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## «Китайская идентичность» в период культурной глобализации «Chinese identity» in the period of cultural globalization

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В статье рассматриваются основные тенденции развития современного мира - глобализация и ее влияние на национальную идентичность, а также наблюдаемый рост национальной идентичности, который является результатом защитной реакции на глобализацию и стандартизацию социальных отношений и культуры.

На примере Китая было показано, что поддержание долгосрочной политики и поддержка национальных традиций являются надежным «щитом» против безличной культурной глобализации. В статье описываются некоторые принципы Конфуция и их влияние в современном мире. Была проанализирована их роль в сохранении «китайской идентичности» в процессе глобализации.

*Ключевые слова:* Китай, национальная идентичность, глобализация, традиции, принципы Конфуция.

This article examines the main development trend of the modern world - globalization and its impact on national identity, as well as the recently observed unprecedented growth of national identity, which is the result of a protective reaction to globalization and the standardization of social relations and culture.

Using China as an example, it has been shown that maintaining a long-term policy and supporting national traditions are a reliable "shield" against an impersonal cultural globalization. The article describes some of the principles of Confucius and their effect in the modern world, their role in preserving the "Chinese identity" in the process of globalization was analyzed.

*Key words:* China, national identity, globalization, traditions, principles of Confucius.

### Introduction

In the XX century the globe became "smaller" and any distances became "shorter". The path, which used to take many years in past, is now can be overcome in a few hours. Communication facilities are developing, speed is increasing and data quality is improving. Mankind inevitably carries out the globalization of all spheres and areas of vital activity: economy, politics, morality, entertainment, etc. And this is one of the main trends in the development of the modern world.

In the late 1990-s the notion of "globalization" has become part of the sociological revolution, which not only scientists, but also everyone from politicians to the media began to use. This word contains literally a paradigm, including an understanding of the processes taking place in the world, epochal changes. The concept of globalization is a brief notation of a set of complex processes, the essence of which is that they "condense" the world in time and space and make all existing territorial boundaries conditional and porous. [1].

### «Chinese identity» in the period of cultural globalization

The famous Russian scientist V.M. Mezhujev understands globalization as "the growing interdependence of national states and regions forming the world community, their gradual integration into a single system with common rules and norms for economic, political and cultural

behavior" [2]. S. Panarin, the Russian philosopher believes that globalization "is defined as the process of weakening the traditional territorial, socio-cultural and state-political barriers that once isolated peoples from each other, but at the same time protected against unordered external influences, and the emergence of a new, interaction and interdependence system"[3].

As we see, for today there is no universally recognized concept of globalization. In different regions, societies, scientific disciplines, this term has its own specific meaning. The process of globalization, therefore, still requires to be seriously comprehended. And although many concepts agree that interchange of cultures is inherent in global processes, one cannot identify any commodity or cultural exchange or even the intensification of these processes with the phenomenon of globalization. Globalization means the totalization of the process.

Cultural globalization is characterized by the convergence of business and consumer culture between different countries in the world and the growth of international communication. On the one hand, this leads to the popularization of individual national cultures and / or their elements around the world. On the other hand, popular international cultural phenomena can displace national ones or turn them into international ones [4]. Many regard this as a loss of national cultural values and are fighting for the revival of national culture.

A powerful catalyst for globalization processes has become the film industry, television, and after them - the Internet. The tendency of recent decades is an attempt to transform knowledge into unified and impersonal information, which, more than knowledge can be stored and transmitted without distortion.

The transition to the information model allows many researchers to call modern society as information society. The concept of the information society defines it as a post-industrial society, a new stage in the development of civilization, in which information is the main product of production. The distinctive features of the information society are an increase in the role of information in the life of society, an increase in the share of information communications, products and services in the gross domestic product and the creation of a global information space. And here it is the traditions that allow a person not to be lost, but to adapt his way of life to the rapid changes of the modern world. Man's values are always topical, they should orient people in modern realities, help them live thoughtfully, meaningfully and responsibly.

Approximately from the middle of the 20th century, the trend of "de-westernization", that is, the refusal to accept European values as the highest and best, commitment to return to the "roots" of own cultures, is increasingly being observed in the world.

Today, culture must be understood as a crucial aspect of globalization, rather than a mere reaction to economic globalization. At the same time, one should not consider that the globalization of culture is the establishment of cultural homogeneity on a world scale. This process involves cultural clashes and contradictions. Conflicts and clashes of various cultures and civilizations are the main factor of the modern multipolar world [5]. In the conditions of globalization, a new philosophy is needed - the philosophy of mutual understanding, considered in the context of the dialogue between East and West, South and North.

"Condense" of the social world, on the one hand, and the rapid growth of world awareness "expansion" of itself, on the other hand, together create a global condition (situation) in which civilizations, regions, nation-states, indigenous peoples deprived of statehood and design (try, as they are forced) their history, which is an integral part of their national identity. The sense of one's own uniqueness and identity among peoples and regions has sharply grown in the world. It can be said that the protection of local national traditions and characteristics is a global phenomenon [6].

When we talk about traditional culture, we mean the culture of societies whose social structure is based on traditional spiritual values that have a fairly long history of civilized development. These are societies with a more or less continuous and long tradition of forming a national mentality and way of life. A group of societies of this type includes societies that have achieved on this traditional basis certain successes of economic modernization. These are such countries as: China, South Korea, Japan, Saudi Arabia, Kuwait, India, etc. Let us dwell on the example of China.

The history of the Chinese state is inseparably linked with nationalism. The dramatic experience of the first discovery of China by Europe - the First and Second Opium Wars - explains the nationalism of the Chinese, which, as Roy Medvedev notes, is strong, but not aggressive. [7]

These events helped the far-sighted part of the elite to realize the need to study Western experience and its assimilation based on Chinese specificity, to carry out broad reforms with the aim of modernizing the country. However, they urged to become like the West, not in order to become part of the "civilized community", but in order to defend itself more effectively from its expansion and preserve its identity. The formula "Eastern doctrine is the main, Western - applied" became the refrain of intellectual and ideological discussions in China not only in the XIX, but also in the XX century [8].

A characteristic feature of Chinese nationalism is the orientation toward long-term solutions. Bertrand Russell wrote: "China thinks not within decades but within centuries ...". Long-term type of thinking predetermines respect for traditions. Absolutely any civilization, any society and any people can exist only when they have an identity, and national identity cannot be without national traditions and customs. The first component of national identity in the context of globalization is the preservation of traditions. The second component is involvement in the process of globalization, but taking into account its national identity. The large-scale tasks set by global politics and the economy should not lead to a blurring of the national cultural character. If, nevertheless, globalization succeeds in eroding the national cultural character, this will only mean the domination of an impersonal mass culture.

For China, the cult of traditions, discipline and hierarchy turned out to be consonant to the giant administrative systems of the modern world, whether it be the apparatus of the state, parties, business or even science itself. [9] That is why the doctrine of the great teacher Confucius is still relevant for China, although it was affected by the processes of globalization, which partly modernized it.

At present, China does not copy Western ideas of social modernization. It is on its own path, based on a creative rethinking of Confucian traditions. This statement can be demonstrated by an example of a political setting - "Western innovations on a Chinese basis", which accurately conveys the direction of the Chinese political system. Chinese modern politicians successfully combine the socialist model with the capitalist model. They form an independent model of the development of society and the country as a whole on the basis of local traditions, rich historical past and selective use of the achievements of Western civilization. The Chinese leadership manages to combine state planning and market mechanisms.

Of particular importance is the fact that the state policy in the matter of educating the youth, the formation of its moral foundations is based on Confucian traditions. It is designed to create a humanitarian-developed personality that recognizes the values of Chinese culture, developed by many thousands of years of experience, preserving cultural identity and striving for continuous self-development and self-improvement.

The leading role in modern social and political life of China is given to the principles of traditional Confucianism, and this is the key to the successful socio-political and economic development of the PRC.

The influence of the Confucian doctrine on Chinese civilization is difficult to overestimate - for more than two millennia this religious and ethical teaching was not only a philosophy and religion in China, but also a state ideology that regulated all aspects of the life of its subjects. It was the right traditions, the knowledge of their history and rituals that the Great Teacher considered the basis for the prosperity of any society.

Observance of traditions is still persisted. Thus, Xi Jinping, as the undisputed leader of the party, demonstrated an emphasis on continuity and observance of traditions and ceremonial. He tries to act as carefully as possible, do not abuse his power, avoiding hasty decisions. In the psychology of the Chinese, ceremonies and traditions play an extremely important role in their political culture. Even Confucius said: "The sovereign manages officials through ceremony, officials serve the sovereign through devotion". [10]

At the 19th National Congress of the Communist Party of China which was held at the Great Hall of the People, Beijing, between 18 and 24 October 2017, [11] the ceremonial component was seen very clearly right from the opening, when Xi Jinping appeared on the podium accompanied by former leaders Jiang Zemin and Hu Jintao, which became a symbol of continuity of power and policy. [10]

The Chinese, like no other, have a powerful historical memory. They attach great importance to nurture it which is being carried out on the basis of a centuries-old national historical tradition. China is a single state for more than three thousand years. The emerging periods of the existence of independent kingdoms and semi-colonial dependence on Western countries practically did not change the general principles of the organization of the state, its borders and places of settlement of the ethnos.

The new ideas and concepts brought by interaction with other states in the cultural-national outcome are a new variation of the already known and generally accepted.

In late 2003, China announced a new ideology of communication with the outside world. Its basis was again suggested by the ancient Confucian worldview of "unity without unification". In the modern political context, this phrase of Confucius is interpreted as China's desire to strengthen peace, harmony and cooperation with the West (unity) without switching to the position of an ally of the West and recognition of its values (unification). [12]

Thus, Confucian principles continue to be most important cultural value of China, although they have experienced a transformation in the course of development and urbanization.

Globalization is often identified with Americanization. This is due to the increased US influence in the world in the second half of the 20th century. Hollywood produces most of the films for world cinema. The world corporations are deriving their origins from the US: Microsoft, Intel, Coca-Cola, Procter & Gamble, Pepsi and many others. McDonald's and KFC because of their prevalence in the world have become a kind of symbol of globalization.

In China, too, there are some of the above global brands, but China has something to respond and even resist the globalization tendency of spreading the US culture. For example, the Chinese use gadgets of the domestic company Xiaomi, which by functionality and design are not inferior to Apple's iPhone.

The most powerful catalyst for globalization, as noted earlier, is still the Internet. And then China again does not concede to global websites, social networks and applications. For example, when the whole world uses a YouTube website for viewing various videos and movies, which, due to its simplicity and ease of use, has become the most popular video hosting, all of China uses its own Youku video portal for the same purposes. Youku combines the business models used by Hulu, NetFlix and YouTube, and also produces a number of its own web shows under the Youku Originals brand, in which the product placement is actively used. [13] The mobile messenger WhatsApp in China has also been replaced by a mobile communication system for text and voice messages WeChat, also known as Weixin, developed by the Chinese company Tencent. [14] This application has more functionality than WhatsApp: besides it supports all kinds of chats: text, voice, video, radio, it serves as a news line and has many useful functions, such as the ability to top up the phone, call a taxi and exchange location in real time. [15] Google replaced with Baidu. Initially it was a searcher, but now it has its own browser, antivirus, maps, translator and much more.

Creation of analogues of world brands and Internet resources has become a unique method of protecting national consciousness and national identity from external globalization factors affecting the process of unification of the whole world. China wins in this confrontation, using the ancient Confucian worldview of unity without unification - China has everything, as well as the whole world, but its own.

Thus, China not only protects its national identity, but also spreads its vision of the world, its cultural "specialness" abroad. Foreigners who study Chinese, who work in Chinese companies or collaborate with them, as well as those who are simply interested in the history and culture of the Celestial Empire, actively use Chinese web-sites, applications, etc., gradually and imperceptibly adopting elements of Chinese culture.

Language is the basis of national culture and identity, without language it is possible that a nation will disappear merging into other nations.

At present, it is possible to observe the processes of strengthening the interaction of various nations and ethnic groups among themselves, determined by globalization and the increased influence of the media and communications through which national stereotypes are produced and disseminated.

Formation and maintenance of relations forming the social landscape occurs in the language that is why language provides the basic coordination of social action. Language is the main medium for the determining, preservation and transfer of social experience.

All social relations are formed within the framework of the sign system, which is language.

The national language is also a construct as a result of ideological work with the aim of creating and strengthening the nation. When creating a nation-state and nation, it becomes necessary to introduce a system of one official language within a given country, so the very formation of nations is to some extent a consequence of the linguistic standardization process.

Recently, despite the complexity of the Chinese language, interest in it has increased throughout the world. The reasons for this interest are undoubtedly the powerful economic potential of China and the need for translators and specialists with the knowledge of the language for economic cooperation, but more important is the active policy of the PRC leadership in spreading the Chinese language. To spread the Chinese language and promote Chinese culture in many countries and regions of the world, Confucius Institutes have been opened, the financing of which is carried out from the PRC budget. Confucius Institutes are a network of educational institutions under the leadership of the Chinese state agency for the dissemination of the Chinese language (Hanban) of the Education Ministry of the PRC. [16] The website <http://www.linense.com> covers the activities of the Confucius Institutes around the world, contains information on culture, art, business, education in the PRC, lessons in the Chinese language. As part of the study of the Chinese language project there is a website "Learn Chinese" which is for native speakers of European languages. Confucius Institute on-line". Since December 2007, Radio of Confucius Institute operates in 38 languages of the world [16].

For thirty years of Chinese economic reform (改革开放 - Gǎigé kāifāng) language policy has become one of the important components for improving the image of China abroad. In 1984, the Chinese Ministry of Education established the Office for the Dissemination of the Chinese Language Abroad, and since 1992, the system of testing the knowledge of Chinese as a foreign language is being applied - the HSK (汉语水平考试 - Hànyǔ Shuǐpíng Kǎoshì) exam modeled on the international English language proficiency exam in its North American version - TOEFL [17].

As for language policy within the country, in 1982 the task of spreading the northern dialect of Putonghua was mentioned in the Constitution of the People's Republic of China, and in 1986 another program was adopted with the goal of turning Putonghua into a national language of communication and education as early as the new millennium [18]. As noted above, the introduction of a system of one official language within one country is a necessary step to preserve national identity. A well-known fact is that there are many dialects in China, many cities and regions have their own local "language", but everywhere, on radio and television, at work and in school [19], on the same Internet - everywhere is used the official Chinese language of Putonghua, also known as Mandarin in Western literature. Citizens of the country use it, as well as its hieroglyphic writing in everyday life, which undoubtedly brings people closer together and contributes to the formation of a single worldview and, in the long run, a single national identity.

Meanwhile, no ethnic community could ever exist in isolation from others, almost every ethnos has always been open to contacts of, and perceptions of cultural achievements of other peoples, and at the same time it was ready to share its own cultural achievements and values.

There was no exception for China and even after a long period of isolation from other cultures it was opened to the world. At present, China is the world's second economy with nominal GDP after the US, which means that it actively develops close ties with other countries in various fields of economy, politics, culture, etc. It would seem that this could have caused "clogging" of the



language with borrowed words, but the principle of Confucius, known as 正名 (zhèngmíng) - "Correction of names", again comes to the aid of China. This principle involves bringing the name into line with the essence of things and phenomena, which since ancient times protected the identity of the Chinese.

In modern China, this principle lives and functions. Names used throughout the world are consonant with the original (for example, place names, technical, medical terms, etc.) are often altered according to the understanding and attitude of the Chinese towards them. At a time when almost the whole world uses the word Internet to refer to the World Wide Web (in Japan - インターネット (Intānetto), in Russia - Интернет (Internet)), in China they come up with a term with a meaning that is close and understandable to the Chinese 互联网 (Hùliánwǎng), literally is translated as a "network of mutual communication". Although there are borrowed words in the Chinese speech, they often coincide with the generally accepted pronunciation throughout the world, but their meaning is played out due to the rich choice of hieroglyphs and the ingenuity of Chinese linguists. For example, the well-known brand Coca-Cola, in the Chinese version 可口可乐 (Kěkǒukělè), literally translated as "tasty and fun".

Today, the processes of globalization are, undoubtedly, the dominant civilizational processes. Very contradictory and ambiguous, they sharply exacerbated the problem of national identity.

The unprecedented growth of national self-awareness over the past few years may be the result of a defensive reaction to globalization and the standardization of social relations. Representatives of the most diverse ethnic groups feel that today the national and cultural identity is under threat. The whole world is being imposed by one single model, a priori said to be true. Hence the natural reaction, the justified aspiration of many peoples to protect themselves and their uniqueness.

"People and nations are trying to answer the most important question of all that a person can face: who are we?"- S. Huntington emphasizes. [20] The growth of the problem of national identity is affected by a number of processes of globalization: economization, democratization, informatization and cultural standardization. These processes run into national identity as an obstacle to development. National identity is a kind of central core, which stores the established and strong views of ethno-national communities about themselves [21].

A single world information space is formed by informatization. Informatization creates a global network society that provides citizens with access to material and spiritual goods that contribute to sustainable social development. However, informatization is not an unconditional *benefit*. Information technologies create new opportunities for manipulating public consciousness and new threats to national identity. In addition, global informatization leads to a blurring of identity.

The consequence of information openness is cultural standardization. Globalization blurs the barriers between different cultures and leads to worldwide competition. In such conditions, only those cultures that can adapt quickly to rapidly changing conditions can survive without losing their identity.

A vivid example is Chinese culture. As mentioned above, the Chinese are select optimal strategies to protect their uniqueness. China since ancient times was a closed country. Although at the present time the iron curtain was removed, but closure is still presents in the policy of the state. This characteristic feature can be traced in the most important sphere today – information sphere, which is one of the instruments of the "soft power" policy. The presence of Chinese analogues of almost all world social networks, video portals, and communication applications allows it to preserve information and national security, which in turn is one of the main building blocks supporting national identity. Often the processes of globalization are identified with the processes of Westernization. International means of communication used by the whole world are created by Western developers, which means that their spirit and content is permeated with Western thinking and elements of Western national identity. And due to the fact that the inhabitants of the Middle Kingdom use domestic products, they manage to maintain, preserve and even strengthen their identity. Thus, China's policy, coupled with traditions based on Confucian ideology, is a reliable shield against an impersonal cultural globalization.

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