HISTORICAL AND ARCHAEOLOGICAL COMPLEX
ZHOUKOUDIAN AS A SPACE FOR LEARNING AND EXPERIANCE: MODERN MODELS AND FEATURES

Abstract. In the research, the author try to analyze the spread of historical and archaeological objects beyond their walls and the changing perceptions of the role they increasingly play in the 21st century. In relation to society, and as the main object of research, historical and archaeological complex Zhoukoudian on the territory of China, which carries out comprehensive activities to popularize historical science in society, providing research support to schools, colleges, universities, and research institutes.

Given China’s deep antiquity, significant size, and ecological diversity, Chinese archeology can make important contributions to public understanding of how societies develop, adapt to their respective environments, and interact with each other.

The legacy of this long intellectual history demonstrates how deeply the people of China are aware of its value for the formation of human capital and mental space.

The author draws attention to the importance of the appeal to the individual in the process of communication with historical and archaeological objects and emphasizes the significant potential and multifaceted possibilities of the complex for the popularization of historical knowledge. The application of modern models of interaction between historical and archaeological objects and the audience can be interpreted as a new experience, new opportunities for the development of the creative and intellectual potential of an individual.

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The article focuses on the importance of historical and archaeological sites as a public space of historical science for learning and experience in the irreversible process of globalization of the world. Any changes should be based on a review of the strategic path. Along with this, it becomes evident that historical-archaeological complexes have various options for implementing flexibility and innovation in their structure, creating a space for experiments in which new forms and impulses of joint work, oriented towards the participation of knowledge generation and public science are sought and found. Therefore, at the current stage with a future perspective, historical and archaeological complexes strive to implement such a format that allows you to get closer to the history presented on the territory of the complex and thus create an opportunity to learn something new.

**Keyword:** historical and archaeological objects; archaeological education; historical education; scientific space; education; Zhoukoudian complex.

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**ІСТОРИКО-АРХЕОЛОГІЧНИЙ КОМПЛЕКС ЧЖОУКОУДЯН ЯК ПРОСТІР ДЛЯ НАВЧАННЯ ТА ДОСВІДУ: СУЧАСНІ МОДЕЛІ ТА ОСОБЛИВОСТІ**

**Анотація.** У своєму дослідженні авторка прагне проаналізувати поширення історико-археологічних об’єктів за межі їхніх стін і зміну уявлень про роль, яку вони все більше відіграють у XXI ст. по відношенню до суспільства, і як основний об’єкт дослідження, наводить історико-археологічний Комплекс Чжоукоудянь на території Китаю, що проводить комплексну діяльність з популяризації історичної науки у суспільстві, надаючи науково-дослідницьку підтримку школам, коледжам, університетам, науково-дослідним інститутам.

Враховуючи глибоку давність Китаю, значні розміри та екологічне різноманіття, археологія Китаю може зробити важливий внесок у суспільне розуміння того, як суспільство розвивається, адаптується до свого відповідного середовища та взаємодіє одне з одним.
Спадщина, цієї довгої інтелектуальної історії демонструє як глибоко усвідомлює народ Китаю її цінність для формування людського капіталу (Human Capital) та ментального простору.

Авторка звертає увагу на важливості апеляції до особистості у процесі комунікації з історико-археологічними об’єктами та наголошує на значному потенціалі та багатоаспектних можливостях комплексу щодо популяризації історичних знань. Застосування сучасних моделей взаємодії між історико-археологічними об’єктами та аудиторією може трактуватися як новий досвід, нові можливості розвитку творчого та інтелектуального потенціалу особистості.

У статті зосереджено увагу на важливості історико-археологічних об’єктів як публічного простору історичної науки для навчання та досвіду в незворотному процесі глобалізації світу. Будь – які зміни мають базуватися на перегляді стратегічного шляху. Поряд з цим, стає очевидним, що історико-археологічні комплекси мають різноманітні варіанти впровадження гучності та інновацій у своєї структурі, створюючи простір для експериментів, у якому шукаються та знаходяться нові форми та імпульси спільної роботи, орієнтованої на участь генерації знань і громадської науки. Тож, на сучасному етапі з перспективою на майбутнє історико-археологічні комплекси прагнуть реалізувати такий формат, який дозволяє наблизитися до історії представленої на території комплексу і таким чином створити можливість навчитись новому.

Ключові слова: Історико-археологічні об’єкти, археологічна освіта, історична освіта, науковий простір, навчання, комплекс Чжоукоудянь.

Statement of the problem. The challenges that faced world society in the first half of the XXI century and will continue to be intensively transformed in the future are a prerequisite for finding new forms and models for the development of such skills and abilities in society that will make it maximally adapted to conditions, increase human capital and guarantee security of coexistence.

Introduction. Dissemination of relevant knowledge is the result and ultimate goal of all research in the field of historical science.

Such a science as history has a huge educational value, which largely depends not only on the important ideas embedded in the historical material, but also on the power of its emotional impact. In the complex picture of human development, the historical and archaeological heritage has an effective role. The visibility of archaeological sources occupies a significant place in the popularization of historical knowledge. Archaeological materials provide an opportunity to look at history in a broad perspective, allowing to vividly imagine the past, in any manifestation: from dramatic events to everyday life. The laws of the development of society, which are observed and were formed on the basis of knowledge of the entire history of mankind, at the same time serve to understand the phenomena of ancient times.
Archaeological research has returned to humanity the most valuable achievements of tangible and intangible heritage, which would seem to have been lost forever, and helped to understand the place of individual social phenomena in history.

The purpose of the research is to firstly – consider the objects of historical science in the global context of educational mediation and create a universal educational profile, which is needed today in order to actively shape the globalized world of the future; secondly, the need to provide such an approach that will encourage consideration of objects of historical science in a global context and expand the existing local focus of pedagogy.

Research methods. In the article, the author used such methods as: (1) the historical method (with the help of which the relationship between the past and the present was studied in depth, through the use of new modern models of the interaction of historical and archaeological complexes with society); the main part of the work is based on: (2) the method of thorough analysis (sources describing this issue and direct information about the historical and archaeological complex of Zhoukoudian); and (3) generalization (using which the conclusions of this study are made). Therefore, these methods helped to study and structure the research for writing this article.

Results and Discussion. A science that claims to be in touch with modernity cannot fail to use the latest achievements of other sciences and must correspond to the level of modern knowledge, no matter what distant past it deals with.

Nowadays, historical and archaeological sites give society a completely new perspective on classical heritage and its interaction with society. They are perhaps the best public learning space for the formation of historical consciousness. I would like to point out that modern archeology is developing rapidly in its methodological approach and today is increasingly using new scientific methods to solve cultural and historical problems. As a science, it has timeless value and a legacy to pass on to present and future generations.

The International Council of Museums (ICOM) defines that museums (which include historical and archaeological sites) actively serve society and its development for the purposes of learning, education and experience. From the point of view of content, it is about tangible and intangible evidence of the existence of people and their environment, which the museum (historical and archaeological objects) collects, preserves, researches, makes public and exhibits [1]. The development of modern China, increased attention to the comparative analysis of international education and the worldwide recognition of the success of East Asian countries in this regard brought the issue of Chinese education to the forefront of public consciousness. In particular, the concept of "China's model of education" has sparked debate and quickly become a major topic of education research around the
world, especially in light of regional achievements compared to university rankings, scientometric indices, the Program for International Student Assessment (PICA), trends in international mathematics research and natural sciences (TIMSS). The concept, in fact, refers to the organizational and intercultural capacity to involve schoolchildren, students, teachers, administrators and staff of historical and archaeological sites in a multidimensional educational process, which will contribute to the global competitiveness of educational programs. Under such conditions, in the process of transformation of the global world, the change in the forms of socialization of the individual causes a change in the types of information culture, which provide the possibility of receiving and exchanging information with the help of modern information and immersive technologies [2].

For its part, the implementation of any technology involves professional process management competence, a certain sequence of operations using the necessary means (materials, tools and algorithm of actions) [3]. In this technological chain, the culture of interaction in the information society lays down a fundamentally new type of educational processes in which the combination of knowledge and the information environment takes place, the synthesis of humanitarian, technical and natural-scientific understanding of the essence of phenomena, the dynamic combination of essence and form, while the priority is not to remember gathering significant volumes of information, and mastering a new logistical ability to quickly find the necessary information, organizing it, summarizing and interpreting it, forming the necessary results [4].

Similarly, social changes taking place in modern society and defined priorities for future generations require new approaches to the methodological foundations of modernizing the modern education system [3].

Competition in all spheres of world society destroys the conservative approach to learning and gaining professional experience, and this leads to the creation of innovative systems of learning and education, directly based on practical opportunities, combined with theoretical experience of pedagogy, which ensures high quality results. Today, society has a demand for specialists who are able to independently acquire knowledge, highlight the most important things, quickly navigate a specific situation, and in the future this factor will only increase. Therefore, the reform of the education system, in particular the historical one, takes on a global character. There is a rapid process of formation of new trends, which involve the search and implementation of integration models, methods, forms and technologies of educational interaction in society. The priority task of this is to focus on the interests of the individual, as human capital, in accordance with the demands of modern and future development of society.

In view of this, in modern China, among the priority directions of the development of society, the prospects are outlined: the use of educational
technologies in the format of a modern educational space and the creation of conditions for integrated learning, ensuring openness and increasing the variety of additional (non-traditional) educational services provided to society, increasing the effectiveness of the implementation of the National social development strategies. In this direction, attention is focused on the introduction of modern models of interaction between historical and archaeological complexes and society on the territory of China.

Archaeological studies of China's earliest inhabitants began relatively early: the French missionary Emile Licent identified prehistoric sites and stone tools in his writings as early as the 1910s. However, the discovery of the location of Zhoukoudian J.G. Anderson is a turning point in the Paleolithic archeology of China. Large-scale excavations at the site, which began in 1921, are still considered one of the most important archeological projects in China. Human fossils, stone tools, and other evidence found at the Zhoukoudian site are still the benchmark against which many recent discoveries are judged [5]. As before, the focus of scientists' attention is the development of ancient societies and the evolution of Chinese culture, the genetic and cultural connections of ancient human beings with the historical population of China.

Locality 1 on the territory of the Zhoukoudian complex is an important place of evidence for the existence of archaic hominids (Hominidae), where excavations and research were carried out for almost a century. The discovery of the first intact skull of Sinanthropus pekinensis or Peking Man and the confirmation of their stone tools, which they used, put an end to a thirty-year debate about whether Peking Man or Java Man was human. Thus, during half a million years of human history, Peking Man and Java Man are listed as the oldest human ancestors [6].

Locality 1 in the Zhoukoudian has the best collection of artifacts, presenting a diverse and new array of human fossils with a rich content of cultural relics. At the present time, location, based on the reconstruction of objects and ancient human behavior, provides an important part of society's understanding of the evolutionary success of modern humans (Homo Sapiens). Archaeological remains on the territory of the complex provide a unique, long-term view of the evolution of human behavior, since the study of human evolution includes the study of physical, genetic and behavioral changes in the genus Hominidae (Hominidae). There is abundant evidence of a fuller range of early human behavior in the Zhoukoudian area. While morphological changes are the result of selective influences operating over several generations, archaeological artifacts can record snapshots of the past, such as the amount of time it took to make a stone tool.

Thought, pupils and students (or any interested audience) on the territory of the complex can practically acquire such skills as: counting time in history, developing the ability to correlate the date of an event with a historical period,
building and comparing an archaeological and historical timeline, determining to which period the event belongs (using the archaeological and historical timeline). Also, these models of classes contribute to the development of temporal concepts, the formation of chronological competence, and the cultivation of interest in historical sciences. Therefore, the Zhoukoudian complex provides a qualitative basis for the fundamental study of such questions as: the origin of man and his adaptation in society and habitat, regional variability of human society and evidence of intersocial contacts. Among other things, the projects of the historical and archaeological complex provide an opportunity to develop such an ability as imagination, to increase the cognitive development of schoolchildren and students, to gain scientific literacy.

In the opinion of Professor Weiping Wu [7], the "innovative and modular feature" plays a significant role in the formation of the scientific generation of specialists of historical-archaeological complexes and museums of a historical profile - "professional- pedagogical", "leadership", "technical-pedagogical" qualities of a high level. In turn, Zhang Peng, who is an active popularizer of innovations in historical and museum education, believes that complexes and museums are not only centers that disseminate knowledge and information, but also centers of interaction between a wide audience. According to information published by the "Xinhua" Agency (BEIJING), China is increasing the use of museum resources (historical and archaeological objects) in education. In this direction, an appeal was made to them at the state level with the aim of ensuring all directions of the museum-educational process.

Conclusions. One of the oldest centers of civilization in the history of East Asia is China. There is a gradual flourishing of philosophical, economic, artistic and scientific traditions. Using this potential, the state creates a strategy for training and education of human capital in accordance with the demand of the future globalized world. Thus, in the involvement of the historical-archaeological complex as a new form of interaction with society, the relationship between archaeology and its social environment is considered from a historical point of view. This approach provides a comparative point of view from which one can consider the problems of subjectivity, objectivity and gradual accumulation of knowledge in society. And this collaborative model helps to overcome the limitations of narrowly focused approaches and leads to a more holistic and fruitful interpretation of the archaeological data. These developments are based on past and present archaeological achievements. Developments are based on past and present archaeological achievements. Society has a good opportunity to review archaeological thinking from a historical perspective.

References:


Література:


