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PPROFESSIONAL AND LABOR SOCIALIZATION OF ORPHANS IN CHINA

ABSTRACT

It has been defined that the problem of labor socialization of young specialists is a problem of great interest and practical importance for modern pedagogical science. Current issues of professional socialization of young people have been considered. Special attention has been paid to orphans – inmates of institutions of social care in China. It has been determined that labor education throughout the history was considered to play the primary role among all kinds of educational work with young people both in classical and modern China. The experience of China as to the problem mentioned has been characterized. Special attention has been paid to the issues which play a practical role both in motivating orphans to professional and labor search (holding “weeks of professions”, participation in daily work as to maintaining the orphanage, caring for youngsters and olds, work in gardens and workshops located on the territory of orphanage etc.) and the society to taking care of orphans (patronage and guarding from factories and plants, granting jobs’ quotas for orphanages’ graduates, making production areas on the territories of the orphanages etc.). It has been found out that adequate labor and professional socialization of orphans in China is considered to be an important part of public campaigns aimed at making staff reserve for different plants and factories (especially with hard or harmful working conditions), law enforcement agencies and agriculture. It has been defined that appropriate level of labor and professional socialization of orphans in China is seen by the State as an essential condition of their full integration into modern Chinese society.

Key words: professional and labor socialization, obtaining a profession, social care institutions, orphanage.

INTRODUCTION

The problem of labor socialization of young specialists is a problem of great interest and practical importance for modern pedagogical science. Development of market relations in the world in general and in Ukraine in particular leads to the emergence of new social norms and values, statuses and roles, activities. Process of their development includes all the economically active population of the country and mainly youth. Socio-economic potential of the country depends on the labor activity of young generation for whom participation in productive work is a factor of their socio-cultural and professional formation.

Transition to market economy in the sphere of work and employment has led to a fundamentally new situation in the social and labor relations. On the one hand, the market significantly expands the application boundary strength and abilities of young people as to work, and on the other, due to the weakening role of the state in the economy, value-ethnic basis of work, professional and occupational choice of modern Ukrainian youth does not often correspond to their specialty, comes beyond the legal norms. Growing frustration of



youth as to their labor activity forms in the minds of young people a stereotype of the state's inability to provide them with social support in work and labor field.

The situation is particularly disastrous in the professional search and labor self-determination of orphans. According to official statistics today Ukraine has more than 100,000 children deprived of parental care and brought up in public institutions: boarding schools, orphanages; 40 % of these children have no family at all. According to unofficial information, the country has more than 1 million children who belong to different risk groups: homeless, beggars, orphans and social orphans, children from socially disadvantaged families. Every year 6,000 people in Ukraine are deprived of parental rights. (Діти-сироти: проблема, про яку говорять вголос, 2009).

80 % of children, who live in orphanages and boarding schools, consider themselves unhappy. Mainly the children correlate it with the following factors:

- lack of family relationships, communication with parents;
- lack of love, affection, attention;
- limited circle of communication;
- life under the rules, formed from the outside, but not made by themselves;
- great amount of psychological complexes;
- increased feeling of anxiety;
- lack of freedom of choice;

– lack of material and moral support after graduation from the institution of social care because of the low educational level in basic school subjects and the unpopularity of the profession, gained in a vocational school;

– low level of consumer and day-by-day socialization (which in this case is directly related to the labor like washing, ironing, cooking, etc.) (Потапов, Быков, 2000).

According to public information sources, from 10,000 graduates of public institutions of social care for orphans and children in difficult situations, in the first year of “independent” life in average 500 people find themselves in a prison, 3000 become homeless, 1500 commit suicide (Дети и общество, 1999). Relevant professional labor socialization, improving vocational guidance in institutions for orphans could rectify the situation.

THE AIM OF THE STUDY

To represent the experience of Chinese institutions of social care for orphaned children (orphanages, children's villages) in the aspect of professional and labor socialization to define aspects of the Chinese experience that can be implemented in Ukraine.

THEORETICAL FRAMEWORK AND RESEARCH METHODS

History of public, including children, guardianship, its theory, organization and practice, history of charity and social protection of children at different times were studied in researches of L. Badya, V. Belyakov, M. Firsov, V. Gauguin, A. Gortseva, A. Hayrullina, E. Holostova, E. Maksimov etc. In 1990s there appeared researches and publications that deal with the problems of education and development of orphans in particular: the organization of vocational education, overcoming the difficulties of socialization, professional and personal self-determination (L. Bayborodova, V. Cleaver, L. Kochkina, O. Pisisoev, M. Rozhkov, L. Zhedunova), measures of social adaptation (V. Kaverina, B. Kugan, N. Lavrichenko, Yu. Yablonovska), rehabilitation (A. Gordeev, V. Morozov, I. Trubavina), correction (A. Yarulov). In papers of I. Andreeva, B. Lazarev, N. Plyasova, L. Sidorova, G. Tanechny and other the experience of foreign institutions for orphans and children left without parental care is under consideration. Different questions concerning orphan social guardianship in our country (especially the questions of their labor education and professional self-determination in



prisons) were raised by the first ombudsman of Ukraine Nina Yi. Karpachova, ex-deputy chairman of the State Penitentiary Service of Ukraine professor Nataliia Kalashnyk, the head of State Penitentiary Service of Ukraine in Zaporizhzhya region Alexander G. Krykushenko, and other officials.

Unfortunately we have found no publication of modern Ukrainian researchers that elucidates the questions of labor and work socialization of orphans in China. Some information as to labor education of the Chinese students we have found in works of V. Maliavin and N. Pochagina, who characterized the general system of education in China. As to theoretical researches of the problem in China, mainly the Chinese scientists analyze the problems, connected with the abroad experience of social care (Li Jiegao, Pi Aiqin, Mei Xinlin, Guo Lijun etc) or focus their works upon the expansion of local governments' responsibilities over the practical help to the institutions of social care (Du Wangmu, Leng Pi, Zhao Yangnin).

Methods used:

- scientific methods (analysis, synthesis, comparison, generalization) to study the encyclopedic, psycho-pedagogical and methodological literature on the point of the research;
- problem-target methods to analyze scientific and methodical literature, periodicals and regulatory guidance educational documents;
- comparative pedagogical for comparing the theoretical ideas and practices of vocational education and career counseling of pupils and students in Ukraine and China.

Moreover, such methods as personal observations of the author during her internship and work in the education system of China, interviews with teaching staff of institutions of social care for orphaned children in China, summarizing the data of official statistics were also of great use.

RESULTS

China is one of the countries of the world that plays a great role in today's regional and global processes and, at the same time, it is one of the oldest civilizations on the planet. While the country spent the majority of historical time in the cultural and political isolation from the outside world, China has built its own system of life, worldview, human and public values. In the twentieth century this country surprised the whole world when in 20 years has evolved from a poor state with great amount of debts and complexes in one of the richest countries in the world that operates with billion financial activities, a full member of many international organizations.

100 % of orphans in China are children who do not have both parents. Mainly, children lose them because of natural disasters, or the parents (mainly immigrants from economically backward regions) “toss up” children to the state, leaving them in public places, and to find such parents is not possible (but the number of “abandoned” children whose parents the police could not find does not exceed 15 % of the total number of orphans in the country). According to official statistics today the country has 573 thousands of orphans and only 66 thousands of them are raised by the state, and the rest (about 80 %) are under the guardianship or adoptive relatives (Материал пресс-канцелярии Госсовета КНР. В Китае 573 тис. детей-сирот, 2012). And only those who are completely contained by the state the Chinese science and society define as orphans.

The main form of social care for orphaned children in China is orphanages. There is a huge difference between the conditions of children's life in orphanages in rural areas and in cities. And funding (the real amount of money spent on one child per year) differs a lot depending on the economic situation of the province (state gives each orphan a fixed sum of 1017 yuan per year (about \$ 160)). Other contributions are made by local budgets. Since



January 2012 the sum for an orphan child in an orphanage, obtained from the state, was increased to 300 yuan per month (\$ 50) (Han, 2012).

Most orphanages in cities have several departments: an orphanage (children up to 14 years old), gerontological center, center for disabled and a nursing home. It is believed that this structure helps orphans feel needed, eliminate the inferiority complex (there are even more miserable than those who are in need), teach them to care about other people, make them feel loved and thanked, save vertical of generations that is traditionally present in a family.

Senior children are to take care of younger ones (for this 1–2 juniors aged 0,5 to 8 years are “attached” to each senior pupil (age 10–14 years)), change their diapers, together care for the elderly and infirmed. Most of the day-by-day work at the orphanage, like cleaning, cooking, shopping, filling out the paperwork and payment of utility bills, making the budget or decisions about unexpected charges etc. is also made by senior pupils under the supervision of the administration of the institution. It is believed that these activities are the stages of socialization of a child, skills which will help him in future housekeeping and everyday life.

Following the new Educational Law (which was adopted in 2004 and the main idea of which is 9 year-course of compulsory education in comparison with the old 4 year-one) there appeared new norms as to low level of the employment age for the orphan children (the age was reduced from 16 to 14). If a child cannot continue his/her education (after 9 years of compulsory course state examinations are held and only about 55 % of the children in the country continue their education). Those, who haven't passed the exam can either try next year (but it is rather difficult because of a great number of applicants each year) or start working. Trade unions strictly examine all the state factories and other units follow the quota for working graduates of orphanages (3 working places for 50 employees) and recommend all the others and even private employers to follow this quota. Also working hands are always needed in the agricultural sector of the country. Over 50% of girls graduating from the orphanages become nurses or service personnel at institutions of social protection (Zhong, 2010).

China considers children's villages (communes) as a promising form of retention for orphans. The advantages of this model over the traditional orphanage are:

- 100 % of children's villages are located in rural areas, and consequently, the children, on the one hand, obtain benefits as to the environmental conditions, and on the other – they do not see all the temptations of the city (the thirst of which leads to juvenile crime level increase in the country);

- children are surrounded by the ones of their own kind, and therefore, they do not raise their own inferiority complex as to abandonment;

- children's villages have children of different ages (from 3 years old to 16-18), who are forced to take care for each other, teach them to be responsible for the younger ones, train the ability to live in a society;

- a large number of children's villages are in rural areas and children, working on the ground since childhood, are accustomed to agricultural work and mainly remain working in the agricultural sector;

- a certain number of children's villages are under the patronage of Ministry of Education, Ministry of Internal Affairs, the army, etc.; as a result, these agencies have got highly motivated cadres.

Today the Children's Villages (China has 15 of them for now) in general raise 8750 orphans (Материал пресс-канцелярии Госсовета КНР. В Китае 573 тис. детей-сирот,



2012). Their life is organized on the principle of a labor camp: children are divided into groups according to age, have a canteen, hostel accommodation. Each unit has a fixed piece of land, the harvest goes to the Village's canteen or is sold. Usually the villages also have craft shops, which on the one hand, provide all the commune's needs, and on the other – give the pupils basic knowledge and skills on working professions.

Level of education provided by schools in the communes is quite low and, as a rule, does not allow their graduates continue education. Getting accustomed to work in agricultural sector, having a great experience, almost all the former communars stay to live in rural areas.

Labor education traditionally played a leading role in Chinese folk pedagogy. Children from an early age helped their parents with the housework, looked after the house, garden. In the families of the middle class boys were brought to full employment from the age of 14–15. Girls helped with the housework, cared for youngsters. Parents tried to cultivate a child's love and respect to labor as for centuries in China it was considered to be the primary responsibility of the family. The whole tenor of Chinese society, family traditions were intended to prepare the child to work, master practical skills and abilities.

Work and labor education played a great role in all the Chinese philosophical and religious systems, and it was the only question that they treated in the same way: a man is born to work. Work is the only thing that allows a person to receive an award (high post or nirvana, etc.). Also in China, there were a number of professions to achieve a certain level of which the one had to start training from the childhood. These include circus, Peking Opera actors. Transmitting a child in such an institution, the parents signed documents that the child becomes the property of the teacher or the institution. Usually, a child never saw parents again, and the parents were not interested in his health and life of the child. Child transmission to Beijing opera troupe or a traveling circus (in Chinese circus has acrobats only) was just a more humane way to get rid of a child. If the family was in a difficult financial situation, a boy could also be given as a eunuch (for a eunuch boy of about 6 years old a family could help out a lot of money). For this opportunity parents castrated their own child by themselves. In the future, the boy could make a good career and even get into the service to the imperial court.

In the middle of the 20th century labor education also did not lose its urgency. Mao Zedong paid a great attention to this kind of educational work both with youngsters and the society in general in his works. Following him, in April 1958, Deng Xiaoping stressed that work for children should be the main part of the education system. He proclaimed that:

- children should understand the importance of work and labor;
- the possibility of collective work a child should see not as a duty but as a reward;
- a child willingly should join collective work, work for the sake of the collective and society;
- in schools and educational institutions working shops, agricultural communes should be set up, where children are to work in their spare time. Working there should be seen as a part of obligatory training course and take 4 hours every day (Ma, 2000).

Scientist and teacher Wang Qi, following the positions of Deng Xiaoping Theory, worked out his “Theory of Moral Education for the active position”. The scientist sees it as a moral philosophy, which is based on social and industrial activity, and introduces the term “practical morality”: raising a child with labor idea, we bring up a high moral personality, and vice versa: to foster high moral person, we need to educate him/her with work (Сучасний Китай: питання виховання, 2010).

As to the practical points of labor and work organization in orphanages and children's villages in modern China, it is often almost the only opportunity for dietary diversity of



pupils. 100 % of children's homes in rural areas have agricultural territories where pupils grow vegetables, most have poultry (chickens and ducks), eggs and meat of which also come to the pupils' tables. Some children's villages also receive orders from the local community and the state to raise certain plants (e.g. village "Fujian" (North China) specializes in growing pumpkins; in the commune "Yanguan" (Hebei Province) they grow fine-leaved canola and cilantro).

Rural communes also have workshops, where local businessmen can officially place orders for producing souvenirs, jewelry etc. Such an experience causes a lot of criticism from the international child rights commissions, which regard it as the child labor. Point of view of Chinese officials differs a lot from the one of the commissions. The Chinese consider that such cases of business sector and orphanages cooperation are of great use for orphanages because, at first, they provide real money to the orphanages that allows to improve the living conditions of children, and secondly, they give children "a profession in a hand". Therefore, the state encourages such cooperation, making the industrial sites as private companies owned by the orphanage, opening labor books for children and allowing educators and teachers who found long-term contracts for the orphanage have a certain percentage of the earnings. As a percentage of production the money earned by the institution goes to the personal bank account of the pupils. The account can be cashed only when the pupil achieves 16 years (14 if the pupil has a work/labor book).

In cities labor education of orphans goes to all existing work as the orphanage is made by the pupils themselves: they help to repair the house, make cleanings, etc. And there is no "man's" and "woman's" job: both boys and girls cook, sew, repair, care for the elderly and younger pupils etc. The Chinese believed that these skills and ability to make everything by them will be useful to the pupils in future.

Today, the Chinese government provides the policy of maximum integration of orphans in Chinese society. Orphanage is the only place where orphans live. For education children go to regular schools. The most popular event as to professional self-determination of Chinese schoolchildren is holding the "weeks of professions". Every week of the school year is dedicated to a particular profession. For this week students must prepare a presentation as to the importance of the profession for the society.

A school organizes meetings with representatives of the profession and the students, trips to different institutions (factories, hospitals, airports, etc.), where on Saturday and Sunday students can work by the chosen profession, help people who work in this institution. Particular attention is paid to "low skilled" jobs (shoemaker, worker, nurse, etc.). On the one hand, these measures allow children to experience the different occupations by themselves and on the other hand these activities teach children to respect any profession, improve social status of a profession.

Patronage and mentoring from different state institutions also play a great role in professional self-determination of orphans. It is not only widely supported and encouraged by the state, but also is put as the responsibility to state enterprises and organizations of other forms of ownership as measures for the personnel reserve formation.

With the support of national television (CCTV4, CCTV7, CCTV9) in China a social program "We all are the Chinese" is released, which aims to eliminate discrimination based on ethnicity, social origin and purposes to increase self-esteem of the population, show the importance of every resident of China for the country. Under this program, in particular, meetings with orphanages' former inmates who became well-known artists, were appointed to provincial or central governments, organized profitable business etc are held.



CONCLUSION

In conclusion, it is to be noted that the current system of vocational and labor socialization of orphans in China has a lot of developments that may be interesting and useful for reforming the system of vocational guidance and labor socialization of pupils in social care institutions in Ukraine, as these measures are mostly of practical diversity and aim to consolidate the efforts of both an orphan and the society to achieve a positive result.

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