

MAIN TRENDS IN THE DEVELOPMENT OF MODERN CHINESE CULTURE

Saydalieva Nigora

Tashkent State University of Oriental Studies. Associate Professor of the Department of "Eastern Philosophy and Hermeneutics", Ph.D.

Abstract

Until almost the beginning of the 20th century, China was a typical example of a traditional society with a specific type of saturated social dynamics. Since ancient times, cultural traditions have played the role of the most important mechanism for the integration of Chinese society and the stabilization of the reforms carried out in it. After the fall of imperial China in 1911, a series of profound political upheavals and significant social changes took place in Chinese society, during which its traditional culture was lost or forgotten. Since the end of the 20th century, China has been on the path of rapid modernization, setting itself extremely ambitious goals to become a leader in the world economy.

Keywords. China, culture, cultural policy, development, reform, spiritual civilization.

Introduction

China is an ancient civilization, in which cultural policy has occupied a special place in state governance throughout history. At the current stage of China's development, cultural policy (both domestic and foreign) is called by the government itself "all-round policy" (basic policy) [1], which indicates that special attention is paid to culture in China. In the process of carrying out the country's development, the Chinese leadership is responsible for developing a comprehensive cultural policy at various levels. In this article, we will consider cultural policy in the Middle Kingdom at the state and regional levels.

Since the beginning of the Chinese government's reform and opening-up policy (1978), steps have been taken in the field of cultural policy aimed at expanding intercultural exchanges in order to disseminate Chinese culture and, as a result, enhance China's position in the world. In the domestic policy for the cultural development of regions and China as a whole, a number of principles and programs are being developed that should contribute to the all-round "harmonious development" of Chinese culture and society.

In this work, we are interested in the modern period of development of China's domestic cultural policy. We will consider the structure of cultural management in the country, the programs developed by the Chinese government in the field of cultural policy, and the cultural development strategy of regions. The ideological aspect of cultural policy, as well as the principles and programs that provide its basis, plays an important role in the study. The hypothesis of this study is that in China, cultural development at the state and regional levels is carried out in a centralized manner, with little change in the functions and tasks of departments, and there is a significant ideological component. The study was prepared as a

result of an analysis of articles by Chinese authors on China's cultural policy, in addition, source documents were analyzed.

Methodology and Research Methods

The general methodological basis of the study is the principles of objectivity, historicity, systematicity, value orientation, as well as a combination of logical and general scientific methods. Among them, it is worth noting induction and deduction, analysis and synthesis, analogy, comparison, identification, generalization, classification and typology. The work primarily uses methods specific to the study of historical objects and political events.

Discussion

Strategies and principles of Chinese cultural policy We will consider how the Chinese leadership develops development programs and strategies in various areas. Thanks to its political strategy and strategic approach, the Chinese leadership is solving the problem of modernization of all spheres of social life - from the economy to politics, from interethnic relations to culture. The Constitution of the People's Republic of China states that the construction of socialism with Chinese characteristics and new concepts of development are possible only through a resolute struggle to develop spiritual, social and ecological culture.

1. Establishment of research centers. The PRC's cultural policy strategy is an analytical work, and many research centers have been working on it for a long time. Such centers study real economic, political and cultural situations.

2. Interaction with scientists. The Chinese leadership holds regular meetings with representatives of science. For several years, a theoretical seminar has been operating under the Central Committee of the CPC, at whose meetings once a month leading representatives of the scientific community give reports on political, economic and cultural issues that are relevant at the time of the seminar. With this approach, decision-makers have the opportunity to look at the problem from different angles. Thanks to this mechanism, analysts have grown up who understand the factors affecting the country's internal development during the years of reforms.

3. Studying the experience of other countries. The Chinese government is analyzing the experience of other countries in various fields and drawing the necessary lessons for itself to prevent negative situations in the political, economic and cultural spheres.

4. Taking into account specifics. When implementing modernization, the Chinese government takes into account the specifics of historical development, the mentality of citizens, and the economic and cultural potential of the state.

5. Appealing to tradition. The Chinese government often appeals to traditional culture and history, the authority of important historical figures, the sayings of wise men and thinkers of the past. As a vivid example of such cultural borrowing, one can turn to the great sage of Ancient China, Confucius.

6. Training and retraining of personnel. The Chinese leadership pays great attention to the training of personnel for the successful implementation of its development strategy. In China, a consistent system of training and retraining of party and government personnel, as well as

personnel in the cultural sphere (representatives of academic disciplines), has been developed. All employees (regardless of position) undergo retraining. Internships abroad are widely established. Before proceeding to a direct consideration of China's cultural policy programs, we should pay attention to the basic principles that guide the Chinese government in the formation and implementation of domestic policy.

The main principles of China's domestic cultural policy at the current stage of development

1. Relying on national culture. In one of the speeches of Jiang Zemin, former chairman of the Central Committee of the Communist Party of China, the theme of culture occupies a central place: "The national spirit is the foundation that influences the development of the nation. A nation without noble qualities and nobility cannot develop. For more than five thousand years, a great national spirit has been formed in Chinese culture, the center of which is patriotism, which is reflected in the unity, peace, hard work, courage and aspiration of the Chinese people.
2. The introduction of Confucian values in the context of modern cultural policy. Particular attention is paid to the moral education of the people and the individual, the formation of moral ideas. Using the political principles of Confucianism, the CPC is trying to inject new life and update its ideological platform. Thus, the Chinese government seeks to unify Chinese society.
3. The active participation of scholars in the development of state cultural policy. Scholars creatively interpret the rules necessary for the state in the field of culture for the assimilation of citizens. The Chinese leadership has turned to Confucius's formula of "virtuous government" (virtuous government), which also includes the course of "three representations" put forward by Confucius.

"Three Representatives" Courses

1. The ruler of the country must act on the basis of moral standards and show the people the need to fulfill them by personal example.
2. The ruler of the country must care about the vital interests of the people, suppress any oppression of them.
3. Based on the fulfillment of the first and second conditions, the ruler of the country must engage in moral education of the people. Interestingly, the modern leaders of the PRC appeal to these postulates of Confucius, which are one of the priorities in domestic political practice. The basis of "spiritual civilization" is "advanced culture", which is the best aspects of Chinese national culture, which embodies moral ideals. In order to strengthen the moral education of the people, the PRC began to implement the 2018 Program for the Formation of Civic Morality.

The five principles of the program are:

- 1) liberation of consciousness, in which practice is the main criterion of truth; 2) bold creativity and innovation;
- 3) continue to move forward, despite the difficulties that have arisen;
- 4) tireless struggle;
- 5) selfless service. Here, great attention is paid to public education, patriotism, spiritual and moral education. According to the leadership of the PRC, it is necessary not to miss the process of developing people's moral ideas and influence the development of these ideas: to conduct classes and seminars on the moral education of citizens in the family, at work and in society.

The goal is to explain to citizens what is morally acceptable and what is wrong [2]. We can define such a direction as the desire to develop socialist culture. The formation of the above moral attitudes begins from a very young age and continues throughout life. It is carried out through the social institutions of the family, school and labor. Moral education is often carried out in educational institutions, enterprises through the organization of creative self-development, holding national holidays, propaganda events and marches, publishing mass literature - all of which have a socialist connotation and contribute to "cultural development and moral education" [3]. In the process of educating a person, the "five principles of love" are of great importance: love for the Motherland, love for family, love for science, love for labor, love for socialism. Immediately after the publication of the program for the formation of civic morality, a number of popular brochures were published that explained the rules of the program in a simplified form. One of them is the textbook "Exemplary Citizens" [2018], in which the principle of "Love for the Motherland": "understanding both the colors and symbols of the state flag, the words of the anthem, and knowing one's own national flag. Chinese history" [4]. In addition, a good citizen: He is polite and cultured, works diligently at work and treats his work with respect. Such a citizen is harmonious in the family, respects the elderly, and loves children. China's cultural policy at the state and regional levels At the state level, cultural policy is led by the highest cultural authority - the Ministry of Culture of the People's Republic of China. Under its leadership, management in the field of culture and arts is carried out. Its main tasks [5]

- 1) develop a policy direction in the field of culture and arts, prepare draft laws and regulatory legal acts in the field of culture and arts;
- 2) develop a system of personnel training reforms in the field of culture and arts and implement them;
- 3) implement management in the field of culture and arts, manage artistic creation and production, develop all types of creativity, and regulate major cultural events of a national nature;
- 4) promote the development of universal services in the field of culture, plan and regulate the production of cultural material assets, and guide the construction of cultural infrastructure;
- 5) develop a program for the development of cultural assets, coordinate this development, and promote cultural exchanges and cooperation.
- 6) development of a plan for the protection of spiritual and cultural heritage, development of relevant draft legislation, implementation of work on the protection of cultural heritage and popularization of national cultural heritage;
- 7) implementation of management in the field of socialist culture, management of the activities of libraries and cultural centers;
- 8) development of a plan for the construction of the cultural market, guidance in the implementation of its general laws of the cultural market, responsibility for customs control over entrepreneurial activities in the field of culture; carrying out control over non-governmental bodies carrying out theatrical activities;

9) responsibility for preliminary examination of literature posted on the Internet, licenses of Internet clubs and other organizations providing Internet services, control over online games (sites containing online games are also subject to preliminary examination);

10) development of a plan for the development of cartoons and games production, coordination of the development of animation;

11) develop a plan for the scientific and technical development of culture, monitor its implementation, and promote scientific and technical construction;

12) regulate work on cultural exchange and dissemination of foreign culture, organize the development of a political program for cultural exchange with other countries, as well as with Hong Kong, Macao and Taiwan; work on the cultural organization of diplomatic and consular missions abroad, including in Hong Kong, Macao and Taiwan; sign treaties and agreements with other countries in the field of culture on behalf of the state; organize and implement cultural exchanges with other countries; The strategy for the cultural development of the village includes:

1) dissemination of socialist advanced culture (ideological education) in schools and kindergartens;

2) development of socially useful cultural events (promotion of education, theatrical performances, development of interest in science and technology, physical education, art exhibitions among young people);

3) providing cultural services to farmers (radio and television broadcasting, building libraries, schools and kindergartens); financing the "three necessities" program - the need for literary education, the need for theater education, the need for television and radio broadcasting [6];

4) establishing cultural centers and organizing various interest groups in them; encouraging creative amateur activities of citizens (dance, music and artistic activities). The Chinese government is committed to creating more comfortable living conditions for citizens in agricultural areas. The rural development program includes the following tasks and features:

1) reducing the number of poor people;

2) the desire to eliminate poverty;

3) improving living and working conditions, increasing the cost of living;

4) economic, scientific and technical, educational measures, planned birth control measures;

5) popularization of education, improvement of medical and health care; 6) promotion of self-development;

7) development of agriculture, strengthening of production of necessary products for the market;

8) creation of a social security system, reduction of the level of return to poverty.

Conclusion

We have examined the tasks, structure and ideology of China's cultural policy at the present stage. We have drawn attention to some features of China's cultural policy, its directions and development trends, and revealed the specifics of the most important functions of cultural policy.

The work analyzes the main directions of China's cultural policy at the state level, in particular, the mechanism for making decisions and developing key cultural strategies. The tasks of the territorial cultural departments of Guangdong and Sichuan provinces and the strategy for the development of rural areas of the PRC are considered. [7]

We have confirmed our hypothesis that the management and development of culture in the PRC is carried out in a centralized manner and, despite some differences in the functions and tasks of the cultural departments (in the case of Sichuan and Guangdong provinces), contains a significant ideological component.

If we turn to the cultural and ideological origins of such priorities, it becomes clear that in traditional Chinese culture there are no individualistic trends, the absolute superiority of the whole over the part, the state over the individual, as well as other value systems. Chinese traditions do not contribute to the formation of the principle of respect for the individual, his rights and freedoms in the national mentality. In addition, the ancient Taoist tradition, which is closely related to Buddhism in the history of Chinese culture, generally considers the personal principle in man to be the source of all problems and delusions that interfere with the natural rhythm of the cosmic Tao. Therefore, in the Chinese mentality there is no attitude to recognizing the goodness of man, his inalienability of the rights to life, freedom and social well-being as a decisive criterion for assessing society and all its social institutions. Such a system of values, which is an absolute heritage of European civilization, cannot serve as an adequate measure for assessing China's understanding of the quality of life. On the one hand, such value systems are largely responsible for the social and environmental costs of China's external economic expansion, but on the other hand, they provide Chinese society with certain advantages in the context of a sharp transition to new forms of economic life. [8]

Its essence lies in the inherent discipline of the Chinese, their ability to calmly endure the hardships of existence and to bear the burden of hard work in the hope of glorifying the Celestial Empire and ensuring its prosperity. Thus, taking into account the main priorities of post-industrialism, China seeks to determine its own vectors of social dynamics in the context of globalization, relying not only on the objective socio-economic conditions of modernization, but also on China's own characteristics.

China's great future has many achievements, but also many socio-economic dangers. Overheating of the economy and the difficult environmental situation can be considered a serious threat to the well-being of the PRC. But Chinese culture is one of the most ancient and has retained its greatness, weight and influence on the world stage to this day. The guarantee of positive forecasts and prospects for the Chinese state is largely due to its unique culture and adaptive capabilities. The Chinese example can serve as an excellent source in the search for ways to form national identity at the initial stage of the formation of countries.

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