

Thinking and Research Around China's Modernization

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Abstract: 1 Definition of modernization; 2 The process of China's modernization; 3 Achievements brought by modernization; 4 The gap between the rich and the poor; 5 Summary; 6 In addition to establishing a modern state and pooling resources to initiate industrialization, China's road to modernization also entails the reconstruction and renewal of civilization. This unique historical situation makes it necessary to lay the foundation for China's modernization through a thorough social revolution, and the convergence of modernization and Marxism makes this social revolution historically adopt a socialist orientation. Chinese modernization is thus deeply imprinted with the special gene of civilizational enlightenment. Compared with the West, Chinese modernization has achieved a double transcendence of the Western-style modernization logic of capital taking over labor and controlling society and the parochial civilizational thinking of "clash of civilizations".

Keywords: China, Development, Modernization, Civilization.

1. What Is Modernization?

Historically, modernization is a global historical process characterized by major changes in human society after the Industrial Revolution, that is, from traditional agriculture to modern industry. In a narrow sense, modernization is not an inevitable product of social development, but a backward country that adopts planned technological transformation and draws on international advanced experience, so as to produce large-scale social changes, so as to quickly catch up with the advanced countries and adapt to the modern environment. China has a glorious history of 5,000 years, but in the new era, it is impossible to develop simply according to tradition. If China wants to adapt to the trend of this era, it must look at this problem from a modern perspective. This is not only the demand of the times, but also the needs of the people.

2. The Exploration of China's Modernization

China's modernization has gone through four historical periods: the period of foreign policy and the national capitalist movement from 1840 to 1895; the reform of the reform, the Xinhai Revolution and the all-round development of the New Cultural Movement from 1895 to 1927; the imperialist aggression and master from 1927 to 1949 The difficult development period of continuous loss of power; and the socialist period from 1927 to 1949. Through four historical periods: the laying of the road of modernization from 1949 to the present. In this process, it can be said that the twists and turns of China's modernization are often felt in the blood of predecessors: in 1949, when New China was founded, China began to embark on the road of comprehensive modernization; since the Third Plenary Session of the Eleventh Central Committee in 1978, the modernization process of socialism with Chinese characteristics began; in Since then, China has been in the process of opening up to the outside world; Since 1950, China has been in the process of self-reform. In the 30 years of reform and opening up, China has continued to take the road of modernization. Entering the new century, the Tenth Five-Year Plan and the third phase of modernization were launched in 2001. 2002 was a major year in the history

of the Party and the country. This is also a key year to promote reform, opening up and modernization in a difficult international economic environment. The report of the 16th National Congress pointed out that the development goal of China in the first and twenty years of the new century is comprehensive industrialization, and China's modernization is the general trend of current development. The 17th National Congress of China is guided by socialism with Chinese characteristics, guided by Deng Xiaoping Theory and the important thought of Three Represents, earnestly implements the Scientific Outlook on Development, continues to emancipate the mind, adheres to reform and opening up, promotes scientific development, promotes social harmony, and strives for a new victory in building a moderately prosperous society in an The theme of this meeting is "Strive to achieve the goal". If China wants to build a moderately prosperous society, it must take the road of modernization.

3. Take-off Brought by Modernization

After more than a century of tortuous exploration, China has also made amazing progress: GDP is growing at a rate of 9.8% per year, while in the same period, China's economy is growing at a rate of 2.8%. In 2010, the United States surpassed Japan to become the world's second largest economy, after the United States. The optimization and upgrading of the industrial structure has consolidated the agricultural foundation, accelerated the development of the central and western regions, and formed a unique model of regional economic development. Great progress has been made in all aspects of work, and the quality of life of the people has also been significantly improved. China's economic strength, comprehensive national strength and living standards continue to improve, and the national outlook is constantly undergoing great changes.

4. The Gap Between the Rich and The Poor in China's Modernization

The so-called "gapover between the rich and the poor" refers to the differences in the distribution of social wealth caused by social, political, economic, cultural and other

special factors. Its embodiment is material and spiritual to a certain extent. The difference between rich and poor is mainly composed of two aspects: First, the inequality between income and wealth. The first aspect is financial problems; social problems are social problems, including personal education level, technical level and ability, intellectual and cultural education, intellectual property rights and social public awareness.

The gap between the rich and the poor in our country is as follows:

(1) The income gap between urban and rural areas is increasing day by day. The urban-rural income gap in China has increased 12 times in the past decade: the income ratio of rural residents in China in 2007 was 3.33:1, but the absolute gap was 9,646 yuan, which is a matter of concern.

(2) In addition to urban and rural areas, the income differences between various industries have also widened significantly. In the development of China's market economy, due to many defects such as the imperfect legal system and the imperfect market competition mechanism, coupled with the protection of relevant national laws and regulations, it has caused a relatively serious industry monopoly. At present, these departments include electricity, telecommunications, civil aviation, railways, petrochemicals, finance, insurance, tobacco, coal and real estate. Due to the monopoly position of the monopoly industry and the special protection of the government, it has formed an unequal competitive relationship with other industries. Therefore, it has achieved high monopoly benefits to a certain extent, further widening the gap between industries. The annual income of employees in securities, aviation and banking industries is more than 100,000 yuan, while the per capita annual income of employees in textile, agricultural and cultural and sporting goods manufacturing industries is less than 20,000 yuan.

(3) The gap between the rich and the poor continues to widen between regions. The gap between regions is mainly manifested in East and West. The eastern and western regions have led to a huge gap between the rich and the poor because of their unique geographical advantages and the convenience of transportation in the east.

On this issue, I think it should be solved from three aspects: The first is to reduce the turnover tax. Due to the transfer of mobile tax, the national income gap between the rich and the poor has been widened; second, increasing personal income tax for the rich, that is, raising the direct tax can not only guarantee the national tax, but also improve social fairness; the third method is to increase labor costs, especially for high-income people. Tax. Strengthen the macro-control of social wealth, especially the initial allocation of social resources. In order to make the society harmonious as soon as possible and achieve a major rejuvenation in China, it is necessary to make the secondary distribution of low-income groups more favorable.

5. Chinese Modernization's Historical Transcendence of World Civilization

5.1. The people-centered logic of capitalist modernization that transcends capital's appropriation of labor and control of society

In Marx's view, the capitalist system originated in Western Europe as a product of the long-term evolutionary

development of social and historical conditions. The bourgeoisie, through primitive accumulation, constructed the modern Western civilization with capital as its essential characteristic. The globalization proclaimed and promoted by the Western powers essentially refers to the phenomenon and process of the conquest of the whole world by capital, which is dominated by capitalism and aims to realize the interests of a few people around the world. Marx and Engels had a profound discussion on the essence of globalization, and pointed out in the Communist Manifesto that the bourgeoisie, by opening up the world market, has made the production and consumption of all countries worldwide. Mao Zedong also pointed out in 1935 that since the emergence of the monster of imperialism, the things of the world have been united, and it is impossible to cut them apart. Under such a pattern, the century-long process of China's modernization was also a process of counterbalancing capitalism, and how to stop the encroachment of capitalist factors, and how to manage capital while using it became the core problem that China had to face in its modernization. After a tortuous exploration, the Chinese Communist Party, for the first time, organically combined the basic socialist system with the market economy, creating a double miracle of rapid economic growth and social stability, transcending the logic of privatization, marketization, and liberalization dominated by Western capital in modernization. This creation solved the path for economically backward and less developed countries to use and operate capital while at the same time turning the logic of transcending capital's appropriation of labor and control of society into reality, a great innovation of the Chinese Communists in human history. As a system of thought born out of the critique of capitalist civilization, Marxism envisions a future society and a new form of civilization that starts with "real man" and considers "real man" as a social being to be "the sum of all social relations". The way of free emancipation and comprehensive development of human beings is explained and constructed in terms of the relationship between human beings and nature, human beings and human beings, and human beings and society. The socialist civilization that unfolds along this logic will be one in which the comprehensive development of human beings and the progress of social civilization are intertwined and integrated in the construction of civilization in all fields, and in which human beings become the masters of society as well as the masters of nature and themselves. With this as the goal and guiding ideology, in promoting China's modernization, the Communist Party of China has moved from material and spiritual civilization to the overall layout of "Five-in-One", focusing on the coordinated development of civilization in various fields such as politics, economy, culture, society and ecology, implementing the new development concept and promoting the free and comprehensive development of human beings.

5.2. The practice of civilizational exchange with the world in mind breaks through the narrow mindset of "clash of civilizations"

The Chinese system has enriched the world's political civilization, and its foundation is precisely the political path and political system explored based on the genes of its own civilization. Each country and nation has its own historical tradition and cultural accumulation, and its national governance system and governance capacity are closely related to the historical heritage and cultural tradition of that country.

The basis of capitalist civilization is civil society based on the premise of the atomic individual, and the order of civil society, which has been insisted on since Hobbes and Hegel, is "the war of all against all". The European Middle Ages were plagued by religious wars, in which the "religious people" fought each other to the death and eventually created a community of nation-states that replaced the religious community, which was the result of continuous wars, wars that created states, and states that started wars. The international theory and the ideology of the nation-state are based on the spirit of the Treaty of Westphalia, a principle that determines that the international vision cannot be a world vision that transcends the interests of nations. The basic methodology of Western political philosophy is premised on the Hobbesian "jungle hypothesis," in which the closeness of relations between states depends on the comparison and weighing of violence and military power. The process of foreign colonialism began before the early modernizing nations of the West had completed their capitalization, and they relied on the two pillars of war and trade to complete the construction of the state, capitalizing at home while capitalizing on foreign policy. When the Western countries completed their capitalization in the late 19th century, the colonization of global politics was also completed. Under this logic, the spillover of domestic politics constitutes world politics, and the fulcrum of the spillover is nationhood and capital power.

Since ancient times, China has followed the political philosophy and logic of "family-state-world".

It has advocated a world cognitive model of the world system that transcends the narrow vision of Western nationalism and statism and emphasizes "harmony and difference. In the new era, Chinese diplomacy is actively promoting the building of a community of human destiny, adhering to the principles of co-business, co-build and share, cooperating on the basis of equal interaction and mutual benefit, building a community of destiny, and jointly promoting the progress of human civilization by means of peaceful development. Unlike the self-centered international order conceived and practiced by Western countries, which takes the nation-state as the basic unit, the "world" concept in traditional Chinese political thought, which has a global perspective and includes a world system, provides an innovative model of harmonious and symbiotic relationship between the self and the other, which no longer alienates the other and transcends the nation-state system. The new civilization is "deeply rooted" in the Chinese tradition. The new civilization is "deeply rooted in the excellent traditional Chinese culture, embodies the advanced essence of scientific socialism, draws on and absorbs

The new civilization is "deeply rooted in the excellent Chinese traditional culture, embodies the advanced essence of scientific socialism, draws on and absorbs all the outstanding achievements of human civilization, represents the development direction of human civilization, and presents a new picture different from the Western modernization model. Today, the world is in the midst of an unprecedented change in a century, and capital-dominated modernity has fully exposed its fundamental flaws, while "Chinese modernization is a socialist modernization, which manifests the advantages of the socialist system, achieves the transcendence of Western

modernization, and is a realistic expression of the development trend of human society". It provides a reference and direction for solving the world problems faced by mankind. At the same time, China's modernization means that more people than the population of all developed countries combined have entered the ranks of modernization, and "its impact will be worldwide, rewriting the world map of modernization and creating a new form of human civilization", so it has a far-reaching impact and global significance.

6. Summary

China's modern development path is a struggle between conservatism and reform. Every time, it deepens people's values by criticizing feudal ideas. The great mission of China's modernization is not only the leaders of all countries, but also the responsibility of all the people. Although our strength is insignificant, if everyone can abide by the law and work together, it will greatly accelerate the pace of modernization. Under the sincere leadership of the Communist Party of China, the Chinese people are working hard to make China a modern country with a civilization in terms of material, spirit and politics.

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