

HOMOGENEOUS ELEMENTS IN CULTURE AS A RELIABLE TOOL FOR STRENGTHENING RELATIONS BETWEEN THE PEOPLES OF CHINA AND UZBEKISTAN

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ABSTRACT

The article deals with the process of formation of homogeneous elements in the cultures of the peoples of China and Uzbekistan. On the example of folk traditions, it is analyzed how similar values affect the strengthening of mutual trust between the peoples of these countries. Contrary to popular belief that Beijing's spread of its culture in the countries of Central Asia is mainly due to economic interests and ignoring the interests of these countries, cultural interaction shows that there is a complementary relationship between China's interests in Uzbekistan (security, economic, political and strategic interests) and national interests of this country. Beijing's core national interests are related to the interests of development, which is the main factor determining the all-encompassing national strength of the state. Development means economic prosperity, which is the main goal of China's policy to ensure political and social stability in Central Asia. China's cultural spread strategy consists of soft power and development strategy, and diplomacy serves China's development. Uzbekistan is a partner of China's national strategy for the implementation of the One Belt, One Road strategy. It is known that various obstacles may arise in strengthening cooperation between states. Cultural, territorial proximity, similarities in the traditions and values of the peoples of the countries are very helpful in overcoming such barriers. Proponents of soft power theory argue that spiritual and cultural similarities further strengthen ties between nations. Based on these views, the article discusses ways and means of further strengthening friendly relations between the peoples of China and Uzbekistan.

KEYWORDS: Culture, Folk Wisdom, Spiritual Values, Custom, Cultural Enrichment, Tradition, Soft Power.

INTRODUCTION

China and Uzbekistan are long-standing strategic partners. Relations based on mutual respect fully meet the national interests of the two countries and modern requirements. In this context, the dialogue between the peoples of the two countries plays an important role in the history of steadily developing international relations and creates ample opportunities for more effective results in the future.

It is noteworthy that there are many similarities and similarities between Chinese and Uzbek cultures. The traditions and values of the two peoples are distinguished by their antiquity and originality in the East. A striking example of the commonality of cultures of the two peoples is the similarity of unique folk traditions, folklore, music, dance, fine and folk arts and crafts, unique national cuisine and national clothes.

China has always had a huge impact on neighboring countries. His approach to the dissemination of culture can be analyzed in terms of the concept of pursuit of comparative advantage, developed by the famous Chinese economist Lin Yifu. He noted that "comparative advantage considers the competitiveness of a product or industry in the open market." But trying to repeat the American version, with its emphasis on the export of political values and reliance on NGO tools, will not be so easy for China.

In economics, the alternative is the comparative advantage-following approach. It assumes the maximum consideration of the existing potential, learning from more developed competitors, an emphasis on exporting products from industries with comparative advantages. According to Lin Yifu, this path opens the way for developing countries to reach the forefront of development.

The Chinese emphasis on the cultural basis of "soft power" indicates a desire to use "comparative advantages" and make the best use of existing resources. In this case, China gets a chance to increase the global influence of its culture and get closer to the world leaders in the cultural industry. Moreover, if the Chinese "soft power" strategy based on the strategy of taking into account comparative advantages is successful, this experience in itself can become a source of "soft power" in the eyes of other countries seeking to find their own way to increase their non-powerful influence in the outside world. In fact, the Chinese approach to cultural dissemination is based on soft power, a persuasive approach to international relations that usually involves the use of economic or cultural influence. This is especially evident in the activities of the Confucius Institutes, which disseminate the Chinese language and culture, organize and conduct events that promote traditional Chinese culture, contribute to raising China's status in strengthening mutual cooperation on the world stage.

In this regard, the problem of mutual understanding is actualized in the structure of intercultural competence, since in many practical situations of communication an individual is faced with the fact that his words and actions by a partner are incomprehensible, "do not reach" him, that is, in the process of communication, some difficulties and obstacles arise. They interfere with mutual understanding and interaction between partners, disrupt the process of effective communication and can lead to conflict situations. As a rule, the difficulties that arise are related to the degree of intercultural differences between partners, which cannot be eliminated immediately in the process of communication. Such communication difficulties are usually called intercultural communication barriers, which, due to their practical significance, require special efforts and special knowledge to overcome.

LITERATURE AND METHOD

The problem of intercultural communication in the modern scientific and educational paradigm is actualized as a result of the processes of globalization and integration, which predetermined the formation of a completely new type of thinking, based on the perception of "one's own through someone else's" (M. Bakhtin). Moreover, speaking about the marginal status of modern culture as a whole, a number of researchers directly connect with this the conceptualization of

the "dialogue of cultures" as the basis for research structures in particular, and for education in general. S. I. Sharina emphasizes that "the concept of a dialogue of cultures has become extremely fashionable in modern reality, and in various fields of knowledge - in cultural studies, in art history, in literary criticism as the borderline between art history and philological field, in linguistics, more precisely, in those sections that are related to the problem of "language and culture", as well as in pedagogy related to the education of representatives of ethnic minorities or students who make up multinational teams, both in schools and universities" (Sharina 2003: 511).

Everett Rogers and William Hart (2002), describing the history of international, development and intercultural communication, note the general direction of communication between peoples with characteristic group differences based on different group values and beliefs. They argue that while development and international communication were based on macro level issues (e.g. sociology, national or group programs), interpersonal communication theory and research were the main drivers of intercultural communication.

As is known, work in the field of cultural studies is characterized by an interdisciplinary interest in cultural practices and institutions in the context of power relations of various kinds. As Chris Barker says, "clearing the boundaries of cultural studies as a holistic and unified discipline with well-defined substantive themes, concepts and methods that distinguish it from other disciplines remains a difficult task. Cultural studies is and has always been a multidisciplinary and post-disciplinary field of study, blurring the boundaries between itself and other subjects.

Accordingly, our work incorporates approaches from a wide range of disciplines, including but not limited to sociology, history, literary criticism, linguistics, media, and communication studies.

The need to consider the dialogue of cultures as a type of intercultural interaction, which to a greater extent contributes to mutual understanding of representatives of different countries, actualizes the appeal to the works of M. M. Bakhtin and V. S. Bibler. An analysis of works that allows us to determine that the indispensable conditions for dialogue are the interaction of equal subjects, the achievement of the process of understanding in the course of such interaction, the penetration into the value system of a particular culture, the disclosure of the semantic integrity of cultural boundaries.

In the broadest sense of the word, barriers are defined as problems that arise in the process of interaction, hinder it or reduce its effectiveness. The problem of barriers to intercultural communication has not yet attracted sufficient attention of scientists. The current level of its comprehension is limited only by attempts to classify communication barriers according to various features, which are given different meanings. So, according to one point of view, there are six barriers in intercultural communication:

Similarity assumption (people assume that they are all the same);

- Linguistic differences (people think that words and phrases have only the meaning that they would like to convey);
- Erroneous interpretations of non-verbal actions;
- Influence of stereotypes and prejudices;
- Unconscious tendency to evaluate all unfamiliar cultural phenomena;

- Anxiety and tension due to uncertainty in the behavior of partners in intercultural communication.

Proponents of a different point of view proceed from the fact that all barriers to intercultural communication are divided into two large groups: barriers to understanding and barriers to communication. The first includes phonetic, semantic, stylistic, logical, socio-cultural types of barriers. The second is temperament, anger, fear, shame and guilt, disgust and disgust, suffering, contempt.

Another classification of communication barriers was proposed by Russian researchers S.P. Bobrova and E.L. Smirnova, who distinguish geographic, historical, state-political, departmental, economic, technical, terminological, linguistic, psychological, resonant obstacles. In Central Asia, China wants to establish good neighborly relations with Uzbekistan as a key player in the region. This is evidenced by the author's article by Chairman Xi Jinping "Opening a new bright page in Chinese-Uzbek friendship", published in the Uzbek press on the eve of his state visit to Uzbekistan to participate in the meeting of the Council of Heads of State of the Shanghai Cooperation Organization in 2016. The main message of the Chinese leader is that despite the rather difficult situation in the international arena, the two countries have managed to maintain close and good neighborly relations for many years.

The hardworking, responsible and tolerant peoples of China and Uzbekistan have similar views on family, state and life. 2000 years ago, the Great Silk Road served such noble goals as the establishment of friendly relations, mutual cooperation and mutual enrichment between our peoples. Zhang Qian, Ambassador of the Han Dynasty, Xuan Zang, Ambassador of the Tang Dynasty, and Chen Chen, Ambassador of the Ming Dynasty, came to Uzbekistan on a specific mission at different times or passed through its territory. Al-Khwarizmi, MirzoUlugbek, AlisherNavoi and other famous historical figures who grew up in Uzbekistan are well known in China. It should be noted that Chinese and Western cultures intertwine in Central Asia, and Uzbekistan acted as a kind of bridge in this regard. The centuries-old traditions of bilateral relations and friendship still serve as a solid foundation for close good neighborliness and friendship between China and Uzbekistan.

RESULTS

The Uzbek and Chinese peoples have been trading with each other since time immemorial, mutually enriching each other's cultures. The Great Silk Road not only connected the history of the peoples of Maverannahr and China, but also their economic and cultural life, contributed to a deep understanding of the features and similar aspects of the life of local peoples. This contributed to the fact that the lands of the region acted as transit zones for Chinese goods. In Central Asia, Chinese technologies for making paper and iron smelting appeared, and knowledge from Maverannahr about astronomy, geography, mathematics and other sciences penetrated into China.

There was not only an inter-regional exchange of material, but most importantly spiritual values, the mutual influence of cultures and civilizations. During this historical period, he contributed to the emergence on the territory of modern Uzbekistan of a whole galaxy of scientists and thinkers who made an invaluable contribution to the development of world science, culture, literature and civilization in general. Among them are world famous: al-Khorezmi, Abu RaykhanBeruni, Abu Ali ibn Sino, MirzoUlugbek and others. The fact that in 2017 a monument to the great Uzbek

poet AlisherNavoiy, who lived in the 15 maintaining deep respect and great interest among the Chinese in the culture and humanistic poetry of the Uzbek people.

And today you can see many similarities in the views on life and traditions of our peoples. This is a vivid example, the fruit of centuries-old neighborhood and interaction between the ancestors of the Uzbeks and the Chinese. Both peoples sacredly honor their relatives and value friendship.

Many such examples can be cited. In particular, a common feature in the culture and mentality of the two peoples is respect for elders. This helps to easily establish trusting relationships with people (spiritual traditions).

Another of the similar and mutually understandable features in the behavior of Uzbeks and Chinese is the attitude towards entrepreneurship and the ability to organize trade relations. Visiting the markets and private shops of artisans in both countries, one can see similar features of the culture of trade relations (economic traditions).

The main character traits of the Uzbek family are hospitality and traditionally respectful attitude towards elders. It is important to emphasize this very similar feature of the Chinese people. It has been known for centuries that China has established special rules for respecting elders.

Uzbeks usually live in large families from several generations, so large houses on the ground are preferred. It should be noted that the Chinese also highly value family values. Although the Chinese now live in separate families due to the abundance of skyscrapers in China's multi-million cities, the country's rural population still lives in multi-generational families.

In Uzbekistan, as is customary in China, a significant place in everyday life, as an element of hospitality, is occupied by the tea ceremony. Moreover, brewing tea and pouring it to guests is the exclusive prerogative of the owner. In turn, the famous Chinese tea ceremony and the folk rituals associated with it are known all over the world.

Both in China and Uzbekistan, it is customary to always accept invitations for lunch or dinner and arrive on time. It can be emphasized that there are many similar elements in the culture of the peoples of both countries:

- When going to visit, representatives of both nations would preferably bring souvenirs or sweets for the host's children;
- Usually in both countries people shake hands only with men. A Chinese and an Uzbek greet women and those sitting in the distance, accompanied by a slight tilt of the head;
- During a handshake, both representatives of these nations are traditionally interested in health, the state of affairs at work and at home.
- Shoes are removed upon entering the premises. You must take the seat indicated by the owner. Moreover, the farther from the entrance, the more honorable.

The rituals of the Chinese and Uzbek peoples have evolved over the centuries as a result of a complex process of merging the cultural skills and traditions of all tribes and nationalities that have lived side by side for many centuries. They are very original, bright and diverse. In both peoples, a large number of rites accompany family life and are associated with the birth and upbringing of a child. If among the Uzbeks an important role is played by rituals associated with the birth and upbringing of a child (beshik-tuyi, circumcision), marriage (fatiha-tuy, wedding), a

similar situation is observed among the Chinese. That is, the Chinese are also distinguished by special care and attention to the birth and upbringing of children.

The tradition of brewing a hot drink from the dried leaves of the tea bush - "tea" is so rooted among many peoples of the world, and especially in China and Central Asia. Aroma, taste and the ability to quench thirst have made it one of the most sought after products in everyday life and in international trade. Since the beginning of the 7th century, tea has become the main export commodity from China to Uzbekistan after silk. Both peoples developed the habit of drinking this drink over many centuries, and over time, tea became a traditional drink. In fact, tea drinking has a special place in both cultures. For example, tea in Chinese culture is considered a valuable drink; it is practically not consumed in everyday life. Only at important ceremonies or events do the Chinese drink tea. According to the research of Chinese scientists, they learned to prepare a drink from tea tree leaves in the south of China, and in the north of the country this tradition spread relatively later. As the researchers note, "by the 5th century in China, tea had become so famous that it became an important part of the dowry during marriage. The ceremony of sending tea to the bride by the groom was called "sycha", and the ceremony of accepting such a valuable gift by the bride was called "shoucha". The meeting of guests was called "chali" tea etiquette, official business meetings, where serious issues were discussed, were called "chahui" tea ceremonies. The widespread use of tea among the Chinese people was also reflected in the literary works of that time. For example, the poet Lu Yu (733 - 804) 7, known in China as a connoisseur of tea and glorified as a "deity of tea", wrote in one of his poems: "The habit of drinking tea spread quickly, like the wind."

As for the Uzbek tea drinking, it cannot be called a tradition. It is rather an integral part of the life of every Uzbek or even every person born and living in the East. Uzbek tea drinking, whether it is arranged in a tea house or at home with the family, has the same motifs next to people. As in China, it is the process of drinking tea that brings people together and improves their relationships.

All this gives reason to note that Uzbekistan and China are countries that have many similarities in socio-cultural terms. One of them is hospitality - an indispensable norm for both Uzbeks and Chinese. The Chinese and Uzbek peoples are also accustomed to living in large families, surrounded by neighbors, and taking into account public opinion.

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DISCUSSION

Eliminating the influence of external interference in the spread of Chinese culture in Uzbekistan is a very important task. China's desire to spread its culture widely in Uzbekistan through soft power does not sit well with some Western political scientists. By trying to reduce the influence of China, they are trying to prevent China from becoming a powerful state in the region and in the world. The "China threat" theory was invented by these forces and promoted by them in the media and social networks. In order to reduce the influence of such destructive theories, it is necessary to carry out extensive explanatory work among the general population through the media, to unite the efforts of diplomatic missions, Chinese cultural centers and Confucius institutes.

It is known that in China, as in Uzbekistan, great importance is attached to the expansion of cultural and humanitarian exchange, which contributes to the all-round rapprochement and deepening of mutual understanding between peoples. Both Uzbekistan and China are part of the Eastern culture and civilization.

In this context, I would like to emphasize that all legal and organizational conditions have been created in Uzbekistan for the preservation and development of the original culture and lifestyle of representatives of all diasporas living in our country. Today, there are 138 national cultural centers in the country, including Chinese and Dungan.

Over the years of its existence (since 2001), the Chinese Cultural Center has held many events that have left a noticeable mark on the cultural life of Tashkent and all of Uzbekistan, in the hearts of representatives of various nations and nationalities who took part in them. Amateur creative teams of ethnic Chinese show their skills by performing Chinese national songs and dances. You can get acquainted with the rich culture of the Chinese people, customs and traditions at the exhibitions of national clothes, household items, various dishes of exotic Chinese cuisine held by the Center. The Center also has a special class for learning Chinese, and a Chinese dance circle.

Representatives of the Dungans living in Uzbekistan, as well as representatives of other diasporas, naturally have a desire to preserve their cultural identity. The revival of the Dungan

culture, the preservation and development of the native language are important goals, to achieve which, in November 1990, the Dungan Cultural Center was established in Tashkent. One can note a particularly attentive attitude to the needs of the Dungans, who live compactly in the so-called. Dungan mahallah. For example, the khokimiyat - the local administration of the Urta-Chirchik district (Tashkent region) and the Karasuv rural mahalla gathering of citizens (Andijan region) always provides all possible assistance in the revival and development of the original Dungan culture of Uzbekistan.

Strengthening mutual understanding between peoples, mutual rapprochement and enrichment on this basis of cultures and civilizations, promoting a deep understanding and respect for the traditions and customs of peoples are among the most important tasks of any state and society.

Today, in this interdependent world, there is not a single country inhabited by representatives of only one nation or adherents of only one faith. All countries are multinational and multi-confessional. All this requires the governments of states to conduct a deeply thought-out ethno-cultural policy within their countries, as well as to expand cultural and humanitarian cooperation and interaction with other countries, which will certainly serve to strengthen mutual understanding between peoples and states.

We emphasize that new trends in the foreign policy of Uzbekistan are based on attaching even greater importance to strengthening cooperation in various areas, including the development of cultural and humanitarian exchange, primarily with the neighboring countries of the region, as well as with neighboring states, including China. who has always been and remains a close and reliable friend, time-tested partner for Uzbekistan.

Today, the ancient and extremely rich Chinese culture has become a bridge connecting Chinese and Uzbek youth. Thousands of young people in Uzbekistan annually decide to learn Chinese in order to join this great culture. At present, the teaching of Chinese is organized in many universities and institutes of Uzbekistan, and its study is very popular among young people.

It is gratifying that China is ready to jointly unlock the potential of young people and intensify contacts between young people of our countries within the framework of the International Forum of Young Makers "One Belt, One Road", the International Youth Entrepreneurship Forum "Building the Dream of the Silk Road", the Youth Exchange Camp of the Shanghai Cooperation Organization, the International youth leadership training. The common goal is for the youth to grow into outstanding builders of the country and the nation and pass on the centuries-old Chinese-Uzbek friendship from generation to generation.

At present, the rapid development of cooperation between the two countries is based primarily on the similarity, closeness and consistency of goals in the principles of their development and foreign policy strategy. In order to bring the two peoples closer together, spread cultures, it is necessary to build trusting relations not only at a high level, close ties between the parliaments of the two countries, but even more it is necessary to bring the peoples closer and strengthen cooperation in the humanitarian, educational, and also in the field of art.

We emphasize that there is a huge untapped potential in the development of relations in the field of education on both sides, and most importantly - great interest among young people. The education market in China is highly valued and respected among Uzbek youth. And grants provided by China play a special role in learning the Chinese language and spreading culture.

The exchange and cooperation in the field of fine arts between China and Uzbekistan is gradually reaching a new level, or rather, increasing every year. Such exchanges are another evidence of the significant potential of bilateral cultural and humanitarian exchanges between our countries.

CONCLUSION

Elements of soft power have become important components of China's foreign diplomacy. Thus, the material and ideological factors of the spread of culture determine China's foreign policy as the country's desire to receive support abroad, based on cultural traditions and through a positive image of the country.

China uses certain opportunities for global dissemination through cultural diplomacy of the Chinese language, educational programs, national cuisine, sports, traditional medicine and animation as tools for influencing China's "soft power" on a foreign audience. The example of China's actions shows that the tools of "soft power" are an effective form of cultural diplomacy and interaction with the external environment.

The study showed that the "soft power" of cultural diplomacy has become an important element of China's foreign diplomacy. Thus, the material and ideological factors of the spread of culture determine China's foreign policy as the country's desire to receive support abroad, based on cultural traditions and through a positive image of the country. Today, more than 1.8 thousand Chinese enterprises operate in Uzbekistan. Among the representatives of the Chinese diaspora there are people who have lived in the republic for more than 30 years, their children were born here and have become independent members of society. In general, the Chinese are gradually adapting to new conditions, they have established friendly relations with the local population, they work shoulder to shoulder with Uzbek specialists and workers. And the similarity and homogeneity of the traditions and values of the peoples of the two countries are an important guarantee of further strengthening the comprehensive strategic partnership between China and Uzbekistan.

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