

## THE HISTORICAL PRACTICE AND SIGNIFICANCE OF PROMOTING HAN CULTURE IN THE WESTERN REGIONS DURING THE HAN DYNASTY

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**Abstract :** The Han Dynasty's historical practice of promoting Han culture in the Western Region had many impacts on the Western Region, especially on Xinjiang, and was historically important for Xinjiang's later status as a land of the Han Dynasty and for the sense of belonging of the people of Xinjiang to the Han Dynasty.

**Introduction.** From the Han Dynasty onwards, the Western Regions became closer and closer to ancient China, and even gradually became an integral part of China's territory. This historical reality was not only due to the fact that the Han Dynasty took favorable military actions to acquire the land in the Western Regions, but also due to the fact that the Han Dynasty promoted the Han culture in the Western Regions, which promoted the symbols of the Han culture through the administration, economic and cultural exchanges, and by means of the peace and kinship of the people of the Western Regions and the cantonment. It was a historical choice made by the people of the Western Regions to build up a deep feeling of mutual support and dependence, so that the people of the Western Regions developed a sense of belonging to the Han Dynasty and gradually recognized Han culture.

Research Methodology and literature review :

Li Shuhui said in his article "Ancient Western Chinese Language and Culture Education" that "the education of Chinese language and culture in the western region began in Han and flourished in Tang" [1], and analyzed the way and process of the spread of Chinese language in the ancient western region. In their paper "The Unity of Chinese Civilization from the History of the Western Regions", Wang Xin and Wang Tianrui analyzed that the official positions set up by the Han Dynasty in the Western Regions were set up according to the customary official system of the Han Dynasty [2]. Jiang Guofeng in his article "Historical Mirror Image of Cultural Generation and Diffusion on the Silk Road during the Han Dynasty" studied the diffusion of culture, art and science and technology of the Han Dynasty to the Western Regions in the context of the Silk Road [3]. All of their studies examined the spread and influence of Han culture in the western regions from one perspective, which brought up the research basis and new perspectives for the study of this article. This paper examines the historical practice and significance of the promotion of Han culture in the West and during the Han Dynasty by means of historical analysis and comparison.

**Analysis and results.** During the Han Dynasty, the Western Regions were in a stage of historical change, and the Han Dynasty and the Xiongnu fought over the Western Regions for a long period of time. In the end, history proved that the Han Dynasty was victorious, not only turning a part of the Western Regions into its own territory, but also making the vast number of people in the Western Regions dependent on and belonging to the Han Dynasty, as well as identifying themselves with its culture.

When Zhang Qian traveled to the Western Regions, Emperor Wu of Han Dynasty had the desire to "extend the land for ten thousand miles, The language is translated into nine translations, and to make a difference to the customs, so that the virtue of the Emperor would be spread over the world" [4]. In terms of cultural promotion, the Han Dynasty mainly propagated the concepts of "China", "orthodoxy" and "centralization", promoted the Han Dynasty's system of control as well as its products and carriers of writing, and infiltrated the Han Dynasty's concepts of protection and benevolence. The concepts of protection and favor of the Han Dynasty gradually formed a kind of border centripetal force in the Western Regions.

Diplomatic envoys of the Han Dynasty spread Han culture. Starting from 138 B.C., Zhang Qian went on a mission to the Western Regions, and in the course of Zhang Qian's mission, he constantly propagandized and introduced the Han Dynasty to the people in the places he visited. During his second mission to the Western Regions, Zhang Qian brought with him a wealth of materials, which demonstrated to the countries in the Western Regions the bountifulness of the Han Dynasty's products and the development of material civilization, and even Zhang Qian brought the emissaries of some of the Western Regions back to the Han Dynasty, so that they would "know that Han was vast! "After Zhangqian, the envoys to the Western Regions were not only able to see the richness of the Han Dynasty, but also its material civilization. After Zhang Qian, emissaries to the Western Regions "looked at each other on the road" in an endless stream, and the purpose of their mission to the Western Regions was to communicate with the countries in the Western Regions, to learn from Zhang Qian, and to build up their achievements on the frontier. While many of them carried Han Dynasty's unique commodities to the Western Regions to exchange and gain economic benefits. Some of the emissaries at this time were experts in Chinese studies, some had literary talents, and their missions had already brought the culture of the Han Dynasty to the western regions.

The Han Dynasty spread Han culture through administration. In the third year of Emperor Xuan Di's Shen Jue (59 BC), the central government of the Western Han Dynasty set up the Western Regions Defense Office in the city of Wubi in the Western Regions and appointed Zheng Ji as the first Western Regions Defense Officer, which officially started the administrative management of the Western Regions by the Han Dynasty. Under the direct control of the Western Region Protector, there were Yi xun Lieutenants and Wuji Lieutenants, and officials at all levels were set up under them. The names and grades of these officials were set up according to the official system of the Han Dynasty, and they traveled to and from the Western Regions to convey all kinds of orders and messages from



the Han Dynasty, and their identities were known to the nobles in the Western Regions, and the political culture of the Han Dynasty had already spread in the Western Regions through subtle influence. The Han Dynasty enthroned the nobles of the Western Regions and issued them with seals and ribbons in Chinese seal script, recognizing their status as agents of the central dynasty in the localities. The enthroned nobles of the Western Regions were subjected to the ear of the Han Dynasty, and the official documents and letters were translated from one layer to another to analyze and understand the policies of the central dynasty, so that they became the receivers of the Han culture and its further spreaders. The ennobled nobles wore the seal of the Han Dynasty as an honor.

The Han Dynasty spread the Han culture through political marriage. The Han Dynasty and the Western Regions have famous political marriage in history; Princess Hosojun and Princess Jieyou were married to the Western Regions as peace princesses. Princess Jieyou's daughter, Di Shi, was also married to Jiangbin, King of Guici, under the name of Han Dynasty princess. These peace princesses brought Han culture to the Western Regions and constructed a classic template of Han culture for the people of the Western Regions. For example, in the sixth year of Yuanfeng (105 BC), Princess Liu Xijun of Jiangdu was married to the king of Wusun, Hun Jiaojiuwu. According to the "Book of Han - Wusun biography", when Princess Xijun married Wusun, the Han Dynasty "gave her a carriage and imperial belongings, and prepared hundreds of officials, eunuchs, and attendants". The Han Dynasty "gave the Princess Hijun a carriage and imperial belongings, and provided hundreds of officials, eunuchs and attendants", and brought the Han Dynasty's palace etiquette and architectural culture to the depths of the Tianshan Mountains. Later on, the Han Dynasty "sent envoys with curtains, tents and embroideries to the legacy", and continuously strengthened the connection with the Western Regions with the system of cultural relics and the way of life in the Central Plains, which brought a lot of fresh nourishment to the inherent culture of the Wusuns. The marriage of the two princesses in the western region shows a miniature of the Han culture in the Central Plains. In the fourth year of the Taichu era (101 B.C.), Princess Jieyou married Cenzuo, the grandson of the king of Wusun, among others. She was still accompanied by her dowry team of hundreds of people and various Han materials. Princess Jieyou's daughter, Di Shi, was sent to the Han Dynasty to study Han culture since she was a child, and after she married Jiangbin, the king of Guici, the couple made a pilgrimage to Chang'an to be honored with a generous gift from Liu Xun, the Emperor Xuan Di of the Han Dynasty. Jiangbin was deeply influenced by Han culture, and when he returned to Guici, he ruled his palace, built a bell and drum tower, and treated his subordinates with Han etiquette. It can be seen that Han Dynasty Marriage princess have become the classic messengers to spread Han culture in the Western Regions.

The Han Dynasty spread Han culture through the use of cantonment. As early as during the reign of Emperor Wen, the Han Dynasty adopted Chao Chao's suggestion to "collect people to migrate to the lower part of the border" and to build a city in the form of cantonment. After the accession of Emperor Wu, the Han Dynasty, in conjunction with the victory over the Xiongnu, massively immigrated to the northwestern border areas. Hundreds

of thousands of people still inherited the Han Dynasty's living customs and cultural habits, and brought the Han culture to the Western Region. Li Shuhui thinks that the private schools in the west and early times may be the ones brought to the west by the cantonment teams [5].

The spread of culture brought about by the mode of economic exchange. With the opening of the Silk Road in the official form in the Han Dynasty, a large number of emissaries and merchants traveled between the Han Dynasty and the Western Regions, and the economic and cultural exchanges between the two sides were detailed and frequent. In the process of commodity trade, the traded commodities became the carriers of both cultures, circulating in the Han Dynasty and the Western Regions, and a large number of original contractual documents have been preserved in the Han Jian unearthed in the Western Regions, as well as in the Hexi Juyan Han Jian and Hangquan Han Jian. It is recorded that the original people in the western region used to buy and sell land leases and leases, house construction, irrigation and other aspects of the use of Chinese characters. Silk, as a representative commodity on the Silk Road, became a representative of Han culture, showing the people in the western region the sophistication of Han textile technology. Of course, the goods carried by merchants not only silk, other items of the Han Dynasty also gradually appeared in the Western Region.

Conclusion.

The spread of Han culture in the Western Regions was all-encompassing, including political systems, rituals and ceremonial rules, as well as production techniques; silks and brocades, writing materials, music and poetry, and Han customs, so that the social life of the Western Regions was profoundly influenced by the civilization of the Central Plains. The political, economic and cultural development of the Han Dynasty formed the radiation and attraction to the Western Regions, gradually formed the dependence of the people of the Western Regions on the Han regime and the identification with Han culture, and finally gradually integrated into the Chinese family when the Western Regions became the territory of the Han Dynasty.

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