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**TRENDS IN THE DEVELOPMENT OF EDUCATION
AND UPBRINGING OF ORPHAN CHILDREN IN CHILDREN’S HOUSES
OF THE CHINESE PEOPLE’S REPUBLIC**

ABSTRACT

The article analyzes the trends in the development of education and upbringing of orphans in orphanages in modern China. Leading researchers have identified orphanages as the main form of social care for orphans and their education and upbringing in China. Most orphanages in cities have several departments: an orphanage (for children from 0.3 to 3 years old), an orphanage (children from 3 to 14 years old), a department for the disabled and a nursing home. China's education system consists of compulsory preschool education, primary education, incomplete and complete secondary school, higher education, and higher education. All levels of the education system for orphans are free in China. Orphans also have the right to receive the level of education they need for their age. China's 9-Year Compulsory Education Act was passed in 2004. The organization of educational and upbringing processes in educational institutions for orphans is in accordance with the norms and programs developed by the relevant Ministry and departments for secondary schools. The article proves that the main focus in the country is on education, not training, as the priority is still to master the vast majority of the population in working professions. The purpose of the article is to theoretically analyze the trends in the development of education and upbringing of orphans in orphanages of the People's Republic of China. As a result of the analysis of works of foreign and domestic scientists we can state that the main trends in the maintenance, education and upbringing of orphans in modern China are adaptation to the social structure of China, state control of educational institutions, age-appropriate orphans in orphanages, creating conditions for the education of orphans according to age, promoting ideological, moral, patriotic, economic education.

Keywords: orphans, education, upbringing (moral, labor, patriotic, aesthetic), orphanages, compulsory preschool education, primary education, incomplete and complete secondary school.

АНОТАЦІЯ

У статті проаналізовано тенденції розвитку освіти і виховання дітей-сиріт в дитячих будинках сучасного Китаю. Провідними дослідниками визначено, щодитячі будинки є основною формою закладів соціального піклування про дітей-сиріт



та їхньої освіти й виховання у Китаї. Більшість дитячих будинків у містах мають у своєму складі кілька відділень: будинок дитини (для дітей від 0,3 до 3 років), дитячий будинок (діти від 3 до 14 років), відділення для інвалідів і будинок престарілих. Освітня система Китаю складається з обов'язкової дошкільної освіти, початкової освіти, неповної й повної середньої школи, вищої школи, вищої освіти. Всі рівні освітньої системи для дітей-сиріт безоплатні в Китаї. Також діти-сироти мають право отримати той рівень освіти, який для них потрібний за віком. В 2004 році прийнято «Закон про обов'язкову 9-річну освіту» в Китаї. Організація освітнього і виховного процесів у освітніх закладах для дітей-сиріт йде відповідно до норм і за програмами, розробленими відповідними Міністерством та відомствами для загальноосвітніх шкіл. У статті доведено, що основна увага в країні приділяється саме вихованню, а не навчанню, оскільки пріоритетом все ще залишається оволодіння переважною кількістю населення робітничими професіями. Мета статті – теоретично проаналізувати тенденції розвитку освіти і виховання дітей-сиріт в дитячих будинках Китайської Народної Республіки. Унаслідок аналізу праць зарубіжних та вітчизняних науковців можемо констатувати, що основними тенденціями утримання, освіти та виховання дітей-сиріт в сучасному Китаї є адаптація до суспільного укладу Китаю, контролю діяльності освітніх закладів з боку держави, проведення відповідної до віку дітей-сиріт діяльності в дитячих будинках, створення умов освіти дітей-сиріт відповідно віку, сприяння ідеологічному, моральному, патріотичному, економічному вихованню.

Ключові слова: діти-сироти, освіта, виховання (моральне, трудове, патріотичне, естетичне), дитячі будинки, обов'язкова дошкільна освіта, початкова освіта, неповна й повна середня школа.

INTRODUCTION

The orphanage as the main form of state maintenance, education and upbringing of orphans in modern China is based on universal values and the best pedagogical traditions. The work of foreign scholars shows that the Chinese do not single out orphans in a special group of the population that requires special treatment or additional privileges. It is believed that due to the maximum integration of orphans into public and public life, it is possible to avoid prejudiced attitude of society towards children in orphanages, as well as to build a society of equal opportunities and avoid discrimination on the basis of origin. Also, “neither Chinese science nor the official authorities recognize the problem of social orphanhood in the country, although the number of children who due to various circumstances (parental divorce, but mostly – employment) is not raised in a biological family ranges from 15 % (in large cities) to 65 % (Gansu Province)” (Yitao Wang, 2008:pp. 37–39).

THE AIM OF THE STUDY

The purpose of the article is to theoretically analyze the trends in the development of education and upbringing of orphans in orphanages of the People's Republic of China.

THEORETICAL FRAMEWORK AND METHODS

The question of certain aspects of trends in the development of education and upbringing of orphans in orphanages of the People's Republic of China is the subject of research by such Chinese scientists and practitioners Pi Aichin, Mae Xinglin and others. The main attention in their works is paid to attracting foreign experience in organizing the educational and production process in orphanages. Important for our study is the scientific



research of Professor Wang Itao (2008) on the organization of the education system of “children raised abroad” (analog of the Ukrainian term “social orphans”). In his writings, Wang Xuetai (2006) reveals general information about Chinese education and upbringing. Among the Ukrainian researchers should be noted the scientific works of N. Dzhgun(2012), devoted to the organization of the system of training future teachers for educational work at school; scientific research of the modern Ukrainian scientist L. Kalashnik (2012, 2013, 2014) on the system of education and upbringing of orphans in modern China. One of the directions of scientific research of the author’s team M. Yevtukh, M. Nosko, S. Hryshchenko (2016) is the study of care for orphans, their education and upbringing in orphanages in modern China. O. Tyrkalova (2020) analyzes school education in China and interesting facts about it.

Research methods include analysis, synthesis, systematization and generalization.

RESULTS

Under Chinese law, only children whose parents have died are officially recognized as orphans. The People’s Republic of China reserves the right to build its own policy on orphans based on its own historical traditions and economic situation (Lian, 2010).

Today, China has a figure of “573,000 orphans, of whom 66,000 live in state- funded social welfare institutions”. Orphanages are the main form of social care for orphans in China. “Most orphanages in cities have several departments: an orphanage (for children from 0.3 to 3 years old), an orphanage (children from 3 to 14 years old), a department for the disabled and a nursing home” (Jevtukh & Nosko & Ghryshhenko, 2016; Kalashnyk, 2014).

It is believed that such a structure helps orphans feel needed, eliminates their inferiority complex (there are even more unhappy than those who need their help), teach them to care for others, give them a sense of love and gratitude from adults (elderly), to preserve the vertical of generations, which is traditionally present in the family. It is the responsibility of the older children of the orphanage to take care of the younger ones (for this purpose, 1–2 older children (aged 0.5 to 8 years old) are «fixed» for each older child (aged 10–14 years), change their diapers together. Most of the orphanage work, cooking assistance (jointly with senior trips to local markets for purchases inclusive) are also performed by older pupils. In Chinese orphanages, the age of children living there ranges from 2 to 14. Children under the age of 2 are more likely to be eligible for national adoption programs. “More than 50 % of children are children aged 8–10. Usually, they have a rather low level of development due to pedagogical neglect, as they ended up in an orphanage after some time spent on the street. orphanages have congenital or chronic diseases” (Kalashnyk, 2013).

China’s education system consists of “compulsory preschool education, primary education, incomplete and complete secondary school, higher education, higher education” (Shkola ranok, 2020).

It should be noted that all links for orphans are free in China. Orphans also have the right to receive the level of education they need.

The orphanage is the place of residence of an orphan. For education, children are sent to regular secondary schools (with the exception of children with disabilities who cannot attend medical school. They are taught basic Chinese and math courses in the orphanage itself. This practice exists in “rich” orphanages. Where such courses are not available, children are taught to read, write and count by older pupils or dependents of the home for the elderly). After the adoption of the Law on Compulsory 9-Year Education in 2004, the threshold for obtaining a workbook for children in orphanages (from 14 to



16 years old) was raised at the same time. “If a child cannot continue his / her education (after the obligatory 9 years, exams are taken and no more than 55 % of the total number of students who have completed compulsory school continue their education), he / she can start working (full-time work)” (Jevtukh & Nosko & Ghryshhenko, 2016; Kalashnyk, 2013).

The only chance for those who start working at the age of 16 are short-term specialized courses in the field of work, where a person is sent from the main place of work (enterprises in the agricultural sector). The most talented children at the request of the orphanage can be recommended by higher authorities in the field of education to transfer them to specialized boarding schools (sports, creative orientation). “Orphans in schools are exempt from paying for textbooks, enjoy food benefits and excursions. The percentage of orphans who continue their education in *gaoxue* and *gaojong xue* is quite high – about 65 %”. Also, after reaching the age of 18 on the recommendation of an orphanage and the school where the child was educated (if he or she failed the *gaojong xue* exam), he or she may be recommended to enter vocational schools or start working. More than 50 % of orphans become nurses or nursing staff. “About 12–15 % of orphanage graduates receive higher education on a general basis. Privileges and state targeted programs for orphans are aimed at supporting those who have been able to enter higher education institutions on their own” (Jevtukh & Nosko & Ghryshhenko, 2016: p. 133).

The state also organizes the labor activity of children in orphanages, and quite often physical labor and its results are a condition for diversifying the nutrition of children. 100% of orphanages in rural areas have agricultural areas where pets grow vegetables, most have poultry (chickens and ducks), eggs and meat of which also fall on the table of pets (Jevtukh & Nosko & Ghryshhenko, 2016: p. 138; Kalashnyk, 2014).

All other forms of education in the People’s Republic of China today are viewed through the prism of patriotism. In orphanages, the educational component of patriotic education is quite significant. Children are instilled with the idea that they are children of China from an early age, and that they have lost their parents is not a great grief – they have a Chinese state that will take care of them because they are its children. This is also facilitated by the existence of a special status for orphans in the People’s Republic of China – a child of the people (in the column “parents” in the birth certificate of such children write: the people of China). Love for one’s own people and China is brought up on vivid historical examples: orphans who were brought up by labor collectives and military units during the resistance to the Japanese occupation (XX century) (Jevtukh & Nosko & Ghryshhenko, 2016: p. 141).

However, since orphanages also hold children from an early age, there are some measures in this system. «In ordinary orphanages, the child often receives the first knowledge as a result of work – the child is explained what he should do and why it is necessary, what should come out in the end. The main task in practice is to equip the child with a basic set of skills that he will need at school, and the rest is the task of the education system. Rural children tend to have more knowledge of the agricultural sector, while urban children have more knowledge of “general knowledge» and what television has to offer. Of course, there are “exemplary” orphanages (Beijing, Shanghai, Nanjing), which are shown to international commissions and observers” (Jevtukh & Nosko & Ghryshhenko, 2016: p. 142).

These houses are equipped with special playrooms with educational toys and classrooms, where children are taught the latest practices and technologies. But most of the



country's orphanages are deprived of this opportunity due to underfunding and China's traditional view that «mental education» and «education» are the same thing (Jevtukh & Nosko & Ghryshhenko, 2016: p. 143).

Involving children from an early age in household chores, as well as in decorating the home, in orphanages is one of the main forms of aesthetic education in social care institutions for orphans in modern China. A characteristic feature of the Chinese is a caring attitude to history, historical and cultural monuments, and they raise it in their children. Traditions and rituals associated with folk festivals are also very educational. In preparing for them, children unnoticed for themselves master not only work skills, folk morals, but also aesthetic, household culture, norms of behavior. In the system of aesthetic education, Chinese pedagogy also gives an important place to music, singing, dancing, national and world art, literature.

Ukrainian scientist L. Kalashnyk states that “the corps of teachers and educators for social care institutions for orphans in modern China is formed mostly of university graduates who graduated from pedagogical educational institutions or took pedagogical skills courses (from 3 months to 1 month, 5 years)”, organized for persons with secondary or higher education, at pedagogical higher educational institutions of the country. Unfortunately, all these specialists do not have the appropriate level of training on the psychological characteristics of orphans and practical skills of working with this category of children, as psychology (even age) is mostly not taught in universities (Kalashnyk, 2014).

Orphans, both preschoolers and schoolchildren, have a huge workload. “The school day lasts from 7 am to 4 pm. It is divided into two parts: in the first half the children study the main disciplines, in the second – additional. The school year is divided into two semesters, starting in September and ending in July. During the holidays, children receive a large amount of homework” (Shkola ranok, 2020). From 8 to 11.30 students in Chinese schools have lessons in important subjects – native and foreign languages and mathematics. From 11.30 to 14 children have a rest have a break for lunch. From 14 to 16 there are classes in secondary subjects – physical culture, work, art (Tyrkalova, 2020).

According to domestic scientist L. Kalashnik: “The Chinese Law on Education” was adopted on March 18, 1995 and deals only with issues related to the educational process of any public schools and other types of educational institutions. There are no provisions in the Law concerning orphans as a special category of the population. According to this Law, the organization of educational and upbringing processes in educational institutions for orphans is in accordance with the norms and programs developed by the relevant Ministry and departments for secondary schools. Special educational institutions for orphans are not considered specialized educational institutions and operate on a general basis (Kalashnyk, 2012).

Chinese researcher Wang Xuetai argues that “Education reforms in the late 1980s and early 1990s posed the need for China's pedagogical science to create a unique, unique system of education that took into account three important factors: borrowing international experience and making the most of traditional Chinese pedagogy and taking into account the requirements of the official ideology of the country. The main focus in the country is on education, not training, as the priority is still to master the vast majority of the population working professions” (Van Sjujetaj, 2006: pp. 78–79).

Scientist N. Zhgun in his scientific works analyzed some aspects of Chinese pedagogical practice. He stated that “the lack of narrow specialization among graduates of



Chinese pedagogical institutions of higher education (primary school teacher, high school teacher, social educator) at the same time forces professionals to be versatile professionals to cope with any work on teaching and education children” (Dzhghun, 2012). Chinese practice of training young teachers involves their 2-year internship as a junior teacher (whose responsibilities include attending lessons in the subject, to maintain supervisory documentation on the psychological and pedagogical situation in the classroom, to perform the duties of a teacher’s assistant for selection and practical development of lesson materials, to conduct educational work with students).

Each orphanage has an amateur creative team, the most talented children have the opportunity on the recommendation of the orphanage to pass exams and study in specialized boarding schools (ballet, Beijing Opera, circus). A certain kind of creativity in orphanages (as well as sports) is considered an effective method of reducing aggression in children, children’s creative achievements – a chance to draw public attention (through the media) to the problems of orphanages and find sponsors (or get additional funding from the state and local governments). Of course, aesthetic education in orphanages has its own specifics given the financial capacity of the institution and the organization of life in the educational institution (Jevtukh & Nosko & Ghryshhenko, 2016: p. 143).

The main educational tool is to involve the child in the work of adults and the example of educators without explanatory and preparatory work. The only exception is the system of moral (ideological education), in the implementation of which, in addition to employees of children’s institutions, youth organizations also participate and which is strictly controlled by the government and local governments. As for other areas of educational activities, orphanages tend to rely more on educational institutions than on their own. A society is considered to be of good quality, where 75% of the population adheres to this balance at least, and the income that a person brings to the state is 2.5 times greater than the funds that the state has spent on this person. It is this economic idea that is actively instilled in the pupils of institutions of the state system of social care for orphans. It is especially emphasized that they are the future of the nation, because the country spends more money on them than on “family” children, and therefore hard work for the glory of his homeland, joyful performance of its most difficult tasks, ignoring their own inconveniences; This is the task and honorable duty of every inmate of the social care system.

CONCLUSIONS

As a result of the analysis of works of foreign and domestic scientists we can state that the main trends in the maintenance, education and upbringing of orphans in modern China are adaptation to the social structure of China, state control of educational institutions, age-appropriate orphans in orphanages, creating conditions for the education of orphans according to age, promoting ideological, moral, patriotic, economic education.

We consider the study of methods of preparing future teachers for educational work with orphans in the People's Republic of China to be prospects for further scientific research.

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