**Aygun Huseynova**

**Doctoral student**

**Khazar University**

[**a\_huseynova91@mail.ru**](mailto:a_huseynova91@mail.ru)

**Social psychology in historical transition periods**

**Abstract:** In the memoir "Wild Swans" by Chinese-born British writer Jung Chang, social psychology in the face of changing real political heroes in the face of life's conflicts, man and his integral part of the socio-political period, time, environment and society its position in society is analyzed comparatively. The subject of the article are the principles of the historical period and the changing political psychology of social psychology, social and public review. The aim is to study the question of how transition periods affect social psychology in Chinese toponymy, to identify similarities and differences, and to analyze them from a theoretical point of view. The internal and spiritual crises, hesitations and truth-seeking of the 20 th century have been studied on the example of China. The same topic and problem are explored comparatively, with different and similar viewing models. China and the twentieth century, the status of women in society, polygamy, transition periods, the problems of changing ideology. It is once again clear that a different view of man stems from the ideological tendencies of the existing system.

***Key words:*** China, social psychology, transition periods, man, society, marriage, crisis, socio-political situation

***Ключевые слова:*** Китай, социальная психология, переходные периоды, человек, общество, брак, кризис, социально-политическая ситуация

**Introduction.** Social psychology is a branch of psychology that studies human behavior in society and in various groups, communication with other people, the cognitive process, and their interaction. Social psychology is the embodiment of mental phenomena that occur in individual and group forms of people, studies people's thoughts, their relationships, changes in the social environment. In the book "Wild Swans" by the Chinese-British writer Jung Chang, the changing social psychology during the historical and political transition is reflected in the example of three generations. This autobiographical novel brings to life a great historical period - a century, and during this time shows a real picture of millions of people, their lives and destinies.[[1]](#footnote-1) The work has a historical and psychological nature, as well as reflects the social and psychological state of man and society, the individual and the individual.

**China and the twentieth century.** The author created a historical-political-cultural landscape of the XX century by creating real images of his grandmother, mother and himself. A century and three changing generations, historical and political periods, social psychology, national mental values ​​and attitudes to these values ​​are described. Jung Chang's grandmother was born in 1909, during the Chinese Empire, and two years later the unified empire collapsed and civil war broke out. The life of the grandmother's family described in the work clearly shows the social psychology of the imperial period. During this period, the son was of great importance to families. Because the boys were the successors of the family that bore the family's name. If a boy was not born into a family, that family would be extinct, and this was the greatest betrayal the Chinese could commit against their ancestors. The greatest dream of Chinese men was to become a civil servant. Being an official meant having power and money. There was only one way for men who did not come from noble families to gain respect and authority in society.Study and become an official. Boys aged 12-13 were married to girls 6-7 years older than them. Marriage was an agreement between families. The girl and the boy see each other on the day they get married for the first time, it is not acceptable to fall in love, it is even considered a sin, a shame, it was called family quarrel.

**The status of women in society.** Girls born to families whose families were not intellectual and official were not named. When the second daughter of the family was born, she was called the "second daughter". Closed feet (lotus \* feet) were the most valuable adornment of aristocratic women at that time. These legs were called "ten-centimeter yellow lilies".[[2]](#footnote-2) It was believed that the trembling gaits of women with their legs tied aroused erotic feelings in men. When the girls were two years old, all their toes, except the big toe, were tied with a five- to six-meter-long piece of cloth that would fit under their feet. Then a heavy stone was placed on it to break the toe. Mothers would put a plug in their mouths to prevent them from screaming in pain, and the children would lose consciousness because of the pain. This process continued for years. Even after the bones were broken, the legs were kept tied day and night. Because they feared that if it remained open, it could grow again.This suffering continued for years. When the girls begged their mothers to open the gardens, the women sobbed and cried they tried to convince their children that if they did not close, their fate would be bad and their whole lives would be ruined. If the mother felt sorry for her daughter and opened the gardens, when the child grew up, she would see her mother as weak and blame her when her husband insulted her family and was despised by society. It had become a habit. One of the most important factors for the boy's family, who sent messengers to girls of marriageable age, was the girl's feet. The mother-in-law would lift the bride's long skirt and look at her feet. If the bride's feet were larger than 10 centimeters, they would immediately pull her hand away and walk away with an insulting look. Normal - large feet were considered embarrassing. The writer's grandmother was a victim of this terrible habit, which is already being eradicated. This value was already losing its relevance. Because the political and social situation has changed, the empire collapsed, the republic was formed. People's social psychology was already changing, and some old values ​​were being replaced by new ones. Her grandmother, who was born eight years later, did not suffer.

**Polygamy.** At the beginning of the 20th century, polygamy\* was one of the most important issues. Anyone with prestige or money could marry as many women as he wanted. Having one legal wife and many illegitimate wives was one of the indicators of having authority in society. The book tells of the illegal marriage of a grandmother to a general when she was fifteen years old. However, the grandmother's chances are that she does not live in the general's house, with his wife and illegitimate wives. Because, in this case, intrigues and crimes between women would be inevitable. Illegal wives had no rights, their only duty was to please their husbands. By the time Jung Chang's mother lived, illegal marriages were no longer accepted and criticized by society. Women who marry illegally were treated badly in society.They were considered immoral women.

**\*** Water lily

**\*** Polygamy, when a man marries several women at the same time

Although it was the people of this society who forced these women into this marriage. Over time, people's thoughts and worldviews change, and after a while they deny what they have accepted and implemented, and accept what they could not accept before a certain time as normal. This is one of the peculiarities of human psychology. In the novel, we witness the changing social psychology and national mental values ​​at different times.

**Transition period.** During the mother's childhood and adolescence, the political situation in China was mixed. Civil war, internal conflicts, foreign attacks, Japanese occupation policy, famine and how painful it is to live in a place and time of misery. Since my grandmother's youth, times have changed and social psychology has been renewed. The young girls no longer lived at home as prisoners, but went to high school. Girls' high school education was socially acceptable. However, girls and boys did not receive the same education. Girls were taught to manage the house, cook, sew - in short, to be an elegant wife and a good mother. The most important thing was to make her husband happy. But the mother did not learn any of this. Because he had a rebellious nature. At the same time, many girls were able to speak their minds and even raise their voices in protest.As a result, forced marriages were relatively rare. Grandmother wanted to marry her daughter to a man she did not want. Because her daughter had a large number of apostles, it would not be acceptable to say no to all the apostles. On the other hand, the political situation was very tense. The grandmother was afraid of what might happen to her daughter. However, the mother openly stated that she could not be happy with the person she did not love, and preferred to die, and left the house with her belongings. This action, which was accepted in the time of the grandmother, could not have happened. Because in her grandmother's time, there was no job for women other than service, and for this job there had to be someone's recommendation. However, the situation had changed, and women were able to live on their own and find employment in medicine and teaching.

The political regime in the country changed again, and communism gained a leading position. The mother was a very brave, hard-working, fighting girl. He was not afraid to join the Communists and do his best for them. Same with classmates, friends. The new political government was shaping new psychology in people. Now women have a say in society, they can get an education and have positions like men. It was considered normal to fall in love, to be in love with a boy and a girl, to see and walk together. Although this was not possible in my grandmother's time. This period also had many socio-political and social problems. All decisions made by the party were enforced. Even personal matters were settled by their decision. People obeyed all orders without question. As if it should be so. They considered it unfaithful, ungrateful, and did not dare to tell them what was right and what was wrong, or even what was in their minds.

**The second half of the twentieth century.** The social psychology of the time in which the author lived was distinguished by the different characteristics of his grandmother and mother. When we look at all the events and stories, we witness changing customs, national-mental values, social psychology of society. In neurobiology, it takes 20-25 years for a generation to change, and it has been proven that people and society change their way of thinking and thinking over time.

Although the political and social situation in the country seemed stable at the time of the author's birth and upbringing, in reality the situation was very tense. People worked very hard, everyone, young and old, became a toy in the face of the party's decisions, destroying both their own lives and the lives of those around them. Human identities were trampled underfoot, and all this was done to the people themselves. Young people were brought up as "class enemies," hatred of capitalists was created, and non-capitalists were targeted. Everyone who lived and worked under the Kuomintang regime, which ruled the country before communism, was blamed for certain reasons. They created special groups of young people called "Golden Guards", filled their brains with false information and encouraged them to choose more victims. A wave of torture swept the country. They raided homes, brought families to their knees, made them prostrate in front of them, beat them with belts, cut their hair in half, broke their belongings, or seized them. The "Golden Guards" divided the students into three classes. "Gold", "gray" and "black". The "golds" were workers, peasants, revolutionaries, officials, revolutionary soldiers and members of the families of revolutionary martyrs. The "blacks" were fathers and mothers, landowners, wealthy peasants, counter-revolutionaries, right-wingers. Those who worked in the "gray" shops were from the families of the sellers. Students were forcibly divided into classes and subjected to insults. People's social psychology was upside down, and the number of suicides continued to rise rapidly. Meetings were held, elected officials were beaten, insulted, and humiliated. "Evidence is found when there is a desire to accuse".[[3]](#footnote-3) (Chang, 416) The author's parents were also subjected to such torture, punished without any guilt, repeatedly arrested, and exiled to remote provinces. Families were deprived not only of the right to live in one apartment, but also of the right to live in the same city or village. Each member of the family was sent to a different place, where he was forced to work under difficult conditions. Schools and universities were closed and everyone was mobilized to work. Millions of people were sent to remote areas of the country, ostensibly for "thought reform." The aim was to punish the people, to strengthen their power by covering up their arbitrariness.

**Wrong ideology and victims.** The idea that "the more books you read, the more stupid you become"[[4]](#footnote-4) (Chang, 417) became a motto. Many intellectuals, scientists, and educated people, especially teachers, were arrested, tortured, and isolated from society. In a word, the thinking heads were cut off. Because ignorant, illiterate it has always been easier to manage the crowd. The villagers did not feel the absence of the school. "What good is a school?" You pay for it and study for years, and in the end you are a peasant who still earns his living by sweating. They no longer give you a handful of rice because you are reading a book. Why waste time and money? ”[[5]](#footnote-5) (Chang, 417) School-age children stayed at home to help their families or to take care of their younger brothers and sisters. The girls' going to school was a complete waste of time for the villagers. "Somehow they get married and belong to someone else. Teaching them is like pouring water on the ground ”[[6]](#footnote-6).(Chang, 417)

The villagers were not hostile to the landowners, they just walked away from them. But like all "class enemies," they were given jobs that no one wanted. Although they were among the most industrious and intelligent men in the village, no girl wanted to marry them.

Everyone lives in fear, the question remains as to who will be arrested and executed tomorrow, and the situation is getting worse by the day. People did what was said without question, and they punished and tortured innocent people by publicizing their personal animosity. Even historical monuments were destroyed, books were burned, and a thousand-year -old cultural heritage was destroyed under the name of the Cultural Revolution. Unfortunately, people did all this consciously. The greatest horror of the "Cultural Revolution" was carried out collectively by the oppressive people, who dragged hundreds of thousands of people into nervous breakdowns, suicides and deaths. Everyone, even children, joined the indictment. Millions of people who fell victim to unhealthy ideology were in material and spiritual crisis. People and their hard-earned money were squandered on stupid political games.

Society was isolated from the rest of the world, and it was called paradise, frightening people with false information, believing that wars, famines, and misery were rampant in other countries, and that China was happy to live. In 1975, China was flooded with rumors, and people began to understand the essence of many things. A small campaign called "Our socialist homeland is a paradise"[[7]](#footnote-7) (Chang, p. 477) has begun, and many people are no longer afraid to say certain things. "If this is heaven, what is hell?"[[8]](#footnote-8) (Chang, s477).

**Awakening.** The psychological state of society was chaotic, people began to distinguish between right and wrong, and were confused. The first sprouts of the national revival were sprouting, people were beginning to realize and see that their beliefs had been in vain, and they were waking up from their slumber. Torture and the death penalty had been abolished, the innocence of those whose names had been tarnished and isolated from society had been proved and acquitted, and their names cleared. Changes in the political situation began to stabilize the social situation, schools and universities reopened, and people returned to their homes from exile. Finally, in 1975, protests began. Although the uprising was suppressed and criticized in the media, it was the first large-scale protest since 1949. After that, the death of the head of state meant the beginning of a new era. "Would justice prevail?" And could justice be achieved without more suffering and hostility? Factions that fought bloody battles with each other sat under the same roof. Proponents of capitalism worked alongside former revolutionaries who accused and tortured them ”[[9]](#footnote-9)(Chang, 485).

In the past, everything started to improve. The government even decided to send a teacher to study in a western country. Then it was said that the person to be sent must show high results in the exam. Author-Jung Chang received the highest grade in this exam and went to study abroad in the UK, outside of China. By the 1980s, contact with foreign countries had become a part of everyday life, and the fear instilled in people's souls was gradually disappearing. Social psychology has changed, people have become part of society, they have become individuals with rights.

**The result**

The historical-political-cultural landscape of the 20th century clearly reflects the three generations, historical-political periods, ideologies and social psychology, national mental values, which changed within a century. All this acts as a mirror to understand ourselves. This autobiographical novel brings to life a great historical period - a century, and during this time shows a real picture of millions of people, their lives and destinies. Over time, people's thoughts and worldviews change, and after a while they deny what they have accepted and implemented, and accept what they could not accept before a certain time as normal. This is one of the peculiarities of human psychology. We are witnessing changing social psychology and national mental values ​​at different times.

**Reference**

1. Chang, Jung.  Wild Swans: Three daughters of China. Simon and Schuster, 2003, 544 pages

2.Croll,”Gendered Moments and İnscripted Memories:Girlhood in Twentieth-century Chinese Autobiography,”118.  
3.Peng, Chunhui. "Writing Women and the Nation in Diaspora Jung Chang’s Wild Swans: Three Daughters of China.Journal of Chinese Overseas 11, no. 2 (2015): 174-198.  
4. Shull, Ellen. "Wild Swans: Three Daughters of China/Still Life with Rice: A Young American Woman Discovers the Life and Legacy of Her Korean Grandmother." English Journal 86, no. 4 (1997): 85.

5.Swans, Wild. "The Three Daughters of China” by Jung Chang;“." *The Good Women of China: Hidden Voices” by Xinran*.

6. S.K. BHUTANI *World Affairs: The Journal of International Issues* Vol. 5, No. 1 (JUNE 1996), pp. 78-80

**Социальная психология в исторические переходные периоды**

**Резюме**

Историко-политико-культурный ландшафт ХХ века четко отражает три поколения, историко-политические периоды, идеологии и социальную психологию, национальные ментальные ценности, которые изменились в течение столетия исторического времени. Все это действует как зеркало для понимания самих себя. Этот автобиографический роман воплощает в жизнь великий исторический период - столетие, и за это время показывает реальную картину миллионов людей, их жизней и судеб. Со временем мысли и мировоззрение людей меняются, они отрицают то, что они приняли и реализовали раньше, и принимают то, что они не могли принять раньше определенного времени, как нормальное явление. Это одна из особенностей психологии человека. Мы являемся свидетелями изменения социальной психологии и национальных ментальных ценностей в разное время

1. Peng, Chunhui. Writing Women and the Nation in Diaspora Jung Chang’s Wild Swans: Three Daughters of China.Journal of Chinese Overseas 11, no. 2 (2015): 174-198. [↑](#footnote-ref-1)
2. Chang, Jung. Wild Swans: Three daughters of China. Simon and Schuster, 2003, p 544 [↑](#footnote-ref-2)
3. Ibid, p 416 [↑](#footnote-ref-3)
4. Ibid, p 417 [↑](#footnote-ref-4)
5. Ibid, p 417 [↑](#footnote-ref-5)
6. Ibid, p 417 [↑](#footnote-ref-6)
7. Ibid, p 477 [↑](#footnote-ref-7)
8. Ibid, p 477 [↑](#footnote-ref-8)
9. Ibid, p 485  
    [↑](#footnote-ref-9)