriving around the Fertile Crescent [4]. Convenient transportation provided by the nearby rivers and extensive road systems also assisted trans-cultural communication, adding to the abundance of the city of Nineveh. Though the Taklamakan desert region and the city of Nineveh differed in their geographical properties, both greatly influenced the religious, cultural, and commercial lifestyles of the civil development in surrounding terrains.

In contrast to his engagement with antiquity but maintaining a relationship to supply chains and the economies of artists' materials like Rakowitz, Zhao consistently keeps himself informed about recent news and developments back home. Living in a major monoethnic society in mainland China, of which the Han ethnic composes 92% of the entire population, Zhao pays special attention to the minority group, the Uyghurs, of his home province and catalogs their unique cultural traditions and ancestry through his artworks. To illustrate, in 2021, multi-

national corporations like Nike, Adidas, H&M, and others announced concerns about cotton produced in the Xinjiang region in China because of the potential forced labor existing in the area. The allegiances pointed to the forced detention of Turkic-speaking Uyghurs in the cotton-producing region. For that suspicion, the garment corporations cut off the supply chains of cotton in Xinjiang for the following six months, thus the topic became polarized as Chinese officials maintained that the situation described does not exist in Xinjiang and began rallying a national boycott against brands who expressed serious concerns over Xinjiang's cotton industry. As a person who has an inseparable attachment to Xinjiang, Zhao Zhao responded to this debate with an installation project using pure cotton. Titled *Chinese Garden*, the installation covers almost the entire chamber. Zhao built steel-framed rectangular prisms—relying on no plinth and creating a unique type of monument—positioned sporadically across the room and stuffed each prism with cotton. When the viewer walks through the exhibition, the all-white installation and background evoke walking through a labyrinth. As early as 2016 Zhao started plotting out the project about cotton and its significance to China as a whole. "Cotton is not only a matter of China," he said. "As the origin and bud of the human economy, it has an unimaginably huge economic and trade activity, even surpassing industrial civilization" [8; 24]. (In 2022, Zhao continues to experiment with cotton as an important medium and component of his artworks. His recent exhibition in Long Museum, Shanghai, includes work made out of cotton. He admits that he became fascinated with cotton because of his childhood memories of Xinjiang and the significance of cotton as a major commodity in his region).

Globally, cotton has even further implications that date the history of enslavement and forced labor that oppressed human rights. Closely related would be the trans-Atlantic Slave Trade and slavery practices in the Americas for cotton production that have pertained to issues about fundamental human

rights and freedom. In Zhao's artistic focus, the origins of Xinjiang's robust cotton industry can be traced back to 1991 when the collapse of the Soviet Union opened up new opportunities for the Chinese government to gain predominance in regions close to Central Asia. Meanwhile, the Uighur ethnicity, the majority of Xinjiang province's population, has been launching rebellions against the central rule of the Han ethnicity, which comprises the largest number among the 56 recognized ethnicities in China [12]. To make use of the vast vacant land in China's West while simultaneously binding Xinjiang with the rest of the country, the government invested in the regional infrastructure and economic production of cotton. Later, by establishing the cotton industry, the PRC determined the economic situation of Xinjiang. The long-established history of Xinjiang's cotton industry can be seen through the materials of Zhao's installation: The hard-textured steel frame is wrapped by soft yet bountiful cotton. Together, the stacks of cotton created a multitude of rectangular prisms allocated evenly across the gallery. The rigidity of the steel wires seems to balance itself with the vivid and emerging cotton coating, demonstrating a contrasting compound of firmness and delicacy. Moreover, cotton was portrayed as something of a dual quality – Its physical properties render it gentle and approachable; Its innate applications to China's economy and society remain solidly built. In the 21<sup>st</sup> Century, China has become one of the largest textile producers and cotton consumers in the world, constituting about 50 percent of the world's textile production capacity according to industry reports conducted in 2021 [11]. To a greater extent, the layout of the labyrinth conceptualizes cotton's unnoticed influence on people. As one walks through the aisles of Zhao's installation, it would be nearly impossible to see through the complete picture of the installation. But the superposition of layers of cotton immerses the audience, furnishing a sense of continuous protection from the outside. In short, cotton has a global but often invisible impact – in-

cluding but not limited to producing raw materials for economic sectors, demanding inexpensive labor, impacting human rights, and supplying the global population. These modern services of cotton have deep roots engaged in antiquity, the past transatlantic slave trade, and contemporary fast fashion. Now, Zhao contextualizes this history in Xinjiang and connects it with the profound historical implications and contemporary global trade. This invisibility of cotton's impact originates from the history of the commodity and Zhao Zhao's contemplation of its significance to Xinjiang.

Just as cotton as a regional Chinese commodity plays a significant role in Zhao Zhao's work, so does the Iraqi date industry receive prominence in Rakowitz's. The deliberate choice of date syrup cans in Rakowitz's *Lamassu*, as aforementioned, also refers to the development of the date palm supply chain in Iraq. Native to the Arabian Peninsula and the Middle East, date palms have long been one of the supporting agricultural products in the territory of Iraq. Even throughout the Assyrian dynasties (900 B.C.E.–600 B.C.E), date palms have consistently appeared on ancient sculptures and drawings to indicate the feministic traits of the objects [9, 99–107]. The reason is that Ishtar, the most important female deity in Iraq's traditional belief system, was associated with traits such as love and fertility. Thus, date palms were engraved on artifacts to indicate the abundance and fecundity of the empire. The date palms' unique adaptability to arid soil and dry climate in the Middle East made them an irreplaceable element of desert populations. As time passed, date production in those civilizations symbolizes fecundity and wealth, providing the people with the most stable food source and revenue from export. When the Iraq war broke out, therefore, the long-established, stabilized supply chain of date was disrupted by the tumult. Distressed by the repercussions for his country, Rakowitz chose the outer case of the date syrup cans original to Iraq to demonstrate the point of connection between the war, the date palm and

date syrup industry, and the revival of Iraqi tradition as indicated in the form of the lamassu.

To revisit, Zhao's cotton and Rakowitz's date palm both serve prominent roles in their respective cultures and connect local production to global supply chains. Cotton provides the essential material for the modern-day clothing industry and industrial product lines, which sustains China's and more specifically, Xinjiang's economy. Similarly, date palms also supply Iraq's economy through global exports, which is also indispensable for the farmers and traders in the country. Thus, both artists choose to work with commodities that have specific cultural and economic meanings to their respective backgrounds. Not only do Rakowitz and Zhao concern their works with the present day, but they also consistently mirror histories and past events, such as the Iraq War for Rakowitz and Xinjiang's economic development and history Zhao, in their artworks. To Michael Rakowitz, engineering public art projects helps him to interrogate the value of his Iraqi heritage and broadcast the ongoing history and events concerning peace and cultural sovereignty. His works narrate his own stories, which come from his childhood memories about his grandparents' experience as Iraqi immigrants and visits to the British museum that exhibits Assyrian artifacts [10]. Public art for Zhao Zhao holds the heavier meaning to protest and reveal the injustice of the society he resides in. In his interview with the Roberts Projects in Los Angeles simply titled "You Cannot Separate Art From Politics", he emphasized

some experiences involving legal misunderstandings with the Chinese authority, such as using guns as part of his artworks [26; 9]. Altogether, both artists make use of public art opportunities to best portray their personal emotions and ideas about past and current events that play a significant role in their lives and communities. By allowing the broader public to perceive their public art projects, Zhao and Rakowitz also invite more people to consider the cultural, socioeconomic, and political dilemmas they have presented through their respective ways of artistic expression. The extent to which their works could register with the audience makes public art impactful and remarkable in the art world. Additionally, the community they individually work within responded to their representative works differently. Grasping more media exposure and freedom to express messages via art, Rakowitz earned considerable recognition from the art world and acknowledgment from the public, whereas Zhao chooses to continue with art projects domestically with a low profile. This difference resulted from the different political regimes exerting control over media and types of art being advocated in the Western and Eastern worlds. Nevertheless, both artists share the similarity in which they engaged their central artistic beliefs and artworks with the contemporary and the past narratives of the region the works were concerned with, voicing the struggle of people receiving injustice and reflecting upon the artists' individual relationship and identity with their cultural heritages.

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## Section 2. History

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Yixi Zhang,  
student at Rutgers Preparatory School

### THE FAILURE OF THE EQUAL RIGHTS AMENDMENT

**Abstract.** Proposed in the Congress in 1923, The *Equal Rights Amendment* seeks to end the legal distinctions between men and women in terms of divorce, property, employment, and other matters. Until 1982, it was still 3 states short of the vote, signaling the failure of the *Equal Rights Amendment*. So why the *Equal rights Amendment (ERA)* failed to pass? By examining the existing laws protecting women's rights in the 20<sup>th</sup> century, speeches and activities of anti-feminists, this paper concludes that *ERA* failed to pass because many existing legislation already guaranteed women's right, so many women believed that the *ERA* was unnecessary and because many conservative women protest against the *ERA*, changing the political climate in enough states.

**Keywords:** The Equal Rights Amendment, feminism, Phyllis Schlafly, Shirley Chisholm, Alice Paul

American White women achieved the right to vote in 1920, and they began to look for job opportunities and educational resources; however, most women in the United States could not work outside the home then. In the early 20<sup>th</sup> century, only 20 percent of women received an income while only 5 percent of married women received wages from employment [19]. In the 1920s, women also faced gender bias in financial matters, as they could only obtain a credit card if they had their husband's signature [6]. To end the legal distinctions between men and women in terms of divorce, property, employment, and other matters, a famous women's rights activist, Alice Paul, introduced the first version of the *Equal Rights Amendment (ERA)* in 1923 [2]. For the next sixty years, feminists such as Shirley Chisholm and Alice Paul campaigned for the *ERA*, and in March 1972, both houses of Congress passed the *ERA* with victory in sight. Thirty-five states legislatures passed

the *ERA*, three states short of the deadline, which Congress extended from 1979 until 1982. By 1982, the requirements were still not met, and this constitutional amendment campaign failed, meaning that in the future, if one still wanted to pass the *ERA*, one would have to start the process again by introducing a bill in the Congress. There is still no hope of passing the *ERA* in the short term. Why can't such a seemingly just amendment be passed? Aside from the fact that the constitutional amendment was challenging to ratify, there are two other significant reasons. First, many women at that time believed that the *ERA* was unnecessary because existing legislation already guaranteed their rights. Second, those women also thought that the *ERA* would take away gender-specific privileges enjoyed by women, which was dangerous to society.

Congress enacted many laws to protect women's rights before the proposal of the *ERA*; therefore, the

existing laws have already guaranteed gender equality. For example, *the Equal Protection Clause of the 14<sup>th</sup> Amendment* states that no state can “deny to any person within its jurisdiction the equal protection of the laws,” which guarantees people of all genders equal treatment and protection under the laws (*The 14<sup>th</sup> amendment and the evolution of title IX* 1). Rati- fied on August 18, 1920, the 19<sup>th</sup> amendment legally enfranchised White women [20]. 1). Being able to vote is a fundamental right of citizenship, and grant- ing White women the right to vote means that they have their voice in what is essential and what they want their lives to be. In addition to women’s rights to vote, their wage inequality was also addressed in the 1960s. *The Equal Pay Act of 1963* requires em- ployers engaged in commerce or in the production of goods for commerce to give male and female em- ployees equal pay for equal work, which protects against wage discrimination based on gender [4] 1). *The Civil Rights Act of 1964* further gave women more independence in the workplace and the right to ex- pect equal treatment by prohibiting sexual discrimi- nation in hiring, promoting, and firing [7] 2). As a result of these laws to protect the rights of women in the workplace, more women joined the workplace. In 1920, women made up around 20 percent of all workers in the labor force; however, about 43 per- cent of women ages 16 and older were in the labor force in 1970 [5]. The treatment of women at work has also improved dramatically: in 1920 the starting wage for male factory workers on federal contracts was 40 cents per hour, while the starting wage for women was 25 cents; however, *the Equal Pay Act of 1963* enables women to receive the same salaries as men under the same conditions [18]. Therefore, many conservative women believed that the *ERA* was unnecessary because current laws already adequately protect their rights.

Another prominent dissenting voice argued that the *ERA* may lead to unintended consequences, unleashing direct harm on women. Under *the 1948 Military Service Act*, men must register under the

military service system on their 18th birthday, and those on this list may be drafted into the military if the government authorizes the draft [8]. However this act only required males to register, and women were excluded from combat work in the last cen- tury; thus, many conservative women of the time thought it was a female privilege that would insu- late them from the risks of war. Women fear that they must sign up in the Draft, which makes them dangerous, because the *ERA* states that the United States may not restrict or deny equal rights under the law based on gender. As Phyllis Schlafly said, “*ERA* means abortion funding, means homosexual privileges, means whatever else” [9]. Proponents of the *ERA* believed that by guaranteeing equal rights for all citizens, regardless of sex, the amendment could be used to challenge *the Hyde Amendment*, a legislative provision that bars federal funding for abortion procedure, and other restrictions on access to abortion. (*Hyde Amendment Codification Act* 1) Anti-feminists also argued that *ERA* would make gender-segregated bathrooms illegal in public buildings, put government-funded female institu- tions at risk, and eradicate restrictions on abortion [15]. Women’s shelters were also at risk of being discontinued because of the equal power of men and women advocated by the *ERA*. These potential harms led conservative women to oppose the *ERA*.

*The Equal Rights Amendment* also represented a serious threat to the family. As *ERA* seeks to end the legal distinction based on gender in terms of prop- erty, employment, and other matters, *ERA* would thrust mothers into military combat and could even make wives responsible for providing half of the fi- nancial support of their families, which changed the responsibilities of men and women and harmed tra- ditional gender roles and family. According to Phyllis Schlafly, “the most precious and important right of” women is the right “to keep her own body and to be supported and protected in the enjoyment of watch- ing her baby grow and develop” [6]. Conservative women believed that Judeo-Christian civilization

imposed a duty on a man to provide financial support for his children and his wife. The *ERA* is the opposite of what most women are looking for as “most women want to be wife, mother and homemaker – and are happy in that role,” while *ERA* forces them to leave their roles and take on the financial strain, undermining their role as homemakers and caretakers [12]. When all women have to work outside of the home, they cannot devote all their energy to their husbands and children. As a result, the children can’t have the mother’s care all the time, and the men have the burden of taking care of the family in addition to their work, which harms women, men and even children.

The *Equal Rights Amendment* failed also because traditional women’s protests against it changed the political climate in enough states. Phyllis Schlafly organized the “STOP ERA” campaign from a variety of existing groups. The members lobbied state Governments, handing out homemade bread with the slogan, “Preserve Us From a Congressional Jam; Vote Against the E.R.A. Shan” [11]. The “STOP ERA” campaign helped prevent the passage of the *ERA*. When Schlafly started her campaign in 1972, 28 states had already ratified the amendment. After she began her protests, seven more states approved the amendment, but five withdrew their previous ratifications. The *ERA* did not reach the required number of states, in large part because of Schlafly’s campaign, since she and her members successfully exploited the nation’s fear of losing traditional gender roles. In addition to the campaign’s protest, the American Federation of Labor and other labor unions feared the *ERA* would invalidate protective labor legislation. Another dilemma facing the *ERA* was the failure to have 38, or  $\frac{3}{4}$  of the states, ratify the proposed amendment by the deadline set by Congress in 1979 (Blair 2). Many *ERA* advocates appealed to Congress for an indefinite extension of the time limit, and the National Organization of Women organized a march

of 100,000 proponents in Washington, DC [3]. Even though Congress extended the deadline to 1982 due to public pressure, no new states signed on, so the *ERA* failed to meet the requirements.

The *ERA* did not reach the requirement for ratification until 2020, when Virginia became the 38th state to ratify it [2]. To this day, many organizations still fight for the passage of *ERA*. It is worth noting that the failure to pass the *ERA* was not because Americans do not agree with gender equality, but many believe this is an unnecessary law. The prerequisite for passing the *ERA* is that men and women are not equal under the *Constitution*, in which case the amendment would be meaningful. With the *Nineteenth Amendment* guaranteeing the right to vote, there is no longer any place in the *U. S. Constitution* where “inequality between men and women” is explicitly or implicitly stated, where men and women are already equal in constitutional terms. Under these circumstances, even if the inequality between men and women still existed throughout the country, there is no good reason to believe that it is a result of the *Constitution* and, more importantly, no reason to think that another constitutional amendment would improve the situation, let alone solve it. The *ERA* fails to guarantee women’s rights, and it could even jeopardize women’s equality since *ERA* may prohibit the government from acting based on gender and, therefore, from acting on or responding to gender inequality. Namely, the government would have to ignore gender, including gender inequality. Despite the *ERA*’s failure to effectively guarantee women’s rights, the *ERA* has far-reaching implications for public policy, particularly in the areas of employment, education, and reproductive rights. By understanding the reasons for its failure, we can identify the areas where further action is needed to advance gender equality and improve public policy.



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## UNLOCKING THE DYNAMICS OF SUCCESS IN SOCIAL MOVEMENTS: INSIGHTS FROM HISTORICAL CASE STUDIES BASED ON JOHN LOCKE'S LIBERAL PHILOSOPHY

*"Our lives begin to end the day we become silent about things that matter".*

*Martin Luther King Jr.*

**Abstract.** This paper delves into the defining characteristics of successful social movements, employing six case studies for detailed examination. Adopting John Locke's liberal philosophy as a framework, success is gauged based on principles such as public support, peaceful governance, and the safeguarding of individual rights and freedoms. Two pairs of movements – the Civil Rights Movement and Occupy Wall Street; the Women's Suffrage Movement and The Paris Commune – are examined to highlight the importance of leadership, organization, and strategic nonviolent resistance. Another pair – the Environmental Movement and the Arab Spring – underscores the critical role of coalition-building and grassroots support. Through this comparative analysis, the paper elucidates that while every movement operates within its unique context, common characteristics often differentiate successful movements from their less triumphant counterparts. Furthermore, the concept of "success" in social movements is revealed to be multi-dimensional, influenced by numerous factors including societal norms, political climate, and public sentiment. The insights from these case studies not only offer a historical perspective but also equip citizens with the tools to advocate for meaningful change in the future, underscoring the power of committed individuals in shaping society.

**Keywords:** Social movements, Leadership, Revolution, Organization, Nonviolent resistance, Coalition-building, Grassroots support, John Locke, Liberal philosophy

### **Introduction:**

This essay will explore six different case studies of social movements, arguing that successful movements can be distinguished by their strong leadership and organization, strategic employment of non-violent resistance, effective coalition-building, and grassroots support. This paper's objective is three-fold: 1) to establish a definition of a successful movement, 2) to identify specific characteristics of past representative social movements that qualify them as successful or unsuccessful in accordance with the definition established in Part 1, and 3) to explore several key insights from this analysis.

### **1. Defining Successful Movements**

For the purposes of this essay, we will adopt the perspective of John Locke, a key figure in liberal philosophy.

Locke posited that all governments should form a social contract with their citizenry. In this pact, people surrender a portion of their power to the government, with the government reciprocating by pledging to protect their natural rights. Based on Locke's philosophy, we can then assume that a successful movement shares key features with a successful government, including: consent from the governed, peaceful and rational governance, public support, minimal intrusion in people's lives, and safeguarding individual rights and freedoms (Locke, 1999). Thus, in Locke's view, a successful movement effectuates a successful and lasting shift towards the liberal democracy he advocated.

John Locke's liberal philosophy closely aligns with the goals of many social movements, which often aim to promote rights and democratize power

(*John Locke > the Influence of John Locke & R'squo; S Works (Stanford Encyclopedia of Philosophy)*, n.d.). By utilizing Locke's philosophy to define a successful social campaign, we ensure that the criteria for success involve not only the accomplishment of immediate objectives but also the progression toward broader democratic ideals, such as liberty, equality, and justice. This approach offers a comprehensive, ethical, and democratic framework for evaluating movements while acknowledging their crucial role in nurturing and advancing societal values.

## 2. Case Studies

### ***Case Study 1. The Civil Rights Movement and Occupy Wall Street***

To address the question, we start with a comparative analysis of two notable examples: the Civil Rights Movement and Occupy Wall Street.

The Civil Rights Movement (1954–1968) was a fourteen-year struggle against racial segregation and discrimination in the United States. Through the strategic use of nonviolent tactics like protests, sit-ins, and boycotts, activists not only caught public attention but also attained their final goals against racial inequality/discrimination countrywide (McNeese, 2008). The Civil Rights Movement is a classic example of a successful social movement. The movement's transformation of societal values, peaceful and rational approach, broad popular support, and ability to secure the consent of the governed were critical factors in its well-deserved success (Morris, 1999).

Occupy Wall Street, a progressive populist movement active from September to November 2011, sought to address economic inequality and political corruption (Massey & Snyder, 2012). However, despite its initial momentum and significant media attention, the movement encountered substantial barriers that impeded its effectiveness.

While the aspirations of Occupy Wall Street did echo John Locke's liberal principles – such as advocating for individual rights and liberty and a more restrained role of government – it's essential to ac-

knowledge that the movement fell short in fulfilling these ambitions. Therefore, we would define Occupy Wall Street as unsuccessful (Calhoun, 2013).

In the Civil Rights Movement, Dr. Martin Luther King Jr. galvanized public sentiment and mobilized action through inspirational rhetoric and strategic non-violent protests. His centralized leadership was vital to coordinating action; creating clear, understandable messages; and setting tangible goals (Carson, 1987).

In contrast, the Occupy Wall Street (OWS) movement intentionally lacked centralized leadership. The slogan "We are the 99%" reflected OWS's central ideal of creating a leaderless grassroots organization; however, this turned out to be ineffective. Without a singular leadership or defined structure, OWS struggled to articulate a concise message or set of demands. This feature made it difficult for both outsiders to understand the movement's objectives and insiders to strategize effectively or negotiate with power holders (Rowe & Carroll, 2015).

Organizationally, the Civil Rights Movement was remarkably well-structured, enjoying support from established institutions such as churches and universities. The existence of critical groups, such as The Southern Christian Leadership Conference (SCLC), the Student Nonviolent Coordinating Committee (SNCC), and the National Association for the Advancement of Colored People (NAACP), made it possible to organize protests, boycotts, and voter registration drives while also providing resources, connections, and institutional memory that sustained the movement (Killian, 1984).

On the other hand, Occupy Wall Street was organized primarily via social media. This allowed for rapid mobilization and extensive reach but also created numerous vulnerabilities. Without the institutional infrastructure, the movement lacked resilience, especially in the face of legal challenges and police repression (Caren & Gaby, 2011).

Finally, both movements' approaches to fulfilling their objectives determined their successful outcome. For example, the Civil Rights Movement

aimed to dismantle legal segregation and secure voting rights for African Americans using strategic non-violent protests and legal challenges. Along with its clear goal, the strategies employed by Civil Rights leaders allowed the movement to make substantial gains, despite significant opposition.

In contrast, Occupy Wall Street voiced broad critiques against income inequality and corporate influence in politics but struggled to transform these grievances into concrete policy proposals (Rowe & Carroll, 2015). While the movement successfully brought issues of economic inequality to the forefront of public discourse, its lack of specific, achievable goals and strategic action did not achieve substantial policy change.

Studying the Civil Rights Movement and Occupy Wall Street provides clear evidence of leadership and organizations' critical role in successful social movements. The centralized leadership and structured organization of the Civil Rights Movement were instrumental in its ability to effect substantial legislative changes. Likewise, the lack of formal leadership and decentralized structure within Occupy Wall Street contributed to its difficulties in achieving clear-cut, systemic changes.

### **Case Study 2. The Women's Suffrage Movement and The Paris Commune**

The Women's Suffrage Movement and the Paris Commune are two social movements that arose from a natural desire for rights and representation. Despite their shared objective of social justice, the two movements employed distinct strategies to achieve their objectives. In contrast to the Women's Suffrage Movement, which viewed nonviolence as a central strategy, The Paris Commune employed violent methods, diminishing its overall effectiveness and long-term results.

The Women's Suffrage Movement (1878–1920) was a peaceful social and political campaign that extended voting rights for women, while The Paris Commune was a radical socialist revolutionary government that ruled Paris from March to May 1871.

The Women's Suffrage Movement is deemed successful because it pushed society to expand individual rights and freedom, pursue peaceful and popular support, and support the consent of the governed. Through non-violent protest and strategic political advocacy, the movement eventually resulted in the 19th Amendment, a landmark achievement that granted women's right to vote (*19<sup>th</sup> Amendment to the U.S. Constitution: Women's Right to Vote (1920)*, 2021). Nonetheless, the Paris Commune is considered to have failed because it shifted society away from these liberal goals.

Despite both movements aiming for greater representation, the Paris Commune engaged in violent confrontations with the French government, evident in various instances such as the violent repression of the Versailles army, the execution of hostages, and the final, horrific week known as "La Semaine Sanglante", during which the French government massacred thousands of Communards (*Paris Commune of 1871: Causes, Bloody Week & Legacy*, n.d.).

If the Paris Commune had embraced nonviolent means instead of force, it could have achieved more positive results and avoided catastrophic repercussions (Roberts, 2001). Instead, leaders' unwillingness to exercise restraint ultimately played perfectly into the hands of French government forces, who deployed ruthless suppression measures, resulting in unnecessarily high loss-of-life costs. Furthermore, the use of violent force was used as justification by adversaries aiming to undermine the credibility associated with the Paris Commune movement among foreign partners and potential supporters.

Indeed, even as we acknowledge that many violent social movements have led to significant societal changes, it's essential to recognize that the violence they use to achieve their goals can often tarnish the legacy they leave behind. A classic example of this is the French Revolution. Although it successfully toppled an absolute monarchy and paved the way for Republicanism, its violent means, particularly during the Reign of Terror, left a legacy of brutality that un-

dermined its ideals of Liberty, Equality, and Fraternity (*Legacies of the Revolution & Middot; Explore & Middot; LIBERTY, EQUALITY, FRATERNITY: EXPLORING THE FRENCH REVOLUTION*, n.d.). Therefore, while some violent movements may achieve short-term objectives, the long-term societal costs can be substantial. Nonviolent resistance not only minimizes unnecessary suffering and destruction, but it also promotes dialogue, negotiation, and reconciliation – the foundations for a more durable peace.

### **Case Study 3. The Environmental Movement and The Arab Spring**

Although the Environmental Movement and the Arab Spring share the fundamental goal of pursuing transformative objectives, their operational techniques differ significantly, notably in terms of coalition-building and grassroots support.

As worldwide concerns about pollution, climate change, and biodiversity loss developed, the Environmental Movement gained momentum. It successfully transcended national boundaries by bringing together diverse interest groups to advocate for sustainable ecological practices (*I. Origins of the Environmental Movement & Middot; Exhibit & Middot; Give Earth A Chance: Environmental Activism in Michigan*, n.d.). Halfway around the world, the Arab Spring began to take shape in Tunisia in 2010, as people demanded urgent political reform and a more democratic government across North Africa (*Arab Spring*, n.d.).

The Environmental Movement is a classic illustration of how coalition-building and grassroots support can translate into substantial change. The core strength of the movement has been its ability to establish a broad coalition of interest groups, including scientists, policymakers, non-governmental organizations (NGOs), and ordinary citizens (Harvey, 2020). This combination of strategic coalition-building and grassroots support has ensured not only the Environmental Movement's immediate successes but also its lasting impact.

Despite a significant initial participation base, the Arab Spring encompassed a diverse mix of individu-

als – from liberal teens to Islamic fundamentalists – which complicated coalition-building over time. The lack of clear guidance and leadership hindered the efforts to organize around shared aims, thus posing a challenge in building continued grassroots support beyond the initial protests.

Poor coalition-building and insufficient grassroots engagement ultimately hindered the progress of the Arab Spring beyond the initial protests. Despite its enthusiastic start, the movement saw its gains wane over time due to these inherent weaknesses (Amour, 2018). This lack of a long-term outcome underscores the limitations of a movement that, while passionate, needed more organizational structure and coherent objectives to achieve enduring success.

### **3. Conclusion**

In conclusion, while these case studies represent a limited selection of social movements, they undoubtedly illuminate the key characteristics that distinguish successful movements from less successful ones: effective leadership and meticulous organization, strategic use of nonviolent resistance, and coalition-building and grassroots support.

In practice, however, these elements are not simply boxes to tick for a movement to be deemed successful. Rather, they are intertwined with, and often shaped by, myriad other factors, including cultural context, prevailing political climate, and public sentiment. For instance, effective leadership within a democratic society could look significantly different from that within an autocratic regime. Similarly, the impact and feasibility of nonviolent resistance could be heavily influenced by societal norms and public perceptions of dissent.

Further to this point, the idea of “success” itself can be multi-dimensional and context-dependent. A movement may not achieve its specific, stated goals yet still initiate meaningful social and political change. Conversely, a movement that achieves its immediate objectives may inadvertently lead to unintended negative consequences in the longer term. Understanding this intricate landscape is more than

just an academic exercise. Instead, it provides us with practical tools for comprehending and engaging with the socio-political world around us. As we continue to witness the emergence of new social movements, the lessons from these case studies provide critical insights that can guide future initiatives.

In essence, the knowledge gleaned from these case studies is about more than just historical analy-

sis; It is about harnessing this knowledge to foster a more informed, engaged citizenry capable of effectively advocating for change and, in doing so, shaping a more equitable, democratic society. As Margaret Mead once wisely observed, “Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it’s the only thing that ever has” (Mead, 2023).

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*Chi Wa Wu,  
Commonwealth School, MA, USA*

## WAS THERE ANYTHING GOOD ABOUT THE BRITISH EMPIRE?

**Abstract.** Influences of British colonialism still persists even in the 21<sup>st</sup> century, and many debates on whether such influences of the British Empire were fundamentally beneficial or not exist. To contribute to this debate, we'll measure the effects of British colonialism on political boundaries, education, and socio-economic relationships in British Africa and India to determine if there was anything good about the British Empire.

**Keywords:** British Empire, colonialism, political boundaries, education, trade, British Africa, British India.

People used to say ‘the sun never sets on the British Empire’ because it was the largest land empire in human history. The British Empire (1601–1997) was an international system of colonies, protectorates, and other territories that operated under the sovereignty of the monarch of Great Britain and the administration of the British government. The impact of imposed artificial land boundaries, educational development support, and socio-economic influences by the British on Africa and India eliminates the possibility that there was anything good about the British Empire. Here I use the definition of ‘good’ from the Cambridge Dictionary Online, which defines the word as “having a positive or useful effect”.

Colonialism occurs when dominant economic and military powers bring relatively underdeveloped and vulnerable societies under control. How the British Empire imposed institutional structures and foreign languages upon the land they “discovered” then controlled serves as an example of colonialism. Some argue that British colonialism provided its colonies with a positive basis for its economic growth that persisted through imposed boundaries. Indeed, for a society to become rich, its land must be used productively, and markets must be created. In flat areas, for example, square borders allow secure property boundaries and standardization for market trades because of their uniformity. Such demarcation was

used in the Canadian Dominion Lands and South Australia; metes and bounds demarcation was used in the Southern American Colonies, New South Wales, Tasmania, Queensland, and Western Australia (see Appendix I). Most of these former members of the British Empire are economically successful, but this correlation is not seen in Africa.

Imposed boundaries in British Africa did not have positive effects. During the Scramble for Africa, which began at the Berlin Conference of 1884–1885 and lasted until the turn of the 20<sup>th</sup> century, Europeans partitioned Africa into spheres of influence and colonies. The British Empire was heavily involved in this process and designed African borders when Europeans had barely settled, lacking extensive knowledge of the people or the region. These boundaries remained even after the colonial era, and as a result, populations belonging to the same ethnic group were separated across different states (see Appendix II). The artificial boundaries split ethnic groups, leading to ethnic discrimination and wars. As stated by the Armed Conflict Location and Event Data Project, British colonies with straight borders or rectangular demarcations have historically performed worse, as they have a larger share of the population belonging to ethnicities in neighboring countries. This conveys that the demarcations set by the British Empire were not beneficial to its colonies at all.

The Armed Conflict Location and Event Data Project (ACLED) indicates that military interventions from adjacent countries are more common in the homelands of ethnically split groups compared to border areas where non-split groups live. ACLED data also show a pattern of political violence caused by rebel groups who have attempted to establish a national state through violent acts. This pattern corroborates with the Uppsala Conflict Data Program

Georeferenced Event Dataset (UCDP-GED) records deadly events associated with civil wars. In other words, there is no connection between ethnic partitioning and riots and no connection between partition and conflict between non-state actors. These results suggest that partitioned groups face discrimination from the national government and often rebel to counter repression. Furthermore, population displacements across the border are more common within split groups. These flows, however, could change the ethnic composition in bordering countries, causing conflicts. In fact, 31% of civil wars and 57% of ethnic wars involve people of a regional ethnic group that consider themselves indigenous and recent migrants from other parts of the country. An example is the Alur, a group partitioned between the Belgian Congo and the British Protectorate of Uganda during the 1910 to 1914 Scramble for Africa. When the Congolese politician Mobutu Sese Sékou subjugated several minority groups in the Congolese state Zaire, many Alur refugees escaped to Uganda, which generated opposition and conflict from Buganda in Uganda. Ultimately, imposed boundaries set by the British Empire did not just lead to socio-political conflicts but also racial segregation.

According to Ambe J. Njoh, Professor of Government and International Affairs at the University of South Florida, town planning was used by British colonial officials in sub-Saharan African countries to “foster the colonial social objective of racial, spatial segregation.” The rationale of wanting to protect the health of Europeans was used to employ racially-driven residential segregation policies in West African

towns. This rationale was caused by two malaria control experiments conducted in Sierra Leone in 1899 and 1900, which concluded that the anopheles mosquito did almost all of its infection at night. Based on this thought, racial residential segregation was used as a measure for protecting the British colonial officers from malaria. This spatial strategy, which created a distance between the races that was too great for the malaria mosquitos to traverse, became the official policy in British tropical colonies and later in other parts of British Africa as well. In British Nigeria, a large amount of attention was paid to town planning so that European settlements were located at least 440 yards from the indigenous population, even though there were no significant European settler populations in West Africa. The nature of colonial town planning in Nigeria, which ensured better health conditions for the European colonial officials, highlights how the British Empire’s imposed boundaries were “racist in orientation and segregationist in practice.”

Some would argue that the British Empire left a legacy on education in its colonies. However, the enrollment data before 1950 from the annual colonial blue books suggest otherwise. These sources indicate that from 1900 to 1938, the development of African education was most likely the result of efforts by Christian mission schools, which provided for more than 95% of the total increase in primary school enrollment. However, it should be noted that the mission schools in British African colonies were mostly institutions run by African converts and not foreign missionaries. For example, in 1938, 8456 African and 285 European teachers taught in Uganda’s primary schools. According to Ewout Frankema, professor and chair of Rural and Environmental History at Wageningen University, the “mission school expansion was more of an African, rather than Western, undertaking”. He states that the development of primary education “did not depend on the passive acceptance by Africans of [British] culture and religious values ... Africans took initiative to” develop the infrastructure needed for education. Furthermore, the

mission schools were funded primarily by African parents and villagers, not British church members nor colonial governments. The colonial government in East and Central British Africa hardly spent money on education until the mid-1920s. In Nyasaland, for example, the government spent 1000 pounds on education in 1913. The budget only rose to 21500 pounds in 1938 after two authoritative reports on education in British Africa by the Phelps-Stoke committee ensured the colonial offices in London raised education budgets. However, this increase is still under 2 shillings per student. Since educational development was mainly supported by the native Africans until 1940, it could be argued that the British Empire had almost no beneficial impact on the educational development of its African colonies.

During the same period when the British imposed policies and instituted educational reforms in their holdings in Africa, similar processes were introduced in the Indian subcontinent. The British Empire introduced professional skills, British education, free trade, and foreign investment to India through colonialism. The British Empire introduced technical education to India to acquire a cheap labor force. However, according to the former member of the Constituent Assembly of India, Syama Prada Mookerjee, this “did not contemplate any large-scale industrialization of the country”. He explained that the British colonial government did not coordinate trade, commerce, and industries in India, so “whatever little technical education provided proved ineffective”.

The education system was introduced to India by the British Empire so that the government could train Indians to help administrate the country since it would be cheaper to hire Indians than Europeans to do so. The system was dissociated from the colony’s native cultural and educational traditions, making English the key to education. However, by using English as the medium, the British Empire failed to build a national education system based on the language and culture of the Indian people. In addition, British education in India was to be confined to

the upper class and filtered for the rest. The British colonial government only opened schools and colleges in important towns and district headquarters. Mookerjee stated that in British India, “four villages out of five are without a school; three boys out of four grow up without education, and only one girl in forty attends any kind of school”. This sheds light on how the British Empire’s introduction of British education created a socio-economic disparity between the urban elite who spoke English and the millions of rural Indians who did not. Up to 1912, there were only five universities in India: Calcutta, Bombay, Madras, Punjab, and Allahabad. They were modeled after the University of London but were all examining and not teaching universities. No tutorial work was done in these universities; they were confined to prescribing syllabi and holding examinations. Thus, these universities established by the British Empire did not contribute to the advancement of knowledge. The British Empire did not create significant primary, secondary, or tertiary educational development in India.

Through colonialism, the British Empire established free trade in India. However, free trade was simply used to justify its economic drain in India. From 1757 to 1813, the East India Company gained a monopoly by selling Indian finished goods at low prices to England and Europe. Along with the Charter Act of 1813, the monopoly had ended free Indian merchants’ private trading, resulting in the collapse of native industries. From 1813 to 1858, the British Empire converted India into a reservoir of cheap raw materials. But while British merchants and their industries prospered, Indian handicraft industries could not compete with British machine-made goods. This meant that the introduction of free trade ultimately harmed India during British rule.

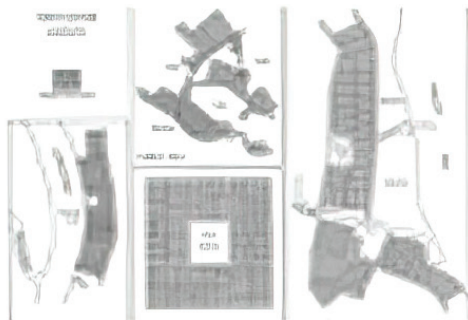
Most of India’s economic growth accompanied its independence from the British Empire. It accelerated as quantitative restrictions and the import license system imposed by the British were removed. Post-independence reforms that led to the reduction of tariff and protection rates set by the British have

brought positive changes to the flow of capital and reduced poverty. In a modern political sense, the most enduring impact of British rule over India is that it created an Indian nation. The consciousness of being one people with common traditions, a people different from the colonizers, inspired them to achieve political unity against the British Empire and gain independence. But while it unified the country under one political authority, the departure of British control also fostered separatism between Indians and Pakistanis, something that is still present. Thus, the British Empire did not play any role in India's economic development and unification, as its poli-

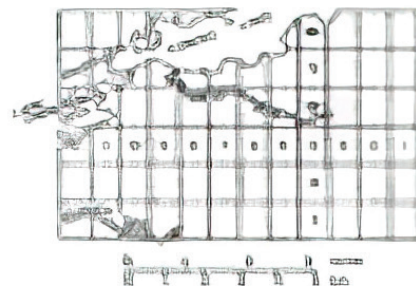
cies only decelerated India's growth and catalyzed ethnic conflicts.

Although the British Empire introduced beneficial elements, such as demarcation, primary/secondary/tertiary education, and secure trade policies, none proved to have a positive or useful effect on its colonies in the African continent and the Indian subcontinent. Instead, they led to political instability, racial segregation, socio-economic disparities, and the destruction of native industries. Considering these factors, there was nothing good about the British Empire, as all its influences on its African and Indian colonies were either negative or useless.

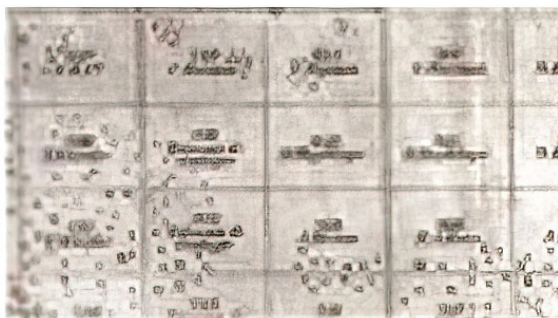
**Appendix I**



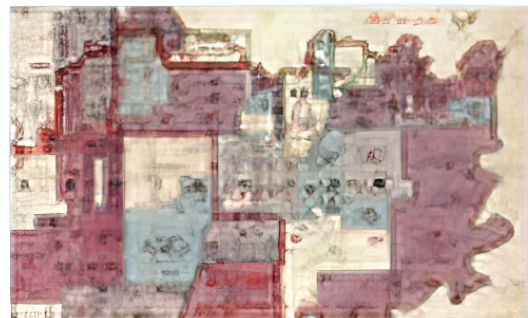
**17th Demarcation, New England Townships**



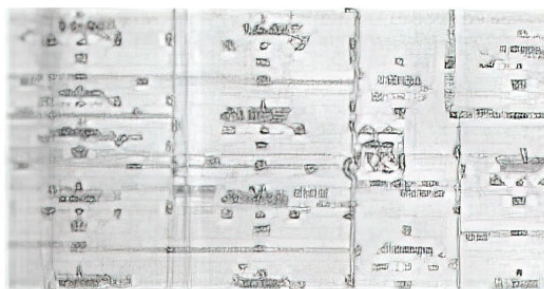
**18th Demarcation, Ontario, Canada**



**19th Demarcation, South Australia**



**20th Demarcation, New South Wales**

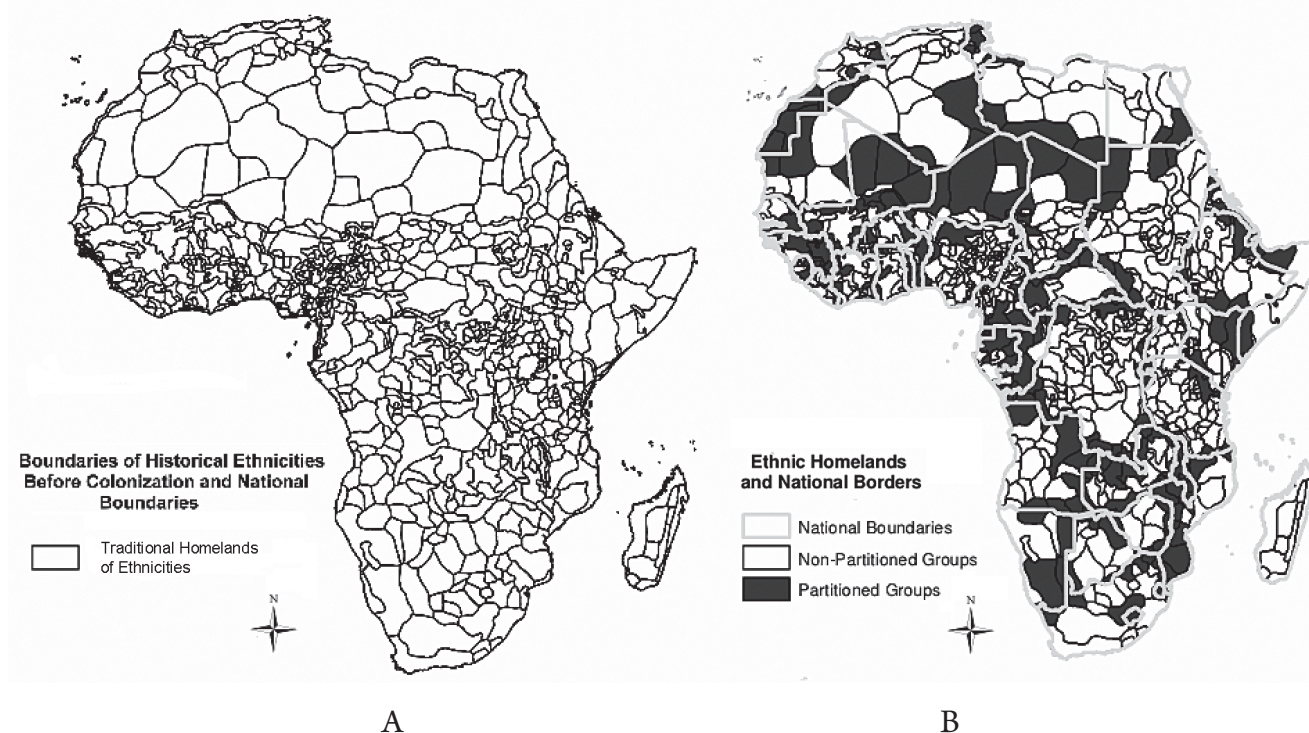


**21st Demarcation, Victoria, Australia**



**22nd Demarcation, New Zealand**

## Appendix II



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## Section 3. Linguistics

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*Lang Wenjuan,  
Studies, Northwestern Polytechnical University,  
with foreign linguistics and applied linguistics as research interests*

*Liu Meiyuan,  
professor in the School of Foreign Studies  
of Northwestern Polytechnical University,  
whose research interests are contrastive linguistics and translation*

### **CHANGES OF THE IMAGE OF CHINESE PEOPLE IN WESTERN MOVIES UNDER THE SPEECH ACCOMMODATION THEORY**

**Abstract.** As a carrier of culture and art, the movie inevitably becomes an important means of the cultural output of a country. Western movies especially American movies represent certain Western values and spread the Western language. The image of Chinese people is not uncommon in Western movies. However, with the rise of China, the change in China-Western relations, and the variation of the international situation, the portrayal of China in Western movies has also changed. This article selects six typical Western movies from the 1930s, 1980s, 1990s, and 21<sup>st</sup> century, *Fu Manchu's Mask*, *Charlie Chen – the Black Camel*, *the last emperor*, *M. Butterfly*, *Mulan*, and *Crazy Rich Asians*, which to a certain extent represent the attitude of mainstream American ideology towards China. This paper uses the Speech Accommodation Theory to analyze and research some lines about an image of Chinese people in Western movies and summarizes the manifestations, reasons, and coping strategies of image changes in Western movies.

**Keywords:** Speech Accommodation Theory, Western Movies, The Image of Chinese People.

#### **An Overview of Speech Accommodation Theory**

Speech accommodation refers to the speaker's efforts to change or conceal his or her identity to be more acceptable to the speaker. Speech Accommodation Theory was put forward in 1971 by Howard Giles and was initially proposed as a social psychological model, it is mainly used to explain people's psychological motivations in the process of communication. It has evolved as an increasingly sophisti-

cated model of the dynamics of interpersonal (and subsequently, intergroup) influence in a talk [1]. However, today, its influence has greatly exceeded the original theoretical goal, and it has been widely used in sociolinguistics, pragmatics, discourse analysis, language acquisition, and communication research. It focuses primarily on accommodation made when conversing with members of culturally diverse groups. Speech Accommodation Theory is mainly used to explain the psychological motivation

and emotional factors of communication strategies such as convergence, divergence, and language maintenance during the transformation of speech style [10]. Speech Accommodation Theory studies the psychological mechanism of the two speakers in verbal communication, which has three essential characteristics: subjectivity, asymmetry, and recipient-centered. This paper adopts the characteristics and principles of Speech Accommodation Theory to analyze some lines in Western movies, especially American's, analyze the characteristics of the image of Chinese people in Western movies, and further explore the deep meaning behind the screen language.

Kraus, Streit, Karan et al., have published a large number of works and papers. In his article A Review of Studies on Speech Adaptation Theory, Liu Zhengguang (2001) reviewed the introduction, characteristics and development of the theory of communicative adaptation, systematically expounded the theory and its characteristics, pointed out the research problems to be solved, and advocated that the theory of communicative adaptation should be developed in the direction of interdisciplinary studies. In 2010, Su Jinying and Li Jingwei pointed out in Review of Speech Adaptation Theory and Identity Research that there is an important connection between speech and identity. Language reflects and shapes the speaker's identity, and the speaker's identity affects the choice of language. Deng Jilan (2012) applied the Communicative Adaptation Theory to the conversation between husband and wife in her master's thesis Analysis of the Applicability of the Theory of Communicative Adaptation in the Marriage and Family Relations in the Chinese Context – A Case Study of 'the Golden Wedding', which was another attempt to apply the theory of communicative adaptation to the field of cross-cultural communication, and proved that foreign theories can be applied to the case analysis of China.

In a word, there is room for research on both the subject of the image of Chinese people in Western movies and the application of Speech Accommoda-

tion Theory. In addition, no one has used the Speech Accommodation Theory to analyze the image of Chinese people in Western films, so this topic has a certain degree of innovation and exploration.

## II. Analysis on Images of Chinese People in Western Movies in the 1930s

In the 1920s, Hollywood became the center of the American film industry [3], and a demonized "Chinese imagination" had gained a broad cognitive base in American society even western society. This vision is rooted in the discourse of the Yellow Peril when Genghis Khan invaded Europe and in the cultural impact of the first Chinese immigrants in the mid-19<sup>th</sup> century on the local European immigrant community. The introduction of the Chinese Exclusion Act in 1882 legalized the discourse of Yellow Peril. Until the end of World War II, the mainstream image of Chinese people in Hollywood movies viewed China almost exclusively as an invader and destroyer of Western culture [3].

Fu Manchu is the first Chinese protagonist with a complete story chain and full character image in American literary works. Fu Manchu is a villain Chinese character invented by the British novelist Sax Rohmer, who is the earliest prototype of the "evil genius" in popular Western narrative. This character was a typical Chinese image with long pigtailed and long robes and mandarin coats. He always used "traditional" "Eastern" methods to do evil, such as poisonous snakes, poisonous mushrooms, poisonous spiders, and other poisons to kill people. The director exaggerates the wickedness and weirdness of Chinese people with camera language, which fully echoes the fear and rejection of Chinese people in American society in the 1930s.

Movie: *Fu Manchu's Mask*

Scene 1: Fu Manchu, to get the secret of Genghis Khan, captures a white expert on the expedition and tries to negotiate with him.

White Expert: "What do you want me to do?"

Fu Manchu: "I seek you to make you rich. What can those dead soldiers do for you?"



White Expert: “We British like to see them on holidays.”

Fu Manchu: “Are they worth a million pounds to you?”

White expert: “My dear friend, I can’t tell you what I don’t have.”

Fu Manchu: “But you can tell me where they are, for the money.”

White Expert: “Not anything in the world.”

According to the language divergence strategy of Speech Accommodation Theory, the white expert repeatedly maintained their own identity through language and distanced themselves from Fu Manchu. In the end, he explicitly rejected Fu Manchu’s request and resolutely did not tell the secret he knew. This dialogue shows that the white expert was fearless for his organization and could resist the temptation of money. Fu Manchu, on the other hand, was cunning and narrow-minded. Such a plot implies that in the eyes of Americans in the Yellow Peril period, Chinese people valued money more than morality and loyalty, which is a misunderstanding and uglification of Chinese people.

Scene 2: The white leader walks into an antique shop run by a Chinese to find Fu Manchu and starts a conversation with the shopkeeper.

White leader: “What I really want is a comfortable rest, a magic dream perhaps...”

Shopkeeper: “Oh no, not can I do, not for a white man...”

(The white leader slips some money into the shopkeeper’s hand.)

Shopkeeper (beaming): “Understand, My pleasure. Follow me.”

Then the shopkeeper led the team to a room full of Chinese people smoking opium.

This episode also adopts the language convergence strategy of Speech Accommodation Theory. The shopkeeper refused the request of the white leader at the beginning but changed his attitude and way of speaking in the face of money. He readily acceded to the white leader’s request and became obsequious. This dialogue vividly shows the vilification of China in American

movies at that time. White people can’t smoke opium, but the Chinese will do anything to bribe them with money. Such plots both celebrate themselves and belittle China, and will no doubt raise eyebrows among the Chinese. During the period of the Yellow Peril, the United States used extreme expression techniques to disfigure the image of China, to express the discrimination against the yellow people represented by the Chinese, to emphasize the social status of white people, and expand the distance between them.

As Chinese immigrants entered the United States, their status was related to race relations in the United States. To a certain extent, the image of Charlie Chan on the American screen has become a symbol of Americans’ friendliness towards China. Charlie Chan has a refined temperament. He is proud of his American identity and takes it as his duty to defend the American social order. Although lacks masculinity, he is an image of a person who does his duty to maintain the stability of white society without challenging the position of white authority.

Movie: *Charlie Chan – The Black Camel*

Scene 1: After Miss Finn was murdered, the housekeeper commented on the family’s Chinese chef, Wu Guoqing.

Housekeeper: That Chinese chef showed the worst qualities of a savage nation...

Charlie Chan: An uncivilized nation? When people invented printing, the English were still fighting each other with pointed clubs!

In this dialogue, Charlie Chan ruthlessly refuted the housekeeper’s words, which undoubtedly reflected the language divergence strategy. In the face of the housekeeper’s accusations against other Chinese, this humble Chinese detective immediately showed his attitude seriously, dared to argue, and used witty words to defend his compatriots, while criticizing the British. Although he did not make a more radical resistance, Charlie Chan hinted at his dissatisfaction with the status of Chinese society through his words and deeds, which have a certain progressive significance and breakthrough.

### III. Analysis on Images of Chinese People in Western Movies in the 1980s and 1990s

During the Cold War period from 1947 to 1991, the capitalist countries and socialist countries led by the United States and the Soviet Union were in a situation of war and confrontation in all aspects. China, as one of the socialist countries, was also affected by the Cold War. The victory of the Cold War has made the West a little tired of the international political structure. The West's power in world politics, economy, and the military is declining relative to other civilizations [5]. The world pattern has changed, and China's international status has continued to rise. After the 1970s, China-Western relations have recovered, and the image of China in Western movies has shown a trend of changing from negative to positive. Western movies no longer publicly criticize and criticize the socialist system, but the films of this period still created an image of a numb, imprisoned, and weak China, which urgently needed to be rescued by the Western countries.

In the 1987 film *The Last Emperor*, China is a backward, insensitive, and closed country that has been re-born by the advanced and superior civilization of the West. The film tells the story of Puyi, the last emperor of China, from the time he entered the imperial palace at the age of three to the time he left. Puyi is a witness of times, but also the victim of times [6]. He seems to be a puppet in the old society, numb to spend his life. Many of the scenes in the film show the decay and backwardness of China. Director Bernardo Bertolucci shot the time-lapse of the female prisoners, deliberately showing the poor, feudal, rigid image of the Chinese to cater to the Western imagination of the Orient.

Movie: *The Last Emperor*

Scene 1: Students are protesting loudly in the street after the civilian government agreed to cede Chinese territory to Japan. The new Mr. Johnston tells Puyi that students outside are protesting against the Chinese government.

Puyi: "That many people out there have had their heads chopped off?"

Johnston: "It is true, Your Majesty. Many heads have been chopped off. It does stop them thinking."

(A minister at Puyi's side tried to stop Mr. Johnston from speaking, but Puyi cut him off.)

Puyi: "The students are right to be angry. I'm angry! But I'm not allowed to leave the Forbidden City. I want to go out." "I want to see the City of sounds!"

This dialogue adopts the language maintenance strategy of Speech Accommodation Theory. Puyi did not stop the conversation though the minister interrupted but insisted on continuing to speak out his ideas, reflecting Puyi's independent thinking. This shows how the Chinese young people were at that time of the awakening of new ideas and the spirit of struggle. Puyi was not willing to have been confined to the palace, his thoughts had not been completely limited. This is a kind of affirmation and praise to the Chinese youth, which to some extent reflects the change of attitude of the western countries, mainly the United States, towards the Chinese people.

*M. Butterfly* is a tragic story told by Huang Zelin that a French diplomat living in Beijing, Rene Gallimar, is used by a spy, Song Liling, a Chinese male disguised actor who plays Madame Butterfly on stage, and finally commits suicide. Song Liling in *M. Butterfly* first appeared as an illusory butterfly [9]. Although Song Liling has the stereotype of being cunning, fickle, and feminine, she still has a certain degree of progress. He is beautiful, weak, and charming on the outside, but independent and tough on the inside, and he uses the stereotypes or fantasies of Western men about Eastern women to fight back against them. This subverts the traditional image of Chinese people from a Western perspective [11].

Movie: *M. Butterfly*

Scene 1: After being promoted to deputy consul of the embassy, Gallimar goes to Song Liling's house again and eagerly asks Song Liling to answer his question.

Gallimar: Are you my Butterfly?

Song: I don't want to say it.

Gallimar: I do know one thing. I have already given you my shame.

Song: I don't want to.

Gallimar: Are you my Butterfly?

Song: Yes, I am your Butterfly.

This dialogue exemplifies the language convergence strategy. Song Liling was silent at first to pretend that he was a shy oriental woman, but finally, to complete his espionage mission, he had to agree to Gallimar's request and go along with him. It was precise because of Song Liling's confirmation that Gallimar's arrogance as a male imperialist inflated. He then helped his director make a judgment about the Vietnam War, arguing that the East welcomed Western colonial rule, just as Eastern women were obsessed with Western men. And Gallimar was also bewitched by Song Liling's femininity. This shows Song Liling's witness and also satirizes Western colonial rule.

Scene 2: Comrade Chin arrives at Song's late one night to express her dissatisfaction with Song's behavior.

Chin: Don't you understand how degrading those images are to woman? And how do you have to behave this way when he's not even here?

Song: Comrade, to better serve the great proletarian state. I practice my deception as often as possible. I despise this costume. Yet for the sake of our great helmsmen, I will endure it, along with all the other bourgeois western perversions.

Chin: I'm not convinced that this will be enough to redeem you in the eyes of the Party.

Song: I'm trying my best, to become somebody else.

This dialogue embodies the language divergence strategy. Although Song's refusal to Chin seemed weak in front of the authority of the superior, he still fought for himself. This shows Song Liling's disapproval of Comrade Chin, trying to distance each other and showing his thoughts, embodies his inner stubbornness and bravery, which is conducive to breaking the Western thinking of images of Chinese

people, and reflects the changing trend of Chinese images on the Western screen.

#### IV. Analysis on Images of Chinese People in Western Movies in the 21<sup>st</sup> century

The West's victory in the cold war brought not victory but exhaustion and the power of the West in world politics, economy and military are declining relative to other civilizations [5]. Since the beginning of the 21<sup>st</sup> century, the United States has been the world's largest developed country and China the world's largest developing country. Although China and the United States have many differences or gaps in ideology, strategic interests, and cultural traditions, the two countries have established extensive ties for many important common interests. The two countries can work together in many ways to promote independence in world politics and common development in the global economy, which is of great significance to promoting world peace. Improving and developing China-Western relations is the common demand of the two peoples. The Cold War was full of competition and conflict. Now that the Cold War is over, cooperation is dominant. Therefore, in the 21<sup>st</sup> century, China and the West have both competition and cooperation, and cooperation has become the mainstream of the development of China-Western relations.

The movie *Crazy Rich Asians* released in 2018 tells the love story of the modern version of Chinese economist Rachel and her boyfriend Nick [8]. The film was overwhelmingly praised by American mainstream media film reviews but could not open the Chinese market, because it catered to the thinking mode of Western audiences by distorting the image of Chinese people and promoting Western values, but deviated from China Human aesthetics and identity. Zhu Ruiqiu, the protagonist of the film, is a Chinese girl who grew up in the United States. She is smart, independent, and brave, and finally breaks the prejudice of class. But many other Chinese women in the film are portrayed as frivolous and ignorant, so in the final analysis, the film did not completely change the prejudice against the Chinese.

Movie: *Crazy Rich Asians*

Scene 1: When Zhu Ruiqiu goes to Nick's house to make dumplings for the first time, the family chats happily, but Nick's mother is not happy because she doesn't like this lowly-born Chinese girl. Rachel intends to take the initiative to break the deadlock.

Rachel: It's very great seeing you guys all like this.

Rachel: That's a beautiful ring, Auntie Eleanor. I've never seen anything like that.

Nick's mum: Nick's father had it made to me when he proposed to me.

Rachel: That's very romantic.

In this conversation, Rachel adopted a language convergence strategy, actively communicated with Nick's mother, and praised her ring, hoping to shorten the distance with Nick's mother and try to win her approval. However, in the subsequent development of the plot, Nick's mother told Rachel that Nick's father bought the ring because he was not recognized by Nick's grandmother, and belittled Rachel. Throughout this plot, Rachel's characteristics are obvious: strong, hoping to be recognized by Nick's family, but at the same time a little humble. At the end of the movie, Nick and Rachel gained support from their families through the ordeal. By creating such an image, Western movies can not only show the hard-working side of the Chinese but also imply the embarrassing status of the Chinese abroad. However, compared with the previous two periods, the image of the Chinese in Western movies has improved.

Disney created live-action *Mulan* in 2020, but it caused huge controversy. The live-action film *Mulan* was adapted from the 1998 Disney animated film *Mulan*, both of which combine cultural elements from China and the United States, more or less conveying American cultural values. But the difference is that in the live-action adaptation of the film, the profound reference to feminism is particularly emphasized, especially the addition of the character of the witch, which shows this connotation. Hua Mulan is a well-known Chinese female image, and her portrayal reflects the image of Chinese people on the Western

screen. In the eastern context, Hua Mulan serves in the army for her father, fights on the battlefield, and returns with honor and unarmored, showing her loyalty and courage. However, American movies pay more attention to the awakening of Mulan's female consciousness. Therefore, this Disney version of *Mulan* tells the story that Mulan inspires her true life consciousness in the harsh and brutal war by taking her father's place in the army and then realizes self-liberation and redemption. In other words, the theme of the film is more inclined to express the common self-individual life consciousness in western culture, that is, the western "individual heroism".

Movie: live-action *Mulan*

Scene 1: Hua Mulan has just entered the army. She is knocked to the ground by someone while queuing for registration. A soldier tries to pull her up.

Soldier: "Need a hand, little man?"

Hua Mulan (drawing sword): "Insult me again, and you will taste the tip of my blade."

Soldier (drawing sword): "Lower your sword!"

Hua Mulan: "Or what?"

From this dialogue, we can discover the use of the language divergence strategy of Speech Accommodation Theory. Hua Mulan was very unhappy that the soldier called her "little man". Therefore, she expressed her dissatisfaction by drawing her sword, glaring at him, and speaking fiercely. Similarly, the soldier went from trying to help Hua Mulan to quarrel with her. This shows that two people want to open up the distance between each other through language and to express their uncloseness. This plot reflects Hua Mulan's strong self-esteem and unyielding character, and also lays the groundwork for her to show individual heroism and successfully defeat the enemy. At the same time, it also reflects a shift in attitudes toward the Chinese in the 21<sup>st</sup> century in the United States, which means they can recognize the good qualities of the Chinese people but still embrace Western cultural values.

Scene 2: Mulan gets separated from the army during the battle and fights alone with the witch.

Witch: "I ask again, who are you?"

Hua Mulan: "I'm Huajun, a soldier in the Emperor's Imperial Army!"

Witch: "Then you will die pretending to be something you're not."

From this sentence, it is not difficult to see that Mulan and the witch both adopted the language maintenance strategy of Speech Accommodation Theory. Each side was maintaining her own identity and did not change her speech mode because of the other side. The witch was instructing Mulan to realize her self-worth, but Mulan insisted that she was just a soldier serving the king. This also reflects the American cultural element of the film – individual heroism. From this, we can see that in the live-action *Mulan*, the United States combines Mulan's bravery with the "individual heroism" advocated by the United States, which not only reflects the praise of Chinese heroines but also conveys the spiritual connotation of its own country. In the 21<sup>st</sup> century, the West has mixed feelings about China. China and the Western countries have extensive common interests as well as various contradictions and conflicts. This determines that the image of Chinese people on the screen is not good or bad, and the direction of the depiction of the image of Chinese people in the United States is relatively stable. Under such a trend, the United States combines Chinese elements with American elements and integrates Chinese and Western cultures.

#### **V. Implications of China's Coping Strategies**

This paper selects six American movies in the 1930s, the 1970s to 1980s, and the 21<sup>st</sup> century, namely *Fu Manchu's Mask*, *Charlie Chen – the Black Camel*, *the Last Emperor*, *M. Butterfly*, *Mulan*, and *Crazy Rich Asians*, to explore the different images of Chinese people in Western movies especially American movies due to various reasons under different historical backgrounds. In addition, this paper combines the theory of communicative adaptation, which combines the superficial change of the image of Chinese people in American movies with the deep

adaptation theory, and explores the different adaptation strategies adopted by the West in different periods and for different purposes.

It is found that the image of Chinese people in Western movies and the speech interactive communication strategy adopted by the West to China have changed mainly according to China's national status and the relationship between China and the West. In other words, when China's national strength is weak or China-Western relations are hostile, The West adopts corresponding communication strategies to demean the image of Chinese people in the movies, and the image of Chinese people in American movies is negative and evil; when China's international status is high or China-Western relations are good, the West adopts corresponding communication strategies to maintain or beauty the image of Chinese people, and the image of Chinese people in Western movies is positive and friendly.

Image is socially constructed in the constant interaction and communication between the molder and the molded. The study of images of Chinese people in Western movies should be fully aware of the important role of the communication and interaction between China and the West in the formation of the image, jump out of the local and temporary problems, but the study in the context of social history, and pay more attention to the reality of the national image. The image of Chinese people in Western movies is like a mirror, through which China can complete self-identification, self-criticism, and self-transcendence. In other words, China can know its status in the world and try to improve itself. At the same time, the image of Chinese people in Western movies will also be distorted in the discourse of modern power in the West. We should have an insight into the ideological elements in China's image, guard against the cultural hegemony of the West, strengthen exchanges and communication between cultures, and strive to make the image of China develop in a more diverse, open, and inclusive direction.

First of all, we must correctly view the image of Chinese people in foreign movies, and rationally think about the reasons behind it. Secondly, we must learn to shape and promote our images, make full use of China's advantages in population and natural resources, and promote Chinese culture and core values through media such as movies and the Internet, to export China's advanced ideas and culture to the world. Finally, it is necessary to continue to improve comprehensive national strength and maintain a harmonious relationship with all countries in the world, which is conducive to the establishment of people's images and long-term development.

#### VI. Conclusion

This paper analyzes six movies of different periods, combined with the Speech Accommodation Theory, aiming to analyze the changes in images of

Chinese people in Western movies. The relationship between China and the West is all-around and complex. It is not only directed to realistic interests but also rooted in historical discourse logic. We must notice the complex situation behind the image of Chinese people on the screen, and adopt corresponding strategies to shape and maintain our international image. The international situation is changing with each passing day, and the image of Chinese people in Western movies is constantly worth analyzing.

#### *Conflict of Interest*

The authors declare no conflict of interest.

#### *Author Contributions*

Wenjuan Lang and Meiyuan Liu conducted the research, collected and analyzed the data; Wenjuan Lang wrote the paper; all authors had approved the final version of the paper.

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## Section 4. Pedagogy

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*Aimbetova Indira,  
Khoja Akhmet Yassawi International Kazakh-Turkish University  
Turkistan, Kazakhstan*

### **CONSIDERATION OF FEATURES IN THE CONTENT OF VARIOUS GAMES IN THE ORGANIZATION OF EXTRACURRICULAR ACTIVITIES IN BIOLOGY**

**Abstract.** This article discusses the importance of extracurricular work in the formation of competencies and worldview of students in grades 6–7. The features of the organization of extracurricular activities in general biology, botany, zoology, Anatomy and human physiology are described. The content of extracurricular activities in raising a child is closely related to the directions of Education. From this point of view, in the direction of moral education of students, attention is paid to the study of the life and activities of historical figures, the use of approaches that help to master the laws of political and economic development of society in the formation of a scientific view of the world is summarized. During the study, methods of testing and observing plants and animals in nature, planting trees and shrubs, creating birdhouses, visual aids, reports, abstracts, circles of young biologists, biological conferences, Olympiads, observation Diaries, exhibitions of students' works, biological excursions were used. In order to determine the effectiveness of the work carried out, a survey of students of the experimental class was conducted. In the course of the survey, it was shown that extracurricular reading classes influenced the content of the material and the study of various biological literature, obtaining additional information about plants and animals, and increasing interest in the subject. The work on the systematic analysis of domestic and world achievements in the field of teaching biology in pedagogical practice has been carried out, as a result, the best innovations of world education and methods of teaching biology in secondary educational institutions will be revealed. As a result of research, this technique can be used by biology teachers as an auxiliary tool in organizing extracurricular activities.

**Keywords:** teaching biology, competencies, extracurricular activities, methods, systematic analysis.

#### **1. Introduction**

The idea of the researches is to develop a multi-literate model of Kazakhstanese teachers and a strategic transformation of educational modules for the integration of methodological literacy and

digital smart technologies into the training of teachers of natural sciences in the form of recommendations in the standards of education and the educational – methodological complex “Biology” (grade 6–7) through a priority approach to the formation of

value orientations of students and the development of language knowledge based on national and universal values. The developed EMC will be a guide for future biology teachers in the pedagogical process, being the basis of educational and cognitive, communicative, social, research skills and means of verifying learning outcomes. The scientific effect will be reflected in the creation of an effective educational model, contributing to the in-depth development of STEM knowledge and forming increased functional literacy of future biology teachers.

It is known that as part of the integration of Kazakhstan into the world educational space, since 2015, the introduction of curricula and programs of updated educational content according to the State Educational Standard of the Republic of Kazakhstan-2015 has begun. Thus, in connection with the transition to the updated content of education, biologists are tasked with revising teaching methods, the structure and content of educational programs of higher educational institutions, as well as developing an adequate and scientifically sound model for evaluating future biologists' educational achievements of students.

Modernization of modern education presupposes a competence-based approach as one of the important conceptual provisions of the updated content of education [1]. The need for highly qualified subject teachers for secondary schools is considered very urgent for our state.

At the moment, an integral part of the professional skills and pedagogical competence of biology teachers is their ability to contribute to the formation of a common culture of students' personality and the development of professional educational programs, methodically armed with innovative teaching methods for the Biology course [2].

Currently, there is no single, universally recognized and universal classification of teaching and learning methods. This is due to the fact that different researchers, methodologists, teachers used different approaches and principles when developing

the classification of methods [3; 4]. Thus, one based the classification of methods on the structure and functions of methods, others – various forms of independent cognition, the third classify according to didactic tasks, the fourth – according to the degree of independence, the fifth – according to the sources of information and the nature of the activities of teachers and students, the sixth – according to the nature of the logical approach [5–10].

The analysis and generalization of the materials of the existing UMK, scientific and methodological innovations and the results of their own research allow us to believe that the existing textbooks and UMK on teaching methods of teaching biology in the Republic of Kazakhstan do not fully meet the modern requirements of the International Standard of Quality of Education, as well as the updated curriculum of the Republic of Kazakhstan. It should be noted that the established traditional practice of assessment at school does not meet the requirements of the new standard of education, curricula, as well as learning goals that require an adequate and scientifically based model for evaluating students' academic achievements [9].

The noted shortcomings allow us to conclude that the creation of a multi-literate model of a biology teacher with the requirements for compliance and the development of educational and methodological complexes of an innovative nature for teaching future biology teachers with audio, video, illustrative, spoken and written exercises in the form of printed and electronic format will lead to the creation of conditions for in-depth teaching of biology teaching methods in higher schools education.

## **2. Methodology**

The works of leading scientists, manuscripts, materials of state, foreign and personal archives, fundamental methods of teaching Biology in the context of modernization of education, complex methods of pedagogy and psychology are analyzed.

The development of students' creativity in biology lessons was carried out in practice classes,



practice practices, solving problems, compiling Tabular explanations of plants and animals, performing exercises, performing control and verification work, working with textbooks, reference books and various additional literature, writing and writing reports of practice work, processing cognitive materials. For the lesson, V.M. Monakhov's design technology, critical thinking, level learning technology, problem-based learning technology, modular learning technology, and cross-reference technology were studied through the continuity of methods [10].

The importance of updated education is critical thinking, research, experimentation and the use of ICT, and the creation of a harmonious and comfortable educational environment for the student's personality [11].

The student receives the necessary materials from the internet, teaches the ability to correctly use definitions, biological processes, and dictionaries. For example, you can get a lot of information from just one chemical formula itself. The formula that distinguishes the physiological and anatomical features of any organism is considered the most important part of the organization of extracurricular activities in biological education. One of the prerequisites for organizing a biology lesson outside the classroom is that it is characterized by the ability to creatively select additional materials in accordance with the topic, use didactic, technical means, electronic textbooks as intended, affecting the student's feelings.

An entrance control experiment was conducted in secondary educational institutions: interviews with 50 teachers and 200 schoolchildren will be conducted, the best practices of teachers, school curricula and textbooks will be analyzed in order to identify general trends in improving the quality of teaching biology courses by future biology teachers. The basis of the study was 4 secondary schools of the city of Turkestan, based on the existing memorandum of cooperation. At least 200 students of grades 6–7 will participate in the pedagogical experiment.

### 3. Research Results

The educational and educational tasks of the school biology course are fully solved on the basis of the close relationship between extracurricular work and the classroom system. The knowledge and skills in biology acquired by students in classes, laboratory classes, excursions and other types of educational work are significantly deepened, expanded and informed in extracurricular activities, which has a great impact on the overall growth of their interest in the subject.

The analysis of biology textbooks shows that they do not fully meet modern needs. Many textbooks are characterized by a poor connection of the material under study with practice, an overload of secondary facts and details, not setting a clear goal for managing students' independent work, which ultimately interferes with the development of students' cognitive interests. Therefore, the formation of students' scientific knowledge in biology lessons is impossible without further extension of work in extracurricular activities. The issues of not only high-quality teaching of academic disciplines, but also the activation of extracurricular activities are relevant today.

Extracurricular work is an integral part of the educational process at school, one of the forms of organizing students' leisure time. It is not mandatory for all learners and includes those interested in biology. The content of extracurricular work in biology is not limited to the size of the school curriculum, goes beyond it, is determined by the interests of students and is supervised by a biology teacher.

The correct organization and training of extracurricular activities in biology is of great educational importance. This allows you to broaden the horizons of students, consolidate and deepen the knowledge gained in the lesson, and the ability to control and experiment forms research inclinations, reveals the talents of students and helps to choose a future profession. From the point of view of the Russian scientist A. I. Nikishov, extracurricular work in biology makes it possible to closely connect theory with practice. It

introduces schoolchildren to various possible activities: preparing the soil for experiments and observing plants, caring for them, planting trees and shrubs, caring for farm animals, which, in turn, instills in them a sense of responsibility for the task assigned to them, the ability to bring what they started to the end, contributes to the development of a sense of collectivism [12–15].

In their research, domestic authors considered the differences between extracurricular activities from everyday classes. It is planned to contribute to the formation of students' activity, interaction, and further improvement of the acquired knowledge. He also wrote about the problem of increasing students' interest in biology, the organization of extracurricular activities [16; 17]. In order to form the worldview of students through the organization of extracurricular activities, it is necessary to show him both the good and the shadow side of life. Worldview consciousness affects the feelings, will of the child, fixing consciousness, stimulating the will [18].

There will be no state plan for extracurricular activities, and there will be no grades. Students participate voluntarily. Extracurricular and extracurricular activities are of great benefit for the development, formation of students' creative qualities, increasing students' motivation for independent work and collective work. Therefore, the work carried out through the teacher's ability to stimulate students' enthusiasm in organizing school and extracurricular work will not only be successful, but as a result, students will firmly master and use knowledge in practice [14].

The school biology textbook provides methodological guidelines for the organization and content of biological excursions, school Zoological conventions, a living corner, brief determinants for some groups of animals are given, the topics of research work of schoolchildren are given.

The organization and content of extracurricular activities in biology should always take into account the age characteristics of students. On their basis,

students should have their own activities of a research nature, which are controlled by the teacher – teacher: independent experiments and observations, work with reference books, determinants, journals, popular science literature.

Extracurricular activities should arouse the interest of students and interest them with various activities. The content of extracurricular activities in biology should include the study of the surrounding wildlife, its protection and environmental education of students.

Extracurricular activities in botany are usually conducted by students of grades V – VI. It includes knowledge and experience in the study of the structure and physiology of plants, seasonal phenomena in the life of plants, the study of the diversity of the plant world, indoor floriculture, etc.

Extracurricular activities in Zoology, as a rule, include the study of the species composition of the animal world of the local region, the identification of animals belonging to agriculture and Forestry and measures to combat them, acquaintance with Red animals and ways of their protection. Of great interest is the creation of a zoological corner of wildlife, the care and observation of their inhabitants. Students are especially interested in the work on the protection of birds, as well as the protection of ants.

Extracurricular activities in anatomy, physiology and human hygiene are carried out with students mainly in the VIII grade. It includes: practices and self – control that explain the essence of exercises for the development of organs; practices that determine the influence of various factors of the external environment on the activities of organs; promotion of a healthy lifestyle for students and the population; explanation of the emergence and spread of various superstitions.

Extracurricular work on biology in general is based on the study of heredity and variability, the struggle for life in plants and animals, the relationship of organisms in real habitat, etc.

In the process of organizing extracurricular activities in biology, the teacher – teacher should take into account, first of all, that its content should be accessible to each age group of students. The main forms and types of extracurricular work carried out by a teacher – pedagogue should reflect the relationship of theory with practice and the implementation of the principle of research.

Based on the methods used in the course of scientific research, the following experiments were carried out for inclusion in the educational process.

The subject of the study was 30 students from among the 4th year students of the specialty scientific biology.

Group I (A) was selected as an experimental group and consisted of 15 students.

Group II (B) was a group that mastered only theoretical data and consisted of 15 students.

A survey was conducted to determine the level of knowledge of students on the topic. The survey was made up of opinions on the reproduction of the genus of plants in the laboratory in vitro and its cost-effectiveness. Students selected for research work showed the following results from the questionnaire (note 1).

In order to form the theoretical knowledge of the selected groups, lecture classes were organized. In addition to lectures, the first group took part in practical classes and got acquainted with the methods of reproduction of various plants in vitro in the biotechnological Laboratory of the International Kazakh-Turkish university named after Khoja Ahmed Yasawi. During the research work in the biotechnological laboratory, the following worldviews were formed about the future of Clone micro-reproduction:

1. Reproduction of plants in vitro laboratory, more effective than traditional methods.
2. The Microclonal method of reproduction is one of the ways to preserve the gene pool of rare and listed plants in the Red Book.
3. Pathogenic by viruses. Obtaining seedlings of pure fruit-bearing, nutritious and beautiful crops from plants and their rapid reproduction.

Group II was limited to attending lecture classes and writing essays and reports on the topic was given as a task. At the end of the research work, Control work was obtained from both groups. The results shown by the students were evaluated by a 100% system. During the control work, the two groups achieved the following results.

In order to determine the impact of the conducted research on students-biologists and the established level of knowledge, a questionnaire was taken that showed the results of the study (note 2).

If we look at the results of the survey, we can see that the level of knowledge of Group A students, depending on the topic, increased from 20% to 98%. We can see that the result of Group B students increased from 10% to 35%.

Individual methods were developed for laboratory classes conducted in January and March. The methodology allows students to supplement the theoretical knowledge gained in classroom lectures on the basis of practice.

#### **4. Conclusion**

Depending on the direction of research, the theory of innovative methodology of biological education was determined, analyzing the psychological, pedagogical, biological, scientific and methodological literature. The ecological and physiological aspects of reproduction and adaptation of various plants obtained by microclonal means were studied. The study of the main stages of cultivation of explant in various nutrient media and phytohormones formed the search and research activities of students.

It is proved that the methodology of laboratory training, developed in accordance with the topic of the research work, is the optimal method for training a biologist. Based on the results of the study, it was found that effective ways of teaching the technology of reproduction of introduced plants in the Botanical Garden can be used as a methodology for organizing laboratory work by teachers of Biological Sciences.

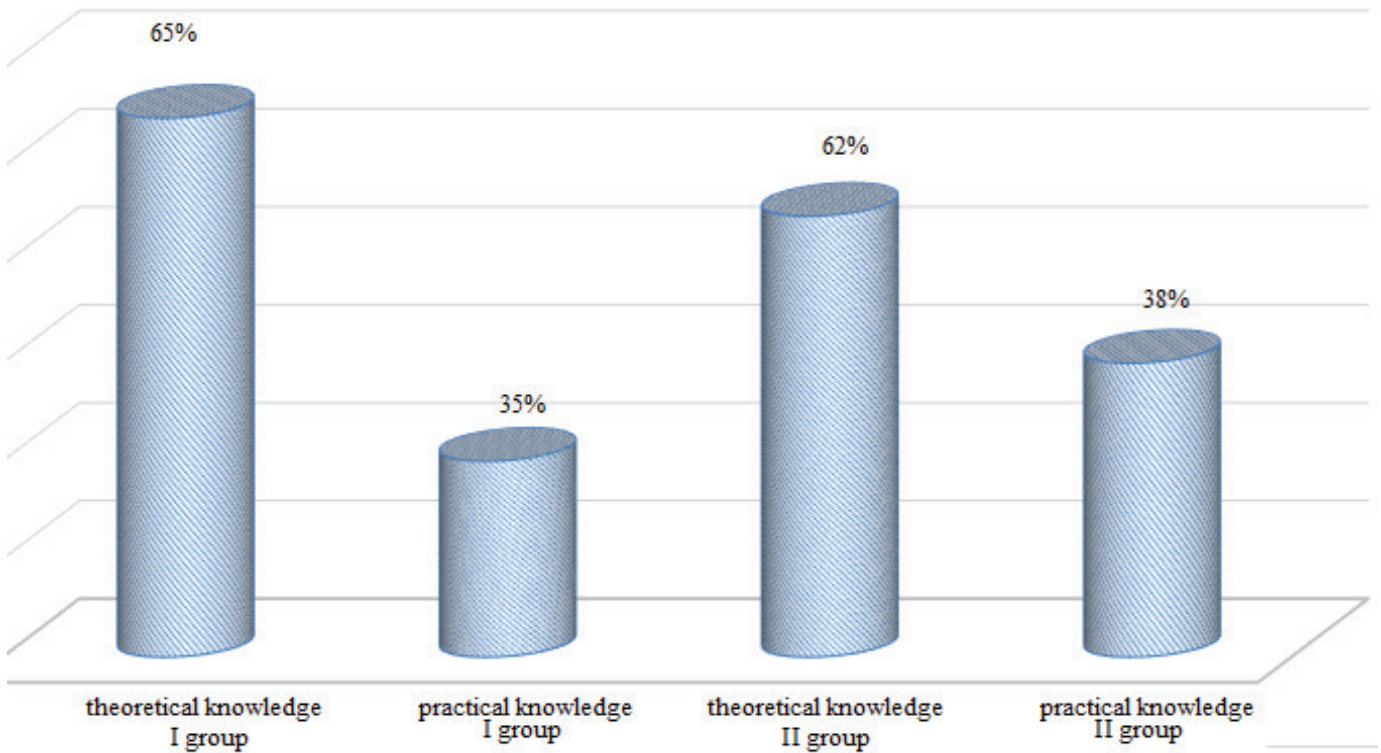


Figure 1. The results of the knowledge of the research and control groups on teaching methods

*Note 1. The results of the knowledge of the research and control groups on teaching methods*

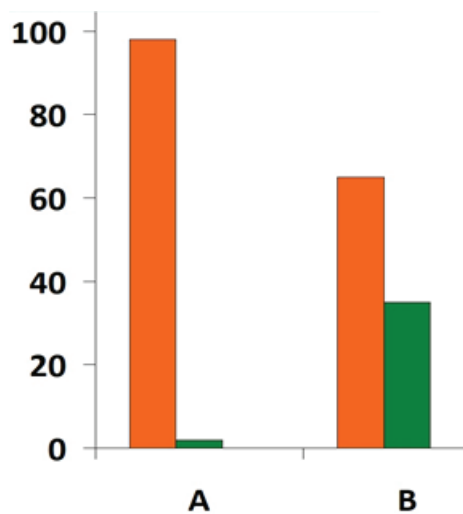


Figure 2. The result of a survey related to the technology of plant reproduction, blue – students who have mastered knowledge, red – students who have not mastered knowledge

*Note 2. The result of a survey related to the technology of plant reproduction, blue – students who have mastered knowledge, red – students who have not mastered knowledge*

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Debby Maurits,

Aan Widodo,

Faculty of Communication Sciences  
Bhayangkara Jakarta Raya University

## COMMUNICATION OF PARENTS AND CHILDREN IN INCREASING LEARNING MOTIVATION ONLINE

**Abstract.** During online learning children have low learning motivation, this is seen from the decline in learning outcomes in children. Interpersonal communication between parents and children has a role in increasing learning motivation. This study aims to explain interpersonal communication between parents and children in increasing the learning motivation of grade 2 children at SD Negeri Teluk Pucung I North Bekasi. This study used the concept of interpersonal communication. This research uses a qualitative approach with a descriptive method. Researchers conducted interviews with 5 informants including parents, teachers, and students. The results of this study show that children's learning motivation increases due to interpersonal communication between parents and children. Increased learning motivation seen from the tasks that are done and collected on time, understanding the material delivered, and increasing learning outcomes in children. Interpersonal communication between parents and children involves 5 aspects of interpersonal communication such as aspects of openness where parents and children always tell the truth during the process communication, an aspect of empathy where parents and children have a great sense of empathy for each other, aspects of support where parents always provide support in the form of support Moral and material but the support given by children to parents is less visible, aspects of positive attitudes where parents and children have a positive view of Each other so that two-way communication occurs, and aspects of equality where parents and children have similar functions such as being listeners and speakers.

**Keywords:** Interpersonal communication, learning motivation, online learning, elementary school, bay.

### Introduction

*Coronavirus Disease 2019* or commonly known as Covid 19 is an outbreak that infects almost all countries in the world. Covid 19 is a virus that causes respiratory problems and is known to have first appeared in Wuhan City, China in December 2019. This virus spreads rapidly through the air to cause several countries to be affected by Covid 19, in March 2020 the WHO (*World Health Organization*) determined Covid 19 as a pandemic that spread globally (Detik Health 2020).

According to the Indonesian Ministry of Health, the first case of a positive Covid-19 patient in In-

donesia occurred on March 2, 2020. At that time, the government announced that there were two patients infected with Covid-19 in Indonesia. On March 15, 2020, the Ministry of Health announced that there were 117 cases of patients infected with Covid 19 (Indonesian Ministry of Health 2020). This made the President of the Republic of Indonesia, Joko Widodo give an appeal to all Indonesian people to carry out social restrictions to prevent the spread of the Covid-19 virus. On March 31, the Government of Indonesia officially issued a Large-Scale Social Restrictions (PSBB) policy in response

to the Covid-19 pandemic (Mail Presidential Decree 2020).

Large-scale social restrictions limit community activities such as limiting religious activities, limiting activities in public places or facilities such as offices, schools/campuses, and others. These restrictions have a major impact on several sectors in Indonesia such as the economic, social, tourism sectors, and especially in the education sector. Education is one of the most affected sectors in Indonesia. According to UNESCO, there are 1.6 billion students around the world disrupted learning activities due to closed schools, as many as 192 countries have closed schools to reduce transmission virus [2].

Through the circular letter of the Ministry of Education and Culture Research and Higher Education No. 4 In 2020, the government banned face-to-face teaching and learning activities in schools and campuses and urged the learning process to be carried out at home *online*. This is the right step to reduce and break the chain of transmission of Covid-19. Teaching and learning activities that are usually carried out in schools are forced to be carried out at home with an online system (*online*) for a long time. Online learning utilizes the internet as a support. Students can interact with teachers or other students through several applications such as Google Classroom, Zoom Meeting, Google Meet, and social media such as Whatsapp to access group chats. Online learning is also carried out with 2 methods, namely the synchronous online learning method and the asynchronous online learning method. Synchronous online learning is an online learning method that is carried out simultaneously with *real time* such as *video chat* while asynchronous online learning is carried out asynchronously or synchronously Postpone such as giving material or assignments through chat applications. The asynchronous method requires students to learn independently in understanding the material that has been given [8].

It was recorded that there were 68.8 million students (elementary, junior high, and high school) affected by their education due to Covid-19. The

provision of heavy assignments and short processing time is also a complaint of students during this online learning period. Some students claim to be bored with online learning methods that are considered less effective so they often do not listen and receive material from teachers / teaching staff. Because of this, students often get unsatisfactory learning results [8].

Ideally, teaching and learning activities are carried out by teachers and students face-to-face at school, but during the Covid-19 pandemic, teaching and learning activities in schools changed to distance learning online at home that involves parents in the process of teaching and learning activities. According to research conducted by Latifhatun Nimah in "The Decline in Student Learning Outcomes Due to Online Learning During the Covid-19 Pandemic", online learning methods are considered not as effective as face-to-face learning. In general, due to lack of readiness from the school and students, this method is a new learning method that has never been done by schools or students before. Because of this, students often struggle during the online learning process which ultimately has an impact on student learning outcomes. According to this study, during online learning student learning outcomes decrease, decreasing student learning outcomes during online learning can occur due to several factors, wrong One is the lack of motivation to learn in children. According to Sadirman (2016), learning motivation is the overall driving force within students that causes learning activities, which ensures the continuity of learning activities and give direction to learning activities, so that the desired goals of the learning subject can be achieved. Every child has different learning motivation, some have high learning motivation and some have low learning motivation in during online learning. Uno (2017: 23) said that learning motivation is an internal and external drive in students who are learning to make behavior changes, generally with several supporting indicators or elements. In this case, parents as external supporters

must provide support to children in order to create learning motivation in children.

Children's learning motivation can be formed and improved through interpersonal communication between parents and children according to research conducted by Meti and Yayah N in the Role of "Interpersonal Communication of Parents and Children in Providing Learning Motivation", interpersonal communication between parents and children can increase children's learning motivation. This study states that good interpersonal communication between parents and children is familiarity, parents and children must also have agreement, parents must also have a good response. Right towards the child, and parents must also use the right tone of speech towards the child. In addition, children's learning motivation will arise if parents convey messages straightforwardly and repeatedly. One form of support from parents to increase children's learning motivation according to research conducted by Cahya Maulida in the Pattern of "Communication Between Parents and Teachers to Increase Learning Motivation Grade 6 students at MIN7 Ponorogo for the 2020/2021 academic year" are by giving praise to children's learning outcomes. In this study, parents usually also like to give children favorite gifts as rewards for what has been done by the child. This study also involved interpersonal communication between parents and teachers at school in increasing children's learning motivation.

Meanwhile, according to research conducted by C. Puspitasari, et al regarding "Family Communication Intensity in Motivating Learning for Elementary School Children" (2021) shows that lack of communication intensity between parents and children can reduce motivation child's learning. The lack of communication intensity is influenced by several factors, including factors such as busy parents due to work, TV watching habits and excessive use of gadgets in the family, and Quiet attitude of children because they are comfortable with the habit of playing online games. The intensity of communication between parents and children can also affect the level of motivation to learn children.

Based on the results of some of the studies above, it can be concluded that interpersonal communication between parents and children can increase children's learning motivation. Forms of interpersonal communication carried out by parents with children such as giving praise, giving gifts, conducting discussions to produce agreement, and often giving and repeating messages straightforwardly can increase children's learning motivation. This is related to the understanding of interpersonal communication according to Efendi (2003), namely interpersonal communication is communication between communicators and communicants that is effective in changing attitudes, opinions, or a person's dialogical behavior in the form of conversation. Alex S. Tan (1981: 71) also mentioned that interpersonal communication is the most effective communication to change one's attitude and behavior. Communication that occurs when parents accompany children to learn online can be referred to as interpersonal communication between parents and children. When accompanying children parents have conversations to help children learn, sometimes parents also discuss with children about tasks and things other.

During online learning, communication between teachers and parents also continues to be established. This is done to report student learning outcomes to parents. Not only teachers who report but parents also report about the condition of children at home when learning online, this was conveyed by Ibu Maesaroh who is the homeroom teacher 2b at SD Negeri Teluk Pucung I North Bekasi. He also said that during the online class he as a homeroom teacher always communicates with parents regarding children's learning outcomes and other things, if the child's learning outcomes "Down he appealed to parents to be more helpful and accompany children studying at home so that learning outcomes do not decline during online learning" ... the conditions are different now, right Online classes, many children like not to pay attention when I zoom and sometimes when I give questions on zoom, the average student likes not to be able to answer the questions At the



same time, sometimes I don't understand what I explained, many students also look male, so it's not excited when zooming, well, if it's already rich, I usually "Chat in the parent group to pay attention to their children and please also help their children when studying online, usually also if I chat in a group of people old, his son became diligent".

The appeal from teachers to parents can help parents regarding online learning conditions, this was said by Mrs. Anggi one of the parents of grade 2 students at SD Negeri Teluk Pucung I North Bekasi, he also said "when my son is online, sometimes he likes to feel that he is on holiday, so when I am ready to go to class via zoom he likes to be discouraged Then if I tell him to do homework, he likes to procrastinate, he said that later I want to play games, go to sleep, there is a reason".

Based on the results of short interviews and observations conducted by researchers with teachers and parents of grade 2 students at SD Negeri Teluk Pucung I North Bekasi during the pre-research period, researchers found problems at the location. During online learning, children's learning motivation decreases, this is seen from the decline in children's learning outcomes, lazy to take online classes, lazy to do assignments, and lack of understanding related to the material delivered by the teacher. The appeal from teachers to parents makes parents give encouragement to children, another thing that parents do is to discuss with children so that children want to learn and do his chores. Communication carried out by parents to children makes children want to learn and does not delay in doing their tasks. This problem makes researchers want to examine how parents increase the motivation to learn for grade 2 children through interpersonal communication at SD Negeri Teluk Pucung I North Bekasi. This study focuses on interpersonal communication between parents and children in increasing children's learning motivation during online learning at SD Negeri Teluk Pucung I North Bekasi How does interpersonal communication between parents and children increase learning motivation in children?

### **Interpersonal Communication**

Interpersonal communication or interpersonal communication is a communication process that occurs between two people directly or face-to-face that produces feedback in reaction to the message conveyed. According to [3], interpersonal communication is the process of delivering a message by one person to the recipient of a message by another person or a small group of people with various impacts and with opportunities to get feedback soon [4]. States that interpersonal communication is communication between communicators and communicants, this communication is considered the most effective in changing mindsets, attitudes, opinions or behavior a person, because of his dialogical nature is conversational. Changes in attitudes, opinions, or behavior can occur if the communication that occurs is communicative in which both the communicator as *an encoder* and the communicant as a *decoder* there is a change in function During the communication takes place as feedback which is an important role in interpersonal communication.

The effectiveness of interpersonal communication can be seen through a humanistic point of view that determines relationships between people. This point of view emphasizes 5 aspects of DeVito's (2005) rut menu, namely:

#### a) Openness

Openness is the willingness to disclose information that would normally be hidden provided that self-disclosure of this information does not conflict with propriety. In this aspect, individuals can open themselves in action with other individuals, openness is also characterized by honesty in responding to all communication stimuli. According to Husein Umar (2005), openness is the desire to be open and willing to respond honestly from the interlocutor.

#### b) Empathy

Empathy is a person's ability to feel and understand everything and feelings felt by others and be able to understand problems from another person's point of view. In the aspect of empathy, each individual can

permeate themselves in order to understand the feelings / emotions and intellectuals of other individuals.

#### c) Support

In this aspect, each individual can provide encouragement to other individuals as a form of support to change attitudes and behaviors. Support in this case means supporting the content of the conversation and not attacking or criticizing the content of the conversation (Husein Umar, 2005).

#### d) Positive Attitude

Positive attitudes are shown in the form of attitudes and behaviors that parties involved in interpersonal communication must have positive feelings and thoughts instead of prejudice and suspicion. In the aspect of action chosen is that which is relevant to the purpose of interpersonal communication, that is, helping other individuals to understand the message of communication. Every individual who communicates must also have positive feelings or views to judge themselves, others, and situations without negative feelings and views to create effective interpersonal communication.

#### e) Equality

In this aspect, each individual who communicates (communicator & komunikan) has a similar position in the sense that there is no dominance from one individual and the flow of messages occurs in a two-way manner. Husein Umar (2005) also stated that interpersonal communication will be more effective if it occurs in a common atmosphere because in this way there is expected to be recognition so that there is a sense of mutual respect and mutual respect.

Interpersonal communication has elements in it, such as sender, receiver, message, media or channel, effects and feedback. Based on the understanding of the experts above, researchers draw conclusions that interpersonal communication is a process of delivering messages directly from communicator to communicant both verbally and non-verbal that generates immediate feedback.

### 3. Methodology

This research uses a qualitative approach with a descriptive method. The paradigm in this study is

the Post-Positivism paradigm which views the social world as patterned and that cause-and-effect relationships can be found and tested. Based on this, researchers see the relationship related to the problem of this research can be tested. The subjects of research or informants in this study are parties who are used as sources of informants in a study. In this study, the subjects of the study were parents and grade 2 children at SDN01 Teluk Pucung Bekasi City. The determination of informants in this study uses purposive sampling, where the samples taken have been selected with specific intentions and purposes. Researchers choose someone to be a sample because they are considered able to meet and can provide the information needed by the researcher. The Key Informant criteria in this study is one of the parents of students in grade 2, both father and mother at SDN01 Teluk Pucung Bekasi City who are during online learning. Get an appeal from the homeroom teacher to help his child in improving children's learning outcomes. Based on this, researchers conducted interviews with 5 informants including parents, teachers, and students. Researchers carry out several stages in collecting data, the stage in question is an in-depth interview, and documentation. In this study, researchers chose the triangulation of sources in validating the data obtained. According to Patton (1987: 331) source triangulation compares the degree of confidence of a data obtained through different times and tools.

### 4. Results and Discussion

#### Interpersonal Communication Between Parents and Children in Improving Children's Learning Motvasi

In this discussion, researchers will discuss interpersonal communication between parents and children in increasing children's learning motivation. Interpersonal communication is the process of delivering a message by one person to the receiver of a message by another person or a small group of people with various impacts and with opportunities for immediate feedback (DeVito, 2005). According to Effendi (2003) interpersonal communication is the

most effective communication in changing a person's nature, attitudes, behavior and opinions because it is dialogical in the form of conversation. In this case, interpersonal communication between parents and children is a process in shaping children's learning motivation, providing information, and ideas directly so that there is a change in attitude from the child.

During online learning, interpersonal communication between parents and children occurs when parents accompany children to learn. During online learning, children will ask parents about learning or material that is not understood and parents will respond by re-explaining the material that is not understood. has been delivered by the teacher. Communication also occurs between parents and teachers, in this case both parents and teachers will communicate via *WhatsApp* about difficulties during online learning, children's learning outcomes, and other information. When children experience a decrease in learning outcomes, teachers will give an appeal to parents to be more helpful or provide motivation so that there is a change in children's learning outcomes afterwards. This is supported by the statement made by Tuti's informant, as follows:

"If I don't know that my child's grades are bad or the next day his child becomes his enthusiasm for learning, which usually collects his duties like to drag, this is not trs when I ask when zooming can answer".

Interpersonal communication that is often carried out by parents to children in the form of discussions with the aim of increasing learning motivation in children. This is considered effective

because during the discussion both parents and children become listeners and speakers so that the goals of both can be achieved. Interpersonal communication carried out by children to parents is also similar, children will discuss with parents about what they want and make agreements with parents so that children motivated to learn. The agreement made by the child with the parent will encourage the child to learn so that the child gets what he wants such as traveling, getting gifts, and other similar things. However, parents will sometimes be more dominant in encouraging children to learn if the child is in a bad mood, such as fearing children not Upgrade, threatening, and other similar things. This can make children have learning motivation, but children will learn with compulsion. The decrease in learning motivation in children is seen from the decline in learning outcomes and the lack of understanding of children on the material provided by the teacher. Interpersonal communication carried out by parents makes children have high learning motivation, as seen from the increase in learning outcomes in children, children understand the material that given by the teacher, and the child who does not delay doing the tasks given.

According to DeVito (2005), to create effective interpersonal communication must involve 5 aspects in it such as openness, empathy, support, positive attitude, and equality. The form of interpersonal communication between parents and children can be seen in the table below:

Aspects of Interpersonal Communication	Parents	Child
1	2	3
Openness	<ul style="list-style-type: none"> <li>- Oold people say that they are busy withtheir work.</li> <li>- Parents say when they are tired.</li> </ul> Parents honestly ask children to obey their words.	The child says that he feels bored when studying. <ul style="list-style-type: none"> <li>- Children say they feel lazy to learn from their parents.</li> <li>- The child expresses his desire to get something to his parents.</li> </ul>

1	2	3
Empathy	<ul style="list-style-type: none"> <li>- Parents understand the <i>mood</i> state of the child.</li> <li>- Parents will give gifts when the child's mood is not good.</li> </ul> Parents will tell children to rest and play when children are bored and tired while learning.	Children understand the condition of parents by obeying the words of parents if parents are tired. <ul style="list-style-type: none"> <li>- Children will not disturb parents if parents are busy working.</li> </ul>
Backing	<ul style="list-style-type: none"> <li>- Parents give <i>rewards</i> as a form of appreciation to children.</li> <li>- Parents buy new cellphones when children's cellphones are damaged to support online learning.</li> </ul>	<ul style="list-style-type: none"> <li>- Children get good learning results.</li> <li>- Children follow online learning well.</li> <li>- Children do their tasks well.</li> </ul>
Positive Attitude	<ul style="list-style-type: none"> <li>- Parents always say that their children are good children.</li> <li>- Parents always say that their children are obedient children because they always obey the words of their parents.</li> </ul> Parents do not judge children when children express their opinions.	Children always feel loved and cherished by their parents. Children feel that their parents are good parents because they always give the children what they want.
Equality	Parents become communicators and communicants when communicating with children. Parents listen to children's opinions when discussing with children. <ul style="list-style-type: none"> <li>- Parents provide input to children.</li> </ul> Some parents will be more dominant when discussing with in certain situations and not listening to children's opinions.	Children become communicators and communicants when communicating with parents. <ul style="list-style-type: none"> <li>- Children will listen to parents' opinions.</li> </ul> Children are allowed to argue when communicating with parents.

**5. Conclusion**

Based on the results of interpersonal communication research between parents and children in increasing online learning motivation in children, the conclusion is as follows. During online learning, parents make efforts to help children learn. The efforts made by parents are seen from parents who always accompany children to learn and always communicate with teachers regarding children's learning outcomes. The appeal conveyed by the teacher to parents makes parents approach children through interpersonal communication to find out the difficulties or obstacles experienced by children so that parents can help to increase his learning motivation. Interpersonal communication that occurs is proven effective in increasing children's learning motivation because there are 5 aspects in it. Both parent and child are always open during discussions so that they can respond appropriately. The existence

of a strong sense of empathy from parents to children makes interpersonal communication run well between the two. Parents always provide support to children in the form of moral and material support so that children have encouragement in learning. Parents and children also have a positive view of each other so that communication that occurs can run well. Equality occurs during the process of interpersonal communication because both parents and children are both listeners and speakers so as to create communication 2 direction. Interpersonal communication between parents and children is considered effective because it prioritizes 5 aspects of interpersonal communication according to DeVito (2005) in it. This effectiveness of interpersonal communication makes children's learning motivation increase so that children's learning outcomes during online learning also increase.

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## Section 5. Sociology

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*Krul Aleksandra Sergeevna,  
Candidate of Sociological Sciences,  
Associate Professor of the Department of Socio-Economic  
and Humanitarian Disciplines,  
Bashkir State Agrarian University (Ufa, Russia)*

### SOCIAL CONDITIONS FOR THE IMPLEMENTATION OF REGIONAL DEMOGRAPHIC POLICY

**Abstract.** The article describes the nature of the influence of social factors on the process of implementing regional demographic policy. Quite often, social policy programs in the regions are aimed at optimizing economic conditions, while social conditions are ignored. The purpose of the article is to study the socio-cultural conditions for the effective implementation of demographic policy in the regions. As a result of the research, the hypothesis of no less, and possibly greater, influence of socio-cultural factors on demographic indicators and the demographic situation has been confirmed.

**Keywords:** demographic policy, demographics, institutional approach, family practices, work migration, socio-cultural factors.

Reproduction of the population, size, composition are mandatory issues of the demographic policy of the state, on the one hand, it is necessary to take into account the political, cultural, legal, cultural characteristics of the region and the natural conditions of the territory on the other. In the most general sense, regional demographic policy is the purposeful formation of the desired type of population reproduction in the region or the consolidation of the already achieved result. As a rule, demographic policy includes measures to stimulate marriage, strengthen the institution of the family, since it is the institution of the family that is the object of demographic policy.

Today, the measures of regional demographic policy in Russia are designed for specific groups and segments of the population, and mainly include programs of economic support for individual fam-

ily members. In the regions of Russia, there are a lot of different family support programs. For example, in the Republic of Bashkortostan, the established Ministry of Family, Labor and Social Protection of the Population has been functioning since 2018. In the republic, the expenses within the framework of the regional demographic policy include the following: various types of maternal benefits, payments and compensations; support for large families; social support for orphans; social support for various categories of families – the poor, student families and families of graduate students, families of military personnel; – housing programs for families (“Provision of housing for young families” of the Federal target program “Housing” for 2015–2020, subprogram “Sustainable development of rural areas of the Republic of Bashkortostan until 2020”); –

activities for the organization of leisure, recreation, health improvement and employment of children, adolescents and students of the Republic of Bashkortostan; – measures to ensure the availability of diagnostic measures, the provision of medical care to pregnant women, mothers and children.

But despite the fact that spending on demographic policy is growing, the demographic situation in Russia cannot be called favorable: the birth rate is falling, the death rate is increasing, the number of marriages is decreasing, the number of divorces is growing. Perhaps the emphasis on economic conditions does not lead to the strengthening of family and marriage practices, because the family is a social institution that is only indirectly connected with economic institutions. Without denying the importance of economic conditions, answers to questions on fertility, marital behavior, reproductive attitudes, and lifestyle should be sought in the ongoing social practices of the family. Researchers note the following negative trends in the institution of the family in Russian society: a multiple increase in the number of divorces (compared to 2014); the emergence of a large number of families with one child, the inability of the family to perform its functions (reproductive, educational, leisure), weakening or loss of family ties, as well as large-scale manifestations of various deviant forms of behavior of family members [8]. As for the social practices of family and marriage relations, there is a tendency to blur the system of behavioral norms in the sphere of family and marriage relations and individuals' ideas about the content of family roles [6]. In other sources, the crisis of the family in Russian society is presented as part of a general global transformation of the family institution, which is characterized by a decrease in the birth rate, an increase in the age at first marriage, an increase in the share of unofficial marriages and the emergence of other forms of marriage, for example, guest marriages, etc., an increase in the number of celibate people, an increase in the proportion of child-free families, an increase

in divorces, a change in society's attitude towards the problem of illegitimate births (this is exactly the picture that is observed in Russian society) [3].

The status of an unmarried man or woman becomes more attractive, in many ways accepted and not condemned. For many young people, this is a conscious choice – a global trend of “solo” as a way of life. When entering into a marriage, the possibility of its dissolution is already assumed. This causes the approval and popularity of civil marriage, which is characterized by the absence of mutual obligations. Young people are looking for less responsible forms of living together, when a partner can leave at any time and break off relations without any explanation. Children who grow up with such an organization of relations adopt a similar form of behavior and in the future can also resort to a similar pattern [1]. Most of today's youth understand family well-being as having few or childless children, pushing back the time of the birth of a child. It is these marital practices and patterns of family behavior that lead to a decrease in the birth rate.

Some works criticize modern family policy, which, in the opinion of researchers, is aimed not at strengthening marriage as a social practice of the family and childbearing as a reproductive function, but at certain economic social groups (the poor, single parents, etc.). For example, social support measures for a family ignore the completeness of its composition, which does not encourage citizens to have “complete families” [7]. At the moment, Russian legislation supports one parent and, from the point of view of the social institution of the family, an incomplete family – unfortunately this does not have a positive effect on marital behavior. In some sense, it may even be beneficial to have the status of a “single” parent. Also, predominantly economic measures with the support of parenthood lead to the formation of economic motivation for the birth of a child, when parents seek to acquire some material benefits, increase or maintain economic status through the birth of children. The economic theory of the functioning of basic social institutions explains the actions of so-

cial actors by economic benefits. And from this point of view, marriage should be a beneficial or rational action. People get married when they hope to get more joy from marriage than from living alone and looking for a more ideal companion [2]. And in many ways, the small number of children and the reproductive attitudes of the family are explained by economic disadvantage. The presence of children exacerbates the economic situation of the family. 3.7% of families with 3 or more children “do not have enough money even for food”; 27.3% of such families cannot buy clothes and pay for housing and communal services [9]. But these “merely” economic indicators do not reflect the whole system of reproductive attitudes and prejudices that are formed as a result and are expressed in holistic systems of social actions when the family takes on new forms, for example, “civil marriage” or marriage without children.

At the same time, economic motives are not indicated as the main ones for creating a family. The main conscious motives for marriage are called love, common interests and harmonious sexual relations [4]. For example, a study of the opinions of modern students showed a tendency to romanticize relationships, the search for commonality with a partner, which acts as a determinant of entering into a marriage relationship. In marital relations, it is important for young people to match their views and interests [9, 79]. However, it is economic motives that serve as the basis for divorce. Let us note that a rather insignificant part of young people who create a family indicate economic motives for marriage. The freedom to dissolve a marriage, which is practically unlimited, also today does not contribute to the stability of the social institution of marriage; moreover, the simplicity of divorce is in absolute contradiction with the task of strengthening the institution of family and marriage in modern Russian society [5].

The definition of family and marriage as “a source of development and realization of the personality”

can be considered a phenomenon of the society of the XXI century. Studies show that children do not act as an inherent value for the family, but may be the result of a new small social group created. For students, the most valuable things in the family are trust, care, loyalty, joint contribution to the relationship of both partners and love. Further, with a small margin, sexual harmony and joint pastime follow. It is interesting to note that in the last place in terms of importance for creating a family were children. Thus, we can conclude that parenthood is not a priority in the marriage and family attitudes of young people [9, 79]. Emotional well-being is the main value of a modern family, which ensures the satisfaction of needs: in friendship and trust; emotional intimacy; be significant; approval and recognition; assistance, support and cooperation; intimate sexual need. It turns out that the reproductive function of the family in modern society is becoming less important.

It is possible to summarize the characteristics of modern family-marriage social practices.

1. Cohabitation (civil marriage) as a stage in the development of marital relations (“two-stage marriage”).

2. Children are not a prerequisite for a full-fledged family; the birth and upbringing of a child is less and less associated with the family.

3. A full-fledged family is still a value, however, the creation of such a family is possible only for accomplished people in terms of material, financial, career and personal development.

4. The variety of forms of family life and the acceptability of various forms of family.

5. Socio-psychological compatibility as the main factor of family life satisfaction.

And the conclusion is that with the natural transformation of the family institution, the “traditional” family does not receive support as a social group, either individual family members or economically determined selected social groups receive support.



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## Section 6. Philology

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*Luong Thi Hoai Thanh,  
Masters Ph. D. Student,*

*Can Tho University of Medicine and Pharmacy,  
Can Tho City, Vietnam,  
Vinh University, Vietnam*

*Nguyen Thi Thu Tram,  
Can Tho University of Medicine and Pharmacy,  
Can Tho City, Vietnam,*

### HO CHI MINH THOUGHT ON THE MORAL QUALITY OF LOVING PEOPLE AND ITS MEANING IN THE CURRENT PERIOD

**Abstract.** According to Ho Chi Minh, the quality of loving people is an important and core value of humanistic ethics. He said that loving people is not only a personal moral quality but also a principle of action, which makes up social ethics. Ho Chi Minh always emphasized the importance of empathy, sharing, and mutual support in society and all human actions must be based on human love. This idea has been expressed in many of Ho Chi Minh's actions and policies, from formulating social policies to solving problems in historical practice.

**Keywords:** Ho Chi Minh thought, moral qualities of loving people, the current period.

#### 1. Introduction

Inherit the traditional sense of the people of Vietnam, absorbing the spirit of humanity through the centuries, along with the experience of ourselves through the revolution and practices, Ho Chi Minh has identified that human love as one of the qualities of high moral most beautiful of people. Main love has made a priceless value on the personality, dignity, and ethical standards of Ho Chi Minh.

In the current stage, the world had just gone through difficult stages of the disease Covid-19, the back should be affected by these factors political instability in the global situation, inflation continuing to rise, and the lives of people more and more difficult. More than ever, needs the loving, sharing,

sympathy, help, and solidarity of people together in society; the interest of the local authority with the people to pass this difficult period, building a beautiful future for the country and humanity.

#### 2. Content

##### **2.1 Ho Chi Minh thought on the moral qualities of loving people**

Human love according to Ho Chi Minh's thought has a very broad connotation, which can be generalized into the following contents:

*First, that love is a broad affection, first of all for the suffering, the oppressed, and exploited workers. Therefore, state officials and civil servants must wholeheartedly help the people and help the country to bring freedom, happiness, and democracy to the*

people. Without such human love, it is impossible to talk about building and developing the country. Ho Chi Minh once affirmed: “We have gained freedom and independence, but the people are starving and dying cold, freedom and independence will not do anything. The people only know the value of freedom and independence when they are well fed and clothed” (Minh, 2011). With that love for people, his whole life, Ho Chi Minh devoted himself to the revolutionary cause of the nation, to the happiness of the people. Ho Chi Minh hoped: “I have only one desire, the ultimate desire is to make our country completely independent, our people completely free, our compatriots all have food, clothes, everyone can study” (Minh, 2011).

*Second, human love is also expressed in the relationship of friends, comrades, and people in daily relationships.* It requires people to always be strict with themselves, generous with others. It requires respect for people, to know how to lift people up, not to lower them, much less to crush people. This is especially important for leaders, any leader at any level (Sơn et al., 2022).

His love for people is very specific, clear from big things to small things such as: freeing people from oppression, exploitation, being free and happy; to help people gradually get out of the life of hunger, poverty, deprivation, hardship, even to every meal, clothes, from accommodation, jobs... Ho Chi Minh highly appreciated the role of the People; Ho Chi Minh’s respect ranges from scientists, sages to sweepers. Because according to Ho Chi Minh, from the President to ordinary workers, if they complete the task well, they are valued and glorious.

Ho Chi Minh’s love for people is also reflected in the care and concern for compatriots, comrades, elderly women, teenagers, children, soldiers on the front... He spent all his savings buying soft drinks for the air defense troops to drink. He distributes gifts to children on the occasion of the Mid-Autumn Festival, International Children’s Day. Whenever there is a Northeast monsoon, he reminds children and old people to fight the cold. He cares about the

days of farmers, understands the hardships and hardships of the workers and finds ways to contribute to the less strenuous people’s lives. When working late at night, there is a bowl of refreshing tea, Ho Chi Minh also cuts in half for the guard to eat with. ... When he was less busy, Ho Chi Minh often spent time visiting the people, especially the poor. Seeing that the children were in poor health, Ho Chi Minh asked local leaders to take care of people’s lives from the smallest thing (Khuyên, 2019).

Ho Chi Minh conceived that what is beneficial to the people, to the nation is the truth and Ho Chi Minh considered serving the people as serving the truth, doing work for the people is a noble deed. Therefore, Ho Chi Minh’s life of revolutionary activities is an exemplary example of being close to the people, respecting and serving the people.

*Third, human love, according to Ho Chi Minh, is also shown to those who have mistakes and defects, but have recognized their shortcomings and mistakes and tried to correct them; even for those who have repented of the lost.* It was that love that awakened the good that Ho Chi Minh believed that in every person there was, more or less different. According to Ho Chi Minh, to love people is to believe in people. For me, it’s tight, strict; with people, tolerance, generosity, generosity, helping people to have conditions to rise, even for those who are mistaken, lost, make mistakes, defects. To love people is to help each person improve and get better. Self-criticism, sincere criticism must be carried out, helping each other to correct defects, promote advantages to constantly improve. Because, everyone has good, everyone has bad, everyone has good and evil in their hearts. But whether it’s bad, good, civilized, or human. Humanity has always tended to rise to the truth – goodness – America. Ho Chi Minh considers people in their diversity, so even though “there is this and that” it still believes in them. Therefore, there must be tolerance, generosity and support that make the good part of every human being bloom like a spring flower. Ho Chi Minh’s tolerance is to cherish even the smallest

part of goodness to exploit “humanity” in every human being; promote the advantages, overcome the disadvantages (Kiên, 2021).

According to Ho Chi Minh, people are the most precious capital. Therefore, all policies of the State must come from people, centered on people. Ho Chi Minh regularly reminds to pay comprehensive attention (material and spiritual) to the eating, living, studying and entertainment of each citizen. Because man is the driving force of the revolution recognized on a national scale, the entire compatriot, first of all the working class. Not every human being becomes the driving force, but the awakened, enlightened, educated, oriented, and organized human beings. People are the driving force that can only be done when organized, led activities; consider people as both goals and motivations to promote all abilities of each individual and team.

Ho Chi Minh’s love for people does not distinguish between downstream and backward, old or young, girl or boy, ethnic group of many people or few people. Ho Chi Minh’s compassion and wholeheartedness for the people, not only for the Vietnamese people, but also extends to the working people of the whole world with the view of all for people.

The kindness, tolerance, and love of people are the red thread throughout Ho Chi Minh’s thoughts and feelings. Until he went away, in his Will, Ho Chi Minh said: “All my life I wholeheartedly and wholeheartedly serve the Fatherland, serve the revolution, serve the people. Now that I have to say goodbye to this world, I have nothing to regret, just regret not being served much longer, more. Finally, I leave a lot of love for the whole people, the whole Party, for the whole army, the young people and children. I also extend my cordial greetings to comrades, companions and international youths and children” (Minh, 2011).

## ***2.2 The meaning of Ho Chi Minh thought on human love in the current period***

At this stage, is human love still necessary? Love of homeland, country; loving people, relatives, neighbors, colleagues is always necessary and

important for every citizen in society. Human love needs to continue to be highly promoted to connect hearts that love each other, build the homeland and the country more developed. Human love is most necessary and evident in the period when the whole nation is determined, united, united, and joins hands to repel the COVID-19 pandemic. When each delegation of health officials and students volunteered to go to the front line to fight the epidemic; gratitude; necessities are delivered free of charge to quarantine areas; the spiritual and material contributions and support of the people of the whole country; the drastic direction of the Government; the support of many countries around the world ... As a result, Vietnam quickly stopped the spread of the disease, there were enough vaccines for the people, the epidemic situation has subsided. It can be seen that human love is of great significance and clearly expressed in that difficult time (Liên, 2022).

The Vietnamese people also promote human love through many activities and movements in society. When the people of the Central region suffer many difficulties and losses due to floods, the people of the whole country unanimously turn to the Central region with practical activities and jobs, warm love, sharing with their difficulties and losses. In society, there are many organizations and individuals willing to organize donations to support people in difficult circumstances; supporting the vulnerable. The Government also has many policies to support poor households, creating conditions for children in remote areas and ethnic minority areas to attend school; everyone gets medical care; the material and spiritual life of the people is enhanced ...

Society will be more stable if in the family all members love, help, support, and serve as a fulcrum for each other; cheerful, friendly neighbors; the government takes care of the material and spiritual life of the people; everyone in society is kind, tolerant, loving; everyone is loving, proud, responsible and ready to contribute to their homeland and country. It can be said that a society filled with love between

people will create a stable and happy society. That is the basis for building a prosperous and solid development country.

### **2.3 Lessons from Ho Chi Minh 's quality of loving people**

From analyzing the content and meaning of Ho Chi Minh thought on human love, we realize that human love is one of the highest moral qualities of Ho Chi Minh's thought. Therefore, this content offers many great lessons for everyone, which are:

*First*, there must be love for the homeland, the country. In each historical period, the love of the homeland and country of each citizen is extremely important. This is the factor that makes the victory against the aggression of other countries, protects the river, maintains the border, creates the heroic history of the nation. This love is a factor to connect people, creates great national unity, make the country great strength to solve any difficulties of history. Without this love every citizen would have no responsibility to his country; they will not be ready to defend when the country is in danger; they will have no sense of giving to their homeland, their country; they will not have the sense to build and develop their homeland and country. Therefore, all citizens need to have and train themselves to love their homeland and country (Sơn et al., 2022).

*Second*, to love the people. Inheriting Ho Chi Minh's view of loving people, Ho Chi Minh's appreciation of the role and strength of the people. Having the people will gain the people's support, if supported by the people, any difficulty can be overcome, the invading force, even if it is stronger, can win. The people are the root of all ways of governing. In the current period, any agency or unit, cadres must love the people, respect the people, serve the people, protect the legitimate interests of the people; cadres must not cause difficulties or nuisances to the people. Cadres must always listen to the people to sympathize and share with them. He who is a work in the state must be close to the people, kill the people, understand the people, must not be arrogant, must

be really demanding, must not be subjective; must take care of improving the material and spiritual life of the people.

*Third*, Love your family, relatives, neighbors, and colleagues. In learning to love people of Ho Chi Minh, each of us must love family, relatives, neighbors, colleagues. Human love manifests itself specifically in love for those in his family. To love, to help parents, brothers, relatives; to always be caring, caring, asking, sharing joy, sorrow with them. Everyone in the family must encourage each other to overcome difficulties, and build a family. Every happy family will create a happy society. It is an important premise for each person to strive, try to rise up; make society stable; to form the love of the homeland, the vast country.

Each person must share, love, help others; must be tolerant, generous, sincere to treat everyone. There should be no attitude of envy, aversion, hatred towards others; there should be no indifference, insensitivity, irresponsibility in front of everyone in society. Because those who have such attitudes and actions will cause division, disunity internally, create uncivilized behavior in society, form a society without which humanity, can not develop.

For the fellow must love, support, and help each other to progress and increasingly better. Always take seriously the principle of self-criticism and criticism in the spirit of frankness and honesty, modify the defects of each other, and help for growing strong. When a review, or rating a person do not must take cover and avoid recognizing, or evaluating a way slab interface, just say to cons that don't see the advantage of humans. For the wrong behavior to severe criticism, handle but also create the opportunity to press his repair, fix and rise up. In struggle-criticism should be specific, clear, and non-general.

Besides, to build people have new qualities such as diligence, hard, to save; to be less greed, want of material, to avoid lavish extravagance; to clean, upright; to be very ink fairness, integrity, fair; rich in patriotism; love, home, family, neighbors, colleagues; intellectual, dynamic, behave civilized

human love, in thought, in Ho Chi Minh value of humanities most profound, which is towards the legs – friendly – usa ultimate goal, that is geared to people and for people.

### 3. Conclusion

The quality of loving people is one of the most important moral qualities for building a good, civilized society. This quality starts from love for the

homeland, the country, to love the people, families, relatives, neighbors, colleagues. This quality requires belief in people; rigorous, strict with themselves; tolerance, generosity, generosity with others; must help each person to improve and better. Ho Chi Minh's love for people has great significance in the current period, contributing to building good relationships and human society.

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## Section 7. Philosophy

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*Tlepbaev Adaibek Umirbaevich,*  
*doctor,*

*Enbekshikazakh multifield central district hospital*  
*Esik, Almaty region, Kazakhstan*

### FROM METAPHYSICS TO PHYSICS

**Abstract.** The article discusses the existence of God (immaterial substance), how He creates the world of the living and non-living, and paradise. It answers some questions that seem to be metaphysical, on a physical level, in a way that is understandable to the average person. The article is written using, whenever possible, Occam's Razor. In some places, common knowledge concepts have not been referred to literature.

**Keywords:** God, immaterial substance, heaven, emergentism, point G, entropy, atom, solar system, Rutherford's step.

All living and non-living objects consist of three particles (at some level): proton, neutron and electron. According to the law of transition of quantitative changes into qualitative ones, from the emergence effect nature is transformed.

For a long time mankind has been concerned with some questions of human existence, as Michael Newton in his *Journey of Souls: Case Studies of Life Between Lives* [4, 75], writes: "our inflated egos hate to think of life as only temporary". One wants to continue to live as he or she has now lived, i.e., he or she is infinitely existent. A human being is a reasonable being. It knows, realises that death is gradually creeping up, i.e. there is an end of human existence in nature. Human being is so afraid of death that he/she is ready to accept any help to be saved, even in old age, when it is a physiological phenomenon. The fear of death compels a person to seek help from somewhere to be saved. And in this, religion comes to the rescue.

Religious interpretation of various phenomena of nature, helps us to think correctly and make correct conclusions, i.e. religion itself prompts and indicates how these problems are solved. I, therefore, in this article apply some of the interpretations of religious figures, in explaining some issues that are metaphysical to us.

I, in the *European Journal of Humanities and Social Sciences* 4–2019 page 105, article: *Reincarnation – etiology and genesis*, explained how reincarnation occurs from a materialistic point of view, based on the genetics of Mendel, the periodic law of chemical elements of Mendeleev, the Biosphere and Noosphere of Academician Vernadsky, Lenin's work "Materialism and Empiriocriticism". Based on these data we can say that the question of reincarnation is partially solved, why partially, because the article is covered only from the theoretical side, the laboratory proof remains. There are many examples of reincarnation, documented examples can be taken from

the data of Drs Ian Stevenson, Jim Tucker (employee of the Medical University of Virginia USA), and the data necessary for us are in the public domain. The frequent manifestation of reincarnation processes in Southeast Asia, mainly in India, I think should not surprise anyone. There have been cases where a murderer has been recognised from the words of a reincarnated child when he tells how he was killed and where he was thrown. How this happens is not clear to the common man, just referring to God is not necessary either. You just don't think that a person was burned after death and by consuming these ashes or cinders you can prove and show reincarnation on an experiment. It is more complicated, as it is written in the article: to extract an element X (while we do not know what kind of element), a transport protein (most likely this protein is connected with human germ cells) and an apparatus for reading.

For example: Words come out of a person's mouth, and these words are transmitted through the air to another person, and they understand what they are talking about. This is a normal exchange of words, concepts in everyday life. The average person understands the transmigration of the soul like this. The soul travels through the air (like words) and enters the body of another person, and it repeats the life history of another person who existed before. The reason for everything is that we have been fed all our lives, by all available mediums (television, radio, internet and others) the following: the soul separates from the body, and travels. It (the soul) must let itself know that it exists by signs (a plate falls or a musical instrument plays without any help).

The physical and mechanical movements that change our world only take place in our world, i.e. in the period of the living active human being.

In Europe and where mainly Christian religion is preached, reincarnation is rare or does not occur at all, in comparison with South-East Asia, it is connected with the fact that dead people are buried (according to my understanding) in coffins. The coffin prevents reincarnation.

According to the law of conservation of energy, information (events) should not disappear. The late appearance of information is influenced by the decomposition of the corpse, utilisation of the coffin by nature. And if it does not happen at all, if the coffin is made of strong material, I mean the utilisation of the coffin. Information disappears for a long time, if it appears, then very late, having no sense, very scanty data, not connected with each other, with fragments, which for reincarnation have no meaning, for that reason, information is fragments, even to say about transmigration of souls is doubtful.

Reincarnation is when information is systematic, some whole case is described, connected with each other.

The mentioned periods of human existence in nature (figure 1), they are not voids, they are periods of course of existence. Each period has its own characteristics, each period is unique, it is not duplicated, it flows in its own way. It is a natural process. We, being in the period of an active person, want to measure with our centimetres, stopwatches or thermometers, to explain those processes that take place in other periods, as they say, we enter a foreign monastery with our own charter. We want to adapt other periods to our period. We know that the period of intrauterine development, according to our standards, lasts nine months nine days nine hours approximately, the period of clinical death is about five – seven minutes, and the period of biological death is about fifteen – eighteen years. Fifteen – eighteen years, this is the time of decomposition, mixing with the earth and transmissible (through animals, vegetative), re-entry into the human body X (X) – atoms (today born child in 15–18 years, when he reaches puberty, begins to transfer from the period of biological death, through Schopenhauer's bridge, in the period of intrauterine development). So far science does not know what kind of an atom X is, maybe molybdenum, maybe calcium, maybe iron, ...?

As it is said above, the period of biological death is not a void. If we refer to the materialistic



worldview, then according to materialists, death is the end point, the finish line, with it all ends, there is no other life. Meaning, a life as it is now. They (materialists) are right. Matter does not disappear (while immaterial substance condenses the void, figure 4), but life as it is now ceases. And religious figures on the contrary, after death, bodily life ends, the soul separates from the body, **another life** begins. The soul is immortal. Of course, if matter **does not disappear**, then the soul is **immortal** (also does not disappear). This goes without saying (matter is the medium, soul is energy or information). If you take it that way, both worldviews are right. Matter and consciousness, these are the two halves of the whole, the carrier and the information.

**Another life** begins. With this religious figures tell, their lifetime concepts, as **life**, the word life is applicable only in this life, it is a word from the vocabulary of our life, the period of active man. Look at the four periods themselves, are they similar to each other? We know that in the period of active man the relations between people are bodily, more precisely, relations by the five sense organs and verbal.

Science knows that after birth, millions of nerve cells die.

Why?

Is it because their nutrition is disturbed or because they're oxygen starved?

Because these nerve cells have worked out their functions in the intrauterine period, in the period of an active human being a person does not need these functions. This means that if a human being has so many nerve cells in the intrauterine period, they functioned, nature does not tolerate unnecessary things, it turns out that these nerve cells functioned in the intrauterine period.

In the period of intrauterine development, organs and their functions are fully formed. You can see on the ultrasound – formation, movement, growth, i.e. a whole life. And plus there are so many functioning nerve cells, which in an average adult do not function, so we say that they died after birth. These nerve

cells had a function in the antenatal period, if any. Science does not yet know why they lost (not died, but hibernated) their function after birth.

In the active human period, the person will try to awaken, reactivate these nerve cells by means of knowledge, or they are aroused unexpectedly, suddenly, through clinical death. When entering clinical death, a strong brainstorm occurs, neurons previously at rest begin to refunction, i.e. sleeping nerve cells-wake up". In case of timely withdrawal from clinical death in the period of an active person, these neurons do not lose their functions as after childbirth. Because at this time functioning neurons (which functioned during the period of active person) do not need to adapt to new conditions by accumulating energy at the expense of other neurons, these are not new circumstances for them. Therefore, there is no limitation for awakened neurons to function. Therefore, reactivated neurons begin to function.

Some people, not knowing what is going on in other periods, apply the concepts of our period. They say: in the other world, on the other side, and they also apply such words as movement, pleasure, enjoyment and others, which are characteristic only for our period. Consciously, we reassure ourselves with the other world, we will live there too as in the period of an active person, we want to deceive ourselves, to reassure ourselves. Then, let's make those who are in the period of intrauterine development live as in our period, the period of active man. It is not reasonable, is it not? They want to prolong physical life with this, like in the period of active man. They don't want to go to the next period. If they do, they want life as in the period of active man. They don't want to recognise where we have transferred from (the period of intrauterine development). Each period has a limited time, it is legal, this process cannot be stopped (even if you don't drink the elixir of immortality, this period will end and another period will begin, otherwise the cycle will be broken).

When you are told: in the other world there is heaven, where it is good, and there is hell, where it is bad. An average person, when he hears this, or he

knows it from childhood, he, of course, wants to go to paradise, where it will be good for him, with all kinds of conditions of existence. On the basis of these questions arise:

- What is heaven, hell?
- Is there heaven and hell?
- If there is, where are they located, perhaps they are in deep space (“Kingdom of Heaven”)?
- Did God create man from clay or from ash?

As the article progresses, I will refer to the diagram, Figure 1.

We know that there is heat and there is no cold. There is light and there is no darkness. I would also add here, there is heaven (love) and there is no hell. Cold, darkness and hell, these are voids, i.e. not subject to investigation.

What does not exist cannot be measured, so it cannot be investigated.

Heaven exists.

If there is, what is it?

A house, a meadow?

And where is this paradise located?

According to religious notions, paradise is at the feet of mothers, respecting your mother – you will get to paradise. Religious figures: paradise is such a place where a sinless person does not need anything,

lives and enjoys life endlessly, he does not eat himself, God feeds him, even to do natural necessities, God does it for you.

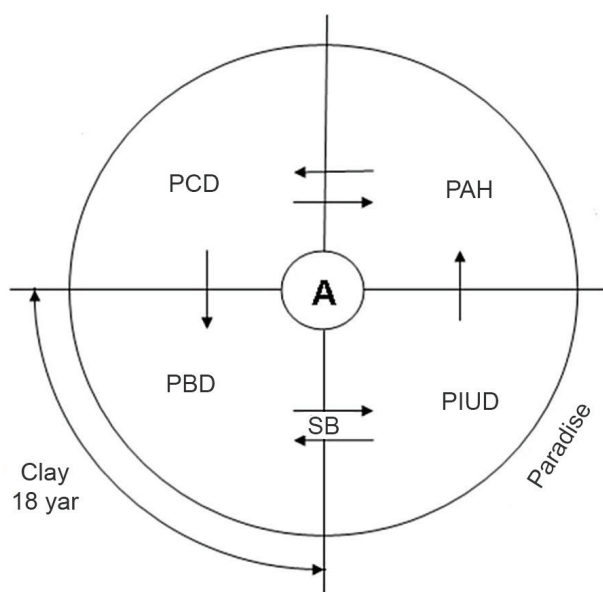
How wonderful it is to live in paradise!

Live and rejoice, God does everything for you, and you rejoice in life. It turns out that there is such a place in this life, below I will show you where this place is.

God created man out of clay and put him in Paradise and breathed a soul into him, and man came to life.

If you listen to their poems or stories and think deeply about them, they speak the truth, but they do not know how to convey this truth to the common man.

The diagram shows that the period of biological death is the decomposition of the human body and mixing with the earth. According to the data in the Biosphere and Noosphere book. [1, 22] by academician Vernadsky the human body after death decomposes into atoms and mixes with the earth. According to the diagram, the period of biological death passes into the period of intrauterine development and back through the Schopenhauer Bridge, A. Schopenhauer: The World as Will and Representation, paragraph On death and its relation to the indestructibility of our essence in itself [6, 12]. This bridge connects the beings of the obsolete self and the new, revived self.



*A – deoxyribonucleic acid,  
 PIUD – period of intrauterine development,  
 PAH – period of active human,  
 PCD – period of clinical death,  
 PBD – period of biological death,  
 SB – Schopenhauer Bridge*

Figure 1.

According to the diagram, God (nature, the Universe), still creates man out of clay. When they say, God created man from clay, it should not be understood literally. The period of biological death, it is clay, ashes, ashes with X atoms. From clay (according to the diagram) through Schopenhauer's bridge is transferred from the period of biological death to the intrauterine period (paradise). The description of paradise, completely corresponds with the intrauterine period: location (at the feet of mothers), conditions, nutrition and others. I think that religious people will not oppose themselves. Here, it does not coincide with the fact that religious figures say that life in paradise is infinite in time. The diagram shows that life in paradise has a time limit.

In search of paradise in the universe ("Kingdom of Heaven"), take, for example, the Americans in 1977, sent into deep space two research vehicles: Voyager 1 and 2. They are currently outside the heliosphere. Voyager – 2 crossed the boundaries of the heliosphere in 2018, 40 years after leaving the earth, but no paradise ("Kingdom of Heaven") was seen. They keep flying, as far as the fuel can be exhausted (if there is enough fuel, but still they will collapse from the weakening force of the immaterial substance, Figure 4).

What is their task, to find paradise or God? Theoretically, there is neither heaven nor God.

In 1911 English scientist Ernest Rutherford published his discovery, the planetary model of atom, more precisely nuclear, and the planetary model was discovered by Bohr in 1913. Rutherford with the help of alpha particle (the nucleus of helium atom) bombarded thin gilded foil (I think, details are not required), and according to the results of the experiment announced to the whole world that the structure of the atom, corresponds to the structure of the solar system. There's a positively charged nucleus in the centre and negatively charged electrons on the periphery. The nucleus makes up the bulk of the mass of the atom.

If we rely on the laws of physics: discovery by E. Rutherford (planetary model of the atom), I. Newton (law of universal gravitation) and Charles-Augustin de Coulomb (law describing the force of interaction between stationary point electric charges depending on the distance between them), we can determine what Voyagers will soon discover.

To date, no one has refuted the planetary model of the atom, still taught in school. The structure of the atom is like the structure of the solar system. There's the nucleus at the centre, there's the sun. There's electrons round the nucleus, there's the planets. Let's go from the atom to the solar system: the atom is within or makes up (as I said at the beginning, we are made up of three particles: proton, neutron and electron) a molecule, and the molecule is bodies, things. The body is the planet earth, which makes up the solar system, and we come again to the same repetition.

Therefore, in order to be clear for further research and not to get lost in the vastness of the Universe, we need to define the **structural and functional unit of the Universe, and systematised, introduced the concept of Rutherford's Step**, because He was the first to discover the structure of the atom, made a step inside the atom.

To make it clear to the reader, I named the distance, from the atom to the solar system, as the **Rutherford's Step**.

As the **cell** is the structural and functional unit of all living things, **the Rutherford's Step is the structural and functional unit of the Universe**.

**The Rutherford's step** consists of three steps:

- 0 – step, this is the atomic (in which we are).
- 1 – step, it is – crystalline – molecular (where voyagers are now).
- 2 – stage, it is corporeal-material.

Where Voyagers fly, I think it is clear.

Now Voyagers have left the limits of the solar system (let's take the solar system as a macro atom to make it clear to the reader), they are in the interstellar space (macro interatomic or in a macro molecule),

i.e. they have left the 0-stage and entered the 1-stage of Rutherford's step. From this it follows that we, our

Universe, is in the composition of some macro being or macro thing.

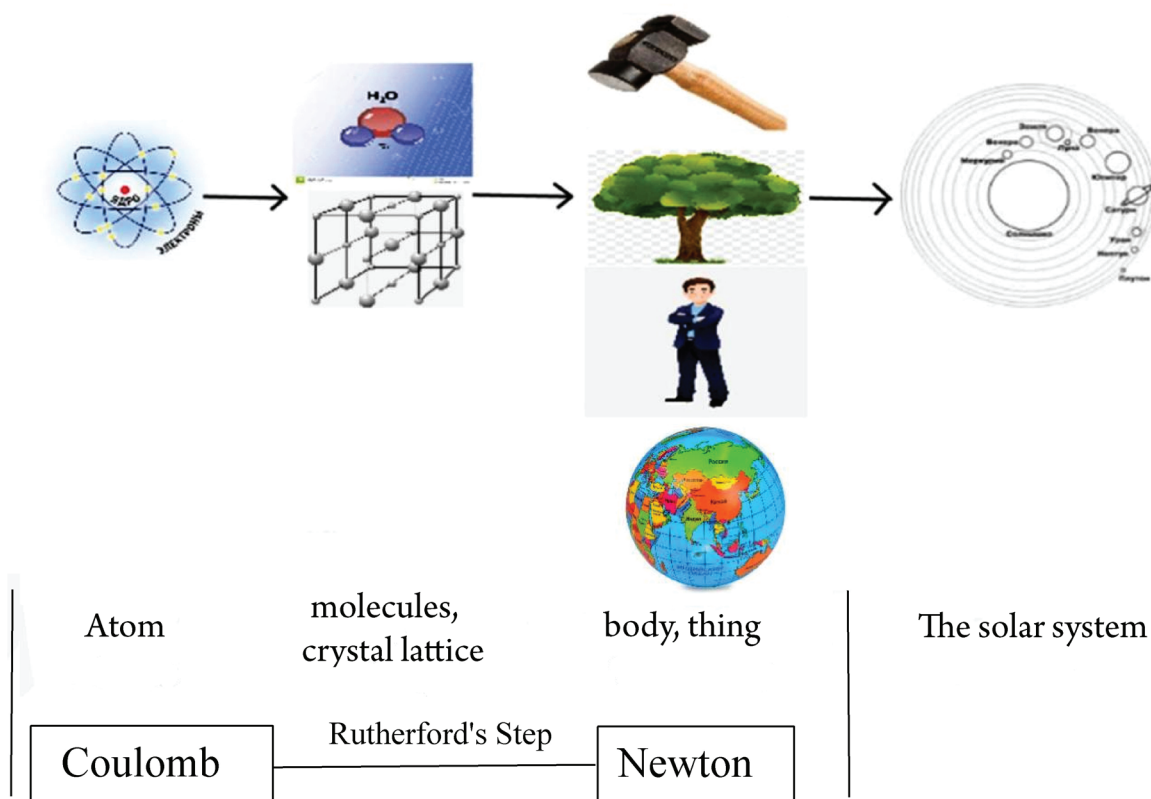


Figure 2.

Russian scientist Tsiolkovsky writes, noted in the work “Tsiolkovsky” philosopher V.N. Demin [7, 14]: “Everything is generated by the Universe. It is the beginning of all things, everything depends on it. Man or other higher beings and his will are only manifestations of the will of the Universe. No being can manifest absolute will... We say: everything depends on us, but we ourselves are the creatures of the Universe. Therefore, it is more correct to think and say that everything depends on the Universe... If we manage to fulfil our will, it is only because the Universe has allowed us to do so... Not a single atom of the Universe escapes the sensations of the higher intelligent life”. Man is a microcosm. As A. Schopenhauer argued, “the world is a macroanthropos” or “the Cosmos is a mega-human being”. Maybe we are in the organism of some creature, for example, haemoglobin (a pro-

tein in blood) of some creature, then do not expect an answer from voyagers soon. As voyagers leave the composition of mega thing (macroanthropos, according to A. Schopenhauer), they go to the surface of mega (another, we can say above us) system, like our solar system (like our air space warmed by the rays of the sun) then we can say that voyagers have overcome Rutherford's step.

**We do not hear and see what is below, we are unable to reach those above.**

In the Universe the whole system is built spirally, i.e. structural units repeat themselves. The law of quantitative changes into qualitative ones and the effect of emergence works.

From the above, there is no paradise up there. The truth is near!!!

On the basis of Figure 2, let's draw a diagram, it is Figure 3. Explanation below.

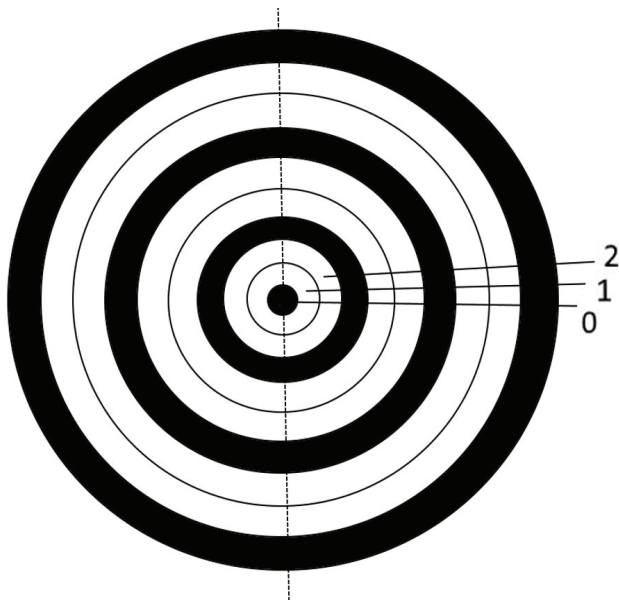


Figure 3.

In this diagram, 0, 1, 2 are the explanations at the top where Rutherford's step.

In the writings of V. I. Ulyanov (Lenin) Materialism and Empiriocriticism there is a chapter “**matter has disappeared**”, [3, 280]. Here it is pointed out that matter does not disappear, but passes to smaller forms, to microparticles, as the world's physics scientists prove to us. He writes, “Matter disappears” – this means that the limit to which we have known matter up to now disappears, our knowledge goes deeper; such properties of matter disappear which seemed before to be absolute, unchanging, original (impenetrability, inertia, mass, etc.) and which are now revealed as relative, inherent only in certain states of matter.

To be convinced of this further let us look, deeper into the atom. In figure 3 there is a dotted line down the middle, and if we cut along this line we get figure 4. In figure 4 we can see that the figure tapers downwards in a funnel-like fashion. Eventually the bottom end of the funnel will dock where **point G** is. They dock when there is nothing left to form, i.e. matter disappears, nothing will form the shape of the funnel. Matter disappears, there is immaterial substance further on.

Immaterial substance creates matter. Here one cannot help recalling the words of the great scientist **Albert Einstein**: Everything consists of emptiness, form is condensed emptiness. To condense emptiness and keep it in a constantly condensed form, such a huge force is necessary. As long as this force (immaterial) is active, emptiness is in a condensed state and holds the form. I will not refer to literature, and so everyone knows very well that God created the world in six days, it is in the translation of the Bible into Russian. It is not six days, but six steps of development of the Universe, more precisely six steps of Rutherford down in figure 4. If so, I cannot imagine what force and what constant it is.

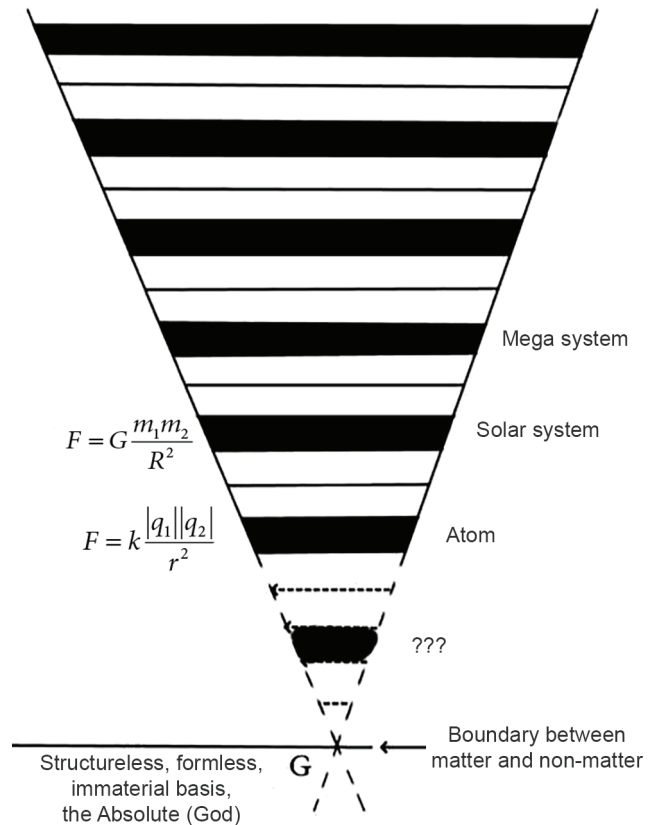


Figure 4

Candidate of historical sciences Bronislava Borisovna Vits in her article “Democritus” writes, I will directly copy [2, 9–10]:

According to Democritus, the existence of innumerable atomic forms causes an infinite variety of

directions and speeds of primary motions of atoms, and this in turn leads them to meetings and collisions. Thus, all world-formation is deterministic and is a natural consequence of the eternal motion of matter.

The Ionian philosophers already spoke about eternal motion. However, this view was still connected with hylozoism. The world is in perpetual motion, for in their understanding it is a living being. Democritus solves the question quite differently. His atoms are not animated (soul atoms are them only in connection with the animal or human body). Perpetual motion is the collision, repulsion, coupling, separation, moving and falling of atoms caused by the original vortex. More to the point, atoms have their own, primary motion, not caused by pushing: “shake in all directions” or “vibrate” (see *ibid.*, comment to 311). The latter notion was not developed; it was not noticed by Epicurus when he corrected Democritus’ theory of the motion of atoms by introducing the arbitrary deviation of atoms from a straight line.

Cosmogony and cosmology. “Ananke”.

Aristophanes’ “Clouds” contains the following lines:

Strepsiades

Who drives them towards each other, tell me?

Is it not Zeus, who shakes the clouds?

Socrates

It is not Zeus at all. It is the Vortex.

Strepsiades.

Oh, well! The vortex, then. I did not know, that Zeus had retired and the vortex was now in his place.

Ruling the universe.

On the basis of observations and, perhaps, philosophical reinterpretation of the traditional mythological idea of the original “chaos” Leucippus came to his remarkable hypothesis, one of the most fruitful ideas of antiquity about the “vortex” (dinos) of atoms – the initial state and driving force of the origin of the cosmos. Democritus, having

discarded the doctrine of the forces driving matter (“Love” and “Strife” in Empedocles, Mind – “Nous” in Anaxagoras), fully accepted and further developed the concept of Leucippus. The scholarly commentator of Aristotle Philoponus (beginning of the 6th century A.D.) gives us the following definition of a whirlwind: a whirlwind is “such a movement (of elements), as a result of which they separate from each other” [13, 288]. Ancient authors give a number of descriptions of the emergence of the world from the vortex of atoms [see 13, 288–300], which, “colliding with each other and whirling in every possible way... are distributed in separate places – like to like” [13, 289]; “everything is born by the cohesion and coupling (epallaxis) of these primordial bodies” [13, 292].

Based on the atomistic theory, Democritus draws a grand cosmogonic hypothesis. Vortex-like motion, according to Democritus, was the cause of the formation of our world, and this world, now in its prime, is subject to the natural laws of the universe. In the process of vortex motion the qualitative differentiation of matter was realised. As a result of the law of attraction of like with like, atoms, more or less homogeneous in form, united together, the earth and the celestial luminaries arose, incandescent from the rapidity of motion. But the same law had the opposite effect; dissimilar atoms repelled each other [see 13, 318; 320; 323; 382]. Hence, the processes of attraction and repulsion led to the formation of the entire world around us.

Everything that happens in the world, according to Democritus, is not subject to a supernatural force, but only to the law of necessity (ananke, to anankaion). Democritus understood necessity as an endless chain of cause-and-effect relationships. He was not looking for the root cause of the world – he denied it. But he was constantly looking for the causal basis of all temporal phenomena. This is evident from the titles of a whole series of his works: “Celestial Causes”; “Air Causes”; “Terrestrial Causes”; “Causes of Fire and What is in Fire”; “Causes of Sounds”;

“Causes of Seeds, Plants and Fruits”; “Causes of Living Things”; “Mixed Causes”. In the composition of technical writings, “Causes of the Favourable and Unfavourable”, and in the ethical notes, “Causes of Laws” [see 13, CXV].

Here the word about the Vortex is recalled, Strepisades says, nowadays it is not Zeus but the Vortex that rules. If we comprehend these words more deeply, of course, it is not the Vortex that governs, but Zeus (God, the Immaterial Substance), the Vortex is the consequence. The question is, how is the Vortex created, where does the “Wind” blow from? You can see from Figure 4 that in the atom the interaction of charged particles occurs according to Coulomb’s law.

$$F = k \frac{|q_1||q_2|}{r^2}, \quad k = 9 \times 10^9 \frac{N \times m^2}{C^2}.$$

And in the solar system (macro atom), celestial bodies according to the law of universal gravitation, the fourth law of Newton.

$$F = G \frac{m_1 m_2}{R^2}$$

$$G = 6.67 \times 10^{-11} \frac{N \times m^2}{kg^2}$$

From this we can see that moving away from point **G** (in figure 4) the force of the “wind” weakens, see the difference in constants. From Coulomb to Newton the Vortex weakens, and further will weaken. Here involuntarily recalls the concept: **the entropy**. German scientist Rudolf Clausius in 1865 wrote about the heat death of the Universe, i.e. with time all energy is lost in the form of heat and finally the Universe passes into a state of rest.???. Then the **Prime Mover, God (immaterial substance)** also goes to rest? The immaterial substance keeps the void in a condensed state all the time. If we look carefully at figure 4, the force of the “Wind” upwards from point **G** weakens, i.e. entropy is constant, but the force of “the Wind” is also constant, stable, because of which it keeps the void in a condensed state, so the constants do not change with time. **Therefore, it implies that matter without “Wind”, created from immaterial**

**substance, is not able to form and move independently. Immaterial substance creates “Wind”, as a result of which Vortex is formed, and in its turn creates form and movement.**

“Wind” from the side of the Immaterial Substance spreads in a wave-like manner, speed and frequency.

Thomas Aquinas in his proof of God: everything is moving around, and the prime mover is God (you know, it is impossible to create a material, Eternal engine).

Here it should be noted that religious people, when they recite namaz or pray to God, they want to get into this wave with their vocal movements. And by this they tune their organism to the rhythm, the wave of God (Universe), but nobody knows what frequency and speed this wave spreads. Some religious figures say to pray slowly, calmly, and some recommend to pray quickly.

Prayer is an act, by means of this act we adjust our organism, make our rhythm of life or soul available to the action of God (Universe). If these actions, i.e. namaz or prayer, correspond to the frequency of the waves that emanate from the immaterial substance (God), then one lives in harmony with the Universe.

How living matter originates from non-living matter is I think a wrong concept. Above I pointed out that everything is caused by atom X. Academician Vernadsky writes about it in the book Biosphere and Noosphere noted in the work “Life, Death, Immortality” in the paragraph “Two syntheses of the cosmos” scientist R. K. Balandin [5, 3]. Democritus of Abdera also wrote about spherical atoms carrying the soul, and I pointed out in the article “Reincarnation – etiology, genesis” about an atom X as a carrier of information. Living and non-living matter appeared simultaneously, i.e. inanimate and atoms X. Here the main thing is that everything is caused by immaterial substance (God), and then the Theory of Evolution (Origin of Species) of C. Darwin works. In this article, based on the laws of physics, I touched only on the quantitative sides of the ques-

tions. This is the end of the article under the title of Representation, though the will is weak (a practising A. Schopenhauer's treatise 'The World as Will and doctor), but the representation is outlined.

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## Section 8. Legal studies

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*Tursunova Malikakhon Ulugbekovna*  
*Tashkent State University of Law,*  
*Associate professor*

### ISSUES OF LEGAL REGULATION OF RECRUITMENT AND ROTATION OF DIPLOMATIC STAFF IN THE REPUBLIC OF UZBEKISTAN

**Abstract.** This article discusses foreign experience and national legislation on recruitment to diplomatic service, rotation of diplomats. Opinions on the procedure and conditions of the selection process for the appointment of diplomatic staff are analyzed. The author presents his suggestions and recommendations for solving problems in this area.

**Keywords:** Ministry of foreign affairs, diplomatic service, diplomatic staff, recruitment, rotation, regulation, vacancy, regulation, competition, selection.

The process of selection and appointment to a position is a set of legal and organizational measures that ensure the staffing of the diplomatic service with specialists whose professional and personal qualities correspond to the goals, tasks and characteristics of a particular unit and a particular position in the Ministry of Foreign Affairs (MFA) system [1]. However, the selection of personnel for the diplomatic service of Uzbekistan practically remains unregulated.

Pursuant to the clause of 6 of the Decree No. 5400 of the President of Uzbekistan dated April 5, 2018, *the head of a diplomatic mission* can be a citizen of the Republic of Uzbekistan who has a higher education, is fluent in state and foreign languages, has relevant job, moral and professional qualities, has deep knowledge in the field of history, culture, national traditions and customs, seeking to promote socio-economic and socio-political transformations in the Republic of Uzbekistan.

The requirements for other diplomatic workers and the procedure for selecting candidates for members of a diplomatic mission, and holding a competition for these positions are not normatively established, which creates grounds for corruption, nepotism and protectionism in solving personnel issues. In order to ensure transparency in the procedure for appointment to other positions in the diplomatic mission, it is necessary to clearly enshrine the requirements for candidates in the law.

Undoubtedly, the analysis of foreign practice of recruiting diplomatic workers is of great interest. The training of highly qualified diplomats is carried out in many countries, since such personnel must protect and promote national interests in the international arena. At the same time, there is no universal and generally recognized system for training diplomats; each state trains diplomats based on its own priorities and resources [2].

In France, the conditions for admission to the diplomatic service are the following: a) French citizenship, b) possession of political rights, c) law-abiding and observance of laws, d) loyalty to the laws on military service; e) physical fitness for public office [3]. Recruitment for the diplomatic service and positions of secretaries and advisers is made on the basis of competitive examinations or after graduation from the School of National Administration, the duration of which is 2 years. Students of this school, who successfully passed the entrance exams, are enrolled in the personnel reserve of officials.

In Kazakhstan, a citizen of the Republic of Kazakhstan who has a higher education, is fluent in the state and Russian languages, has the necessary job, moral, professional qualities and health state to perform the duties assigned to him (Art. 9 of the Law of the Republic of Kazakhstan 'On the diplomatic service of the Republic of Kazakhstan').

In Ukraine, citizens of Ukraine who have a special higher education, the necessary professional and job qualities, know the state and foreign languages and, meet health requirements, can be sent on a long-term official journey (Art. 9 of the Law of Ukraine 'On the diplomatic service'). Usually, graduates of all universities without exception, holders of diplomas in various fields, can participate in the competition. But taking into account the specifics of work in the foreign policy department, as a rule, candidates who have received higher education in such specialties as political science, international relations, world politics, foreign regional studies, and linguistics have an advantage.

In Italy, only those with a university degree in such specialties as political science, law, finance, banking, statistics, demography, and the political systems of the East can apply for such positions in the competition. An English language exam is required. Citizens wishing to participate in the competition for filling diplomatic positions in the MFA can attend one-year courses at the Diplomatic Institute.

When appointed to the positions of the diplomatic service, in the legislation of some foreign coun-

tries there is a procedure for taking an oath, which is mandatory for recognizing a person as a diplomat.

So, the system of competitive selection with passing exams for the diplomatic service is successfully used in many foreign countries, whose useful experience can be used in Uzbekistan. For most countries, the obligatory conditions for entering the diplomatic service are citizenship, higher education, professional knowledge of the national language and foreign languages, high moral and business qualities, physical fitness and health.

Competitive selection ensures the democratic nature of personnel decisions, increases the influx of professionals into the MFA system, which increases the prestige of the diplomatic service, guarantees a high objectivity in assessing professional suitability for work in the foreign affairs agency [4].

In this regard, one should agree with the proposals of specialists on the application of a competitive system with examinations in the selection of personnel for the diplomatic service of Uzbekistan [5]. This approach can also be used to advance in a diplomatic career, which will increase the qualifications and level of professional preparedness of diplomats.

Based on this, we propose to legislatively establish the following requirements for candidates for a position in the diplomatic service system: a diplomatic worker can be a citizen of the Republic of Uzbekistan who has a higher education, is fluent in the state and at least two foreign languages and has job, moral and professional qualities to perform the duties assigned to him, and does not have medical contraindications for the performance of official duties.

As requirements for administrative and technical employees of a diplomatic mission, it is necessary to provide for citizenship of the Republic of Uzbekistan, secondary specialized or higher education, necessary professional knowledge and skills, knowledge of the state and foreign (English) languages.

To ensure the objectivity and transparency of the competition, it is necessary to develop a number of documents.

**Initially**, a methodological instruction is needed in the form of a *Regulation on holding a competition for filling a vacant position in the diplomatic service of the Republic of Uzbekistan*, in which to determine the organization and procedure for conducting the exam, provide for uniform methods for assessing the professional and personal requirements of candidates (individual interview, questioning, testing, writing an abstract). These assessment methods make it possible to identify the professional level of the candidate through the presence of certain knowledge and skills, to show his professional and personal qualities. The exam should be difficult enough to determine the person most prepared to perform the official duties of a diplomatic worker and his compliance with the qualification requirements, which will allow weeding out other candidates.

The competition can be held in three stages, as provided for by the Law of the Republic of Uzbekistan 'On Public Service': the first stage is a test; the second stage is a written exam; the third stage is an oral interview. Applicants who have passed the previous stage are allowed to the next stage of the competition.

**Secondly**, it is important to provide in the guidelines for the obligation of the MFA to openly place an announcement about a competition for filling a vacant position in the diplomatic service (indicating the name of the vacant position, qualification requirements for filling this position; terms of service, a list of documents required for participation in the competition, the place, time and deadline for their acceptance, the date of the competition, the place and procedure for its holding, job regulations, information about evaluation methods, other materials), as well as post information about the results of the competition (on the Internet, on the website of the MFA, in a periodical publication, etc.).

**Thirdly**, a mechanism should be introduced for taking exams in electronic form and for automated verification of candidates' documents.

**Fourthly**, it is necessary to form competition commissions, which include independent, qualified

and authoritative specialists in the field of diplomacy, including diplomatic workers of the MFA, teachers of the Diplomatic Academy at the UWED, representatives of public organizations. It is equally important to exclude the possibility of conflicts of interest that could affect the decisions made by the competition commissions. A conflict of interest is understood as a situation in which a member of the competition commission may have or have a personal interest in choosing the winner of the competition due to family ties, friendships, various kinds of obligations and other reasons, which can lead to the adoption of a biased decision by the competition commission [6].

Exams should include a test of knowledge in the field of international relations and world politics, history, diplomacy, economics, foreign languages. Such personal qualities of the candidate as analytical skills, sociability, initiative, leadership qualities, ability to work in a stressful situation, psychological stability, etc. are evaluated.

**Fifthly**, it is necessary to provide for the obligatory taking of an oath by a diplomatic worker upon entering the service. Taking an oath obliges an employee to constantly control his actions, conscientiously fulfill his official duty, and comply with the laws of his country and the country of residence. An employee must have firm principles that will act as a framework, guidelines for behavior in his official activities.

When preparing applicants, it is necessary to strengthen the practical orientation of the educational process. Teaching applied disciplines forms skills for practical activities and allows taking into account modern requirements in the diplomatic sphere [7].

Long-term experience of working with the personnel reserve of the diplomatic service shows that this is a fairly effective form of work with personnel and the most important element of the service system. Systematic work with the reserve makes it possible to impart a well-thought-out systematic character to personnel work, to prepare and bring to

many responsible areas of diplomatic work the most worthy and trained specialists [8].

When appointing applicants for civil service positions from the personnel reserve, it is advisable to conduct testing and individual interviews by analogy with the competition procedure (or use other assessment methods).

One of the priorities in the formation of the diplomatic service staff is the rotation of employees. **Rotation** is the direction of diplomatic workers from the central office of the MFA or its territorial bodies to foreign missions of the MFA, taking into account their qualifications, professional training and specialization. A diplomatic worker is obliged to fulfill the decision of the representative of the MFA to send him to work in a foreign institution in the order of rotation.

The rotation is carried out in the interests of the effective use of the personnel potential of employees, the creation of favorable conditions for their service and professional growth, and the provision of equal opportunities for a diplomatic career in the MFA system. It is aimed at providing all departments of the central apparatus of the MFA with trained qualified personnel of the required professional level, and their consolidation in the system of the MFA.

Rotation should be understood as a way to fill the need for personnel in the diplomatic service, it helps to increase the motivation of employees for long-term service, conscientious performance of official duties and professional development. In addition, the personnel service, as a rule, has the most complete and reliable information about its employees. The costs associated with the selection of personnel, in this case, are minimal.

The term of work of employees of the diplomatic service in the MFA of the Republic of Uzbekistan, its subordinate organizations or its territorial divisions, in the period between long official journeys, must be at least two years. The period of continuous long official journey of employees of the diplomatic service in foreign institutions should not exceed

three years. The said term may be extended by the MFA, due to official necessity and with the consent of the employee of the diplomatic service, but not more than for one year. At the end of this period, the employee must return to the central office of the MFA. Also, the requirements do not apply to persons appointed to a diplomatic post as heads of foreign institutions [9].

Considering that rotation is a necessary condition for improving the quality of personnel work to fill vacancies in diplomatic missions and ensures the high efficiency of the diplomatic service of Uzbekistan, it is important to develop and adopt the *Regulation on the procedure for the rotation of diplomatic workers of the MFA*.

According to clause 18 of the Regulations on the Embassy of the Republic of Uzbekistan, heads and employees are sent to work in the relevant representative office in the host state with the execution of an employment contract. As a rule, such contracts are drawn up for the following terms: for heads of regional representative offices, general representative offices, representative offices – for up to three years; for other full-time employees of the representative office – for a period of up to two years.

In conclusion, the sphere of personnel selection in the diplomatic service of Uzbekistan remains practically unregulated. In order to ensure transparency in the appointment procedure for these positions, it is necessary to clearly enshrine the requirements for candidates in the law.

For the selection of personnel for the diplomatic service of Uzbekistan, a competitive basis with examinations should be used. In accordance with modern conditions, we propose to legislatively establish the following requirements for candidates for a position in the diplomatic service. A diplomatic worker can be a citizen of the Republic of Uzbekistan who has a higher education, is fluent in the state language and at least two foreign languages, has the appropriate business, moral and professional qualities to perform the duties assigned to him, and does not have medi-

cal contraindications for the performance of official duties.

Considering that rotation is a necessary condition for improving the quality of personnel work to fill vacancies in diplomatic missions and ensuring the

high efficiency of the diplomatic service of Uzbekistan, it is necessary to develop and adopt the Regulations on the procedure for the rotation of diplomatic workers of the MFA.

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