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K. D. Ushynsky**

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The second issue of the materials represented by the Ukrainian and Chinese scholars are dedicated to acute issues of General and Contrastive Linguistics within the Chinese, English, Ukrainian and Russian languages; linguodidactic problems of teaching native and foreign languages within polycultural educational space; peculiarities of cross-cultural communication in geopolitical space alongside with psychological aspects of overseas students' and teachers' adaptation to study / work abroad.

The given articles may be of use to researchers, graduate students, postgraduates and practising teachers who are interested in various aspects of Sinology, Cross-cultural Communication, Pedagogics and Psychology.

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SECTION II
CROSS-CULTURAL COMMUNICATION IN CONTEMPORARY
GEOPOLITICAL SPACE

UDC: 321.7:316.32

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PHENOMENON OF CHINESE MODERNIZATION IN THE CONTEXT
OF THE GLOBAL POLITICAL PROCESS

At the beginning of the third millennium the crisis of the current world pattern became apparent and the China began the search of alternative forms of development. In the center of world scientific thought was China, who managed to enter the specifics of national development in the global world political process.

Nowadays China is one of the largest and fastest growing world country, that is the real result of conducted of modernization policy in the last decades, which has not only economic but also social and political dimensions. Statement is eligible that the political changes in China are carried out as a gradual adaptation of the political system to the changing social and economic conditions.

As a result of the policy rejection of "westernization" by African and Asian communities, the modernization theory is widespread in the 60s justifying

the Western view of the development of new state formations. Then there was the classic definition of modernization, to interpret the definition as the process not just a replacement of one state by another, but as an interconnected chain of permanent modifications. These modifications are important attribute of the development of modern society.

So the purpose of the article is to reveal the phenomenon of China's modernization as one of the alternative ways of the modern world pattern.

For opening purpose it is necessary to address the following research objectives:

- to show the policy differences between "westernization" and "modernization";
- to identify the no classical modernization changes in modern China;
- to show the features and the interpretation of the latitude range of positive changes in the economic, social and political aspects.

The generally accepted ideological schemes have lost a significant share of its appeal and at the same time the influence too at recent years. The character of social development in China is often described as the concept of "modernization", which is very accurately, captures the essence of the processes emphasizing their unique, having no analogues in historical character in spite of the inevitable costs for commonly used terms.

Special attention to China that gradually occupies a leading position in the fast-growing Asia and Pacific region, due to this synthesis, which allowed optimally combine the national ideologies and advanced technology, combining Eastern and Western traditions within the official political doctrine. According to experts this doctrine not only "Chinese" European value, but traditional Chinese and westernized concepts that develop their own model of the modernization, which it is in the conduct of the two phases that is clearly traced – the revolutionary and the evolutionary and reformatory. 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.

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 began an intensive entering of the European powers to China. There are the following stages of the Chinese modernization in some scientific sources: 1) from the middle of the XIX century to 1911 (Xinhai Revolution). Changes occurred during the inefficient participation of the state, which ultimately determined the victory of the new social forces which have used Western concepts as the basis of the new state doctrine; 2) from the beginning to the middle of the XX century. (1949 – date of the founding of the Chinese National Republic). The struggle of the choice of reform strategy did not go beyond notions of the linear historical process, that not to leave significant place of national identity; 3) from the 50th to the end of 70th of XX century. The period of the "cultural revolution," which revealed the same flawed 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; 4) 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 allowed to talk about 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, its 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 [2].

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 [See example: 9].

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 on 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.

Ethno genesis of nation, ideological constants, stable base model of the organization of social and economic life of the community, national and moral values, accumulated in philosophies are identified a tradition of the long unified functioning of policy institutions, history and culture, which were determined by moral imperatives. N.A Abramova said 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.

It is worth mentioning that all the researchers of the Chinese phenomenon are unanimous in their opinion that there is a closer relationship between political culture and political system of Chinese society, which gives China the reason to understand the Chinese political culture and a particular way of existence of its political system. The developed Chinese scientist's concept of political culture is used as an explanatory scheme in relations to the political system and conversely [See more: 1].

Available in Chinese society straight political ideology with the constant functioning of political traditions led to the point of view of the concepts of

formal and traditional (dominant and massive) political culture, which in their functional unity allow to keep the social and political stability of the society.

There are more attention about transformation of political psychology of the nation in the modern Chinese researches. Resuming the qualitative state of changes it should be noted that its character is unstable and not passing in a trend. Active young people that determined to political psychology, expressed to a greater power on an individual level, the main motive of which is the manifestation of political pragmatism [See example: 1].

There are the following features have nowadays in China. Firstly, the Chinese society is very strong idea of equality. 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" [8]. 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.

It is necessary to study Confucianism to better understand the political focus and the specifics of the Chinese society, which are the driving force for the Chinese people so long period. The Chinese state at the present stage of development it has its own guidelines having the direct influence from Confucianism. In the famous book "Li Chi" about Confucian is such thing as "xiao kang" and "da tong." In the Russian translation of "xiao kang" means "average income", and "da tong" - "great unity". These ideals are the basis for

the development of strategic plans for political, economic and cultural modernization of Chinese society.

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 [5].

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 [6]. However, this term is a vertical democracy" is not accepted by all scientists.

Another well-known American political scientist F. Zakaria said that the political regime of modern China as an illiberal democracy [3; 4].

Of course, the political regime in China can be hardly 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. Therefore, 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.

The key concept in this list is the "democratic control", which means that the state is controlled exclusively on the basis of the law (and fa chzhi go) [7]. At the same time the very "democratic management" is defined as the strictly observance of the injunction on the fact that the administration of the country is carried out in the interests of the people and for the people; its carried out in reliance on the people; it supports the implementation of the principle that the people are the master in its house, and this principle is guaranteed.

China in the value of economy came in second place, having entered into the number of middle-income countries; the number of people classified as a poor, steadily declined; income per person has increased from 1,000 dollars at the beginning of the third millennium to 5414 dollars. At the beginning of the second decade, and the number of poor man declined to 120 million people [7]. All this facts said about strengthening of the international position of China and its impact to the definition of the vector of development of world political process, about the importance of the Chinese contribution in the international arena.

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. Thus, 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.

There were given different epithets about political system and political regime of modern China, but those global positive changes that have taken place there, deserve thorough scientific attention and creative thinking.

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世界政治进程下的中国现代化现象

研究目的 - 展示中国的现代化模式可以作为世界发展模式的可选方案。

为了既定目标，必须研究以下问题 - “西方化”和“现代化”的区别；展示中国现代化建设的新特点；展示中国现代化的特点以及在经济、社会、政治方面积极进步的深度。

文章涉及到中国现代化现象的具体特点，证明中国式的现代化为世界提供了另一种方式。它已经表明，中国的政治变化是针对社会经济状况而产生的。中国已经成功地适应国家发展的具体情况，在全球世界政治进程中，实现在经济、社会和政治领域显著的积极成果，向世界展示中国的政治现代化的具体内容。我们可以在相当宽的范围来解释中国现象--从一个全新的中国模式，以评估它作为现代化建设的通用性。

关键词：政治现代化，面向世界的政治进程，全球经济危机，一个新的世界秩序，西化，文明的社会。

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