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CONCEPT OF «SOCIALIZATION» IN PEDAGOGY AND SOCIOLOGY OF MODERN CHINA

Issues of socialization, resocialization, social adaptation, self-identification etc. today are of particular interest to pedagogy in connection with the globalization processes activation. Traditionally, practical developments in this area were based on sociocultural views of European and American scientists. The achievements and concepts of scientists from the Eastern countries and, in particular, China, remained outside the research area. The article aims to present those social concepts that dominate in modern China as to socialization issues and determine pedagogical approaches to solving these problems. Such comprehensive presentation of socio-pedagogical concepts of Modern China is done for the first time in Ukrainian pedagogical literature. The authors used methods typical for scientific research in the field of social pedagogy and theory of education: general scientific methods (analysis, generalization, comparison) for analysis and research work with encyclopedic, psychological, pedagogical and methodological literature on the subject of research; problem-targeted methods for the analysis of scientific and methodological literature, periodicals and normative documents related to educational process for teachers organization in both pedagogical and non-pedagogical education institutions of China. The research results in the conclusion that in matters of socialization, modern PRC relies on its own achievements (those adopted from Europe in the middle of XIX century and rethought concepts based on Chinese philosophical traditions, mainly of Confucius sense) of the mid-twentieth century, adapting them to modern realities and expanding the basic conceptual apparatus through foreign concepts.

Keywords: socialization, PR China, Neoconfucianism, Neoconfucian Synthesis, Maoism.

General problematics. Today, pedagogical approaches of PR China to solving issues related to the socialization of a person in modern conditions (including cyber socialization, socialization in the Internet, peculiarities of a person's self-identification at network, etc.) are based on certain social concepts that are still little known outside the country

Analysis of studies in the area designated. If the views of European and American scientists as to socialization are widely represented in Ukraine (the provisions of primary schools are analyzed, discussed by Ukrainian theorists and practitioners), domestic research and theoretical developments in this area occupy a prominent place in general concepts of socialization in world science. The views of educators and social philosophers of China for a long time remained out of the attention of both Ukrainian and European researchers. Basically, Chinese theoretical thought in matters of pedagogy was represented by the works of classics: Confucius, Lao Tzi, Meng Tzi; reformers: Yuan Shikai and Cai Yaopen, as well as modern ideologues: Mao Zedong, Deng Xiaoping and Jian Zemin, whose works in social studies are adapted depending on objectives of a specific researcher in the field of pedagogy. A large layer of ethical and philosophical concepts that are directly

related to the socialization of a person, the social ideal of the individual, man's place in society, man's need to be a part of society, were not taken into consideration by foreign researchers.

The article aims to present those social concepts that dominate in modern China as to socialization issues and determine pedagogical approaches to solving these problems. Such comprehensive presentation of socio-pedagogical concepts of Modern China is done for the first time in Ukrainian pedagogical literature.

Methods used. In the process of writing, the authors used methods and techniques typical for scientific research in the field of social pedagogy and theory of education:

- general scientific methods (analysis, generalization, comparison) for analysis and research work with encyclopedic, psychological, pedagogical and methodological literature on the subject of research;
- problem-targeted methods for the analysis of scientific and methodological literature, periodicals and normative documents related to educational process for teachers organization in both pedagogical and non-pedagogical education institutions of China;
- comparative pedagogical methods for analyzing and research study of curriculum content of pedagogical universities programs in China.

Moreover, such methods as interviews with teaching staff, summarizing data of official statistics were also of great use.

Discussion. Because of territories' annexation, civil war, threat of external military invasion and occupation, rise of revolutionary movement within the country, core of the Chinese public discourse of the first half of the twentieth century was the problem of correlating national traditions with Western ideals and values. Dominant in the socio-political life of China in the 10's – late 40's of the twentieth century became the ideology of nationalism. Considering nationalism as «uniting people of one race, one language, religion and customs around the idea of struggle to independence, self-government, creation of a perfect state in order to achieve social welfare and power, protection from external enemies» [8, 207], commitment to Chinese traditions, which were expressed in the wearing of Chinese clothing, observance of Chinese customs, etc. Chinese neo-Confucian philosophers created a new social ideal of a person. The new Chinese is a person who consciously chose the Confucian code as his/her beliefs. This choice is based on a deep study of Confucian canons, the realization that Confucianism itself is the quintessence of Chinese culture and only the norms of Confucian morality will not allow the Chinese to disappear as a cultural formation.

Prominent representatives of neo-Confucianism in the early twentieth century were Liang Qichao, Kang Yuwei, Zhang Zhidong, Liang Shumin, Zhang Junmai, etc. Initially, their work was reduced to the legitimization of Confucianism as an ethical and philosophical doctrine that has the right to exist in new historical conditions: designed to solve the moral problems not only of New China but also of the whole world [3, 370-373]. Neo-Confucians in the 20s and 30s (Feng Yulan, He Lin) was seen as the way to consolidate the Chinese in the face of Japan aggression [4, 207].

After the CCP came to power in 1949, neo-Confucianism ceased to exist in mainland China. Its representatives Qian Mu, Mou Zongsan, Tang Junyi, Xu Fuguan and others resumed their scientific activities in exile (Taiwan, Hong Kong, USA). The revival of non-Confucianism as a philosophical view in China occurred in the early 80's of the twentieth century. The most prominent representatives of modern mainland neo-Confucianism are Du Weimin, Liu Shushan, Cai Zhenhou, Chen Zhonging, Chen Yongjie, Yu Yinshi [2, 541-544]. Considering socialization a natural and necessary stage of a personality's development, neo-Confucians advocate the direction of this process with the help of clearly defined rules of behavior and personality characteristics [8, 214]. According to the subject of this study, neo-Confucianism is interesting because its representatives have developed a «social portrait» of the ideal person, which is reflected in the so-called «10 samples»:

- 1) example of person: achieve holistic abilities by physical, intellectual and moral education;
- 2) example of character: be fair and selfless, respect other people and respect yourself;
- 3) example of morality: universal love and equality through honesty and openness;
- 4) example of words and deeds: both your words and your deeds speak about you;
- 5) example of trust: follow any word;
- 6) example of punctuality: when you make an appointment and arrive on time, no apology is required;
- 7) example of justice: respect justice without succumbing to feelings of selfishness;
- 8) example of service: serve with honor;
- 9) example of friendship: love friends as yourself, as your own brothers;
- 10) example of prosperity: give to other people, not take from them [10, 17].

These «samples» were first formulated in the article by prof. Luo Tianpen University of Beijing Pedagogical University «Man as an object of neo-Confucianism» and represent the official position of modern neo-Confucian school as to social ideal of a modern man.

The school of neo-Confucian synthesis was formed by the ideas of Confucianism, some Buddhist concepts (including of Huayan schools) and the doctrine of Indian philosophy, as well as some elements of Western social and scientific thought, the views of the first Chinese reformers (Wei Yuan, Gong Jizhen) China's utopian philosophical system. For the most part, it is based on the views of the social philosopher of the early twentieth century. Tan Situna. Criticizing contemporary Confucianism, Tan Sitong, however, recognized its basic principles as those that humanity first received from Heaven (True – in the works of Tang Junyi). In his main work «The Doctrine of Humanity», the philosopher turns to the traditional Chinese concept of «humanity», interpreting it in Confucian, Buddhist and Christian terms, using such Western European concepts as «ether»,

«division between body and spirit» on the one hand, and scientific concepts – on the other [6, 111-112]. An obligatory feature of personality, the philosopher derived compassion in the Buddhist sense of the word. Compassion presupposes closeness to the person you sympathize with, compassion destroys the psychological barrier of alienation, compassion promotes self-realization of the individual in his relations with others. In addition, compassion implies the equality of living beings [11, 19].

For this research, the ideas of Tan Situng and his followers (Tang Junyi, Mou Zongsan) are interesting because in the treatise «The Doctrine of Humanity» are described social connections in which a person interacts and the «rules of the game» he follows were defined (if a person tries to interact outside the rules, the social connection is broken). Such social circles have recognized the relationship between China and the West, social strata, social and private spheres of human life (as well as social ties between people, management and subordinates, husband and wife, parents and children, etc.), their own vision and perception of another person [8, 219]. Society in the utopia of Tan Situng appeared in the image of some abstract «equal», the philosopher defended the non-hierarchical system of the universe, actively advocated the restructuring of social relations in China, the elimination of violence and oppression of older men, women [13, 275]. In this regard, we can conclude that the views of the representatives of the neo-Confucian school of synthesis in matters of socialization of the individual are similar to the ideas of the interactionist approach in European science.

Representatives of the Chinese radical-modernist school, which is the successor to the ideas of the First Intellectual Revolution of the late nineteenth and early nineteenth centuries. XX century in China, defend the idea of the superiority of Western civilization (car civilization) over the Chinese (rickshaw civilization) in all spheres of human life, including science, philosophy, culture, pedagogy, etc. [8, 359]. As an ideal of man, the radical-modernist school cites the image of a man-rebel, who motivatedly rejects social norms and norms of behavior, «older than him by more than 40 years» [7, 46-47]. This time limit is based on the views of the German sociologist K. Mannheim, who derived a 30-year cycle of generational change, and his concept that «the development of society is generated by waves of generations, each looking for dividing lines from the previous generation, and in parallel with establishing boundaries between generations there is a process of finding consolidation ideas that form the image of this generation» [Cited. from 7, 142]. That is, rebellion against, in particular, social norms is a necessary condition for the development of society.

As negative features of the ideal member of a qualitatively new society, representatives of the radical modernist school of China cite the following characteristics of personality: satisfaction with destiny, subordination to the material environment, inability and unwillingness to change it, break out of established boundaries, laziness of mind and spirit, traditionally inherent in the representatives of China. In his social development a person should strive for dissatisfaction, creative activity that stimulates the development of philosophy and science, constant search for new horizons and ways to them, healthy individualism that can ensure freedom and well-being of everyone, individual and state [11, 49]. The ideologue of modern radical-modernist currents is considered to be the Chinese social philosopher of the early twentieth century. Hu Shi, whose worldview was significantly influenced by Huxley's agnosticism and Dewey's pragmatism [8, 307].

The beginning of economic reforms and the implementation of the «Policy of Reform and Openness», which have taken place in China since the 1980s, have made it possible to re-emerge trends in the synthesis of cultures. Thus appeared the theory of «synthetic creation», the main theorist of which was Zhang Dainan. He called for abandoning «rigid axial thinking», ie the idea of antagonism between China and the West, and move to «convergence of Chinese and Western cultures» [11, 107]. It is worth noting that the main provisions of the concept are reduced to the following generalizations: the Chinese spirit and Western living conditions. The practical implementation of this provision can be seen in the example of the «Shanghai / Hong Kong family model»: a man and a woman aged 40-45, who both work, have a large apartment in a fashionable area of the city (necessarily with a view of the reservoir), regularly engaged in expensive sports»(tennis, yachts, skiing, etc.), fluent in English, have successful and educated foreign friends. A man traditionally – a businessman, a woman – holds a position in government or is a representative of one of the «female» professions (doctor, teacher, but in a position not lower than the head of the department or school principal, respectively). They have 2 children: the eldest – a boy (aged 10-12 years) and a girl (3-5 years). Everyone lives happily, visits grandparents in another (less affluent and fashionable) city and relatives in the village on Spring Holiday (analog of the Chinese New Year), travels a lot and spends the weekend with the whole family in nature. Travel takes place in your own car of the latest model of the Chinese car industry. Home-cooked food is traditionally Chinese; it is prepared by the mother, who is helped by her daughter. The boy dreams of studying abroad and then returning to China and joining the Armed Forces (engineer-developer, economist, computer systems operator), and the girl (after studying at a leading Chinese university and an internship abroad) - to make a career at his father's firm or to become an employee of a large successful Chinese campaign in Shanghai, Hong Kong or Japan. This image of the Chinese family is now widely used in commercial advertising, television series, films as a social ideal of Chinese society [1, 19].

In the theoretical development of modern representatives of the school of «synthetic creation» (Gang Yuizhi, Gong Weibing, Liu Zhangchi, Pan Pu, Zhang Dainan) are such issues as:

- perception of society as a set of smaller systems (families, workforces, people, etc.);
- coordination of the socializing role of social systems that are part of the system-society, personality;
- the possibility and degree of influence of the individual on social change at the global and local levels;
- change in the qualitative content of the process of socialization of the individual depending on the dominance of a particular agent of socialization, represented by a small social system [2; 3; 11; 14].

Of particular interest to this study is a manual of Liu Zhangchi, a professor of philosophy at Peking University, co-authored with Gong Weibin, a professor of sociology at Zhejiang University, entitled «Social Rules and How They Affect My Own Way of Development». In it, the authors at a qualitatively new level present the traditional idea of Chinese social philosophy of the content of the process of socialization of a particular person, depending on the social role it will play in the future. In particular, this monograph suggests that the process of socialization depends on the social requirements that will be made to a person by the community or group of which a person will be a member in the future. It is argued that the set of social requirements for a member of the peasant community will be fundamentally different from the set of members of the board of directors of an industrial company. But the social requirements for the head of the family will be similar, but will differ in different nationalities, even in the same culture [9, 97-101].

Opponents of the school of «synthetic creation» can be considered representatives of modern Chinese humanism (Feng Qi, Chi Jiehou), who recognize the autonomy of the individual and his freedom of will. Representatives of this socio-philosophical school take the traditional position that man is a part of society, which forms this society. Traditional for Chinese humanists is the idea of a certain universal set of qualities that a person needs in any society. It is this set of qualities that allows a person to freely become a member of another cultural system during travel, immigration, etc. [11, 105-106].

Mao Zedong is the founder and key figure of Maoism (socio-philosophical trend, formed under the influence of Marxism-Leninism) – is one of the most influential Chinese thinkers of the twentieth century. In the field of social order, he adhered to the traditional Confucian theory, declaring the priority of social values over personal [8, 409]. Central to Mao Zedong's work on the humanitarian aspects of society is education. Education is considered by him as an additional component of education, which «should ensure a person's education development in moral, mental and physical terms, so that he became a cultural worker with a socialist consciousness» [5, 172]. Like other Chinese philosophers, Mao Zedong in his statements, in particular, about the social ideal of man, was a supporter of the fact that each social group has its own set of social qualities necessary for a person to become a full member of this group. It was he who developed the rules of conduct for some social groups, the division into which Mao produced mainly on the basis of professional (for party workers, officers, students, etc.), less often - on the basis of social affiliation (for the intelligentsia, for the peasants). The following are the «Three Basic Rules of Discipline and the 8-Point Memorandum» drawn up by Mao Zedong in 1947 for soldiers of the People's Army of China:

Three basic rules of discipline:

- 1) in all actions to obey the command;
- 2) not to take anything from the population, even needles and threads;
- 3) hand over all trophies to the treasury.
- 4) Eight points memo:
- 5) speak politely;
- 6) honestly pay for what you buy;
- 7) lost the thing - return;
- 8) spoiled the thing - make up for it;
- 9) do not be afraid, do not swear;
- 10) do not spoil crops;
- 11) do not allow liberties with women;
- 12) do not treat prisoners captively [5, 265].

Mao Zedong considered human social skills as a «product of social practice» [217, 213], and man in his works acts as a subject of social relations in relation to society, being in constant interaction with him. «People's social life determines their ideas. In turn, the right ideas represent the advanced class. Ideas - as soon as they are mastered by the masses - become a material environment that transforms society, transforms the world» [5, 213]. However, Mao also acknowledged the existence of basic social qualities that should be in every person and which, in fact, shape a person: there must be a spirit of absolute selflessness and selfless service to people, which finds expression in the deepest responsibility for their work and boundless love for comrades and the people «[5, 77-178]. Mao Zedong's ideas in modern China have not only not lost their relevance, but also «are a formative element of modern Chinese society. Mao's role for China is comparable only to the role of Confucius for Classical China: he created it, and it is its eternal center and quintessence» [12, 12].

Unlike European scholars, Chinese sociological, philosophical, and pedagogical science presuppose the human right to voluntarily renounce society. This trend in the Chinese scientific worldview is based on the ethical and philosophical tradition of China (bright representatives of this trend were Dajian Huinen, Zhuang Ji, Sima Yan, Chen Hao, Shao Yun, etc.), that man is an antisocial being (in this case - not social). ; such, for which society is not a necessity) due to the fact that man from birth is a full-fledged, closed system formed by Heaven. Indirectly, this concept was also supported by solitary meditation practices and views prevalent in China. In modern Chinese pedagogy, the followers of this concept can be considered Zheng Hansheng, Cui Huang, Chi Bianyao, Cai Yuanyuan, who in the 80s of the twentieth century. introduced into scientific circulation the terms «opportunity to be socialized» and «degree of social adaptation / socialization» [15, 21]. In their works, these scientists argue that some people are unable to be socialized due to innate personality traits and each person has an individual limit of socialization [14, 72].

Results. Modern Chinese pedagogical science is just beginning to actively develop issues related to the socialization of the individual: under development is both the concept and the subject-object relationship of man

and society as a whole, the influence and place of agents of socialization, the role of the state as the main subject and «customer» of the final product, etc. However, in the presence of a clear shortage of theoretical developments in this area, Chinese pedagogical practice has developed its own approaches to socialization, resocialization, social adaptation of the individual, actively using Western developments to justify the legitimacy of traditional Chinese pedagogical schemes and models. Further developments in this area may relate to issues of interaction between Eastern and Western social concepts, penetration of Eastern traditions into European sociology and pedagogy, practical use of neoconfucianism, Maoism and asocialization in the modern world etc.

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ПОНЯТТЯ «СОЦІАЛІЗАЦІЇ» У ПЕДАГОГІЦІ ТА СОЦІОЛОГІЇ СУЧАСНОГО КИТАЯ

Питання соціалізації, ресоціалізації, соціальної адаптації, самоідентифікації тощо сьогодні особливо цікаві для педагогіки у зв'язку з активізацією глобалізаційних процесів. Традиційно практичні розробки в цій галузі базувалися на соціокультурних поглядах європейських та американських вчених. Досягнення та концепції вчених зі східних країн і, зокрема, Китаю, залишилися поза увагою. Стаття має на меті представити ті соціальні концепції, які домінують у сучасному Китаї щодо питань соціалізації та визначенні педагогічних підходів до вирішення цих проблем. Таке всебічне викладення соціально-педагогічних концепцій сучасного Китаю робиться вперше в українській педагогічній літературі. Автори використовували методи, характерні для наукових досліджень у галузі соціальної педагогіки та теорії освіти: загальнонаукові методи (аналіз, узагальнення, порівняння) для аналізу та дослідницької роботи з енциклопедичною, психологічною, педагогічною та методичною літературою з предмету дослідження; проблемно-орієнтовані методи аналізу наукової та методичної літератури, періодичних видань та нормативних документів, що стосуються навчально-виховного процесу та організації освіти вчителів Китаю. Результати дослідження підсумовуються висновком, що у питаннях соціалізації сучасна КНР покладається на власні досягнення (ті, які були прийняті з Європи в середині XIX століття та переосмислені концепції, засновані на китайських філософських традиціях, головним чином вченні Конфуція) середини XX століття, адаптуючи їх до сучасних реалій та розширюючи базовий понятійний апарат завдяки зарубіжним концепціям.

Ключові слова: соціалізація, КНР, неоконфуціанство, неоконфуціанський синтез, маоїзм.

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