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Efficacy of Psychotherapy Treatment of the Neurotic (Anxiety) Disorders Capabilities

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Abstract

In the proposed paper we have undertaken studies on the effectiveness of the original psychotherapeutic notions called the psychotherapy of capabilities. The aim of this paper is to indicate that the psychotherapy of capabilities brings effects in reducing the neurotic (anxiety) disorders.

Methods. In the study, a random selection of a group was made in the number of 36 people (N=36), who were diagnosed, according to the ICD-10 qualification, anxiety type of disorders (a. F40 – anxiety disorders in the form of phobia (N=4); b. F41 – other anxiety disorders (N=19); c. F42 – obsessive-compulsive disorders (N=3); d. F45 – disorders occurring under the somatic form (N=36 including people with F40 and F41, F42 and F48); e. F48 – other neurotic disorders (N=9)). The N=36 group was divided into three N=12 groups, where 24 sessions of group psychotherapy were performed and 4 hours of individual therapy for each person during the study. At the beginning of psychotherapy, the measurement was performed using the OWK questionnaire (the “O” Symptomatic Questionnaire) and KON (Neurotic Personality Questionnaire). After its completion, the program participants were also subjected to the test with the mentioned questionnaires.

Keywords: psychotherapy, test, effectiveness, neurotic, disorders capabilities.

1. Theoretical context

Psychotherapy of capabilities grew from the scientific and research analysis, as well as practical one of different psychotherapeutic notions, e.g.: analytical, cognitive, cognitive-behavioural, or transactional analysis (Bartoszewski, 2012, 2014, 2015, 2016). The therapy model of capabilities is located in the electric trend, because it draws from different schools and their theoretical and practical achievements. Its basic assumptions is the statement as if the personality disorders grow from the tension between the unmet needs (Lery, 1940; Fromm-Rihman, 1949; Berne, 1960; Harris, 1979; Radochoński, Sokoluk, 1982; Satir, 1985; Sęk, 1991) in the period of primary socialisation and the parental attitudes, so-called negative, that is: avoidance, rejection, excessive requirements, excessive protectiveness (Minuchin, 1985). As a result of this, the disintegration of personality takes place, called *perturbatio personalitatis*, which is manifested by the lack of coherence at three levels:

a. a sense of awareness: it is associated with perception and reception of information, both external and internal, and their recognition as the arrangement of reality and linearly coherent, which can be understood. Thanks to this, man has a feeling that the given life situation is understandable, yet in some way it can be anticipated.

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b. a sense of emotional availability: it is associated with the skilful location of emotional states in the specific life situation, and at the same time the ability to name them and objectively read them, taking into account the sense of awareness.

c. a sense of accessibility to own body: it is associated with the determination of bodily reactions in various events caused by the daily life.

Coherence is a triple move of transcendence determined by us and it is an essential component of the correct personality. The absence of the sense of coherence results from socialisation processes) of course we cannot avoid the innate biophysical characteristics), which shape the psychological mechanisms, called the scripts. These, in turn, determine the individual revealing themselves in the human life situation.

This mechanism in a particular event causes a certain way of thinking, attitudes and actions. As a consequence, man behaves in a certain way externalising, e.g.: anxiety in the form of phobia.

The model of disorders, which we adopted, allowed us to develop psychotherapy called the psychotherapy of capabilities and to undertake studies on the effectiveness in the treatment of patients with disorders, in this case neurotic.

Psychotherapy, various trends, are the most adequate methods in the treatment of diverse disorders, also including the neurotic disorders (Cahill et al., 2013), the psychotherapist establishes contact with the patient in order to implement the system cooperation in the field of healing the person participating in psychotherapeutic sessions (Lambert, 2004).

Research on the effectiveness of psychotherapy is extensive, it is a good place to mention Tillett, who searching the available literature in this area has reached more than a thousand studies studying the effectiveness of psychotherapy of various trends and schools. As a result, based on the results of studies by other authors, he stated that the reliability of studies shows the effectiveness of psychotherapy (Tillett, 1996). While Monti et al. (1994), presenting the studies by other authors on the effectiveness of psychotherapy as well as their own, indicated that the effectiveness of the approach consisting of behavioural factors was confirmed, namely the psychotherapeutic impacts allow the patient to function better in diverse life situations through the implementation of previous psychotherapeutic interactions, e.g.: in the form of training of constructive social attitudes, or training of coping with stress situations (Włodowiec, 1988). Also Gabbard (2000), or Koerner and Linehan (2000) emphasised that the effectiveness of research on psychotherapy in the field of anxiety disorders leads to a significant reduction in symptoms, which also affects the better functioning in the local, family and global societies.

Therefore, research on the effectiveness of psychotherapy is conducted regularly and systematically, this was noted by Bergin, Lambert (1990), hence, bearing in mind a series of studies, and the theoretical and practical experience we have undertaken to present the study results concerning the effectiveness of the psychotherapy of capabilities in anxiety disorders.

2. Methodology of studies

The test sample included 36 patients, with 21 women and 15 men, participating in psychotherapy in the outpatient form. The patients have previously expressed their consent to participate in the research. The basic criterion for the selection of the group was associated with the diagnosis consistent with the qualification included in ICD-10, and so:

a. the disorders classified as follows were adopted: F40, F41, F42, F45, F48.

b. psychotherapy of capabilities was applied assuming 24 therapeutic sessions within 24 weeks, that is 24 group sessions and 2 individual sessions per person.

c. from the study group we excluded people addicted to psychoactive substances and alcohol, as well as people with the diagnosis of OUN organic changes, and people, who were diagnosed in the field of acute reaction to stress F43.0 and posttraumatic stress disorder F43.1. It should be noted that each of the respondents, in accordance with the assumptions, was obliged to the psychiatric and psychological consultation, that is he underwent the clinical examination before and after psychotherapy. The distribution of age variables was divided into ranges, it is worth noting that 72,22 % of the respondents were between 32-41 years old, 8,34 % 42-51, while only 19,44 % at the age of 21-31. While in terms of education, 52 % had higher education, 30 % secondary and 20 % vocational (Table 1 presents it).

Table 1. Age and education of the respondents

	number of people		men		women		education					
	N	%	N	%	N	%	higher		secondary		vocational	
							N	%	N	%	N	%
21-31	7	19,44	5	34	2	10	3	16,5	4	40	0	0
32-41	26	72,22	7	46	19	90	12	67	6	60	8	100
42-51	3	8,34	3	20	0	0	3	16,5	0	0	0	0
total:	36	100	15	100	21	100	18	100	10	100	8	100

Source: own studies

Gap: 30

Median: 36,5

Skewness: -0,104

Standard error: 4,287

Variation coefficient: 28,901

Average deviation: 8,333

Arithmetic mean: 36,333

Standard deviation from the sample: 10,501

Standard deviation from the population: 9,586

Variation from the sample: 110,267

Based on the ICD-10 classification, the respondents were diagnosed with the following disorders:

- a. F40 – anxiety disorders in the form of phobia (N=4)
- b. F41 – other anxiety disorders (N=19)
- c. F42 – obsessive-compulsive disorders (N=3)
- d. F45 – disorders occurring in the somatic form (N=36 including people with F40 and F41, F42 and F48).
- e. F48 – other neurotic disorders (N=9).

People participating in the study were divided into three groups of 12 people. The number of people in the groups in periodic terms of 24 weeks has changed due to random reasons of the program participants, that means it happened that they did not appear on the group session. In the first group it was the level of 3 people, in the second one 4, and in the third one 2. Customarily, in each group these were the same people. The therapeutic program was completed by 12 people in the first group, 12 in the second one, and 12 in the third one. The time of individual psychotherapy was 1x1hour, while the group 1x2hours. In justified cases, the therapy was stopped or extended (this only concerned the random events).

The group and individual therapy were conducted by the creator of the psychotherapeutic model, it was also supervised by people with competence and qualifications in this scope. Moreover, the research participants were under constant care of a psychiatrist and psychologist.

The therapy was carried out based on the psychotherapy model of capabilities, the rules of setting were also taken into account, as well as the rules of confidentiality and secrecy resulting from their psychotherapy.

Research hypothesis

In this study in the effectiveness of psychotherapy of capabilities the following research hypotheses were formulated:

- a. developed model of psychotherapy of capabilities effectively leads to the significant reduction of anxiety symptoms.
- b. change in the severity of anxiety symptoms after participation in the program of psychotherapy of capabilities does not significantly differ in the group of women and men.

Tools

In order to verify the research hypotheses the measurement tools were used of the neurotic personality with the Neurotic Personality Questionnaire (Aleksandrowicz KON), Cronbach alpha is from 0,6 to approx. 0,9. It is a tool, which not only diagnoses the neurotic personality symptoms, but also allows us to determine the severity of changes in terms of personality traits. With this tool we can examine the symptoms of the disorder worsening, so called functional, in other words the scope of experiencing, the scope of behaviour, or the scope of somatisation.

We also used the Symptomatic "O" Questionnaire (Cronbach alpha is 0.94), which is a tool used un the studies of mental disorders. It was developed for the Polish population by Aleksandrowicz (1994). This questionnaire is very sensitive (Aleksandrowicz, 1981), it additionally allows to determine and assess the severity of symptoms. It includes 138 positions, of which 68 relate to the symptoms of experiencing, like: anxiety, depression, while 23 to the behavioural disorders, 47 to somatic disorders. Three positions in the entire set are repeated in the identical or similar wording, the idea was to strengthen the reliability of the respondent's answers.

The questionnaire is filled by the respondent evaluating his condition, it is indicated that the person filling it in should take into account the last seven days and mark each symptom (there are 135 symptoms in the questionnaire) based on the indicated scale:

- o – no symptoms,
- a – the symptom occurs, but it is not too troublesome,
- b – the symptom is an average nuisance,
- c – the symptom is a considerable inconvenience.

The selected scale has a specific weight and so: "o" has the "o" weight, "a" has got "4" weight, "b" has got "5" weight, "c" has got "7" weight, the maximum number of points is as much as 966. Of course, the value of the coefficient was taken into account for women and men. Thus, based on the research it is assumed that the OWK value for healthy women is $OWK > 200$, while for healthy men $OWK > 190$ (Aleksandrowicz, 1986, 2006).

In order to determine the personality traits of the respondents, the questionnaire of the intensity of neurotic personality traits by Aleksandrowicz was used. This tool consists of 243 claims, where the respondent indicates whether the given statement is true or false. The questionnaire has 24 scales examining the severity of the specific features of the neurotic personality. The general aggravation of features is determined by the X-KON factor, and so, for people in the healthy population this is 8 points, for sick people the factor values is classified over 18 points, while the range between 8 and 18 is diagnostically incomplete (Aleksandrowicz, Klasa, Sobański, Stolarska, 2006). Measurements on the effectiveness of psychotherapy have been conducted twice, that is before starting the psychotherapy and after its completion. The obtained data were subjected to the statistical analysis.

3. Results

Before and after the psychotherapy, participants of the program were asked to fill in the KO "O" and KON-2006 questionnaire. The result below in Table 2 and 3.

Table 2. Descriptive statistics of the measured indicator values at the beginning and at the end of the OWK-1P-OWK-2P psychotherapy (N-36)

Variable	Min.	Max.	R	Median	Q1	Q2	Q3
OWK-1P	41	756	715	398,5	219.75	398.5	577.25
OWK-2P	8	581	573	294,5	151.25	294.5	437.75
Women – 21							
OWK-1P	41	756	715	398,5	219.75	398.5	577.25
OWK-2P	8	427	419	217,5	112.75	217.5	322.25
Men – 15							
OWK-1P	80	622	542	351	224.5333	369.0667	513.6
OWK-2P	15	581	566	298	165.9333	316.8667	467.8

OWK-1P: the value of the global indicator of the “O” Symptomatic Questionnaire at the beginning of psychotherapy.

OWK-2P: the value of the global indicator of the “O” Symptomatic Questionnaire after the completion of psychotherapy.

Min.- minimal value, Max.- maximum value, R-gap, Q1-first quartile, Q2- second quartile Q3-third quartile.

Examining the effectiveness of psychotherapy of capabilities the so-called significance criterion was adopted at the level above the standard of 0,5. The anxiety symptoms in the tested group were measured based on the ratio of the global intensification of OWK symptoms at the beginning and at the end of psychotherapy. They fit within the following limits:

a. Women:

OWK-P1: 41-756 beginning of psychotherapy,

OWK-P2: 8-427 end of psychotherapy.

b. Men

OWK-P1: 80-622 beginning of psychotherapy,

OWK-P2: 15-581 end of psychotherapy.

Therefore, the change in the symptoms was noted in almost 78 % of the study participants, that is in 27 people, including 20 women and 7 men. In eight people the OWK value was observed at the level of OWK <190, OWK<200, that is it was at the level of healthy people. These people left the therapeutic activities due to random events. It should be also noted that the remaining values of the people were classified at the level of neurotic disorders (anxiety). Furthermore, analysing the symptoms in relation to gender, we noticed a much higher improvement in women than in men, because 75 % women and 25 % men. At the same time, in general terms, the OWK-P1 and OWP-P2 variable, the normal distribution was as follows (it concerns the neurotic symptoms, in our case anxiety):

a. before the start of therapy (36 people)

chi-square test = 16,2663, p=0,001

b. after the end of therapy (36 people)

hi-square test = 759.8136, p<0,001.

Table 3. Descriptive statistics of the measured indicator values at the beginning and at the end of psychotherapy X-KON-P1-X-KON-P2 (N=36)

Variable	Min.	Max.	R	Median	Q1	Q2	Q3
X-KON-P1	0,1	85	84,9	42,55	21.25	42.5	63.75
X-KON-P2	0	89,5	89,5	44,75	22.25	44.5	66.75
Women – 21							
X-KON-P1	0,1	85	84,9	42,55	22.2619	44.5238	66.7857
X-KON-P2	0	81	81	40,5	21.2143	42.4286	63.6429
Men – 15							
X-KON-P1	3,4	82,6	79,2	43	24.0667	45.1333	66.2
X-KON-P2	0	89,5	89,5	44,75	23.7333	47.4667	71.2

X-KON-P1 – value of the global ratio of the neurotic personality – beginning of psychotherapy

X-KON-P2 – value of the global ratio of the neurotic personality – end of psychotherapy.

Min. – minimal value, Max. – maximum value, R – gap, Median, Q1 – first quartile, Q2 – second quartile, Q3 – third quartile.

In the study we have assumed that measuring the neurotic (anxiety) personality characteristics we will do this based on the X-KON questionnaire, hence it was also necessary to assume the intensification factor of the neurotic personality traits. This ratio in our group was classified at the level of:

a. Total respondents

from 0,1 to 85 before psychotherapy

from 0 to 89 after psychotherapy

b. Women

from 0,1 to 85 before psychotherapy

from 0 to 81po after psychotherapy

c. Men

from 3,4 to 82,6 before psychotherapy

from 0 to 89,5 after psychotherapy.

Improvement on neurotic (anxiety) personality traits was observed in nearly 78 % of participants, that is 16 women and 6 men, a total of 22 people from 36 respondents. A significant increase in the global severity of the neurotic (anxiety) personality traits was stated in 8 people, that is in five women and three men. This indicator, so-called typical for healthy people X-KON < 8 in the group participating in the study was observed in three women (15 %) and three men (20 %) at the beginning and at the end of the study.

Thus, verifying the severity of neurotic personality traits in general terms of the X-KON-P1 variable before and after psychotherapy X-KON-P2 was as follows for 36 tested people:

a. before psychotherapy

chi-square test = 803.8136, $p < 0,001$.

b. after psychotherapy

chi-square test = 705.8136, $p < 0,001$.

It should be noted here that the applied psychotherapy of capabilities brought about significant changes in the severity of disorders studied with the OWK questionnaire at the beginning and at the end of therapy, and a significant change in the severity of personality traits studied with the X-KON questionnaire at the beginning and at the end of psychotherapy. This is presented in [Table 4](#) below.

Table 4. Effectiveness of psychotherapy – general approach

Total (36)	Before	After
	36	21
BiZ from 36	0	9

BiZ – without significant changes before and after

Table 5. Effectiveness of psychotherapy of capabilities – divided by gender.

Total (36)	Women (21)			Men (15)		
	Po	BiZ	Pg	Po	BiZ	Pg
	14	4	3	7	5	3

Po – improvement, BiZ – without significant changes, Pg – deterioration

By examining the indicated group it should be noted that the severity of changes related to the psychotherapeutic impact due to gender is as follows: a significant improvement was noted in women, because 14 people underwent significant improvement, that is almost 70 % of women, while in men this was classified at the level of 47 %. Of course we must remember that a small research group does not allow to clearly determine the impact of the gender on the effectiveness of psychotherapy of capabilities. Comparison of the results of indicators before and after psychotherapy was performed on the basis of the Wilcoxon test, of the so-called rank characters for the related measurements, $p < 0,05$.

4. Discussion

The conducted research shows that psychotherapy of capabilities brings effects in terms of anxiety disorders. Of course, one can think about undertaking a similar study, but with a greater research sample. Conclusions from the conducted studies confirm that psychotherapy is an added value to the element of patient's healing.

The vast majority of respondents (73 %) achieved a significant variation in the severity of neurotic (anxiety) symptoms. It is worth noting that this applied to the severity of neurotic personality traits both in women and in men, also for the neurotic symptoms. Among men, in whom there was an intensification of neurotic personality traits, we only had 20 %, in women it was only 14 %. Intensification of neurotic symptoms measured with OWK-2P was stated in women at 2 % while in men it was at the level of 4 %.

Analysing the results of studies it is worth paying attention to the essential characteristics of the research group, namely, all people participating in studies were patients, so-called coming, it is difficult to state how this psychotherapeutic model would work, e.g.: at the day hospital. Moreover, the majority of respondents had a higher education, because as much as 67 % and remained in the age group 32-41, which resulted in a greater involvement in the therapeutic process, much more intense than in people with vocational and secondary education. It should be also emphasised here that the therapeutic interaction was used with the same intensity despite lesser involvement of people with vocational and secondary education.

Also people participating in the therapy before benefited from the help of psychotherapy, but it was not a significant percentage, it was at the level of 14 %. The assumed hypotheses were confirmed. Psychotherapy of capabilities brings the effects in the intensive work with patients with neurotic (anxiety) disorders. It should also be noted that the obtained results are, among others, in line with the conclusions based on meta-analysis, which is used for the studies, for example, psychotherapeutic.

In Poland, the study on the effectiveness of different psychotherapeutic modalities was conducted by, e.g.: Sobański et al., (2006), Włodowiec (1998), Bryła-Zielińska (1997), or Czabała et al. (1980) which clearly shows that the intensive psychotherapy leads to the improvement of mental health.

Furthermore, given our research, we would like to emphasise that, among others, Kösters et al. indicated that there is a significant dependency between psychotherapy and anxiety disorders (Kösters et al., 2006), in terms of health improvement, also Goodyer et al. (2008) showed that the intensive psychotherapy leads to the improvement of patient's health quality.

The proposed model verified with empirical studies allows us to conclude that people suffering from anxiety disorders can find solace in the intensive psychotherapy of capabilities. Nevertheless, we have to remember that studies were conducted on a small group, because only 36 people, but the result may lead us to believe that the use of tools and techniques from psychotherapy of capabilities leads to a significant improvement. At the same time, our research efforts on psychotherapy are not limited only to these studies, but different ones are carried out, which will profoundly verify the adopted assumptions, and at the same time confirm or reject the thesis that psychotherapy of capabilities is an effective model leading to the reduction of certain disorders.

5. Results

Adoption of hypotheses on the effectiveness of the psychotherapy of capabilities was confirmed, for this purpose we have used the statistical analysis and meta-analysis used in the studies on psychotherapy. The main result of the research is the confirmation of the significant change in the severity of the disorders tested with the OWK questionnaire at the beginning of the therapy and at its end, and a significant change in the severity of personality traits of the respondents using the KON questionnaire at the beginning and at the end of the psychotherapy.

6. Conclusion

Psychotherapeutic impacts used based on the psychotherapy model of capabilities have a significant effect on the reduction of neurotic (anxiety) symptoms and personality traits measured with the KON Neurotic Personality Questionnaire. In the adopted model of psychotherapy, a significant role is played by scripts as the psychological mechanism is shaped in the process of

socialisation and education, reinforced in secondary socialisation. This mechanism is manifested in the particular situation, e.g.: in the selection manners – risky behaviours.

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Modern Globalism Versus Traditional Universalism. Freedom or Totalitarian Oppression?

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Abstract

The terms used in the title ‘modern globalism’ and ‘traditional universalism’ have been explained in the article. Globalism as a contemporary phenomenon with a worldwide range has a circle of its supporters and opponents. The meetings of prominent globalists are protected by the police and government services, whereas street protests of antiglobalists are pacified. Can we conclude from that, that globalism is a good and demanded phenomenon, whereas antiglobalism is a source of unjustified anxiety? The following study is not a comparison of globalism to universalism, but rather a dispute between globalism and universalism. Supporters of globalism attribute to supporters of universalism totalitarian tendencies and vice versa. The basic question that accompanied the following analysis is: Is globalism a liberating phenomenon, or rather a negative phenomenon, as totalitarianism? In order to achieve that the two mental tendencies have been characterised and criticised. Globalism, contrary to universalism, takes advantage of the doctrine which denies truth, common moral rules or any objective and universal statements as a criterion to resolve the dispute. In case of lack of such criteria, there is a threat of irrational solutions, depending on the opinion of imaginary experts, and finally manipulation of human convictions. Global system of governance, where the dominating role is played by international institutions, banks and various corporations, on which state governments and whole societies are dependant, shows many features of totalitarianism, though not in the known to us forms of fascism or communism.

Keywords: globalism, universalism, freedom, totalitarianism, the philosophy of postmodernism, truth, objective criteria, global governance.

1. Introduction

In the heritage of philosophical culture up to now numerous terms function in pairs, such as for example: rationalism and empirism, transcendency and immanency, variabilism and statism, realism and idealism, monism and pluralism, monotheism and politheism, *fides* and *ratio*, capitalism and socialism, individualism and collectivism or freedom and captivity. In most cases they have opposite meanings.

In the following study we are interested in the combination of universalism and globalism, which at first glance may seem semantically synonymous, not opposite, since both the approaches assume for everyone or the definite majority solutions which are identical and common at many levels of life: economical, political, legal, ethical, informational and communicative, social and cultural. Then, are not the terms ‘globalism’ and ‘universalism’ synonymous?

Globalism in relation to universalism is a newer phenomenon and seems to drive out the other expression from use. In the title of the following reflection globalism was called ‘modern’, whereas universalism ‘traditional’. Do they differ only in that way, different names? Does it mean that the newer is better than the old one? Do their meanings have deeper justification?

The contemporary phenomenon of globalism gains circles of supporters and opponents, there are globalists, antiglobalists and alterglobalists. The meetings of narrow staff of globalists in salons are protected by cordons of police and government services, whereas street protests of hundreds of antiglobalists from all over the world are pacified by the same services. Can we conclude then, that globalism means good and demanded sign of social life, whereas antiglobalism

– an evil one? What is the relation of modern globalism towards traditional universalism? The current situation needs scrutiny of these trends, and the combination and analysis of their features will allow to draw appropriate conclusions, is globalism a similar process and parallelly running to universalism, or is it a sign of objection, and if so is it a positive, liberating phenomenon, or is it a negative phenomenon, such as totalitarianism? In order to achieve that, the meaning of the above-used terms will be scrutinised, starting from the chronologically first mental tendency, that is universalism.

2. Results and discussion

Universalism

Universalism comes from a latin word *universalis*, which means common, general. Universalism aims at uniform whole, it prefers general features to the individual ones, therefore it opposes particularism, individualism. In social and political life it is characterised by the unity of ideals and values, accepted moral norms, personal models as well as a shared vision of a man, the world and God. The standpoint of universalism is associated with classical philosophy, also called aristotelesian-thomistic or realistic, according to which there is an objective, independent of an individual person: truth, good, general and constant rules and norms of acting, worked out with the use of natural condition of human mind. Due to the rationality of this cognition, it is common, omnipresent, embracing the whole world and obliging to accept all people irrespective of their world-view, national status or political option. This cognition aspires also to be the basis and foundation of statutory law and subsequently created social, educational and moral order etc.*.

Andrzej Maryniarczyk, one of the most significant contemporary representatives of realistic philosophy reminds us that the basis and the signpost to human cognition is the realistically existing being, factual and independent of intellect reality. Truth cannot be separated from the being. It is the being, and not the reason or thinking – as it used to be commonly assumed – is the source and guarantor of truth. The world fulfilled with a number of various beings is a book which can be read by a man thanks to their intellect. These beings exist as individual and specific, not as species or kinds. What decides about their individualism and specificity is their individual, different for each being and appropriate only to this particular being its act of existence. This act of existence is never alone, 'bare', 'clear', but it is always connected with its adequate content, various kinds of reasons, imprinted by the Creator or a creator. The Absolute or the manufacturer specified and determined the truth of each created by Him thing, whose cause He is, He decided that the thing is (exists), what it is made of and what it is like, since He wrote in it His earlier purpose, project, idea, thought. Along with the act of existence the truth exists in the thing and is the cause of cognition, where cognition is the result of specific truth, placed in things – *cognitio est quidam veritatis effectus*. The truth along with things was given to a man as a receiver, it was gifted, it knocks them out from cognitive passivity. About each specific thing it can be said that it is placed between 'two intellects'. On one hand it is 'marked' by the intellect of the Creator or a creator, each of them is the source of truth, He established and determined this truth. These are the so called reasons, which in a specific thing are not accidental, e.g. that the house is made of brick, not paper or flour. On the other side of the thing, there is the intellect of the object, who wants to learn it, who attempts to read the truth included in the thing. In the thing there is an intellectual component, thanks to which there is a peculiar dialogue between the Creator or a creator of the thing and the receiver, and to be more precise between the one and the other's intellect. This fact makes the world of people and things intelligible, that is rational, cognizable. Our cognition then can be true, if it is build on things, if it is the derivative from the thing – *veritas sequitur esse rei*. The cognitive truth, that is what is there in our mind, is the consequence of metaphysical truth, that is what was situated and is present in things, what permits and determines the whole of the being. It was expressed in the rule, that the being and the truth are interchangeable – *ens et verum conventurur*. Reason dictated by the truth of the thing becomes rational, it can be said that the reason is 'fed' by the thing, it comes to the thing in a neutral way, it does not attempt to impose anything on it, it does not establish the truth, it only reads it and adjusts to it. Other conduct would

* Com. J. Filipkowski, *Uniwersalizm*, [in:] *Encyklopedia katolicka*, t. 19, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 2013, k. 1358-1360; W. Krajewski [WK], *Uniwersalizm*, [in:] *Słownik pojęć filozoficznych*, ed. W. Krajewski, Wydawnictwo Naukowe SCHOLAR, Warszawa 1996, p. 205.

mean allowing deceit. It is very important, because a man as a rational being, through contact with truth, not only updates their rationality, but also perfects as a person*.

In the opinion of the supporters of this philosophy rationality of nature and following it rationality of our cognition is the source of universality of theses. Such solution is confirmed by the basic definitions of philosophy and ethics. It is a fact that there are many terms of philosophy, as many as there are concepts of philosophy, but one of them, which is regarded as universal, that is possible to accept by everyone, says it is a natural cognition pretending to common validity, concerning what is fundamental in the order of a being, cognition and values. Whereas, in the definition of ethics it is stated that it is a philosophical study about human actions as they should be. Ethics as a study determines which behaviour is good and which is wrong. According to these terms, philosophical and ethical statements aspire to a universal rank, because they are rational, determined by the natural strength of human mind, based on the indirect contact with the surrounding us reality. Negation of these statements would be a result of irrationalism, consent to falsehood degrading a man, denial of the fact that a man is a rational being aiming at conclusions consistent with what human sense tells. And probably nobody wants to act senselessly, against the obviousness of logical implication.

It should be noticed that this type of philosophical thought is convergent with the christian doctrine, whose particular and exceptional position is based precisely on rationality, and at the same time on objectivity and universality of suggested statements. Christianity does not allow irrationality of theses, the principles of christian faith, according to the understanding of scholasticism as *fides quaerens intellectum*, are scrutinised rationally as far as possible. *Fides* and *ratio* are not separate, not having common points areas, but they are equally essential factors leading a human spirit to contemplation of truth[†]. For example one can indicate protected by the catholic Church ethical principles – against common conviction- do not follow directly from revelation and are not dependent on it. They were worked out on the basis of rational analysis of reality. Thus the protection of human life from conception until natural death may be conducted not only from religious assumptions, but foremost from settlement of human sense, attempting in the analysis of the world to reach truth, using the principles of incotradiction, identity and excluded means. Therefore norms and rules of human actions are not only the result of confessional convictions, but also the knowledge gained with the use of natural to a man cognitive abilities[‡].

Modern criticism of universalism

Against such understood universalism and objectivism of our cognition strongly object representatives of some contemporary cultural tendencies, among others those from the side of the so called postmodernism or liberal-lay atheism, which in existence of objective, invariable and universal theses see the cause of totalitarianisms and terror, in the form of fascism or communism[§]. In the opinion of Zygmunt Bauman, who expresses this type of thinking, the blame for 20th century totalitarianisms should be put on those mental trends, which confirmed in conviction that human mind is able to objectively get to know reality and set right principles of social life, which was diligently used by rulers with dictatorial approach to get even with people who think in a different way^{**}. In moral area universal and objective principles and norms of behaviour made up for a too tight and stiff corset, they shattered free choice of a human, they imposed something in advance and were connected with avoiding personal responsibility. In the place of established rules Bauman suggested some indefinite, irrational and purely subjective indication of momentary

* Com. A. Maryniarczyk, *W poszukiwaniu źródeł prawdy*, „Człowiek w kulturze” 13 (2000), p. 83-95.

† Com. John Paul II, Encyclical *Fides et ratio* (1998), no 1.

‡ Com. T. Terlikowski, *Sekularyzm prowadzi do śmierci*, „Do rzeczy” no 19/118, 4-10.05.2015, p. 62-63. Such reflection Terlikowski made on the basis of the book R. Brague, *Prawo Boga. Filozoficzna historia przymierza*, translated from French M. Wodzyńska, A. Kocot, Teologia Polityczna, Warszawa 2015.

§ Some elements of the following reflection concerning postmodernism I placed in my two previous works: K. Gryźnia, *Odmienność współczesną normą – wybrane ujęcia filozofii wychowania*, [in:] *Wobec „odmienności...?”*. *Pedagogiczne konotacje*, ed. M. Dycht i L. Marszałek, Wydawnictwo Salezjańskie, Warszawa 2008, p. 37-44; this, *Prawo i etyka czynnikami kształtującymi wolność osoby ludzkiej*, „Logos i Ethos” 2 (37) 2014, p. 77-201.

** Com. Z. Bauman, *Wieloznaczność nowoczesna, nowoczesność wieloznaczna*, trans. J. Bauman, Wydawnictwo Naukowe PWN, Warszawa 1995, p. 34-78.

impulse, intuition or even caprice*. Moral, legal or even religious rules are the result of a consensus and therefore they may be changed freely. Objective truth or moral rules binding all people do not exist, any promotion of them should be defied, as they are obstacles in effective functioning, and pose a threat to a man and contemporary society†.

Neoliberal orientations‡ are similar in objective criticism and universal truth as well as any uniform norms, rules and values. Truth is then relative, and the reason is not the ultimate instance of assessment of results of human cognition. The attempts of up to now rationalism, both metaphysical as well as enlightenment-positivistic were subject to devastating criticism. Any solutions or theories have equivalent value, they are put at the same level, there are no grounds to give a privileged position to any standpoint. No solution may become a universal standard to all people. There is no exception to this rule. Cognition of reality must be accompanied by awareness of relativism and subjectivism. Truth to a learning subject is only the one that they acknowledge as sensible and valuable. Everyone themselves decide on truth and norms of their behaviour§.

Therefore, the theoretical ground to objection to universalism is the philosophy of agnosticism, scepticism, relativism, subjectivism, multitude and diversity of standpoints as well as obeying democratic procedures. Traditional and metaphysical universalism along with liberal and lay postmodernism in the contemporary world are observed as the clash of two radically unlike orientations. In terms of traditional universalism, objective truth and moral rules are the conditions and guarantors of authentic freedom and fulfilment of a human, whereas in terms of neoliberal philosophy, truth and other so called objective criteria do not exist, and acknowledging them is an oppressing and captivating factor. Is modern globalism, theoretical background of which is made up of postmodernism, a standpoint criticising universalism and attributing totalitarianism to it?

If postmodernists deny universalism, and support globalism, then the latter in their conviction cannot be totalitarianism. However, from the point of view of supporters of universalism, globalism aiming at unifying solutions at many levels of human life, bears the features of totalitarianism. What exactly is globalism and globalisation and what is the role of postmodernism in them?

Globalism

The name globalism was initially reserved to phenomena of economic area, abolition of state barriers, limiting free flow of goods, services, people, production and financial operations worldwide. In that (economic) sense, terms 'globalism' and 'globalisation' appeared in early sixties of the 20th century. With time the process became popular to such an extent, that since nineties it has not been limited only to economy, but it has become present in many areas of human activity, including politics, aiming at establishing one world government. 'Globalisation' made a stunning career. It is enough to mention, that in 1993 in daily 'Rzeczpospolita' (Commonthing) the word 'globalisation' did not appear even one time, in 1995 – 15 times, and in 2000 they wrote about globalisation over 131 times**. An upward tendency has been noticed, which was demonstrated by the fact, that one periodical 'Wokół współczesności' (Around contemporary life) in 2002 was totally dedicated to the issue of globalisation. As a result of big popularity of processes of global character many aspects of globalism may be distinguished: economic, financial, technological, socio-cultural,

* Com. Z. Bauman, *Etyka ponowoczesna*, trans. J. Bauman, J. Tokarska-Bakir, Wydawnictwo Naukowe PWN, Warszawa 1996, p. 9-19, 73, 83.

† Com. R. Ptaszek, *Dlaczego demokracja w post-chrześcijańskiej Europie coraz bardziej przypomina totalitaryzm?*, „Człowiek w kulturze” 25 (2015), p. 233-234.

‡ Expressions: 'neoliberalism', 'postmodernism' or 'liberal-lay trend (atheistic)', due to their synonyms are used interchangeably.

§ Com. R. Rorty, *Obiektywność, relatywizm i prawda*, trans. J. Margański, Fundacja „Aletheia”, Warszawa 1999, p. 120. This standpoint is commented by many authors: P. Czarnecki, *Postmodernizm czyli koniec filozofii?*, „Parerga” 2/2004, p. 18-22; Z. Sareło, *Postmodernizm w pigułce*, Pallottinum, Poznań 1998, p. 3-8; A. Grzegorzcyk, *Postmodernizm przeciwko prawdzie*, „Ethos” 9 (1996) no 1-2 (33-34), p. 150-156; H. Kiereś, *Postmodernizm*, [in:] *Z badań nad filozofią najnowszą*, ed. A. Bronk, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 1995, p. 265-266.

** Com. J. Zieliński, *Globalizacja. Pocztówki ze światowych rynków*, „Wokół współczesności” 2 (14) 2002, p. 40-41.

military, political, ethical, philosophical, media, educational, ideological etc.*. In ideological aspect Piotr Jaroszyński writes 'contemporary globalism refers to liberalism, and due to its antichristian attitude and giving in to socialism, it is called socliberalism.

The latest expression of intellectual synthesis, constituting the base to globalism is postmodernism[†]. In that moment among other aspects, ideological aspect was distinguished, due to as it may seem, weighty consequences, which will be brought up in the following part of our reflections.

Due to that multiaspectuality, diversity of meanings and various criteria of understanding globalism, many definitions of that phenomenon have been created[‡]. Taking into consideration included in them more important contents, Piotr Sołhaj formed a definition, which he regarded as the most universal one. In his conviction 'Globalisation – totality of processes leading to greater and greater interrelationship and integration of countries, societies, economy, culture, the result of which is creating 'one world', world society, disappearing of the category of a national state, shrinking of social space and growth of pace of interactions through using informational technologies along with the growth of meaning of supranational and international organisations, especially supranational corporations'[§].

In accordance with the wording of the definition globalism would be close to cosmopolitanism or internationalism. Especially in ideological and political aspect globalism takes into account unifying institutional structures, creating one world government, corelation (dependence) and denationalisation of states to the benefit of institutions and international corporations. The world more and more overcome with that kind of processes is determined as 'global village' and entails a number of the following particular features:

- globalisation is the liberalisation and integration of markets,
- globalisation is inevitable, there is no other alternative,
- globalisation is not a guided process, but is mainly the result of work of free-market forces,
- in a long perspective of time everyone will take advantage of globalisation,
- globalisation entails democratisation,
- globalisation requires a fight against terrorism,
- world government is good, it should be aimed at,
- global governance is better than solving problems at the national level,
- there should be harmonisation of legal systems of particular states,
- sovereignty and autonomy of states should be limited to the benefit of international structures,
- international contracts should be concluded from the point of view of global needs, and not the national interest of parties**.

The above characteristics of globalism shows the collection of attitudes and views so symptomatic for the turn of the 20th and 21st centuries. Majority of the enlisted features includes positive connotations, therefore supporters of globalisation notice and underline only the desirable consequences of the taking place processes and transformations. In their opinion the result of

* Com. P. Jaroszyński, *Globalizm*, [in:] *Powszechna Encyklopedia Filozofii*, t. 3, Polskie Towarzystwo Tomasza z Akwinu, Lublin 2002, p. 795-799; tenże, *Globalizm a reforma edukacji w Polsce*, „Człowiek w kulturze” 12 (1999), p. 105-113; A. Maryniarczyk, *Filozoficzno-kulturowe źródła totalitaryzmów XX wieku w ujęciu Jana Pawła II*, „Człowiek w kulturze” 25 (2015), p. 28; J. Symonides, *Spór o kształt. Amerykański a europejski model demokracji*, „Wokół współczesności” 2 (14) 2002, p. 130-131; P. Sołhaj, *Globalizm a totalitaryzm*. Available on the Internet: http://adwokat-solhaj.pl/globalizm_a_totalitaryzm.html [access: 2016.10.25].

[†] P. Jaroszyński, *Globalizm*, op. cit., p. 799.

[‡] Problems with definitions, but also examples of such definitions were presented by many authors, among others: M. Kempny, *Globalizacja*, [in:] *Encyklopedia socjologii*, t. 1, Oficyna Naukowa, Warszawa 1998, p. 241; A. Giddens, *Socjologia*, Wydawnictwo Naukowe PWN, Warszawa 2004, p. 74-75; P. Sztompka, *Socjologia zmian społecznych*, Wydawnictwo Znak, Kraków, 2005, p. 93-94; B. Smart, *Postmodernizm*, transl. M. Wasilewski, Wydawnictwo Zysk i S-ka, Poznań 1998, p. 178-180; I. Stolarczyk, *Definityjne problemy globalizacji*, „Wokół współczesności” 2 (14) 2002, p. 145-163.

[§] P. Sołhaj, *Globalizm a totalitaryzm*, op. cit.

** Com. there; com. also Manfred B. Steger, *Globalization and Ideology*, [in:] *The Blackwell Companion to Globalization*, ed. G. Ritzer, Blackwell Publishing, Malden, MA - Oxford - Carlton 2007, p. 367-382.

globalisational processes will be growing prosperity, freedom and emancipation of individuals, the area with the rule of democracy and obeying human rights will spread. Globalisation then makes for the right direction, bearing in mind common good and is an unavoidable regulation of the development of societies. The above reflections conclude as follows, globalisational processes should be supported, whereas any reverse tendencies should be fought against and condemned.

There is no doubt that liberalisation and intensification of trade, growth of investments, free flow of capital, growth of sensitivity towards the laws of property and protection of intellectual achievements should receive a positive opinion. However, some of the enlisted features of globalism raise concerns and bring negative feelings, especially the ones talking about limiting autonomy and sovereignty of states as well as diminishing local and national businesses to the benefit of global needs. Structures, corporations and international laws should be dominating. What is more, they say that for globalisational processes there is no other alternative and that is why global system of governance is necessary. Such recommendations sound like slogans of Marxist propaganda, which in turn brings at least ambivalent or definitely negative associations. They become a breeding ground for the opponents of the globalisation of the world. In brief, there is a polarisation of views on the topic of globalism, among both the environment of scientists and average scientists. On one hand speak supporters (optimists), on the other opponents (pessimists)*.

Criticism of globalism

With regard to globalism, negative opinions are written by authors connected with alterglobalistic movement, who consider globalism as the new form of ideology, associated with assumptions of neoliberalism and consolidating American hegemony and the division of the world into rich North and poor South. Domination of the rich in relation to the poor as well as the growing disproportion between them come to light at many levels: economic, informational and communicational, cultural as well as within the scope of sovereignty of particular states[†]. Authoritative opinion of the opponents of globalisation is the statement that 'present formula of globalisation provokes financial crises, favours rather speculation than entrepreneurship, takes place at the cost of slowly developing regions and in long time perspective slows down economic development in the world'[‡].

On the basis of the indicated drawbacks Piotr Sołhaj asks a number of questions at globalism, extremely interesting from the point of view of the topic of the undertaken considerations. Can globalism be identified with totalitarianism, or are these totally different structures? Can we indicate similarities, which justify assertion, that despite their differences, globalism is a certain type of totalitarianism? What is the global system of governance and is not it the factor moving globalism towards totalitarian system?

There is a common conviction, that totalitarian system of authority was disastrous, that is why it was condemned and prohibited. It is so in many countries among others in Poland. The approach of the Polish state towards totalitarianism is expressed in article 13 of the Constitution of the Republic of Poland, which reads as follows: 'It is forbidden to set political parties and other organisations referring in their programmes to totalitarian methods or practises of activity of Nazism, fascism, or communism as well as those, the programme or activity of which, envisage or allow racial or nationalistic hatred, using violence in order to gain power or impact on the politics of the country or foresees keeping secret structures or membership'[§]. Against the contents of this article Piotr Sołhaj puts forward a delicate but very important problem: 'If globalism is a type of totalitarianism, there is a question of the legality of globalism, of the justification of its existence in legal forms, because it legally functions in the world, there are meetings of the governments representing global businesses of the world and they are protected by

* P. Sołhaj, *Globalizm a totalitaryzm*, op. cit.; J. Symonides, *Spór o kształt*, op. cit., p. 131-133; T. G. Grosse, *Dylematy państwa w obliczu globalizacji*, „Wokół współczesności” 2 (14) 2002, p. 168.

† More on this topic writes J. Symonides, *Spór o kształt*, op. cit., p. 131-141.

* T. G. Grosse, *Dylematy państwa...* op. cit., p. 168.

§ Konstytucja Rzeczypospolitej Polskiej of 2 April 1997, art. 13.

the authorities of the countries, where they are held^{*}. In similar way his doubts and objections against globalism expresses Jacek Zieliński[†].

Comparison of globalism and totalitarianism

To answer the above asked questions and doubts Piotr Solhaj carried out an interesting reflection, concerning relations between globalism and totalitarianism, taking as the criterion of assessment foremost the problem of freedom, economy and cause of the two systems[‡].

Similarities

1. In both structures people in their freedom were limited or even deprived of.
2. Global system of governance, alike in totalitarianism, aims at controlling social life in its all areas.
3. Between economy and politics there is a feedback, the difference is that in globalism economy and economical conditions more affect politics and influence different areas of life. Politics is secondary in relation to economy. Reverse situation is observed in totalitarianism, where the state politics shapes or even determines economy. It is not the economy that decides on the profile of society, but the politics, which was run by the authority's elite. Nevertheless, mutual dependence of economy and politics is common for both the systems.

Differences

1. The basic difference between one and the other system is the fact, that totalitarianism was based on violence, strength of the police and the army. However globalism to take control over the world does not use strength of a military character, but takes advantage of economic relations.
2. Globalism is rather associated with economic system, whereas totalitarianism with socio-political system.
3. The global system of governance is a more common form of ruling than in totalitarianism, where governance took place in closed societies, within the borders of particular states; whereas in globalism it aims at reign and ruling over the whole world.
4. Globalism means freedom of trade, production, exchange of services, movement of human resources. Such understood freedom is the result of natural needs and economic correctness, and it is secured institutionally by appropriate contracts and treaties. Totalitarianism is the lack of this freedom, where trade, production and services were totally subordinated to politics and imposed by political authorities, against the will of the society and often contrary to the logic.
5. Globalism to some extent is the effect of natural social processes, especially under the influence of unusual easiness of the exchange of information (the Internet), technological progress, freedom of movement, rising need of cooperation and correlation. As a result of these processes the world 'shrinks' and there comes to being one world society. Totalitarianism is the phenomenon preimposed by the group of people aiming at taking control, and it has nothing to do with natural and free process of the development of societies.
6. Globalism prefers pluralism of political and world outlooks, totalitarianism uses the monopoly and monoview system, in accordance with the recommendation of the authority.

On the basis of the accomplished specification of similarities and differences between globalism and totalitarianism, Solhaj makes a conclusion that none of the systems is identified with the other one, and one does not make a form of the other. Thus he cannot see the grounds to treat globalism as a negative phenomenon violating the freedom of a man and enthrone their humanity, as it happened in case of the totalitarian system, which was rightly prohibited.

Much more critical are the opponents and sceptics of the undergoing processes and phenomena, they can see in globalism many indications of totalitarianism. They can see such signs at both the economical and ideological levels, but foremost due to the negation of truth and objectivity in every area of life.

^{*} P. Solhaj, *Globalizm a totalitaryzm*, op. cit.

[†] Com. J. Zieliński, *Globalizacja*, op. cit., p. 40-69.

[‡] P. Solhaj gives different understanding of freedom among others by Hegel, Fromm, freedom promoted during Great French Revolution in 1789.

Totalitarian indications of globalism

Globalism as a real phenomenon is regarded by some scientists sceptically or definitely negatively. In their opinion this phenomenon, the effects of which as explicitly positive cannot be foreseen, and quite contrary in it we should notice the cause of growth of new and unpredictable forms of risk and social disproportions at the level of both the whole globe and particular states*. Liberalisation of trade and finances, making easy the flow of capital, the triumph of market economy, growth of privatisation, emphasis on competition which means cuts in social programmes, departing the concept of a caring state and limiting the influence of state on economy. Those processes are often accompanied by the growing sphere of poverty, unemployment, infringing human rights and fair payment. In the name of economic interest and profit, there comes a restriction of the role of trade unions, and the possibilities of protest and strike. Poverty and social exclusion of poor people do not allow them within their own aspirations and expectations to use and participate in scientific, cultural and artistic activity, and in extreme situations they are exposed even to the loss of the right to live. The ability to eliminate extreme poverty and pathological situations connected with it is a kind of a test and a criterion of the assessment of globalisational processes†.

Unfortunately this test is not advantageous. Globalisation in a current form, deprived of control mechanisms, favours the strong and discriminates the weak, deepening the existing property disproportions. In 2000 1/5th of the world's citizens participated in only 1% of the world's income, whereas the other 1/5th of the citizens took advantage of 86% of the income. The biggest part of the citizens of our globe, almost 60% took advantage of 13% of the global income. What is worse, according to the ONZ Human Development Report, the mentioned disproportions deepen‡.

In this context, it is worth mentioning, that the alarming aspect of globalisation is a raised question of the development of 'the two speeds'. And it is not only the division into the rich and poor countries, the exploiting and the exploited, the developed and the underdeveloped, but it is a division taking place also among social groups within particular states. The excluded groups and the dregs of society are a fertile ground for development of xenophobia, the feeling of threat of globalization, excessive need to stress their cultural and religious diversity. These groups of people to the biggest extent are exposed to easy manipulation and provocation. Their signs of revolt, or even acts of terror are nothing to be surprised about, but to feel guilty, since – as Marcin Kula writes – 'contemporary organisation of social life gives them only this way in response to the prospect of drowning. They often choose the worst route, in an extreme version'§.

Apart from economy there is no less concern about the so called global system of governance, which takes control over the world in its all areas. It is a process, in which the dominating role is played by international institutions, banks and various kinds of corporations, on which governments of states and hole societies are dependant. The rule of the connected with one another capital is exercised by a small group of people, being beyond any control, who become the factual 'masters' of the world. They are the ones on whom governments of particular states and their economic level depend. Globalization then is mainly dictated by the USA and western countries, with limited or eliminated decisions of national subjects and local structures. The dominating factor of the world processes are huge corporations, whereas national states are not active actors on the economic and political scene. National governments do not run sovereign policy, they have no influence on the course and development of economy, or many other areas of social life of their own countries, since they are more and more subordinate to international organisations, interference of which may be direct or indirect. It is clearly seen in case of European Union**. One of the symptoms of such interference is the postulate of punishment for the not submissive states (Poland, Czech, Hungary and Slovakia), who attempt to run an independant policy in case of immigrants and do not want to admit the imposed number of people arriving to Europe. The punishment is to be 250 thousand euro for each unadmitted immigrant. However, Angela

* Com. A. Giddens, *Socjologia*, op. cit., p. 81-93.

† Com. J. Symonides, *Spór o kształt*, op. cit., p. 131-133.

‡ Com. there; J. Zieliński, *Globalizacja*, op. cit., p. 48-51.

§ M. Kula, *Uniwersalizm i swoistość...* op. cit., p. 123.

** Com. P. Solhaj, *Globalizm a totalitaryzm*, op. cit.; com. also B. Smart, *Postmodernizm*, op. cit., p. 178-180; P. Jaroszyński, *Globalizm a reforma...*, op. cit., p. 108-110.

Merkel chancellor of Germany, assures that it is not a form of extortion of loyalty or awakening 'European awareness', and Frans Timmermans vice-chairman of European Commission calls this act an indication of European solidarity, then in the opinion of these states this punishment is harsh, even draconian and demonstrating infringement of sovereignty*.

Ignoring treating these problems in axiological categories, as a consequence citizens loose trust in their governments, they feel threatened with the loss of their subjectivity, they are deprived of the real impact on the course of the happening events. Democracy becomes fiction. Therefore, no wonder there are opinions that the doctrine of globalism is dangerous, especially for the countries weaker economically and politically. Liberal rules of global economy sharpen competition, in which less prepared countries loose and against their expectations do not make profit. As a result the diversity between the richest and the poorest countries deepens, and in particular countries among social groups, which in turn destroys the social tissue, weakens the activity of local communities, spreads selfishness and lack of respect for the common good†.

Groups of decision-makers and so called experts use the mechanism of democracy to realise their own particular aims. On one hand, they abuse democracy, on the other hand, they do not apply it. As for the first problem, assuming total relativism, they attempt to solve any disputable questions in a democratic way. Democratic procedures are introduced there, where they should not be applied. Such areas among others are science and morality. The opinion of majority is to be the decisive factor in making law as well as the criterion to decide on what is true or really good. Recalling the opinion of the majority, they set that homosexuality is not a disorder‡, that abortion and euthanasia are not a murder, that *in vitro* is a civilisational achievement supporting spouses etc. The trouble is that the promoted opinions are not sufficiently justified by scientific or philosophical research. Fortunately, they do not yet try to decide by the majority of votes on the moral qualification of rape, theft, pedophilia or that $2+2=4$ §.

Another situation causing anxiety towards democracy is the lack of application of democratic procedures, where the voice of society should be taken into account and listened to. An example of such situation is the rejection of the social motion of a referendum on sending six-year-old children to schools in Poland. Then the most often used argument is referring to the opinions of the alleged professionals and experts**.

Does not this global system of governance as well as the selective application of democracy resemble a totalitarian system, especially after the relatively recent experiences of communism? In that system, power was exercised by a small group of people, called the social elite, which controlled the whole society, but it itself was not controlled by anyone. The control over the society was taken with the help of monopoly, informational monopoly, emphatic propaganda of their own ideology, invigilation and terror against the political opponents. Each crime, even the crime of genocide can be justified with the good of public and future generations. And so in the name of good of mankind particular people were persecuted††.

Although in case of globalisation it is hard to talk about acts of terror, nevertheless, deciding on matters beyond the heads of citizens, and even over the governments of states arouses reluctance and frustration. This situation is well reflected by words of one of the commentators: '... globalisational process, which is to decide on the future of the world, cannot take place without the participation of the states of Middle and Eastern Europe, Third World and western antiglobalists. [...] Social and economic characteristics of former communist countries should also be taken into account. Even if we accept integrational processes – such as membership in European Union or

* Com. W. Dudkiewicz, *Chcę nas karać*, „Niedziela” 20/2016 (12.05.2016), p. 40-41.

† Com. T. G. Grosse, *Dylematy państwa...*, op. cit., p. 167-173.

‡ Members of American Psychiatric Association (APA) in 1974 with the majority of votes 5816 to 3817 removed homosexuality from the list of psychic diseases. Cit. following R. Ptaszek, *Dlaczego demokracja...*, op. cit., p. 221-222.

§ Com. R. Ptaszek, *Dlaczego demokracja...*, op. cit., p. 221-222, 226-227.

** Com. there, p. 222.

†† Com. P. Sołhaj, *Globalizm a totalitaryzm*, op. cit.

globalisational – as necessary, still finalising them should be the result of common settlements, instead of a unilateral dictation^{*}.

When we talk about totalitarianism, we bear in mind fascism and communism. John Paul II, characterising them, emphasises that they were built on ‘ideologies of evil’, and expressed in that those who did not share the world-view chosen by the authority, were deprived of not only the rights they were entitled to, but they were intended directly to elimination in a physical sense or at least the moral one. The subject to extermination were the Jews, the Gypsies, the clergy, peasants in Ukraine, soldiers of AK (the Domestic Army) and representatives of intelligentsia in Poland. The pope immediately adds that although these forms of persecution and brutality stopped, ‘there is still legal extermination of human beings before they are born. This is also extermination decided by democratically voted parliaments and postulated in the name of civilisational progress of societies and whole mankind. There are also other serious forms of violating God’s law. I mean for example strong pressure of European Parliament, to accept homosexual relations as a different form of family, which would be entitled to adoption. We could, or even need to ask, whether it is not a work of another ‘ideology of evil’, in a sense deeper and hidden, attempting to use even the human rights against a human and against family[†].

The author of the book ‘Memory and authority’, making such diagnosis in the form of emerging in the contemporary world another ‘ideology of evil’, refers also to its causes. They are: a) rejection of God as the Creator and the source of determining what is good or wrong; b) rejection of human nature, replacing it with ‘a figment of thinking’; c) rejection of the philosophy of being as a source of rational cognition. He concludes his reflection with a statement that if we do not start from this realistic assumption, that is from reality of Being of God as the Creator as well as the reality of a human being as a created and rational being, then we ‘move in emptiness’[‡].

The new, third ‘ideology of evil’ was not directly called totalitarianism, although it seems certain, since behind each totalitarianism lies characteristic of its ideology, and this ideology John Paul II determined as even more dangerous. Andrzej Maryniarczyk, commenting on the pope’s text defined this type of ideology as liberal-lay totalitarianism, which means atheistic and analogically to the three enlisted causes, he indicated its three signs with the use of a strong word – war. Thus, this form of totalitarianism has the form of war with God, war with a human and their nature, war with a human sense[§]. In brief, it is struggling with truth.

If following Maryniarczyk and other authors, we assume that the discussed by John Paul II ideology of evil is totalitarianism, then there still remains one problem to solve, whether globalism deserves such qualification. It seems so, since globalism takes advantage of exactly this ideology, and one of its elements is negation of truth and any other objective and universal statements as a criterion of solving disputable questions. The issue of truth in discussions on globalism is generally omitted, but it is precisely the truth that became the bone of contention between the supporters of traditional universalism and the main ideologists of globalism.

For John Paul II, objective truth is so important, that it constitutes a condition and a guarantee of freedom, and its lack the risk of totalitarianism. These are some of the elements of his teaching.

The relation of truth and freedom

John Paul II often reminded that ignoring the requirements of truth is the source of totalitarianism, for both dictatorial and regime systems, as well as democratic systems; its lack is dangerous for a man, not only at the level of social life, but also individual. In encyclical *Centessimus Annus* he wrote: ‘Totalitarianism derives from negation of objective truth: if there is no transcendental truth, through obedience to which, a man gains their full identity, then there is

^{*} J. Głuchowski, *Globalizacja rynków finansowych i jej etyczne cele*, „Wokół współczesności” 2 (14) 2002, p. 107.

[†] Jan Paweł II, *Pamięć i tożsamość. Rozmowy na przełomie tysiącleci*, Wydawnictwo Znak, Kraków 2005, p. 20.

[‡] There, p. 20-21.

[§] Com. A. Maryniarczyk, *Filozoficzno-kulturowe źródła...*, op. cit., p. 27-34. Similar reflection was made by M. Czachorowski, *Współczesna etyka a totalitaryzm. Diagnoza Jana Pawła II*, „Człowiek w kulturze” 25 (2015), p. 99-108.

no certain principle, guaranteeing fair relations among people either. [...] If one does not accept transcendental truth, the power of authority triumphs and everyone aims at maximum use of available to them means, at imposing their own benefit or views, ignoring the rights of others. In such case, a man is respected only to such an extent, to which they may be taken advantage of, for authority's own egoistic purposes. Modern totalitarianism then, derives from negation of transcendental dignity of a human being, being the visible image of an invisible God, and that is why from their nature itself they are subjects to laws, which cannot be infringed by any individual or group, or class, Nation or State*.

Totalitarianism as a dangerous consequence of the lack of objective truth does not avoid democratic states either. John Paul II stressed that: 'Today, everyone claims that philosophy and attitudes corresponding with democratic forms of politics are agnosticism and sceptical relativism, whereas, those who are convinced that they know the truth, and follow it, from the democratic point of view are not trustworthy, since they do not agree with the fact that truth is decided upon by the majority, or that truth changes depending on the changeable political balance. Due to this fact, it should be noticed that in a situation, in which there is no ultimate truth, being a guide for political activity and setting its direction, easy comes instrumentalisation of ideas and views for political purposes, set by the authority. The history shows that democracy without values easily transforms into open or camouflaged totalitarianism†.

In this context, it is worth noticing that supporters of relativism and untied by anything freedom, do not see well references to the Decalogue and religious values. Freedom of European democracy is scared of christianity, the Church and presented by it values. John Paul II warned against freedom without truth in any area: 'Freedom however – as he wrote in *Centesimus annus* – is fully appreciated only through accepting truth: in the world without truth, freedom loses its sense, and a man is left to the fate of their passions as well as open and hidden conditions‡.

The last sentence of John Paul II suggests, that lack of freedom affects and captivates a man not only in an external sense, in particular socio-political systems, but may become a cause of internal captivity, when they are captivated by their own weaknesses and addictions, as a consequence of which they do not control themselves, do not own themselves, do not possess themselves, they are submitted to their weaknesses and directed by them. According to the pope a man who is unable 'to control their own instincts and passions and submit them to themselves through obedience to truth, cannot be free: obedience to the truth about God and a man is the first condition to freedom, it allows a man to order their own needs, their own desires and ways of meeting them, according to the right hierarchy§. This thesis included in *Centesimus annus*, he repeated in encyclical *Veritatis splendor*, that a man in possessing his own freedom is not unlimited, they should accept moral law, given to him by God. Through acceptance of this law a man does not suffer any damage, on the contrary – they receive a guarantee and an ally of their development**.

A similar thought was earlier promoted by among others Erich Fromm, according to which 'Freedom does not mean freedom from any leading principles. Freedom is the freedom of development in accordance with the laws of the structure of human existence. [...] It means obedience to the principles, which rule the optimal development of an individual††.

It results from the above teaching that between truth and freedom there is a close relation, freedom of a man placed before truth and over truth leads to anywhere. Only in the light of truth a man can develop and create appropriate conditions of individual and social life. In contrast to what representatives of postmodernism proclaim, truth does not limit, it is a condition to progress. This need John Paul II formulated as follows: 'No authentic progress is possible without respecting natural and primary right of a man to find truth and be directed by it in their lives'**.

* John Paul II, Encyclical *Centesimus annus* (1991), no 44.

† There, no 46.

‡ There.

§ There, no 41.

** Com. John Paul II, Encyclical *Veritatis splendor* (1993), no 35.

†† E. Fromm, *Ucieczka od wolności*, trans. O. i A. Ziemiński, Czytelnik, Warszawa 1970.

** John Paul II, Encyclical *Centesimus annus* (1991), no 29.

It is not the end of difficulties and hidden traps, lying in wait for a 'liberated' from truth man*. Discussing them profoundly is not possible and exceeds the purpose of this reflection. Presented situations, as it may seem, show the relation of freedom and truth in a sufficient way, and its lack is replaced with ideology, which without profound, rational arguments becomes fundamentalism, close to each totalitarianism. From the point of view of totalitarianism its previous forms, fascism and communism, were defined by John Paul II as utopia of 'justice without freedom', and the risk of new totalitarianism would have the formula of utopia of 'freedom without truth'. Both utopias are for mankind – as the pope writes – a herald of mistakes and horror, the testimony of which gives the latest history of Europe†. As a remedy for the contemporary world he sets the postulate of moral quality. 'It originates from the meeting of biblical address with the reason on one hand, and problems and situations concerning man's life and society on the other‡.

3. Conclusion

It is easy to notice, that the christian doctrine expressed in a small segment of views of John Paul II coincides with traditional universalism of classical philosophy. One may claim, that it is contrary to contemporary globalism, theoretical base of which is liberal-lay postmodernism, foremost due to its unlike approach to rationality of human cognition. Both standpoints attribute to each other totalitarian tendencies. Universalism justifies its standpoint with reference to rationally elaborated statements, therefore it proclaims universality and objectivity of truth, moral principles and many other theses concerning possibilities of getting to know God, human nature, their dignity etc.. On the basis of recognised truth it encourages and mobilises a human to perfect themselves till the appropriate to them height. Acceptance of objective criteria is something fundamental for human freedom. Whereas, globalism is opposite to it, on one hand, relying on the doctrine of total relativism, subjectivism, individualism, it refers to the opinion of majority or so called experts, on the other hand it postulates submitting to legal regulations of supranational institutions. It allows ambiguity, does not point out criteria of perfecting, sanctions egoism and gives consent to human infirmity. As a consequence, instead of universal scientific statements and moral principles, legal settlements become dominating and binding dictation. We could try formulating a conclusion, that the first doctrine (universalism) is closer to the pole marked with a term 'freedom', whereas, the other doctrine (globalism) is closer to the pole 'totalitarianism'. At the same time, it is hard to state univocally that globalism is totalitarianism, at least in the known to us forms of fascism and communism. It is a too wide-spread phenomenon with many aspects. Some of its plots seem to be unavoidable as a result of natural processes of development, others cause anxiety, all the more because they are hidden, hard to notice, since they are changing the meaning of current concepts. As a summary one may use the opinion of Marguerite A. Peters, thorough researcher of globalisational processes taking place. She calls them a revolution, which took place without revolution, quietly, without bloodshed, without violating activity of current institutions, without objection or open discussion on the content of new concepts.

It would not be alarming, if not for the fact that the revolution was made by apparent 'experts', that is wide groups, making endeavours to reach their own aims, who took possession of normative and assessing power, and imposed their minority programme to the majority, without analysis of introduced contents or scrutinising resulting from them consequences. Peeters states straightforwardly, that the institutional facade remains unchanged, but the strangers are already in the middle. 'We should look for an enemy at home: the battlefield is situated inside'§. Peeter's

* About further consequences of lack of truth, among others about ecological and demographical problems I wrote in the article *Religiofobia w procesie destrukcji człowieka*, „Rocznik Komisji Nauk Pedagogicznych” LXVIII (2015), p. 90-91.

† John Paul II, Apostolic Adhortation *Ecclesia in Europa* (2003), no 98.

‡ There.

§ M. A. Peeters, *Nowa etyka w dobie globalizacji. Wyzwania dla Kościoła*, Wydawnictwo Sióstr Loretanek, Warszawa 2009, p. 14. Compare other works of this author, *Globalizacja zachodniej rewolucji kulturowej. Kluczowe pojęcia, mechanizmy działania*, translated from English G. Grygiel, Wydawnictwo Sióstr Loretanek, Warszawa 2010; this, *Gender - światowa norma polityczna i kulturowa. Narzędzie rozeznania*, trans. From French L. Woroniecki SAC, Wydawnictwo Sióstr Loretanek, Warszawa 2013; this, *Polityka globalistów przeciwko rodzinie*, transl. A. Ciborowska, M. Gizmajer, Wydawnictwo Sióstr Loretanek, Warszawa 2013.

estimation is definitely negative, perhaps disputable, but not deprived of arguments and it induces to give it a thorough thought.

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The Role of Methodology as a Key Component of Modern Analytic Philosophy

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Abstract

The article views methodology as a key component in the development of analytic philosophy, as well as a primary criterion for identifying analytic philosophy in its modern state. It deals with the analysis of language, geographical, thematic, and methodological components of analytic philosophy as a way of identifying its origins and distinguishing it from continental philosophy. It discovers that while language, geographical, and thematic criteria do not provide a coherent picture of the development of analytic philosophy, especially in its current state, methodological criterion reveals a certain consistency and heredity among different branches of analytic philosophy. In the modern context, when analytic philosophy has spread worldwide, is practiced in many languages, and often shares its themes with those traditionally perceived as continental, it is important to focus on the aspect of methodology as a defining criterion.

Keywords: analytic philosophy, methodology, Frege, Vienna Circle, Russell, Moore.

1. Introduction

The understanding of the phenomenon of analytic philosophy is deeply rooted in its discrimination from other paradigms of philosophical thinking. In particular, one of the established perceptions is that of a topological difference between analytic and continental philosophy, i.e. the assumption that analytic philosophy is generally something that Anglo-American philosophers are more prone to, whereas continental philosophy is an embedded element of European culture. However, with the growth of interest towards analytic philosophy worldwide, as well as some more global involvement of scientific communities of various countries into various fields of philosophy, this view has received some criticism.

Another way of distinguishing the peculiarities of analytic philosophy presupposes that there should be a division of themes and topics for analytic and continental philosophy. While such classification relies upon the fact that early supporters of analytic philosophy did tend to develop their interest in it through the philosophy of mathematics and logic, contemporary vectors of philosophical research are often intersecting within the established categories of analytic and continental philosophy. Therefore, the objective of this article is to investigate the ways in which methodological component of analytic philosophy influenced its evolution to the point where it is today.

2. Literature review

One of the paramount criteria that majorly influenced the perception of analytic philosophy as a predominantly Anglo-American one, is the question of its origins. Although during a significant part of the twentieth century, it was a commonly acknowledged belief that British philosophers Bertrand Russell and G. E. Moore were the first followers of the new paradigm in philosophy, today such view is widely challenged.

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Michael Dummett in his work *The Origins of Analytic Philosophy* addresses the issue of 'continental' background of analytic philosophy. However, it is important to understand what particularly Dummett refers to. Not only he leaves alone Russell and Moore who are perceived as the most influential figures of early analytic philosophy, he also does not go deep into discussing the Vienna Circle as one of its sources (Dummett, 2014: 14). On the other hand, the influence of Frege, who does not represent Anglo-American philosophy, but is deeply connected to analytic philosophy both in themes that he explored and in methodology, is well recognized.

David Bell also draws on to emphasize that analytic philosophy did not emerge as such in Cambridge with the works of Russell and Moore (Bell, 1999: 193). In such a way, despite the fact that Russell and Moore used their doctrines to 'revolt' against British Idealism, the sources of those doctrines can be found in again – Frege's works on the philosophy of logic, as well as Bernard Bolzano's philosophy of mathematics, and even certain thematic correlation with phenomenologist Edmund Husserl (Bell, 1999, *ibid*). However, it would not be amiss to see particular patterns, in which Moore and Russell rejected the doctrine of neo-Hegelian idealism.

Bertrand Russell's idealistic period is signified by his belief in 'constructing a complete dialectic of the sciences' (Hylton, 2004: 57). In many ways, such strongly Hegelian approach had to do with the methodological apparatus he was told at Cambridge. However, it would not be honestly to deny the clarity provided by idealistic monism when applied to geometry – the subject that was the center of interest in Russell's early philosophy. Moreover, at the time, Russell was interested in relations between formal and transcendental logic, and eventually, he deemed Kant's philosophy 'psychologistic' (Hylton, 2004, *ibid*).

One can also attribute the spread of analytic philosophy across the Atlantic to the German-speaking philosophers, representatives and supporters of the Vienna Circle who fled Europe because of the political situation. Also, although, in many ways, it contributed to the spread of analytic philosophy in the USA, the 'invention' of analytic philosophy can hardly be attributed to German speakers as well. Moreover, it is paramount to note that historic events, including World War I lead "to the decline of German as an academic language" (Glock, 2008: 67). Rorty also pointed out that the division of philosophy into analytic and continental tradition may be 'due to the fact historicism and antirepresentationalism are much more common among non-anglophone philosophers' (Rorty, 2002: 40). One of the outcomes of such decline was that for a while works of Frege, Schlick, Carnap, and others did not receive enough credit with analytic philosophy being perceived as an element of the British and American field of scientific interest.

In such a way, in terms of language and geography affecting the development of analytic philosophy, it is hardly possible to see the beginning of analytic philosophy as a coherent event. Meanwhile, another possible criterion for defining analytic philosophy is themes and topical affiliations, i.e. the assumption that analytic philosophy develops around logic, therefore, should stay clear of any sort of metaphysics.

This assumption stands majorly out of the Vienna Circle's reading of Wittgenstein's *Tractatus Logico-Philosophicus* (Rorty, 1992: 37). On the other hand, this line of thought would also presuppose that any kind of philosophical investigation evolving around the analysis of correlation between thought and language should be deemed a part of analytical philosophy, which would lead to finding its sources in works of Locke, Aristotle, and Plato, making the origins of analytic philosophy basically untraceable.

3. Research results

Thematic parameters of analytic philosophy fail to be the main criterion of its discrimination for one more reason. Since empiricism, analytic philosophy has evolved rather drastically and it did not hold on to the dogmatic circle of scientific interest that would prevent it from investigating such areas as metaphysics, theology, ethics, aesthetics, philosophy of law, etc. Moreover, "many naturalizing philosophers who regard themselves as analytic discuss the issues of substance and apparent philosophical relevance without making much use of semantic ascent and without tackling the problem of meaning" (Chase, Reynolds, 2014: 48). On one hand, such approach dissolves some boundaries between analytic and continental philosophy. However, on the other hand, it allows bringing methods of one into the field of study of the other. Hence, in such a way, the last of the distinguished criteria of analytic philosophy is its methodology.

Michael Beaney recognizes Frege's Begriffshrift as a formal starting point of quantificational logic (Beaney, 2005: 15). In many ways, such new interpretation of refers to new ways of exploring the relation between reality and thought expressed in a form of a logical proposition and, therefore, existing in the linguistic realm. Different philosophers take on different turns even within early analytic philosophy. While Russell follows in the root proposed by Frege and both critiques his conception and incorporates it in his own philosophy, from the notion of object-language to his inquiries into the epistemological meaning of the notions of truth and falsehood, Moore takes a path of conceptual analysis (Russell, 2013: 63).

Both of those conceptions inspire other philosophers respectively. Bertrand Russell was one of the main influences on Wittgenstein, especially in his early period, and alongside Frege is the only other philosopher mentioned in *Tractatus Logico-Philosophicus*. Again, there are alternatives to conceptual analysis as early as those in the philosophy of Rudolf Carnap (Justus, 2012: 162). In a similar manner, while *Tractatus* inspired Schlick and other representatives of Vienna Circle, who, in their turn, influenced the post-positivism, the later Wittgenstein's philosophy boosted the linguistic turn and substantially affected the the opment of philosophy of language. Sandbothe (2004) points out that the changes in analytic philosophy can be observed through the changes in the status of the linguistic method (Sandbothe, 2004: 68). In other words, for Russell and other logical empiricists, syntax was a means to construct a perfect language, whereas, among the representatives of the school of ordinary language, linguistic method focused on language in its ordinary use. The methodology of those two (and many other) offshoots of philosophy differ, there is a degree of heredity among them.

The linguistic, geographical, and thematic criteria for discriminating analytic philosophy into a separate category can be challenged on many levels. Although it would not be entirely correct to say that analytic philosophy preserved the purity of its methodological approaches since Frege, Russell, or Moore, the methodological criterion appears to be the most consistent.

4. Conclusion

Analytic philosophy evolved in terms of themes it explores, which is why it would be hard to hold on to, for example, dogmas of logical positivism in newer branches of analytic philosophy. Nevertheless, despite the fact that some philosophers regarding themselves as analytic do not necessarily refer to the quantificational logic or conceptual analysis as it was perceived by Moore, the basic principle of meticulously analyzing smaller themes rather than tackling ultimate universal patterns.

Moreover, another important aspect is that unlike thematic or linguistic criterion, there is a consistent correlation in the ways methodological apparatuses of different branches of analytic philosophy developed. In conclusion, in the context of a modern state of philosophy, where analytic philosophy has spread worldwide, is practiced in many languages, and often shares its themes with those traditionally perceived as continental, it is important to focus on the aspect of methodology as a defining criterion. The various offshoots of analytic tradition do not retain to a particular dogmatic set of methodological approaches, but the heredity of methods can be easily traced and it unifies philosophers who are considered analytic, where other criteria cannot.

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Archival Materials about the Situation of Medical Institutions in the Kiev Province at the end of the XVIII – first half of the XIX century

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Abstract

The article investigates archival materials that illustrate the occupation of government bodies that have dealt with healthcare issues in the Kiev province after a medical reform in 1797. The Medical Council and the Order Public Assistance they both established and maintained hospitals, shelters for disabled, orphans. The issues of providing hospitals with necessary medicines and materials are lightened. The epidemiological situation in the region and the measures taken to control diseases have been analyzed.

The aim of the article is to analyze the materials that deal with healthcare system of population of the Kiev province at the end of the XVIII – first half of the XIX century.

Keywords: healthcare, Medical Council, Order of Public Assistance, district doctor, city hospital, infirmary.

1. Introduction

Healthcare is one of the primary directions of state activity. The state forms the policy in the healthcare branch and provides its realization. Currently, the industry is in the process of reforming. But in order to provide proper and effective reforming, you need to refer to the origins of the healthcare system and management of the branch. At the end of XVIII century in the Ukraine the empire-wide management system was distributed and due to the new reform in every province there was the Order of Public Assistance. With the introduction of Medical Councils to administrative apparatus of province there were employees who had special medical education, and were completely subordinated to the province administration.

2. Materials and methods

The importance of the study of healthcare and social welfare have archival materials that are located in the Central State Historical Archive of Ukraine in Kiev (Ukraine TSGIAK), also the very documents of the Office of Kiev, Podolsky and Volynsky governor-general and of the Office of the Kiev military governor. A great amount of literature is dedicated to the questions of medicine history. Among the modern researches the works of S. Verhratskogo, M. Boychaka, J. Ganitkevicha, S. Stetsenko and others are marked ([Bojchak, 2006: 720](#); [Verhrats'kij, Zabudovs'kij, 1991: 431](#); [Ganitkevich, 2010: 86-93](#); [Stecenko, 2002: 56](#)). The significant place in the source base on medical legislation also belongs to the materials placed and systematized by L. Marcus in the "Compendium for physicians to cognition of Russian laws, institutions and the state service", created on the basis of the "Complete Collection of Laws of the Russian Empire" ([Markus, Kalajdovich, 1843: 198](#)).

3. Discussion and results

In 1797 in the Russian provinces, including Kiev, the Medical Councils that were in charge of the civil and military medicine were organized. By that time, general administrations dealt with healthcare problems. The doctors did not have any administrative rights. The medical council

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consisted of the doctor-inspector, the doctor-operator, the obstetrician and one clerk. Medical workers of military hospitals and regimental infirmaries were subordinated to the Medical Council. This often led to conflicts between the military doctors and military commanders. Often the doctors refused to obey them. Civil doctors who were subordinated to the Medical Council, very often replaced the military doctors in hospitals because they did not have enough military medical workers. On the other hand, in every city the military doctors served in the Medical Council, in hospitals and other civil medical institutions of the Ministry of Internal Affairs (Bojchak, 2006: 195). In every province acted the Order of Public Assistance that made improvement and management of hospitals, shelters for the disabled, orphans. Public health provisions were scarce and there were very few professionals (Verhrats'kij, Zabludovs'kij, 1991: 232-233).

The first public hospital in Ukraine was founded in Kiev in 1787 on 50 beds for the "catching diseases". In 1792 in Kiev the military hospital was founded, where wards were located in the casemates of the bond houses. One doctor and two paramedics took care of 100-150 patients (Verhrats'kij, Zabludovs'kij, 1991: 261).

First somatic hospital for the Kiev population was opened in 1803 on 20 beds. In 1811, except two hospitals akushergauz already existed with two beds and full-time midwife and vaccinator.

In the district towns on manning table there were hospitals with 20-25 beds, but in fact it was a refuge for homeless and disabled soldiers. Especially, the hospitals on the right bank of Ukraine were in poor condition.

S. Verhratsky notes that the annual reports of the provincial medical inspector in Kiev province has stated that in district hospitals, "things that should be in the hospital are absent, patients lie on straw on the floor." Tarashchansky district doctor in 1820 in his address to the Medical Council described the hospital as follows: "the roof in many places is open to storms and rains in and waters the patients, and because of this they fall frequently relapse and die". The district doctor in Zvenigorodka noted that "the hospital did not meet the established order, especially because in the same house through seni was made the sale of strong drinks, and because of the lack of kitchen in the hospital the natural needs of patients were not carried out". Such state of medical institutions was also in other districts of the Kiev province (Verhrats'kij, Zabludovs'kij, 1991: 262).

In one of the memos of the district doctor Dobenshteyn in Chigirina to the Medical Council, it was noted that the local hospital was transferred to another building for the order of the mayor Kondratieff. The new hospital was small in size, wet inside, uncomfortable and did not meet the established requirements. Pharmaceuticals that were in the old building were forced out into the street, where they were three days in the rain. After the discovery of some medications Dobenshteyn found that the drugs were wet and moldy (CGIAUK. F. 533. Op. 3. D. 668. L. 1). Then the doctor, using all his capabilities, built chemist's at the hospital. But soon the chemist's room collapsed and pharmaceuticals were covered with sand and ground (CGIAUK. F. 533. Op. 3. D. 668. L.1 ob.).

The Kiev Civil Governor in his report dated by August 18, 1830, under No. 2122 ordered that in the room in which the hospital was, a regimental infirmary was placed (CGIAUK. F. 533. Op. 3. D. 668. L. 3). In addition, it was ordered to look for a building that could be rented and that would meet the requirements for hospital accommodation. The obligation and responsibility for finding the accommodation and transferring the hospital was assigned to the district marshal Chigirin and the solicitor, and from the Kyiv Medical (CGIAUK. F. 533. Op. 3. D. 668. L. 3 ob.). He also had to inspect the medicines and document its expiry date (CGIAUK. F. 533. Op. 3. D. 668. L. 4).

The supply of hospitals and infirmaries, their provision with all the necessary material values, clothing, linens, food, building materials was under the direction of the Military Ministry. And the money for the property acquisition was in charge of the Ministry of Internal Affairs. It was also entrusted for providing hospitals with medicines (Bojchak, 2006: 195).

Only in the early 30-ies district hospitals in the Kiev province began to receive regularly linens, dishes, means for renovating. Archival materials show that in 1812 the Minister of Police has ordered to provide local hospitals with linens (CGIAUK. F. 533. Op. 1. D. 1489. L. 197).

For the purpose of improving the functioning of city hospitals, the order of the Kiev military governor was issued under No. 2816, in which it was said that all district doctors had to attach the necessary material values, as Zvenigorodsky district doctor Laptev did, who in his memorandum

described the necessary city hospital medicines and compiled a list of other material values necessary for building the medical institution (CGIAUK. F. 533. Op. 3. D. 674. L. 1-2).

At the turn of the eighteenth and nineteenth centuries the total number of medical workers in Russia has increased from 1500 to 8072. In 1846 not less than a third of this number were doctors who worked in the army and the navy (Verhrats'kij, Zabludovs'kij, 1991: 239). A significant number of those specialists took part in the management of medical institutions and did not provide direct assistance to patients. Some doctors also were in private practice. Taking these facts into account, it can be concluded that the majority of the country's population did not receive proper medical treatment.

Archival materials also show inadequate medical treatment in some hospitals in the Kiev province. Thus, Colonel Count Adlenberg was sent to review the military hospitals that were in charge of the 4th and 5th infantry corps, and he also inspected local hospitals in Kiev, Radomysli, Zhytomyr, Berdichev, Letichev, Novograd-Volynsky and other district towns along the way and reported on the drawbacks in their management (CGIAUK. F. 442. Op. 84. D. 376. L. 1). The count's report noted that local hospitals did not have proper control of the medical unit, especially in those cities where there were a large number of patients. Hospitals were located in two or more buildings, distant from each other. This situation led to the fact that the patients were deprived of timely medical help. At the same time, such distance of the buildings was beneficial for doctors and paramedics, who were engaged in private practice and were constantly absent from their jobs (CGIAUK. F. 442. Op. 84. D. 376. L. 10b.-2). The Orders of Public Assistance should express the thoughts of the inhabitants of the province concerning such hospitals and inform the state bodies of the necessary (overtime) number of doctors and residents (CGIAUK. F. 442. Op. 84. D. 376. L. 3). Documentary materials show that the hospital in Kiev was located at the Kirilovskiy charitable institutions, in a stone two-storied house and had 82 beds. The greatest number of patients who were there on treatment was 159 people, who were served by 2 doctors, one senior medical assistant and two younger ones. In Berdichev the hospital was located in a construction that was built for Prince Radzivil's own money and there were 35 beds there. The largest number of patients who were treated there was 79 persons. One doctor and one medical student worked in the hospital. The hospital in Radomysl was located in a house that belonged to the titled counselor Krizhanovskaya. There were 15 beds in the institution where 42 patients could be treated. One doctor and one paramedic worked in the hospital. Vasytkivska hospital was in local houses with 15 beds and 92 patients. One doctor and one paramedic worked there (CGIAUK. F. 442. Op. 84. D. 376. L. 13).

The Kiev Medical Council obliged the Order of Public Assistance to report on those hospitals in which the number of patients was twice bigger than the number of beds that the institution was designed for. The heads of hospitals were obliged to report the Orders about the smallest and the largest number of patients who were on treatment. In turn, the Orders gave that information to the Medical Council. In such a way, the number of patients in the region was under control. In particular, the archive materials report that in 1848 there was recorded the smallest and the largest number of patients in the Kiev province: 98 and 198; in 1849, consequently, 130 and 217; in 1850 – 130 and 215. Among them, in the Berdichev hospital in 1848 the number of patients was from 25 to 73; in 1849, consequently, 31 and 76; in 1850 there were 32 and 79 persons. In Vasilkovsky hospital in 1848, 8 and 46 patients; in 1849 – 10 and 67; in 1850 – 25 and 92. In the Radomisl'sky hospital the following data: in 1848 – 12 and 38 patients; in 1849 – 17 and 41; in 1850 – 12 and 35 persons (CGIAUK. F. 442, Op. 84. D. 376. 14 ob.).

The Medical Council reported that the average number of patients entered on treatment from 1848 to 1850 was 116 in the Kiev hospital, 44 in the Vasilkovskaya hospital, 52 2/3 in Berdichevskaya and in the Radomysl'skaya hospital-25 2/ (CGIAUK. F. 442. Op. 84. D. 376. L. 15).

Analyzing these data, the officers of the Medical Council decided that the Kiev hospital should be increased up to 170, Vasilkovskaya – 45, Berdichevskaya – 55 and Radomysl'skaya – 25 places. The number of doctors, in accordance with the approved medical statute, was three people at the Kiev hospital, one at Vasilkovskaya, Berdichevskaya and Radomysl'skaya. Paramedics at the Kiev hospital should have been 8, Vasilkovskaya – 2, Berdichevskaya – 3, Radomysl'skaya – 2.

In these hospitals, the Orders of Public Assistance should place an extra number of beds, and to the number of doctors who have already worked in hospitals, add some more: in Kiev - 1 medic and 5 paramedics, in Berdichevskaya – 2 paramedics, in Vasilkovskaya and Radomysl'skaya – 1

paramedic per each (CGIAUK. F. 442. Op. 84. D. 376. L. 15 ob.). The problem of expanding the hospitals was also reviewed. The Kyiv hospital was provided with obligatory 170 beds and 30 additional ones by officers. This situation was explained by the fact that the number of patients who were on treatment in this hospital was great (CGIAUK. F. 442. Op. 84. D. 376. 16-16 ob.).

The Orders of Public Assistance for the supply of hospitals appropriated little money. Therefore, the work of medical institutions was organized in such a way that hospitals themselves earned additional funds.

City hospitals paid themselves for the work of medical professionals at the means received from patients who stayed on treatment. Archival materials point that the medical assistant Sessarevsky died in the Vasilkovsky hospital, and the hospital council offered to appoint a pupil of the Vasilykov petty bourgeois Panteleimon Levchenko to the vacant job. The Kyiv Medical Council, which had medical staff at its disposal, allowed Levchenko to hold this position. But up to the time until he would be appointed as a medical assistant according to law, the student had to perform his duties free of charge (CGIAUK. F. 442. Op. 84. D. 376. L. 20). Levchenko refused to work under such conditions because he was in a difficult financial situation.

The number of patients in Vasilkovsky city hospital often exceeded 100 people, although it was designed for 15 beds, so one paramedic did not comply with his duties. The salary of the paramedic was 45 rubles and another 12 rubles 50 kopykas were allocated for special clothing. These payments were made from money that the hospital received from patients (CGIAUK. F. 442. Op. 84. D. 376. L. 20 ob.). Taking into consideration such a difficult personnel situation, the Ministry of Internal Affairs permitted the employment of another paramedic and assigned him a salary from the received profits (CGIAUK. F. 442. Op. 84, D. 376. L. 20).

Hospitals also planned to bring in the uniform for patients. The Kiev Order addressed to the Ministry of Internal Affairs with a request to give money for copying 11 samples of drawings to create things for the hospital (CGIAUK. F. 442, Op. 75. D. 193. L. 1). Major Tretyakov was entrusted to order the copying of 12 samples of the drawings on favorable terms. Tretyakov said that copying of these drawings will cost minimum 11 silver rubles per copy, and for 12 copies – 132 silver rubles.

General Bibikov signed a relevant filing to the Order of Public Assistance where they were to give the necessary means for copying the drawings. In fact, 121 silver rubles were given to the Uman hospital (CGIAUK. F. 442. Op. 75. D. 193. L. 2). The Minister of Internal Affairs admitted this price too high and ordered to reduce it to 62 silver rubles 85 5/7 kopykas (CGIAUK. F. 442. Op. 75. D. 193. L. 5).

The organization of the control of various diseases among the population, the inspection of medico-legal cases, the collection of medicinal plants, even the examination of animals – those were all the duties of a district doctor. District doctors were representatives of scientific medicine, who organized healthcare in the district, found focus of infectious diseases widely spread at that time, vaccinated against smallpox and tried to organize the first hospitals in the regions. In every region there was one district doctor who had medical students. The assignment to the vacant position of the physician depended on the Medical Department of the Ministry of Internal Affairs. The physician's pupils were assigned by the Medical Council (Markus, Kalajdovich, 1843: 60). For them, the Medical Council issued a "Guide for doctors to the cognition of Russian laws, institutions and the civil service", since without these preliminary information doctors cannot be demanded to have either exact knowledge of the progress of medical affairs nor the correct application of existing laws (Markus, Kalajdovich, 1843).

The smallpox disease was one of the main reasons of death of older children. From 1787 the doctors began to vaccinate against that disease in a special small hospital in Kiev and other cities of the province. In 1802 district doctors began to vaccinate cowpox for the first time. From the Medical Council they received "smallpox pus", which was vaccinated to children and then revaccinated "from hand to hand" (Verhrats'kij, Zabludovs'kij, 1991: 263).

According to the report of the archival materials, in 1833 there were no quarantines in the Kiev province and the number of doctors was not significant, for example, there were 15 full-time medical workers, 49 free practicing doctors, 12 full-time midwives, 12 full-time medical students, senior and junior pupils were also 12 (CGIAUK. F. 442. Op. 1. D. 1195. L. 175-175 ob.).

For example, in a report of the Order of Public Assistance given to the Ministry of Internal Affairs, there were noted the number of patients and funds that were spent in hospitals in the Kiev province for medicines from 01.08.1841 to 01.09.1842. Also, the nutrition of patients was

described, for example, bread and grape wine, vinegar, oil, honey, milk; necessary things, such as beds, tables, bedclothes, dishes, shoes; provided services, such as keeping the premises and the courtyard clean. The report also recorded the costs of paper, books, other office supplies, heating, hospital lighting. Separate columns marked the allowance of various officers and servants in hospitals (CGIAUK. F. 442. Op. 75. D. 192. L. 5 ob-6). The given report does not include calculations of the Uman hospital because it did not provide such information (CGIAUK. F. 442. Op. 75. D. 192. L. 4).

Archival materials show that in hospitals in the Kiev province from 01.08.1841 to 01.09.1842, 93852 patients were treated, for the supplies of which were spent 23074 silver rubles 34 6/7 kopykask. On the average, 24 5/7 silver kopykask were spent for a patient per day (CGIAUK. F. 442. Op. 75. D. 192. L. 6). 444 persons were buried by means of the hospital, and 333 silver rubles 4 kopykask were spent on it. In general, to bury one person cost 75 kopykask (CGIAUK. F. 442. Op. 75. D. 192. L. 6 ob.).

According to the information about the epidemiological situation and the course of illnesses in Kiev, as well as the number of patients who were treated at the Kirilov hospital from 1854 to 1864, the Kiev doctor Dashkevich made a table, in which 22 types of illnesses were introduced, the number of patients who were treated for these diseases and the number of people who died from them. For example, it was noted that the biggest number of people infected by catarrhal and rheumatic fever was observed in 1855, 1857, 1858. The largest number of patients who died from this disease was in 1866 – 5 % out of 100 %. The majority of typhoid cases were in 1855, 1856 and the great number of people died because of this in 1857, 1858 and 1863, that is 35 % out of 100 %. In 1855 and 1856 a large number of people became ill with bloody diarrhea from which 50 % of this number died in 1855 and 1859. The largest number of smallpox patients was recorded in 1860 and 1863, and 20 % died in those years. The highest mortality rate for those years was observed from tuberculosis in 1855 and 1861 – 67 %. The same data on the largest number of patients and deceased are suggested for such diseases as rheumatism, pneumonia, bruises, mental and venereal diseases, measles and others (Dashkevich, 1865: 11-34).

4. Conclusion

Therefore, after analyzing the archival materials, we came to the conclusion that with the introduction of the Medical Council the provincial administrative apparatus for the first time included employees who had a special medical education. At the beginning of the nineteenth century the provision of hospitals was at a low level (hospital buildings were in a very poor condition, and very often in remote locations, there were not enough medical workers and medicines, hospitals were not suitable for the number of patients who were on treatment). Nevertheless, the materials under investigation show that the administration of the region tried to change the situation. Suitable hospital buildings were searched, hospitals were provided with linens, uniform clothing for patients was introduced, and the number of medical workers increased, especially in those hospitals where the number of patients was twice bigger than the norm.

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Life in an Intelligent City: an Ethnomethodological Study of Global Expatriates' Work-Life Balance

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Abstract

Discussions on intelligent cities are brewing in social science literature. Our study examined how global expatriates in Muscat, an intelligent city in the Sultanate of Oman, strike a work-life balance (WLB). The main theoretical pursuit of this ethnomethodological research examined the meanings which were in the practices of expatriates as they attempted in keeping an equilibrium between job/career and personal/family issues.

Eleven expatriates from Egypt, Jordan, Malaysia, Pakistan, Philippines, Sudan, and United Kingdom shared their practices on their work-life interface while living and/or working in Muscat. The following themes surfaced from the analyses: Embracing Personal Excellence; Enhancing Partner's Social Engagement; Engaging in Community Development; Synchronizing Work-Family Affairs; Socializing with Others; Communicating in Home Country; and Finding Time for Relaxation. It is concluded that expatriates strike a WLB by practising socially (re)constructed realities.

Keywords: work-life balance, intelligent city, smart city, expatriate, ethnomethodology.

1. Introduction

People living in intelligent cities, more commonly known as smart cities, enjoy the comfort of the interface between infrastructural and technological developments. Their life is afforded with good internet connections, advanced communication systems, and efficient public transportation services, among others. The term "smart city" is used interchangeably with "intelligent city" in this paper, although the former appears more frequent than the latter. Since "intelligent city" is less cited in the literature than "smart city", we adopted the former in order to build the scanty literature on intelligent cities.

Intelligent cities are the current talk in social science researches, in particular, in the urban development community and city planners as well as in local governmental institutions and international organizations. The term "intelligent city" is being used in a prolific fashion by city officials and technology vendors, outshining the view on what it really takes to become a smart city (Van den Bergha, Viaene, 2016). Intelligent city advocates said that about half the world's population currently lives in cities, but by 2050 that number is projected to increase to 66 percent (Algaze et al., 2016). In the research literature, not many scholars have delved into the connection of all these conveniences into individuals' work and personal lives. How do people in intelligent cities live? What do they do in order to cope with the demands of work vis-à-vis their personal or family responsibilities? These are research questions that provided the impetus for our research.

Intelligent city is a concept that embraces most of the spaces where local governments operate, such as transportation, civic entrepreneurship, democratic transparency, clean energy, and services provision. One commonality emerges, which is the use of information technology (IT) as a transformative mechanism to make these areas "intelligent" (Almirall et al., 2016). In other words, the power of IT is utilized in order to spur growth and attractiveness of the so-called intelligent city. Without a doubt, expatriates play pivotal roles in the development of technologies

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and knowledge transfer in intelligent cities.

Quoting the works of Caragliu et al. (2009) and Khansari et al. (2013), Graniera and Kudo (2016) said that a city is “smart” when investments in human and social capital and traditional (transport) and modern (ICT) communication infrastructure fuel sustainable economic growth and a high quality of life. This is coupled with wise management of natural resources through participatory governance. Graniera and Kudo (2016) also highlighted the reflexive dimension of smart cities, noting that “the premise of a smart city is that by having the right information at the right time, citizens, service providers and city government alike will be able to make better decisions that result in increased quality of life for urban residents and the overall sustainability of the city” (Khansari et al., 2013; Graniera, Kudo, 2016: 66).

According to Townsend (2017), “cities are basically taking the long-term vision they have already developed about what they want their city to be and trying to figure out how technology can be in service of that vision” (p. 63). Intelligent cities represent contemporary thinking that could change everything about perspectives on lifestyles of, for instance, expatriates – how they live. The intelligent city’s level of interactivity may shrink the communities of modern urban environments, bringing expatriates and local citizens together with well-designed developments (Algaze et al., 2016).

Muscat, the capital city of the Sultanate of Oman, shares the vision and the aura of being an intelligent city. Muscat Governorate has six districts, known locally as “wilayats”. These districts include: Muscat, Muttrah, Bowshar, A’Seeb, Al Ameerat, and Quriyat. Muscat, with a population of 635,279 (Muscat Municipality, 2013), was positioned in our research as an intelligent city. This position fits the notion of smart cities of Jung (2016): “Essentially smart city efforts are to make cities work better.” Additionally, he clearly stated that the focus of smart city initiatives is on creating better cities for people to live, work and play. This philosophy is also reflected in Muscat as an intelligent city, which exhibits the following:

- all forms of infrastructure and data analytics;
- focus on knowledge creation;
- talent attraction and retention;
- digital inclusion for all people (irrespective of age, type and location);
- creating a collaborative innovation ecosystem;
- developing a focus on sustainability (environmental, economic and social);
- good governance, including seeking the best in public policy for its citizens;
- global marketing to attract investment and talent;
- citizen participation in the community’s planning and development;
- leadership development and collaboration capacities;
- security and safety concerns; and
- smart planning and urban design decisions about the physical form and layout of the community.

Gil-Garcia, Pardo, and Nam (2015) use interchangeably “smart city” with “intelligent city”, “digital city”, “knowledge city”, “information city”, “creative city”, and “urban innovation”. The commonality among them is their attempt to describe and design an integrative and comprehensive image of city development for today and the future. The concept of smart city is still emerging and defining it, is still a work in progress (Gil-Garcia et al., 2015).

2. Discussion and results

Statement of the Problem

Muscat Municipality is undergoing a major rehabilitation project to improve livability in Muttrah, preserve the diversity and make the city more tourist friendly. Our vision is to expand economic activities and promote a hassle free environment in the city of Muttrah. We are looking to enable new business opportunities, cater to tourists and shopkeepers and ease parking and traffic issues in the city... crucial to make Muttrah a ‘smart’ city in the future.

The above statements were echoed by Ali Al Shidhani, director of research center and ICT as quoted in Times of Oman (Hasan, 2017). As reported by Hasan (2017) in the same article, the said project is “a major boost in digital and public infrastructure to improve the living environment for residents and make it more tourist-friendly.” The news is among the many “intelligent city”

projects in Muscat available in the literature, which also reverberates as one of the key functions of intelligent cities as voiced out by experts in the preceding paragraphs: To attain sustainable economic growth and a high quality of life. The scenario in the report of Hasan (2017) also sets the tone and introduces the statement of the problem of this study. The research setting was in Muscat, the capital of the Sultanate of Oman, an intelligent city based on the foregoing conceptualizations. How is it to live in smart cities such as Muscat? Do residents in smart cities exhibit lifestyles that are distinctive to them only? How do their work interface with their family/personal life? The questions may be answered in a general tone but specific to the expatriates in Muscat does not reverberate in the literature.

Our research problem was situated in the meanings of practices of expatriates as regards their work-life balance while living and working in Muscat, or living in Muscat but working outside the city of Muscat or Muscat Governorate in general. In the broader literature, not many scholars have delved into the social impact of conveniences and developments brought about by intelligent or smart cities into individuals' work and personal lives. Shaffer and Joplin (2001) stressed clearly that "little attention has been given to the interface between the work and family domains for international assignees and the strains that occur when one domain interferes with the other" (p. 11). Kempena, Pangert, Hatstrup, Muellera, and Joens (2015) mentioned succinctly that "the success of expatriation depends so substantially on successfully managing work and private life concerns" (p. 7).

The notion of WLB surmises the importance of expatriate integration and adjustment, defined concisely as adjustment to the culture in general, to work, and to interacting with host country nationals (Shaffer & Joplin, 2001). As explained by Shaffer and Joplin (2001), expatriates who have become adjusted to their jobs and to interacting with host country nationals would be less likely to have to spend the extra time and energy on their jobs that would encroach on resources dedicated to family. In the words of Takeuchi, 2010, in Kempena et al., 2015 adjustment is defined as "the degree of fit or psychological comfort and familiarity that individuals feel with different aspects of foreign culture" (p. 2). Although adjustment and WLB are not exactly the same, the latter can be constituted by WLB as a potent element of a seamless interface between work and family. WLB can thus be construed as a state of psychological equilibrium or how individuals strike a balance on the interface of work and family affairs while on an expatriation assignment. It is not necessarily a literal "perfect balance" but seen in the metaphorical lens as attempts by individuals (expatriates in this research) on how they lead a private/family life vis-à-vis their roles and duties while overseas (Muscat, in this study).

Fischlmayr and Kollinger (2010) noted the "fragmented picture and limited perspectives" (p. 456) on studies related to WLB. Our study hopes to address the research gap in WLB among expatriates by understanding the interaction of city lifestyle and work-life issues among expatriates in Muscat, positioned as an intelligent city in this study. Likewise, the findings of our study would contribute to the thickening of discussions on smart cities, in particular, on their social impact on individuals who work for a living overseas. It would also contribute to the scholarship of ethnomethodology as a research method and how it could be embedded in the understanding of everyday life of expatriates in a bustling city.

Objective of the Study

This study explored the expatriates' practices (i.e., what they actually do) as regards WLB. Specifically, it was an attempt to understand the epistemological meanings of expatriates' practices while living and working in Muscat or living in Muscat but working elsewhere.

Literature Review

Studies on the social dimension of intelligent cities, in particular, on WLB of expatriates, seem to be silenced in the literature. As cited in the work of Fischlmayr and Kollinger (2010), WLB may be construed as satisfaction and good functioning at work and at home, with a minimum of role conflict, or the absence of unacceptable levels of conflict between work and non-work demands.

Expatriates can be catalysts of development of intelligent cities. Without a doubt, their knowledge and technical skills will be entrenched in projects and programs that promote a better quality of life and support economic and environmental sustainability. Salt (1997), Sakho (1999)

stressed that expatriates are important in the transfer of expertise and knowledge. Salt (1997) acknowledged the importance of expatriates: “We can think of the individual as a repository of expertise...and knowledge” (in Sakho, 1999: 21). Likewise, Gil-Garcia, Pardo, and Nam (2015) emphasized the importance of expatriates’ creativity, education, and knowledge in intelligent cities. Expatriates are resources that are valuable in knowledge transfer and skills enhancement. They have a wealth of technical know-how and experience that can spruce up work efficiency and operational effectiveness.

Dale (2005), Khokher, Beauregard (2014) studied work-life balance among Pakistani and Bangladeshi women living in the UK. They deduced that compared to their white counterparts, these ethnic minority women faced particular challenges in combining paid work and family responsibilities. While the cultural context of their workplaces was based on Western social and religious traditions, Dale (2005) also said that the women participating in the study were expected to observe south Asian customs at home, which included heavy caretaking duties for the household and both immediate and extended family members. Dale’s (2005) study is also useful in our research owing to female Asian expatriates who served as participants. It was insightful to know how Pakistani and Bangladeshi women deal with work-life issues as they struggle with everyday affairs in the UK.

Peltokorpi and Froese (2009) studied American and European organizational expatriates (OEs) and self-initiated expatriates (SIEs) in Japan. OEs are those on traditional transfers, who are sent by their home companies to international posts (Edstrom, Galbraith, 1977; Peltokorpi, Froese, 2009) while SIEs are those who themselves make the decision to move and work abroad (Vance, 2005; Peltokorpi, Froese, 2009). Among their findings and assertions were the following:

- Despite cultural differences between their home countries and Japan, the expatriates were relatively adjusted to work- and non-work-related aspects of their lives in Japan.
- Social interaction adjustment is a time-related process because those who have stayed longer in Japan tend to be more adjusted to interaction with Japanese.

The study of Peltokorpi and Froese (2009) also contributed to the theoretical groundwork of our research by providing ontological claims on the social interactions and adjustments of expatriates from the US and Europe assigned in Japan. Although their study provided an extended knowledge on OEs and SIEs, our research did not dissect and classify the notion of “expatriate” nor examine WLB of OEs and SIEs; rather, we were interested in the generic definition of expatriate, thus, we did not classify them the way Peltokorpi and Froese (2009) did.

Another relevant study on work-life balance was done by Shortland (2015) in the UK oil and gas industry. She examined how work-life balance was viewed in their host work location, whether they believed that they had an appropriate work-life balance. The expatriates interviewed reported the following:

- It was difficult to balance a demanding job with family life and having the ability to vary their hours of work either officially under policy or, more usually, unofficially by local arrangement when needed was highly valued (p. 1463).
- Flexible hours of work were popular with assignees on all types of assignments, but of greatest benefit to mothers and single women who had no one to deal with home-based issues (p. 1463).

The study of Shortland (2015) also provided a useful review in our study because of our similarity in the work setting. Oman’s oil and gas industry is a huge boost to, and a pillar of, the national economy. From a research perspective, our objective is related; for instance, expatriates in her study were asked if they had work-life balance and so in our research as well as the inclusion of women as participants.

Kempena et al. (2015) made a study of German expatriates working in development cooperation projects (e.g., peace building, poverty reduction, healthcare) in Africa, Asia, Latin America, and Eastern Europe. Findings showed that work-private life enrichment and private life-work enrichment will correlate substantially with job satisfaction, turnover intentions and accomplishment of role-related expectations. Their study underscores the importance of the work domain and the role of job design for expatriates, suggesting that by actively improving experiences in the work domain (e.g., through work integration, training, and socialization), expatriates may be better able to transfer resources toward managing the complexities surrounding the private life

domain while abroad. Moreover, their work showed that expatriate adjustment is challenging for both the expatriates and their partners/family. They suggested that by providing a supportive work environment, organizations can improve the degree to which the expatriate can manage complications arising outside of the work context (Kempena et al., 2015). The research of Kempena et al. (2015) introduced the nuances of “work-private life” enrichment and “private life-work” enrichment and how these forms of enrichment would interplay with certain organizational issues, such as job design and a supportive work environment. Our study, on the other hand, focused solely on the traditional concept of WLB as seen by the expatriates in Muscat.

A more closely related study is that of Fischlmayr and Kollinger (2010), who researched work-life balance (WLB) among Austrian female expatriates. Their qualitative analyses showed WLB being defined as “balance between professional and private life” (p. 467). It was also disclosed that in addition to home-related burdens, the participants designated (a) the organization of settling in the foreign country in the first weeks, (b) the adjustment to the foreign culture, (c) the missing social contacts and (d) the missing possibilities of working more flexibly as extra challenges abroad. The takeaway from Fischlmayr and Kollinger’s (2010) study was in terms of our similar conception of WLB as a sense of equilibrium between career/profession and private or personal/family life of expatriates. “Balance” seems to be a crucial element in the interface between work and family issues of skilled and professional staff while on an expatriation work. This may indicate a harmonious blend between work and family as well as a wholesome adjustment in a cross-cultural context of expatriation.

It appeared that expatriates’ WLB from a qualitative lens has not yet received dense attention in the qualitative research scholarship in the context of intelligent cities specific to Muscat setting. As explained by Lee, Chang, and Kim (2011), most work on work–family issues to date has been found substantially in the US and other Western countries that share key characteristics with regard to family and industrial structures. Our study hopes to bridge the research gap by providing theoretical underpinnings on the practices of expatriates on how to strike a balance between and work and family while living/working in smart-city Muscat.

Methodology

Ethnomethodology as Analytical Frame

Ethnomethodology originated from the work of Harold Garfinkel in the 1950’s and 1960’s (Marcon, Gopal, 2008), which “inquiries into just how people manage to make sense of the world, to know what is happening around them and what it is that they are doing” (Heritage, 1984; Segumpan, 2016: 71). Sharrock and Watson (1988), McKenzie 1997) made it clear: “ethnomethodology is interested in actions, activities and courses of action” (p. 60).

This was an ethnomethodological research which involved interpretive analysis or sense-making of what expatriates would do, or have been doing, in order to strike a work-life balance while living and working in Muscat or living in Muscat but working elsewhere (outside of Muscat Governorate). We situated our analysis of expatriates’ WLB in the ethnomethodological frame of study because we focused our analysis on expatriates’ practices or activities as they dealt with the interface of work and family life while in an intelligent or smart city; i.e., Muscat.

The Participants

The participants of the study, chosen through purposeful sampling, included 11 expatriates from Egypt (1), Jordan (1), Malaysia (2), Pakistan (1), Philippines (3), Sudan (2), and United Kingdom (1). These expatriates, all of whom were part of our professional networks, were working in the following sectors: higher education (private and public), investment and real estate development, telecommunications, hospitality, and oil and gas. The youngest was 32 years and the most senior of them was 65. Table 1 presents the profile of the participants for the purpose of background information.

According to Palinkas, Horwitz, Green, Wisdom, Duan, and Hoagwood (2015), purposeful sampling is “widely used in qualitative research for the identification and selection of information-rich cases related to the phenomenon of interest...in identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest” (p. 533).

Table 1. The Participants of the Study

No.	Country of Origin	Gender	Age	Job Sector	Family Presence in Muscat	Length of Stay in Muscat
1	Egypt	Male	Undisclosed*	Private Higher Education	Yes	14 years
2	Jordan	Male	41	Private Higher Education	No	4 years
3	Malaysia	Male	33	Investment & Real Estate Development	Yes	5 years
4	Malaysia	Female	61	Public Higher Education	No	6 months
5	Pakistan	Male	38	Telecomm	Yes	8 years
6	Philippines	Male	47	Private Higher Education	No	6 years
7	Philippines	Male	32	Hospitality	Yes	6 years, 10 months
8	Philippines	Female	50	Private Higher Education	Yes	7 years
9	Sudan	Male	49	Public Higher Education	Yes	1 year, 7 months
10	Sudan	Male	65	Public Higher Education	Yes	9 years
11	United Kingdom	Male	58	Oil and Gas	Yes	1 year, 6 months

* A WhatsApp inquiry was made but he refused to divulge his age; privacy upheld.

Our participants were chosen purposefully based on these criteria: (a) role as expatriates (Omanis were excluded because they were considered non-expatriates), (b) place of work/residence (only those living and working in Muscat or living in Muscat but working somewhere in Oman were selected), and (c) willingness to participate; i.e., they were willing to share their everyday affairs (i.e., practices) on how they constructed or reconstructed their subjective realities regarding work-life balance.

In qualitative studies, Creswell (1998) recommends five to 25 participants and Morse (1994) suggests at least six. As mentioned, our sample included 11 expatriates, which jives with these recommendations. Beninger, Fry, Jago, Lepps, Nass, and Silvester (2014, in Segumpan, 2016) also explain that the aim of qualitative studies is to ensure range and diversity of coverage across key sampling criteria and thus, they do not aspire to generate a proportionately representative sample. Patton (2002) also emphasized that qualitative methods intend to achieve depth of understanding (Palinkas et al., 2015: 534). In our research, we were interested in the “deep understanding” of the phenomenon of WLB among expatriates in smart-city Muscat.

Data Collection

The data were collected during the last week of February until early March 2017 (around two weeks) using an open-ended questionnaire that requested the participants to express freely their views as regards their practices or courses of action in order to strike a balance between work and family life in Muscat. The questionnaire was sent to the participants’ electronic mails (e-mails) and/or attached as a document in social media (in particular, Facebook). Central to their narrative

creation, recollection, and reflexivity were the following research questions that were rephrased to the first-person pronoun “I” in order to create a subjective case: “As an expatriate, how do I live a life in Muscat?” “What lifestyles do I have?” “What do I do in order to cope with the demands of work vis-à-vis my personal or family responsibilities”?

Our use of narratives as data collection method was therefore in line with what Dahlstrom (2014) espoused:

Narratives are intrinsically persuasive. Because they describe a particular experience rather than general truths, narratives have no need to justify the accuracy of their claims; the story itself demonstrates the claim. Because narratives are able to provide values to real-world objects without argument, it is difficult to counter their claims (p. 13616).

As advocated by Lamnek (1995), Fischlmayr & Kollinger (2010), in narrative interviews, “the interviewees were just asked an opening question and were then encouraged to talk about their experiences and opinions in an open and fluid way... When confirmation or expansion of a point was needed further nonstandard questions were asked” (p. 466). We did a similar approach when we were confronted with narratives that had to be deconstructed due to their ambiguity, or in cases where follow-up questions had to be asked in order to thicken the discussion and probe further the intended meanings of the participants. Some of them were: “Tell me how do you manage your work and family responsibilities”. “What do you understand by “work-life balance?” “How do you find Muscat as a place to live or work?” Follow-up confabulations were carried out either through e-mails or in Facebook. Minor issues such as missing information (e.g., age and family presence in Muscat) were dealt with through telephone calls or WhatsApp.

Data Analysis

Themes were examined manually from the narratives. Our thematic analysis was guided by Braun and Clarke (2006), Segumpan (2016), especially as regards “identifying, analyzing and reporting patterns (themes) within data” (p. 77). According to these authors, thematic analysis is “a method that minimally organizes and describes data set in rich detail” (Braun, Clarke, 2006; Segumpan, 2016: 78). Table 2 shows the steps which guided our thematic analysis. All throughout the analyses, we upheld the principle of bracketing, defined by Davidson (2102) as follows:

Bracketing by researchers of a priori interests and background information... produce unmotivated looking, and meticulous analytic attention to locally produced social phenomenon often only made visible in fine details of transcripts (p. 26).

In other words, we positioned a neutral stance on the phenomenon (WLB in this research) being studied. We suspended our own judgments or assumptions which could influence our interpretation of meanings that were supposed to be echoed by the participants (expatriates in this study) themselves.

Our data analysis was iterative. We had to read, re-read, and review several times codes and themes that surfaced to ensure that they were meaningful, not overlapping, and echoed participants’ authentic voices or viewpoints. Moreover, the analytical orientation of the research was inductive. We did not have theoretical framework prior to the start of the study because ethnomethodological research is one type of qualitative inquiry where the purpose is theory-building rather than theory-testing. In this study, we culled out the epistemological meanings constructed and reconstructed by the participants through their WLB practices, activities, and everyday affairs in smart-city Muscat, after which, we examined theoretical underpinnings that evolved from the said practices.

Table 2. Phases of Thematic Analysis

Phase	Description of the Process
1. Familiarizing with the data	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes	Coding important features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic map of the analysis.
5. Defining and naming themes	On-going analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Source: Braun & Clarke (2006), Segumpan (2016, p. 78)

The data set combined all responses of all participants, which were then numbered for ease in referencing the data. Keywords/phrases were also identified, reviewed, examined, and then recoded to become the main themes of the study. After the iterative analyses of narratives, there were 182 key words/phrases identified, which were then deconstructed further and recoded until the themes for Practices of Work-Life Balance surfaced.

6. Findings and Discussion

Embracing Personal Excellence

One of the themes that surfaced on how expatriates would strike a work-life balance (WLB) was Embracing Personal Excellence. As stated by the expatriates:

I am open to new ideas and the experience will help me to understand the program better (lines 554-555).

I set my priorities from the most important things to the least, example: work/job comes first, as it was the main reason we're here... (lines 215-216).

Based on the above remarks, a personal willingness to deal with work-life interface seems to be an important characteristic that expatriates need to develop as seen from their own lens. Another aspect of personal excellence could be related to how the participants manage their job-related efficiency.

I try my best to increase my efficiency at work. Anything that I can delegate I will empower my managers and other team members to work on the first cut. I also try to skip meetings where I think somebody else can handle. Whilst this save my time, it also increase the morale of my subordinates as they feel like they are being trusted to work more independently and being able to do bigger and more complex tasks which are useful for their professional growth (lines 41-47).

Embracing personal excellence also insinuates that expatriates had to frame a positive mindset regarding their everyday affairs in Muscat. Based on the analyses, it appears that a personal conviction and a positive mindset would be helpful to face the challenges of work and personal/family life as expressed in the views that follow:

I'm an early riser and my energy by end of the day is often low due to my work intensity. At the same time my children sleep early and I have little time with them before we all go to bed. Thus I spend time with them more in the morning. Thus by the time I start my work, my 'credit' hour with family has already been fulfilled (lines 49-53).

With regards to work, ofcourse at first, its a little hard, adjusting with colleagues and customers. But nothing's hard if we are eager and put dedication to what we do (lines 182-184).

I also do not really see work as a 'mere job' because I love what I do and I get a real thrill performing my job. To me there is no need for a real distinction between work and pleasure as you can achieve both at the same time if your work has become your passion (lines 79-82).

The practice of personal excellence seems to be “the right thing to do” as viewed in the expatriates’ lens because it is also noted elsewhere in the literature of expatriation studies, such as in the work of Peltokorpi and Froese (2009) who found out that, for instance, “Western expatriates often value open communication, individual accountability, and clear performance expectations and feedback” (p. 1102).

Enhancing Partner's Social Engagement

Another theme that appeared was Enhancing Partner's Social Engagement. This theme acknowledges the importance of a partner, such as a spouse, who knows how to take part in social activities that could push away boredom brought about by loneliness while the other spouse is at work. Sample quotes are as follows:

Therefore, my wife being rather active and sociable, has organised herself with her friends to participate in meaningful and physically demanding activities such as tennis, badminton, Zumba, Aerobics on various days of the week. Concurrently, to keep the minds occupied, they also indulge in such activities as Quran reading and charitable events (lines 130-134).

Since of late my wife's interest in photography has gone beyond just a hobby and we journey together to various beautiful place in Oman in pursuit of capturing the beauty of Oman in photographs. Oman has such a treasure trove of locations for any budding photographer (lines 136-139).

Although I spend long hours and weekends and holidays at work, I do my utmost best to make time for my wife to help her to achieve the things she strives to achieve such as her passion to take beautiful photographs of nature (lines 143-146).

In our study, it appears that the spouses, especially the women, are those who need support in terms of meaningful activities that could fill the gap while their partners are at work. Similar to the study done by Konek and Kitch (1994), Fischlmayr & Kollinger (2010) although all of the interviewees are sure that work-life balance is an issue for both genders, they perceive an additional burden in reaching this balance for females. Some societal thinking patterns still see women as having the primary responsibility for child rearing, household and organizing external child care. Thus, the situation for female expatriates is more difficult than for their male counterparts. Fritz (2003), Fischlmayr & Kollinger (2010) has recognized that during different life stages, different aspects need to be considered and supported. A changing environment as in the case for expatriates, for example, requires more flexibility than other situations in life.

Engaging in Community Development

Engaging in Community Development also emerged as another theme that expatriates construed to be helpful in achieving a WLB. As seen from the “voices” below, the participants of our study had a natural flair for doing community development work.

Outside of the college, I join some volunteering activities such as clean-up drive, marathon, extreme sports, etc. Just recently, I went to Indonesia with some officers from the organization I founded in the college to volunteer there (lines 300-303).

I like socializing and doing community service especially in matters related to religion (lines 68-69).

I had more time for family, friends and community service. I was an active and for a while president of the...Social Club (lines 347-348).

This sense of community engagement could be a source of satisfaction that expatriates in our study could derive from. Through such engagement, they would be able to release the pressures from work and thus would feel relieved. It could also be a source of peer recognition. As regards the practice of community development among expatriates, the literature elsewhere seems muted, probably because “long working hours were the norm for expatriates” (Shortland, 2015: 1460).

Synchronizing Work-Family Affairs

In addition to the above themes, further analyses showed another theme: Synchronizing Work-Family Affairs. The need to harmonize and coordinate activities of the family was considered important by the expatriates. The views below show how important it was to involve the family members while accomplishing work-related duties.

I have to get bath, eat my meals, go to the mosque, and I love working out. Instead of doing all of these daily routines together with my family. I try to have bath together with my children, going to the gym together with them, and go for a weekly brisk walking with the entire family. This way I can kill two birds with the same stone (lines 55-59).

I ensure that my whole family is involved. Thus my wife get to chat with her peers and my children get to play with their friends. It appear to be working for everyone (lines 69-71).

The theme that emerged here points out the efforts of expatriates in order to strike a balance in their work concerns and personal/family responsibilities. According to Aryee, Srinivas and Tan (2005), Lee, Chang, & Kim (2011) participation in both family and work roles can positively enhance one's emotional response to work experiences, leading to higher satisfaction related to one's job. Fischlmayr and Kollinger (2010) also stated that "an accompanying spouse may give the required support and stability to the expatriate, and may therefore contribute to a positive work-life balance" (p. 469). To synchronize work-family affairs, therefore, could be the ideal approach in striking a work-life balance.

Lee, Chang, and Kim (2011) made an explanation from a cultural perspective. According to them, when people have positive affective experiences such as good relationship with family members, this good relationship provides individuals with not only positive psychological and emotional resources from family life. But, simultaneously, it also provides, under the collectivists' vague perception of the boundaries between separate role domains, feelings of the accountability for improved family welfare through more work, to keep this positive family relationship or to reward family members for their emotional support.

Socializing with Others

The theme Socializing with Others also surfaced from the analyses of data. Socialization with other people, such as friends, co-workers, and other expatriates came out to be another practice among the participants of the study. This practice tends to provide expatriates a platform to ventilate personal or work-related issues that need collegial advice. It is also seen as a way to forge better ties with other expatriates or with their own home country nationals. Sample quotes include the following:

The main thing here is to work, have enough experience and continue on life. Life here in oman isn't all about stress and sacrifices, there comes sometimes when I have to go out with friends, have some coffee... (lines 165-168).

I mingle or socialize with other expats at work. It is better to spend more time exchanging pleasantries than sitting at your desk. I call it a productive conversation and an effective strategy to build rapport with colleagues (lines 269-271).

The little problems one might face in these respects are avoided in my case by...mixing most of the time with my country people (lines 413-416).

My social life is spent amongst friends and I will occasionally go out to restaurants, the opera house, and sightseeing (lines 614-615).

Socializing with other people, as a practice of expatriates in our research, apparently afforded the expatriates with emotional sustenance to deal with work-life balance issues. As explained by Adelman (1988), Peltokorpi & Froese (2009) social ties when living in foreign countries are proposed to be an important part of adjustment because they provide emotional support for dealing with the associated stress and anxiety. Johnson and colleagues (2003), Peltokorpi & Froese (2009) also stated that expatriates are able to develop social relationships and receive the needed social support from a variety of sources, such as from other expatriates facing similar situations or from host country nationals.

Communicating in Home Country

Communication in Home Country was another theme that emerged from our study. This could be seen as one of the expatriates' coping mechanisms for battling homesickness with their family members who were in their home country. This practice also helped the participants to maintain open communication lines as well as provided them a sense of peace of mind, especially for those whose spouses and children were left in their home country.

I always find time to chat and call them. Thanks to advance technology, my "homesickness" is quenched even a little (lines 181-182).

My weekdays are too spread between day and night classes, but I always make time to chat with my siblings, relatives, and friends through social media. It feels good to know that everyone in the family is alright back home (lines 295-297).

I have no family responsibility to distract me from my work. Though I think about them all the time, I know they are OK without me and we communicate all the time (lines 543-544).

Having a close encounter with people (family, work counterparts, etc.) in the expatriates' home country could also be a way to release tension. In the present age of digital communication, time has been compressed by reducing the distance between different points in space, and the sense of space has led people to feel that local, national, and global space becomes obsolete (Harvey, 1990; Chen, 2012).

Finding Time for Relaxation

The practice of Finding Time for Relaxation also appeared in the analysis. One of the activities that expatriates would do was to engage in physical exercise (e.g., jogging and going to the gym) as well as sports (e.g., playing football) and watching movies. The narratives below echo the participants' voices as regards this theme:

Lately, my work has kept me longer hours at work but we are now working on to get back to jogging in the evenings (lines 148-149).

Nowadays, we work out a lot. In fact, we just enrolled in a newly opened gym for a year trying to make our health a top priority (lines 286-287).

My lifestyles is normal. Managing the balance between work-life in some times is difficult but usually I spare the weekend for my family. During the normal week, I devote time i.e. two times per a week to play football (lines 503-505).

One of the enjoyable things we do is to occasionally go to the movies on a weekend depending on the movie of course. We tend to enjoy, adventure and romantic comedies (lines 151-153).

In addition to the above modes of relaxation, travel was also another relaxation outlet of the participants. They felt that this was a rejuvenating and refreshing activity. Some of their remarks are given below:

I take the time to travel to the local and select international destinations that I can afford. I do this to give myself a moment to relax, recharge my energy and go back to work feeling motivated and excited to share my colleagues the experience (lines 278-280).

We just spontaneously do and enjoy what little pleasures we can manage, and make sure we plan for out-of-the country travel at least once or twice a year. That way, returning back to work on a daily basis and the pressures that come with it becomes a lot easier and pleasurable (lines 258-262).

The findings suggest that despite the hectic work schedules of the expatriates in our research, they would still squeeze time for leisure and relaxation. Time for enjoyment is mentioned discursively in the literature, for instance, Fritz (2003), Fischlmayr & Kollinger (2010) explains that without having a balanced leisure time with appropriate activities, a valuable part of life is missing. Sometimes, personal priorities do not fit into tight schedules and consequently, dissatisfaction due to missing quality in life might arise. Therefore, setting priorities and defining clear goals about leisure time is of high importance. Otherwise, personal imbalance is the consequence. In the worst case, this might lead to burnout symptoms Fritz (2003), Fischlmayr & Kollinger (2010).

3. Conclusion and Recommendations

Our study was an attempt to understand the epistemological meanings attributed to WLB by the expatriates in intelligent-city Muscat. From the findings, managing or dealing with the interface between "work and life" seems to be an embodied, everyday affair of being an expatriate living and/or working in Muscat. In other words, expatriates strike a work-life balance by practising socially constructed and reconstructed realities. These took the forms of the following practices: embracing personal excellence (the practice of imbibing positive outlook and self-motivation), enhancing partner's social engagement (the practice of accommodating partner's social activities), engaging in community development (the practice of being involved in community service), synchronizing work-family affairs (the practice of harmonizing and coordinating family-related activities), socializing with others (the practice of mingling and

interacting with peers and friends), communicating in home country (the practice of keeping communication links with the home country), and finding time for relaxation (the practice of allocating time for leisure and entertainment).

Connecting the findings to the literature and our iterative and reflexive analyses, WLB could be seen as an issue for an individual to manage, rather than an organizational responsibility (Toth, 2005, Shortland, 2015). All participants in our research were self-initiated expatriates, which means that they came to Muscat to work on their own rather than were sent by their own companies or organizations. Without a doubt, expatriation presents clear and considerable WLB challenges, as Harris (2004), Shortland (2015) has also reported. In our study, the notion of WLB could be subsumed in a more general space of cross-cultural adjustment, defined by Black (1988), Peltokorpi & Froese (2009) and Takeuchi, Marinova, Lepak and Liu (2005), Peltokorpi & Froese, (2009) as: the degree to which expatriates are psychologically comfortable and familiar with different aspects of a foreign environment, and can be understood as the degree of ease or difficulty expatriates have with various issues related to life and work abroad (p. 1097).

We situated the said cross-cultural adjustment in the nexus of WLB literature by positioning Muscat as a smart city and by understanding how people (expatriates in our research) would strike a balance between their work and personal/family life. We approached our inductive (i.e., theory-building) work from the lens of ethnomethodology, a qualitative research method which may be silenced in Oman and in the Gulf in general as compared to the UK, Europe, US, and Australia, among others. Thus, our research made a modest contribution to its application, especially in understanding and in thickening discussions on how people in smart-city Muscat live or would strike a metaphorical balance between work and life.

In order to “increase our understanding on expatriate adjustment, additional research is needed” (Li, 2016: 16). In the context of intelligent or smart cities, it is recommended that the following researches be explored:

- WLB of organizational expatriates in Muscat, Sohar, Salalah and other intelligent cities in the Gulf, UK, and elsewhere;
- WLB of self-initiated and/or organizational expatriates using other traditions of qualitative research, such as phenomenology and ethnography;
- WLB of locals or residents (Omanis and otherwise) working in intelligent cities

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Some Problems of the Terminological and Translatological Analysis of a Detective Novel Written by M.C. Beaton Agatha Raisin and the Quiche of Death

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Abstract

This paper deals with some problems of the terminological and translatological analysis of a detective novel written by M. C. Beaton, the title is Agatha Raisin and the Quiche of Death. The Slovak translation was done by Emília Perez by the title Agatha Raisinová a otrávený koláč. Detective fictions are very popular literature for all age categories in all parts of our planet. The modern detective stories contain terms from different activities of human being and therefore the translators are very often solving the problems of translating them from source to target language. In our contribution we would like to point out some results of our research of the translation the terms of law, medicine, tourism, botany, toponymy and culture from English language to Slovakian language.

Keywords: term, terminology, detective novel, translation, legal term, medical term, appellations, ethnonyms, geographic names.

1. Introduction

The main aim of this contribution is to evaluate the terminological and translatological analysis of the chosen detective novel and to make a conclusion about the results of the research. The text of the novel belongs to the literary texts and therefore it contains terminology from different fields such as law, leisure, travelling, tourisms and geography, tourist places of London and Oxfordshire. From the point of view term formation we can recognise the use of terms that are translating by existing terms. Our main target is to find out if the terms are translated into target language by terms or another translatological method is used.

2. Results and discussion

M.C. Beaton the author of detective novels

The real name of the author is Marion Gibbons, her made name is Mc Chesney. She was born in Scotland, Glasgow in 1936. She is famous as writer of romance and mystery novels. Her first novels were published in 1979. She was using different pseudonyms, for example Helen Crampton, Ann Fairfax, Jennie Tremaine, Marion Chesney, Charlotte Ward and Sarah Chester. Pseudonym M.C. Beaton was used for popular mystery novels when the main character is Agatha Raisin. Agatha Raisin series consist of 27 mystery novels. The first one Agatha Raisin and the Quiche of Death was published in 1992 and in 2016 was published Pushing up daises.

To the Slovak language were translated four of them by Slovakian translator Emília Peréz (Janecová) and the mystery novel Agatha Raisin and the Quiche of Death was published in the Czech Republic in Prague by Publishing House Motto in 2013.

Marion Gibbons is a popular British writer of detective novels; during her life she had different professions, book seller, theatre critics, editor and newspaper journalist. Big influence on her life has her husband Harry Scott Gibbons, who was the Middle East correspondent. Her personal life has some common features with famous detective writer Agatha Christie. She was travelling a lot with her husband and son Charles. They stayed for a period in the USA and also

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France. In the United Kingdom they were staying in London and in their cottage house in Cotswold. In all series with Agatha Raisin we can notice common features of Marion Gibbons and the stories very often reflect her real life.

The detective story Agatha Raisin and the Quiche of Death took place in the village of Carsely and surrounding villages of Cotswolds, Oxfordshire. The main character is Agatha Raisin. She has sold her successful company for public relation in London and has moved to Cotswolds. She would like to take an active life in her new place of living and therefore she had decided to take part at the annual competition of baking cakes. She is very bad cook and so she had decided to cheat and had bought a spinach quiche in a bakery in London. Unfortunately, one of the arbiters of the competition had died after tasting of her quiche and she was a potential candidate for murderer. She with her neighbour had solved the detective problem and had found the real murderer. The book is a typical modern detective story with all attributes.

Terminology as a separate scientific discipline and its basic resources

For a last couple of years we have dealt with terminology as a new modern scientific discipline. It became the separate discipline in the last century thanks to the big support of international organisations such as The United Nations Educational, Scientific and Cultural Organization – UNESCO and also with the support of such organizations as INFOTERM. All around the world documents are systematically published to guide the development and management of terminology. Theoretical works of such authors as Bowker, Lynch, Merritt, Picht, Cabré, Temmerman, Wright and Kageura are often presented and studied. Almost every country has various institutions dealing with terminology, which can be commissions within the respective ministries.

ISO 704 standard

While processing and exploring the terminology in the detective novel, we have followed one of the fundamental materials for the field of terminology, the STN ISO 704 (01 0013) standard under the Slovakian title Terminologická práca. Princípy a metódy (Terminology work – Principles and methods). This standard is considered one of the most widely used study materials for terminology in various fields of science. Thus, when analysing the terminology in the selected detective novel, we mainly followed this, we believe, most accurate standard in scientific research of this type nowadays.

Terminology and its translation in selective detective story

Before starting of our analysis of our research it is necessary mention some of the basic rules of translation methods using in the process of translation. “Translation is a process of communication with the objective of translating to impart the knowledge of the original to the foreign reader.” Taking into consideration the working situation of the translator, the translator is always solving problem when is making decisions of choosing the appropriate equivalent in concrete text. (Biloveský, Djovčoš, 2013: 65).

According to another world famous expert on theory of translation Nord, the translator is always dealing with “the greatest possible correspondence between source text and target text.” (Nord, 1991: 22).

According to Spanish expert on translation and terminology Cabré: “Translation is a process aimed at facilitating communication between speakers of different languages. Translation implies understanding the source text and this requires knowledges of the specific terms of the source and target languages.” (Cabré, 1999: 47).

The detective story contains terms from law tourism, medicine, botanic, culture, media and sociology. The text was full of appellations, such as toponyms, ethnonyms and names of public spaces, bodies, institutions and organisations, program and product names, position titles, social phenomena and document names. The most frequent appellations were toponyms, ethnonyms and names of public spaces, position titles, bodies, institutions and organisations, social phenomena, program and product names and document names. We used online databases www.iate.eu and also www.eurovoc.europa.eu and monolingual and bilingual and specialized dictionary in a particular subject field.

In our article we would like to pay attention to legal terms and their translation into Slovak language. The novel contains totally 388 legal terms. Frequently used legal terms were verb *accuse*, Latin origin; noun *assault*, Latin origin; noun *attack*, Florentine Italian, *culprit*, Anglo-French origin; *inquest* Old French; *marriage*, Old French origin; *summon*, Latin origin; *warrant*, German origin.

In general we can summarise the origin of legal terms in chosen novel as mostly Latin, Late Middle English, Germanic, Old French, Florentine Italian, Anglo-Latin and Medieval Latin. The result of our research confirms the ideas of our specialists on Legal English Bázlik and Ambrus: "The reasons for this special character of legal English are manifold. One of them is the history of law in the British Isles, where Roman law has not been adopted in contrast to many countries in continental Europe, where it still forms one of the sources of the law." (Bázlik, Ambrus, 2008: 11).

The legal terms used in detective novel belong to criminal law. This is typical features for all detective stories. As examples we can mentioned: *accused of murder*, *armed robbery*, *assailant*, *assault*, *attack*, *blackmail*, *burglar*, *crime*, *criminal*, *criminal record*, *deception*, *evidence*, *fingerprints*, *guilty*, *investigate*, *investigation*, *motive*, *murder*, *murderer*, *murderess*, *proof*, *suspect*, *victim* and *warrant*.

In the next part of our contribution we would like to pay attention to the translational processes used in our novel translated into the Slovakian language.

General principle is based on the rule to translate the English legal term by the Slovak legal term. This method is typical for translation by direct equivalent. According to our research in the text were 83 terms, recurrence of terms were 388; legal English terms and 67 from them were translated by direct equivalent into Slovak language, that means it is 80.72 %.

In the next part of our contribution we can give examples from the original text and their translation into Slovak language.

1. "Mrs. Cummings-Browne, said Agatha, I know you murdered your husband." (Beaton, 2004: 220).

"Pani Cummings-Brownová, začala Agatha, viem, že ste zavraždili svojho manžela." (Beaton, 2013, p. 180).

2. "You're a heavy woman. But you'll be pleased to know that Vera Cummings-Browne is under arrest, although whether she'll stay trail is another matter." (Beaton, 2004: 225).

"Ste poriadne ťažká. Ale určite vás poteší, že sme zatkli Veru Cummings-Brownovú, hoci ešte uvidíme, či sa celá záležitosť dostane pred súd." (Beaton, 2013, p. 185).

3. "Perhaps I might be able to help you with some of your cases?" (Beaton, 2004: 228).

"Možno by som vám mohla pomôcť s nejakými prípadmi?" (Beaton, 2013: 188).

Our research of selected detective story confirms that the most frequent method of translation of legal terms from English into the Slovak language was used the method by the translation by direct equivalent. The original text is written in English used in the United Kingdom and also the story took place on this territory and therefore it is used mostly British legal language and the most understandable method is therefore to use translation by direct equivalent.

In the next part of our contribution we would like to pay attention to the translation of medical terms in our selected detective story. In the story were used 40 medical term, their total recurrence of medical terms were total 196. Some of them were Latin, Modern Latin, Greek, Arabic, Old English, Late Latin, Germanic and Middle English origin. The terms with the highest frequency were *ambulance*, *body*, *death*, *hospital*, *stroke* and *pathologist*. The translator used the method by direct equivalent in 75 %.

In the searching translation of chosen detective story we had studied also terms from leisure, travel and tourism, business, botany, culture, media and sociology. After our research we can confirm that the rate of all mentioned terms were 79.80 %.

The detective novel took place mostly in London and the Carsey and area of Cotswolds. There were a large number of appellations, such as toponyms, ethnonyms and different names of public spaces. Some of the were Germanic, Latin, Old Spanish, Anglo-Saxon, Old English, Middle English, Late Latin, French, Italian, Old English Saxon, West Germanic, Persian, Greek, Arabic Celtic and Norse origin. Total numbers of appellations were 51 and their recurrence was 309. Of course, London was the most frequent toponyms in the story, it appeared 77 times. The next one was Cotswolds, which was mentioned 30 times. From the point of view translation studies it is

interesting the search that the translator in the Slovakian translation very often had left the original English version of the appellation, for example Bayswater, Bond Street, Constitution Hill, East Anglia, Embankment, Hyde Park, Knightsbridge, London Bridge, Oxford Street and Salisbury Plain. On the other hand some of the toponyms were translated by traditional Slovakian translation used for long period Thames Temža, Tuscany, Toskánsko, British Isles, Britské ostrovy, Trafalgar Square Trafalgarské námestie. Our research confirmed that the Slovakian translator was using the method of exotization; the majority of appellations were left in English language. The today's reader in the Slovak Republic is different than it was probably 30 years ago, and the translator proposed to use the method of naturalization in these cases is not convenient. Official Slovakian geographical names for appellation were used very rare. This was the direct decision of translator Emília Janecová (Perez).

3. Conclusion

The modern detective stories contain a large number of terms from different field of human activities, such as law, tourism medicine, travelling, business, economy, botany, culture, media terms, sociology, toponymy, and ethnology, military terms and therefore it is necessary to study terminology and the method of its translation from English language into the Slovak language. It is also a question how this translation from source to target language influences the Slovak reader. This can be a motive for our next research in translation methods used in detective stories.

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