

Chinese Modernization: Peaceful Development

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Abstract: China's path of peaceful development derives from the legacy of Chinese civilization. The pursuit of peace, amity, and harmony is an integral part of the Chinese character which runs deep in the blood of the Chinese people, who believe that "the strong should not oppress the weak and rich should not bully the poor", and that "though a country is now strong, bellicosity will lead to its ruin." They refuse to do to others what they would not want for themselves, and would like to replace weapons of war with gifts of jade and sick. Since the beginning of modern times, the Chinese people had been bullied, insulted and pillaged by imperialist powers for over 100 years. However, what they have gained from it is not the gangster logic that the strong prey on the weak, but a firmer determination to safeguard peace.

Keywords: Chinese modernization; Peaceful development; Path

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The report of the 20th National Congress of Communist Party of China points out that Chinese modernization is the modernization on the path of peaceful development. Chinese modernization should contain two aspects: firstly, Chinese modernization began with Western shipwrecks and was opened under the coercion of Western powers. Since the Opium War, the reputation of civilization have been adversely affected when a country is humiliated and its people are in a state of calamity. The Chinese nation has almost perished. Marx once pointed out that "the prestige of the Qing dynasty was swept away as soon as it met the guns of Britain, the superstition of the perpetual existence of the Celestial Empire was dealt a fatal blow, and the barbarous, closed and isolated state from the civilized world was broken"^[1]. Secondly, since the reform and opening-up, especially when entering the new era, the historical footsteps of the great rejuvenation of the Chinese nation have been accelerating. It is only after a long period of practical exploration and theoretical breakthroughs that the Chinese people have found the right path to realize their own modernization, which is different from that of the modernization of the Western countries in modern times, which was achieved by war, colonization and plunder. We adhere to the path of peaceful development and win-win cooperation.

1. Historical Logic of Chinese Modernization

Looking back at Chinese history since modern times, China's modernization process has a clear historical lineage and development trajectory. The Chinese nation is a great nation in the world, with more than 5000 years of long history of civilization, because the progress of human civilization has made an indelible contribution to the middle of the Ming Dynasty before China's scientific and technological strength has always been in the world's leading level, the middle and end of Ming Dynasty, due to the feudal rulers closing the country down, China is drifting away from the global trend of scientific and technological development, repeatedly missing historic opportunities to enrich the people and strengthen the country.

Self-Strengthening Movement enabled China to take the first step from traditional society to modern society, and it was the conscious movement of China's modernization, and the proposal of "Zhong Xue Xi Yong" was the earliest theoretical achievement of China's modernization, the term "Zhong Xue" is used to refer to the Confucian doctrine that is centered on the teachings of Confucius and Mencius. The term "Xi Yong" on the other hand, is used to refer to the advanced science and technology that is characteristic of the modern western countries. The term "Xi Yong" serves the term "Zhong Xue." However, the feudal authoritarian system did not allow the development of capitalism, which eventually led to the failure of the Self-Strengthening Movement. The failure of the movement was the reason it did not touch and change the feudal system, whereas the Revolution of 1911 put an end to the 2,000-year-old monarchical dictatorship in China, and it was a revolution to struggle for the "new system".

Following the founding of the PRC, China proposed the Five Principles of Peaceful Coexistence and has stayed true to

the principle of equality of all countries big or small, strong or weak, rich or poor. After the launch of reform and opening up, China declared peace and development to be contemporary themes around the world and adjusted its relationships with major powers while strengthening solidarity and cooperation with developing countries.

In the new era that began in 2012, the CPC Central Committee with Xi Jinping at its core has pursued major-country diplomacy with Chinese characteristics, pushed for the development of a new type of international relations, and cherished humanity's shared values of peace, development, fairness, justice, democracy, and freedom. It has promoted higher-standard opening up, developed the Belt and Road Initiative to a high standard, and strived to build a global community of shared future. China is managing to rebuild its international image and increase its international influence, moving ever closer to the center of the global stage.

2. Definition of the Concept of Chinese Modernization

Up to date, the principal pathways of human modernization may be broadly classified into two main types: the Western modernization road preceded by European and American countries, and the Chinese modernization road pioneered by the Chinese Communist Party provides guidance and direction to the Chinese people. Academic research on Chinese modernization can be traced back to the May Fourth Movement period in 1919, while most of the current research on Chinese modernization focuses on the period after the reform and opening-up.

(1) The "Beijing Consensus"

The "Beijing Consensus" was initially proposed as a program to get rid of the high inflation and debt crisis in Latin America, Argentina and other countries. The "Beijing Consensus" once had a wide impact on the academic community, and Western scholars did not reach a unified consensus because of different positions and perspectives. Some socialist scholars were once critical of the "Beijing Consensus", while left-wing scholars in the western countries held a positive attitude towards the Beijing Consensus. Chinese scholars, such as Hu Jian of the Shanghai Academy of Social Sciences, emphasized on the Report on China's International Status that the key word in the "Beijing Consensus" was not "consensus" but "Beijing", and that China did not provide a model for other developing countries to copy, but only combines the universal truths of Marxism with China's specific practices to come up with a development path suitable for itself, which was not the only correct development path for all developing countries to take as a matter of course.

(2) The "Chinese Model"

The "Chinese Model" was put forward by the academia after 2007, "Chinese Model" is based on the study of the Soviet Union model of the Soviet Union and the Socialist Countries of Eastern Europe, at that time, many scholars around the world was reconsidering the Soviet Union model and even continuing to hold a critical attitude. At the beginning of the founding of the People's Republic of China, to some extent, China's construction of socialism was also copying the Soviet model, but also to the construction of socialism in China also brought a lot of sequential. Because of the failure of the Soviet model, the leaders of our country were also constantly reflecting and summarizing what kind of road to take, and finally our Party adhered to the ideological line of emancipation of the mind and seeking truth from facts, broke the superstition of the Comintern and the dogma of Marxism-Leninism, and succeeded in opening up a road of socialism with Chinese characteristics. British scholar Martin Jacques, in "When China Rules the World: The Rise of the Middle Kingdom and the End of the Western World", argued that the "Chinese Model" exists and that it is worthwhile for other developing countries to study and learn from it to explore a development path that suits them.

(3) Chinese Modernization

The Party formally put forward the proposition of "Chinese Modernization" after the reform and opening up and in the new period of socialist modernization. In March 1979, Comrade Deng Xiaoping explicitly put forward the concept of "Chinese Modernization". "Since the 18th CPC National Congress, the CPC Central Committee with Comrade Xi Jinping at its core has conducted in-depth exploration and theoretical summarization of a series of major theoretical and practical issues, including the scientific connotation, significance, leading force, reliance, Chinese characteristics, essential requirements, major principles, realization path, and others, have been thoroughly examined and theoretically summarized. This has led to the initial construction of a theoretical system of Chinese modernization. ^[2]

3. Practical Exploration on the Path of Peaceful Development

After the reform and opening up, China has entered the international system in a peaceful way, learning from foreign advanced technology and management experience through docking with foreign markets. After opening up to the outside world, the mutual interests of domestic capital and foreign capital have been embedded in each other, and through the introduction of foreign capital accompanied by the interests of foreign capital, after a long period of integrated development, the situation of a community of interests has truly been formed. Many countries in Southeast Asia and East Asia, Japan, South Korea, despite the strategic security dependence on the United States, these countries and the United States have a certain degree of alliance and cooperation, but in the economy after more than 40 years and China's docking and embedded has been inseparable from China.

China has been "feeding" the world in a peaceful way, contributing its strength and wisdom to world peace and development: China is dedicated to the dissemination of developmental opportunities, the advancement of a community of human destiny, and the assertion of the primacy of national interests, as well as the pursuit of mutually beneficial collaboration with the international community. The Belt and Road Initiative's concept of "common business, common construction and common sharing" serves as a more direct reflection of China's role as a responsible great power and its organic unity of "responsibility to all mankind." China's "One Belt, One Road" initiative aims to facilitate collective growth for nations situated along the route, fostering a mutually advantageous and mutually reinforcing relationship. This strategy represents a potential avenue for addressing the peace deficit through China's approach to modernization. China's development is linked with that of the global community. Conversely, the world's development is contingent upon China's growth. For China to flourish, it must have a conducive and peaceful environment. Moreover, as a rising power, China has a responsibility to contribute to global peace and stability.

As the world enters a new period of turbulence and change, the purpose of China's global security initiative is to promote the settlement of international disputes through peaceful development and dialogue so as to safeguard world peace and security, to promote world peace and security, to adhere to the concept of common, comprehensive, cooperative and sustainable security, and to work together to safeguard the process of world peace. China proposes to build a new type of international relations based on mutual respect, fairness and justice, as well as win-win cooperation, and to take a new path of country-to-country interaction based on dialogue rather than confrontation, and partnership rather than alliance, and is committed to expanding the points of convergence with the interests of all countries and deepening and expanding the global partnership based on equality, openness and cooperation.

In today's world, countries are more interconnected and interdependent than ever before. No country in the world can cope with the challenges facing humankind on its own, nor can any country afford to retreat to an island of self-imposed isolation. However, certain countries, in order to maximize their own interests, have pursued unilateralism and protectionism, causing a serious impact on the global governance system and multilateral mechanisms and aggravating the global governance deficit. In the face of this complex situation, China, as a responsible big country, has actively participated in the reform of the global governance system. By putting forward the concept of building a community with a shared future for mankind and promoting the development of the global governance system in a fairer and more rational direction, promoting the building of a community with a shared future for mankind is to keep with the methodology of adhering to the concept of looking at the whole world and the Party's original mission of seeking the well-being of the Chinese people and the rejuvenation of the Chinese nation, as well as the progress of mankind and the community of the world, and embodies the requirements of China's modernization on the path of peaceful development.

4. Conclusion

The fate of the world must lie in the hands of all countries. Global changes of a magnitude unseen in a century are occurring, the old colonial systems have collapsed, and the confrontation between blocs of the Cold War is long gone. Many emerging markets and developing countries are developing rapidly, and countries all over the world are becoming more interconnected and interdependent.

Nevertheless, humanity still faces a myriad of challenges. Regional flashpoints are continually emerging, conventional

and non-conventional security threats are becoming inextricably linked, and deficits in peace, development, security, and governance are growing.

The Global Development Initiative, Global Security Initiative, and Global Civilizations Initiative proposed by President Xi are three pillars in the construction of a global community of shared future, and they contribute Chinese insight and strength toward solving humanity's common problems.

References

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