



**CONTINUITY OF THE EDUCATIONAL PROCESS
IN SECONDARY AND HIGHER EDUCATION
INSTITUTIONS IN CHINA: CITIZENSHIP
EDUCATION**

doi: <https://doi.org/10.34142/astreaa.2021.2.2.07>



**XIE Fei
KALASHNYK Nataliia**



Xie Fei

is a lecturer, at the Department of Arts and Music
at College of Minorities at-tached to Lishui University
(Lishui city, Zhejiang province, P.R. China)

lsxf1890@163.com

<https://orcid.org/0000-0002-3940-2993>

Nataliia Kalashnyk

is a professor at Do-netsk Regional Institute
of Postgraduate Pedagogical Education
(Ukraine, Krama-torsk)

nataliia.kalashnyk@gmail.com

<https://orcid.org/0000-0003-0314-6091>

ABSTRACT

At the present stage of the society development, China plays a significant role in global and regional processes, turning up over the past few decades from a poor underdeveloped country to the world's leaders in economic and science. In turn, this has led to significant political and socio-economic changes, which are associated with both government policies and subjective factors. The ideology in China is built in such a way that each individual considers it his/her duty to make a personal contribution to the development of the state. Civic (citizenship) education, which is aimed at forming love and respect for the Motherland, developing a sense of duty to the state and other citizens of the country, respect for other peoples, is given much attention at any level of education, from preschool to self-education. The article aims to make the analysis

of the citizenship education process and its reflection over all stages of secondary and high education of China, reflecting the continuity principle.

Keywords: PR China; citizenship education; students; state; University.

АНОТАЦІЯ

На сучасному етапі розвитку суспільства Китай відіграє значну роль у глобальних та регіональних процесах, за останні кілька десятиліть перетворившись із бідної слаборозвиненої країни на одного зі світових лідерів в галузі економіки та науки. У свою чергу, це привело до значних політичних та соціально-економічних змін, які пов'язані як з політикою уряду, так і з суб'єктивними факторами. Ідеологія в Китаї побудована таким чином, що кожна людина вважає своїм обов'язком зробити особистий внесок у розвиток держави. Суспільному (громадянському) вихованню, яке спрямоване на формування любові та поваги до Батьківщини, почуття обов'язку перед державою та іншими громадянами країни, поваги до інших народів, приділяється велика увага на будь-якому рівні освіти: з дошкільного віку до самоосвіти. Метою статті є здійснити аналіз процесу громадянського виховання та його відображенню на всіх етапах середньої та вищої освіти Китаю, представляючи це за принципом безперервності.

Ключові слова: КНР; громадянське виховання; студенти; держава; університет.

INTRODUCTION

The leading role in the educational process of the younger generation in modern China is given not to the family, as it is in most Western countries, but to the state and educational institutions. Start from kindergartens educational institutions are to conduct with their students educational activities aimed at forming a respectful attitude to the state, respect for other people and cultures, respect for nature and other necessary qualities of a responsible citizen of the country. Increased attention to civic education takes place in China due to the processes of democratisation and the emergence of multiparty politics, departing the country from the Chinese traditions and the spread of Western ideas among young people which have led to the weakening of traditional values originated in ancient times and considered unacceptable for the

country like China.

Civil education of the younger generation in European and Ukrainian science occupies a leading position, since it is this aspect that guarantees the stable development of the modern society. Today it is the object of attention not only of scientific schools of different directions and affiliations (pedagogy, sociology, political science, jurisprudence, etc.), but also the sphere of activity for state structures, youth and volunteer organisations.

China's experience is poorly studied and scientifically interesting, because in this country the civic position of the population in general and each person in it is clearly defined and most Chinese put the interests of the state above personal ones. China has constant revision and modernisation of approaches to the implementation of educational work on civic education, improving the forms and methods to achieve a specific result over this issue.

LITERATURE REVIEW

Both Ukrainian and Chinese scientists have repeatedly addressed the issues of organizing the educational process with students of pedagogical specialties. In particular, various aspects of educational activities are covered in the works of A.Bazarova, I.Bekh, N.Bibik, O.Vasilieva, N.Dzhgun, Du Yanyan, T.Shevchuk, N.Li, H.Feng, D.Ao, Z.Chengju, H.Wang, Y.Yu, S.Fu and others. Interesting and useful as to studying trends in Chinese pedagogy at different stages of development of the state are presented in the researches of L.Kalashnik (system of training teachers to work with orphans), foreign Chinese scholars M.Baranov (features of teaching and adaptation of Chinese students to study abroad), E.Monoson (approaches to educational work with students in China), D.McGowan (issues of education of noble people in the works of Confucius), M. Levenson (analysis of religious education in China), H.Krill (approaches to the education of ethical taste in students of the Chinese schools during the Cultural Revolution), F.Ivanho (study of approaches to moral education of high school students in modern schools in China), G.Joyce (historical aspect of the formation and formation of the tutorial system in Chinese pedagogy and), etc.

AIM OF THE ARTICLE

The article aims to make the analysis of the citizenship education process and its reflection over all stages of secondary and high education of China, reflecting the continuity principle. The most important goals of civic education of Chinese youth are respect for humanity values, the spirit of progress and innovation, the ability to work in a team; formation of scientific world-view; promoting the development of active citizenship and practical opportunities to raise the country to another qualitatively new level; encouragement to take appropriate action, as civic education must go far beyond the classroom and be implemented in everyday life.

The methods according to which civic education in Chinese higher education is carried out are revealed: methods that form humanistic consciousness; methods that form a human attitude; methods that encourage human treatment of other people; methods based on a personal-role approach to the organization of the educational process. Such universal goals and methods make it possible to be recognised and realised at all stages of educational process of the PR China.

METHODOLOGY

The theoretical and methodological basis of this study are seen in the general provisions of the theory of scientific knowledge; conceptual ideas of psychology, philosophy, pedagogy about the individual as the highest value of society and the need to study them in specific conditions, pedagogical provisions on the importance of combining sensory and rational in the cognitive process, stimulating human activity at any age to acquire knowledge; modern pedagogical provisions on the development of the national system of education in China; historical and pedagogical aspects of the educational process organisation, achievements in the field of modern pedagogical technologies, the concept of cultural education in China. The study also used historical and structural-functional approaches to the formation and increasing of future dance teachers` level of readiness to conduct activities on civic education in educational institutions in China.

RESULTS

The article highlights the continuity of the educational process at all levels of

education in China as a basis for training future teachers to conduct activities in civic education. Purposeful formation of conscious citizens takes place in China at all levels of education. Work programs are developed by educational institutions independently and can differ significantly from each other, but the state controls their work and provides recommendations on the content of education, the organization of the educational process, the dominance of the civic component over others in the educational work with children and youth.

In China, civic education is associated with the formation of high civic consciousness in young students, their involvement in various social activities, the development of knowledge and skills of civic behavior. It is under the condition of the existence of civic education in society that it is possible to unite different ethnic groups and regions in order to build and improve the country. Following the Confucian principle «everything starts with the teacher» and the state direction «the teacher is the representative of the state, the leader of its ideology, the implementer of the tasks and goals of the state, and the key to continuity in the ideological and social development of the Chinese nation». China and China traditionally begin with teacher training for this type of work.

Based on the position that patriotism, citizenship, social competence are not innate qualities of man, including teachers, the Chinese education system pays close attention to the conscious and purposeful formation of these personality traits in its citizens, starting from kindergarten. In the system of professional training of teachers of the country from 30 to 48% of academic disciplines (depending on the specialization and direction of training) are in one way or another related to the subjects of the civic cycle. The subject «Ideology and Morality» is studied in primary school; in incomplete secondary school - «Ideology and Politics». In high school, Politics is a required subject for all students. As can be seen from the names of the disciplines, civic education in the modern Chinese school is carried out in close connection with the political and ideological.

The experience of organizing events aimed at civic education of young people in primary school («I am a citizen of my country», «China today», «Famous people of China», etc.), participation of students in the Organization of Young Pioneers of China in high school, involvement of youth in participation in summer and after-school camps makes the basis for forming the basic civic and patriotic ideas of the Chinese children that are to be developed on higher levels of education. It is

established that the forms of work in higher education (educational conversations, participation in volunteer activities, participation in thematic conferences and seminars, film screenings) are identical to those used in secondary school and, in part, in primary school, which ensures continuity. Civic education is a mandatory and central component of educational activities at any level of education in China, and the opposition to Westernization is the task of educational institutions in the field of civic education of young people in building respect for other nations, cultures, and so on.

DISCUSSIONS

In modern conditions, when changing ideologies, building a democratic society, one of the main goals of civic education is to educate an active and thinking person with a high level of civic consciousness, a developed sense of self-worth, focused on spiritual values, independent thinking and responsible decision making. Education of a conscious, humane, civic active personality is a necessary condition for the development of modern society, because only a person who is brought up in compliance with the rule of law, respect for their own and other countries, state symbols, a person who respects the rights and freedoms of others. , traditions and cultures of different peoples can be considered a full-fledged citizen who can benefit other people and make a significant contribution to the development of their own state.

The Chinese education system can be considered the first in the world to define civic education as a method and goal of educational work in general. In any historical period in this country, education should have been aimed at making a person a patriot of China, a worthy member of the local community, part of society, a unit whose physical and moral qualities correspond to the general idea and social requirements of the Chinese state. In other words, civic education was and is the basis of educational work in China.

The main guidelines for educating Chinese youth are clearly defined by the government, and youth development is the basis of school ideology. Chinese schools must strictly adhere to the guidelines set by the Chinese government, otherwise they are not allowed to engage in educational activities. At the same time, Chinese educators emphasize that the process of education should be aimed primarily at

the development of personality, because the personal goal is higher than the social one. They emphasize that a social goal has value only when it promotes personal development. Emphasis is placed on the fact that most people are born with healthy potential instincts, and the task of education is their development. However, scientists note that the development and education of the individual depends on society, its moral guidelines

It should be noted that today in the socio-scientific field of China there is a transfer of the concepts of «civic education», «public education», «patriotic education» and a number of other terms, which is due to the specifics of Chinese as a hieroglyphic and related to the transfer of meaning and the choice of a researcher.

The list of types of work of the Universities on inculcation, formation and activation of civic competence of future teachers has expanded somewhat today due to the activation of the research component, which today mostly takes the form of preparing scientific reports and speeches at conferences. The practice of organizing schools and courses for high school students in the structure of higher education institutions allows prospective students after the first year (compulsory) and in their free time (optional) to act as mentors for younger students and pupils. An important element of such work with students is the student's educational activities with them on various topics, including civic and patriotic education. In recent years, the practice of volunteer movements has also spread, thanks to which students of pedagogical free educational institutions get the opportunity to apply theoretical knowledge in practice on the introduction of educational influence during the organization and leisure of various segments of the population, to develop their own organizational skills.

According to the Law on Compulsory Education of the PRC, all children, regardless of gender, nationality or race, who have PRC citizenship and have reached the age of six are required to go to school at their place of residence. The law states that the goal of the education system is to educate the younger generation in accordance with the development of the ideals of socialism, equality, peace, tolerance and tolerance (religious, national and racial), respect and freedoms of other citizens, their own traditions and the characteristics of people's lives in other countries.[Standard, 2011]. A special role in the education of these qualities is given to primary school, because it is where the basis for the formation of personality takes place.

The primary school curriculum (6 years) compulsorily includes Chinese, one

foreign language (in most cases English), mathematics, science, art and choreography (as an independent academic discipline or as part of a physical education course). At the same time, the curriculum of the PRC emphasizes the need to develop not only the knowledge and skills of students in these disciplines, but also pays attention to educational work with students, especially in the field of patriotic, moral and civic education. Therefore, every day at school begins with the national anthem, and from the fourth grade of elementary school, extracurricular activities are held once a week aimed at fostering civic consciousness, love for the homeland, respect for the socialist state system, way of life and cultural values and traditions of the national minorities of the PRC. etc.

Secondary school is divided into compulsory (3 years) and upper secondary school and also lasts six years. Children of 12-13 years enter the secondary school of the first degree. At this stage of secondary education, students continue to study Chinese and one foreign language, music and choreography, geography, natural sciences (mathematics, computer science, physics, chemistry and biology). Since then, more attention is paid to civic education and the education of the younger generation, which takes place in the studying of socio-political disciplines: basics of politics, history, ethics and morality [Ministry of education, 2014].

The following forms of work with students as to civic education are used here and after on:

- encouraging students to express their own point of view on the problem being studied;
- dividing students into groups to discuss the material being studied;
- preparation and reading of materials on the topics studied;
- discussion of ways of practical application of knowledge that students received during classes in real life;
- encouraging students to take responsibility for the implementation of social projects;
- generalization of key concepts for memorization;
- use of videos and websites [Mei, 2015].

In Chinese schools, much attention is paid not only to the provision of knowledge in the particular specialty, but also to active educational work. Moreover, the educational process in educational institutions is organised in such a way that guarantees the continuity of tasks, goals, forms and methods between all levels of

education, starting with primary one and up to Universities and PhD programs. The peculiarity of the Chinese educational system is that it is educational institutions, not parents or family, that act as fundamental institutions for the socialisation of youth. The educational process of primary school students is primarily the responsibility of the class teacher, whose responsibilities include conducting educational discussions and activities on civic education as well. [Zhang, 2016].

Children are also invited to make thematic drawings depicting their home-land, state symbols, nature of the country and more. During such educational activities, students are also provided with information about the history of their homeland and prominent people. Civic education at this stage is also facilitated by meetings with prominent representatives of the area the school is set in and the children live at [Su, 2011; Wu, 2017]. University students who are on their pedagogical or educational practice are also invited to such extracurricular activities to prepare them for future educational activities in civic education.

When entering secondary school, educational functions are entrusted to junior teachers. Junior teachers are usually graduates of pedagogical universities, who work in pairs with more experienced colleagues, acquire knowledge and skills in teaching methods of a particular discipline, as well as trying up the role of a teacher including the civic education activities. [Su, 2011]. Common forms of educational work on civic education at this stage include conversations and extracurricular activities. At the same time, new forms of educational work are added: watching and discussing films and movies (the main characters of which are true patriots of their country), discussing political news, individual and group work of students with newspapers and periodicals to form politically aware individuals, taking part in conferences, which discuss issues of civic education and citizenship. At this stage, there is a significant expansion of forms of civic education of young people, which is associated with a more mature age of students and the existing base of civic education, which took place during the primary school. [Huan, 2013; Cao, 2014]. As in the primary school, those students who conduct pedagogical, social and educational practice are actively involved in the organization and conducting these events. Moreover, if in primary school the educational activities of future teachers did not differ from all other students' ones, at this stage their educational activities for particularly future choreography and dance teachers are manifested not only in organizing the above mentioned activities, but also in staging patriotic dances, which also contribute to

civic education of children. [Jiang, 2011]. At this stage, the Organization of Young Pioneers of China also plays an important role in the educational process of civic education [Cui, 2016].

The practice of post-school and holiday camps, which in particular have a military-patriotic orientation, is widespread in modern China. After school, children take part in various interesting activities at the camp, which are mainly aimed at their civic and patriotic education. The activities are mainly related to military sports, the purpose of which is to promote team-work, cultivate problem-solving skills and at the same time improve self-esteem and self-confidence. All educational summer camps are aimed at developing discipline, courage and leadership in young people. Each student realises the importance of teamwork and entrepreneurship, and at the same time acquires valuable leadership skills that will give him/her an edge in future. [Fu, 2010; You, 2016; Hu, 2013].

The general system of formation of civic competence at all levels of the educational process is subject to the following basic principles, which all institutions of educational services must adhere to during the education of citizens.

- humanization and democratization;
- self-activity and self-regulation;
- systematicity;
- complexity and interdisciplinary integration;
- continuity and continuity;
- cultural conformity;
- interculturality. [Standard, 2011]

Further formation of true citizens takes place at the level of higher education. It should be noted that pedagogical education in China can be obtained both in pedagogical universities and institutes, as well as in higher pedagogical schools. Students of these educational institutions can be those young people who have a certificate of secondary education, graduated from the upper secondary school and passed a the common state exam. After graduating from a higher pedagogical school, where the study lasts two or three years, graduates can work as primary school teachers and teach some subjects in secondary school. [Cui, 2016; Zhen, 2016]. Pedagogical universities graduates can work in secondary and high schools according to specialization, as well as in upper secondary schools, that prepare its students to enter a university. The term of study at universities is four years. Graduates of

pedagogical universities work as subject teachers (physics, mathematics, foreign languages, biology, etc.), or receive such specializations as education management, psychological education, school education, work with children with deviant behaviour. Prerequisite for training is pedagogical and industrial practice [Cheng, 2013].

Higher pedagogical institutions of the country try to maintain the continuity of the civic educational process: the forms of organization of educational work have almost no difference with those of upper secondary school's (educational conversations, taking part in volunteer activities, thematic conferences and seminars, watching movies, etc.). The country's leadership believes that the high degree of student involving in educational activities allows them on the one hand actively and interestingly spend free time not only for themselves but also in many cases for other citizens, and on the other - develop skills on conducting educational and pedagogical activity.

The formation of the continuity of the educational process between schools and higher education institutions was also facilitated by adopting in 2001 the Civic Morality Program, which substantiated the importance of moral and ideological education and identified the main directions of the Chinese Communist Party. The document emphasises that young people should neglect moral principles, civic and social responsibilities to the country, rules of etiquette, which requires a strong response from both the state and educational institutions. [Standard, 2011]. It is noted that many of the values that need to be formed in young people have their origins in traditional culture. Therefore, it is necessary to carry out activities dedicated to Confucianism at any stage of education. It is this direction that should allow young people to develop such virtues as honesty, openness, justice, the ability to prevent conflict situations, the desire to help others and so on.

The Program also emphasises that collective interests, the interests of the nation dominate over personal ones in the Chinese society. The basic spiritual principles of a personality development are also proclaimed as following:

- practice is the only criterion of truth;
- spirit of bold creativity and renewal;
- moving forward despite difficulties;
- spirit of hard struggle;
- spirit of selfless service to the state

The Program also states that during the five thousand years of its existence,

the Chinese nation has created a national core, which is based on patriot-ism and unity of the nation, diligence and courage, and it is in this direction that educational work should be carried out at any stage, starting from pri-mary school and up to universities [Standard, 2011].

At the same time, it should be noted that at the present stage of the coun-try's education system development there are problems in the field of patri-otic and civic education, which are of concern to the state leadership and social activists. In particular, the country's leadership is concerned that young people are heavily attracted by American and Western films, values, morality principles and so on that do not conform to China's moral and civic institutions. And it is this Westernization that educational institutions must actively oppose in their educational work. The main sources of «Westernization» in the country include:

- foreign companies that produce products in China or import goods;
- Chinese government agencies that regulate the influx of foreign cul-ture into China;
- Chinese intelligentsia and other cultural elites involved in the proc-esses of cultural globalization [Tan, 2013].

Also, at all levels of education, certain methods are used, according to which civic education is carried out among young people in China, and which are also guided in their use by the principle of continuity. They can be divided into the following groups:

- methods that shape the humanistic consciousness: discussion of humanistic problems; analysis of the components of humanism; con-ducting conversations and stories about humanism; discussion of op-tions for solving social problems from the point of view of humanism; organization of observation of the development of humanistic qualities of personality; independent work with literature on humanism; business and role-playing games; issue of almanacs on humanism; explanation of the content of psychological and pedagogical management methods;
- methods that form a humane attitude: respectful treatment of teach-ers and parents; ability to listen to any interlocutor; positive mood; re-spect for others' opinions; friendly tone of communication; ability to admit one's own mistakes; creating conditions for growth; humanistic orientation of the teacher's personality; organization of reflection; creat-ing a favorable psychological climate; adoption of Codes of Honor for teachers and students; demonstration of methods of humanistic activity; collective creative activity of teachers, students, parents; helping each other

to master humanistic skills of behavior, etc.

- methods that stimulate humane treatment of other people: sincere recognition of the merits of other people; approval of the luck of others; encouragement to perform a particular type of work, etc .;

- methods based on the personal-role approach to the organization of the educational process, which is manifested in the participation of students as subjects of the pedagogical process, in adjusting, organizing, planning their own education, performing some social roles under the guidance of a teacher, priority of activity development [Zhang, 2016]

Therefore, the country's leadership, represented by educational institutions, is working to strengthen national self-awareness and faith in Chinese culture, to show concern for cultural security, to build the country's soft power and to strengthen the influence of the Chinese culture in the world. Such a policy is based on the understanding that economic power is impossible without raising the sense of patriotism and citizenship of the Chinese society. Today, following the historical and educational traditions of their country, the Chinese perceive civic and patriotic education as the main part and task of pedagogical work in the country, aiming at the system of teacher training and their preparation for work in the field of patriotic education.

CONCLUSIONS

In modern conditions, when changing ideologies, building a democratic society take place all over the world, one of the main goals of civic education is to educate an active and thinking person with a high level of civic consciousness, a developed sense of self-worth, focused on spiritual values, independent in thinking and responsible in decision making . The Chinese education system can be considered the first one in the world to define civic education as a method and goal of educational work in general. In any historical period of the country, education was and is aimed at making a person a patriot of China, a worthy member of the local community, part of society, a unit whose physical and moral qualities correspond to the general idea and social requirements of the Chinese state. In other words, civic education was and is the basis of educational work in China. In this country civic education is associated with the formation of high civic consciousness in students of any age, their

involvement in various social activities, the development of knowledge and skills of civic behaviour. It is under the condition of the existence of civic education in society that it is possible to unite different ethnic groups and regions in order to build and improve the country. It is for the implementation of the above tasks in the country that a system of patriotic and civic education of children and youth was created and reflected at all levels of education and in all forms of educational institutions on the basis of the continuity principle.

REFERENCES

- Can, Y. (2014). Etnopedagogicheskiye traditsyy i ikh ispolzovaniye v obrazovatelnoi praktike Kytaia [Ethno-pedagogical traditions and their use in the educational practice of China]. Vestnyk Shytsziachzhenskogo pedagogicheskogo unyversyteta. Bulletin of Shijiazhuang Normal University, 21, 149.
- Cheng, G. (2013). Stratehiya kytaiskogo obrazovaniya y kadrovoi polytyky v blyzhaishye 50 let [Strategy of Chinese education and personnel policy in the next 50 years]. Yssledovaniya obrazovatelnoho razvytiya [Educational development research]. 4-5, 36-44.
- Cui, H. (2016). Kontseptsyy razvytiya kytaiskogo obrazovaniya v sovremennykh usloviyakh Transhranyche v yzmeniaiushchemsiamyre: Rossyia–Kytai–Monholyia. [Concepts for the development of Chinese education in modern conditions]. Cross-border area in a changing world: Russia – China – Mongolia. Chita: ChitGU, 275.
- Fu, X. (2020). Osnovnye napravleniya sovremennykh reform shkolnoho obrazovaniya v KNR [The main directions of modern reforms of school education in the PRC] SPb.: Yzd-vo RHPU ym. A.Y. Hertseny. SPb.: Publishing house RGPU im. A.I. Herzen, 87.
- Hu, D. (2013). Razmyshleniya o teoryy y praktike reform obrazovaniya v Ky-tae. Problemy Dalneho Vostoka [Reflections on the theory and practice of education reform in China. Far East problems]. 3, 79-87.
- Huan, W. (2013). Systema osvity vchytelia. [Teacher education system]. Retrieved from <http://www.teacher.org.cn>
- Jiang, J. (2001). Osvita v Kytai. Pedagogika tolerantnosti [Education in China. Pedagogy of tolerance]. 2, 105-108.

- Mei, H. (2015). Reforma pedahohycheskoho obrazovanyia v Kytae y v Rossyy: Sravnytelnyi analiz [Reform of Teacher Education in China and Russia: A Comparative Analysis]. Moscow, 188.
- Ministry of Education. (2004). Regulations for primary students and secondary students, revised regulations on primary students' daily behaviours, and revised regulations on secondary students' daily behaviors. Beijing Standard of the curriculum of pedagogical education of the People's Republic of China (Trial version) (2011). Retrieved from: http://old.moe.gov.cn//publicfiles/business/htmlfiles/moe/s6049/201110/xxgk_125722.html
- Su, S. (2011). Obrazovanye v Kytae: reform i novshestva [Education in China: Reforms and Innovations]. Beijing: China Intercontinental Publishing House, 192.
- Tan, P. (2013). The problems and solutions of citizenship education in contemporary university students. Nanjing University Review, 53, 17-23.
- Wu, P. (2017). Profesiini ta osobysti yakosti vchytelia [Professional and personal qualities of a teacher. Bulletin of Zhejiang Pedagogical College, 435 (10)., 12-15.
- You, D. (2016). Formyrovanye professyonalnoho samosoznanyia studentov vysshnykh uchebnykh zavedenyi KNR [Formation of professional self-awareness of students of higher educational institutions of the PRC]. Beijing, 24.
- Zhan, C. (2016). Pidhotovka vchyteliv khoreohrafi do patriotychnoho vykhovannia molodi u vyshchykh navchalnykh zakladakh KNR [Preparation of teachers of choreography for patriotic education of youth in higher educational institutions of the People's Republic of China]: dis ..cand ...ped. science: 13.00.04. G.S. Skovoroda Kharkiv National Pedagogical University, 242.
- Zhen, Zh. (2016). Stanovlenye obrazovanyia v kontekste vzaymodeistvyia kultury vostoka y zapada : Na materyale systemy vyssheho obrazovanyia v Kytae. Fylosofiya y antropohyia relyhyy, fylosofskaia antropohyia, fylosofiya kultury [Formation of Education in the Context of Interaction between the Cultures of East and West: On the Material of the Higher Education System in China. Philosophy and anthropology of religion, philosophical anthropology, philosophy of culture]. Vladivostok, 159.

Received: 15.07.2021

Accepted: 10.10.2021

Cite this article as:

Xie Fei, Kalashnyk N., (2021). Continuity of the educational process in secondary and higher education institutions in China: citizenship education. Astraea, 2 (2), 120 - 135, doi: <https://doi.org/10.34142/astreaa.2021.2.2.07>

