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### Title Page Evolution of the “Modernization” Definition In Modern China

Chinese model of modernization was analyzed at the large number of papers, but Chinese conception and understanding of this term seems different from the global or international representation. In this article several definitions of the “modernization” term are considered. Also, classical, European and Chinese understanding of the modernization conception are compared.

**Key words:** Modernization, China, conception, ideology, Chinese Communist Party.

#### Introduction

It is hard to imagine that official decisions of authorities of the PRC not only come into life of common people in every way, but their conception has real connection with the public thinking and modern trends in this area, since China is a huge and very bureaucratic country. Perhaps, this is the key of China’s reforms success. Indeed, in a country with a massive state apparatus, in spite of some naivety, sometimes dogmatic tenets and canons of the CCP, link between society and the country’s leadership had not been lose. By solving the pressing problems of the Chinese population, Communist power, which barely held anywhere in the world, here is stable.

**Methods** The historical method, alternative methods of investigation.

#### Main body

Of course, modernization as a process that began in the developed countries, in China has its own, even a specific interpretation and understanding how, in principle, everything in China. Since coming to power of Deng Xiaoping, the Chinese government carries realist approaches in the implementation of modernization based on economic and political realities of China, as well as learning from the past. In 1983, the great reformer of China said: “We carry out the modernization of the Chinese type, and socialism that we are building is with Chinese characteristics. We rely mostly on our actual situation and conditions, focus mainly on own strength” [1].

According to the unsuccessful experience of copying models from the USSR, today China carefully preserving its identity, not addressed to the reproduction of the Western model of development, ideologically and practically. With a big volume of literature in such cases, the erosion of the subject matters. Among the many definitions clearly reveal two trends. The first identifies it with a culture of modern industrial society in Europe and North America - culture “modernity”, which can be called “inherent modernization”. The term belongs to V. Tsymbursky [2]. V. Krasilshikov uses “organic” and “non-determined modernization” [3]. Another approach is more common, mainly presented case studies of social and economic processes in developing countries, claiming the inevitability of their approach to the Western level of development both in the technical and economic as well as in social and cultural areas. This conclusion is based on the fact that the modernization of all in the countries where they were internal preconditions for the development of capitalism, but maintained relations of personal dependence - Eastern Europe, Russia, Japan, Brazil and Argentina, the newly industrialized countries. In them she came under the influence of the outside and was trying to catch up, including the fact that some elements of the social organism meet the requirements of time, while others lag behind and had to catch up. The third wave of modernization has affected the country, where

there were no internal preconditions for capitalism (India, Pakistan, and Venezuela).

The classical definition of modernization, owned by one of the founders of the theory of modernization Eisenstadt S.N.: “Historically, modernization - a process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the XVII to XIX century and then spread to other European countries and in the XIX and XX centuries, the South American, African and Asian continents” [4]. In scientific circles modernization criteria coincide with the criteria of industrial society, its binding characteristics were changes in all spheres of human life and activity, in which the transformation of one institution led to a corresponding change in the other, as the unit of analysis is the national-territorial entity - the state. It soon became apparent that as a result of global economic relations seal the pursuit of existing levels of doom who have chosen this model for constant backlog.

Countdown Chinese model of modernization taken lead from the middle of XIX century, when the result of the “Opium Wars” began an intensive and systematic penetration of the European powers in China. Declaring at the XIII Congress of Peace and Development, the main global trends, the CCP eliminated the ground for ideological contradictions with other socialist countries. However, the subsequent crisis of world socialism and the disintegration of the USSR drew discrepancy classical Marxist concepts leading trends of today. As a result of their analysis has undergone a change in evaluation of the historical mission of socialism and capitalism, in which «gradually change the relationship between labor and capital»[5], and with it, the methods and goals of socialist construction [6]. The main task of socialism has been called the acceleration of economic development and improving the total power of the state [7]. Thus, the ideological doctrine CCP after 1978 gradually changed its focus from socio-political to economic identity, which became the basis for China’s integration into the outside world.

By the mid – 70 s it became clear that successful modernization is impossible while maintaining the tradition, but also attempts to completely abandon it does not lead to success. It was necessary to divide the ideological and political principles and mechanisms of economic growth to empirically find the conditions for the synthesis of the traditional and the modern. Giving the modern-

izing role of traditional culture has become a major task in the CPC and the Chinese interpretation of socialism. In the early 1980s it became clear that in order to continue the reforms need a theoretical formula that would tried ideological principles of Marxism and socio-economic practices and thus set new development targets. The Marxian constructions still serve as a benchmark for a significant portion of the CPC leadership, was one drawback. Hard determinism Marxist model in each case sought to subordinate the economic feasibility of ideological principles, holding reforms. Link to civilization’s specificity represents an important argument in the dispute with the classical Marxist constructs. Disappointment in universal models and experience of the USSR formed the main conflict of the political development of the PRC 1980s: between universalism economic modernization and features of historical development and national culture. Implementation of China’s modernization has been characterized by Deng Xiaoping at the XII Congress (September 1982) using the new ideological and theoretical formula as “building socialism with Chinese characteristics”. She gave him the same degree of freedom in relation to Marxism, as a support to the practice legacy of Mao Zedong.

At the beginning of the XXI century China has developed a social system that is structurally different from the west, aims to be adequate to the requirements of the modern world. The main outlines of this system were originally characterized socialism - the vanguard party fit for mobilization and development was similar traditions of bureaucratic management, and proposed its centrally planned economy consistent with the objectives of the current development. However, during the operation of this system were revealed shortcomings: high social and political activity, mobilized during the mass public campaign to destabilize the situation, constraining economic growth and higher growth through market mechanisms prevented ideological principles.

In the history of China’s modernization can be clearly seen two phases: the revolutionary and evolutionary - Reformation. During the first Chinese civilization was able to overcome the inertia and drive the traditional culture, not following the reform momentum, thereby creating the conditions for a transition to a new qualitative state. Selected socialism mobilization contributed to the formation of a new identity. However, revolutionary change due to the high dynamism have been unable to quickly

create stable forms of reproduction and unlike evolutionary reversibility were burdened, and achieved their growth was fraught with total destruction of the social organism. The second phase transformations were bound to be re - forms, transforming a revolutionary new reality in a stable social system.

Institutionalization of mobilization in the reform process of the features turned her development in more fundamental characteristic - element of the mechanism of development, appropriate sealing socio -historical time. Modernization as imposed by the force of circumstances and the will of the ruling class approach to existing standards that cultural environment began to give way to another model, designed to maintain compliance with constantly changing external conditions. For China, the core of civilization preserved, was unacceptable to accept the role of one of the parts of the modern world. It's only the absolute subjectivity, not only full independence, but also avant-garde, mobilization identity preserving power PDA prevailing social model and a new type development, ensuring the adequacy of civilization to new challenges.

The aim of the modernization is to achieve universal, cosocial and economic indicators, to ensure the independence of public pressure from outside and ensure self-preservation of Chinese culture. However, the process of modernization is not limited, a long time it was assumed as social and economic transformations and following changes in the social and political sphere.

Economic determinism inherent in European civilization and recorded in European so-

ciological concepts, especially Marxist, does not apply to China in its entirety. Economic transformation is a necessary step in bringing the level of development in line with the world and eliminates thus threat of takeover environment. At the next stage, the main task is finding a new qualitative state - a new identity is inextricably linked with the socio-cultural traditions and able to guarantee the retention of the status. At the same time the formation of social and political mechanisms is directly dependent on the social and cultural factors that have an exceptional ability to give stable nature of social development in the period of large-scale change. Model successful modernization includes so tradition of political culture, the application and use that for the current political transition gives the new system completeness and turns of inertia factor in the stability factor.

### Conclusion

Leading role in the successful modernization plays public opinion conducive to the formation of political parties and movements, ready to carry out socio- economic transformation, and then the synthesis of social and cultural traditions, giving the society stable forms of reproduction. Choosing by China Marxist theory and ideology, and then the socialist path of development was not dictated by the maturity of the class contradictions and the need to find ways of achieving social justice, and the pressure of the Western world and the need to borrow adequate funds for its reflection. Significant role in the perception and practice of Marxist ideology played social and cultural traditions of China, close to its parameters European social utopias.

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