

Коэффициент корреляции данных по субшкале «Ненадежная привязанность» и субшкале «Завышенная самооценка» составил $r=0,8$, следовательно, корреляция, слабо выраженная и недостоверная.

Коэффициент корреляции параметра «Ненадежная привязанность» имеет прямую связь с субшкалой «Заниженная самооценка», так $r=0,18$. следовательно, корреляция, слабо выраженная и недостоверная.

При исследовании связи параметров «Ненадежная привязанность» и данных по субшкале «Средняя самооценка» коэффициент корреляции не выявлен, т. к. ответов не оказалось. Так же по субшкале «Амбивалентная привязанность» и такие субшкалы как «Средняя самооценка», «Завышенная самооценка», «Заниженная самооценка» не выявлено результатов.

Подытоживая можно сказать что, наличие средней самооценки у большинства детей свидетельствует о том, что они иногда сомневаются в себе или замечают и ценят свои недостатки. Но в то же время вы можете реалистично воспринимать свои сильные и слабые стороны и желать самосовершенствования. А надежная привязанность означает, что дети чувствуют, что могут рассчитывать на значимых взрослых в удовлетворении их потребностей в близости, эмоциональной поддержке и защите. Этот стиль привязанности считается самым здоровым и эффективным.

Список использованных источников

1 Смирнова, Е. О. Детская психология: учебник для вузов. / Е. О. Смирнова. – ВЛАДОС. Москва 2008. – 29 с.

2 Микиртумов, Б. Е., Кошавцев А. Г., Гречаный С. В. Клиническая психиатрия раннего детского возраста / Микиртумов Б. Е., Кошавцев А. Г., Гречаный С. В. – СПб.: Питер, 2001. – 256 с.

3 Выготский, Л. С. Психология развития ребенка / Л.С. Выготский. – М.: Эксмо, 2005. – 512 с.

4 Кляйн, М. Детский психоанализ / М. Кляйн. – Институт Общегуманитарных Исследований, 2010. – 160 с.

5 Боулби, Дж. Психология привязанности / Дж. Боулби, М. Эйнсворт // Перевод с англ. М. Л. Мельниковой; Под ред. С. Ф. Сироткина. – 2005. – 362 с.

6 Веракса, Н. Е. Детская психология: учебник / Н. Е. Веракса, А. Н. Веракса. – Москва: Юрайт, 2014. – 445 с.

7 Авдеева, Н. Н. Теория привязанности: современные исследования и перспективы / Н. Н. Авдеева; Современная зарубежная психология 2017. – Том 6. – № 2. – С. 7-14.

8 Джеймс, У. Психология / У. Джеймс // Под ред. Л. А. Петровской. – М.: Педагогика, 1991. – 368 с.

9 Зинченко, В. П., Большой психологический словарь [Текст] / В. П. Зинченко, Б. Г. Мещерякова – СПб.: Прайм-Еврознак, 2003. – 672 с.

Vanya Man

Scientific Adviser: N.G. Novak, PhD of Psychological Sciences, Associate Professor
Francisk Skorina Gomel State University
Gomel, Republic of Belarus

THE INFLUENCE OF FAMILY ON THE FORMATION OF MOTIVATION FOR SELF-REALIZATION OF CHINESE STUDENTS

The article deals with the problem of family education in orthodox and modern China. The article describes the change in the institution of the family with the development of time

and changes in social trends. It is emphasized. That in modern conditions, at the state level, more and more attention has been paid to improving the competence and competitiveness of the young population of China, including the basic literacy of Chinese students.

Keywords: self-realization, family, education, student.

Ван Мэня

Научный руководитель: Н. Г. Новак, канд. психол. наук, доцент
Гомельский государственный университет имени Ф. Скорины
г. Гомель, Республика Беларусь

ВЛИЯНИЕ СЕМЬИ НА ФОРМИРОВАНИЕ МОТИВАЦИИ САМОРЕАЛИЗАЦИИ КИТАЙСКИХ СТУДЕНТОВ

В статье рассматривается проблема семейного воспитания в ортодоксальном и современном Китае. Описывается изменение института семьи с развитием времени и изменения в социальных тенденциях. Подчеркивается. Что в современных условиях на уровне государства все большее внимание стало уделяться повышению компетентности и конкурентоспособности молодого населения Китая, в том числе – базовой грамотности китайских студентов.

Ключевые слова: самореализация, семья, образование, студент.

In feudal China, for centuries, marriages were arranged based on the principles of authoritarianism and adherence to tradition. A characteristic example of traditionality is marriage based on the principle of “parents’ command” or “matchmakers’ words”. For many years, the “command (order) of parents” meant that it was they who had the right to decide on the marriage of their children. Both future spouses often did not have the right to personally participate in the pre-marriage procedure, let alone the right to make decisions, and could not express their wishes and interests. “The words of the matchmaker” in traditional Chinese marriage ethics and the ‘order of the parents’ are equally important. The ancient Chinese dictionary “Sho wen jie zi” (I century AD, Han era) says: “matchmaker, striving for prozvodstva, striving for the combination of two surnames” [7]. Already in the ancient “Book of Songs” reflects the custom of matchmaking: “How to marry a wife? I cannot do it without a matchmaker.” “I don’t have a good matchmaker to marry me.” The Book of Rites says: “A man without a matchmaker cannot marry all his life, and a woman without a matchmaker cannot marry all her life”. A folk proverb says: “No rain without clouds in the sky, no matchmaking on earth”. These principles have long been enshrined at the level of legal documents, which emphasizes the importance of matchmaking. In the Tang Dynasty, the law on matchmaking was recognized at the state level and enshrined in legal acts. Later, the Song, Yuan, Ming and Qing dynasties also had similar provisions in the law. In other words, the words of matchmakers, along with the words of parents, for a long time constituted an important element of traditional Chinese marriage ethics and generally regulated the behavior of people in the family.

The principles of “three obedience and four virtues” and “three principles and five constants” were also the most important aspects of traditional Chinese marriage. Thus, in the traditional feudal society of China, the man in the family was the autocrat, and the woman was in a subordinate position, being under the authority of the man all her life, having neither equality nor rights. The relationship between husband and wife was based on the scheme of “male domination and female subordination”. In such a family, the husband was the sole or main source of income and held a dominant position, while the wife had no independent financial income or independent personality, but was merely an instrument for procreation and child-rearing, a “family slave” revolving around the kitchen table, or a “doll” subject to

the whims of others. “The Three Principles of Obedience” are principles of power diffusion and submission “king – subject, husband – wife, father – son.” The principles of husband-wife relationship in Chinese feudal China were reflected through the statements, “Heaven is above the earth and the earth is below it, and Qiankun is immobile” and “Qian Dao becomes a man and Kun Dao becomes a woman.” [5]. From the perspective of marriage ethics, this is reflected in the concepts of “husband and wife are different” and “husband is superior to wife”. The passive position of the woman in this suppressed position reflected the oppression of the woman's character in traditional Chinese marriage ethics. This characterization was expressed in the many rules of marriage. First of all, in marriage, the husband had the exclusive right to divorce and remarry, and the wife could only be a cohabitant who had lost all autonomy and was victimized by her husband's interests and abdication. Secondly, women whose husbands had died were encouraged to widowhood or martyrdom. It is now believed that this was the earliest text against widow remarriage, and later in history there were also expressions requiring women to be chaste. Furthermore, in traditional marriage, the wife was essentially seen only as an instrument to continue the lineage and pass on the family name. She had no individuality, had to suppress her instincts and be ready to be dominated and manipulated by her husband. The husband in turn was not bound by carnal desires or taboos. He saw his wife as a tool for pleasure. In this conception of married life, the more miserable the woman became, the more promiscuous the man became. This situation emphasized women's lack of economic independence because their labor was directed toward domestic duties and did not generate income. Rural women were mostly illiterate and had little or no property rights [6].

An important characteristic of the family system was the hereditary principle. Marriage was “good relations between the two families, service to the clan and temple, and the birth of an heir” [3]. This and other folk proverbs emphasize that one of the important purposes of marriage was to satisfy the human need for self-reproduction, for reproduction of the family. Since this was one of the basic needs of the people themselves, it was also an important purpose for marriage. However, traditional Chinese marriage emphasized “continuity” as the “sole” purpose of marriage to the exclusion of other reasonable and justifiable elements of married life. “There are three misfortunes, but the lack of an heir is the greatest.” In this conception, the term “descendant, heir” referred exclusively to “son” to the exclusion of “daughter”. Therefore, the Han Dynasty explicitly stipulated seven conditions for a wife, that is, the “seven outgoing” in the “absence of a son” [1]. The bride had to leave her family to become a daughter-in-law and be subordinate to her husband's mother. In this role, she could witness the emergence of concubines or concubine, especially if she could not bear a male heir. And the status of wives and concubines with and without children was also very different. In traditional Chinese marriage ethics, the reproduction of self and emotional pleasure are completely dichotomized, only emphasizing that marriage between a man and a woman is “a bright family, prosperous offspring,” and denying the love and beauty of marriage [4].

Modern China is proud of its traditional culture and philosophical teachings, on which family life and life in society at large have been built for years. Of particular importance are such philosophical teachings as the Zhou Yi, the Tao De Jing, the Analects of Confucius, and so on. “Zhou Yi” is the source of traditional culture and a classic honored by both Confucianism and Taoism. During the two Han dynasties, Buddhism began to spread in the Central Plains and gradually integrated with Confucianism and Daoism to form a tripartite structure: Buddhism, Confucianism and Daoism. During the thousands of years of development of feudal society, some ideas were distorted, some ideas were utilized, and some ideas were never adapted to modern society. At the same time, despite thousands of years of rise and fall under the influence of feudalism, under the influence of Chinese peculiarities of cultural views on the institution of family and marriage, certain tendencies dominate in most traditional families in China until today. Let us take a closer look at the basic traditional views that have persisted over the centuries.

Still one or even both parents in a young family prefer to have a boy rather than a girl, as a result of which girls for a long time occupied a low position in the family, were neglected by their parents, were deprived of care and attention from them, and even more often were given in marriage or in some provinces even sold. A family was considered complete if it included a boy, thus ensuring the transmission of family traditions and the continuity of generations. Nowadays, this phenomenon is still found in some remote economically backward areas of China. This problem is caused by thousands of years of Chinese feudalism, which imposes the principle of male social superiority and female inferiority. The distorted attitude toward the child is based on the views of ancient Confucianism.

The above-mentioned ideas of male superiority and female inferiority, in addition to the idea of son preference, formed in the Chinese mind, have also influenced the functional-role structure of the family. In some families nowadays, the phenomenon of a married man living outside the family can be observed. For both the woman and the mother, the contribution to the family is taken for granted, but for the father the responsibility for the children is often leveled, or only the contribution to the family economy is emphasized. In such a case, the family system is not balanced, healthy, and results in the absence of healthy fatherhood in the family from an early age. But after all, it is the father who is the example for the growing child to form such traits as strength, courage, self-esteem and self-confidence, rules and self-discipline, etc. In turn, the prolonged absence of the key object of identification leads to the fact that the child will have low self-esteem, sensitivity, lack of activity and vitality.

In the above structural imbalance of the family, the following problems arise: disrespect and lack of care of the husband towards the wife, lack of love for the child, lack of love for the family as a whole. "Invested" in children, the mother may perceive her own children as her own spiritual support and projection, a symbiotic relationship with the child may arise, personal boundaries become unclear. At present, the expression "boy is a mother's child" reflects the consequences of the mother's influence on boys: the mother's fusion and excessive interference, mental immaturity, the son's passivity in his own business, loss of self, unpreparedness for dating, marriage relationship. The mother-daughter symbiosis shows different consequences: since they are both women, the mother may place more of her own unfulfilled expectations on the girl, controlling her and not allowing the child to fight for her own goals. This way of upbringing will result in the girl's inability to clearly articulate her own demands and goals in work, marriage and friendship in her adult life, full of confusion in her life because her life is her mother's life, not her own. Of course, the specific circumstances of each family are different, and the direction and degree of influence will also be different, so we only draw general trends here.

Traditional Chinese thinking reinforced the importance of the extended family (e. g., three generations of one family, four generations of one family). Several generations lived together and worked together to raise the family. In modern China, the extended family in form is divided into small families, each trying for its own family, but psychologically the sense of attachment is maintained. For example, after many parents get married, their own parents come to live with them in their own homes, not only to take care of their grandchildren or granddaughters, but also to continue to fulfill the responsibilities and take care of their own children. Some elderly people work hard all their lives, and when they retire, they still continue to take care of generational preservation by showing concern for the hard work of their own children, from studying and finding a job, to getting married, buying a house and dowry, taking care of the next generation, etc.. When interfering in the child's adult life, many contradictions and conflicts arise, more typical of which are conflicts of mother-in-law and daughter-in-law, parents leaving the child in the care of grandparents and so on. Such a family is bound to have a certain influence on the formation of the child's personality. If the spouses in the family adhere to different concepts of upbringing and strive to instill different ways of life in the child, this will cause confusion and imbalance in the

self-understanding of the child, which may later lead to some problems in interpersonal relationships (avoidance of social interaction, low self-esteem and confusion, etc.), and may also lead to some problems in interpersonal relationships (avoidance of social interaction, low self-esteem and confusion, etc.). etc.) and may also lead to other consequences: unhealthy attachment, separation anxiety, infantilization, “nibbling on the old man” or “giant kids” (all focused on themselves and not noticing anyone else).

At the present stage of society's development, it is increasingly emphasized that family is not just a financially profitable union of two genera, but it is the main living and learning environment for human beings in the process of growing up, and the ideology, speech and behavior of parents have various influences on their children's cognitive values and manifestations. With the continuous improvement of living standards and the quality of education, parents in the new era no longer focus only on the physical health of their children, but care about the overall development of their body and mind. Forming a harmonious and warm family atmosphere is a key part of the development of family members' mental health, parents play a decisive role in family construction, pay attention to students' physical fitness, moral qualities, life skills, behavioral habits and other aspects of guardianship of all aspects of students' mental health development. Mental health, healthy psychological state of a person, physical health – affect each other, mutually restrict each other. The influence of the family on the health of students external is manifested in the body, behavioral activity, internal is reflected in the character of the personality, ideals, priorities of self-realization, etc.

In the current environment, at the state level, more and more attention has been paid to improving the competence and competitiveness of China's young population. Thus, on September 13, 2016, the Beijing Normal University officially published a research report on the basic literacy of Chinese students. Based on the study, the experts concluded that the basic guidelines for the development of Chinese students should be based on the basic principles of science, modernity and ethnicity, which are based on the cultivation of a “well-rounded person”, and categorized into three aspects: cultural foundations, independent development and social engagement. Next, let's look at the promising areas for improving the competence of China's young men and women.

Comprehensive *humanities training* is the basic abilities, emotional attitudes, and value orientations that students develop in learning, understanding, and applying knowledge and skills in the humanities. Specifically, it includes the highlights of humanistic accumulation, humanistic feelings, and aesthetic interest.

Scientific spirit – value norms, ways of thinking and behavior formed in students in the process of learning, understanding and applying scientific knowledge and skills. In particular, it includes the basic principles of rational thinking, critical approach, courage in research, etc.).

Study skills are basically the integrated activities of students in creating awareness of learning, selecting methods and approaches to learning, and assessing and regulating learning. In particular, this includes such essentials as joyful learning, good learning, diligent reflection, information awareness, and so on.

Healthy Living – comprehensive student activities in terms of self-understanding, physical and mental development, and life planning. In particular, this includes such basic items as careful attitude to life, healthy personality, self-management, etc. Comprehensive activities of students in understanding themselves, developing their bodies and minds, and planning their lives.

Responsibility – emotional attitude, value orientations and behavior of students in their relations with society, country and international community. In particular, it includes such highlights as social responsibility, national identity, international understanding, etc.

Practical innovation -practical abilities, innovation consciousness and behavioral characteristics formed by students in everyday activities, problem solving and adapting to challenges: awareness of work, problem solving, application of technology, etc.

The six major components of literacy described, based on this general framework, can be further adapted to the age-specific characteristics of students to make specific demands on student performance at each academic level [2].

Thus, the family is an important place that influences students' psychological processes and personality in general. The development of students' cognitive abilities, emotions, feelings and ideal beliefs are closely related to the family in which they grow up and live. Therefore, in the new period, we should not only pay attention to the formation of a good family, but also pay attention to the cultivation of family culture and discipline, which should be compatible with mental health education, and promote the development of students' mental health in all aspects in all aspects.

List of sources used

1 班固 (32-92yy) 年. 白虎通 : 东汉. Ban Gu. «Baihutun·Marriage». The Eastern Han Dynasty.

2 关键能力研究小组. 中国学生发展关键能力. /中国教育学刊. Key competencies research group. Chinese key competencies for student development. /China Journal of Education. 2016r. – P. 1-3.

3 戴圣. 礼记: 哀公问. : 东汉. 戴生. 礼记: 浑仪. 西汉Dai Sheng. The Book of Rites: Hunyi. The Western Han Dynasty.

4 戴生. 《李》《艾公文记》。 西汉Dai Sheng. Li. The Chronicle of Ai Gongwen. The Western Han Dynasty

5 Confucius (551-479 BC). Confucian chronicle «Chunqiu» («Spring and Autumn») // Trans. and note by N. I. Monastyreva; Research by D. V. Deopika and A.M. Karapetyants. – M. : East lit., 1999. – 350 p.

6 Fairbank, J. A history of China / J. Fairbank, M. Goldman. – Harvard University Press, 2006. – P. 19.

7 Sho wen jie zi : Fu jianzi / Zhuan : Han Xu Shen ; Jiaoding : Sun Xu Yan. – Beijing : Zhong hua shujiu chuban, 2008. – 62 p.