

The Three Logical Imperatives of Chinese Modernization

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Abstract

The great rejuvenation of the Chinese nation has entered an irreversible historical process with the comprehensive promotion of Chinese-style modernization. Based on the report of the Twentieth National Congress of the Communist Party of China (CPC), this paper conducts an in-depth study on Chinese-style modernization from the perspectives of historical logic, theoretical logic and practical logic. In terms of historical logic, Chinese-style modernization is a new era of modernization with Chinese characteristics that transcends the West and breaks through the Soviet model. In terms of theoretical logic, Chinese modernization is the inheritance and transcendence of Marxism from the standpoint of the people. In practical logic, the past, present and future of Chinese-style modernization are always people-centered. The sustainable and long-lasting development model of Chinese-style modernization is a forward-looking and scientific Chinese proposal.

Keywords

Chinese Modernization; Historical Logic; Theoretical Logic; Practical Logic.

1. Introduction

The realization of the great rejuvenation of the Chinese nation has entered an irreversible historical process. From now on, the whole Party and the people of all nationalities will make concerted efforts to embark on a new journey to build a socialist modernized country in an all-round way, as the report of the Twentieth National Congress explicitly states, "To promote the great rejuvenation of the Chinese nation in an all-round way by means of Chinese-style modernization[1] ." "Chinese-style modernization is socialist modernization under the leadership of the Communist Party of China (CPC), with the common features of existing modernized countries, but also with Chinese characteristics based on its own national conditions.[1] ." The unique historical logic, theoretical logic and practical logic give Chinese-style modernization no two profound connotations, how from history, theory, It is of great significance for the whole party and society to practice the triple logic to correctly understand Chinese-style modernization and construct a theoretical framework perspective that is unified by its three logics.

On the whole, there are abundant researches on "Chinese-style modernization" in the academic circle, one of which is the further elaboration and policy interpretation of the contents of the texts released by the central government, which are mostly general descriptions and lack of researches analyzing Chinese-style modernization in terms of the overall structure; the second is the comparison of the analysis of the Chinese-style modernization with the Western modernization; the third is the relative lack of researches on the logic of historical practice from the perspective of China's exploration of modernization. Secondly, the comparison of Chinese modernization and Western modernization focuses on a single perspective at the phenomenon level, and there is a relative lack of research on the logic of history and practice from the perspective of China's exploration of modernization; thirdly, most of the researches start from the historical origin, the cultural logic, or the path of practice, and there is a relative lack of researches that put the overall study of Chinese modernization in a perspective of the

unification of history, theory, and practice. Discussing the unique connotation of Chinese-style modernization from the triple logic of history, theory and practice has profound implications for promoting the social construction of China through Chinese-style modernization, and providing suggestions for other countries that are still exploring the period of modernization.

2. The Historical Logic of Chinese-Style Modernization

2.1. From "Western Capitalization" to Socialist Modernization

Early modern China's exploration of modernization went through four steps: modernization of artifacts, modernization of technology, modernization of institutions, and modernization of social trends, all of which ultimately died in the face of a difficult and deteriorating national situation. In modern China, the people's livelihood was suffering from internal and external problems. When the western countries took the lead in the modernization process, and when the capitalist ships and cannons were pointed at the door of ancient China, the question of "where is China going" became the first and foremost question faced by the patriots at that time. At this time, the domestic patriots will be the modernization of the Western countries as the only model, to Yixin, Wenxiang as the head of the foreign affairs movement, played the "master of the barbarians in order to control the barbarians" slogan, trying to modernize the artifacts to achieve the dream of salvation of the people, and ultimately was buried in the Sino-Japanese War in the sea of flames; Kang Youwei, Liang Qichao as the head of the reformists to try to choose a system of modernization, the reformists initiated to try to choose a system of modernization. The reformists, led by Kang Youwei and Liang Qichao, initiated an attempt to modernize the system of choice, the implementation of the "New Deal" reforms for 100 days, the abolition of the eight stocks and the promotion of new learning, the Hundred Days of Reform, which was a great momentum, but the results were ruthlessly suppressed by the feudal conservatives; the Xinhai Revolution succeeded in overthrowing the Qing dynasty autocracy, the establishment of a republican form of government, however, the fruits of the victory in the stranglehold of the forces of imperialism and the landlords and the buyers are almost buried! However, the fruits of victory were almost buried in the stranglehold of the imperialists and the big landlords and buyers. All these explorations fully illustrate that "in a semi-colonial, semi-feudal and divided China, how many people have dreamed of developing industry, building national defense, benefiting the people, and striving for the country's wealth and strength over the years, but all of them have been disillusioned". [2] On the one hand, modernization attempts have been made in recent times. On the one hand, the modernization exploration in modern times tried to imitate the western model and copy the western capitalization road stereotypically, which led to the tragedy. On the other hand, the national conditions of China at that time did not meet the preconditions for modernization - national independence, national liberation and people's freedom, and therefore did not find the correct road for China's modernization and development fundamentally. Therefore, we did not fundamentally find the right path to realize China's modernization and development.

The victory of the New Democratic Revolution laid the fundamental social conditions for all developments in China at that time. After the failure of various modernization and national salvation programs, such as the use of the Chinese system and Westernization, "a great patriotic revolutionary movement, completely anti-imperialist and anti-feudalist, spearheaded by the advanced young intellectuals and participated by the masses of the people," was in full swing. The May Fourth New Culture Movement was the germ of the early idea of national rejuvenation, and the early communists, under the influence of Marxism, made a new thinking about national rejuvenation. Since then, the Chinese Communists have been integrating Marxism with the national renaissance movement in the course of the Revolution, the Agrarian Revolution, the War of Resistance Against Japan, and the War of Liberation. At a time of national crisis, the CPC

was able to turn the tide, realize national independence, national liberation and people's freedom, and complete the preparatory work for modernization.

After the founding of New China, the Party and the people's subjective initiative in the exploration of modernization was greatly enhanced, firstly, in the goal-setting of modernization, the Party and the people chose to learn from the "Soviet model" under the two-tiered pattern of the post-World War II world order, tilting the productive forces heavily towards heavy industry, and industrialization was the key engine for achieving modernization. Industrialization was the key engine of modernization, providing a stable environment for subsequent modernization and increasing reserves of national defense forces. Secondly, in the exploration of the system of modernization, the three-year transition period was used to complete the basic socialist transformation and establish a basic socialist system with Chinese characteristics. Third, on the premise of the first two, the CPC made use of the advanced achievements of the "Soviet model" and summarized the bitter lessons of the "Soviet model" to greatly enhance the Party and the people's understanding of modernization, and clearly defined the "path of China's industrialization". It also clarified the question of "China's road to industrialization" and truly transcended the "Western model of capitalization".

2.2. Literature References From the Soviet model to "Chinese-style Modernization"

For a long period of time in the early stages of socialist construction, the international environment for China's modernization was beset with crises, with the Western capitalist countries still eyeing China under construction, and the "Soviet model" became the blueprint for China's modernization. On this basis, the first Five-Year Plan achieved a rapid increase in the level of social productive forces and a steady recovery of the national economy. However, the inherent defects of the "Soviet model" always existed. The method of extracting excessive social surplus for the sake of industrial primitive accumulation made the modernization of the country progressively ossified and seriously restricted social development. At the same time, the deterioration of Sino-Soviet relations led the Central Committee of the Party in China to reflect on the Soviet model and to try to find a new path of modernization within the framework of the socialist system without a standard model to rely on. Comrade Mao Zedong believed that the shortcomings of the Soviet model stemmed from the one-sided focus on heavy industry, over-centralization, and the failure to utilize the enormous potential of the non-public economy. Comrade Mao's assertions provided an important ideological resource for the initial exploration of socialist construction in China and accumulated valuable practical experience.

At the Third Plenary Session of the Eleventh Central Committee, which ushered in a new period in the development of the socialist cause, Comrade Deng Xiaoping began to conceive a blueprint for China's entire modernization on the basis of a comprehensive review of the lessons learned from the successes and failures of the past. As the chief architect of China's modernization, he believed that what we were doing was still "doing well what Mao Zedong had not done well". That is to say, starting from China's actual situation, neither relying on the rigid theories of the past, which imitated the Soviet model, nor being constrained by the limitations of China's own socialist modernization. In order to solve the drawbacks brought about by the Soviet model in the past, the socialist market economy was developed internally through reforms on the basis of adhering to the attributes of the socialist system, maximizing the market's decisive position in resource allocation, while externally, opening up was used to break down the cognitive barriers of the country's people to the construction of socialism. The valuable experience accumulated during the decades of reform and opening up allowed the Party and the people to have new thinking about modernization and to start a difficult exploration of a new road to modernization. Comrade Deng Xiaoping repeatedly emphasized the concept of "moderately prosperous society" on different occasions, and formulated the "three-step" strategy from the

actual situation, which truly realized the organic unity of strengthening the country and enriching the people. The "Chinese-style modernization" theory, which he clearly put forward, has profound connotations, distinctive features and rich values.[3] The theory of "Chinese-style modernization", which neither follows the "Soviet model" nor the "wholesale westernization", has successfully completed the historical breakthrough from the Soviet model to Chinese-style modernization. Successive national leaders have further refined the strategy at different times in history, constantly refining and expanding the goals and connotations of "Chinese-style modernization".

2.3. Chinese Modernization for a New Era

Since the 18th National Congress of the Communist Party of China (CPC), China's modernization has taken a new step forward. The "New Four Harmonizations" of the new era have brought a brand-new vision for China's modernization. At the same time, the modernization of the national governance system and governance capacity is regarded as a further practice of Chinese modernization after the New Four Modernizations. At the 20th Party Congress, General Secretary Xi Jinping emphasized that "Chinese-style modernization is socialist modernization under the leadership of the Communist Party of China (CPC), which has the common features of modernization in all countries, but also has Chinese characteristics based on its own national conditions".[1] The Chinese style of modernization is socialist modernization under the leadership of the Communist Party of China. From the perspective of global modernization history, the common features are mainly reflected in the changes in the mode of production, ideology, and market globalization, while the Chinese characteristics refer to the "five civilizations": first, the development of "people's democracy in the whole process" in the political system; second, the adherence to "people's democracy in the whole process" in the economic construction; and third, the development of "socialism in the whole process" in the economic construction. Secondly, in economic construction, we insist on "high-quality development"; thirdly, in cultural construction, we enhance cultural self-confidence; fourthly, in social construction, we follow the principle of "common prosperity"; and fifthly, in ecological construction, we always insist on "harmonious coexistence between human beings and nature". Symbiosis".

To the world's modernization process, the success of Chinese-style modernization is an unprecedented pioneering exploration. The modernization process in recent times has mostly followed two historical paths, one of which is the "old way" of modernization in Western countries. The basic contradiction of capitalism determines its nature of colonial plunder and exploitation, and it can only complete its self-construction and expansion in the course of oppressing the working people and infinitely expanding production, which is irreconcilable and cannot achieve sustainable development. First, it is impossible to realize the path of modernization for sustainable development. Secondly, for most of the developing countries, the "crooked road" of modernization is dependent on the western countries that have basically achieved modernization. This mode of modernization is still essentially a benefit-seeking process dominated by the western countries, and the modernization process of the dominated developing countries tends to be only accelerated to a certain extent, and due to the inability to fully realize the benefits with the western capitalist countries, the modernization process of the dominated developing countries can only be accelerated to a certain extent. The modernization process of the dominated developing countries is often only accelerated to a certain extent, and due to the inability to completely delink their interests from those of the Western capitalist countries, they are reduced to the status of "puppets" that cannot be independent of the Western countries. The CPC has taken a different approach, abandoning both the "old path" of colonial expansion and the "crooked path" of dependence on the West. From the period of semi-colonial and semi-feudal society, when the CPC was fully westernized, to the early years of the

establishment of New China, when it broke away from the Soviet model, to the Party's and people's exploration of "modernization in the Chinese style" under the reform and opening-up policy, and ultimately to the new journey in the new era, which marks the successful opening of a path of modernization in the Chinese style that has broken through the many obstacles that have been placed in its way.

3. The Theoretical Logic of Chinese Style Modernization

3.1. Beginning with the Chineseization of Marxism

The logical starting point of the theory of Chinese modernization cannot be separated from the Marxist philosophical view of communism, which is derived from the expansion and plunder of capitalism. Under the Western capitalist system, productive labor is alienated into "the domination of the capitalist over the worker, that is, the domination of the object over the human being, the domination of dead labor over living labor, and the domination of the product over the producer.[5] "The annexation of small capital by large capital and the increasing concentration of bourgeois property have led to an increase in the relative poverty of the peasantry. According to the Marxist view, this method of acquiring surplus value through brutal exploitation and oppression, while enabling the rapid expansion of the productive forces of society, produces antagonistic contradictions with the capitalist system of private ownership of the means of production, and thus exposes the inevitable demise of capitalism and the inevitable triumph of communism. While Marx and Engels' critique of capital nurtured the idea of a pluralistic approach to the construction of human modernization, the proletariat was regarded by Marx as "the true and complete revolutionary class". On the one hand, the proletariat, as the main force replacing capitalist modernization, has the potential to open up the path of socialist modernization. On the other hand, the proletariat is gradually awakening to the struggle against capitalist exploitation and oppression, and the goal of their complaint and confrontation has gone beyond their own liberation to the liberation of all humanity. "The demise of the bourgeoisie and the victory of the proletariat are equally inevitable." [5] . Marx and Engels always gave a high degree of affirmation to communism and held a hard attitude towards the demise of capitalism, and they also firmly believed that the change from a capitalist to a communist society must necessarily pass through revolution. Unlike other exploited classes, which have two sides to their existence, the proletariat emerges as a determined revolutionary class, making social revolution and construction possible.

3.2. Development in the Context of Two Combinations of Modernization in the Chinese Style

On the one hand, it has always insisted on combining the basic principles of Marxism with Chinese reality. The CPC is not treating the Marxian worldview as a dogma on the road to Chinese-style modernization, but is making theoretical creations based on deeper research. A Marxian theory of modernization that abandons China's specific circumstances can only be abstract and empty. In practice, the CPC has created ways of modernization in different historical periods that are in line with China's reality. During the period of socialist revolution and construction, reforms were used to eliminate the limitations brought about by the rigidity of the Soviet model; during the period of reform, opening up and socialist modernization, the socialist market economy system was used to accomplish the feat of economic takeoff in the past forty years; and entering the new era and the new journey, the CPC Central Committee with General Secretary Xi Jinping at its core has further profoundly answered the major issues of the times and sublimated the theoretical system of Chinese-style modernization to a The theoretical system of Chinese-style modernization has been elevated to a brand-new height. The theoretical logic of Chinese-style modernization has always grasped China's national conditions and has always been deeply penetrated into the modernization construction.

On the other hand, it always combines the excellent traditional Chinese culture and the basic principles of Marxism. Chinese traditional culture and Marxism are juxtaposed and equal rather than superior and inferior; the former is the cultural root and the latter is the theoretical banner. The embodiment of Chinese outstanding traditional culture in Chinese-style modernization is "Chinese characteristics", which has never been detached from this central point from the day when the modernization process of our country began. The Chinese nation with a long history possesses cultural roots that are incomparable to those of other countries, and the formation of the theoretical foundation of Chinese-style modernization cannot be separated from the beneficial nourishment of ancient social ideals. "The way of the road is also the way of the world, the world is for the common good, the selection of the virtuous and the capable, the preaching of faith and cultivation of harmony" is the mapping of the ideal society of the ancient Chinese people. The social behavior of harming others and themselves, harming the world and seeking only profit is always rejected and condemned by the excellent traditional Chinese culture, and the traditional Chinese core values of respecting benevolence and love, emphasizing the people's principle, abiding by trust, and seeking harmony and unity are finally the mainstream. The concepts of our forefathers were not only the vision of an ideal society in the context of the times, but also provided theoretical guidance for future generations. Therefore, the excellent traditional Chinese culture has always been embedded in the Marxist theory of modernization, and the combination of the two and their interconnectedness have brought the "Chinese characteristics" to life in the theoretical logic of Chinese-style modernization.

3.3. Rooted in the Value of the People's Supremacy

From Marxism's own critique of capital and the people's nature it implies, to the worldview of the Twentieth Party Congress, which insists on the primacy of the people, the theoretical logic of Chinese-style modernization has undergone its own structural change. First of all, at the beginning of the modernization process in the West, the Reformation, the Renaissance, and other movements were aimed at liberating people from the religious bondage of "God," and the modernization process in the political and economic spheres was centered on the realization of the interests of "man. However, in the subsequent operation of capitalism, it has gradually deviated from the core value of "human being" and put the pursuit of material interests above "human being". The Marxist theory of the critique of capital is essentially a critique of the capitalist way of life of human beings, in which the relationship between human beings and things is inverted in the capitalist society, and capital as a kind of inhuman power rules over individuals, ultimately making human beings the slaves of capital. The Marxist theory of the critique of capital is rooted in the search for the path of personal emancipation and the completion of human emancipation. Communism is a new theory that harnesses capitalism and transcends its theoretical logic. From this perspective, the CPC has always been rooted in the value of the people's supremacy, and has always insisted on continuously improving and expanding its theoretical logic in an effort to achieve "the conditions for the free development of all human beings."

4. The Practical Logic of Chinese Modernization

4.1. Adherence to the Leadership of the Communist Party of China

Throughout the history of China's modernization experience, it can be concluded that "Chinese characteristics" and "socialism" are the two main focuses on the way to promote the practice of Chinese-style modernization, of which "Chinese characteristics" means "Chinese-style modernization is socialist modernization under the leadership of the Chinese Communist Party". "Chinese characteristics" means "Chinese-style modernization is socialist modernization under the leadership of the Communist Party of China".[1] The CPC is the political superstructure of China. The CPC is the dominant force in China's political

superstructure, and plays the role of the core driving force in the exploration and development of Chinese-style modernization and its steady progress. On the one hand, since its birth, the CPC has taken national rejuvenation, people's happiness, and national prosperity as its original mission, and has always possessed the most resolute and thoroughgoing revolutionary nature in practice. On the other hand, the Party has always designed China's modernization in stages and steps throughout its century-long struggle, and in practice it has walked out of a smooth road leading the world's modernization to a great leap.

The new historical period has given the Communist Party of China (CPC) a central driving force and the role of helmsman of the overall layout. General Secretary Xi Jinping has drawn a scientific picture of the practical path of Chinese-style modernization, and made a new deployment of the "timetable" and "roadmap". First, following the experience of modernization in the past and adhering to the tradition of step-by-step and phase-by-phase, he has set clear strategic goals for the period from now until mid-century, and is moving forward to build a strong socialist modernized country. Secondly, General Secretary Xi Jinping has innovatively adjusted the strategic steps to a two-step modernization process and shortened the time horizon for the next stage of the goal by fifteen years. From the "timetable" to the "road map", this is the CPC Central Committee's scientific grasp and forward-looking prediction of the practical path of Chinese-style modernization, and it is an essential requirement for the promotion of Chinese-style modernization that adherence to the Party's leadership be carried through to all aspects of the logic of practice.

4.2. Adherence to the Road of Socialism with Chinese Characteristics

The road of socialism with "Chinese characteristics" has always run through the practical path of Chinese-style modernization. First, in socialist democracy with Chinese characteristics, the negation and abandonment of capitalist democracy has been realized, which plays an important role in "Chinese characteristics". Secondly, the basic national conditions determine that we cannot follow the old path of modernization of the Western industrial revolution. As the largest developing country in the world, we are also faced with the complex pattern of the global situation, and the response of "Chinese characteristics" is the proper meaning of Chinese-style modernization. Thirdly, the premise of theoretical logic to ensure its vitality is to constantly renew and evolve itself in practice. The practical logic of "Chinese characteristics" is the inexhaustible driving force for the theoretical innovation of Chinese modernization, and the fundamental reason for the vitality of the construction of socialism with Chinese characteristics. At the same time, new theory guides new practice. In the modernization process of socialism with Chinese characteristics, theoretical innovation and practical exploration complement each other and never stop.

4.3. Adherence to the People-centered Development Ideology

On the one hand, Chinese-style modernization has always relentlessly pursued the realization of the interests of the people. The CPC has always adhered to the principle of "people first", which is manifested in the following ways: first, it has always stood on the people's side, making the people's position its fundamental political position; second, it has embodied the people's interests, saying that "there is a rule for governing a country, and the interests of the people are the basis for that rule". The Party always takes the people's realistic interests as its starting point and puts the people's interests at the highest point; third, promoting the people's well-being and integrating the expectation of realizing a better life into modernization; fourth, respecting the people's creativity and giving full play to the people's power of the water source in modernization; fifth, focusing on the people's wisdom, listening to the people's voices and drawing on the wisdom of the masses in practice; and sixth, ensuring that the people share in the development, and that the fruits of modernization are shared by all the people. Sixth, ensure

that the people share in the fruits of modernization and that the fruits of development are shared by all the people, rather than being concentrated in the hands of a few.

On the other hand, as socialism with Chinese characteristics enters a new era, the "community of human destiny" and "new form of human civilization" put forward by General Secretary Xi Jinping at the 20th Party Congress are the unswerving goals of Chinese modernization practice, and the essential requirements of Chinese modernization. It is also the essential requirement of Chinese modernization. From this goal-oriented level, we can see that only when the Party and the people achieve the common development of all human societies, seek their own development in the world, and give back to world peace with their own development, can they continue to burst with new vitality and release new energy on the road of Chinese modernization practice. The world has entered a new period of turbulence and change, and new and old problems are unfolding in an unprecedented manner. Therefore, the essential requirements of Chinese-style modernization at the level of practical goal orientation are of great significance to the realization of sustainable peace and development in today's world and to the contribution of Chinese wisdom and strength.

5. Conclusion

The "unity of the three logics" provides a comprehensive and systematic theoretical framework for the panorama of Chinese-style modernization. In this overall framework, the historical path of Chinese modernization is the twists and turns of the CPC leading the people, the theoretical origin is from Marx's theory and its continuous upgrading and improvement in practice, and the practical logic is always people-centered in the past, present and future. The development mode of Chinese-style modernization is a forward-looking and scientific Chinese proposal with continuity and longevity. Chinese-style modernization is not finished, but only in progress, in which more detailed and profound historical, theoretical and practical logics need to be explored and answered by all walks of life in a more in-depth practical and theoretical way.

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