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HISTORICAL ANALYSIS OF CIVIC EDUCATION IN CHINA

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Historical Analysis of Civic Education in China

Civic education in modern China is not a radical change of the traditional moral education, but a historical stage in the development of the traditional civic and is its continuation, improvement. Great success in the field of civic education in China dates back to ancient times. It was appropriate to make a historical analysis of civil education of the PRC, in order to understand the emergence of the country's successes in this area. The article highlights the development of civic education in China in four large historical periods: ancient times, the Republican period (1912 – 1949), the regime of Mao Zedong (1949 – 1978) and the modern period. Examining the main periods of formation and development of civil education of China, we can say that it started to grow back in the olden days, suffered setbacks during the reign of Mao Zedong, changed its direction in favor of self-development and, eventually, became the object model to many other countries.

Keywords: civic education, civic education, civil society, identity.

China has made tremendous progress in the field of civic education. This is evidenced by the fact that Chinese citizens are very patriotic towards their country. Patriotism in this country compared with cement or superglue, which bonded regions and people updated of China and helped to overcome all the hardships of a political coup. Love of country, loyalty and confidence in the authorities – constant values of Chinese society [1, p. 206]. All it proves that many countries should learn from China proper civic education.

In China even created a "Center for civic education", which deals research and troubleshoot problems that arise in Chinese civic education. Many Chinese scientists began to explore the civil-Patriotic education of their country. In particular, Ma Lanxia "Realities and challenges of contemporary Chinese school of civic education", Liang Jinxia "History of Chinese civic education and its value for the present", Wang Zhaoqing and Kang Xiafei "The Concept of Chinese civic education".

Civic education in modern China is not a radical change of the traditional moral education, but a historical stage in the development of the traditional civic and is its continuation, improvement [2, p. 122]. That is a great success in the field of civic education in China dates back to ancient times. We believe it is appropriate to do historical analysis of the civic education of the PRC, in order to understand the emergence of the country's successes in this area. Herein lies the relevance of the research to understanding China's success in this area, to be able to use it in national education.

The aim of the article is a historical analysis of civic education in China.

The development of civic education in China can be divided into 4 major periods: ancient times, the Republican period (1912 – 1949), the regime of Mao Zedong (1949 – 1978) and the modern period. Consider each period separately.

In ancient times, China had no corresponding terms to the Western conception of democracy, nor similar understandings about “citizen”, “citizenship” and “civic education”. Instead, China has a long history of civilization and citizenship education in its own ways – featured within the discourse of Confucianism dominating the Chinese society at that time. Confucianism was a primarily aesthetic doctrine, so basically all of his followers throughout the ages (including Confucius) were not only philosophers and politicians, but also had an active teaching career. That's why many experts notice, that the identity of the philosophical and pedagogical thought in the early stages of development of a society – a phenomenon more typical for Chinese than for other ancient civilizations [3, p. 4]. Two and a half thousand years, Confucius is a spiritual mentor, teacher of the Chinese nation, the embodiment of its cultural identity. It is called the "Teacher of ten thousand generations," he has become a "business card" of China [4, p. 9]. Specifically, Confucian morality demanded people to have five basic ethical codes: benevolence (仁), righteousness (义), propriety (礼), wisdom (智) and fidelity (信). In accordance with such virtues, the ancient and imperial Chinese civic education largely highlighted people's loyalty to leading powers as well as their absolute obedience to existing hierarchical structure. In this way, the majority of people were trained into subjects of the ruling class with a very

low awareness of independent citizenship. The civic education, accordingly, became an ideological tool for political indoctrination in favor of the leaders. However, this does not mean that citizens were completely manipulated and uneducated subjects. Center for civic education, accordingly, became an ideological tool for political propaganda in favor of the leaders. However, this does not mean that citizens have been completely manipulated and uneducated subjects. In fact, individual learning, personal self-cultivation and public engagement were still praised under the dominance of Confucianism. Civic education at that time required citizens to improve themselves with spiritual and moral maturity and self-reflective personality. But, such a personal development has to go along with people's obligations as a member in the whole society. In this sense, compared with the Western culture of individualism, it might be more accurate to name the Chinese ways of individual development as individuality with a balanced self-society relationship. Compared with the individualism that is relatively political and bureaucratic, the Chinese individuality seems more apolitical. It concentrated on self-enrichment that may and may not end up with political outcomes. In short, instead of trying to meet intellectual needs and rights of individuals, the traditional Chinese civic education emphasized citizens' responsibility and self-awareness in a wider sense of collective civic life [3, p. 4].

Further developments of this period will affect the future education of citizens, because it is philosophical currents will give an impetus to the improvement of the people as citizens. This philosophy of education Confucius put an end to "irrational" aristocracy and rabblement. You can trace statements themselves, and how significant the meaning of thoughts, for example: "We are all born equal, but have different habits" («性相近也，习相远也») [5, p. 31].

In Republican years in the field of civic education have been significant changes. As being continuously invaded and defeated by foreign countries from 1840s, China's revival and rebuilding of a modern Chinese citizenry with new trends of civic education had been increasingly linked with political needs in Republican time. Particularly, due to the outbreak of 1919 May 4th New Culture Movement, the significance in democracy and science attracted an unprecedented high-level of

attention. For the first time, the Chinese people publicly appealed for mutual respect and an independent identity. As a result, imported capitalist terms and concepts, such as citizenship, liberty and equality, gradually received widespread attention from Sun Yat-sen's Republican government. Changes simultaneously occurred in then civic education system [3, p. 5]. Sun Yat-sen tried to develop civic nationalism, combining five major nationalities: Hancu, Mongols, tatzu, Manchus and Muslims. Democracy divided on political power, where was the right of people to Express their political needs; and state power, which included executive, legislative and judicial power. In relation to the company, was allocated four types of existence: food, clothing, housing and transportation. Sun Yat-sen adhered to the slogan "government of the people, by the people and for the people". But then, along with Sun's death and Chiang Kai-shek's succession, the Republican civic education no longer put priority on enhancing people's civil rights but on fighting against the Communist Party. As a result, in a very unstable socio-political situation, the Chinese civic education did not develop quite much until the Chinese Communist Party took power in 1949.

After 1949, the Mao-led Chinese Communist Party (CCP) established a new nation and chose Marxist ideology in socialism. Copying both political and economic system models from the Union of Soviet Socialist Republics (USSR) in the beginning, China gradually became a highly centralized country. During these years, civic education was mostly practiced in a primitive form of indoctrination. Its main target was to foster unchangeable loyalty to Mao, to maintain intensive attention to class struggle, and to develop China from "socialism" to the Marxist Nirvana "Communism". In practice, civic education was implemented with different names, ranging from ideological-political education, moral education to patriotic education. All these strategies demonstrated the government's motivations and determinations to use civic education to unify the youth's political attitudes in accordance with the interests of Communist Party. If the emphasis of citizen moral perfection and ethical growth was viewed to be a tradition of China's civic education from ancient times, the CCP's ideological-political education (or other similar forms of education) has largely overshadowed this tradition. To a large degree, the Communist civic education turned

to be an instrument of political control during 1949 to 1978.

After 1978 in China under the leadership of Deng Xiaoping carried out a course of "reform and opening" that led to major changes in Chinese society, One of the important consequences of this course some of the changes in civil society: thanks to the current and changing economic, political, legislative and cultural environment, for the first time in the history of modern China has created a large number of non-governmental organizations [6]. As a result, there has been a redefining Chinese citizenship. The recognition of local identity and individual competitiveness has become more noticeable.

Furthermore, the process of urbanization and massive inflow of rural citizens to urban areas also changed the original relationship among citizens. In general, new social relations, creating new contexts for civic education. In this period, China began to gradually return to its ancient Confucian model of civic education [3, p. 7].

Today, Chinese education was included in the world's environment, where people speak the language of identity, it is therefore necessary to strengthen the education trust, balanced relationship to the rights and duties of subjects. Modern Chinese research scientists and system designers education – believe that to educate the younger generation, shaping civic responsibility and morality, through the construction of joint space, based on the idea of "small government to big society". The spirit of cooperation and relevant practical skills must be deduced from the very essence of the practice of citizenship, and the main purpose of the practice of citizenship is the formation of consciousness of their rights and duties, tolerance and initiative. For fullness of the consciousness of the citizen needs unity of political and legal sense, the General spirit of personal equality and collectivism, high sense of responsibility and consciousness, which should be aimed at social life and joint benefits [2, p. 123].

Examining the main periods of formation and development of civil education of China, we can say that it started to grow back in the olden days, suffered setbacks during the reign of Mao Zedong, changed its direction in favor of self-development and, eventually, became the object model to many other countries. Indeed, despite the

Chinese youth, we can say that Chinese education much of what has been achieved in civic socialization. Chinese students, students are very loyal to their country, they know and respect the laws of China, are doing their best to be helpful to their homeland.

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Чепурна І. М.

Історичний аналіз громадянської освіти в КНР

Громадянська освіта в сучасному Китаї не є радикальною зміною традиційного морального виховання, а являє собою історичний етап розвитку традиційного громадянського виховання і є його продовженням, вдосконаленням. Великий успіх у галузі громадянської освіти в Китаї бере свій початок ще з давнини. Було доцільним зробити історичний аналіз громадянської освіти КНР, щоб зрозуміти виникнення успіхів країни в цій області. У статті висвітлюється розвиток громадянської освіти в КНР в чотирьох великих історичних періодах: стародавня епоха, республіканські роки (1912 – 1949), режим Мао Цзедуна (1949 – 1978) та сучасний період. Дослідивши основні періоди становлення і розвитку громадянської освіти Китаю, можна сказати, що воно почало розвиватися ще з давнини, зазнало невдачі за часів правління Мао Цзедуна, змінила свій напрямок на користь саморозвитку особистості і, врешті-решт, стало об'єктом наслідування для багатьох інших країн.

Ключові слова: громадянська освіта, громадянське суспільство, особистість.

Чепурная И.Н.

Исторический анализ гражданского образования в КНР

Гражданское образование в современном Китае не является радикальным изменением традиционного нравственного воспитания, а представляет собой исторический этап развития традиционного гражданского воспитания и является его продолжением, совершенствованием. Большой успех в области гражданского образования в Китае берет свое начало еще с древности. Было целесообразным сделать исторический анализ гражданского образования КНР, чтобы понять возникновение успехов страны в этой области. В статье освещается развитие гражданского образования в КНР в четырех больших исторических периодах: древнейшая эпоха, республиканские годы (1912 – 1949), режим Мао Цзедуна (1949 – 1978) и современный период. Исследовав основные периоды становления и развития гражданского образования Китая, можно сказать, что оно начало развиваться еще с древности, терпело неудачи во времена правления Мао Цзедуна, изменило свое направление в пользу саморазвития личности и, в конце концов, стало объектом подражания для многих других стран.

Ключевые слова: гражданское образование, гражданское общество, личность.

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