

Analysis of the Cultural Characteristics of the Rear Area in the Anti - Japanese War

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Abstract. During the war of resistance against Japan, the culture of the rear is an important part of the anti-Japanese literature, and has made important special contributions in literature and social influence. Due to the influence of social history and politics, the folk songs of the rear are almost no one for a long time, and there is no systematic study of the whole system. It can not be said that it is a lack of research on the anti-Japanese literature. It should be based on the reality of literature at that time, based on the national standpoint, with the perspective of historical materialism and national literature to be evaluated.

Introduction

This culture, both national and contemporary, is an important part of Chinese new democratic culture and an indispensable foundation for the development of socialist culture in China. July 7, 1937, the Japanese imperialists launched aimed at the demise of Chinese war of aggression against China. In the critical juncture of the survival and death of the Chinese nation, under the impetus of the Communist Party of China, the Kuomintang and the Communist Party were the mainstay of the whole nation, and all ethnic groups and all the people of all walks of life participated in the whole nation. Mobilize and organize hundreds of millions of people to participate in the war of resistance, must use the power of culture to publicize the masses, educate the masses, inspire the masses of the anti-Japanese morale, so that the people of the country to establish, China will win, Japan will lose confidence, and thus consciously engaged this great national liberation war. The Anti-Japanese War took place in the semi-colonial and semi-feudal period of China. It was not a foreign defense war under the conditions of a unified government and a unified army, but in the Kuomintang and the Communist Party, the Kuomintang government and the Soviet government, the Kuomintang army and two Red army troops, experienced a complex history occurred under conditions of intense 10-year civil war. This is not only how to mobilize and organize the people of the country to participate in the war of resistance, but also how to promote a relatively strong military power and long-term and the Communist Party and the people of the enemy of the Kuomintang Chiang Kai-shek, to participate in the war and stay in the anti- United front, the joint war situation to support the final victory of the problem. Whether it is to stimulate the people's anti-Japanese sentiment, or urge the Kuomintang to form anti-Japanese policy, criticize its one-sided anti-war line, expose and prevent its tendency to compromise surrender, are inseparable from the leadership of the Chinese Communist Party, guided by Marxism, national, The historical role of the popular Chinese cultural thought. This advanced cultural thought at that time a concrete manifestation, is advocacy, national spirit mobilization, the whole nation's anti-war culture. The whole nation's anti-Japanese war calls for the nation's anti-war culture, and the whole nation's anti-war culture and in turn guide and promote the nation's anti-Japanese war. This is the dialectical unity between the whole nation and the anti-Japanese culture.

The Characteristics of the Development of Anti - Japanese War Culture

Patriotism is the most profound intellectual tradition of the Chinese nation, the most inspired Chinese people work hard in unity. National crisis, the survival and death of the Chinese nation and

the war of justice against the whole nation, greatly stimulated the southwest rear of the cultural sector, young students strong national integrity and patriotic enthusiasm. They are closely around the theme of anti-Japanese national salvation, through novels, script, drama, singing, posters, newspapers, publishing books and other cultural forms of anti-Japanese salvation propaganda and national spiritual education work, enhance national self-esteem, self-confidence, Enthusiastic internalization of the actual action of the war of resistance against Japanese aggression. The Civil Affairs Bureau of the Ministry of Political Affairs of the National Government, the Ministry of Political Affairs, organized a series of anti-Japanese warlords prepared by the Ministry of Political Affairs of the National Government, and expressed the need for adherence to the war of resistance against Japan, persisted in the need for solidarity, analyzed the situation at home and abroad, clarified that the war of resistance against Japan entered a lasting stage The task and so on. Many topics reveal the atrocities of the Japanese invaders, describe the devastation of homeland, the pain and tragedy of the homicide, the resentment of the traitor and the soldier's surrender, and the heroic performance of the heroic killer, and so on. Through a variety of ways, they distributed this little series to the front and behind enemy soldiers in the hands of its short and pithy, language concise, easy to understand, loved by the majority of soldiers, to boost the spirit, morale, heroic killer played a positive role , In the rear, folk art workers have also used the traditional form of literary and art actively participate in the promotion of anti-Japanese salvation as the theme of the song performances, when Chongqing is the North-South folk art of large convergence of the center, there are more than 1,000 artists, The actors have drums yam eggs, comedy small pear, Henan pendant Xie Daju, Dong Guizhi, Hubei Qingyin stone Jinfeng, Ai Jinyu, Tang Jinmei, Sichuan commentary Li Yuncheng, Wang Bingcheng, Sichuan bamboo piano Wu Jinan, Wu Yutang, lotus Liu Shaohua, He Kechun, money board Yu Shunjiang , Shun and Yu, Liu Sufang hub, Yujin Zhi, Li yuan dulcimer, Gao Ming far, voiceless, three, four text, Chen Qiongrui and so on. They are deeply into the city, rural areas, schools, troops, etc., in the tour around, engaged in anti-Japanese folk art propaganda, loved by the masses, to stimulate the masses of unity, common hatred, war in the end, played a positive encouragement, Young students in the diligent study, without forgetting to serve the country, but also actively organize anti-Japanese salvation propaganda activities, they founded the poster, theater, propaganda team, singing team and other forms, took to the streets to promote anti-Japanese, greatly inspired the local The patriotic enthusiasm of the masses, gathered in the southwest behind the cultural and educational circles and young students, actively advocating anti-Japanese national salvation advocates at the same time, also attaches great importance to carry out cultural enlightenment work, a group of progressive cultural people at the time of the cultural work committee leadership , They or the book to speak, or lectures, or engaged in literary and artistic creation activities, in the rear of the cultural enlightenment movement has played a huge role, some moved to the rear of the institutions of higher learning, in the immigration through a variety of in the form of tutorial schools, public evening classes, short courses and other social activities, local people were Cultural enlightenment scientific knowledge and democratic ideas of education as the main content, such as Tangshan Jiaotong University School of Engineering, south Guizhou Ping Yue, now called Fuquan, during which opened at the Palace in a county. Farmer night school, a total of three classes, to recruit poor children of the school enrollment, free textbooks, stationery, in addition to teach them to read and write literacy, to teach cultural knowledge, but also for their class enemies, national hate and the war situation of political and ideological education, So that students not only learned the cultural knowledge, but also understand the roots of the poor suffering and resistance to the salvation of the truth, to improve the students and the masses of the ideological consciousness, Guangxi University moved to Guizhou Rongjiang period, organized by the Agricultural College for young students and local farmers The University of Agriculture also help the county agricultural technology promotion, successfully cultivated, try to grow a number of tomato varieties, Zhejiang University moved to Guizhou Zunyi period, the Department of Agriculture Professor Luo Dengyi by Meitan Chachang of the Commission, determine the soil properties of tea garden.

The Important Influence of the Anti - War Culture on the Rear Area

Chinese culture is the common historical memory of the human spirit, but also a common characterization of human life and way of life, the cultural identity of a nation is strong cohesion. The Chinese nation is a nation with a long history of traditional culture, and compared to other nations in the world, the cultural consciousness of the Chinese nation is far more Qiang Lie, more intense. Because of the war of resistance to the southwest of the rear of the cultural and educational circles and young students soberly aware of (Japan launched a war of aggression against China is trying to become Chinese own colonies, which is both an unprecedented challenge to the Chinese nation, Culture and the world's progressive culture, the anti-Japanese national salvation and the revival of the Chinese nation, in essence, the revival of the Chinese nation culture, so they are in the rear to defend, inherit and develop the Chinese culture as their own historical responsibility. The historical significance of the development of the post-war culture is to maintain, inherit and innovate the pulse of the Chinese nation culture, and protect the common spiritual homeland of the Chinese nation. When the national crisis and the Chinese culture are devastated, in the cultural field, Under the guidance of slogans, a large number of cultural and educational circles through the creation of cultural academies, newspapers, compilation of national history, the history of the people of the world, And the biography of the characters, to carry out research and other forms of border areas, And carry forward the fine traditional Chinese culture, hoping to enhance the people's sense of national pride and national self-confidence. In the spring of 1939, Ma Yi floating in Leshan Oolong Temple in Sichuan hosted the revival of the College, in 1940 Liang Shuming in Chongqing Beibei Diamond monument hosted Mian Ren College, Zhang Junmai in Yunnan Dali sponsored national culture academy. The cultural characteristics of the development of the anti-war culture in the post-Rear dynasty have also been active again in the traditional cultural factions and oriental culturalists who have been repressed since the May Fourth Movement. Thus, this special historical and cultural environment gave birth to a number of cultural nationalists, new Confucianism, its representatives are Liang Shuming, Zhang Junmai, Xiong Shili, Feng Youlan, He Lin, Qian Mu, Ma Yifu, Tang Junyi and so on. They seize the opportunity to use the social background and cultural environment, create a system, expand the impact of the revival of traditional culture to a climax.

Conclusion

Chinese anti-Japanese war as an important part of the world anti-fascist war is the most tragic and magnificent glorious period in modern Chinese history. This is the first time that China has won victory in the history of foreign aggression in modern history. No matter how the times change, the history of Chinese literature to write, anti-war literature is the most important literary history. It has enriched the spiritual resources of the Anti-Japanese War with its own creation and has become an outstanding work in the history of Chinese literature for thousands of years. Anti-Japanese War ignited the Chinese, the Chinese nation has also ignited the spirit of patriotism in this land, lit the literati join the army defend the country's enthusiasm. A broken, the country perishes, so that every person on this land can not away from the war-torn reality, "the North China, has not fit a quiet desk." Literary and art workers has a pen for the gun, with the text to arouse the broad masses of the anti-Japanese passion, exposing the Japanese imperialist aggression against Chinese bad behavior. Whether it is in the anti-Japanese base under the leadership of the Communist Party, or the rear of the Kuomintang rule, or has fallen into the Japanese imperialist enemy-occupied areas, a large number of patriotic writers have literary works, in their own way to resist the Japanese aggression The Due to the different social and environmental conditions of each region, it also forms different literary characteristics. In the rear, although the region dominated by the Kuomintang, but in the face of oppression of the entire Chinese nation, this time both the Communist Party-led literary and art workers or the Kuomintang-led literary and art workers, or in the civil freedom of the literati, are invariably banner Consistent with the anti-Japanese national salvation as the theme of creation. The ritual folk songs as the most widely used form of literary creation at that time should leave its glorious history in the history of Chinese anti - Japanese war literature. This part mainly reveals its

historical position and significance by analyzing the spirit of the times in the post-war folk songs.

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