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Chengzhang ZOU, PhD  
ORCID ID: 0000-0002-6425-3811  
e-mail: 787234243@qq.com

School of Marxism of China University of Petroleum-Beijing, Beijing, China

## THE IDEA OF FRIENDSHIP IN THE SINO-SOVIET TREATY OF FRIENDSHIP, ALLIANCE AND MUTUAL ASSISTANCE

**Background.** *The article critically examines the concept of peace in the context of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance. This study delves into the historical, diplomatic, and philosophical dimensions of the Treaty between the Soviet Union and the People's Republic of China in the mid-twentieth century.*

**Methods.** *The study is based on a systematic analysis of the original documents of the Sino-Soviet Treaty and other primary sources that record the context and content of the agreement. The article uses a comprehensive analysis of primary sources, diplomatic correspondence, political discourse, and philosophical narrative to illuminate various interpretations and implementations of the treaty's peace provisions. Analyzing the philosophical basis of the agreement, it is taken into account how the ideas and concepts of friendship, union and mutual assistance were interpreted in the philosophical context of both countries. The article uses methods of comparative analysis to establish common and distinctive features between the ideology of the Sino-Soviet Treaty.*

**Results.** *The study provides valuable information about the geopolitical dynamics of the 20th century, shedding light on how the two leading communist powers managed their diplomatic relations. By examining the ideological underpinnings and practical implications of the Treaty's peace-oriented provisions, the article contributes to understanding the broader landscape of international relations in this dynamic period.*

**Conclusions.** *The study provides important information about the geopolitical dynamics of the 20th century, revealing how the two leading communist states managed their diplomatic relations. The article also considers the prospects for the development of dynamics between the Soviet Union and the People's Republic of China, examining the difficulties and problems that arose in maintaining peaceful relations between powerful states with common political ideologies based on the principles of Marxism. Analyzing the ideological foundation and practical consequences of the peacekeeping principles in the treaty, the article contributes to a better understanding of the broad context of international relations and philosophical narrative.*

**Keywords:** *History of philosophy, Marxism, Sino-Soviet Treaty, Friendship, Alliance, Soviet Union, People's Republic of China.*

### Background

The historical and philosophical study of the *Soviet-Chinese Treaty of Friendship, Alliance, and Mutual Assistance* is relevant for numerous reasons. Signed during the 20<sup>th</sup> century, the *Treaty of Friendship* illuminates the intricate dynamics of alliances and geopolitical strategies between the East and West. These concepts are used not so much in a geographical sense, but in a philosophical format, to demonstrate oppositional ideas in their historical development and dynamic situation. It provides insights into the evolving relationship between two major communist powers, the Soviet Union and the People's Republic of China, unraveling the motivations, challenges, and consequences of their alliance. The article focuses on the period of history (1949–1956) during the heyday of Soviet-Chinese relations, the culmination of which was the conclusion of this *Treaty of Friendship*.

The **relevance** of the study is dictated by modern world events in politics, economics, culture and philosophy. The *Treaty of Friendship's* aim to ensure peace and mutual assistance prompts a philosophical examination of the conceptualization of peace within the context of world politics. This understanding contributes to discussions on the role of treaties in maintaining global stability. The study also delves into the ideological underpinnings of the *Treaty of Friendship*, exploring how political beliefs influenced international relations and diplomatic strategies.

The **main aim** of the study is directly related to relevance. Insights derived from the historical and philosophical analysis may have contemporary relevance, considering ongoing dynamics in international relations, the resurgence of great power competition, and the evolving role of ideology in global politics. By examining the successes and failures of the Sino-Soviet *Treaty of Friendship*, scholars and policymakers can draw valuable lessons for contemporary diplomacy, alliance-building, and conflict resolution. In essence, this study provides a nuanced understanding of past geopolitical dynamics, offering lessons applicable to the present and

contributing to broader discussions on international relations, peace, and diplomatic strategies.

### Methods

The article employs various scientific methods to explore its subject matter thoroughly. The application of general scientific methods of analysis and synthesis is evident in the systematic examination and integration of different components within the *Treaty of Friendship*. Through the process of analysis, it is possible to dissect the treaty's elements to discern their individual meanings, followed by synthesis to create a cohesive understanding of the overarching concept of peace within the agreement. The historical and philosophical reconstruction method is used to recreate the historical context surrounding the *Treaty of Friendship* and its philosophical basis. By reconstructing the socio-political milieu, diplomatic relationships, and ideological foundations of the period in which the *Treaty of Friendship* was formulated, the article aims to provide an insightful interpretation of the notion of peace within the specific historical setting. The comparative method is applied to draw parallels and distinctions. This comparative approach facilitates the identification of unique features, commonalities, and divergences, contributing to a more profound comprehension of the idea of peace as articulated in this specific *Treaty of Friendship*. The hermeneutic method is utilized for the interpretation and deciphering of meanings embedded in the text. This involves an in-depth and interpretative analysis of the language, symbols, and metaphors employed in the *Treaty*, seeking to unveil the intended meaning of the concept of peace as perceived by the involved parties. By employing these scientific methods collectively, the article aims to present a comprehensive and nuanced exploration of the idea of peace in the Sino-Soviet treaty.

### Results

The object of research in the article is Soviet-Chinese relations during the mid-20<sup>th</sup> century, specifically focusing on the era of robust friendship between the two superpowers.

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The subject of the study is the Friendship Treaty negotiated between the countries. In addition to exploring political and geostrategic ideas, the article delves into the philosophical concepts embedded within the treaty, highlighting the significance of "peace" and "friendship" as central notions in any philosophical system, irrespective of its cultural origin.

The Soviet state consistently aimed to provide support to the Chinese people in their struggle against social and national oppression. Despite all the challenges that the peoples of the two countries had to endure, this policy remained unchanged. The solidarity, assistance and support of the Chinese people and their revolutionary forces from the Soviet Union formed the basis for future close friendly relations between the two countries.

Suisheng Zhao successfully described important milestones in the country's growth and development in his book *The Dragon Roars Back Transformational Leaders and Dynamics of Chinese Foreign Policy* (2022), he said: "Mao Zedong led revolutionary diplomacy to break through the isolation, containment, and encirclement of the hostile imperialist powers from 1949 to 1978. Deng Xiaoping formulated developmental diplomacy to create a favorable international environment to jump-start economic growth from 1978 to 2012. Xi Jinping has reoriented Chinese foreign policy since 2012 to return China to the position of global centrality" (Zhao, 2022). Initially, relations between China and the Soviet Union were tense, but a turning point occurred after Stalin apologized to the Chinese delegation in May 1949 for the fact that the Soviet Union had offered little help to the Chinese communists, but could have done much more, and admitted that he had even hindered the Chinese revolution in its implementation. Suisheng Zhao explains this situation by saying that Stalin did not understand the situation in China well. Mao then made a historic announcement on the eve of the twenty-eighth anniversary of the CCP on June 30, 1949. Mao Zedong announced a new path for China on the world stage, expressing a logical and necessary preference for the socialist camp over the capitalist one. He proclaimed the necessity for China to form alliances with the Soviet Union, every New Democratic Country, as well as with the proletariat and the broad masses in all other nations. There is no doubt of the influence of Mao Zedong's conception on the development of "Socialism with Chinese characteristics". It suggests that Mao Zedong's ideas have played a crucial role in shaping the ideology of socialism in China, and these ideas have been adapted to address contemporary challenges related to modernization while still upholding a commitment to socialist principles. "Mao Zedong's conception also had an important influence on Socialism with Chinese characteristics. Mao's ideas have been adapted to address the challenges of modernisation while maintaining a commitment to socialist principles" (Rudenko, & Yevdokymova, 2022, p. 35).

Upon the establishment of the People's Republic of China, a pivotal shift occurred in the political landscape of both nations. The supreme political authority in these countries became concentrated within the realms of two communist parties, both staunchly advocating revolutionary Marxist-Leninist ideology. These parties were the CCP and the Communist Party of the Soviet Union. This ideological alignment marked a significant development, as the principles of Marxism-Leninism guided the political direction of both the CCP and its Soviet counterpart. The establishment of these two communist parties not only redefined the political structure but also fostered a sense of camaraderie and alignment in their pursuit of socialist goals. The shared commitment to revolutionary ideals served as a foundation for collaboration and strategic coordination

between the People's Republic of China and the Soviet Union during this transformative period.

On January 2, 1950, Stalin finally agreed to negotiate with Mao Zedong to resolve the treaty issue. Mao Zedong put forward three proposals: to enter into a new treaty, to publish an official statement by the two countries stating that both sides had reached agreement on the issues of the previous treaty, and finally to sign a declaration on the relations between the two countries without the need for a new treaty (Heinzig, 1998). It is no coincidence that the USSR was the first state to recognize the People's Republic of China and establish diplomatic relations with it. The next step is to establish contractual relations between the two countries. The main one was the *Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance*, concluded on February 14, 1950 during the stay of the Chinese party and government delegation led by Mao Zedong in Moscow. "The treaty between the Chinese Nationalist Government and the Soviet Union concluded on August 14, 1945 differed considerably from the 1950 treaty. One of the differences was the historical setting. The 1945 treaty and its supplementary agreements had been preceded by preliminary negotiations between Stalin and Roosevelt at Yalta" (Ballis, 1951, p. 170). In America, the Treaty test was published in the New York Times on February 15, 1951, which received wide publicity in the United States of America. For obvious reasons, the political forces of the United States of America closely followed the events that symbolized the friendship of the two communist countries.

In December 1949, Mao Zedong left China and made his first foreign trip to Moscow. There he spent several months of negotiations and in February 1950, a *Treaty of Friendship* was signed.

Yafeng Xia in the article *Wang Jiaxiang: New China's First Ambassador and the First Director of the International Liaison Department of the CCP* (2009) describes this story: "Premier and Foreign Minister Zhou Enlai was called to Moscow and put in charge of negotiating on the details of the treaty. Wang participated in negotiating, drafting, proofreading and translating the treaty" (Xia, 2009, p. 141).

The collaborative effort titled *A Historical Outline of Sino-Soviet Relations 1917–1991* (2007) edited by Shen Zhihua, offers a comprehensive perspective on the evolution of Sino-Soviet relations throughout the 20<sup>th</sup> century. Grounded in extensive textual documentation this research not only breaks new ground but also presents a fresh and thoroughly convincing narrative of the numerous pivotal events that shaped the course of Sino-Soviet relations. From the materials of *A Historical Outline of Sino-Soviet Relations 1917–1991* (2007), it becomes obvious that assessments of the conditions for manifestation of friendship between countries were ambiguous. Shen Zhihua's insightful analysis led him to a compelling conclusion, asserting that, during the negotiation process, it was the Soviet Union that made more significant concessions. His examination delved into the intricate dynamics of the negotiations, revealing a nuanced understanding of the give-and-take involved (*A Historical Outline of Sino-Soviet Relations 1917–1991*, p. 109). Yang Kuisong also noted that the Chinese leaders Mao Zedong and Zhou Enlai were generally satisfied with the treaty (Yang, 2006).

The preamble to the treaty states that: "The Presidium of the Supreme Soviet of the Union of Soviet Socialist Republics and the Central People's Government of the People's Republic of China; Filled with determination jointly to prevent, by the consolidation of friendship and co-operation between the Union of Soviet Socialist Republics and the People's Republic of China, the rebirth of Japanese

imperialism and a repetition of aggression on the part of Japan or any other state, which should unite in any form with Japan in acts of aggression..." (Treaty of Friendship). It was also noted that such a treaty helps strengthen peace and security. However, a logical and natural question arises: What does "friendship" mean in the context of two vastly different cultures? What is the philosophical understanding of this concept, and what approaches exist for comprehending it? Thinkers throughout history have explored the philosophical understanding of friendship, and different philosophical traditions offer various perspectives on the nature and significance of friendship. He identified three types of friendship: friendships of utility, friendships of pleasure, and true friendships based on mutual respect and admiration. Aristotle believed that true friendship is characterized by a shared commitment to the well-being of the other person. "[friendship] is a sort of virtue, or at least implies virtue, and is, moreover, most necessary to our life. For no one would care to live without friends, though he had all other good things. Indeed, it is when a man is rich, and has got power and authority, that he seems most of all to stand in need of friends; for what is the use of all this prosperity if he have no opportunity for benevolence, which is most frequently and most commendably displayed towards friends? (Aristotle, 1906). The views of Confucius are in many ways similar to the ideas of the ancient philosopher; he also emphasizes the special status of friendship as a certain value. "There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation – these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued – these are injurious" (Confucius, 2020). It is possible to make a logical assumption that the phenomenon of friendship is of a more fundamental nature than cultural phenomena. Obviously, ideas about the benefits of friendship vary, and thinkers of all times and peoples distinguished between different types of friendship and valued it as an intrinsic value. Actually, "philosophy" is precisely friendship with wisdom. In addition, the friendship treaty concluded between the countries was a wise decision in its time.

In order to understand the essence of the philosophy of friendship, it is worth drawing a parallel between countries and between people. Such a binary opposition will give a clear idea of the essential characteristics of the phenomenon. "After all, it was precisely the idea of the changeability of human nature both in China and in the Soviet Union that ultimately led to the emergence of a new man, which becomes educationally effective as the principle of malleability (k'o-suhsing) of human nature" (Rudenko et al., 2023, p. 283). Expressing a desire for peace can serve as a meaningful indicator of friendly intentions. This sentiment is rooted in several key aspects that illuminate a positive orientation towards others. Firstly, the wish for peace often demonstrates a genuine concern for the well-being of individuals and communities. It reflects a preference for harmony, security, and the avoidance of conflict. Moreover, the pursuit of peace involves a cooperative and constructive approach to interpersonal relationships. It signifies a willingness to collaborate, seek common ground, and resolve disagreements through dialogue and negotiation – a stance consistent with the values of friendship and mutual understanding. A desire for peace is closely tied to the notion of respect for others. It implies a recognition of the rights, dignity, and autonomy of individuals, emphasizing a commitment to resolving differences without resorting to harm or violence. Additionally, the commitment to peace is associated with the fostering of enduring, positive

relationships. Friendship, characterized by long-term connections, aligns with the notion of maintaining peaceful coexistence rather than engaging in destructive conflicts that can erode social bonds. Furthermore, the expression of a desire for peace involves the acknowledgment and promotion of common interests. This shared pursuit of mutual goals fosters a sense of camaraderie and solidarity, reinforcing the idea that those advocating for peace are not harboring hostile intentions.

It is crucial to note that while the desire for peace provides insight into friendly intentions, its significance is fully realized when accompanied by concrete actions. Intentions alone may fall short if not translated into behaviors that actively contribute to building trust, resolving disputes, and cultivating positive relationships. Additionally, interpretations of friendly intentions may vary based on cultural, political, and historical contexts, underscoring the importance of understanding the broader landscape and evaluating the consistency of actions with stated intentions.

The agreement consists of six articles; they can be divided into two groups. The first four articles are mainly devoted to security issues. For example, the first article contains provisions explaining under what conditions and how the parties will act if their security is threatened. "The High Contracting Parties also declare their readiness in the spirit of sincere co-operation to participate in all international actions aimed at ensuring peace and security throughout the world, and will do all in their power to achieve the speediest implementation of these task" (Treaty of Friendship).

The fifth article talks about bilateral Soviet-Chinese relations, the parties' desire to develop economic and cultural cooperation. "Both the High Contracting Parties undertake, in the spirit of friendship and co-operation and in conformity with the principles of equality, mutual interests, and also mutual respect for the state sovereignty and territorial integrity and non-interference in internal affairs of the other High Contracting Party – to develop and consolidate economic and cultural ties between the Soviet Union and China, to render each other every possible economic assistance, and to carry out the necessary economic cooperation" (Treaty of Friendship).

After the conclusion of the agreement, criticism was expressed in different countries. On the day the Treaty of Friendship, Alliance and Mutual Assistance was concluded, two Soviet-Chinese agreements were signed, specifying the areas of cooperation between the two countries. Premier of the State Council Zhou Enlai, in his speech after the signing of the Soviet-Chinese treaty and agreements, noted their importance for China: "The conclusion of the said contracts and agreements is based on the fundamental interests of the great peoples of China and the Soviet Union and is an indicator of fraternal friendship and eternal cooperation between China and the Soviet Union. The conclusion of the treaty and agreements is a special expression of the Soviet Union's warm assistance to the revolutionary cause of the Chinese people..." (Soviet-Chinese relations. 1917–1957, 1959, p. 225–226). In his speech, the prime minister recalled that the victory of the Chinese people led to fundamental changes. The Chinese people, under the leadership of Chairman Mao Zedong, created the People's Republic of China and formed a state of unprecedented unity. "China and the Soviet Union are closely cooperating for the sake of peace, justice and universal security, and this cooperation expresses not only the interests of the peoples of China and the Soviet Union, but also the interests of all the peoples of the East and the whole world, for whom peace and justice are dear. I am confident that our treaty and agreements will be supported only by the peoples of China and the Soviet

Union, but also by progressive humanity around the world" (Soviet-Chinese relations. 1917–1957, 1959, p. 226).

In historical and political terms, the Treaty of Friendship was important, and both signatories understood this. China has a vast territory and rich natural resources, such a position is of great strategic importance, which is why the Soviet Union made huge concessions and abandoned many of its interests in Northeast China. As for China, Soviet assistance proved to be an important factor in reconstruction and reconstruction. Thus, there was a forced compromise between assistance and interdependence, which could have hints of paternalism. However, given the stakes on both sides in this treaty, none of this prevented a final agreement from being reached. It can be argued that at one time this treaty played an important historical role, largely determining the meaning of diplomatic friendship and mutual assistance.

#### Discussion and conclusions

Examining the historical context, the article delves into the era of robust friendship between the Soviet Union and China during the mid-20<sup>th</sup> century. The Friendship Treaty negotiated between the two nations becomes the focal point of the study, exploring not only political and geostrategic ideas but also delving into the philosophical concepts embedded within the treaty. The significance of "peace" and "friendship" as central notions in any philosophical system, irrespective of cultural origin, is highlighted.

The article also explores the ideological alignment between the Communist Party of China and the Communist Party of the Soviet Union, emphasizing the shared commitment to revolutionary Marxist-Leninist ideology. This alignment not only redefined the political structure but also fostered a sense of camaraderie and alignment in their pursuit of socialist goals.

The pivotal moment of the signing of the Treaty of Friendship on February 14, 1950, is scrutinized, highlighting the historical significance and the collaborative efforts involved. The examination of speeches by key figures such as Zhou Enlai underscores the importance attached to the treaty for both nations.

In the realm of international relations, the article addresses the criticisms and reactions that followed the conclusion of the treaty, offering insights into the global perception of the Soviet-Chinese friendship. The comprehensive examination of the treaty's articles reveals

its dual focus on security issues and the development of economic and cultural cooperation.

The historical, political, and philosophical dimensions examined throughout the article provide a multifaceted understanding of the complexities inherent in diplomatic friendships and mutual assistance. The *Treaty of Friendship* emerges as a crucial historical document that played a significant role in shaping the diplomatic landscape and defining the meaning of friendship and mutual assistance between the Soviet Union and China during a transformative period.

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Ченжан ЦЗОУ, д-р філософії  
ORCID ID: 0000-0002-6425-3811  
e-mail: 787234243@qq.com

Київський університет нафти, Пекін, Китайська Народна Республіка

## ІДЕЯ ДРУЖБИ В КИТАЙСЬКО-РАДЯНСЬКОМУ ДОГОВОРІ ПРО ДРУЖБУ, СОЮЗ І ВЗАЄМОДОПОМОГУ

**Вступ.** Критично розглядається концепція миру в контексті Радянсько-китайського договору про дружбу, союз і взаємну допомогу. Це дослідження заглиблюється в історичні, дипломатичні та філософські виміри Договору між Радянським Союзом і Китайською Народною Республікою в середині ХХ ст.

**Методи.** Розвідка ґрунтується на систематичному аналізі оригінальних документів Китайсько-радянського договору та інших первинних джерел, які фіксують контекст і зміст угоди. Використано всебічний аналіз першоджерел, дипломатичного листування, політичного дискурсу й філософського наративу з метою висвітлення різних тлумачень та імплементації мирних положень у Договорі. Аналізуючи філософське підґрунтя угоди, враховується, як ідеї та концепції дружби, союзу і взаємодопомоги інтерпретувались у філософському контексті обох країн. Стаття використовує методи порівняльного аналізу для встановлення спільних і відмінних рис між ідеологією Китайсько-радянського договору.

**Результати.** Дослідження дає цінну інформацію про геополітичну динаміку ХХ ст., проливаючи світло на те, як дві основні комуністичні держави керували своїми дипломатичними відносинами. Розглядаючи ідеологічне підґрунтя та практичні наслідки мироорієнтованих положень Договору, публікація сприяє розумінню ширшого ландшафту міжнародних відносин у цей динамічний період.

**Висновки.** Розвідка надає важливу інформацію про геополітичну динаміку ХХ ст., розкриваючи, як дві провідні комуністичні держави управляли своїми дипломатичними відносинами. Стаття також розглядає перспективи розвитку динаміки між Радянським Союзом і Китаєм, вивчаючи труднощі та проблеми, які виникали при підтримці мирних відносин між могутніми державами зі спільними політичними ідеологіями, ґрунтованими на принципах марксизму. Аналізуючи ідеологічний фундамент і практичні наслідки миротворчих засад у Договорі, стаття сприяє кращому розумінню широкого контексту міжнародних відносин та філософського наративу.

**Ключові слова:** історія філософії, марксизм, китайсько-радянський договір, дружба, союз, Радянський Союз, Китайська Народна Республіка.

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