

## “SOFT POWER” OF ACADEMIC MOBILITY AS A COMPONENT OF THE CHINESE FORESIGHT PROJECT OF “THE GREAT UNITY” SOCIETY

### Abstract

The article considers the phenomenon of cross-border academic mobility in the context of Chinese predictive practice. By applying historical-philosophical, comparative and hermeneutic methods, the authors analyze three problem areas: the social ideal, forecasting the future, and national education in China – and make the following conclusions. The “prior knowledge” that came from the culture of Imperial China can be used as an element of modern prognostics, and the traditional project of the “Great Unity” society (the “Datong” society in the Confucian concept of the social ideal) is transformed into a national foresight project. At the same time, the idea of unified humankind is not exclusively Chinese but has deep historical roots and universal nature. Being cautious about the supranational extrapolation of this idea, modern China, nevertheless, is expanding international cooperation and strengthening international contacts, using cross-border academic mobility as one of the tools of “soft power”.

*Keywords:* social ideal, prognostication, foresight, academic mobility, “Datong”, “prior knowledge”.

### Introduction

Throughout the history of Chinese civilization, the inhabitants of the Celestial Empire wanted to overcome poverty and acquire prosperity and good education, which already predetermined the quality of life in Ancient China. The ideal of a unified educated society where social justice prevails was objectively in demand at all crucial stages of China’s development. This ideal was actively studied, publicly discussed and used in speeches made by the leaders of revolutionary movements, whereas its transformative ideas became the basis for the activities of the revolutionary-minded masses. In New China (after 1949), which took the course of building a socialist market economy, there was a constant interest in such ideas; since the implementation of the Great Unity project, harmonious integration of the Chinese nation became the basis and condition for constructing Chinese multinational

state with a highly efficient economy.

By drawing on the accumulated socio-cultural experience, China has made another historical attempt to envision the future and construct possible scenarios of its strategic development to determine the sequence of changes leading to the desired result and the image of the desired future with a set of specific socio-economic indicators.

The future of the Chinese state is the Great Unity society. In order to make decisions that are fateful for the entire Chinese people and the state, there are such requirements as the unity of public and individual consciousness and unanimity, which implies a high level of popular education in the information society.

### Methodology

In the study, the authors applied such theoretical methods of socio-humanitarian sciences as historical-philosophical, comparative and her-

meneutic methods. The historical-philosophical method made it possible to trace the process of emergence and historical formation of notions of the Chinese social ideal and describe the transformation of views on specific ways, means and methods of implementing the social ideal, one of which consists in increasing the level of national education, as well as identifying qualitative changes in the Chinese national educational project over time. The application of the comparative method allowed for the juxtaposition of three problem areas: the social ideal, Chinese national education, and the prognosis of the future. The given method also allowed to identify cause-and-effect relationships and functional dependencies. The applied hermeneutic method involves studying and interpreting ideas and concepts of the given subject in the socio-political and cultural context. In addition, the logico-epistemological analysis was applied to introduce and interpret different concepts necessary for the study, including “social ideal”, “unity”, and “prior knowledge”.

### The Problem of the Social Ideal

The social ideal can be described as one of the forms of knowledge circulating in the spiritual sphere of society and performing the most critical regulatory functions. The given ideal is always personified and presented in the form of the generalized notion of an ideal social structure, in which underlying national features are realized and leading social development trends are taken into account. In the history of Chinese civilization, there was no singular notion of the social ideal with a set of specific ways, means, and methods of its implementation. Various social ideals were formed within the framework of notions of a happy life, both in literary works (“The Peach Blossom Spring”, “Journey to the West”, “Flowers in the Mirror”, etc.), and in various philosophical doctrines that explain and help to understand the future of society. The following concepts of the social ideal can be distinguished in the history of Chinese philosophy:

*I) The Taoist concept.* The classical Taoist concept of the social ideal was formed in Ancient China philosophy. The given concept has a solid cosmological basis, according to which there are three classical stages of the world formation process that are cyclically repeated during the development of society. The first stage is characterized by the absence of space, time, movement, and even the category of “absence” itself. Only the primordial world exists here in its natural unity and integrity. The second stage is associated with the formation and development of a specific “impulse”, which appears in a particular set of natural causes, and origins and becomes the source of all subsequent transformations in the world. The third stage is the most important one: the mechanism of formation of two substances (forms, beginnings) called Yin and Yang is launched. The given substances are opposites by their nature, they limit each other, but simultaneously, they are interconnected, complement each other, and turn into opposites upon reaching the limit of development. It is the balance between the Yin and Yang sides of the universe that determines the future image of society. Society develops as a system of constant transformations, where each stage of development has its internal limit, potential, and life cycle, allowing society to open a new cycle and pass into a new qualitative state.

*II) The social ideal as the “well-field” system adopted by Meng Tzu.* Another landmark in the formation of Ancient China's social ideal was the utopian system of “well fields” (“jǐngtián”), or “well lands” (“jǐng dì”), which is a way of dividing lands according to the principle of “well fields”. Meng Tzu, a Chinese thinker, derived the given concept from the fact that the whole Celestial Empire is a comprehensive well, which consists of “Ten Regions” limited by “Four Seas”, correlates with four corners of the world and is harmoniously governed by a “perfectly wise” ruler. In the future, dividing lands according to the principle of “well fields” will allow for the fair distribution of material benefits and contribute to the prosperity of society as a whole. However, it should be noted that the given prognostic

idea conflicted with the traditional Confucian vision of the ideal society, which subsequently gave rise to active discussions about the future of Imperial China.

*III) The Confucian concept of the social ideal.* The Confucian concept of the social ideal is the most fruitful one and promising for implementation on Chinese soil, although Confucius himself apparently did not believe in the possibility of its full-fledged realization. Nevertheless, history shows that the Confucian ideal is undoubtedly an ideologeme and can be fully used to control public consciousness. Unlike the Taoists, the Confucians believe that a human being has come out of his unity with nature, can potentially transform into a “noble husband” and live in an ideal strictly hierarchical society with a particular property equalization. Moreover, this society is not an entirely new entity. It has a direct analogue in the past, which allows us to speak about the classical historical cycles of human development. These cycles are represented by three phases (forms) of the development of society:

1) *The Hūnlùn “Society of Chaos” (混乱).* The literal translation of the given term means “disorder”, “chaos”, “confusion”, “mess”, “turmoil”, “unrest” and describes the following states of society, which correlate with periods of fragmentation, endless wars that took place in the history of China:

- poverty, hunger, anxiety, and the total decline of China are evident: “But the world is in great disorder, the worthies and sages lack clarity of vision, and the Way and its Virtue are no longer One” (Zhuangzi, 2013).
- pronounced entropy, which causes the elements of society to disobey the established order or prevents the establishment of the said order;
- formation of conditions appropriate for restoring order, pacifying chaos, and directing the thoughts and actions of the masses;
- accumulation of forces for stabilization of society and compulsory mitigation of chaos.

2) *The Xiao Kang Society (小康).* A peaceful society – the guiding threads of which are ritual (the outer Yang side of the universe) and duty (the inner side). This society is acceptable for the everyday stable life of people. However, it is not devoid of serious problems, the main of which is the underdevelopment of the dominant family principle, when, along with strong ties in an everyday relationship, quarrels and disagreements are possible, which indicates that the “Great Tao” is neglected. The loss of the “Great Tao” leads to the abolition of the principles of government and, in general, unpredictable consequences, a return to the state of chaos (*Hūnlùn*), which is disastrous for any society. Therefore, the natural state of the Xiao Kang Society is constant modernization, which has as its ultimate goal the transition of Chinese society to a new stage of development.

3) *The Datong Society (大同).* Just like the term “Xiao Kang”, the term “Datong” (“the Great Unity”) first appears in the work “Shijing” (“The Classic of Poetry”). The Confucian treatise “Liji” (“The Book of Rites” describes the ideal state of the Datong Society: “When the Grand course was pursued, a public and common opinion ruled all under the sky; they chose men of talents, virtue, and ability; their words were sincere, and what they cultivated was harmony. Thus, men did not love their parents only, nor did they treat as children their own sons only. A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young. They showed kindness and compassion to widows, orphans, childless men, and those who were disabled by disease so that they were all sufficiently maintained. Males had their proper work, and females had their homes. (They accumulated) articles (of value), disliking that should be thrown away upon the ground, but not willing to keep them for their own gratification. (They laboured) with their strength, disliking that it should not be exerted, but not exerting it (only)

with a view to their advantage. In this way, (selfish) schemings were repressed and found no development. Robbers, filchers, and rebellious traitors did not show themselves, and hence the outer doors remained open and were not shut. This was (the period of) what we call the Grand Unity” (The Li Ki, 1885, pp. 364-366). It is clear that “The Datong Society” is the final stage of the development of Chinese society development, a state of abundance and prosperity, in which the “Great Tao” returns to people, and the Celestial Empire, despite the social differentiation, inequality and lack of complete freedom, becomes a full-fledged united family. To this day, disputes continue concerning the status of the “Datong” concept: whether it is a social ideal that has received its subsequent development in various forms or a social utopia (sometimes the “Datong” is identified as a communist utopia), or a science fiction product, a kind of synthetic construction that uses elements of scientific methodology and has the potential to influence the socio-historical process.

#### The Phenomenon of “Unity”

It is difficult to find the source of the “unity” concept in the history of Chinese thought, but we see constant attempts by thinkers to construct various forms of such unity. One thing is certain here: the term was born by Ancient Chinese philosophy, which tried to comprehend the nature of unity and perceive it as a mental and material construction with natural potential. The unity of natural organization predetermines the Taoist unity of humankind since people are united by their physical appearance and genetic characteristics, and humanity cannot exist in isolation from nature. Confucian social unity is stipulated by the simultaneous coexistence of heterogeneous subjects in a single social structure. The given subjects have their specific attitudes, needs, interests and values, which do not exclude, but, on the contrary, presuppose a variety of forms of social development. Therefore, Taoist unity with nature or Confucian social unity should be un-

derstood as an ideal construction created by Heaven and capable of being realized in practice.

Ancient Chinese thinkers recognised that unity has its socio-cultural significance and scope. It evolves and has no objectivity in everyday life and exists in the form of similarity between individual phenomena. These similar elements form stable connections that guarantee the integrity and sustainability of the social structure. According to Confucian thinkers, unity appears not so much as an attribute but as the essence, the obligatory element of the “Datong” ideal society, acting as the most critical component ensuring the integrity of such society. Apparently, here we can recognize a general internal regularity, a kind of basis for the social development, which requires several fundamental steps taken at the national level for its practical implementation:

1. Mentally return to the past, immerse yourself in the golden state of “Datong”, which has already existed in the history of the development of Chinese society development;
2. Combine the colossal intellectual efforts of the nation to determine the effective forms of the transition period as well as the required resources of society;
3. To form in practice the unity of public and individual consciousness, which gives rise to the unanimity of the people when making fateful decisions;
4. To harmonize the Celestial Empire as a single and integral organism with a functioning natural hierarchy of organs;
5. To create practical anti-selfish mechanisms for implementing the idea of unity and to define precise requirements for the ruling elite of the Celestial Empire.

#### “Prior Knowledge” in Predictive Activities

The traditional project of the “Datong Society” has turned into a national foresight project. It is impossible to comprehensively describe the technology of development of the Chinese ideal society project, even using modern scientific

methodology. However, it is always necessary to try to lift the veil of Chinese secrecy, to make the inexpressibility of the path expressible to a certain extent.

In the culture of Imperial China, the phenomenon of prognostics was transformed into a kind of cult. Ancient Chinese people believed that knowledge could be revealed to the world during everyday activities, but prior knowledge is always hidden in predictive practice. Systematic attempts to comprehend the future have led to the formulation of important starting positions that need to be taken into account in prognostics: the future is based on the unity of Heaven, society, and man; the future of society is inextricably linked with nature and exists in harmonious integrity with it, obeys its natural laws; the future is always a kind of balance between the Yin and Yang sides of the universe, which are opposite, interconnected, complement and limit each other; the future is a specific transformation of the past and present.

The nature of prior knowledge is unique. It includes many elements, but, in general, the traditional Chinese prior knowledge, regardless of the historical stage of development, is always perceived as a single and integral structure consisting of various elements: rational and irrational, conscious and unconscious. On the one hand, it fully reflects the current level of knowledge, observes the existing trends in the development of reality, and uses rational norms and rules of rational thinking. On the other hand, it believes in the predetermination of social development, and the predictor’s intuition helps obtain predictive knowledge without specific logical proof or analysis.

Prior knowledge has found its niche in modern prognostics, which implements high international standards. This is especially evident in the modern popular predictive technology called “Foresight”, which was used for the first time in technology. After that, the given technology was applied to the business and political sphere and all other spheres of society.

## Results

The model of Chinese state foresight (China’s Report of Technology Foresight, 2004-2005) shares certain features not only with the model of Japanese foresight, which, in its turn, grew out of the classic American model, but also the traditional concept of prior knowledge: the future cannot be predicted reliably, any attempts of extra-scientific, parascientific, esoteric and other methods of looking into the future can only guess it, get probabilistic, unreliable, unverifiable knowledge. Nevertheless, these methods should be used in modern practice since society believes that the future stems from the past and that following a natural path leads society to a harmonious future.

It has been established based on the long-term Chinese practice that many problems of development and planning of scientific, technical and innovative activities can be solved by adopting comprehensive approaches to conducting technological foresight events, including large-scale Delphi survey, scenario analysis, technology roadmap and bibliometrics (Li, Chen, & Kou, 2017). Moreover, the scenario forecasting of socio-economic development, combining various approaches, is the most promising predictive model for designing the future. A reasonably well-developed method of “complex foresight”, or “fully-fledged foresight”, is recognized today worldwide as the most promising option, which, however, does not exclude the use of other ones. The future formed by the given foresight describes not only society as a whole but also its various spheres, specific events, processes, phenomena, and even definite cases, such as, for example, monitoring of technologies and the environment. The prognostic work itself can be organized at the international, national and regional levels, with an effective forecast horizon of 10-12 years.

The international experience of using foresight shows that the latter has significant internal reserves and the prospects of usage that have yet



to be realized.

The interaction of foresight and knowledge management is positively evaluated. Firstly, knowledge management can increase the efficiency and effectiveness of strategic foresight - while developing strategic foresight and applying its results. Knowledge management can be used to ensure future-oriented actions and practices effectively. Secondly, the dynamic interaction between strategic foresight and knowledge management stimulates companies' development of new technologies - it is necessary to identify new technologies applicable to companies in economic and social spheres (Nascimento, Reichert, Janissek-Muniz, & Zawislak, 2020). Big data analysis brings new opportunities and epistemic value to foresight methodology. There is a wide range of various data sources (for example, web data - user data, social network data, sales data, news, reports, etc.) that can be used for holistic analysis of technical and social development and analysis of innovation system dynamics. In particular, the analysis of such data can be used in quantitative scenario approaches (Kayser & Shala, 2020). Nowadays, the most promising foresight results lie in information technology: large databases, cloud computing, artificial intelligence, 5G - mobile communications of the fifth generation, smart objects of diverse nature, and cybersecurity. The development of artificial intelligence is recognized as the main driver behind all economies. The results of the specific 2019 study are of particular interest. The authors of the given study carried out four surveys on expectations regarding the achievements of science, technology and business within the next 35 years: among interviewees were readers of "Science", "Nature" and "Harvard Business Review" magazines as well as a group of experts in the field of technology forecasting and science policy. A comprehensive analysis of four surveys showed that the combination of medical, biomedical and biotechnological advances and advances in artificial intelligence would have the most significant impact on business and society within the next 35 years. Progress in energy and transport, based on

new advanced and sustainable materials, will accompany this development, provided research funding and workforce readiness (Betz, Betz, Kim, Monks, & Phillips, 2019).

Nowadays, we see how the Chinese Communist Party has used traditional national aspirations and ideas about the Great Rejuvenation of the Chinese nation to formalize the modern construction of the classical Chinese dream by filling it with official Confucianism spirit. The whole social construction was based on the principal points of China's growth - a strong, prosperous state, a rejuvenating nation, and the happiness of man and society.

In 2015, the People's Republic of China launched a ten-year national program called "Made in China - 2025" (Perskaya & Revenko, 2020). In this program, the government has proposed a foresight project, the purpose of which is to rejuvenate and strengthen the country's high-tech manufacturers. According to the project developers, such activities will lead to the creation of a knowledge economy, the formation of a unique Chinese consumer, change of the negative industrial image, and, finally, take a firm position as a world leader in high-tech industries.

In October 2017, the 19<sup>th</sup> CPC National Congress announced a two-stage plan for the period from 2020 to 2050. In the first 15 years, it is mainly planned to carry out socialist modernization and ultimately build a middle-class society. By the 100<sup>th</sup> anniversary of the formation of the People's Republic of China, it is planned to solve the task of creating a prosperous, civilized, harmonious socialist state (The full text of the report delivered by Xi Jinping at the 19<sup>th</sup> CPC Congress, 2017), which can rightfully be considered a political power providing an outstanding level of education. According to the plans of Chinese leaders, the year 2050 will be a landmark in the history of a centuries-old civilization. This date will mark the end of the construction of the "Datong" Society, the transformation of China into a world leader and the realization of the great Chinese Dream, where the quality of human life will be directly dependent on the level of knowledge

and education in general.

From the emergence of the People’s Republic of China (1949), the authorities attached great importance to education.

In the first stage of the reforms, the goal was to overcome the illiteracy of the population, for which a centrally managed network of educational institutions was created, and the number of pedagogical universities was increased. In 1958, after taking a course for rapid economic growth (the “Great Leap Forward”) and carrying out the “Cultural Revolution”, the centralized education system was eliminated. The number of students decreased, training programs were simplified and shortened, half of the training time was devoted to work, and the quality of training also degraded. In addition, education was ideologized. In the 80s, a course for the development of higher education was taken. However, the given level of education was elitistic by its nature, inaccessible to residents of Chinese provinces and villages due to geographical and financial reasons (education at universities became paid). The autonomy of universities has expanded: they began to approve curricula and educational programs independently. The European system of credits has spread, the unified state exam was introduced in 1978, and the variability of education has increased: part-time and distance learning departments and external training have been created. Since the late 80s, higher education reforms have been aimed at integrating education, science, and production and improving the quality of education. The state allocated large sums for education, and a centralized education management system was recreated while preserving significant managerial autonomy of the universities. All the above measures made it possible to raise higher education in China to a decent level.

At the beginning of the XXI century, the reform of the education system was based on the experience of educational policies carried out by other countries and the reinterpretation of progressive pedagogical ideas. The content of education, as well as its methods, have been updated. The education system has changed from the

pragmatic (the purpose of education is to get a profession) and ideological orientation (the purpose of education is to learn socialism) to the humanitarian (the primary purpose of education is personal development) one.

In addition to state and provincial universities, there are institutions of higher education created and funded from non-budgetary sources, including the sponsorship of foreign compatriots and Western donors.

The Higher Education Law of the People’s Republic of China (1999) states that creating a university should serve the state and public interests and not make profits. Although universities are allowed to carry out commercial activities, the emphasis is put on the development of science and high technology by university professors and students. The state encourages the interest of Chinese youth in obtaining higher education.

In China, as in the whole civilized world, there is a great interest in the personalization of education. Personalization of education helps students develop their unique abilities. In the information society, it is incorrect to use the same educational methods and identical curricula as was customary in education during the period of industrial society. An individual educational plan should be developed for each student.

The roots of the individualized approach lie in ancient times. Confucius can be considered a pillar of pedagogy because he was one of the first scientists to use the theory of individualization in the learning process. Confucius said that a teacher should help a student get an individual education based on the student’s talent. In the treatise “*Lúnyǔ*” (“The Analects”), there is an episode in which a disciple named Yu Tzu asks Confucius if it is possible to start working if you already know the theory. Confucius replies that it would be better to consult with parents or older and experienced people before doing so. Another disciple, Fan Zhang, asks Confucius the same question. Confucius answers that he can start right away. The third disciple present during the conversation, Tzu Chiang, does not understand why

Confucius answered the students differently. Here is Confucius' explanation: Yu Tzu is a hasty person; even though he has already understood the theory, he will not be able to apply it in practice immediately. He needs help from a teacher and parents. Fan Zhang often could not decide, so Confucius advised him to start working immediately (Confucius & Watson, 2007). Although the students of Confucius have different social statuses, almost all of them will receive a good education due to the individualised approach.

In the post-industrial society, industrial production, primarily due to the perfection of technology, becomes small-scale, while education becomes personalized. However, suppose the Confucian approach in pedagogy considers the student as an object of pedagogical influence (the teacher tells the student what and how to do, what and in what sequence to learn). In that case, modern individualized education is based on the attitude to the student as an independent subject.

The personalization of education in China has regional specifics. In each province, Chinese teachers are looking for new approaches to education, practising unique methods in education. New methods are adapted to the local educational tradition, the level of education in a particular province of China, and religious and other cultural characteristics. Such methods are often determined by the trends of local educational policy (Zhu Jiao, 2017, pp. 170-172).

The policy of internationalization of higher education is also undergoing significant changes.

The internationalization of higher education in China is directly related to the open-door policy, economic reforms and challenges of globalization and global competition, and efforts aimed at expanding the scope of higher education. The policy of internationalization of higher education curricula resulted in the invitation of teachers from abroad, some students and international scholarship holders received education abroad, and academic models from Europe, Asia, America and the Pacific region influenced Chinese higher education. Nowadays, this policy is sub-

stituted by measures aimed at protecting the national identity of education and improving national educational models abroad.

## Discussion

The idea of the progressive movement of humanity through the "Datong" stage to a state of Great Equality, balance, and prosperity was actively defended by Kang Youwei, the leader of the reform movement in China at the turn of the XIX-XX centuries (Kobzev, 2006), and other Chinese ideologists. Nevertheless, today China is cautiously optimistic about the supranational extrapolation of this idea, as the authorities believe that the era of globalization can lead to a loss of awareness of traditional culture and identity, which is dangerous for any nation (Callahan, 2004).

At the same time, the People's Republic of China has declared a course toward expansion of international cooperation and international communication to strengthen the state's influence at the level of the Asian region and globally. The PRC actively uses borrowed concepts of strengthening state power, synthesizing them with traditional Chinese diplomacy based on stratagem thinking.

The concept of "soft power" borrowed from the West is now in use. The given concept consists in the influence of intangible cultural resources on the perception of modern China by the surrounding world. The authorities use academic mobility to implement the strategy.

Academic mobility is an organized process of transferring students, teachers or university scientists to another educational or scientific institution for teaching, training or conducting scientific research, followed by their return to the original place of work or study.

Let us take a closer look at how outgoing and incoming academic mobility is organized in China.

The transfer of Chinese scientists and students abroad and back is enshrined in the national legislation and included in state programs. The



State’s concern is expressed in creating favourable social, financial, and organizational conditions for maintaining and developing the process of international outgoing academic mobility in order to prevent human capital flight. In China, international academic mobility is considered as one of the state-funded means of improving the professional qualification of university teachers.

In order to solve the problem of non-return of talented young people, who have successfully integrated into the Western educational and socio-cultural environment, the Government has implemented several programs aimed at financial support of the “returnees”, as well as research funding and provision of new career opportunities. Such programs have yielded positive results: the central government of China has put forward many national initiatives and thus returned talented people from abroad.

A number of state programs stimulate the engagement and adaptation of “returnees” through specific funding mechanisms. The Thousand Talents Program provides financial support to the most talented Chinese scientists, promising young scientists and prominent foreign specialists. The program aims to engage them in work within Chinese national territory.

It is believed that the “returnees” are more qualified and experienced researchers/teachers than Chinese ones, conflicts between them complicate the integration of the former into the Chinese educational environment. However, the Government has taken several measures to finance research projects to strengthen China’s position in high scientific achievements, which is a favourable factor for the return of Chinese scientists working abroad and the continuation of their scientific careers at home. Nevertheless, certain studies confirm that many unaccounted-for factors influence the decision of a young scientist or teacher with foreign work experience to return to China.

The outgoing mobility of Chinese students is being intensified thanks to state scholarship programs for studying at foreign universities and the widespread study of English.

Due to the excellent competition for admission to the master’s program, a choice is made favouring a foreign university. Another incentive for mobility is the high competition in the Chinese labor market. The system of national examinations in China is imperfect, and higher education in China has become inaccessible.

It can be noted that Chinese students are ready to communicate with representatives of other cultures, but they do not allow themselves to be assimilated. Such inclination manifests itself in a compact way of settlement, striving to preserve national cultural and everyday habits while studying abroad.

Chinese students often cannot adapt to the conditions of studying at a foreign university. At the same time, foreign teachers, who have come to work in China, have to consider the national educational process’s cultural and educational peculiarities. Transition to individual learning trajectories is carried out through reliance on national ways of learning (reproductive methods, textbooks, testing) and solving problematic situations.

Incoming mobility is achieved through government programs to support foreigners coming to study in China. The Government has developed several scholarship programs and is constantly increasing the size of scholarships and the number of scholarship holders.

A serious problem of intercultural adaptation of international students is being solved in China by teaching in the language of the host state; reducing the requirements for the educational results of students, which is manifested, in particular, in reducing the academic load; providing improved living conditions, as compared with those experienced by local students.

There are several scholarship programs for students and scientists. Some of these programs give talented international students a chance to get a free education in China with the provision of improved living conditions. These are scholarships from the Government of the People’s Republic of China, the Great Wall Program, scholarships for talented students, etc. Other scholar-

ship programs are aimed at attracting foreign scientists and sinologists. Some examples are a scholarship program for research in the field of Chinese culture and scholarships for advanced training of Chinese language teachers of foreign origin.

Understanding cultural differences and difficulties in the adaptation and integration of foreigners, the Chinese authorities rely on students from countries with a similar mentality or consider developing countries as sources of incoming mobility. There are no special education programs to develop intercultural competencies for international students. On the contrary, a mechanism of adaptation to Chinese culture is proposed. The given mechanism includes informal permission of access to foreign Internet resources, improvement of living conditions, and provision of different educational opportunities.

Impressions about the host state, independently received by students, postgraduates, and teachers in academic mobility, break stereotypes, eliminate xenophobia, and strengthen intercultural cooperation.

However, the imposition of educational patterns and standards can cause an adverse reaction (Kovba & Gribovod, 2019, p. 18) and sometimes a veritable culture shock among students.

### Conclusion

Nowadays, the apparent disadvantage of academic mobility is the Western centricity of the educational space. Academic mobility, a political tool of “soft power”, often communicates Western neoliberal values. One of the ideas implemented by the neoliberal project is a course on marketization, commercialization and westernization of the system of higher professional education. The dominant direction of inbound mobility is represented by the developed countries of Western Europe and the USA. The academic flow to these countries is directed from Asian and Eastern European countries.

In order to reverse the situation, the state and business must create attractive conditions for sci-

entists and students from non-Western countries: funding, access to scientific information and infrastructure, a high level of academic culture and academic freedom.

The example of China’s policy in the given area deserves serious attention.

The idea of unified humankind is not exclusively Chinese and is not limited by the framework of “Greater China” (territories under the PRC political control). It does not appeal exclusively to a large number of Chinese living around the world, but has deep historical roots, universal nature, is supranational and effective for the entire world community, can act as a kind of super-task of human development, a coordinated strategic concept. Nowadays, we see the described ideas taking roots in the investment and economic space, solving various international problems, achieving peace, and attempting to reduce the gap between peoples and states. In our opinion, the Chinese policy in the field of academic mobility is one of the successful attempts to make a step towards the unification of humankind.

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