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The Effect of Familiar Household Poverty on the Risk of Being NEET in Chile: A Gender Perspective

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ABSTRACT

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I. INTRODUCTION

The shift towards green and digital economies in the coming decade will profoundly impact the labour market and reshape modern societies. Global changes in politics, economics, society, and culture affect youth employment. New social patterns related to a distinct life-course stage known as emerging adulthood or delayed transitions to adulthood are having a crucial impact on the employment of the young population [1,2].

Finding employment after studying is a crucial transition for young people from education to the labour market. Failure to get a job after leaving school can have long-lasting consequences, particularly when prolonged unemployment or inactivity leads to discouragement when looking for work [3,4]. Policy measures are, therefore, essential to prevent young people from becoming NEET and help those who need to return to education or work [5].

NEET, an acronym for "not employed, in education, or training," is a term that originated in the UK in the late 1980s. The concept refers to young individuals aged 16-17 (or indeed 16-25) who are not engaged in employment, education, or training. It was established due to changes in the benefits system, which replaced support for this age group with a "youth training guarantee" [6]. The term NEET was officially introduced in 1999 in the UK through the government's Bridging the Gap: New Opportunities for 16-18-year-olds not in education, employment or

training report [7]. In Latin America Spanish-speaking countries, the equivalent term for NEET is "ninis,"("ni estudia ni trabaja"), while in Brazil, they are known as the "nem-nem" generation (geração não estudam e nem trabalham)[8].

The definition and measurement of youth unemployment and NEET vary significantly among countries. NEET is commonly used to represent disengagement, social exclusion, and youth unemployment [9]. Intergovernmental organisations and national statistical offices use the NEET rate as a youth indicator. Initially limited to 18- to 24-year-olds, there is a tendency to extend the age range; OECD focuses on 15 to 29-year-olds, and Eurostat, Japan, and Korea range from 15 to 34-year-olds [10,11]. This difference is mainly due to variations in compulsory education or training years [10,12]. According to the ILO, in 2020, over 23.3% of youth aged 15-24 were NEETs globally, with young women outnumbering men two to one, facing challenges in securing decent employment amid significantly threetimes higher unemployment rates than adults, exacerbated by COVID-19 [13-16].

The NEET indicator measures the percentage of youth who are neither employed nor in education or training relative to the youth population within specific age and gender groups [17,18]. Youth in education include those in part-time or full-time programs but not those in non-formal or very short-term education. According to the OECD/ILO Guidelines, employment is defined as working for at least one hour during the survey week or being temporarily absent from a job. Consequently, NEET youth can be unemployed, inactive, or disengaged from education. The ILO defines inactive NEETs as those not actively seeking work [5,17,18]. Among inactive NEETs, a subgroup of "reluctant" NEETs decline work offers. This subgroup may be more susceptible to marginalisation, and thus, their reluctance to work should be viewed as a complex social issue rather than merely a labour market problem [19].

The NEET issue continues to be of great interest in the current sociological and economic literature

debate. Some authors maintain that it represents a transitory phase without harmful consequences [2, 20, 21]. However, others, adopting a more critical stance, highlight the lack of sociological coherence in the NEET concept. They note that it includes social categories, such as caring for one's family or being permanently ill/disabled, and specific administrative categories of labour market activity [21-25]. Furthermore, some authors question the NEET concept and its applicability beyond labour market dynamics, as it overlooks people who actively seek work, participate in informal employment, or occupy insecure or precarious jobs intermittently [21, 26-30].

From a sociological perspective, NEETs represent a heterogeneous population with varied life histories and socioeconomic resources [1,32]. While NEETs face vulnerability, not all are at risk of marginalisation, criminal behaviour, or health issues [33-38]. From a socioeconomic perspective and during economic crises, particularly in Low —and middle-income countries, young people, especially vulnerable NEETs, face high levels of unemployment, increasing the risk of economic inactivity and social marginalisation [33, 37, 39-41].

Various theories explain the factors contributing to NEET status. Reintegrating into education or the labour market poses challenges that require a life-course perspective [12]. Recent attention has focused on the role of family background in predicting the risk of being NEET, as it determines educational attainment and later-life class positions [12-42-45]. Low parental education, unemployment, and household economic adversity increase the risk of NEET [46-48]. However, family background may not fully explain the variation over the life course [49,50]. Institutional factors such as education, labour market arrangements, and social protection policies influence NEET risks and outcomes [12,51].

The impact of family economic and educational background not only shapes access to resources and opportunities for youth but also influences their likelihood of becoming NEET.

Higher-income families can give their children better schools, extracurricular activities, and educational support, improving academic success and job opportunities. Conversely, lower-income families face socioeconomic constraints that hinder their children's educational progression, exposing them to risks of school dropout and marginalisation in the labour market [52]. Additionally, youth from disadvantaged families often face uncertainty in educational goals and lack motivation. Psychological issues like self-efficacy and adaptability relate to lower academic achievement, affecting school-to-work transitions and increasing NEET likelihood [52, 53].

The multidimensional 5D poverty measurement in Chile complements traditional income-based measures. It aims to understand poverty better and support public policy efforts. The measurement focuses on various aspects of well-being, including education, health, work-social security, housing-environment, networks, and social cohesion. Based on Alkire and Foster's 2007 framework [54], the methodology identifies households in multidimensional poverty and analyses which dimensions most affect the poverty index. Deprivation is measured against set thresholds for each indicator. Households that fall below these thresholds are classified as deprived in those indicators. If the proportion of indicators with deficiencies is equal to or greater than 22.5%, the household is considered multidimensionally poor [55]. In 2022, 13.4% of households experienced multidimensional poverty, affecting low-income households, rural communities, native peoples, migrants, and female heads of households. At the household level, the CASEN-2022 showed that 23.9% lacked schooling, 10.7% lacked occupation, and 28.5% lacked social security [56].

To contextualise this research, some relevant figures about the labour market in COVID-19 post-pandemic Chile. In 2022 in Chile, the COVID-19 pandemic caused significant job losses, with 2 million jobs lost and a 7.9% unemployment rate affecting especially urban women and low-skilled youth [57, 58]. By July 2023, youth unemployment (ages 15-24) reached 21.4%, with women more impacted [57]. On the other hand, the informal employment rate was at 27.4%, involving over 2.4 million persons, primarily women and young people, in 2022 [58]. In the same year, there were 709,864 NEET individuals, with women being 62% of this group, and Chile had high NEET rates among young people compared to other OECD countries [5,59].

The gender perspective becomes necessary when the NEET phenomenon is analysed. Individuals, familial values and circumstances, and demographic and socioeconomic differences, particularly in vulnerable socioeconomic groups, justify a gender-separate analysis. Young women globally experience higher NEET rates than men, and several factors can explain this difference. Unpaid care and domestic duties limit women's education and work opportunities (OECD, 2019)[60]; motherhood can disrupt women's workforce participation (UNESCO, 2020) [61]; limited access to education in low-income countries affects women's qualifications (UNICEF, 2018) [62]; labour market discrimination, including wage gaps and segregation, reduces women's employment incentives (ILO, 2021) [63]; lack of childcare and flexible work options challenges women's work-life balance (OECD, 2020) [64]; safety concerns and limited mobility, especially in urban areas, impact women's job prospects (UN Women, 2021) [65]; insufficient access to financial resources restricts women's ability to start businesses (World Economic Forum, 2020) [66]. Then, it is essential to view the NEET issue from a gender perspective to address systemic discrimination and create policies that reduce gender disparities in education and employment.

This study aims to examine, from a gender perspective, the effect of family background in terms of education, occupation, and social protection based on the 5D multidimensional poverty assessment on the risk of being NEET in young people aged 20 to 29. It hopes to better understand young NEETs' situation and social inequalities and provide empirical evidence for developing inclusive and gender-sensitive public policies that favour young people, particularly women, in Chile.

II. METHOD

The study analysed the effect of three familiar household 5D- multidimensional poverty indicators, lack of schooling, lack of occupation, and lack of social protection, on the risk of youth being NEETs from a gender perspective.

Study Population and Data Collection

This study is based on the Chilean National Socioeconomic Characterization Survey (CASEN-2022) conducted in Chile by the Ministry of Social Development and Family(MSDF) in collaboration with the National Institute of Statistics (NIS). The survey is conducted every two years and provides information on poverty, education, health, housing, work, and income at a national, regional, and rural/urban level. The survey used a new housing sampling frame based on the 2017 Census and employed a probabilistic, stratified, two-stage design. Trained teams conducted face-to-face interviews using smartphones and Survey Solutions software. The study includes data from 28,498 young people aged 20-29 out of the 72,056 households, and 202,231 individuals interviewed [67,68].

Measures

Treatment Variables

This study examines the variables of households lacking schooling, occupation and social protection indicators from the dimensions of work, social security, and education in the household 5D-multidimensional poverty measurement [67]. These indicators represent important family background factors for understanding the youth risk of being NEET.

According to CASEN-2022, a household is classified as lacking schooling if at least one member over 18 has achieved fewer years of schooling than required by law. A household is considered to lack occupation–unemployment- if at least one member over 18 years old (or under 19 if they have completed high school) is unemployed, meaning they do not currently have a job and are actively seeking work during the reference period. Additionally, a household lacks social protection if at least one member aged 15 or older who is employed does not contribute to the pension system and is not an independent worker with a completed higher education degree. Constructed in this way, this indicator concentrates on informal household work. The database represents these variables with binary values (1 = treated, 0 = controls).

Outcome Variable

The outcome variable corresponds to young people aged 20-29 who were unemployed and not engaged in study or training (NEETs). The 15-19 age group was excluded, as they are mostly still in school, and it is not expected to transition to the labour market.

An operational definition of NEET was constructed to identify individuals who did not attend school in 2022 (question e3) and did not work for at least one hour during the past week (question o1). This definition includes young NEETs who have not actively searched for work in the last month (question o6) and those who reject work even when offered (question o5). Young people who were preparing for exams, attending pre-university courses, not actively seeking employment due to having another source of income, or participating in other activities for at least one hour during the past week were excluded. The analysis then classified individuals into a binary variable (1 = NEET, 0 = non-NEET).

Covariates

The CASEN-2022 survey selected individual and familiar household factors based on their potential association with exposed and outcome variables. The CASEN-2022 questionnaire collected data on age, sex, marital status, mental health, disability, pregnancy, number of children, head of household, and household subsidies. MSDF provided tune-up data on ethnicity, household structure, household size, education attainment, and 5D multidimensional poverty. In turn, the Economic Commission for Latin America (ECLA) contributed a variable for total household income to determine deciles. Additionally, regional aggregated data were obtained from the Ministry of Education and NIS for the university-enrolled cohort rate, unemployment rate, and informal employment

rate variables used to adjust the models, ensuring the accuracy of the analysis.

Feminine gender, single or divorced marital status, mental difficulty, disability, pregnancy, head of household, no study for over three years, presence of people aged 60 or over in the home, living in a two-parent home, belonging to native ethnicity, and living in a 5D-multidimensional household poverty home were included as dichotomous variables (1 = a positive condition; 0 = others). A household is classified as being in 5D multidimensional poverty if the proportion of indicators with deprivation is equal to or greater than 22.5% [56,67].

The educational attainment of young people and households receiving subsidies from the State were included as categorical variables. Schooling level was categorised into four groups based on the highest level of achievement. The reference group was graduates/postgraduates. The households receiving social transfers were categorised into three groups based on the proportion of subsidy received, and those that received more than 10% of household income were the reference group.

The discrete variables included age, number of children, total number of people in the household, autonomous household income deciles, university 2018-2022 cohort graduates, unemployment rate, and informal employment rate.

Statistical Analyses

The study was conducted from a gender perspective, using separate models for men and women. For women, the pregnancy covariate was included in the models. Before applying the propensity score models to reduce bias, the multicollinearity of variables was examined using correlation matrices and the variance inflation factor. Then, a Propensity Score Matching (PSM) approach matched the treated and control groups to create a similar distribution of baseline characteristics. Finally, the average treatment effect was estimated for the overall population and the treated individuals.

The propensity score was estimated using the *pscore* command with the logistic model [69].

The propensity score models included the survey weights to maintain external validity [70]. The balance of the propensity score was assessed through graphs and standardised mean differences using the *pstest* command. The PSM models used the *psmatch2* command with a one-to-one nearest-neighbour matching technique and a 0.2 calliper level. The balance in the matched sample was also assessed using graphs and standardised mean differences.

Once an acceptable PSM balance was achieved, the Absolute Risk Reduction (ARR) and Relative Risk Reduction (RRR) were computed to compare outcomes between treated and control participants in the matched sample. The average treatment effect in the population (PATE) and on the treated (PATT) was estimated using the *teffects psmatch* command with one-to-one nearest-neighbour without calliper, with a logit model, and standard errors calculated with the Abadie-Imbens standard [71].

Statistical analyses were performed using STATA version 14.0. Descriptive statistics provided a profile of the sample's general characteristics. Statistical significance was tested using Wald's chi-square statistic for categorical variables and t-test for discrete variables, accepting a significance level of 5%.

III. RESULTS

In the sample, 23.1% of young people aged 20-29 were NEETs, with variations seen by age and gender. The NEET rate was 20.4% for those aged 20-24 and 25.4% for those aged 25-29. The gender gap in NEET rates widens with age, with women experiencing higher rates.

In the raw data, the 5D multidimensional poverty indicators reveal that, on average, 29.2% of young people live in households that lack schooling, 18.7% lack occupation, and 38.5% lack social protection. Among those who are NEET, these figures are even more concerning: 39.8% live in households that lack schooling, 39.3% lack occupation, and 33.6% lack social protection.

Individual factors such as feminine gender, married/union marital status, native ethnicity, psychiatric/mental difficulties, disability, and

lower education levels, and family factors such as numerous families, living in a two-parent home, belonging to lower-income deciles, receiving social transfers, and experiencing higher rates of 5D-multidimensional poverty are significantly associated with a higher likelihood of being NEETs. Table 1 provides further socio-demographic details of the study population.

Table 1: Socio-demographic characteristics of the raw sample according to NEETs status. CASEN 2022

Characteristics	NEETs status	
	NEETs(n: 6,595)	Non NEETs (n: 21,903)
Age (avg, SD) n.s.	24.7 (2.83)	24.4 (2.87)
Women **	63.0%	47.2%
Single/divorced **	65.0%	74.7%
Psychiatric/mental impairment **	5.2%	1.7%
Disability **	9.9%	5.1%
N° of children born alive (avg, SD) **	1.5 (0.70)	1.3 (0.60)
Belong to native people *	16.9%	15.4%
Living in two-parent home **	65.4%	62.6%
Head of household **	13.8%	16.6%
N°of people in the household (avg, SD)**	4.08 (1.63)	3.75 (1.59)
People aged 60 or over in household (avg, SD)n.s.	0.29 (0.45)	0.28 (0.45)
deciles of household income (avg, SD)**	4.88 (2.63)	6.37 (2.63)
Schooling level **		
scientific-humanistic highschool	46.3%	23.3%
technical highschool	17.6%	10.6%
higher-level technicians	16.1%	19.3%
graduates/postgraduates (ref.)	20.0%	46.8%
No study for over 3 years **	72.6%	78.5%
Household get social transfers **		
no receive social transfers	35.7%	45.5%
up to 10% of household income	34.9%	37.5%
more than 10% of household income (ref.)	29.4%	17.0%
5D-multidimensional poverty **	30.8%	17.0%
Household lacking school **	39.8%	26.0%
Household lacking occupation **	39.3%	12.9%
Household lacking social protection **	33.9%	40.2%
Regional Graduated rate(avg, SD) **	0.208 (0.029)	0.211 (0.026)
Regional Unemployment rate (avg, SD)**	7.72 (1.33)	7.57 (1.39)
Regional Informal employment rate(avg, SD) **	29.3 (4.74)	28.5 (4.71)

avg: average ; ref: reference value ; * : pvalue < 0,05 ; ** :p-value < 0,001 ; n.s.: non significant

Table 2 summarises the point estimates of RRR and ARI and coefficients de PATE and PATT of the women and men PSM models. After this Table, the main results of the PSM models are detailed from a gender perspective.

Table 2: The point estimates of the RRR and ARR, coefficients of the PATE and PATT on NEET in the matched samples. CASEN 2022

	RRR	ARR	PATE	PATT
Women				
H. lack schooling	-0.972 (-1.010 - -0.852)	-0.366 (-0.402 - -0.331)	-0.022$^{n.s.}$ (-0.077 - 0.034)	-0.047$^{n.s.}$ (-0.102 - 0.008)
H. lack occupation	-0.954 (-1.072 - -0.843)	-0.366 (-0.398 - -0.332)	0.353 ** (0.300 - 0.406)	0.321** (0.269 - 0.372)
H. lack social protection	0.261 (0.195 - 0.322)	0.121 (0.089 - 0.154)	-0.209** (-0.249 - -0.169)	-0.228** (-0.273 - -0.182)
Men				
H. lack schooling	0.091 (-0.019 - 0.189)	0.028 (-0.005 - 0.061)	-0.084** (-0.131 - -0.038)	-0.073* (-0.123 - -0.022)
H. lack occupation	-1.874 (-2.122 - -1.647)	-0.404 (-0.437 - -0.370)	0.348** (0.305 - 0.391)	0.340** (0.292 - 0.387)
H. lack social protection	0.354 (0.279 - 0.420)	0.129 (0.099 - 0.158)	-0.132** (-0.169 - -0.095)	-0.139** (-0.180 - -0.097)

RRR: Relative Risk Reduction, **ARR**: Absolute Risk Reduction.

PATE Average Treatment Effect in the Population, **PATT**: Average Treatment Effect on the Treated.

* : pvalue < 0,05 ; ** :p-value < 0,0001 ; **n.s.**: non significant

IV. WOMEN NEETS MODELS

A sample of 14,501 women aged 20-29 was analysed. Of them, 28.1% live in a household lacking schooling, 18.2% lack occupation, and 37.9% lack social protection. Of the total, **28.6%** were considered to be NEETs. Among NEET women, 38.7% live in a familiar household lacking schooling, 32.2% in households lack occupation, and 33.2% in households lack social protection.

Women NEETs Household Lacking Schooling Model

After the matching procedure in the household lacking schooling model, the sample size was reduced to 3,630 observations, and the overall standardised mean difference between treated and control groups was 3.9%, indicating balanced covariates.

The matched sample indicated that young women from households lacking schooling had a 36.6% higher absolute risk (ARR) of being NEET than those who did not experience this deprivation. Additionally, the relative risk (RRR) of being NEET increases by 97.2% for young women in households lacking schooling. On the other hand, the average treatment effect on the population (PATE) and the effect of households lacking schooling on those treated (PATT) showed a no significant 2.2% and 4.7% lower probability of being NEET, respectively. That means that the expected difference in the risk of being NEET between women aged 20-29 exposed to households lacking schooling and those not exposed to this situation, and the effect of the households lacking schooling on the risk of women aged 20-29 being NEET, were small and insignificant.

Women NEETs Household Lacking Occupation Model

After the matching procedure in the household lacking occupation model, the sample size was reduced to 4,033 observations, and the overall standardised mean difference between treated and control groups was 2.1%, indicating balanced covariates.

The matched sample revealed that young women from households lacking occupation had a 36.6% higher absolute risk (ARR) of being NEET than those without this deprivation. The relative risk (RRR) of being NEET increases by 95.4% for young women in households lacking occupation. The PATE show that in the population, young women living in households lacking occupation had a significantly 35.3% higher probability of being NEET than those living without this deprivation. In turn, PATT shows that the average effect of a household lacking occupation was a significant 32.1% higher probability of being NEET in young women living with this household deprivation.

Women NEETs Household Lacking Social Protection Model

After the matching procedure in the household lacking a social protection model, the sample size was reduced to 3,606 observations, and the overall standardised mean difference between treated and control groups was 3.3%, indicating balanced covariates.

The matched sample indicated that young women from households lacking social protection had a 12.1% lower absolute risk (ARR) of being NEET than those without this deprivation. The relative risk (RRR) of being NEET decreases by 26.1% for young women in households lacking social protection. The PATE revealed that in the population, young women living in households lacking social protection had a significant 20.9% lower probability of being NEET compared to those living in households without this deprivation. In turn, PATT showed that the average effect of a household lacking social protection was a significant 22.8% lower probability of being NEET in young women facing this household deprivation.

V.   MEN NEETS MODELS

A sample of 13,997 men aged 20-29 was analysed. Of them, 30.3% live in a household lacking schooling, 19.3% lack occupation, and 39.1% lack social protection. Of the total, 17.5% were considered to be NEETs. Among those men NEETs, 41.6% live in a household lacking schooling, 48.6% in households lacking occupation, and 34.4% in households lacking social protection.

Men NEETs Household Lacking Schooling Model

After the matching procedure in the household lacking schooling model, the sample size was reduced to 3,700 observations, and the overall standardised mean difference between treated and control groups was 2.2%, indicating balanced covariates.

The matched sample revealed that young men from households lacking schooling had a nonsignificant 2.8% lower absolute risk (ARR) of being NEET than those without this deprivation.

The relative risk (RRR) of being NEET does not significantly decrease by 9.1% for young men in households lacking schooling. The PATE showed that in the population, young men living in a household lacking schooling had a significantly 8.4% lower probability of being NEET than those living without this deprivation. In turn, the PATT showed that the average effect of a household lacking schooling was a 7.3% lower probability of being NEET in young men facing this household deprivation.

Men NEETs Household Lacking Occupation Model

After the matching procedure in the familiar household lacking occupation model, the sample size was reduced to 4,166 observations, and the overall standardised mean difference between treated and control groups was 2.0%, indicating balanced covariates.

The matched sample revealed that young men from households lacking occupation had a 40.4% higher absolute risk (ARR) of being NEET than those without this deprivation. The relative risk (RRR) of being NEET increases by 188% for young men in households lacking occupation. The PATE revealed that in the population, young men living in a household lacking occupation had a significantly 34.8% higher probability of being NEET than those living without this deprivation. In turn, the PATT showed that the average effect of a household lacking occupation was a 34.0% higher probability of being NEET in young men living with this household deprivation.

Men NEETs Household Lacking Social Protection Model

After the matching procedure in the familiar household lacking a social protection model, the sample size was reduced to 3,708 observations, and the overall standardised mean difference between treated and control groups was 3.2%, indicating balanced covariates.

The matched sample revealed that young men from households lacking social protection had a 12.9% lower absolute risk (ARR) of being NEET than those without this deprivation. The relative risk (RRR) of being NEET decreases by 35.4% for

young men in households lacking social protection. The PATE indicated that in the population, young men living in households lacking social protection had a significant 13.2% lower probability of being NEET than those living without this deprivation. In turn, PATT shows that the average effect of a household lacking social protection was a significant 13.9% lower probability of being NEET in young men facing this household deprivation.

VI.   DISCUSSION

Ensuring successful transitions from education to employment for young people is crucial, as prolonged joblessness or inactivity can discourage them from re-engaging in education or seeking employment and have long-term consequences, such as economic and/or social exclusion [3-5].

The NEET status among youth is a significant socioeconomic issue that policymakers need to understand and address. To tackle the NEET problem, it's crucial to find out why young people are disengaged from education and work. A key factor is family background, which affects educational success and social status.

To better understand the study findings, it is essential to consider the national context. In Chile, after four decades of a neoliberal economic model, wealth concentration has increased, leading to social issues like weakened labour unions and privatised pension systems. This has caused a fragile job market, with rising unemployment and informal work, especially among young people and women, increasing income inequality. The COVID-19 pandemic worsened conditions for disadvantaged groups. In 2022, informal employment was 26.4% for men and 28.3% for women [72]. Total unemployment rose by 0.9 percentage points, while youth unemployment increased by 4.1 percentage points, reaching 21.4% in July 2023 [57]. In 2022, 13.4% of households faced multidimensional poverty, affecting lower income groups, rural communities, and female heads of households, particularly those aged 18-29 and 60 or older [56].

This study examines how family background influences the risk of being NEET among young people in Chile. It analysed the effect of the households experiencing a lack of education, employment, and social protection from a 5D multidimensional poverty assessment on the risk of being NEET in the young aged 20-29. The research utilised nationally representative data adjusted by national employment and education metrics. A PSM approach was employed to create a balanced dataset, allowing for the estimation of the effect of multidimensional household poverty indicators on the general population and treated individuals, providing valuable insights into the family factors contributing to youth NEET status.

The study found that 23.1% of young people aged 20-29 in Chile were NEET after the COVID-19 pandemic. NEET rates were exceptionally high among young women, individuals living in rural areas, those with a high school education or less, and those married or in unions. Additionally, 48% of NEET individuals came from economically disadvantaged households, specifically from the lowest two income quintiles.

From a gender perspective, it must be noted that the study also revealed that the NEET rate increased with age, especially among women. Various factors such as disability, mental health issues, marital status, ethnicity, number of children, head of household role, household unemployment or inactivity, single parenthood, father living at home, early pregnancy, and rural residence contributed to these gender differences. These statistically significant differences align with previous evidence that age and gender predict NEET [10, 12, 42, 44, 73-76], with women being disproportionately affected. [8,10,74]. As young people age, especially women, they are more likely to become parents (43%) or heads of households (18%). However, women fared worse than men in all aspects of being NEET, with a significantly higher percentage of women being inactive (18% higher than men) or reluctant to work if offered a job (16% higher than men). This gender disparity is further highlighted in the fact that 45% of NEET women are daughters, 21% are wives, and 15% are tenants about the head of household. In these situations, they are commonly

dedicated to caring for children, siblings, or older adults and performing household chores.

The study found that households lacking occupation increased the likelihood of young people being NEET for both genders. This result may be linked to low household income and long-term unemployment among family members, leading to a lack of motivation and diminished support for education and work among young members. As a result, young people may experience unfavourable circumstances that contribute to NEET status and social isolation. The effect of households lacking occupation was found to be moderately influenced by gender, particularly affecting women's education and job opportunities due to traditional roles within the home. These findings align with previous research that indicated parental unemployment raises the likelihood of young people becoming NEET [44, 46, 77, 78].

Unexpectedly, the households lacking schooling reduced the risk of being NEET for both genders, but this was only statistically significant for men. This finding goes against previous studies linking low parental education to a higher NEET risk [10, 43, 46, 47, 50, 77, 79]. Methodological issues may explain this. The definition of households lacking schooling includes individuals over 18 who have not finished high school. This scope could overlap with the inclusion of some young NEET individuals in this definition, affecting the independence of both the treatment and outcome variables in the models. It was not possible to isolate this overlapping. Among NEET individuals from these households, 22% reported elementary school as their highest education level, with higher rates among men and increasing with age.

Finally, the study revealed that households lacking social protection, i.e., a proxy of informal employment, show a moderate decrease in the risk of being NEET, particularly for women. One possible explanation is that a higher proportion of non-NEET young individuals, mainly men, were informal workers than NEET individuals, primarily women, who probably fulfilled traditional household roles and caregiving responsibilities and faced labour market barriers.

Furthermore, 64.3% of households with NEET individuals receive social transfers from the state. This state transfer marginally favoured households with NEET and lacked social protection. This finding supports earlier research showing that increased public social spending can reduce the risk of young adults becoming NEET. Such spending mainly benefits disadvantaged youth, especially those with low educational attainment and backgrounds of low-educated parents [80-82].

This study has several strengths, including a large and representative sample, treatment variables generated by experts, the PSM approach to minimise confounding and selection bias, and the inclusion of survey weight for generalizability. However, there are limitations. Data relied on self-reports and indirect information about non-training activities. The analysis was performed based on cross-sectional data; longitudinal data would have been preferable. Furthermore, some methodological problems were identified. A possible overlap in the treatment and outcome variables could be affecting the independence of these variables in households lacking schooling models. Additionally, confounding factors like personality, substance addiction, and social benefits specific to youth were not captured, potentially leading to unobserved confounders in the models.

In conclusion, the study shows that the NEET phenomenon in Chile disproportionally affects young women. The gender gap in NEET rates widened with age as women became parents and/or heads of households. Women were also more likely to be inactive or unwilling to work due to traditional household roles or caregiving responsibilities, limiting women's workforce participation. Regarding 5D multidimensional poverty indicators, households lacking occupation have a significantly increasing effect on the risk of being NEET, particularly among women; the households lacking social protection decrease the risk of being NEET, mainly in women, and the households lacking schooling reduced the risk of being NEET for both genders, but it was significant only for men. However, this result

must be interpreted with precaution due to methodological issues.

Addressing the gender gap in NEET provides insights into women's life circumstances, including family background and barriers to education and employment, leading to more effective policy interventions [60]. Future research should consider panel data and youth life trajectory information to assist policymakers in preventing youth unemployment and social exclusion. Aligning education, training, and labour market policies is key to addressing these challenges effectively, particularly in Low and Middle-income countries.

Data Availability Statement

The data supporting this study's findings can be found at https://observatorio.ministeriodesarrollosocial.gob.cl/encuest a-casen-2022 (a publicly available repository URL). In the heading named "Base de datos Casen 2022 STATA (versión 18 de marzo 2024)"

Conflicts of Interest

The authors declare no conflicts of interest.

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English Language in Sierra Leone: Its Perspective and National Language Flavour

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ABSTRACT

This paper examines the role and status of English in Sierra Leone. It examines the evolution of the Language in English and make a case for a national language .It examines the role of the Language in the Global stage and how that can be linked to Sierra Leone national development. It is the de-jure official language in the country. The 1991 Constitution of Sierra Leone, Act No. 6 which is the country's grundnorm provides for it as official language. No indigenous language in Sierra Leone can better serve the function of togetherness and unity more than English language due to Sierra Leone political Polarization. It has our glorious past as it was brought to us by our colonial masters through colonialism who equally were not original owners of the language but they made it as theirs and they are still using it at their convenience. From the time of British colonization till today, English is the language used for all purpose-politics, education, media, diplomacy et al. No language can replace English as either official language or medium of communication. We cannot have a de facto national language because there is no one language that is used by majority of the population as their mother tongue. Sierra Leone needs a de jure national language for togetherness and unity which English can better serve that role.

Keywords: english language, national, official, political, de-jure, de facto.

Classification: LCC Code: P119.32.S5

Language: English

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This paper examines the role and status of English in Sierra Leone. It examines the evolution of the Language in English and make a case for a national language .It examines the role of the Language in the Global stage and how that can be linked to Sierra Leone national development. It is the de-jure official language in the country. The 1991 Constitution of Sierra Leone, Act No. 6 which is the country's grundnorm provides for it as official language. No indigenous language in Sierra Leone can better serve the function of togetherness and unity more than English language due to Sierra Leone political Polarization. It has our glorious past as it was brought to us by our colonial masters through colonialism who equally were not original owners of the language but they made it as theirs and they are still using it at their convenience. From the time of British colonization till today, English is the language used for all purpose-politics, education, media, diplomacy et al. No language can replace English as either official language or medium of communication. We cannot have a de facto national language because there is no one language that is used by majority of the population as their mother tongue. Sierra Leone needs a de jure national language for togetherness and unity which English can better serve that role. This can be done through human intervention that dictates which language(s) should be granted the status of National language for political reason and not linguistic reason through language policy and language planning.

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I. INTRODUCTION

Before 1950 and even the early 1950, any notion of English as a true world language was bat and dim, shadowy, theoretical possibility, surrounded by the political uncertainties of the Cold War, and lacking any clear definition or sense of direction. Today, English appears as a world language and it has taken its political and cultural reality. It is the global language not that it is saying, then that every country in the world recognizes English as an official language neither it is saying that everyone in the world speaks English. It is global when no one country, individuals, or nobody owns it anyone. Or rather, everyone who has learned it now owns it – 'has a share in it' might be more accurate – and has the right to use it in the way they want.

And if English is not your mother tongue, you may still have mixed feelings about it. You may be strongly motivated to learn it because you know it will put you in touch with more people than any other language; but at the same time you know it will take a great deal of effort to master it, and you may begrudge that effort. Having made progress, you will feel pride in your achievement, and savour the communicative power you have at your disposal, but may none the less feel that mother – tongue speakers of English have an unfair advantage over you. In Sierra Leone, the survival of our local languages; Temne, Mende, Sherbro et al is threatened by the success of English and that has made us feel envious, resentful or annoyed. And we are now strongly objecting to its success. This natural feelings are common with any language that emerged as a global language.

A language can be given a special status if it can be made the official language of a country, to be used as a medium of communication in such domains as a government, the law courts, the media, and the educational system. To get on and

drive in this society, it is germane to master the official language as early in life as possible. It is described as a 'second language' because it is seen as a complement to a person's mother tongue or first language.

Secondly, it can have a special status whenever it can be made a priority in a country's foreign-language teaching, even though this language has no official status. It becomes the language which children are most likely to be taught when they arrive in school, and the one most available to adults who –'for whatever reason-never learned it or learned it badly, in their early educational years.

Importantly, English is now the language most widely taught as a foreign language in over 100 countries – and in most of these countries it is emerging as the chief foreign language to be encountered in schools, often displacing another language in the process.

The English language evolved from a set of West Germanic dialects spoken by the Angles, Saxons, and the Jutes, who arrived from the continent in the 5th Century. Thus English is more closely related to West Frisian than to any other modern language, although less than a quarter of the vocabulary of modern English is shared with West Frisian or other West Germanic language because of extensive borrowings from Norse, Norman French, Latin and other languages.

The establishment of the first permanent English-speaking Colony in North America in 1607 was a major step towards the globalization of the language. British English was only partially standardized when the American Colonies were established. Isolated from each other by the Atlantic Ocean, the dialects in England and the Colonies began evolving independently. In the 19th century, the standardization of British English was more settled than it had been in the previous century, and this relatively well- established English was brought to Africa, Asia and Oceania. It developed both as the language of English-speaking settlers from Britain and Ireland and as the administrative language imposed on speakers of other languages in the various parts of the British Empire. The first form can be seen in New Zealand English and the latter in Indian English. In Europe English received a more central role particularly since 1919, when the Treaty of Versailles was composed not only in French, the common language of diplomacy at the time, but also in English.

The English language is a bridge that connects people, countries in the global market and stage. It is the 'door and windows which opens up the vast prospect of human achievement. The more effective grasp of English in all its diversities of speech, vocabulary, structure and meaning, the more will be benefit personally and contribute to the growth of our country as a modern nation of the 21st century.

Dr Radhakrishnan's (1948), Chairman of the University Education Commissions (then) - on the importance of English to India (which is also vital in the Sierra Leone context) said:

> 'It (English) is a language which is rich in literature-humanistic, scientific and technical. If, under sentimental urges we give up English, we would cut ourselves off from the living stream of ever growing knowledge '.

English is therefore the world's widely used language. To push out English is to disconnect from the world and there is great danger for any nation that may attempt to do that. Education systems around the world give special attention to teaching of English. The main aims of teaching English are language development and library development. It enables students to understand spoken English, speak English, read English and write perfect.

English has been playing an important role in our educational system as well as in our national life. English was supreme in the Pre-independent Sierra Leone because of British Colonialism. And it still occupies a germane place and position in our system; courts, trade, commerce, industry, educational system and national life of Sierra Leone.

One of the consequences of the widespread dispersal of the English language has to do with

the various ways the language has diversified and the subsequent ways it has been described and classified. Whereas English is a native language for some, others use it as a non-native language, and still yet some others use it as a foreign language with an international dispensation, character and status. The present place of prominence that English enjoys in an already globalized world has been considered from various perspective. For Kachru, 'the universalization of English and the power of this language have come at a price; for some, the implications are agonizing, while for others they are a matter of ecstasy' (Kachru 1996:135, cited in Bangura 2015: 91).

Prasad, 2018, a person's second language is a language that is not the native language of the speaker but that is used in the locale of that person'. In other words, a second language is learned in addition to the mother- tongue of the learner for its practical utility in day to day life affairs. Therefore, the mother tongue of the learner is called as the first language or L1 and any language that is learned in addition to the mother tongue is known as second language or L2.

In Sierra Leone, English has acquired the place of the second language for its national and global importance as a language of knowledge, communication, education, business, trade, commerce, science, technology and a window on the modern world. Hence, English has been used by Sierra Leoneans for utilitarian purposes, such as for social, commercial, official and educational activities within the country and abroad for listening to the national and global broadcast for reading newspapers and books and to travel across the country or world.

English can be distinguished between the different uses of English. We have English as a first language, English as a mother tongue (MT), English as a second language (ESL) and English as a foreign language. These distinctions have far-reaching implications for the teaching and learning of English. In Sierra Leone, English is treated as second language. It is used in official communication- the language of parliament, the language of government, the courts, church, schools and tertiary education. In Sierra Leone today, English is supreme though local languages are gaining status. The non-literate in English in Sierra Leone is at the disadvantage. Notices are still written in English and if one cannot read English one finds to survive in Sierra Leone. In Schools and Universities, English is a vital tool. All courses are taught in English and Examinations, assignments and projects are written in English. Just as Lord Denning rightly said the tool of the legal profession is English and a legal professional who struggles with the use of English struggles in his practice. Same for Journalism and other vital professions. Broughton et al (1988)said, 'clearly a good command of English in a second language situation is the passport to social and economic advancement, and the successful user of the appropriate variety of English identities himself as a successful, integral member of that language".

English is no longer a country's land. It is no longer a national language for the British or the Americans. It is no longer a language for the English- speaking countries anymore. It is a language of the world. It is a global language. It has spread worldwide to all the countries in the continents. It is hardly a country or continent where English is not treated with relevance. A germane reason is economy. It is one way to cope with the communication in economy trend. The language is needed to process information, analyze, evaluate, experiment, negotiate and collaborate in economy.

II. LITERATURE REVIEW

Language is described by (Lamidi 2000; cited in Ajoke 2018) as the medium for relating ideas, a vocal symbol used for social interaction, the entire meaningful utterance in any society. He recognized that the numerous descriptions of language show that it is a suitable tool for societal interaction and sustenance. It is also agreed that 'a language serves in a particular social, group based on social groups interaction and interpretational norms besides the unique purpose of language for the exchange of information between and among users of a

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language".(Johntone & Marcellino, 2020; cited Ajoke 2018). The language used in teaching the English language in a bilingual classroom helps to show the progress of learning due to the interference of mother tongue which is used at times to explain further what students do not understand.

Oyeyemi (2001; cited in Ajoke 2018) confirms that the English language, apart from being the language of education, it is a subject taken at all levels of education. A man's intellectual attainment in any field is the way he expresses himself in the English language orally or graphically.

Alabi (1994; cited in Ajoke 2018) asserted that the English language is the gate for gaining access to global advancement in science and technology. It is the language of the internet. Therefore, a success in it is a key to decent employment and admission to tertiary institutions. English will continue to function as a unifying tool and remains the National and official language as there is no any consensus on lingual- Franca backed up by the constitution of nation.

Turay (2019) said there is no indigenous language in Sierra Leone that can perform the national function in the Country. He said the two languages that constitute the bulk of the country's population (Mende and Temne) cannot serve as a symbol of national unity. This is because their use is predominantly local and invariably limited to regions where they dominate. There is no indigenous language in Sierra Leone that can singularly associate national aspirations. The major languages can fulfil that in terms of specific region but not the whole country. He furthered that a national language is usually expected to be declared by decree or by legislation as was in the case of Kiswahili in Tanzania and Kenya. This is significantly the case in Sierra Leone and in the whole of the sub region where a language has been allowed to perform the national function.

Turay (2019) said in Sierra Leone, English performs both the national and the educational functions. Proficiency in English is therefore a requirement of a typical educated Sierra Leonean.

(Pemagbi 1989, Cited in Turay 2019) neatly sums up the importance of English in the Country when he states that:

> Even though English is not native to Sierra Leone, its functions are as crucial to the Country's survival as they are to where it is used as a mother tongue (Pemagbi 1989, Cited in Turay 2019).

Turay (2019) sates that in it suitability for the national function, English occupies a favorable position because of its neutrality. The educated Sierra Leoneans come from different regions of the Country. This is a significant advantage considering the regional divide in Sierra Leone .Besides, it is authentic as it has a rich literary tradition. It has a standard orthography and a literature. And it is the world's most important and widely spread international language with a continued.

Turay (2019) states that English is non indigenous in Sierra Leone, it does not fulfil most of the requirements to perform the nationalist function. In the first place it was introduced to Sierra Leone by missionaries and colonialists. As a result, it cannot be a part of Sierra Leone pre-colonial history nor can sierra Leonean use it to develop the required feelings for nationalism. English cannot in effect connect Sierra Leoneans with a glorious past which can help to identify them as belonging to a nationality distinct from other nationalities. English cannot serve as a symbol of national unity for sizeable and powerful proportion of the population and connecting the people with a glorious past.

Jowitt (1994; 36, cited in Turay 2019) said while English in Nigeria is deeply entrenched in the Country's life in most domains, the fact that it is a colonial legacy ''automatically rules (it) out as a candidate for the status of national language. Turay (2019) says that the rate of illiteracy in the country is high. Besides, the few educated Sierra Leoneans use the language mainly for official purposes.

Fasold's (1984; cited in Turay 2019) six proposed sociolinguistic attributes of a national language are; symbol of national unity, widely used for

every unofficial purposes, widely and frequently spoken, no major alternative language, symbol of authenticity and link with glorious past.

Turay (2019) says that assigning a given function to a specific language is often dictated by underlying political and social realities of the society in which the language is found. Cited Gorman (1974) and Westway (1991) he says Decision on language use in a particular society is almost invariable subordinate to or a reflection of underlying political and social values and goals. He further states that Sierra Leone is a polarized state declaring anyone of the major indigenous languages of the country would be a hazardous step, nor can declaring English as such make the situation better.

Spencer (1971: 13 cited in Bangura 2015: 39) opines that while English is the most important language for most regions of the world in the current era of globalization and information technology, English played three important roles in West Africa even before , during and after colonialism. It was and still continues to be the language of "salvation, civilization and worldly success. Spencer also notes:

> It is normally through English that an individual breaks the bonds of West African Tradition life and enters into some kind of relationship with the westernized sectors of society. Through English he obtains the education which is the road to the kind of success which awaits him beyond the village or the tribe. Through English of one kind or another he communicates with fellow citizens from language groups other than his own, or with foreigners. English is the language of institutions implanted by colonialism…for the majority of adult English-using West Africans today, English is primarily the language of the westernized areas of their lives, an institutional rather than a domestic tongue (Spencer 1971: 4 cited in Bangura 2015: 39).

III. ENGLISH LANGUAGE IN ITS GLOBAL PERSPECTIVE

The English language is used by the majority of the populace in the world. While some use it as a first language also known as Native language, as a second language, others use it as foreign language or a lingua franca. English as a Native language is restricted to English or British English (BrE) since English is the only language being spoken in the country. In the sense, English is the first and only language of the speakers. In Britain, English is the first and only language of the people. Historically, English which was part of the Germanic tribes became the national language of British as a result of Colonialism. The original language of Britons is no longer being spoken. Thus English is the only language of the people in a native sense. English as a Second Language (ESL) is another broad grouping in the use of English within the Anglo sphere. ESL is used by people who have their mother tongue but use English has their official language. This use shows that people speak other language other English but English occupies a germane position in their lives and well beings. According to Quirk et al (1979) "By foreign language we mean a language as used by someone for communication across frontiers or which people who are not his countrymen. No language is more widely studied or used as a foreign language than English. English as a Foreign Language (EFL), indicates the use of English in a non- English speaking region. And Finally, English as a Lingua Franca (ELF) explains a way of communication in English between speakers with different first languages. Crystal (2003), most ELF interactions take place among 'non-native' speakers of English. EFL is a 'contact language' between persons who share neither a common native tongue nor a common (national) culture and for whom English is the chosen foreign language of communication. When English is chosen as the means of communication among people from different first language backgrounds, across lingua – cultural boundaries, the preferred term is English as a 'Lingua Franca'.

It is worth noting that ESL and EFL programs also differ in the variety of English which is taught. 'English' is a term that can refer to various dialects, including British English, American English, Sierra Leonean English, Nigerian English, Ghanaian English and many others. However, for those who do not intend to change

countries, the question arises of which sort of English to learn. If they are going abroad for a short time to study English, they need to choose which country. For those staying at home, the choice will be made for them through the country's language policy through the adoption of one model. Students studying EFL in Hong Kong, for example, are more likely to learn British English, whereas students in the Philippines are more likely to learn American English. For this reason, many teachers now emphasize teaching English as an International Language (EIL), also known as English as a Lingua Franca (ELF).

Verghese (2007) states that: Apart from the former British Colonies, there are other countries like Japan, Korea etc. in Asia and some the European and Latin American countries where English is taught as a second or third language purely out of utilitarian considerations. That is to say, almost, the world over whether as mother tongue or as a foreign language, English is being used in one way or the other. This fact more than any other makes English merit the status of a world language.

Why has English occupied this unique position of a world language since it is a young language when compared with Chinese, Greek, Japanese or Sanskiri? The reason according to Stevens (1987) is that English was the language used for exploration, trade, conquest and dominion from the 16th Century. According to him: There is an element of historical luck about the dominance of the English language: the exploration of Captain Cook and Captain Vancouver, the establishment of the trading posts in Africa and the Orient, the colonial and penal settlements in North America and Australia, the profit- dominated grip in India, the infamous triangular slaves-for molasses-for-manufactured-goods traffic between Africa and the Caribbean, and the early stages of the Industrial Revolution.

All these happenings according to research were dominated by people who speak English. Around 1945, Stevens stated that the role and functions of English language changed from being an instrument of subservience to other, quite different ends, such as 'window on the world of science and technology' or as the only language not rejected by one section of population or another. Since then, a number of activities, movement and subject were carried out predominantly across the world. This is because the English language practically gained strong grounds in various spheres. Stevens recorded that there was an international agreement to adopt English for air traffic control; another which began with the establishment of the United Nations was the use of English in the numerous bodies providing international aid and administration. As the telecommunications revolution developed, English became dominant in the international media, radio and television, magazines and newspapers.

International pop music industry relies on English; so too does space science and computing technology. As the English language developed globally, it became obvious that using English has nothing to do with one's nationality or with the historical facts of the spread of English-speaking colonies. Verghese (2007), a very important reason for regarding English as a world language is that the world's knowledge is enshrined in English. It was observed that countries in Asia and Africa which were formerly under the British rule obtained their scientific knowledge and technological know-how from English books. It is undoubtedly the Knowledge that helps these countries maintain their high level of intellectual and scientific training and achievement.

English language in Africa is an official language of the African Union and an international language. It is important for the Continent and it has played critical role in entertainment and the media, in diplomacy, in commerce and tourism, in migration and in education. In fulfilling these roles, English creates development opportunities for individuals and communities in African. Coleman (2010) in discussing the functions of English in Development, he identifies four areas where English has often been given a role to play: for employability, for international mobility, for unlocking development opportunities and accessing information and as an impartial language.

The English language has become dominant in the world not out imposition but through the realization that it has certain immanent and ingrained advantages. Today, the fact that the majority of the countries of the world make the use of English compulsory is no longer political but scientific and technological. The English language, therefore is no longer the language of Great Britain only but the language required by the world for great understanding. It is, thus, the most international of languages.

Since the English language is a dominant language in the world it plays very important roles. According to Smith quoted in Stevens (1987), English is being used as an international language in diplomacy, international trade, and tourism. It is indeed a unifying language. In sports, for example, during the Olympic Games, where the majority of the countries are in attendance, English is used as a medium of Communication. Again in the Miss World Beauty Pageant, representatives of the countries where English is not a dominant language are taught some words of English that would enable them communicate effectively to the rest of the world.

In the International trade, the dominant language is the English language because the majority of the populace speak it; though some speak the debase form of the language .Besides, the English language helped most of the countries to get their freedom and self-government and thus enabled them to fight for the independence of their countries. Commenting on this, Verghese (2007) writes:

> 'In the multilingual context of these countries, English became a unifying force and helped the freedom fighters propagate the ideas of nationalism and self- rule. In these countries English still remains a cementing force…'

In the educational sector, English plays a practical role. Most writers in the world pour their thoughts on paper in the English language. The literature written in these countries today according to Verghese constitute what has come to be called Commonwealth English Literature as distinguished from English literature and

American literature. Teaching and learning in most countries of the world take place in the English language. It is therefore the language of education.

The English language is the most widely used and the most germane means of communication of our times. Its relevance has been felt on all corners of the world even to the remotest villages in Asia, Africa et al. It is used in almost every undertaking of the International community and is very influential in politics, sports, trade and business, the media, air and sea travel networks. It is the language of major academic centers and the books and conferences they produce, the most widely used language in computers and the internet. English language is the dominant international language in communication, science, education, business, aviation, entertainment, radio and diplomacy. It is one of the six official languages of the United Nations. From the foregoing importance of the English language, it is germane to emphasize that it has come to be accepted as a centralized and unified language.

IV. ENGLISH LANGUAGE AND THE SIERRA LEONE PERSPECTIVE

There is no Sierra Leonean language that can be subjected to one third of the functions which the English language performs in our national life. It is certainly the most vibrant and vital legacy from our colonial master to Sierra Leone. It is a vital tool for internal and external communication. English is the only language in Sierra Leone that has helped to reduce the linguistic differences of the heterogeneous people that constitute the geopolitical entity in Sierra Leone. The English language is pedagogically significant as the language of instruction in virtually the entire school system, from the upper primary to the highest tertiary level.

Sierra Leone is a linguistic diversified country with 18 indigenous languages exiting. Each ethnic group has its own peculiar cultural and linguistic manifestation. Four of the Sierra Leonean languages (Limba, Krio, Mende and Temne) are currently used in the educational system and as subject of study in secondary and tertiary

institutions due to and based on their regional use and dominance. Limba and Temne are widely spoken in the Northern Province, Mende in the Eastern and Sourthern Provinces and Krio in the Western Area (Freetown). Sierra Leone lacks a common indigenous language for national wide communication which is an assertion in line with Bokamba (1992: 125, cited in Bangura 2015). Bangura (2015) holds a different view maintaining that Krio is the linguistic melting pot of different indigenous and ethnic languages. He opines that Krio is an indigenous nationwide language of communication although it has not been declared as de jure or national co-official language. Contrary to Bangura (2015), Krio cannot be de-fact National Language in Sierra Leone as it is not the mother-tongue of majority of the Population in Sierra Leone. It cannot serve as a symbol of unity and cannot speak to our glorious past. A de-jure national Language for Sierra Leone should note the political polarization of Sierra Leone and the role that language should play for Unity. No indigenous language in Sierra Leone if used as de-fact and or de jure national language will bring Unity and together than English language.

Freetown was the first English using/speaking West African city to witness the introduction of western education and civilization through the establishment of Fourah Bay College in 1827. Freetown also witnessed the exploitation and diaspora of restructured varieties of the English language through Graville Sharp's philanthropist move to (re)settle the Black Poor in London and consequently other people like them in the Americas to Freetown two hundred and twenty-eight years ago. This was not only a salvation and civilizing mission but was also meant 'as a potential utopia frontier of the mind and soul: a new beginning, in which humanity could rectify its past sins'. This new, therefore has direct links to the existence of the English language with its divergent dialects in its new ecology in Freetown, 'the Province of Freedom'.

There are constant debates among those who use English as a native language and those who use it as a non- native language regarding the legitimacy of the latter's variety, Mufwene 2009, referring to the indigenization of English in North America,

argues that 'all English varieties spoken outside England have been indigenized' the indigenization of English is the adaptation of the language 'to the communicative habits and needs of its (new) speakers in a novel ecology.' (Mufwene 2009:353, cited in Bangura 2015:113).

One of the successes of the Freetown ecology in the eighteenth and nineteenth centuries with regards to the structural adaptation of the English language in Sierra Leone is the development of not only West African English but also the other English pidgin and the creole language in the region. The early settlers in Freetown came from different places and with various restructured Englishes and were later joined by the recaptives with many African languages, Freetown paved the way to the subsequent linguistic adaptation of the restructured Englishes to what is today Krio and its sister pidgin and creole languages in West Africa and even beyond.

English language in Sierra Leone is a new type of English. The English language in Sierra Leone is mostly in official institutional settings in urban areas and in very formal contexts. 'New Englishes' have been referred to as consequences of British colonial policy from a socio-historical, cultural and political perspective. Makoni (1993; 103, cited in Bangura 2015; 136) highlights four factors responsible for the emergence of 'New Englishes": British colonial language policy, localization, the teaching force, and pedagogical implications. These four factors apart, 'New Englishes' constitute a new whole linguistic, psychological and cultural experience. Sierra Leone English, as a New English variety, demonstrates the linguistic and cultural experience of those who speak English in Sierra Leone; this variety can be observed both from a cognitive perspective coupled with the fact that it is a communicative instrument that meets certain requirement and can be used to express what is typically Sierra Leonean.

While one may not dispute the fact that English has become one of the indigenous, native or 'common' languages, through adaptation and appropriation, of those who speak this universal language, one thing is much evident: that is, the indigenization of the English language in its

different ecologies has diversified the language in its phonological, lexical and syntactic components. This can be noticed by listening to two speakers of English from two different English – speaking or English – using countries due mainly to the development of indigenous and regional varieties which most times compromises intelligibility.

English was brought to Sierra Leone by traders, the settlers and the Christian Missionaries most of whom did not speak English as a native language even before the country was officially colonized. Crucially for the evolution of English and Krio, the locals and the traders, and later the settlers, had to relate with one another and this propelled the development of what is regarded as West African English and Krio and its consequent spread through missionary activities to other West African countries and beyond. However, during the colonial period there was an unequal relationship between the locals, settlers and the representatives of the British Empire.

One of the factors for the widespread use of English language in West Africa was the exportation of Afro- Americans with their restructured English and other English-based Creole speakers from Jamaica and other plantation centers which saw the beginning of the establishment of, first, Freetown as a British colony and then the rest of Sierra Leone as a Protectorate. Sierra Leoneans played a significant role in shaping West African English as it developed in the nineteenth century. Their Krio spread as a second language not only to the nearby indigenous groups in Sierra Leone, but also throughout much of the rest of West Africa. Therefore, the impact of Sierra Leone on West Africa as a whole was perhaps more in the spread of the English language than of the Krio (Mazrui 1975:41 cited in Bangura 2015:168).

As such , the spread of English language and Krio and its consequent influence on Pidgin English in West Africa by Sierra Leoneans was due to the fact that , after Britain successfully gained control of certain areas, the British sent Sierra Leonean Krios to the other regions as administrators, missionaries, traders and teachers rather British

Citizens. In Sierra Leone, restructured English became more evident with the arrival of former slaves who fought on the side of the British in the America Revolution, namely the Black Poor, former slaves originally settled in Nova Scotia, the Jamaica Maroons and later joined by the recaptives, among others, who together formed the indigenous Krio ethno linguistic community in Sierra Leone. Taking into consideration first that the 'English' spoken by these settlers from the New World was not standard English and, second, that the intercepted Africans settled in Freetown brought many African languages with them hence the slave trade paved the way for the introduction of some form of restructured English in Sierra Leone especially so when we consider the fact that the Krio community had limited access to the target language, that is standard English.

V. ENGLISH LANGUAGE AND THE NATIONAL LANGUAGE FLAVOUR IN SIERRA LEONE

English language came into Sierra Leone with colonialism in the nineteenth century and the European missionaries started setting up schools , not for the purpose of education but to train those who are going to be intermediaries between the Church and the people. It is the language of colonialism that came with settlers from England and the missionaries.

English language in present Sierra Leone is the only language that will foster the spirit of togetherness and integration. Activities conducted in our indigenous would be termed as tribal and ethnic except in cultural celebrations or entertainment purposes. It is the language of nationism. It is the language that brings all the supposed tribes to function as one if perfectly used. And a nation is expected to have at least one national language and one official language. Sierra Leone has one de jure official language and it is expected to have a national language. The English will best serve that function for political reason and not linguistic reason contrary to the position of Turay 2019.

Linguistically, a national language is a language that has some connection de fact or de jure – with

people and territory or territories they occupy. A national language means there is a connection between a territory and a language spoken there, but a national language can be used as a communication tool between different groups within a nation. In any case, a national language is expected to reveal a sense of collective identity and that identity could be through colonial heritage which perfectly explains the Sierra Leone context. In de-fact national language situation, the language should be spoken by the majority and should be the mother tongue of the majority of the population in the community. A de fact National language does not require any legislation or statute to acquire the status of National, but the fact that it is spoken and used by the majority for communication and identity makes it a de- fact National Language.

However, a statute or legislation normally grants the status of National to a language that is not necessarily spoken by the majority; in this case we are talking about a de jure National Language. This is similarly adopted in other countries like Indian, Hindi is a national language-de-jure though it is a language spoken or even understood by people living in other parts of the Country. This situation is also the result of a language policy. It is the result of human intervention that dictates which language(s) should be granted the status of National, usually for political and not linguistic reasons. Sierra Leone is tense and politically polarized. The tribal lines are gravely wide. All tribes are linked to political and ethnic lines and any attempt to select one indigenous language as National Language will not be productive. It will not foster unity and allowing English language to assume that status will symbolize the Unity of a Sierra Leone. English language can link to our colonial past and it is not owned by anybody. It did not start in Britain neither America but elsewhere. They have grabbed it and it is helping them to their national developments. English language is today a global language owned by everyone with various 'ENGLISHES'.

Turay (2019) in his article; *Can Sierra Leone serve as a National Language of Sierra Leone?* Examined the impossibility of English being the national language of Sierra Leone. He premised his argument mainly on Fasold's (1984) six proposed socio-linguistic attributes of a national language. Fasold's six attributes are; symbol of national identity, widely used for every unofficial purposes, widely and frequently spoken, no major alternative language, symbol of authenticity and link with the glorious past.

Among the four indigenous languages in Sierra Leone: Mende, Temne, Limba and the Krio, none of them fulfilled all the attributes required of a national language in Fasoldian terms. Fasold has unintentionally excluded one vital attribute for a national language requirement which is integration, togetherness and unity. This is probably the most vital attribute for a national language.

In Sierra Leone, there is no politically neutral indigenous language. The Temne , Limba and Krio are linked with the North – West and the Mende is linked with the South – West. Therefore, disunity will be heightened and the political survival of the Country would be in danger if any of our indigenous languages were promoted and legislated as de-jure national language. The only answer to this crisis is English language. English is neutral in Sierra Leone considering the nation's political and regional divide. It will be misplaced judgment and Afri-centric if a discussion of national language excludes English language because of colonialism. Colonialism is past gone and we should appreciate issues in Africa on merit, unity and national development rather than the mindset of colonialism.

VI. THE STATUS OF ENGLISH LANGUAGE IN SIERRA LEONE

Language epitomizes growth and development. Individuals need language for their growth just like society and countries. Language is a country's most valuable and indispensable characteristic. There is hardly no country without a unified language for growth, development and for unity among the different races, togetherness and growth. There must be a language acceptable to all in running the nation's affairs. Sierra Leone is a linguistic diversified nation with different races. It has a population of about 7.5 million people. It

has five regions: North East, North West, West, South and East Regions. The North East and North West is predominantly occupied by the Temnes and the Limbas, the West is the Capital City and predominantly occupied by the Krios and the South and the East is predominantly occupied by the Mendes. These differences led to the need for a unifying language to bridge the linguistic gap in the country.

English has played an essential role in bringing together the different races in Sierra Leone. This language entered Sierra Leone with colonialism, slave trade et al as the official language a status that is still in existence pursuant to the constitution. Certainly, English is the language of colonialism and it is a second language in Sierra Leone but it is vital to be standardized and made a national language despite the fact that it is a colonial heritage; it has been nurtured, conserved and guided. Therefore, there is no political neutral indigenous language and therefore adopting English as a national language would be vital to help unify the Country. There is no other major alternative language. This can be done through decree or legislation.

English language in Sierra Leone started humbly but it has today assumed a germane role and achieved a greater status for itself in the country. It has been the only prosperous language that has helped to unify the Nation. The only language if used will reduce the danger of making any of our indigenous language as a national language because Sierra Leone is politically polarized (Cited in Turay). It is the only language that is used for official functions and the language of the classroom and instructions. It performs an important role in the teaching and learning system in the country. It is the language of education. It is the language of communication, the language of science and technology, and as a passport for educational advancement.

The importance of English language has been given a significant attention in Sierra Leone. It plays and continue playing a vital role in transmitting and projecting indigenous cultures and values to the outside world. It plays a unique role in the legislative arm of government. It is the language of parliament pursuant to section of the

constitution. Parliamentary acts are written in English language. Proceedings in Parliament are done in English language. It relevance in the executive, educational sector and judiciary arms of government cannot be underestimated. It is the language of the Court pursuant to Section 78 of the Court Act of 1960. Records of the courts are written in English. It is the language of instructions from the primary school to the tertiary level.

English language is a national link language as well as international link language of the world. It is the only language which is understood by all elites and all countries of the world are using it either as a native language, official language or foreign language. Sierra Leoneans can establish social, economic, cultural and political relations with other countries and other West African states. English language is the only language which Sierra Leoneans can use as a window through which they can see the scientific, technological, agricultural and commercial developments taking place in the world. It is the only language which can ensure Sierra Leoneans essence in the field of human activity in the world.

The adoption of the English language as official language is not to reduce the local languages to the background, but rather to prevent confusion, misunderstanding, danger and conflict of interest. Sierra Leone diverse ethnic groups brought English language to bridge the communication gap that would have existed among the ethnic groups. Therefore the role of the English language in unifying and integrating the various ethnic groups is pivotal is the country's national development.

VII. CONCLUSION

English language remains one of the most indispensable languages in the world and probably the most used languages in the International stage. It plays a unique role in the government architecture of Sierra Leone as it is the language of the Executive, parliament and the Judiciary. It is Sierra Leone De-Jure Official Language and remains the only prosperous language that has aided to unify the Country. It

can help reduce the danger of making any of our indigenous language a National language because of Sierra Leone Political Polarization.

No language is more widely studied or used as a foreign language than English. It is the language of trade, entertainment et al. It is a world language because the world's knowledge is enshrined in English. In Africa, it is an Official language of the Africa Union and an International language. It plays a crucial role for diplomacy, media, commerce, entertainment et al. Besides, it creates development opportunities for individuals and communities in Africa.

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Quantum Mechanics as Structuralist Chimera

Dr. Adrian Heathcote

ABSTRACT

I argue that properties and relations are in the same boat with respect to quantum mechanics. That just as properties cannot be considered as "hidden variables" so also neither can the relation of being correlated with. Nevertheless properties and relations can both be understood as incomplete expressions: they are both contextual, properly understood. The argument on this leverages a neglected proof by Adán Cabello. We show that this latter argument extends and strengthens an argument given by van Fraassen in his (2006). The argument given also consid- erably strengthens the arguments given previously by Cao (2003) and Psillos (2006). I end by sketching a way of understanding that this contextuality is similar across relativity theory and quantum theory.

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One must do no violence to nature, nor model it in conformity to any blindly formed chimaera.

Bolyai

ABSTRACT

I argue that properties and relations are in the same boat with respect to quantum mechanics. That just as properties cannot be considered as "hidden variables" so also neither can the relation of being correlated with. Nevertheless properties and relations can both be understood as incomplete expressions: they are both contextual, properly understood. The argument on this leverages a neglected proof by Adán Cabello. We show that this latter argument extends and strengthens an argument given by van Fraassen in his (2006). The argument given also consid- erably strengthens the arguments given previously by Cao (2003) and Psillos (2006). I end by sketching a way of understanding that this contextuality is similar across relativity theory and quantum theory.

I. INTRODUCTION

We have grown accustomed, to the extent one can, to the following idea: certain 'qualities' of quantum systems are strangely dispositional; before a measurement is made they are merely present *in potentia* — it is the measurement which, with a given probability, *realises the potential* to give one particular result or another. So the spin of a spin-½ system (like an electron), will give a value of spin-up or spin- down upon measurement in some chosen direction in space. However before the measurement is made this value is not, and cannot be, a pre-existent feature of the state of the particle. We have this proven in two sets of theorems, the Bell theorems, and the Kochen-Specker theorems: both constitute high barriers to taking these qualities as unconditionally present. What I argue in this paper is that this situation also applies to relations as well, in particular to the relation of *correlation* . This also is dispositional, dependent upon a measurement to release this potential to exhibit some value or other. We thus have a generalisation of the transition from pre-existence to actuality — it was applied *first to Property and now to Relation.*

To appreciate this we need to retrace some steps through history. Plato concentrated his attention on the properties of things, and took those properties to have the backing of Forms, as a way of vouchsafing the properties an objectivity and stability. So an action or person being good may have the backing of a Form of goodness which is here being instantiated. But relations were not considered in this. There was no Form of *taller than.* To the extent that one individual was taller than another it was supervenient on the heights of the two individuals, where these heights do have forms. So the relation of taller than is a property of properties. Qualities were thus the ontological focus. When Aristotle came to formulate his syllogistic logic it was similarly focussed on qualities. Relations were left out. In the *Categories* relations were considered, and much discussed, but this discussion mostly favoured a non-realistic view of relations (see Brower in Marmodoro and Yates (2016)). As the Platonic and the Aristotelian metaphysics passed from the Medieval world the focus of concerns was in understanding the Forms in a consistent way. What was this idea of Instantiation? Did it also have a Form? It certainly appears to be a relation of some sort, but if so what were the implications of this. The western tradition was focussed on the objective existence of qualities, i.e. primary qualities, and the lesser, dependent reality of relations could not easily be made to fit. The result was an assortment of positions that were distilled down, in time, to Leibniz's view that an accident (i.e., quality) could not be in two subjects at the same time.

In the second half of the 19th Century there were movements in two different, indeed opposite, directions. On the one hand F.H. Bradley drew on his Hegelian background to reason, via an infinite regress argument, that relations were wholly unreal. Bradley's argument had a wide and deep influence, in part because it exonerated philosophers from the need to explain them. Charles Sanders Peirce had in the meantime worked hard to bring relations in from the dark by developing a logic of relations. (It should be noted that Peirce's knowledge of the medieval discussions very much outshone that of his contemporaries.) However his chosen symbolism was difficult to follow and hard to reproduce. It has been almost completely neglected in the 150 years that have intervened. Russell took up both halves of this challenge; both attempting to refute Bradley's argument, in multiple papers (in particular his (1907), for which see Russell (1959)), and establishing a logic of relations 'which must serve as a foundation for mathematics' (see Russell (1901)). (The notation for this was, frankly, not much of an improvement on Peirce.) In the end, by the 1930s, a simpler solution was found. The logic of relations would simply be folded up into first order quantificational logic, the monadic parts would represent the logic of attributes and the polyadic parts the logic of relations. Both would be treated together; Aristotle's logic would be replaced by something far more versatile, and Plato's fixation on forms for attributes would be turned from metaphysics into notation. Quine would make the most of this transformation — a paved-over paradise — with logical structure becoming a replacement for metaphysical thought.

A great deal of subtlety was lost in this process. One obvious thing was that certain seeming attributes, what we call "secondary qualities", were obviously not able to be understood in any simple way. Sweet and bitter were dependent on additional context: who was tasting them? what species was doing the tasting? what was their biochemistry? And more. But even more profoundly, attributes like velocities, from Galileo onwards, required the context of a frame of reference. 'Alice's velocity is 100 mph' looks to be contradicted by 'Alice's velocity is 200 mph' but obviously need not be if we fill in the missing context of the different Galilean frames of reference. Velocity attributions are strictly meaningless without a specification of the context, namely the frame of reference. But it is not obvious how to supply this context within the framework of first-order quantificational logic. (At first blush it looks like it would need something like a governing modal operator). There is the same need for context in the specification of positions and, since the advent of Einstein's theory of relativity, the specification of elapsed time and measured distance. Both of these require the specification of a Lorentz frame. Accelerations do not require a specification of a Lorentz frame, but they do require a specification of the gravitational field: are they positive accelerations or are they zero accelerations, i.e. free falls along geodesics of a curved space-time?

The more we look at attributes the more we find that they require the specification of a context.

We should take this as the default requirement — at least we take such as our proposal. Thus we should reject the picture that we've inherited from the Greeks — specifically from Plato and Aristotle, and which has been turned into a notational blind-spot in first order logic — of qualities as context-free attributions, of relations as reducible to monadic properties. If a quality *appears* to be context-free we should treat that as an anomalous case, requiring extra scrutiny. ('Alice is tall' is thus not context-free, it requires the context of the average height in the reference population. And so on for many of the historical examples of qualities.)

This was an interesting path to follow and it might have been followed if we had been doing metaphysics conscientiously in the post-war period. The groundwork had been well-laid in the pre war period by both philosophers and physicists. But it did not happen.

So here we want to consider two realistic views of accidental properties and relations. We can call these the *non-contextual* and the *contextual*

views. The non-contextual view is a classical sort of Realism, monadic and polyadic properties and relations exist, much as they might appear to do in classical logic. The contextual view, no surprise, puts in a contextual requirement, where seeming monadic properties are really relational, they relate to, or are conditional upon, a context. We've already seen some examples of this, most notably those incorporating Galilean and Einsteinian relativity. The contextual requirement could be null, but if it *is* then this must still be entered. What we have not done thus far is make any comment on how either of these views might accommodate quantum mechanics. This is the subject of this paper. There are three philosophical or metaphysical issues that I want to address — all are connected with one another.

a. The non-individuality of particles.
b. The measurement problem for particles.
c. The status of entanglement as a relation.

There is a view that has considerable popularity at the moment. It is called Ontological Structural Realism (OSR) which promises to solve various problems in QM, namely a) and c). As the name suggests, it takes a realistic view of the mathematical structures underlying quantum mechanics, in particular the Hilbert space structure and the self-adjoint operators that act upon it. The claim is that this structure can exist without any interpretation as a state space of any particles, merely as a structure. An early objection to this idea was made by Michael Redhead, and so called Redhead's Problem. It is this:

> If structure is understood in relational terms — as it typically is — then there needs to be relata and the latter, it seems, cannot be relational themselves. In other words, the question is, how can you have structure without (non-structural) objects? (French and Ladyman 2003, 41)

As they also note, on the same page: 'If the structural realist cannot answer this question, then the whole metaphysical project threatens to come undone.' We can agree that the point is a crucial one. The problem has been voiced by others, including Dorato (1999), Cao (2003), Psillos (1999) and van Fraassen (2006) (2007).

This problem does not face OSR alone, but any structuralist view that wants to claim that we can know relational facts in the world but not the things-in-themselves that are so related, as for example in Russell's view. Frank Jackson's (1998) confronts the problem directly. 'An obvious extension of this possibility leads to the uncomfortable idea that we may know next to nothing about the intrinsic nature of our world. We know only its causal cum relational nature.' (24) This is particularly problematic if one includes in the relational characteristics (as is done here) the causal ones. Suppose one thing interacts with another, by bumping into it (say), then the causal relation, the *bumping into*, is revealed to us by a change in the object(s), the effect upon them — say a change in momentum, or some deformation of one or both. And conversely, if we can't know of such effects then we can't know of the causal relations after all'. This may be behind why Jackson rejects OSR: 'This, to my way of thinking, is too close to holding that the nature of everything is relational cum causal, which makes a mystery of what it is that stands in the causal relations.' Quite so: but this is a manifestation of Redhead's Problem in a particularly acute form. And we can see already that it will be very difficult to include causal relations into OSR — impossible if we continue to insist that we have *no* idea of the relata, or that the relata needn't exist.

This problem is interesting but it is by now a well-trodden path. It is in effect the application to relations of a well known consequence of realism about monadic Universals, namely that they can exist as Forms but be uninstantiated. Uninstantiated relations are perhaps more of a shock to our intuitions, but they are not of an entirely different kind. The question I want to focus on here is how this is supposed to help in QM.

The answer lies in the notion of '*weak discernibility*'. Quantum particles have traditionally been seen as lacking individuality in virtue of their statistics — Bose-Einstein for Bosons and Fermi-Dirac statistics for Fermions. The statistics are in turn related to their subspaces: the symmetric subspace for bosons and

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antisymmetric subspace for fermions. In the latter case we are supposed to be able to recover a weak form of discernibility of the fermions that may be sufficient for individuating them. The metaphysically traditional idea of *absolute* discernibility is thus no longer required for something to be considered an individual. In this more traditional case: 'two objects are *absolutely discernible* if there is a sentence in one free variable such that one object satisfies that sentence but the other doesn't' Quine 1976: 113). Absolute discernibility is tied to the idea that things are different when they have different properties — it being the differential possession of these properties that make them distinct from one another. But QM does not have this character. Measurement produces properties depending on what observables one chooses to measure and one cannot attribute these properties to the particles before a measurement is made. It thus looks as though, if we were to adhere to the Leibniz standard of the identity of indiscernibles, that particles are not individuals.

Weak discernibility does not seek to individuate entities by properties, but rather by relations between them, specifically the possession of a binary irreflexive, symmetric relation (ISR). If two fermions satisfy a particular ISR then they must be different, because they do not have the ISR to themselves but they do have it to the other particle. The examples given by Simon Saunders in his 2006 are the two Black spheres weakly discerned by the predicate of being one mile apart (see Black (1952)); two fermions in the singlet state (more on such states shortly), in which the predicate becomes '. . . has opposite component of spin to..'. This last is paraphrased as the particles being anti-correlated. But the point is generalisable:

> On the strength of this we can see, I think, the truth of the general case: so long as the state of an *N*-fermion collective is antisymmetri zed,[1] there will be some totally irreflexive and symmetric *n*-ary predicate that they satisfy. Fermions are therefore invariably weakly discernible. (Saunders 2006: 59)[2]

This does not follow: weak discernibility is a *binary* relation; we do not have any reason to believe that it can be generalised to more than two objects. The reply will come: surely we can apply it pairwise to all the pairs in the *n* set. But we couldn't do this without being able to distinguish them — effectively, by pairing them with ordinals — and in this way knowing that we've exhaustively run them through the binary ISR formula. But we can't do that. Once we see this it is easy to see that we can't do it even in the case of two objects — like Max Black's spheres — because, again we would need to form sequences of these two objects, which requires pairing with ordinals, for which they would need to be absolutely distinguishable. Max Black in his discussion and defence of his example was perfectly clear that this couldn't be done without assuming the spheres to be absolutely distinguishable in some way, contrary to hypothesis. Even if we think of pairing them up in some colloquial way, say by speaking of *this one* and the *other one*, we have no way of knowing which one is referred to by 'this one'. We can even allow that we have two names for the two balls, say 'Castor' and 'Pollux'. But it is an empty idea, for we can't say which ball has which name, so we are back again at square one. Thus there is no intermediary position between *absolutely distinguishable* and *absolutely indistinguishable. Weak distinguishability does not exist, unless it is applied to entities that are already absolutely distinguishable.* It is a chimera.[3]

But there is worse to come. In the literature there is widespread use of something called 'permutation invariance' where this is to be applied to particles, such as electrons. The problem is that we *can't* permute indistinguishable entities.

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[1] This sentence carries the odd implication that it is somehow an *option* that the state of the fermion collective be antisymmetric. If it is not antisymmetrized we do *not* have fermions.

[2] Similar remarks can be found in later publications on this subject, for example Saunders 2018: 170.

[3] As noted the notion of weak discernibility comes from Quine 1976. But Quine does not give a worked example of this notion, so we don't get to see how it was supposed to apply to, for example, Black's spheres. As soon as we try to set up the formal notion of satisfaction the problems appear.

(And what *could* it mean to permute particles themselves, to change their order in a sequence?) So let us take four electrons. We would have to have a 1:1 correspondence with four ordinals (i.e. a numbering of them) in order to permute them, which would, again, mean that they were absolutely distinguishable. What is really intended here by permutation invariance is that the permutations be applied not to the particles, but to the tensor product state space — made, in our example, of four Hilbert spaces which have been turned into a tensor product in all of ways they can be by permutation of the components — i.e. the component Hilbert spaces. What this signifies is that there is no privileged way of aligning one such component with any one particle. All of the particles can only be associated with any, and all, of the permutations equally. Thus the association is said to be *permutation invariant*. In fact, strictly, when we consider the permutations in the context of bosons and fermions, we are only interested in two conjugacy classes of the full set of permutations constituting the symmetric group (in our example of 4 spaces): the *symmetric* and the *antisymmetric* classes. These are only two of the five such classes, the remaining three are 'thrown away' as having no physical significance (a sometimes disputed claim). As the number of spaces that are combined together in the tensor product grow, the number of conjugacy classes that are thrown away grows quite quickly. With 5 component spaces there would be 7 conjugacy classes in total, 5 conjugacy classes thrown away. With 100 components it is 190,569,290 thrown away.

But let us return to the philosophical discussion.

Ladyman claims that the singlet state of a 2-particle quantum system can be represented in a graph-theoretic form, as an unlabelled graph of two nodes.[4] He says:

> The case of weak discernibility, without absolute or relative discernibility, is exemplified by the following unlabelled graph *G* with two nodes and one edge. This is the graph- theoretic counterpart of Black's two-spheres universe (or the complex field substructure consisting of the imaginary units

i and −*i*, or the singlet state of two fermions): . . . - (Ladyman 2007: 34)

I agree with his claim that this graph can represent the two roots of −1, and I agree that it can represent the two Black spheres. I don't agree that it represents, without very great loss, the 'singlet state of two fermions' in QM. So while it could be said that we have here an asymmetric relation between two things that cannot be distinguished, it does not represent an *anti*symmetric relation between two fermions in the singlet state. The remainder of this essay is dedicated to this point.

The simplest way to make this point is to consider how little the graph represents of the singlet state. Here is a good description of the singlet state, which in itself does not give a full picture of how the entangled states sit in the space CP^3 (complex projective 3-space) with respect to the conic surface on which the disentangled states sit.

We recall that for orthogonal states the Fubini-Study distance is π, the greatest distance possible for two states. On the other hand, the maximum distance an entangled state can have from the closest disentangled state, in the case of two spin-½ particles, is π. For example, with respect to a given choice of spin axis, the spin 0 singlet state ϵ^{AB} can be expressed as an antisymmetric superposition of two disentangled states, i.e., an up-down state and a down-up state. The two disentangled states are mutually orthogonal, and the singlet state lies 'half way' between them. Brody and Hughston (2001) p. 13

The first thing we may note is that we have here a maximal value of the relevant metric, which here is the Fubini-Study metric. This is nowhere presented in the graph model. Secondly, the superposition of the two disentangled states is for *every* choice of spin axis, not just one, but this is nowhere represented in the graph model. Thirdly, the two vertices of the graph cannot by themselves represent states, as they are in fact

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[4] The idea of the fundamental metaphysical status of graph theory seems to have originated in the Peircean scholar Randall Dipert, in his 1997. Dipert's main point was the ontological importance of asymmetric graphs.

required to: instead the vertices are misrepresented as particles. In other words the graph is taken to represent particles that are only weakly distinguishable, where this has nothing to do with representing the singlet state in which the vertices must represent those orthogonal states. This confusion of purpose is in evidence throughout and makes it seem as though the unsustainable notion of weak discernibility has been vindicated by conflating it with the entanglement relation of the singlet state. These are just different things; the first one false, the second part of physics.

If one looks at the geometry of the singlet state — it is well represented by Brody and Hughston (2001), sect's 8–10 — one can see that it is fearsomely intricate and that it is situated in a complex projective space of three dimensions. It is not a simple graph (in one real dimension). It should also be noted that this one example cannot convince anyone of the significance of the use of graphs, for the simple reason that it does not give us any idea of what the graph would be in the case of three or more entangled particles. Two entangled particles have special properties that do not scale. For example the Schmidt decomposition is only available in the bipartite case.

The envoi of this section is: entanglement of a pure state of any bipartite system may be fully characterised by its Schmidt decomposition. All entanglement monotones are functions of the Schmidt coefficients. Bengtsson and Życzkowski (2017) p. 454.

A theory based on a single case is not even a theory!

But there is a very general question that we may ask: can the entanglement correlations be regarded as pre-existent, in the way hidden variables were meant to be? Are these relations objective 'elements of reality', to use Einstein's phrase: is it the case that *Relations are All*!, as the slogan would have it. Surely if monadic properties are not hidden and preexistent, then *dyadic* properties should be the same.

Perhaps the definitive argument on this point is contained in a paper by Adán Cabello (Cabello 1999), which is an adaptation of the GHZ argument concerning three spin-½ particles.[5] In Cabello's argument we are concerned with three *pairs* of particles, six particles in all, and the measurements that can be made on them on a 2^6 = 64-dimensional Hilbert space H. However instead of looking at values of measurements on single particles and seeing what happens if they are assumed to exist prior to measurement, as in the GHZ argument, the idea is to look at correlations and ask what would happen if these were pre-existent. For this purpose two sets of operators are defined on the pairs, {1, 2}, {3, 4} and {5, 6} on H. These pairs are owned by Alice, Bob and Charlie, respectively. One set of operators consists of the Bell operators, B operators, (as defined in Braunstein, Mann, and Revzen (1992)) which measures pairs of particles to see in which of four Bell states they are. These operators are defined on the three pairs and have eigenvalues ±1, ±2. For example here it is defined on the pair {1, 2}

$$B_{12} = 2\hat{\phi}_{12}^+ + \hat{\psi}_{12}^+ - \hat{\psi}_{12}^- - 2\hat{\phi}_{12}^-.$$

And mutatis mutandis for the other two pairs {3, 4} and {5, 6}. Here $\hat{\phi}^+$ is the projection operator onto one of the four Bell basis vectors:

$$|\phi^+\rangle_{12} = \frac{1}{\sqrt{2}}(|+\rangle_1 |+\rangle_2 + |-\rangle_1 |-\rangle_2).$$

B_{12} can be considered to be an answer to the question: is the {1, 2} system in an eigenstate of $|\phi^+\rangle$ (with eigenvalue 2), or eigenstate $|\psi^+\rangle$ (with eigenvalue 1), or $|\psi^-\rangle$ (with eigenvalue −1), or $|\phi^-\rangle$ (with eigenvalue −2)?6

Then we have the A operators. These are also defined on pairs of particles, with the same eigenvalues as above.

$$A_{12} = 2\hat{\alpha}_{12}^{++} + \hat{\alpha}_{12}^{+-} - \hat{\alpha}_{12}^{-+} - 2\hat{\alpha}_{12}^{--}$$

Of course mutatis mutandis for the two other pairs, Here $\alpha\hat{}^{++}$ is the projection operator $|\alpha^{++}\rangle$ (which is defined on the tensor product with the + result for both particles 1 and 2). It can be interpreted in terms of the question: 'is the system $\{1, 2\}$ in the state $|++\rangle$, or $|+-\rangle$, or in state $|-+\rangle$ or in state $|--\rangle$, with eigenvalues 2, 1, −1, −2, respectively?'.

We now take products of three operators acting on the three different pairs where the latter are assumed to be space-like separated from one another. The experimenters Alice, Bob and Charlie are each able to apply their observables A or B to their pair. We consider four operators that commute with one another and thus share a basis of eigenvectors. $|\mu\rangle$ is one of those eigenvectors for the space of all six particles and it is assumed to represent the initial state of the whole.

$$
\begin{aligned}
(A_{12}A_{34}B_{56})|\mu\rangle &= |\mu\rangle \\
(A_{12}B_{34}A_{56})|\mu\rangle &= |\mu\rangle \\
(B_{12}A_{34}A_{56})|\mu\rangle &= |\mu\rangle \\
(B_{12}B_{34}B_{56})|\mu\rangle &= -|\mu\rangle .
\end{aligned}
\tag{1}
$$

If measurements were made by Alice, Bob and Charlie on their pairs then the values that could result from an A measurement results in an m-number and a B measurement listed as an n-number.

In particular the results for the above triple sets can be given as

$$
\begin{aligned}
m_{12}m_{34}n_{56} &= 1 \\
m_{12}n_{34}m_{56} &= 1 \\
n_{12}m_{34}m_{56} &= 1 \\
n_{12}n_{34}n_{56} &= -1.
\end{aligned}
\tag{2}
$$

Each m and n number on the left hand side appears twice, so the product of all twelve together must be positive. However the product of the 4 numbers in the right column is negative, i.e. −1.

We want to show that the assumption that the correlations of a system are present from the outset leads to a contradiction. Thus suppose that two experimenters, say Alice and Bob, make a measure- ment to get a value on the correlation of their pair. Alice measures using her B_{12} observable, and Bob his B_{34}. Suppose they both get eigenvalue 1. They can thus predict that n_{56} must equal −1. This represents a singlet state $|\psi^-\rangle$ (by the last line of (3) meaning n_{56} are anti-correlated particles). But this was predicted without any interaction with Charlie's system and so it must initially also have been in the eigenstate with eigenvalue −1.

But what if Alice had instead chosen her A_{12} observable and Bob still his B_{34} observable? Then, whether Alice gets an eigenvalue of 1 or −1, the

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eigenvalue for A_{56} is predictable since (by the second line of (2)) the product must equal 1. This would be the eigenvalue for the correlation of the z-spin components, which again, since no physical interference has taken place, must have been present in the initial state μ. We give Cabello the final words:

> Such predictions with certainty and without interaction would lead us to assign values to the six types of correlations given by A_{12}, B_{12}, A_{34}, B_{34}, A_{56}, and B_{56}. However, such an assignment cannot be consistent with the rules of quantum mechanics because the four equations [in (3)] cannot be satisfied simultaneously, since the product of their left-hand sides is a positive number (because each value appears twice), while the product of the right-hand sides is −1. Therefore, the whole information on the correlations between the particles of the three pairs cannot be encoded in the initial state as we assumed. (Cabello 1999, 2)

Cabello has shown that this argument can also be interpreted as a Kochen-Specker-style "no-go" theorem on a pentagram diagram. His argument reinforces the point that entanglement in a system of three particles or more has a contextual character, an entanglement *of* entanglement (Krenn and Zeilinger (1996)).

Thus the correlations of particles cannot, as a matter of necessity, be pre-existent, objective, relations that experiment simply reveals in a passive way. Just as measurement creates the spin eigenvalue so it also creates the correlation eigenvalue. Thus QM cannot — again, as a matter of necessity — be interpreted in the way proposed by OSR.

Why might this result have been expected? Suppose that correlations *had* been objective, pre-existent relations; we would expect then that what they are correlating also be objective, pre-existent properties of entities — for what would correlation be without things being correlated thus-and-so? But this would take us to hidden variables. And these in turn take us to distinguishable particles, distinguishable by their

pre-existent, objective *accidents* — the spin being + along the z-axis, for example. This chain of implications is compelling reason to think that Cabello's argument has an inevitability to it once we accept the fact of indistinguishability. For by modus tollens, indistinguishability would imply no hidden variables, which would in turn imply no determinate, pre-existent objective correlation relations.

A metaphysics of pre-existent relations does not arise from the mathematics underlying the physics, and it is a conspicuous fact that quantum mechanics is *not* written in the language of graph theory.[7] QM is, as we have noted, written in the language of convex sets, as realised by density matrices. What we see in the convex sets is a world of composites and the many ways in which they may be reduced to components. We have been led by commonplace metaphysical assumptions to imagine hidden variables. Now we are imagining *dyadic* hidden variables: relations. But unfortunately these go the same way as their poorer monadic brethren.

Post-measurement anti-correlations are not a sign of relations existing between particles that might exist prior to measurement and irrespective of what we choose to measure. We must beware of making correlation relations the new "hidden variable", present irrespective of measurement, part of a reified metaphysics of fundamental relations with particles as individuals by virtue of being the bearers of said relations. We may say that just as an electron's spin is not there prior to a measurement being made *neither is the correlation between a pair of particles*. This must be emphasised to make it clear that the structuralist has no retreat to the idea that the relation is only between eigenstates.

This false idea comes from the mistake about the singlet state we noted earlier: once we are down to eigenstates the particles are separable rather than entangled.

However it is possible that John Worrall himself steered things in the wrong direction in the following sentence, that

It is a mistake to think that we need to understand the nature of the quantum state at all; and *a fortiori* a mistake to think that we need to understand it in classical terms. Worrall (1989)

If the vaunted structure was *not* going to be the structure that underlies the quantum state then what should it be? The view from 1989 might have made this claim seem plausible, but given what we now know it couldn't have been more wrong. Understanding the quantum state has led to extraordinary gains — including understanding that it can't be understood classically. So if realism is not to be concerned with the quantum state then what content could it have? Only the relation between particles seems left. And this then became the basis for French and Ladyman's form of structural realism. Structural realism was given the task of shedding light on how particles might be individuals after all, or at least quasi-individuals — of, in the words of French and Ladyman, '…the need to provide an ontology that can dissolve some of the metaphysical conundrums of modern physics.'

Let us agree that this is a worthy ambition and go back to our discussion of the nature of *n*-adic properties from the opening section. What happens if we compare the idea of velocity in relativity theory with the eigenvalues of observables in quantum theory? The appearance of the latter given a measurement is the mystery we want to dissolve: the *measurement problem.*

(I don't know whether it is possible to *solve* this problem but it may be possible to throw a *small* amount of light on it.) It should go without saying that we treat properties and relations on a par.

When we look at what is *elapsed, time* or *velocity*, or *distance in space*, in relativity theory we see that there is an imposition of a Lorentzian frame of reference, as a result of which some particular value results. But what value was present before the choice of the frame of reference? The answer obviously is that there was no such attribute; there is no velocity absent the application of such a frame. These qualities are being brought from being *in potentia* into what may be seen as

actuality. And it is obviously true that there is no one single natural frame of reference: rather there can be many frames with very different values in each frame, all of which may have some claim to being a natural frame for us. But 'natural for us' is an anthropocentric imposition: the space-time itself is indifferent to our choices. For it, these properties, so important to us, have no significance to it, As Minkowski said, with relation to his space-time model: 'Henceforth space by itself, and time by itself, are doomed to fade away into mere shadows, and only a kind of union of the two will preserve an independent reality.'

These words were thoughtfully and deliberately chosen and have perhaps only rarely been properly understood. Thus we have the fact that light has the same velocity in all frames and thus is absolute, or non-relative to a frame. In fact it may be more correct to say that the frames are relative to the null cone, which is the Absolute.

Now let us compare this with the situation in quantum mechanics. Here we have particles and certain characteristics which are at best latent, prior to measurement. When we make the measurement there is, in a way that is not understood, the appearance of a value for that measurement of that particular observable: an eigenvalue. We may say, as we said in the above case of velocity, that we have brought the value, which was only *in potentia*, into actuality. We may also say that the measurement constitutes the imposition of a frame of reference: applied to an observable it yields up an eigenvalue. To ask whether that value was there prior to the measurement is like asking whether the velocity

[5] For GHZ see Greenberger Horne and Zierlinger (1989). Cabello's argument was directed initially against Mermin's Ithaca interpretation of QM, for which see Mermin (1999).

[6] In equation (1) above we followed Saunders in using up and down arrows but these are the same as the plus and minus signs here.

[7] To forestall one possible response we note that graphs *did* attain a use in illustrating the impossibility proof of the Kochen-Specker theorem as well as Cabello's theorem. But these graphs essentially showed how QM could *not* be represented. We are not anti-graph or anti- any useful mathematics.

was present prior to the choice of frame in which it appeared. It is meaningless, and both meaningless in the same way. The eigenvalues are relative to the measurement. And in fact, instead of speaking of the 'measurement' we might blend the term together with the relativity case and speak of the 'measurement-frame'. Thus if we try to seek the position for the particle we may find it present in a particular space-time location. This position has no meaning with respect to Minkowski space-time, but does have a meaning with respect to some Lorentzian frame of reference and we may be understood to have chosen that frame in making that measurement. Thus these position measurements may be reconciled with relativity theory — and the same can be said of momentum measurements. Not only *can* they be reconciled with relativity theory, they *must* be. For position and measurement only makes sense in relativity theory with respect to Lorenztian frames of reference, so the measurement here must be relative to a measurement-frame. Again it is meaningless to ask about the position of the particle absent the application of a measurement-frame. This is strikingly different to the situation with respect to spinors which can be, and have been, defined directly on the light cone (the 'Absolute') itself.

There are two significant differences between relativity theory and quantum theory and that is the appearance of probabilities in the latter and the noncommutative nature of the possibilities of measurement. These are doubtless the manifestation of a single underlying fact, namely the projective geometry of Minkowski space-time, which is also what is underlying the above picture of the relation between properties and measurement-frames. This provides the contextuality that we signalled in the opening section for both properties and relations. We end on this suggestive note.

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[8] Rovelli's argument for RQM comes to mind immediately here, but, as will be obvious, I part company with it at an early stage, as also with Dorato's use of Rovelli that also diverges from it. Nevertheless I think it's first inspiration was a great step forward.

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Quantum Mechanics as Structuralist Chimera

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Harmonizing Emotion and Reason: A Comparative Study of Ethical Cultivation in Ancient Greek and Confucian Thought

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ABSTRACT

This study explores the dynamic interplay between emotions and reason in the ethical cultivation frameworks of Ancient Greek and Confucian (Chinese) philosophies. The primary objective is to examine how these two philosophical systems conceptualize emotions and reason, their methods of emotional regulation, and the broader implications for personal development, governance, and social harmony. Additionally, this research addresses the gap in understanding these traditions' contributions to contemporary discussions on emotional intelligence, leadership, and moral development. The study employs a comparative analysis of primary texts from Confucianism and Greek philosophy, including works by Confucius, Mencius, Plato, and Aristotle. Key concepts such as ren (仁, benevolence), li (礼, ritual propriety), phronesis (prudence or practical wisdom), and the golden mean (中庸, zhōng yōng) are examined in depth. Confucianism encourages cultivating emotions through social rituals and virtues, focusing on relational harmony. Meanwhile, Greek philosophy stresses the individual's need for self-regulation of emotions through reason, striving for eudaimonia (人类繁荣, human flourishing). The findings reveal that Confucianism emphasizes relational emotional regulation, while Greek philosophy prioritizes self-control. This comparative analysis provides valuable insights into modern leadership practices and emotional intelligence, demonstrating the enduring influence of these philosophical teachings.

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I. INTRODUCTION

The relationship between emotions and reason has been a central theme in the ethical traditions of Ancient Greece and Confucian China. Despite their unique cultural and historical backgrounds, both traditions aimed to develop moral character by balancing emotional responses and rational thought. In Confucian philosophy, emotions (*qing*, 情) are regarded as an essential aspect of human nature that needs to be harmonized through ethical cultivation, primarily achieved through the practice of *li* (礼, ritual propriety) and the nurturing of *ren* (仁, benevolence). (R. T. Ames 1998, P.54) Similarly, Ancient Greek philosophers like Plato and Aristotle viewed emotions (*pathos*, πάθος) as forces that should be guided by reason (*logos*, λόγος) to attain the highest human good, known as *eudaimonia* (εὐδαιμονία) (Aristotle. 2009, P.23).

The Confucian ethical framework highlights the connection between emotions and social harmony, asserting that individuals must refine their emotional responses to align with moral duties and societal expectations (Ivanhoe 2000, p.78). Confucius believed self-cultivation involves carefully regulating emotions through education and ritual practice, fostering virtuous leadership and harmonious governance (Confucius. 2003, p.112). In contrast, the Greeks, notably Aristotle, contended that reason should govern emotions to cultivate virtues such as temperance and courage, which are vital for individual and societal well-being (Plato. 2007, p.96). While Confucian

thought emphasizes moral self-cultivation for achieving social harmony, Greek ethics focuses on the internal development of virtues as a means to personal fulfillment and rational living. This study aims to provide deeper insights into the contributions of these traditions to moral philosophy by examining the similarities and differences in their conceptualizations of the roles of emotions and reason in ethical cultivation. The comparison will explore concepts such as *ren* and *li* in Confucianism alongside *logos* and *eudaimonia* in Greek thought, offering a cross-cultural perspective on moral development and ethics.

II.   RESEARCH OBJECTIVES

The main objective of this research is to evaluate how the balance between emotions and reason influenced governance and social cohesion in both cultural contexts. This involves analyzing how moral self-cultivation was related to leadership and political philosophy in Confucianism and Greek thought, including the Confucian ideal and the Greek concept of the virtuous citizen.

III.   RESEARCH PROBLEM

This research investigates how ancient Greek and Confucian philosophies address the tension between emotion and reason in ethical cultivation, what factors have influenced their respective approaches, and how their insights contribute to contemporary discussions of moral education and personal development.

IV.   RESEARCH METHODOLOGY

This study employs a comparative philosophical analysis to explore the ethical cultivation frameworks found in ancient Greek and Confucian thought, particularly emphasizing the relationship between emotion and reason. The research takes a qualitative approach, using textual analysis of primary sources such as Aristotle's Nicomachean Ethics, Plato's Republic, Confucius's Discourses, and the Teachings of Mencius. A thematic analysis is conducted to identify key philosophical concepts and differences in ethical cultivation in both

traditions, drawing on context and support for secondary source analysis, including scholarly interpretations and comparative studies. The study will also include a historical perspective to understand the cultural and intellectual contexts that shaped these ethical frameworks. Finally, the findings are evaluated for relevance to contemporary moral education and ethics development.

V.   LITERATURE REVIEW

This literature review examines existing scholarship on the role of emotions in Confucian ethics and Greek philosophy, thereby highlighting the key debates and contributions that underpin this research. Confucian philosophy emphasizes cultivating virtues and moral character, with emotions playing a central role. Confucius posited that regulating emotions through social rituals and education was vital for moral development and societal harmony. According to Confucius, emotions are not inherently destructive but must be carefully controlled through li (礼, ritual propriety) and ren (仁, benevolence). In *The Analects*, Confucius underscores the importance of cultivating virtuous emotions that align with societal norms, emphasizing the role of emotions in social relationships and governance. (Confucius. 2003) Confucian scholars, such as Mencius and Xunzi, have further expanded upon the regulation of emotions in their writings. Mencius believed that human nature was inherently good, but emotions needed to be nurtured through education and cultivation to promote righteousness. (Mencius 2004) Xunzi, in contrast, argued that human nature is inherently flawed and that emotional regulation requires rigorous discipline through ritual and law. (Xunzi 1999) These Confucian perspectives highlight the balance between emotional cultivation and rational practice in achieving moral and social harmony.

Recent scholarship has focused on the practical implications of Confucian emotional regulation in leadership and governance. Scholars such as Tu Weiming have explored how Confucian ethics contributed to the ideal of the benevolent ruler, who governs not just with reason but with

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empathy and moral sensitivity to the emotions of others. (Weiming 1985) Confucian thought, particularly in the context of ren and li, remains influential in discussions on emotional intelligence and its application in modern leadership.

In contrast, Greek philosophy, particularly in the works of Plato and Aristotle, emphasized regulating emotions through reason. Plato's *Republic* presents an image of the soul in which reason must control the passions (or pathos) to achieve harmony and justice. He posited that emotions such as anger and desire must be subordinated to rational thought to pursue the ideal society and individual virtue. (Plato. 2007) In his Nicomachean Ethics, Aristotle further developed the idea of virtue as the mean between excess and deficiency. He believed that emotions contribute to virtuous living when moderated adequately by reason but must not dominate one's actions. (Aristotle. 2009) Aristotle's idea of *eudaimonia*, or flourishing, hinges on developing virtues that integrate rational thought and emotional regulation, a balance central to his concept of moral excellence.

The Stoics, such as Epictetus and Marcus Aurelius, also addressed the control of emotions through reason. Their approach emphasized *apatheia*, or the absence of harmful emotions, achieved by cultivating rational detachment from external circumstances. This was seen as essential for personal peace and moral integrity. (Epictetus 2008) While deeply philosophical, Greek emphasis on emotional control also had political and social dimensions, influencing the development of leadership models based on rationality and self-discipline.

While Confucian and Greek philosophies both emphasize the regulation of emotions, the cultural contexts in which they developed led to different approaches. Confucianism strongly emphasizes social relationships and the role of emotions in maintaining harmony within the family and state. In contrast, Greek philosophy focuses more on the individual's relationship with reason and self-discipline. Recent comparative studies have begun to examine these differences, such as the

work of Hall and Ames, who explored the distinct ways in which Confucian and Greek thought approach the relationship between emotions, reason, and virtue. (David L. Hall and Roger T. Ames 1987) They highlight how Confucianism integrates emotional sensitivity into the moral framework for societal harmony, while Greek philosophy emphasizes the detachment of reason from emotion as a path to individual flourishing.

Further studies by scholars like Roger Ames have argued that Confucian moral cultivation can be seen as a form of "emotional wisdom," where emotions are not suppressed but refined and aligned with virtuous action. In comparison, Greek virtue ethics tends to conceptualize emotions as something to be managed and directed by reason, which creates a more individualistic view of emotional regulation. (R. T. Ames 2011)

The literature has also explored the relevance of these ancient traditions to contemporary discussions on emotional intelligence and leadership. Scholars such as Daniel Goleman have drawn parallels between Confucian and Greek models of emotional regulation and modern concepts of emotional intelligence, emphasizing the ability to recognize, understand, and manage emotions in oneself and others. (Daniel Goleman 1995) Despite their differences, Confucianism and Greek philosophy underscore the importance of balancing emotions and reason in moral and social life, providing valuable insights for contemporary ethical leadership and self-cultivation practices.

The existing literature offers valuable insights into the role of emotions and reason in Confucian and Greek thought, highlighting the differences and commonalities between the two traditions. However, a gap in comparative studies systematically analyzing how these frameworks approach emotional regulation, moral cultivation, and governance remains. This research will build on these scholarly foundations by directly comparing the two traditions, offering new perspectives on their relevance for contemporary moral philosophy and emotional intelligence.

This comparative analysis explores the regulation of emotions and the relationship between emotions and reason in Confucianism and ancient Greek philosophy. Both Confucianism and Greek philosophy provide significant insights into the cultivation of virtue, social harmony, and governance. The key theme in both traditions revolves around how emotions should be understood, regulated, and harmonized with rational thought. Confucianism emphasizes a relational approach to emotional regulation, considering the emotional aspects of familial and societal roles. Confucius argues that emotions should be cultivated and harmonized within social relationships to achieve moral character and societal harmony. He highlights the importance of propriety (礼, li) and humaneness (仁, ren) in guiding emotional expression to fulfill one's societal role. (Confucius. 2003, p.45) This perspective underscores the interdependence of emotions and ethical conduct in maintaining order and stability (R. T. Ames 1998, p.67).

Greek philosophy, primarily through the ideas of Plato and Aristotle, offers a more individualistic approach that prioritizes reason over emotion. Plato, in "The Republic," contends that the soul is composed of three parts: reason (λόγος), spirit (θυμός), and desire (ἐπιθυμία), and that reason must govern emotions to attain justice and virtue (Plato. 2007, p.120). Aristotle, in "Nicomachean Ethics" (Ἠθικὰ Νικομάχεια), advocates for achieving eudaimonia (εὐδαιμονία, flourishing) by exercising moderation and cultivating virtues such as temperance and courage, which require the regulation of emotions through practical wisdom (φρόνησις, phronesis). (Aristotle. 2009) Both philosophers emphasize the need for rational control over emotions to achieve personal and societal well-being (Irwin 1999, p.105).

The philosophical nuances of these traditions have significant implications for leadership, governance, and personal ethics. Confucian thought suggests that a virtuous ruler must lead by example, fostering an environment where emotions align with moral values, thereby ensuring harmonious governance (Confucius.

2003, p.132). In contrast, Greek philosophy argues that leaders must cultivate rational virtues to exercise self-control and make just decisions (Plato. 2007, p.182). In contemporary contexts, these teachings offer valuable insights into emotional intelligence. Confucianism's emphasis on relational harmony aligns with modern concepts of empathy and social awareness, while Greek philosophy's focus on rational control resonates with cognitive approaches to emotional regulation (Goleman 1995, p.34). By integrating these perspectives, individuals and leaders can develop a balanced approach to managing emotions in personal and professional settings (Nussbaum 2001, p.56).

6.1 Emotional Regulation in Confucianism and Greek Philosophy: A Comparative Approach

6.1.1. Confucianism's View of Emotions

Confucianism views emotions as an integral part of human nature and moral development, not as obstacles to be suppressed. Confucius emphasized the importance of cultivating emotions in a balanced manner, as he believed they were essential for social harmony and ethical living. According to Confucius, human emotions are not inherently problematic, but rather, they must be cultivated and regulated correctly to align with the moral virtues that foster social harmony. The core concept in Confucian thought is *rén* (仁), often translated as "benevolence" or "humaneness." *Rén* involves understanding and nurturing positive emotions such as empathy, compassion, and loyalty, all of which contribute to the well-being of individuals and society. Confucius taught that cultivating *rén* through emotional awareness leads to a virtuous life. For Confucius, emotions were not oppositional to virtue but foundational to it, provided they were nurtured and regulated appropriately (Confucius. 2003, p.65). An essential practice in Confucianism for regulating emotions is *lǐ* (礼), often translated as "ritual propriety" or "ritual conduct." *Lǐ* refers to the rites, manners, and customs that guide appropriate behavior in various social contexts. Individuals align their emotions with societal roles by observing rituals and fulfilling duties consistent with societal norms. This emotional

regulation process through ritual practices ensures that personal emotions are channeled in ways that promote harmony, respect, and social order.

Confucius taught that the ideal ruler embodies emotional wisdom. Rather than merely relying on authority, the ruler must use empathy and emotional regulation to govern effectively. The ruler can inspire loyalty and respect by resonating emotionally with the people, fostering a compassionate and harmonious society. Confucius' concept of the "virtuous ruler" contrasts sharply with the idea that governance must suppress or ignore emotions (Confucius. 2003, p.112). For Confucius, emotions, when properly nurtured and regulated, are crucial to both personal moral development and the well-being of society (R. T. Ames 1998, p.94). Confucianism sees emotions as vital components of moral development and social harmony, emphasizing their regulation through ritual practices and emotional wisdom. Emotions such as empathy and compassion are fundamental to cultivating a virtuous life and maintaining societal order.

6.1.2 Greek Philosophy's View of Emotions

In Greek philosophy, especially in the works of Plato and Aristotle, emotions are seen as integral parts of the human experience. Still, they require regulation for the individual to lead a virtuous life. Both philosophers recognize the importance of emotions, but their approaches to managing and controlling them differ.

In *The Republic*, Plato divides the soul into three parts: reason (λόγος), spirit (θυμός), and appetite (ἐπιθυμία). These parts govern different aspects of human behavior. The reason is responsible for rational thought and wisdom. Spirit regulates emotions such as anger, pride, and ambition, and appetite governs base desires like hunger, thirst, and sexual urges. Plato posits that reason must govern the spirit and appetite for an individual to be virtuous. If spirit and appetite are unchecked, they can lead an individual toward injustice and disorder. For example, anger (θυμός), when not controlled by reason, can lead to rash and violent

behavior, while desire (ἐπιθυμία) can result in gluttony or excessive indulgence (Plato. 2007, p.153).

Plato's ideal society mirrors the structure of the soul, with philosopher-kings as rulers governed by reason. Being wise and rational, these rulers can govern the state justly and harmoniously, while warriors and ordinary people must align themselves with reason. Plato's view of emotional control is hierarchical reason must subordinate spirit and appetite to maintain justice and societal order. For example, a philosopher-ruler would not be swayed by personal emotions like anger or fear. Instead, they would use reason to govern effectively and maintain order. Likewise, warriors and citizens would be guided by reason in their emotional responses, channeling emotions like anger in defense of the state, not for personal gain (Plato. 2007, p.164).

In contrast to Plato, Aristotle takes a more balanced and nuanced approach to emotions in his *Nicomachean Ethics*. While Plato sees emotions as something to be subdued, Aristotle acknowledges that emotions like anger, fear, and joy are not inherently negative but must be regulated to maintain virtue. For Aristotle, emotions are essential to human life but can lead to vice when experienced in excess or deficiency. Aristotle uses the concept of the golden mean (ἡ χρυσὴ τομή) to explain the balanced approach to emotions. Virtue lies between extremes. For example, courage (ἀνδρεία) lies between recklessness (θρασύτης) and cowardice (δειλία). Courage is not the absence of fear but the proper management of fear. A courageous person does not let fear overwhelm them (as a coward might), nor do they ignore the dangers they face (as a reckless person would) (Aristotle. 2009, p.120).

For example

- If a person is angry about an injustice, Aristotle would argue that the anger is not the problem; it's the intensity and the response. If the anger is excessive, it could lead to rash decisions; if it is too restrained, the person may not act justly.
- Generosity (ἐλευθεριότης) is another example of moderation. It lies between the extremes of

prodigality (ἀσωτία) and stinginess (φιλόχρημα). A generous person gives in moderation, considering both their means and the needs of others (Aristotle. 2009, p.138).

According to Aristotle, reason should guide emotional responses, ensuring they serve virtuous actions. When regulated, emotions contribute to a balanced and righteous life.

Examples of Moderation in Aristotle's Philosophy

- Anger and Justice: Imagine witnessing an injustice, such as unfairly treating a colleague. The virtuous response would be to feel anger but express it constructively, for example, by speaking out against injustice rather than letting anger lead to violence or rash actions.
- Pleasure and Desire: Consider enjoying good food. Overindulgence leads to gluttony (ἀσωτία), but practicing moderation in food consumption allows one to enjoy it without falling into excess. Aristotle would see this as virtuous behavior, enjoying food balanced with other aspects of life (Aristotle. 2009, p.142).

Both Plato and Aristotle agree that emotions play a central role in human behavior, but their views on managing them differ. Plato stresses that reason must dominate the emotional and appetitive parts of the soul to ensure justice and social order. On the other hand, Aristotle acknowledges the value of emotions and believes they can contribute to virtue when moderated. While both philosophers see the regulation of emotions as essential for virtue, Aristotle's approach is more flexible, allowing emotions to be a necessary and productive part of human life when adequately managed. In contrast, Plato maintains that emotions must be subordinated to reason to keep harmony in the soul and society.

The key difference between Confucianism and Greek philosophy in their approach to emotional regulation lies in the perception of the role of emotions in human development. In Confucianism, emotions are not viewed as obstacles to control or suppress but as key components of moral development and societal order. Confucians argue that properly cultivated

emotions can lead to virtuous behavior and societal harmony. On the other hand, Greek philosophy sees emotions as something that needs to be subdued to achieve moral virtue. While Aristotle allows for a more nuanced understanding of the role of emotions, Plato's view is more rigid, asserting that reason must dominate the emotional and appetitive aspects of the soul for an individual to be truly virtuous.

6.2 The Role of Reason in Ethical Cultivation: Confucianism vs. Greek Philosophy

6.2.1 Confucian Reason in Ethical Cultivation

In Confucianism, reason is essential for guiding emotions and aligning them with social duties, primarily through the concept of li (ritual propriety). Instead of suppressing emotions, reason enables individuals to channel their feelings in ways appropriate to their social roles and relationships, fostering moral cultivation and societal harmony. Confucius emphasized that correctly expressing emotions through rituals is central to moral growth and societal stability (Confucius. 2003, p.57). In the Confucian tradition, filial piety is fundamental, requiring children to respect and care for their parents. Reason assists individuals in expressing emotions such as love and gratitude in socially acceptable ways through rituals, such as bowing, offering gifts, or participating in ancestral rites. For instance, even if a person feels deep sorrow at the passing of a parent, Confucian teachings encourage them to observe mourning rituals for a prescribed period (e.g., three years in ancient times), allowing emotions to be expressed in a manner that upholds social harmony and respects tradition (Weiming 1985, p.102).

According to Confucian principles, a ruler must govern with benevolence (ren) and serve as a moral role model for the people. Reason helps the ruler manage emotions such as anger or frustration, ensuring that decisions are made with justice and compassion instead of impulsiveness. For instance, Confucian thought advises responding with self-examination and moral persuasion rather than immediate harsh punishment when a ruler encounters rebellion or dissent. The ruler should demonstrate concern for

the people's welfare and strive to address the root causes of dissatisfaction through benevolent policies and ethical leadership (Jr 1999, p.88).

In friendships, Confucianism teaches that emotions such as loyalty and trust should be guided by reason to maintain balance and prevent conflicts. If a friend betrays trust rather than reacting with uncontrolled anger, a Confucian approach would encourage self-reflection and a measured response, considering the long-term relationship and mutual obligations. Through the framework of li, individuals learn to express forgiveness and reconciliation in ways that sustain harmony and mutual respect (Fingarette., Confucius: The Secular as Sacred 1972, p.146).

In marriage, Confucian teachings emphasize harmony and mutual respect between spouses. Reason enables individuals to balance emotions such as love and frustration by encouraging them to fulfill their roles and responsibilities within the family unit. For instance, a husband or wife may feel overwhelmed by their responsibilities. Still, by adhering to li, they learn to communicate their emotions constructively and support one another in maintaining family unity (Yao. 2000 , p.215). Confucianism's focus on reason in emotional expression highlights the relational and situational aspects of ethical development. Through li, individuals learn to express their emotions appropriately across various social contexts, whether as children, rulers, friends, or spouses, ensuring that personal feelings contribute positively to the more excellent moral order rather than disrupt it (Confucius. 2003, p.120).

6.2.2 Greek Reason in Ethical Cultivation

In Greek philosophy, particularly in Aristotle's ethics, reason is viewed as a more individualized process of self-regulation. Aristotle maintained that cultivating virtue is a personal endeavor in which reason guides emotions toward virtuous actions. Unlike Confucianism, which incorporates reason within a relational and social context, Aristotle's approach focuses on personal moral development, where individuals seek self-actualization and moral excellence through

rational reflection practice (Aristotle. 2009, p.67). Aristotle introduced the concept of phronesis (practical wisdom), which is the capacity to make sound moral judgments in everyday life. This wisdom encompasses intellectual reasoning and the practical application of virtue in various situations (Annas. 1993 , p.85). For example, in circumstances requiring courage, a person must avoid the extremes of recklessness and cowardice, striving instead for the golden mean and acting with appropriate bravery while considering the consequences. This process requires that an individual use reason to evaluate emotional impulses and respond consistently with virtuous behavior.

Aristotle provides the example of anger (orge), noting that a virtuous person should feel anger appropriately, at the right time, and in the right amount. Individuals who cannot properly regulate their anger may fall into extremes, excessive rage, or passive submission, neither of which leads to moral virtue (Aristotle. 2009, p.112). In contrast, the rational individual fosters moderation, ensuring that emotions are expressed constructively and aligned with reason. In Aristotle's Nicomachean Ethics, friendship (philia) is a vital component of moral development, yet it contrasts with the Confucian relational perspective. While Confucianism emphasizes relationships as the foundation for virtue, Aristotle views friendship as a way for individuals to practice and hone their virtues. For example, virtuous friendships promote moral growth by enabling individuals to engage in rational discourse, challenge one another's moral choices, and support each other in pursuing a good life (Cooper. 1991, p.73).

Aristotle's ethics center on the idea of eudaimonia (flourishing or well-being), which he argues is achieved through a life of rational activity by virtue (Kraut. 1989 , p.55). This pursuit is highly individualistic, emphasizing personal excellence and autonomy. Unlike Confucian ethics, which prioritize fulfilling social duties, Aristotle's ethical cultivation highlights self-sufficiency and the internal development of character. For example, a philosopher engaged in intellectual contemplation exemplifies the highest form of eudaimonia,

reflecting reason's role in ethical cultivation as an inward, self-directed journey. Greek philosophy, particularly Aristotle's ethics, emphasizes reason as a tool for individual self-regulation and moral development. While Confucianism integrates reason within a social and familial context, Aristotle's approach focuses on the individual's pursuit of moral excellence through phronesis and attaining the golden mean. Despite these differences, both traditions recognize the vital role of reason in emotional regulation and the cultivation of virtue.

6.3 Emotions and Social Harmony: Confucianism vs. Greek Philosophy

6.3.1 Confucian Social Harmony

In Confucianism, managing emotions is closely linked to social harmony. The Confucian model of society emphasizes relationships, especially familial ones, as the foundation of moral order. Emotions such as loyalty (zhong), respect (jing), and filial piety (xiao) are deemed essential for maintaining harmony within both the family and the state (Confucius. 2003, p.45). According to Confucian thought, individuals attain moral development not by withdrawing from society or suppressing emotions but by actively cultivating emotions that enhance societal well-being. The Confucian virtues of ren (benevolence) and li (ritual propriety) are essential for managing one's feelings and promoting a harmonious society where moral values are expressed through ritual and respect (Weiming 1985, p.67).

Li provides a structured framework for individuals to express their emotions appropriately in various social contexts. For example, during mourning rituals, individuals are expected to grieve according to established customs that help to regulate and guide the emotional experience (Fingarette., Confucius: The Secular as Sacred 1972, p.105). A case in point is the mourning period observed for deceased parents, during which individuals follow specific customs such as wearing mourning attire and refraining from certain pleasures. These rituals facilitate the expression of grief while reinforcing social order and family duty.

The ruler's role in Confucianism is crucial for setting an emotional and moral example for the people. Confucius taught that a virtuous ruler, who governs with ren and adheres to li, creates a ripple effect throughout society, influencing the emotions and behaviors of citizens (R. T. Ames 2011, p.134). For instance, the legendary sage-king Yao is often depicted as an ideal ruler who governed with compassion and wisdom, inspiring his subjects to act with virtue and harmony (Xunzi 1999, p.21). Confucius believed that when a ruler practices self-cultivation and moral discipline, the people will naturally follow, leading to a well-ordered state.

Filial piety, or xiao, is a fundamental principle of Confucian ethics and a foundation for fostering social harmony. It requires that children demonstrate profound respect and care for their parents, thereby nurturing values that benefit society (Yao. 2000 , p.87). A prominent example is the story of Zengzi, a disciple of Confucius known for his unwavering filial devotion; he even sacrificed personal pleasures to care for his elderly parents. This loyalty reinforced family ties and served as a model of virtue for the broader community.

In Confucian political thought, emotions must be regulated to maintain harmony within the state. A ruler who fails to control feelings like anger or greed risks disrupting social order. For example, during the Han Dynasty, Emperor Wen of Han was praised for his restraint and benevolence, which contributed to a period of peace and prosperity known as the "Rule of Wen and Jing." His governance illustrated how emotional wisdom in leadership could positively influence societal harmony (Loewe. 2006, p.159). Confucianism emphasizes regulating emotions not as an individual pursuit but as a means to achieve social harmony through relationships and ethical governance. The concepts of ren and li guide individuals in expressing their emotions in ways that contribute to the well-being of families and society. By fostering emotional wisdom, Confucianism ensures that moral values are not merely theoretical ideals but practical expressions in daily interactions within the family and state.

In Greek philosophy, emotional regulation is considered primarily an individual responsibility, which, in turn, contributes to societal harmony. Aristotle and the Stoics, two major philosophical traditions, offer distinct approaches to how emotional regulation fosters social order. Aristotle's ethical framework emphasizes cultivating virtues through moderation, whereas the Stoics advocate for emotional detachment from external disturbances to achieve personal tranquility and societal stability.

According to Aristotle, moral harmony arises when individuals practice moderation in their emotional responses. His doctrine of the golden mean asserts that virtues lie between the extremes of deficiency and excess, making balance essential for personal well-being and societal stability (Aristotle. 2009, p.62). Aristotle argues that anger, fear, and desire should be regulated rationally to avoid social discord. Excessive anger can result in conflict and disruption, whereas a total absence of anger may reflect apathy and a failure to uphold justice. By practicing moderation, the virtuous individual nurtures harmonious relationships within their community (Annas. 1993, p.41). Aristotle's discussion of courage provides a practical example. He describes a soldier who demonstrates courage in battle by balancing fear and recklessness, ensuring that his actions enhance his virtue and the collective success of the army (Aristotle. 2009, p.76). This balance fosters personal ethical development and strengthens social cohesion and stability.

In contrast to Aristotle, Stoic philosophy places a greater emphasis on emotional detachment and self-control. The Stoics, including Epictetus and Marcus Aurelius, held that achieving inner peace necessitated mastery over one's emotions and desires, regardless of external circumstances (Dobbin 2008, p.98). The Stoic concept of apatheia (freedom from passions) teaches individuals to detach from the emotional turmoil caused by external events. It argues that true happiness and social harmony are achieved by aligning with reason and accepting the universe's

natural order (Long. 1986, p.122). An example of Stoic emotional regulation can be found in the life of Marcus Aurelius, the Roman emperor and Stoic philosopher. He stressed the importance of maintaining composure during political and military challenges (Hays 2003, p.53). His Meditations focus on rational self-mastery and virtue to enhance the state's well-being. By controlling his emotions and leading with reason, he aimed to embody harmony for his subjects.

Greek and Confucian traditions recognize the connection between emotional regulation and social order, yet their approaches differ significantly. Confucianism emphasizes fulfilling social roles and relationships to shape emotions. Emotional regulation is viewed as relational and obligation-driven, rooted in the context of familial and societal duties (Yao. 2000 , p.112). Greek philosophy, in contrast, emphasizes the individual's responsibility to master their emotions to promote social harmony for Aristotle, practicing the golden mean fosters balanced interactions within society, while for the Stoics, inner tranquility forms the foundation for societal order.

Greek philosophy, whether through Aristotle's moderation or Stoic detachment, emphasizes the importance of individual emotional regulation in achieving social harmony. In contrast to Confucianism, which centers on relational ethics and collective responsibilities, Greek thought underscores personal mastery and self-sufficiency as vital for contributing to societal stability. Despite these differences, both traditions seek to align emotional well-being with ethical living to promote a harmonious society.

6.4 Contemporary Relevance: Emotional Intelligence and Leadership

Confucianism and Greek philosophy provide valuable insights into emotional regulation and its influence on leadership. In our fast-paced world, emotional intelligence (EI), the ability to recognize, understand, and manage one's emotions and those of others, has become a critical skill for leaders in both personal and professional contexts. The ability to navigate

social dynamics, remain composed in high-stress situations, and build trust among followers is essential for effective leadership. The teachings of Confucianism and Greek philosophy continue to be highly relevant in shaping leadership styles and enhancing emotional intelligence.

In Confucianism, emotional intelligence is closely associated with the development of virtues such as ren (benevolence) and li (ritual propriety), which guide individuals in their interactions with one another. Leaders who embody these virtues can cultivate trust and respect, which are essential to effective leadership. For example, in contemporary leadership, a leader who demonstrates empathy (ren) and understands the emotional needs of their team members can foster a harmonious and productive work environment. They promote collaboration, resolve conflicts amicably, and sustain team morale. Confucian principles emphasize that leadership success requires strategic thinking, emotional engagement, and ethical responsibility. A modern example of business leadership is Satya Nadella, the CEO of Microsoft, who has received widespread acclaim for his emotional intelligence in transforming Microsoft's corporate culture. Nadella has prioritized empathy and inclusion, encouraging leaders within the company to understand their teams' emotional needs better and to lead with humility. His leadership embodies Confucian values of ren and li, as he nurtures loyalty and respect among employees, leading to enhanced teamwork and innovation (David Gelles 2021, p.104).

6.5 Greek Philosophy and Emotional Regulation in Leadership

Greek philosophy, especially the Stoic emphasis on emotional regulation through reason, offers valuable insights for modern leadership, particularly in high-pressure situations. The Stoics, including thinkers like Marcus Aurelius, contended that leaders should detach themselves from their emotions to make sound decisions, ensuring rational thought instead of emotional impulses directing their actions (Marcus Aurelius 2003, p.57). In today's leadership environment, where leaders often face crises or complex decision-making scenarios, emotional detachment, when balanced with empathy, can be essential for maintaining clarity and composure.

In high-stress environments like emergency response teams or crisis management, leaders who can regulate their emotions and maintain calm are more effective at making strategic decisions. A contemporary example is Jeff Bezos, the founder of Amazon, known for his rational decision-making and ability to stay composed during high-pressure situations. He has noted that a key aspect of his leadership style is remaining calm and logical, even when facing uncertainty. This Stoic approach to emotional detachment has been crucial in his leadership, enabling him to guide Amazon through rapid growth and numerous challenges (Brad Stone 2013, p.138).

Additionally, Aristotle's concept of phronesis (practical wisdom) can guide leadership in making morally and socially responsible decisions. A leader with phronesis combines rational thinking with experience, recognizing that moderation and the balanced use of emotions are vital for maintaining personal and organizational harmony. Following Aristotle's doctrine of the golden mean, leaders who practice moderation in their emotional responses cultivate a balanced and effective team dynamic (Aristotle. 2009, p.112).

6.7 Confucianism vs. Greek Philosophy: Complementary Insights on Leadership

While both Confucianism and Greek philosophy emphasize emotional regulation, they differ in their approaches. Confucianism places a stronger emphasis on the relational and social aspects of emotional intelligence. Regulating one's emotions is essential for maintaining harmony in relationships within the family, workplace, or society. In this context, Confucianism teaches that emotional regulation is inherently social and relational, urging leaders to understand the needs and feelings of others. On the other hand, Greek philosophy highlights the importance of individual self-regulation. For Aristotle and the Stoics, emotional regulation primarily revolves

around personal mastery. Leaders are expected to control their emotions and act according to reason, even when faced with external pressures. The Stoic ideal of apatheia, freedom from irrational emotions, suggests that leaders must detach themselves from the chaos of external circumstances to remain effective decision-makers. However, both traditions believe emotional intelligence is crucial to ethical leadership and societal well-being whether emphasizing relational harmony (Confucianism) or individual self-control (Greek philosophy), cultivating emotional intelligence remains a timeless leadership principle.

The insights from Confucianism and Greek philosophy on emotional intelligence and leadership are highly relevant today. Confucianism emphasizes empathy, moral integrity, and social harmony, shaping leadership styles, prioritizing team well-being and collaboration, and fostering loyalty and respect. Greek philosophy's emphasis on emotional regulation through reason allows leaders to maintain composure and clarity, ensuring sound decision-making in high-pressure situations. In both professional and personal contexts today, these traditions offer valuable lessons on how emotional intelligence contributes to individual moral growth and the success of communities and organizations. Leaders who embrace these insights can improve personal and societal well-being, leading to effective and harmonious leadership in the modern world.

VII. CONCLUSION

This comparative analysis of emotional regulation in Confucianism and Greek philosophy reveals a deeper understanding of the relationship between emotion, reason, and virtue. While Confucianism emphasizes emotional development in social relationships to maintain harmony, Greek philosophy focuses on self-regulation through reason and moderation to achieve moral excellence. Despite their different approaches, both traditions highlight the essential role of emotional wisdom in personal development, control, and social stability.

Confucianism views emotions as essential to human nature, advocating for their proper regulation through virtues such as ren (kindness), li (propriety), and Xiao (filial piety). These virtues guide individuals to express emotions that align with social roles and responsibilities, ensuring relationship harmony. Emotional wisdom in Confucianism is a personal pursuit and social responsibility, strengthening family and social bonds. In leadership, a Confucian ruler should embody emotional intelligence by demonstrating empathy, moral integrity, and the ability to inspire loyalty and respect among people. In contrast, Greek philosophy, mainly through Plato and Aristotle, emphasized the role of reason in controlling emotions. Plato advocates the subjection of emotions to the control of reason. At the same time, Aristotle presents a more balanced perspective, suggesting that emotions can contribute to moral virtue when tempered by phronesis (practical wisdom). Stoics further emphasize emotional detachment to achieve inner peace and rational decision-making. Greek philosophy's focus on self-regulation resonates with modern leadership practices, prioritizing self-awareness, resilience, and rational judgment. Despite their differences, Confucianism and Greek philosophy agree that properly regulated emotions are critical to achieving virtue and effective leadership. Their insights are still relevant today, offering valuable lessons about emotional intelligence, ethical leadership, and social cohesion. Modern leaders can develop strong relationships and make well-informed, balanced decisions by integrating these ancient teachings.

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The Symptoms of Interference: Review of Political Influence in Policing

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ABSTRACT

The nexus between political influence, corruption, and governance failures within law enforcement and the criminal justice system is a classic example of the government not being strong but fat. Corruption is a key focus of how political power and vested interests manipulate law enforcement policies, criminalising specific activities while safeguarding influential minority groups. The analysis reveals the symptoms of undetected shady corrupt public officials and lobby groups in establishing police protection rackets, creating a cycle of corruption that benefits various stakeholders and sustains the status quo. Token interventions, such as occasional police raids or prosecutions, are shown to be superficial efforts aimed at placating public concerns without effectively addressing the entrenched corruption. The ever-mounting corruption cases and numbers detail how the criminal justice system's resources are hypnotised. This article further examines the role of oversight bodies like the Civilian Secretariat for Police and the Portfolio Committee on Police in curbing corruption within the South African Police Service (SAPS). However, it finds that political interference, exemplified by cases involving high-ranking officials, continues to impede monitoring efforts. This underscores the broader implications of corruption, including threats to national security, economic instability, and deepening social inequality. It concludes by advocating for enhanced oversight and comprehensive reform to rebuild trust in governance and uphold the rule of law.

Keywords: corruption, political influence, law enforcement, oversight mechanisms, and governance failures.

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I. INTRODUCTION

In the modern organisational landscape, deliberately placing individuals in decision-making roles intending to exploit shared visions or undermine others is not only ethically indefensible but profoundly damaging to institutional integrity (Pillay, 2004 & Sundström, 2015). Often masquerading as bold innovation or radical transformation, such interferences undermine the core principles of accountability, equity, and trust essential for sustainable success. These unethical practices are frequently executed covertly, shielded from scrutiny to avoid accountability and represent a pervasive yet often overlooked challenge across both corporate and public sectors. When leadership strategies prioritise manipulation over dynamic governance, they foster a culture of fear, resentment, and disillusionment, ultimately eroding morale and organisational cohesion. This underscores the urgent need for transparent and principled leadership that upholds ethical standards and centres on the dignity, rights, and well-being of all individuals in the workplace (Campos & Giovannoni, 2007). Leaders must cultivate environments of trust and inclusivity, where progress is measured not by coercion or exploitation but by all stakeholders' empowerment and shared success.

In the South African context, the political interference issue is not new. Political interference in policing institutions remains a global concern, with studies indicating a rising trend of police forces serving the interests of politicians and being loyal to elite powers (Burger, 2016; Kutnjak Ivković & Sauerman, 2013 &

Peters, 1991:96). Before the country transitioned to interim constituted democracy, the South African Police (*SAP*), established on 1 April 1913, primarily served the despotic apartheid regime (SAPS Annual Report, 2012/13:13). Its primary role was to uphold the illegitimate apartheid regime through the preservation of internal security, the maintenance of law and order and the investigation of offences (SAPS Annual Report, 2012/13:13). The SAP was used as a political tool to uphold an unjust oppressive system (SAPS Annual Report, 2012/13:13) and has a significant systemic effect. Despite the internal transformation efforts within the SAP in the early 1990s and its sharp change (rebranding) as the South African Police Service (*SAPS*) in 1995, political interference has persisted and transitioned into the democratic order. It is perceived that politicians influence recruitment, appointments, and procurement processes within the SAPS, often using the police force to further their interests and minimally eliminate political opposition (Steinberg, 2014 & Sundström, 2015). This interference extends across all levels of the SAPS hierarchy, fostering loyalty to corrupt political figures and undermining the integrity of the police force.

Although it is unrealistic to remove politics from policing, this article critically engages with reports that reveal increasing violations of legislation, policies, and National Instructions within the SAPS, often driven by political interference (Pillay, 2004). Key factors contributing to this problem include political influence, competing ideologies, the legacy of apartheid injustices, and the detrimental effects on governance, service delivery, and attempts to control crime. Theoretical frameworks such as 'Political Crimes,' 'Criminal Governance,' and 'State Crimes Against Democracy' will be explored to deepen the understanding of political interference in the police. The significance of this article lies in unmasking the complex and poorly understood effects of political interference on police activities in South Africa (Newham, 2002:6). Previous research has examined its negative impacts on governance, service delivery, and crime rates, this article considers the broader socio-economic consequences emanating from the ever-changing society. By highlighting specific instances of political interference in the SAP, such as the notorious cases of the Port Elizabeth Black Civics Organisation (*PEBCO*) Three, the Cradock Four, and the Gugulethu Seven, this article aims to stoutly advocate preventive measures against such interference (Minyuku, 1998:12) that disintegrate police service. These were precedents of police hit squads or security police aimed to suppress the democratic ideals 'enjoyed' today. This article advocates that the SAPS employs individuals of integrity and reforms its recruitment, ethics training, and disciplinary systems as essential to curbing the influence of opportunistic political actors (Newham & Gomomo, 2003:5) who never exercises crime prevention tasks for political absurdities.

II. INTERFERENCE AND CORRUPTION PROBLEM STATEMENT

Police corruption, extortion, violence, and political manipulation across the African continent have been broadcast by media outlets, investigated by humanitarian organisations, scrutinised by international leaders, and increasingly studied by scholars' (Straus & Tripp, 2024). There is a growing body of evidence suggesting that the South African government is burdened by inefficiency, desire for power, mismanagement, disenchantment, and police corruption, which undermines its ability to foster safety and security through a strong policing system (Burger, 2016). The problem of police corruption, deeply intertwined with political influence and power dynamics is globally prevalent as illustrated through historical and contemporary genesis. Tunnell and Gaines (1992) theorise that 'the effects of politics on police personnel administration historically have been devastating'. Socio-political effects play a significant role in shaping the functioning of law enforcement, as corrupt politicians and public officials often attempt to delude the law through court cases to align their own moral and economic interests (Peters, 1991 & Prenzler, 2009:18). This manipulation is sustained by minority groups and lobbyists who manage to influence political

leaders, thereby criminalising activities involving sections of the majority population. As a result, the stability of such a system is only marginally disrupted by sensational occasional police interventions designed to maintain the status quo rather than enforce justice. These interventions, such as selective raids and prosecutions, illustrate how corruption has become customary within the law enforcement system, allowing it to persist with minimal efforts to curb its effects (Prenzler, 2009:21).

The South African Police Service has historically been influenced by political agendas, particularly during the apartheid era when it collaborated with the South African Defence Force (*SADF*) to uphold racially discriminatory policies (Brogden & Nijhar, 1998:89 & Steinberg, 2014). Such historical entanglements have long-term consequences, as they lay the foundation for the modern-day interference seen within the "adjusted police service" and other government programmes to serve modern society. The democratic changes hoped to produce rapid development and vanquish doubt and distrust produced disillusionment at the expense of political blindness. Contemporary governance issues, such as the interference from the Civilian Secretariat for Police, illustrate the ongoing struggle to maintain a balance between oversight and operational independence. The Secretariat's attempts to provide civilian oversight and policy guidance have at times, risked encroaching on SAPS operations, which may inadvertently accelerate corruption (Faull, 2011:7). This complex relationship between political bodies and the SAPS highlights the delicate nature of maintaining ethical policing without exacerbating corruption.

The problem of persistent corruption is further compounded by the SAPS's internal culture, specifically the "code of silence" among officers. This code serves as a protective mechanism that shields corrupt practices from scrutiny and accountability, perpetuating systemic issues within the police force (Newham & Faull, 2011:14). The challenges extend beyond internal police culture, as political interference continues to play a role in intruding SAPS activities.

High-profile cases, that serve as a precedent, illustrate how political corruption infiltrates law enforcement and impedes efforts to reform and improve governance (Faull, 2007:3). This deeply embedded corruption, affects not only the police but also the criminal justice system and governance structures (Transparency International, 2023), necessitates a comprehensive overhaul of the underlying political dynamics and their impact on policing and justice delivery in South Africa.

III. METHODOLOGY

This study adopted a qualitative research method to explore the lived experiences of police officers involved in investigating corruption within the SAPS, specifically in the Northern Cape province. Guided by the principles defined by Dawson (2002:14) and Kothari (2004:8), the research utilised a qualitative approach to investigate political interference in modern policing activities systematically. This method ensured subjective experiences, opinions, and perspectives (Davis & Francis, 2018:96). Rich and non-numerical data was collected from police, aligning with the phenomenological approach described by Creswell (2007:57-58). This approach captured the essence of participants' lived experiences with police corruption and adherence, or lack thereof, to preventive measures.

The structured open-ended telephonic interviews and questionnaires, ensuring a consistent yet flexible interaction with participants were used. Interviews were designed to allow respondents to freely express their experiences and insights, ensuring that the data remained true to their subjective perspectives (Mouton, 2004:195). Participants consisted of 130 police officials in the Northern Cape, specifically targeting detectives and investigators from Kimberley Detectives, the Northern Cape Independent Police Investigative Directorate (*IPID*), and the Northern Cape Directorate for Priority Crime Investigation (*DPCI*). Twenty-four participants with firsthand experience relevant to the research questions were purposively selected. Due to availability constraints, the final sample included 22 respondents. The application of methodological

strategies ensured that possessed knowledge and insight into police corruption, derived from findings representing problematic issues within the SAPS context.

IV. POLITICAL INFLUENCE

Political interference 'relates to the pressures exerted on the police service' (Peters, 1991 & Tunnell & Gaines, 1992). Turning over policing activities to politicians creates vested and self-serving interests, conflicts, and diverged decisions. There are police protection rackets that are a by-product of a political process in which minority lobby groups successfully influence politicians to criminalise activities from sections of the majority (Prenzler, 2009:20-21). Consequently, the desired outcome is achieved when powerful and corrupt public officials have their morality deceivingly enshrined in policies and operations. Consumers can satisfy their desires, suppliers can make a living, politicians maintain their power, and the police can increase their income while keeping their political masters satisfied. A totalitarian concept at play with vested interests. When this stable state is slightly threatened, occasional adjustments in the form of police raids and prosecution are unleashed to protect the self-serving interests of unashamed politicians. Ultimately, this corrupt system can survive for decades with little maintenance (Prenzler, 2009:21). Akers and Sellers (2013:33) mention political crimes theory, which refers to crimes committed by radical groups to overthrow a government or overturn a government action, or crimes committed by government officials to control groups seen as a threat, political circles. Which side in any given conflict is labelled radical depends upon which side one supports, and which side wins the dispute (Akers & Sellers, 2013:33).

Interference with the operational running of the SAPS could easily accelerate police corruption. No one is shocked anymore by media reports about police injustices. Drastic measures to prevent the degree of police corruption have been eliminated and aborted since the inception of democratic policing which involves community participation (community policing). The Civilian Secretariat for Police Act 2 of 2011 was passed in March 2011,

which freed the Secretariat from the bounds of the SAPS Act (Faull, 2011:7). Among other things, the Secretariat provides policy and strategic support to the police minister; provides civilian oversight of police; liaises with stakeholders; and contributes towards effective, ethical and efficient policing; and monitors the performance and utilisation of the budget of the SAPS (Faull, 2011:7). The Secretariat maintains a clear distinction between its oversight role and the operational functions of the South African Police Service (SAPS). While providing strategic guidance, policy advice, and monitoring, it must refrain from direct involvement in SAPS operations to ensure the police maintain operational independence and effectiveness. This separation of duties helps uphold accountability, transparency, and proper governance within the security sector. The portfolio committee is responsible for monitoring the action of the Minister of Police; the National Commissioner of Police; the National Secretariat; the IPID; the DPCI; as well as the legislation relating thereto (Faull, 2011:9-10).

The 2023 Corruption Perception Index ranked South Africa 83 out of 180 and scored below 50 out of 100 (Transparency International, 2023). Francois Valérian, Chair of Transparency International asserts that:

> 'Corruption will continue to thrive until justice systems can punish wrongdoing and keep governments in check. When justice is bought or politically interfered with, it is the people that suffer. Leaders should fully invest in and guarantee the independence of institutions that uphold the law and tackle corruption. It is time to end impunity for corruption'.

The Corruption Perceptions Index of 2023 highlights South Africa's fluctuating levels of perceived corruption from 2016 to 2022, reflecting varying degrees of governance and institutional integrity. However, in 2023, the index showed a modest improvement, with a downward shift of two points (-2), indicating a slight reduction in perceived corruption. This positive development could be attributed to efforts by the current administration to address

corruption, enhance transparency, and strengthen accountability measures. While progress is evident, continued vigilance and systemic reforms of the crime-fighting machinery remain essential to sustaining and accelerating these gains. Code of silence.

Crime is pervasive and more complex than issues affecting societies globally, with no exception. It impacts individuals, communities, and economies, often sparking debates about its causes, prevention strategies, and the effectiveness of law enforcement methodologies to crime prevention. However, the scourge of crime is compounded by persistent police corruption interwoven in police activities, which oftentimes ensures that criminals go unpunished (Newham & Faull, 2011:14). The data indicate that one of the most significant generic characteristics of police culture that promotes corruption is what has been called the "code of silence", which is a strong informal agreement among police officials that no officer will report the misconduct of a fellow officer or cooperate with any investigations against them. Participants reported that secrecy acts as a protective shield, safeguarding police organisations from external scrutiny, public awareness, and potential interference or infringements.

The commonly held view by scholars and researchers such as Prenzler (2009:18), Newham and Gomomo (2003:5), and Williams (2002:87-96) is that causes of corruption emanate mainly from personal moral failure, inadequate accountability mechanisms, shortcomings in recruitment, training and promotion, poor salaries, low emotional intelligence, as well as influence from individuals and organisations trying to bribe the police officers. The participants contributed valuable insights into the factors that motivate some police officers to engage in corrupt practices and maintain silence. Key themes emerged from the data set, emphasising the relationship of individual, social, and systemic influences. Greed was a recurrent factor, where the magnetism of personal enrichment often overshadowed professional ethics. Another significant driver was a conspiracy, with some officers engaging in corrupt activities to foster camaraderie or maintain the approval of their peers, emphasising the role of group dynamics in perpetuating unethical behaviour.

The findings indicate that some officers engaged in corruption to " blend in" with their colleagues or within a broader culture of misconduct, thereby avoiding scrutiny or alienation from policing activities. The perceived opportunity to earn extra, untraceable income without fear of detection or reprisal further incentivised such actions, particularly in environments where oversight was weak or non-existence. Personal financial pressures, including debt or the need to support dependents, were also cited as factors that could compel officers to prioritise short-term financial relief over their ethical obligations of law enforcement. These insights underscore the complexity of the issue, illustrating how a combination of personal vulnerabilities, peer influences, and systemic shortcomings can create an environment conducive to uninterrupted corruption. Addressing these challenges requires a multifaceted approach, including fostering a culture of accountability, enhancing supervision mechanisms, and providing financial literacy aligned with the Public Finance Management Act 1 of 1999 and support programs for police officers.

V. INJUSTICES OF THE PAST

Unquestionably, the socio-economic implications resulting from political interference with the police in South Africa are as old as the suppressive regime as alluded to earlier. For example, the SAP, currently known as the SAPS together with the SADF, currently known as the South African National Defence Force (*SANDF*) were instrumental in sustaining and maintaining the apartheid regime by gross violation of human rights for almost half a century (Brogden & Nijhar, 1998:89). The hearings of the Truth and Reconciliation Commission opened a window for the world to witness the ruthless, aggressive and corrupt mechanisms used by the police (Brogden & Nijhar, 1998:89) back then. For example, during the gruesome events such as the PEBCO Three, the Cradock Four, the Gugulethu Seven and others whereby anti-apartheid activists were abducted and killed, the SAP engaged in elaborate

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and effective cover-up schemes (Minyuku, 1998:12). The apartheid regime survived for almost 50 years from 1948 to 1994, because in its fierce commitment to the law, it ensured that relevant legislation and procedures were very tolerant (Brogden & Nijhar, 1998:104). This tolerance was intended to allow and encourage deviance on behalf of the state while serving the immediate interests of its personnel (Brogden & Nijhar, 1998:104). Akers and Sellers (2013:33) emphasise that society is divided into two or more groups with competing political ideas and values. Consequently, the group(s) with the most power makes the laws and controls society (Peters, 1991:96). Groups lacking the formal power to make the rules still maintain their group norms, and continue in their behaviour, which may now viewed as criminal by the larger society (Akers & Sellers, 2013:33).

Corruption's indirect effects include damaging the public institutions' functioning and image, impairing citizens' trust in their government thereby lowering incentives for innovation and increasing social inequality (Organisation for Economic Co-operation and Development (*OECD*), 2015:4). Corruption leads to higher tax on economic activities, which translates to the ultimate users or consumers of the products or services (OECD, 2015:4). Eskom is a timeless South African example of the symptoms of political interference consequences of institutions poorly managed. Through corruption, markets get distorted, which then discourages foreign investment and competition (OECD, 2015:4). Ultimately, the unpredictable tax on operations distorts political decisions because corruption results in budget allocations, sector regulation, and trade barriers that are contrary to the public interest and lead to long-term losses of revenue for the state (OECD, 2015:4). Incorporated are many negative impacts that derive from the capturing of the political space by corrupt private companies, or biased decisions in the public sector when the main consideration is personal gain (OECD, 2015:4). Similarly, the police service, designed after illegitimate regime, was meant to reconcile the country from distress of the past policing but it aggravates corruption.

Corruption's effects can seriously constrain national economies' development and prevent good governance. Equally, corruption erodes stability and trust, damages the ethos of democratic governments, and dearly costs a nation's macroeconomic and social standing (Department of Public Service and Administration (*DPSA*), 2003: i). For example, the National Party (*NP*) governed South Africa from 1948 to 1994. The NP enacted laws such as the Prohibition of Mixed Marriages Act of 1949, the Population Registration Act of 1950, and the Group Areas Act of 1950. Interestingly, these inhumane laws were enforced by state agencies. The international community severely criticised inhumanity and introduced mandatory economic sanctions against South Africa, including trade and investment. Consequently, the effects of the sanctions still have adverse consequences for poor South Africans long after the sanctions were lifted (Evenett, 2002).

VI. GOVERNANCE IMPLICATIONS

Corruption is nothing new, but contemporary police corruption is underscored by the prosecution of the highest authority in the SAPS (Burger, 2016 & Faull, 2007:3). On face value, it appears that there is nothing the government can do to reduce the scourge of police corruption, particularly SAPS In agreement, Newham and Faull (2011) confirm that the conviction of Jackie Selebi (former National Commissioner of the South African Police Service) on corruption charges marked a shallow point for the public image of the SAPS locally and internationally. This was a qualitative symptom of major political interference in the police. Moreover, corruption diverts scarce resources from the generation of the policing capabilities a country needs at a proper cost, it also limits the opportunities to engage the police in operations that would enhance the security of the country and its allies (Newham & Gomomo, 2003:5). For instance, the State Capture Commission of Inquiry heard that the State Security Agency (*SSA*) ran an operation called "Project Wave" (Mabelane, 2021). The operation was established to incentivise journalists and influence their reporting, taking the money from the public purse. The testimony

before the commission confirmed that the media house African News Agency received bribes in the amount of R20 million to report favourably about the government during former president Jacob Zuma's time in office (Mabelane, 2021). A further instance is witnessed during a murder bail application of former CI head Richard Mdluli, with two other senior CI officers as accomplices. Mdluli's testimony revealed a report containing an alleged conspiracy by top African National Congress (ANC) members to undermine former President Jacob Zuma's second term of office attempt, using police intelligence resources to settle political scores (Burger, 2011:14).

Apart from this, in March 2021, Police Minister Bheki Cele wrote to President Cyril Ramaphosa requesting the institution of an inquiry into General Sitole's fitness to hold office (Mtshali, 2021). This came after the Pretoria High Court found in January 2021 that General Sitole and his two deputies namely, Lieutenant-General Francinah Vuma, and Lieutenant-General Lebeona Tsumane, were in breach of their duties for not providing and declassifying documents for the Independent Police Investigative Directorate (*IPID*) to investigate allegations of fraud and corruption against them (Pothier, 2021:2). General Sitole and his two deputies allegedly attempted to procure a 'grabber', which is an electronic device with the capabilities of intercepting phone calls and cell phone messages at an inflated price (Pothier, 2021:2). The attempt to procure the device was allegedly with the idea to influence loyalists in conference voting for the African National Congress (*ANC's*) top leadership positions (Mtshali, 2021). Subsequently, President Cyril Ramaphosa terminated the employment contract of General Sitole with effect from 31 March 2022 (The Presidency, 2022). Furthermore, on 31 March 2022, President Ramaphosa appointed General Sehlahle Fannie Masemola as the new National Police Commissioner (The Presidency, 2022). In the same way, former police commissioner General Ria Phiyega was appointed in 2012 and finished her term in 2015 while on suspension after the Farlam Inquiry questioned her conduct in the Marikana massacre (eNews Channel Africa (*eNCA*), 2021). Similarly, her predecessor Jackie Selebi was fired from the position amid corruption allegations, and later convicted and sentenced to 15 years in prison (Burger, 2011). Lastly, in 2011 there was an investigation by the Public Protector into allegations that the then National Police Commissioner, General Bheki Cele had irregularly approved an R500 million lease for new police premises from a businessman Roux Shabangu, who allegedly had a close relationship with the ANC (Burger, 2011:14). Consequently, the investigation found that General Bheki Cele's conduct was improper, unlawful and amounted to maladministration (Burger, 2011:14). These scenarios illustrate instances where police leadership oversteps its professional boundaries by interfering in matters beyond the legitimate scope of law enforcement. The SAPS is eventful of unreported cases of serious dereliction of duty by its personnel. Effective police leadership requires a clear understanding of jurisdictional limits, collaboration with relevant authorities, and a commitment to ethical governance to maintain public confidence and operational integrity.

VII. CASE ANALYSIS OF CRIME IMPLICATIONS

Corruption undermines democracy and social justice, thereby deepening certain degree of dereliction, fuelling organised crime and stunting the efforts to promote human security (Faull, 2007:1). For instance, in February 2018 the former Western Cape Police Provincial Commissioner, Lt Gen. Arno Heinrich Lamoer was convicted and confined to eight years' direct incarceration with two years suspended for five years because he accepted the gratifications given to him by Mohammed Saleem Dawjee and two others to the value of R67 329-50 (*S v Dawjee and Others*). Initially, Lamoer requested a letter to be drafted in which he declared that Dawjee was a person of good standing and was not under investigation by the SAPS, while Dawjee was the subject of an inquiry and investigation (*S v Dawjee and Others*). In the same way, former Brigadier Darius van der Ross was convicted to two years in jail, and Brigadier Kolindhren

Govender was convicted to four years in jail respectively. They initially faced 100 charges of corruption, racketeering and money laundering (*S v Dawjee and Others*).

Moreover, law-abiding SAPS members involved in crime investigations are threatened or killed as they get closer to uncovering corruption and arresting corrupt individuals (Kwinika, 2019:4). For instance, the investigation by the DPCI into allegations that the CI head, Major General Richard Mdluli and other senior officers had illegally tapped telephones of the investigators and shared the information with a fugitive and alleged organised crime leader, Radovan Krejcir, as a result jeopardising the case, serves as an excellent example (Burger, 2011:14). In some incidents, justice does not prevail as case dockets disappear or get missing from criminal investigators and prosecutors. Apart from this, corruption endangers the security of society and threatens the democratic governance mechanisms, as well as the foundations of a modern state. For instance, in 2000 the then KwaZulu-Natal Provincial Head of Organised Crime Unit, Piet Meyer was arrested for accepting bribes in exchange for not raiding illegal gambling establishments and protecting drug syndicates (Newham, 2002:6).

Although the impact of corruption remains challenging to quantify, further analysis of corruption in a broader context is still needed, however, corruption has a direct impact on the cost of doing business both for the private and public sectors (OECD, 2015:4). The SAPS Annual Report (2018/19:278) indicates that within the SAPS, 360 members were charged with corruption and fraud, 178 were found guilty, 70 were dismissed, 114 were found not guilty, 29 were withdrawn, and 108 were handed sanctions short of dismissal. In addition, between January 2021 and June 2021, Corruption Watch received 1 964 allegations of corruption in both private and public sectors reported by whistle-blowers (Corruption Watch, 2021a:1). On top of the list is the SAPS with 12% of all reported incidents of corruption; the majority on abuse of authority at 37%, dereliction of duty at 34% and bribery at 22% (Corruption Watch, 2021a:2-3). Imagine

what the statistics would present if all cases are reported. Unfortunately, those brave enough to report cases continue to face threats to their lives from people acting with impunity. A gruesome example has been the violent death of Babita Deokaran on 23 August 2021 in Johannesburg (Corruption Watch, 2021a:1). The instigator of the murder remains actively involved in securing lucrative government contracts, operating with apparent impunity despite their criminal ties. The vulnerability of whistle-blowers needs to be addressed. Sarah Chayes reiterates how corrupt groups are structured and integrated (Chayers, 2015).

VIII.   SERVICE DELIVERY IMPLICATIONS

When left unchecked and unrestrained, corruption poses a significant threat to social, economic, and institutional stability. It subscribes to challenges to public institutions and their operational effectiveness (Tagarev, 2010:6-8). These challenges are escalated by the public sector which has an uneven capacity to enforce and comply with the legislation (DPSA, 2003:7). For instance, the courts are overloaded and struggle to retain experienced public prosecutors (DPSA, 2003:7). As a result, this overload leads to backlogs, delays and withdrawals in corruption cases, and it may contribute to the perception of the prevalence of corruption within some organisations. Additionally, the backlog sees an increasing number of witnesses and victims withdrawing. However, the Integrated Justice System Project and other measures are beginning to address the problems of delays and withdrawals in courts (DPSA, 2003:7). The Special Commercial Crime Court Unit is performing well and serves as a useful model for corruption cases. Consequently, qualified and suitable candidates are ignored during promotion and appointment processes while giving preference to unqualified and unsuitable family members and friends. For example, on 10 November 2020, the DPCI (also known as the *Hawks*) arrested senior police officials, Brigadier Peggy Morongo, Colonel Malesela Moylan, and a former police officer Colonel Paulina Mokhadi stationed at the DPCI Silverton (Mthethwa, 2020). The arrest was for their alleged

involvement in fraud and corruption about promotional appointments in the DPCI (Mthethwa, 2020). This affirms that corruption takes many forms and can prosper in all manner of environments. In this regard, criminals, unqualified individuals and businesses are employed in the SAPS, while policing is undermined in the process and deteriorates.

Tendering processes are flouted, and awards are given to unqualified family members and friends' service providers, as a result cease to exist (Basdeo, 2010:398). For instance, the former Acting National Commissioner of Police, Lt Gen. Kgomotso Phahlane, was one of the suspects who were arrested by IPID in connection with tender fraud and corruption worth R86 million (*Phahlane v South African Police Services and Others*). Subsequently, Khomotso Phahlane was dismissed from the SAPS on 30 July 2020 after being found guilty of elements of dishonesty (Thamm, 2020). Before his dismissal, Khomotso Phahlane earned almost 4 million rands for idling while suspended, not delivering any service to the community (Koko, 2019). There were also reported cases of corruption, fraud, theft, and money laundering in a matter related to an R191 million contract to supply warning equipment for the SAPS in 2017 (Seboka, 2021:1). The following civilians Judy Rose, Samantha Andrews, and Vimpie Manthatha, the owner of Instrumentation for Traffic Law Enforcement (Pty) Ltd faced the same charges (Seboka, 2021:1). Senior officers in the SAPS, Lieutenant-General Francinah Vuma who is the Divisional Commissioner: Financial Management and Administration, as well as Lieutenant-General Johannes Riet who is the Divisional Commissioner: Supply Chain Management, were both under criminal investigation by the DPCI (Hawks) and the Special Investigative Unit (SIU) for an alleged R200 million SAPS PPE inflated tender spree (Thamm, 2021). The diverted resources could have been efficiently used to purchase service delivery resources for crime prevention and criminal investigation.

Furthermore, many SAPS members, in their private capacity, are conducting business with the state in the form of tendering, thereby denying work opportunities to deserving members of society (SAPS Annual Report, 2016/17:328). For example, the Auditor General found that some police officials who had business contracts awarded by the SAPS failed to disclose such interest as required by Treasury Regulation 16A8.4 and Public Service Regulation 3C (SAPS Annual Report, 2016/17:328). This was in breach of the public service code of conduct. Vice versa, family members, partners and associates of some police officials had business contracts with the SAPS and failed to declare those interests. Interestingly, some of the goods and services of a transaction valued above R55 000 were procured without inviting competitive bids and some deviations were approved by the accounting officer, in contradiction of Treasury Regulation 16A8.4 even when it was possible to invite competitive bids (SAPS Annual Report, 2016/17:328). These small amounts build up to larger sums of money stolen through rigged processes.

In some cases, mentioned above, disciplinary actions were not taken against some officials responsible for irregular expenditure, as required by section 38(1)(h)(iii) of the Public Finance Management Act (PFMA) (SAPS Annual Report, 2016/17:328). This fosters corruption, where a few monopolise jobs, tenders, and opportunities, while whistle-blowers face harassment, demotion, dismissal, threats, involuntary or coerced displacement, and even death (Corruption Watch, 2021b:1). For instance, the CI Division allegedly interfered with a key state witness, Glen Agliotti, leading to criminal charges against its former head, Mulangi Mphepho (Burger, 2011:14). In Mpumalanga, whistle-blowers like James Nkambule, who exposed corruption linked to the Mbombela World Cup Stadium, were killed (Bruce, 2013:16-17). Similarly, in the North-West, anti-corruption whistle-blowers Moss Phakoe (2009) and Obuti Chika (2012) were murdered, with Kabelo Mataboge surviving an attempt on his life (Bruce, 2013:16-17). These are some of the examples of the 'price' of speaking out about corruption.

IX. VICTIMS OF POLICE CORRUPTION

Ordinary citizens, particularly the poor, are subtly the primary victims of police corruption due to their vulnerability and dependence on law enforcement to uphold justice, protect communities, and aid during crises (Williams, 2002:85). The poor are disproportionately affected by corruption, often being coerced into paying bribes, enduring abuses of power, or being exploited in the concealment of criminal activities (OECD, 2015:15 & Pillay, 2024). Such acts not only violate human rights but frequently involve racial and ethnic discrimination in the delivery of police services (Williams, 2002:85). Akers and Sellers (2013:33) highlight the "racial profiling theory," wherein police actions are unjustly based on an individual's race, socioeconomic status, exacerbating inequalities. Communities of lower socioeconomic status tend to have access to scarce police resources.

Corruption also extends to procurement processes, where inflated costs and shared mark-ups lead to significant losses for taxpayers, service users, and excluded potential market participants (OECD, 2015:50). Whistle-blowers, who play a critical role in exposing corrupt practices, often face severe retaliation and victimisation in the workplace, deterring others from speaking out about the chronic corrupt activities (Corruption Watch, 2021b:1). Ultimately, corruption disproportionately penalises and harms the poor more than any other income group, deepening social inequality (OECD, 2015:51). Scholars such as Faull (2007:1), Jain (2001:72), and Kumssa (2015:6) widely agree that corruption undermines democracy, erodes social justice, fuels organised crime, jeopardises public safety, and discourages private investment, thereby threatening societal stability and progress. These are selected symptomatic or signs of persistent corruption influenced by weak governance of police structures driven by political greed (Bhandari, 2023:5-17).

X. CRIMINOLOGICAL THEORIES OF POLITICAL INTERFERENCE IN POLICING

Political Crimes: These are crimes committed by radical groups intend to overthrow a government or overturn a government action, or crimes committed by government officials to control groups seen as a threat (Akers & Sellers, 2013:33). Which side in any given conflict is labelled radical depends upon which side one supports, and which side wins the dispute (Akers & Sellers, 2013:33). Tunnell (1993) posits that political crime should be seen both as a theoretical concept and events. This highlights the complexity of its definition. It is suggested that all crimes, regardless of intent or context, are linked to political dynamics and can be viewed as political acts. This perspective challenges the traditional divide between political and non-political crimes, emphasising that corruption reflects power structures, social conflicts, and ideological struggles in society. By reframing corruption as inherently political, a deeper examination of how laws are created, enforced, and contested, this view expands the scope of criminology and political science. Tunnell (1993) further spells out that 'government corruption also is treated as a political crime in criminology texts.' Participants explained that corruption committed by police officials for their interests differs from state crime in the interests of advancing the functions of the state.

Criminal Governance (Mafia): In informal urban areas across the developing world, and even in certain neighbourhoods in the United States (US) and United Kingdom (UK), tens, if not hundreds, of millions of people, live under forms of criminal governance (Lessing, 2020:1). For these communities, the state's claims of monopolising the legitimate use of force often appear insubstantial. Local criminal organisations often serve as the primary authority, mediating disputes, enforcing rules, and even delivering services. Despite this, the state is not absent. Residents may still pay taxes, participate in elections, and sometimes report gang activity to the police as retribution for criminal overreach or abuse (Lessing, 2020:1 & Sibiya, 2024).

Criminal governance thrives in areas where state presence is weak but not wholly absent (Shaw, 2019). These zones, though often neglected, remain accessible to state agencies, even if entry sometimes entails violent confrontation. Unlike state, corporate, or rebel governance, criminal governance operates within the broader framework of state authority, occupying pockets of contested control rather than entirely autonomous territories (Lessing, 2020:1). In South Africa, the challenges of governance are compounded by allegations and proven cases of corruption and misconduct among police high-ranking officials.

The case of the "Boko Haram" gang in South Africa's Pretoria East is an example of the group illegally taking over business control at a small scale.

State Crimes Against Democracy (SCADs): Government insiders sometimes engage in actions or neglect responsibilities to manipulate democratic processes and undermine public sovereignty. These State Crimes Against Democracy (*SCAD*s) are often difficult to detect and prosecute due to their complexity, compartmentalisation, conflicts of interest that hinder investigations, politicisation, and societal norms against suspecting high-office corruption. However, liberal democracies can mitigate such risks by proactively identifying vulnerabilities and implementing policies for SCAD detection and prevention (De Haven-Smith & Matthew, 2009:527).

State Crimes Against Democracy occur at all levels of government, but high-office cases draw the most scholarly focus due to their potential to destabilise institutions and governments (De Haven-Smith & Matthew, 2009:527). For example, South Africa's Commission of Inquiry into the State Capture exposed corruption and money laundering between public officials and private businesses (Grootes, 2019). Corruption Watch (2019) revealed that former Crime Intelligence boss Richard Mdluli used his properties to profit indirectly, leasing them to Crime Intelligence through a company owned by his associate, John Appalsamy. Colonel Dhanajaya Naidoo testified that Appalsamy would collect rent payments, later handing the cash to Mdluli.

Similarly, in 2005, the Directorate of Special Operations (Scorpions) raided Schabir Shaik for evidence of tender irregularities and bribes involving former South African president, Jacob Zuma. The union federation COSATU criticised these raids as politically biased (Berning & Montesh, 2012:6). In 2006, the Scorpions also searched former president's lawyers' offices during their investigation. In 2008, the Scorpions were disbanded, partly due to intense political pressure stemming from their probes into high-profile politicians, and was replaced by the DPCI, 'Hawks' (Berning & Montesh, 2012:7).

XI. CONCLUSION

The collapse of government services and misfunctioning of state entities serve as an early warning system that the South African government lacks strong institutions capable of supporting effective constitutional values and 21st-century policing practices. This highlights systemic weaknesses, including insufficient oversight, accountability, and enforcement mechanisms, which are essential for addressing contemporary security challenges and maintaining public trust corroded by malfeasance. However, President Cyril Ramaphosa's administration has superficially shown a renewed commitment to combating corruption, particularly by strengthening the criminal justice system. His government has implemented several reforms aimed at restoring the integrity and efficiency of key institutions that were severely weakened during former President Jacob Zuma's tenure. Efforts include strengthening law enforcement agencies, enhancing prosecutorial independence, and revitalising institutions such as the National Prosecuting Authority (NPA), the Special Investigating Unit (SIU), and the police's Directorate of Priority Crime Investigation (DPCI, the *Hawks*). While challenges remain, these strides signal a determined attempt to reverse the widespread damage caused by state capture and systemic corruption under former President Zuma's governance. Strengthening these

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institutions is critical for fostering transparency, ethical governance, and the rule of law. This paper outlined how political groups and opportunists manage to influence political leaders to interfere in law enforcement agencies, and policing to their favour, and criminalise selected activities involving sections of the majority population.

Inhumane laws were enacted by politicians and enforced by the former SAP and SADF pre-colonial system. The current findings point to the abuse of authority as seen through corrupt activities which threatens democracy and equality amongst South African citizens. The criminological methodologies and theories employed in the study put into perspective that political influence on the police is indeed a habitual global phenomenon within the law enforcement system. Consequently, corruption persists to exist due to minimal efforts to irradicate it (Prenzler, 2009:21).

Political influence on police implies that resources meant to fight crime at national, provincial and local levels are diverted into the pockets of inglorious corrupt actors. Furthermore, poor service delivery to the most vulnerable communities broadens, and incidents of crime and corruption escalate, including the silencing of whistle-blowers (Nortje, 2023). Hence a police service with integrity and ethical leadership should be customised. An improved process of identifying, employing, training, and continuous lifestyle audits, as well as adequate salaries for police officials, could minimise and progressively stamp out corrupt elements and their activities within the police service. Most importantly, the corrupt actors must be prosecuted and severely sentenced as prescribed by the law regardless of the socioeconomic and political status of the actors.

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Polish Films in China: 1949-1966

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ABSTRACT

In the early years of the People's Republic of China, Polish films were among the first foreign films to be introduced and dubbed for Chinese audiences. Between 1949 and 1966, a total of 35 Polish films were screened in China, encompassing a variety of genres such as newsreels, feature films, and documentaries, with both black-and-white and color productions. To a certain extent, Polish films helped Chinese audiences "construct an imagination of 'socialist countries'". This article focuses on Polish films introduced to China during this period, describing their historical context, selection criteria, promotional and screening strategies, and their impact on Chinese cinema and audiences. Through this exploration, the paper aims to outline the trajectory of Polish film screenings in China while offering insights into the characteristics and themes of imported films during the formative years of Chinese film dubbing.

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In the early years of the People's Republic of China, Polish films were among the first foreign films to be introduced and dubbed for Chinese audiences. Between 1949 and 1966, a total of 35 Polish films were screened in China, encompassing a variety of genres such as newsreels, feature films, and documentaries, with both black-and-white and color productions. To a certain extent, Polish films helped Chinese audiences "construct an imagination of 'socialist countries'". This article focuses on Polish films introduced to China during this period, describing their historical context, selection criteria, promotional and screening strategies, and their impact on Chinese cinema and audiences. Through this exploration, the paper aims to outline the trajectory of Polish film screenings in China while offering insights into the characteristics and themes of imported films during the formative years of Chinese film dubbing.

Keywords: poland, film, dubbed film, china.

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I. INTRODUCTION

Poland was one of the first countries to establish diplomatic relations with New China. On October 5, 1949, Poland announced its recognition of the People's Republic of China, and two days later, the two countries established diplomatic relations at ambassadorial level. Over the years, China and Poland have built a strong and evolving partnership, upgrading from a friendly cooperative relationship in 2004 to a strategic partnership in 2011. In 2016, during a state visit to Poland, Chinese President Xi Jinping emphasized the deep and enduring friendship between the two nations. This bond was further strengthened in 2022 when Polish President Andrzej Duda attended the Beijing Winter Olympics, underscoring the ongoing commitment to fostering cooperation across education, culture, tourism, sports, and youth exchange.

Speaking of Polish films, which are well known by the world for its film directors such as Andrzej Wajda (1926–2016), Roman Polanski (1933–today), and Krzysztof Kieślowski (1941–1996), has transcended Europe, earning global recognition through masterpieces like *Rekopis znaleziony w Saragossie*/*The Saragossa Manuscript* (1965), *Dekalog*/*The Decalogue* (1989), and *Trois couleurs*/the *Three Colors* trilogy[2] (1993-1994). Films such as *The Pianist* (2002) and *Ida* (2013) have achieved both artistic acclaim and commercial success, garnering accolades from the world's major film festivals[3] and the Academy Awards. Looking back on the 75 years history of diplomatic ties between China and Poland, film has emerged as an early "ambassador of friendship" and a vital component of cultural exchange between the two nations.

Focusing on the period from 1949 to 1966, the history of Polish films screened in China highlights a dynamic cultural exchange. In 1950, four Polish newsreels made their debut on Chinese screens, marking the initial presence of Polish cinema in China. In 1952, the first Polish feature film with Mandarin dubbing was released. By 1964, when the import of Polish films temporarily ceased, a total of 35 Polish films,

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[2] Trois couleurs: Bleu (1993), Trois couleurs: Blanc (1994), Trois couleurs: Rouge (1994), directed by Krzysztof Kieślowski.

[3] Such as Venice International Film Festival, Cannes International Film Festival and Berlin International Film Festival.

including both feature-length and short films, had been introduced to Chinese audiences.

II. THE HISTORICAL CONTEXT OF POLISH FILMS ENTERING CHINA: A COLLABORATION OF SOCIALIST NATIONS FOR PEACE AND DEMOCRACY

In the early 1950s, Sino-Polish relations experienced comprehensive development. On June 12, 1950, during a meeting with the first Polish Ambassador to China, Chairman Mao remarked: *"The deep friendship between the peoples of China and Poland has long existed. Now, both the governments and peoples of our countries are working toward the common goal of world peace. I believe that closer political, economic, and cultural cooperation between China and Poland will not only benefit our peoples but also strengthen and consolidate the global democratic and peace-loving forces."*[4] After establishing diplomatic ties, the two nations quickly initiated cooperation across multiple sectors. In February 1950, China and Poland signed a barter contract and protocol in Beijing, marking the first trade agreement between China and an Eastern European socialist state. By June 1951, Poland became the first country to establish a joint venture with China, even ahead of the Soviet Union. The creation of the Chinese-Polish Joint Stock Shipping Company, the first Sino-foreign joint venture and the first ocean shipping company in New China, played a historic role in breaking the imperialist blockade against China and fostering the nation's foreign trade development. These collaborations not only demonstrated the high level of political and economic trust between the two nations but also opened the door to deeper cultural exchanges and interactions.

The mutual support and close communication between China and Poland, as members of the socialist bloc, established a strong foundation of brotherhood between the two nations. High-level visits were frequent, leaders from both countries visited each other multiple times and received high-level receptions.

On April 3, 1951, China and Poland signed a Cultural Cooperation Agreement (hereafter referred to as "the Agreement"), which was the first cultural agreement between China and an Eastern European country. The Agreement aimed to facilitate cultural collaboration, exchange experiences in cultural development, and strengthen friendly relations between the two governments and peoples. It established direct connections and mutual support in fields such as culture, education, arts, and science, mandating the annual exchange of cultural delegations to negotiate and implement cultural cooperation plans.[5] During the signing ceremony, Chinese Ambassador to Poland Peng Mingzhi and Poland's Foreign Minister emphasized that the Agreement symbolized the unification and strengthening of cultural forces within the global peace and democracy camp, providing both countries with new tools to counter the decadent cosmopolitan culture led by American imperialism.[6]

Amid the geopolitical tensions of the U.S.-Soviet Cold War, socialist China, despite its victories in the anti-invasion and the Third National Revolutionary War,[7] remained vigilant against imperialist interference and threats. The Chinese government prioritized safeguarding its cultural and ideological frontlines. Poland, sharing similar historical experiences, forged a brotherly bond with China, leading to increasingly robust cultural relations. These ties met the needs of China's domestic socialist cultural development and the global peace and democracy camp's resistance efforts. As Soviet representative Ilya Ehrenburg stated at the Second World Peace Congress in Warsaw in 1952, "No force can destroy the hands

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[4] "Celebrating the 10th Anniversary of the Liberation of Poland", *People's Daily*, 22 July 1954.

[5] "China and Poland Sign Cultural Cooperation Agreement", *People's Daily*, 4 April 1951.

[6] "Enhance cultural exchanges between China and Poland Ambassador Peng Meiji and Foreign Minister of Poland delivered speeches at the signing ceremony of the Sino Polish Cultural Cooperation Agreement", *People's Daily*, 6 April 1951.

[7] Also known as the War of Liberation (June 1946 – June 1950).

we firmly clasp together."[8] It was just under this political background that Polish films entered the Chinese cultural landscape.

III. BALANCING THEMATIC CONTENT AND ARTISTIC MERIT: SELECTION AND SCREENING OF POLISH FILMS

Polish films briefly entered the Chinese audience's view as early as 1950. On July 22 of that year, to commemorate the sixth anniversary of the founding of the Polish People's Republic, four Polish newsreels—*New Construction in Poland*, *New Pastures in Poland*, *Polish Farmers' Schools*, and *A Miner's Letter*—screened as preludes to main features. These were the first Polish films publicly shown in China, screened in four cinemas across Beijing.[9] These short films told stories of Polish workers and farmers rebuilding their capital, contributing ideas for socialist development, and growing into heroic individuals. These depictions resonated deeply with Chinese audiences, mirroring the enthusiasm of New China's laboring masses in nation-building. The screening evoked a strong sense of camaraderie and familiarity among viewers in Beijing's capital city. This event not only marked the debut of Polish films in China but also served as a prelude to the later introduction of Polish feature films, laying the groundwork for a deeper cultural connection between the two nations.

Following the implementation of the Sino-Polish Cultural Cooperation Agreement, the translation and screening of Polish films in China gained significant momentum, yielding fruitful results year by year.

In 1952, Chinese filmmakers translated six Polish feature films, including *Ulica Graniczna/Border Street* (1949) and *Robinson warszawski/ Unvanquished City* (1950), along with the documentary *Pokój zdobedzie swiat/Peace Will*

Win (1951).[10] Between 1953 and 1964, an additional 30 Polish films were translated and screened in China. These included various genres such as dramas, documentaries, and biographical films, reflecting a transition from black-and-white to color productions. The imported Polish films can be categorized into three thematic groups:

- *Historical Struggles and Heroism:* These films commemorated the Polish people's resistance to oppression and celebrated their indomitable national spirit. Representative works include *Ostatni etap/The Last Stage* (1948), *Robinson warszawski*, and *Zamach/Answer to Violence* (1959).
- *Post-War Reconstruction and Progress:* Highlighting the efforts of Polish laborers in rebuilding their country and their ideological growth, films like *Pierwsze dni/First Days* (1952), *Rebuilding Warsaw* (1952), and *Przygoda Na Mariensztacie/Adventure in Marienstadt* (1954), captured the new image of post-war Poland.
- *Youth and Revolutionary Ideals:* These narratives followed young individuals shaped by war who, under party leadership, overcame doubts to establish revolutionary convictions. Examples include *Pokolenie/A Generation* (1955), *Czarci zleb/Devil's Ravine* (1950), and *Poerwszy start/First Start* (1951).

These films not only showed the diversity of Polish cinema but also resonated with Chinese audiences, fostering cultural affinity and mutual understanding between the two nations.

The Polish films selected for screening in China showcased remarkable artistic achievements. Among them, *Ostatni etap/The Last Stage* (1948), directed by Wanda Jakubowska (1907–1998) and introduced to China in 1954, stands out. This film was the first feature film made in post-war Poland. Based on Jakubowska's personal experiences in the Auschwitz concentration camp, it is one of the earliest films to document the Holocaust. Upon its debut, it gained international attention and won the Best Film award at the first Karlovy Vary International

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[8] "Peace Will Win - Reflections on the Polish documentary film *Peace Will Win*", *People's Daily*, 15 October 1952.

[9] "Celebrating Poland's Sixth Anniversary National Day Four Polish news films screened in Beijing", *People's Daily*, 22 July 1950.

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[10] "China translated over 50 films from various socialist camp countries Last year", *People's Daily*, 15 January 1953.

Film Festival, as well as a nomination for Best Film at the 1950 British Academy Film Awards. In 1956, *Pokolenie/A Generation*, directed by the renowned filmmaker Andrzej Wajda, was introduced to China. Produced by the Polish National Film Studio and dubbed by the Changchun Film Studio in 1956, it was the first film in Wajda's War Trilogy and is considered a beginning work in the internationally celebrated "Polish School" of cinema. Although this was Wajda's directorial debut, it already demonstrated his concern with Poland's national history and social issues. In 2000, Wajda was awarded the Academy Honorary Award, and as American director Steven Spielberg aptly put it, "Wajda belongs to Poland, but his films belong to the world's cultural heritage."

Image 1: Poster for *Ostatni etap/The Last Stage*, Polish version & Chinese version

Image 2: Poster for *Pokolenie/A Generation*, Polish version & Chinese version

In terms of screenings, the Chinese government organized national and diverse Polish film festivals, which were met with great success.

In 1954, Chinese writer Mao Dun[11] shared the results of China's cultural exchange efforts at the World Peace Council's special meeting in Berlin, stating that "Soviet films and films from people's democratic countries have become a daily spiritual nourishment for Chinese audiences."[12] Polish cinema was an important part of this cultural exchange. From July 22 to 28, 1954, the Polish Film Week was held in twenty cities across China, achieving remarkable success. In Beijing the capital alone, over 57,000 audiences watched the film within the first five days. Across the country, more than a thousand screenings were

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[11] Mao Dun, the pen name of Shen Dehong (Shen Yanbing; 4 July 1896 – 27 March 1981), was a Chinese novelist, essayist, journalist, playwright, literary and cultural critic. From 1949 to 1965, Mao served as the first Minister of Culture in the People's Republic of China.

[12] "Speech by Mao Dun on Cultural Exchange at the Berlin Special Session of the World Peace Council", *People's Daily*, 31 May 1954.

held, with the total audience surpassing one million.[13]

The introduction of Polish films in China extended beyond cinema screenings, reaching audiences through a variety of high-profile events and exhibitions supported by the central government, including film receptions, the Polish Economic Exhibition, poster and book illustration exhibitions, film photography exhibitions, and themed film weeks such as the *20th Anniversary of the Victory Over German Fascism Film Week* and the *People's Democratic Countries Film Week*. At film-related exhibitions, visual materials such as statistical charts on Poland's film industry, Polish publications like the monthly *Film Technology* and the weekly *Film*, as well as books on film directing, cinematography, and screening, vividly showcased post-war Poland's achievements in rebuilding its national film industry and revitalizing urban and rural cinemas. These diverse and large-scale events not only highlighted the artistic and technical strengths of Polish cinema but also reinforced the growing cultural cooperation between China and Poland, marking a deepening of their bilateral relations.

IV. THE INFLUENCE OF POLISH CINEMA ON CHINESE FILMMAKING AND AUDIENCES: A SOCIALIST REALIST CULTURAL MODEL SERVING WORKERS AND PEASANTS

"Sino-Polish film exchanges have deep historical roots. Many classic Polish films from the 1950s and 1960s profoundly influenced Chinese filmmakers," recalled Jiang Ping, Vice Chairman of China Film Co., Ltd.[14] The key to this mutual resonance lies in the shared artistic principles of socialist realism upheld by both China and Poland. These principles include Marxist Worldview as an Ideological Guide, Proletarian Standpoint in Service of the Revolution and Socialist Cause, Affirmation of Socialist Reality and Heroic Representation. This ideological

foundation was a prerequisite for Polish films to enter China, ensuring they aligned with the political expectations of the time. In practice, these films not only met the political requirements of Chinese cultural policy but also provided artistic inspiration for domestic filmmakers, reinforcing socialist themes and storytelling techniques in Chinese cinema.

Firstly, Polish cinema closely aligned film production with political ideology, integrating class struggle and the conflict between the old and new social orders into its narratives, thereby adhering to Marxist aesthetic principles.

The first Polish feature film dubbed into Chinese,[15] *Ulica Graniczna/Border Street*, premiered on July 22, 1952, coinciding with the eighth anniversary of the Polish People's Republic. The film portrayed the heroic resistance of Polish children, youth, and elderly citizens against Nazi forces, vividly depicting the solidarity between the Polish and Jewish peoples. Its harrowing scenes of war—homes reduced to rubble, loved ones lost to violence, and countrymen united in defiance—resonated deeply with Chinese audiences, who still carried the scars of their own wartime experiences. the *People's Daily* published articles reflecting this emotional connection, stating, "*Border Street* deepens the Chinese audience's understanding of the shameful face and bloody crimes of German fascism, strengthening our hatred for imperialism and our determination to defend peace."[16] The film's well-crafted dialogue, rich in ideological depth, underscored the progressive character of the working class. Its historical, ideological, and aesthetic perspectives closely mirrored the dominant values in contemporary Chinese society. Subsequent Polish films introduced to China consistently embodied Poland's unwavering commitment to the struggle for peace. For Chinese audiences actively engaged in socialist construction, these films not only reinforced shared revolutionary ideals but also inspired

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[13] "People in 20 cities across the country eagerly watch Polish movies", *People's Daily*, 30 July 1954.
[14] "Looking forward to better understanding China through movies", *People's Daily*, 27 June 2018.

[15] The films translated in 1952 were not all released that year.
[16] "Oppose the bloody national discrimination policies of fascism - After watching the Polish film *Border Street*", *People's Daily*, 22 July 1952.

confidence and enthusiasm among workers and peasants in advancing the communist cause.

Additionally, Polish filmmakers actively collaborated with China in technical exchanges and cultural development, offering valuable experience in promoting folk arts and fostering socialist and patriotic values through cinema.

During Poland's Six-Year National Economic Plan (1950–1955), cinema was emphasized as a key cultural tool to improve workers' quality of life. The plan expanded access to theaters, mobile projection teams, and national film production while promoting screenings in industrial cities and rural areas.[17] As a socialist industrial leader, Poland's model provided valuable insights for China's film development strategy. In 1954, following a visit to Poland, Yang Hansheng, head of the Chinese cultural delegation, urged China to "learn from Poland."[18] At the same year, Shen Yanbing, the then Minister of Culture of the Central People's Government, affirmed that film is a key component of cultural development. Cinemas should first serve workers' residential areas, while mobile projection teams should primarily operate in factories, mines, construction sites, and rural areas, which all demonstrated China's recognition of Poland's film industry as a reference for its own socialist transition.

Poland provided essential technical support for China's film industry, supplying generators, film processing machines, and other equipment during the First Five-Year Plan (1953–1957) and beyond.[19] In early 1957, China collaborates with filmmakers from Poland and other people's democratic countries to produce the color documentary film *Light of October*, which explored the global significance of the October Revolution and the post-war achievements of socialist states in industry, agriculture, science, and culture. By the end of the year, both nations joined the International Union of Cinema

Technology Organizations, facilitating greater collaboration among scientific and technical personnel in the film sector.

By the late 1950s, political unrest erupted across Eastern Europe, weakening the solidarity of the socialist bloc. Events such as the Poznań protests and the October Crisis in Poland strained Poland's relations with the Soviet Union and created an atmosphere of instability that was also felt in China. As Sino-Soviet relations deteriorated, Sino-Polish ties also cooled, leading to a gradual suspension of high-level exchanges. Although China continued to import Polish films after 1957, both the quantity and pace of imports slowed. By 1964, when Polish film imports to China were temporarily halted, only 14 films had been translated and screened, compared to 21 films in the previous phase—a reduction of one-third. Despite these changes, Poland maintained its opposition to the "Two Chinas" policy and supported the restoration of China's legal seat at the United Nations, while China backed Poland's sovereignty claims, including its position on the Oder-Neisse border. These shared political stances underscored the enduring fraternal ties between the two nations.

V.   CONCLUSION

More than half a century ago, Polish cinema, as part of the socialist cultural sphere, introduced Chinese audiences to its distinctive narrative style and profound social themes. These films provided both aesthetic enjoyment and ideological reflection, helping Chinese people "construct an imagination of socialist countries."[20] Through the translation and screening of Polish films, Chinese audiences gained a multifaceted understanding of the Polish nation, experienced the artistic richness, and found inspiration for the innovation of Chinese cinema. This cinematic exchange not only built a bridge for cultural communication but also served as an emotional and intellectual bond between the two peoples.

In recent years, Sino-Polish film exchanges have become more institutionalized and dynamic. In

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[17] Summary from People's Daily, 1949-1951.

[18] "Learn from Poland", *People's Daily*, 27 September 1954.

[19] "The assistance provided by the Soviet Union and various people's democratic countries to our country is a favorable condition for realizing the Five Year Plan", *People's Daily*, 15 July 1955.

[20] TAN HUI, *The History of Chinese Dubbed Film*, 2014, p.39.

2018, the China Modern Film Week was launched at the Warsaw Cultural Cinema, the largest Chinese film screening event in Poland in recent years. Ten films showcased China's cinematic and societal transformation over 40 years of reform and opening-up, offering Polish audiences a glimpse into China's progress in film production and cultural development. In 2020, the *Polish Film Festival* opened at the China National Film Museum, featuring six films such as *Ostatnia rodzina/The Last Family* (2016) and Planeta singli/*Planet Single* (2016), which embodied both traditional Polish aesthetics and modern cinematic elements, providing Chinese viewers with insights into Poland's history, traditions, and contemporary society. In 2023, the China Film Festival debuted in Poland, with screenings in Warsaw and Gdynia, featuring recent Chinese productions like *The Wandering Earth 2* (2023) and *The Cord of Life* (2022). Many screenings were fully booked, reflecting the growing interest in Chinese cinema among Polish audiences.

Looking back, it is evident that film, as a cultural medium, extends far beyond artistic expression. Since the period examined in this study, Polish film in China has transcended language, borders, and time, fostering a mutual exploration of national identity and historical change. Over the decades, this cinematic connection has played a vital role in strengthening Sino-Polish cultural cooperation and fostering deeper people-to-people ties. Like an enduring echo in the flow of history, film has served as a cultural signpost, guiding bilateral exchanges. Expanding collaboration in cinematic arts remains a shared aspiration of both nations, and with the Belt and Road Initiative providing new opportunities for cultural connectivity, this vision is poised to become a reality in the near future.

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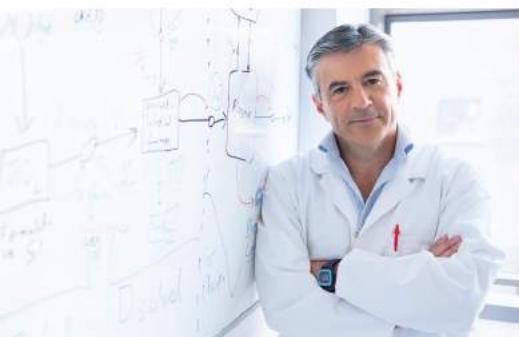
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