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THE PHENOMENON OF CHINA'S MODERNIZATION AS ONE OF THE ALTERNATIVE WAYS OF THE NEW WORLD ORDER

The purpose of the article is to substantiate the uniqueness of the socio-political and economic development of China, which was able to perform «a mini-economic miracle», taking a leading position in the world, and at the same time practically without radically changing its ideological attitudes.

The article argues that China is a unique country that combined Western and Eastern traditions and became the Asia-Pacific region leader.

The period of the cultural revolution (from the 50th to the end of 70th of XX century) revealed not optimal model of social development and the beginning of the search for new directions of development. The Chinese revolution has been recognized the political and ideological phenomenon, and the phenomenon of Chinese culture and history that has made it is possible to study it in the context of the development of Chinese civilization. The end of 70th of XX century at the first time in modern Chinese history marked the beginning of the implementation model distinctive and original way of China's development.

The correctness of the statement is substantiated that the political regime in China can hardly be called classical democracy, if we use the methods of Western countries. However, Chinese researchers have rightly concluded that it is better «managed democracy» rather than uncontrollable chaos. Consider the features of Chinese political development it may be noted that modernization caused by a number of objective reasons is open-ended. This is due to the fact that political modernization as such has not been the aim of the reforms. The development of China's political system is a very gradual and careful adaptation of existing control systems to the changing social, economic and political conditions.

Keywords: *the socio-political and economic development, social system, reforms, democracy, modernization, political process, global crisis, leader, ideology.*

It can be argued that China is a unique country that combined Western and Eastern traditions and became the Asia-Pacific region leader.

During the first phase the Chinese civilization has managed to overcome the inertia and to set in motion the traditional culture that is not subordinate to the reform momentum, thereby creating the conditions for a transition to a new qualitative state. Reforms in the second phase should be transformed into a new reality of a stable social system.

The purpose of the article is to substantiate the uniqueness of the socio-political and economic development of China, which was able to perform a "mini-economic miracle", taking a leading position in the world, and at the same time practically without radically changing its ideological attitudes.

Count of the Chinese model of modernization decided to lead from the middle of the XIX century. As a result of the «Opium Wars» it's began an intensive entering of the European powers to China. From the 50th to the end of 70th of XX century – the period of the cultural revolution, which revealed not optimal model of social development and the beginning of the search for new directions of development. The Chinese revolution has been recognized the political and ideological phenomenon, and the phenomenon of Chinese culture and history that has made it is possible to study it in the context of the development of Chinese civilization. The end of 70th of XX century at the first time in modern Chinese history marked the beginning of

the implementation model distinctive and original way of China's development. Liberation from ideological stereotypes confirms national identity as a separate category, and the idea of «modernization of Chinese style» pressed the theory of socialist construction [2], which made it possible to formulate the basic contradiction of socialist construction in China, it's between the economic determinism of Marxist theory and the social and cultural reality, contumacious characteristic for the West to the laws of social development.

It was necessary to solve the main task for the successful modernization. Task means to ensure the stability of the progressive movement. The concept of building socialism with Chinese characteristics, that put forward by the government in the early 80s, it had to solve the problem. The authority of the government was in directly effectiveness of the reform and implementation of its results in social, economic and political practices.

Three tasks were designated priority that means to improve quality of life, reduce the gap between the leading countries and solve the problem of national unification. The development of commodity production, the recognition of multiculturalism and approval of capitalist enclaves in the free economic zones that have removed the ideological and theoretical limitations for the peaceful restoration of the national sovereignty throughout the country [See detail: 2].

The concept of «one country – two systems» proposed a social system, which is based on the ethnic and cultural unity, not on the social and economic system. So focusing on the main discussions about stability and democracy and at the same time makes the interest in the Confucianism and Chinese civilization. Natural revival of Confucian norms reduced social tension in the country that at a certain stage was supported by authority. As a result, the Chinese civilization has restored the traditional principle of regulation of public life. This process was not through the authority of the forces, but through the power of authority and tradition.

Axiomatic is the claim that the most important criterion of maturity of the social system is its ability to reproduce. The transfer of power from Deng Xiaoping to Jiang Zemin became the first successful experience of political continuity in the modern Chinese history, that forming a new identity. The experience of socialist construction could integrate the western industrial culture into national tradition and created the mobilizational phenomenon, which became the basis for further development.

For China, which has kept the core of civilization, it was not allowed to put up with the role of one of the parts of the modern world. China are suitable only the absolute subjectivity, not only full independence, but also avant-garde, mobilization identity, which preserving the power of the Chinese Communist Party, the current model of society and a new type of development that ensure the adequacy of civilization to new challenges.

Unlike the European countries, which lost in the natural and historic transformation into a modern society of several hundred years, gradually adapting to the new conditions and changing traditional values, China has kept them in a much greater degree, showing a different synthesis of the measure with a new material culture.

There are many scientific schools in English literature have the opposite points of view about the nature of China's development path.

To the beginning of the XXI century China have a new model, overcoming the conflicts between the political regime and material culture, tradition and material and technical progress, which is inevitably reflected to the results of modernization and so to the type of development. The well-known researcher of the Chinese civilization A. V. Vinogradov said that the final outcome of modernization depends on the integrity of civilization, which allowing mobilization and preserving old institutions, as well as the purposeful activity of political parties and their leaders, using social and cultural traditions to solve modern political problems [2].

The final stage of formation of the modernization model is the formation of an effective political system. The most important features are its mechanisms of reproduction of power, it means to ensure its optimal and effective turnover, allowing timely respond to the challenges and threats of the modern age and give adequate answers.

The growing influence of China open discussion about role of Chinese civilization in the world processes, which are the needs of awareness and a comprehensive studying of the results of its social development.

Scientists involved in the study of the Chinese phenomenon confirm that contradictory process of gaining the power of civilization in China cross the creative power of Confucian values was filling the political culture of the country. The maintaining the internal closure of the deep core of moral traditions gives the rising to the desire of researchers to new «discoveries» in explaining of the laws to develop

China [1]. Moreover, in the prediction of optimal models of further development of the country, in the discussion of the future global role of Chinese civilization meaningful understanding of political culture of performance is becoming increasingly important. The political culture of the differentiation process continues began at the turn of the century. It is also due to the formation of a qualitatively new relationship between the state and society, the changes in the structure of the interests of social groups and non-social factors and the international environment.

In China had not the system of classes like it in Europe or the caste system like it in India. So according to the opinion of the director of the study of East Asia Institute of the University of Singapore Mr. Zheng Yongnian, for several millennia, the Chinese believe in the formula, no one was born like a ruler, prince, or general officer [See: 3]. Secondly, the middle class in China is still in the stage of formation, and its members are not much in general. Thirdly, there are increased the level of education of people in all social groups, which affects to the political activity and political participation in the electoral and in the political process as a whole. Educational reform in China began in the 90s of XX century. Its successful conduction gave the rise to the rapid development of the economy and the introduction of advanced technologies in production.

There is big interest for the study is the fact that in «Greater China» lives different political systems – China and the Republic of China (Taiwan). Single cultural tradition realized two models in many ways the opposite of the political process. Despite some similarities, which originally united them, for example, as a common political and cultural basis, the role of the leader party and the leader's personality, its have demonstrated the fundamental ideological differences.

The final result of the negotiation process is still difficult to predict, because it takes place in a deep conflict of interest. It may be noted that in terms of the prospects for unification is a very undesirable development of political nationalism in Taiwan, and the state nationalism in China, although both of processes are already developing. However, the most important goal of the modern Chinese state policy is to form a society of the «middle-income» and «great harmony».

Due to the nature of western modernization, the typical for countries in the Asia and Pacific region, it is appropriate to issue the relationship between modernization and democracy. Immediately it should be emphasized that the level of democracy in China has not unity. Thus, the American futurist John Naisbitt, who is the author of the work of the China named «Megatrends of China. Eight pillars of the new society». It describes the China's political system as a «vertical democracy» in which, in contrast to the western, has a «horizontal» political vector goes from top to bottom. However, this term is a vertical democracy is not accepted by all scientists.

There is also such a point of view of Western and American scientists that modern China is not a liberal-democratic state. For example, well-known American political scientist F. Zakaria said that the political regime of modern China as an illiberal democracy [4; 5].

Of course, the political regime in China can hardly be called classical democracy, if we use the methods of Western countries. However, Chinese researchers have rightly concluded that it is better «managed democracy» rather than uncontrollable chaos.

Conclusions. So, it can be argued, that the Chinese reality used more adequate concept of «managed democracy», which is based on these basic concepts and values such as the democratic rule of law, justice, sincere trust and love the friendly, vital activity, stability and control, harmony between the person and nature.

Consider the features of Chinese political development it may be noted that modernization caused by a number of objective reasons is open-ended. This is due to the fact that political modernization as such has not been the aim of the reforms. The development of China's political system is a very gradual and careful adaptation of existing control systems to the changing social, economic and political conditions.

China is a unique state that was able to perform a «mini-economic miracle», taking a leading position in the world, and at the same time practically without radically changing its ideological attitudes.

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Наумкіна С. М., Личковська М. Р. Феномен модернізації Китаю як один з альтернативних шляхів сучасного світового порядку

Метою статті є обґрунтування унікальності соціально-політичного та економічного розвитку Китаю, який зміг здійснити «міні-економічне диво», посівши лідируючі позиції у світі, і при цьому практично безрадикально зміни своїх ідеологічних установок.

У статті стверджується, що Китай – унікальна країна, яка поєднала західні та східні традиції та стала лідером Азійсько-Тихоокеанського регіону. Вказано на існування унікального феномену співіснування двох частин однієї країни – материкового Китаю та Тайваню, урядування яких водночас належить до різних типів політичних режимів та обидві частини підтримують сподівання на свою перемогу об'єднанні в результаті мирного змагання.

Період культурної революції (з 50-х до кінця 70-х рр. ХХ ст.) виявив не оптимальну модель суспільного розвитку та початок пошуку нових напрямків розвитку. Китайська реноменом китайської культури та історії, що дозволило вивчати її в контексті розвитку китайської цивілізації. Кінець 70-х років ХХ століття вперше в сучасній історії Китаю ознаменував початок реалізації моделі самобутнього і оригінального шляху розвитку Китаю.

Обґрунтовано правильність твердження, що політичний режим у Китаї навряд чи можна назвати класичною демократією, якщо використовувати методи західних країн. Однак китайські дослідники слушно дійшли висновку, що краще «керована демократія», ніж неконтрольований хаос. Розглянувши особливості політичного розвитку Китаю, можна відзначити, що модернізація, зумовлена низкою об'єктивних причин, є відкритою. Це пов'язано з тим, що політична модернізація як така не була метою реформ. Розвиток політичної системи Китаю – це дуже поступова і ретельна адаптація існуючих систем контролю до мінливих соціальних, економічних і політичних умов.

Ключові слова: *соціально-політичний та економічний розвиток, соціальний устрій, реформи, демократія, модернізація, політичний процес, глобальна криза, новий світовий порядок, лідер, ідеологія, демократія.*