

THE IMPACT OF BUDDHISM ON EDUCATION IN CHINA

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ABSTRACT

In China's social ethics, the individual is not a "selfish" individual, but a "social" individual. Ethics understands the individual in relation to his or her social function, and upbringing is about bringing the individual to the proper performance of that function. This approach is of great importance for the orderliness of life in agrarian China, but it leads to the reduction of individual life, to a certain social position and activity. The individual is a function in the social organism of society. The main attention is paid to the methods of internal self-improvement. This trend leads to the emergence of new Taoist schools in Northern China in the 12th century. This school focuses on moral improvement and Taoist practice of contemplation. In general, the task of man in China is to preserve and maintain the established order in the sky, which is based on the traditional for the ancient Chinese ideas that the Emperor - the son of Heaven, who carries out his will, he is the father of all the people living in the Celestial Empire. This order is strictly hierarchical, it is formed by four classes of people differing in the degree of wisdom [3, p. 62]. The first of these principles - humanity, humanity - assumed that the relationship between people should be determined by wisdom, goodwill, loyalty to duty, respect, love and respect for elders in age and social status, as well as care for the younger ones. In China, there are moral requirements arising from this principle: pay good for good and justice for evil, respect and love your elders, honor your ancestors and strictly follow the established order. In their totality, the requirements of the principle "rahen" expressed the inner spiritual task of a man, the external expression of which was the requirements of the principle "whether" [5, p. 19]. "Lee" acts as an external embodiment of humanity and can be interpreted as ceremonies, rituals, rules of decency, and rituals. Following these ceremonies and ritualized, strictly regulating all aspects of human life forms of behavior expresses respect and devotion to the established order. The ritual turns out to be necessary in order to civilize even positive human intentions: "respect without ritual leads to rudeness". The ten virtues reflect the customs and traditions of the communal and patriarchal order of China. It is a son's duty, loyalty to the elders, love, patience, admonition against evil deeds, self-sacrifice, animal breeding and tree planting, building roads and wells, enlightening the unreasonable, reading sacred books and observing ceremonies.

Keywords: Education system, humanity, implementation, traditional.