



**Сюй Цзидан**

*Київський національний університет імені Тараса Шевченка (м. Київ, Україна)*

*<https://orcid.org/0000-0001-6347-122X>*

*e-mail: 295385766@qq.com*

## **ХАРАКТЕРИСТИКА СОЦІАЛІЗМУ З КИТАЙСЬКОЮ СПЕЦИФІКОЮ ЯК ФІЛОСОФСЬКОЇ ОСНОВИ ІНІЦІАТИВИ «ОДИН ПОЯС, ОДИН ШЛЯХ»**

### *Резюме*

Стаття має на меті проаналізувати характеристики соціалізму з китайською специфікою та філософські засади ініціативи «Один пояс, один шлях». Як теорія, яка успішно керує практикою Китаю понад 100 років, вона повинна мати чіткі характеристики. Ці характеристики містяться в загальних особливостях китаєзації марксистської філософії, що відображають єдність спільності й індивідуальності. Теорія марксизму є важливим теоретичним джерелом для побудови дискурсивної системи ініціативи «Один пояс, один шлях». Ініціатива «Один пояс, один шлях» — це неминучий результат відкриття Китаю зовнішньому світу та глибокої інтеграції економічної глобалізації. Зміст цієї стратегії полягає у тому, що вона поважає відмінності та різноманітність країн і пропагує традиційні китайські концепції, такі як «велика гармонія світу» та «гармонія, але відмінність». З точки зору цілей, ініціатива «Пояс, один шлях» дотримується взаємної вигоди та спільного розвитку, що є конкретним проявом та новим дослідженням концепції «обміну».

**Ключові слова:** ініціатива «Один пояс, один шлях», китаєзація марксизму, китайська характеристика, взаємна вигода і безпрограшний суспільний розвиток.

### *Introduction*

«One Belt One Road» is China's national strategy in the early 21st century, and also a top-level design of China's grand strategy in the early 21st century. In 2013, China proposed the «One Belt One Road» initiative. This initiative is intended to strengthen the Asia-Europe connectivity and interoperability, and

the degree of openness to other regions such as Africa and Latin America. In May 2017, on the «Belt and Road Forum for international Cooperation», General Secretary Xi Jinping emphasized that the road will be «the road to peace and prosperity road, open road, road to innovation, and the road to civilization». «One Belt One Road» initiative has actually become a further step going to the world for China, and an opportunity for the world to recognize China. The success of the «One Belt and One Road» construction depends on both lasting efforts in China and also depends on the cooperation of countries along the «One Belt One Road».

Analyzing the philosophical basis of the Belt and Road Initiative helps people around the world better understand the background and purpose of this initiative, and provides scientific methodological guidance for the construction of the Belt and Road Initiative and the solution of global problems.

### *Research methods*

The comparative research method is the premise that a paper has a holistic perspective, and it is the basis for us to deeply grasp different angles and different things. The Belt and Road Initiative has profound Chinese cultural characteristics and is a concentrated expression of the thinking of the Chinese people at all levels. There is a certain difference from the traditional Western thinking. Therefore, in the research process of the thesis, comparing the social environment at home and abroad and the cultural differences between China and the West in multiple dimensions will help us to understand the concept of the Belt and Road Initiative from a macro perspective.

### *Result*

#### 1. The characteristics of socialism with Chinese characteristics

The combination of productivity change and philosophical change is an extension based on the practical characteristic, in order to achieve the goal of transforming the world. The process of the Sinicization of Marxism is actually a process with the theme of «liberating and developing the productive forces» and continuously promoting the progress of Chinese society and history. The development of productive forces is the basis for the existence and development of the entire human society. To measure the correctness of an idea or theory, in the final analysis, it depends on whether it can guide the liberation and development of social productive forces, and whether it can promote social progress and economic development. The Sinicization of Marxism is fundamentally the use of Marxism to find methods and paths to liberate and develop productive forces under Chinese conditions.

In modern times, facing the situation of internal and external troubles, traditional Chinese philosophy itself has also undergone changes, and in the field of social practice, it has also proposed «Chinese style and Western use». At the same time, under the influence of Western philosophy, there are also

calls for complete Westernization. Compared with traditional philosophy, the Chinese-style westernization and the overall westernization are great changes, but they cannot be successful because they are not combined with the changes in productivity.

The reason why the results of the sinicization of Marxist philosophy can guide the success of Chinese practice lies in the realization from the very beginning that the problems China has faced since modern times are not simply problems of ideas and morality, but problems of productive forces that do not meet the requirements of modernization. At the same time, the reality of China's semi-colonial and semi-feudal society makes it impossible for China to make improvements to realize the transformation of the productive forces. In this case, the formation of an alliance of workers and peasants to carry out a revolution to gain power, and then to carry out a complete transformation of the productive forces has become the only way out. The exploration at this stage led to the first leap in the sinicization of Marxist philosophy, and the philosophical thought of Mao Zedong was born. After the victory of the revolution, the process of modernizing the productive forces further promoted the reform of philosophy. The results of this reform contributed to the second leap of the Sinicization of Marxist philosophy, and the theoretical system of socialism with Chinese characteristics was born.

In the whole process, the situation in which the two kinds of changes promote each other is common, which fully reflects the Marxist philosophy's emphasis on the productive force which is decisive for social development and reflects the Chinese Communist Party's scientific analysis and correct solution to the main social contradiction. The changes in these two aspects have also become the prerequisites for the comprehensive development of human freedom. The changes in philosophy have gradually liberated people's minds—freedom has become possible, and the changes in productive forces have greatly promoted people's ability to transform the world—comprehensive become possible.

The combination of philosophical change and productivity change actually follows the principle of combining self-transformation and world-transformation. Marx emphasized that people are educated first (reforming themselves), and only then can they change the environment (reforming the world). Mao Zedong also talked about the importance of people's self-transformation in practice in «On Practice» (Knight, 1980). In traditional Chinese philosophy, «cultivating oneself, regulating the family, governing the country, and pacifying the world» also represents a similar logic, and «cultivating oneself» (reforming oneself) is the foundation of «regulating the family, governing the country, and pacifying the world» (transforming the world). The philosophical change reflects the breakthrough of people's thinking and wisdom, that is, the breakthrough of the ability to transform themselves; the transformation of productivity reflects the breakthrough of the ability to transform the world.

After the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China, the Chinese Communists, represented by Deng Xiaoping, implemented reform and opening up in an all-round way and made the socialist modernization construction with the theme of liberating and developing productive forces go into a new period of development. It is emphasized that China is still in the primary stage of socialism and the liberation and development of productive forces should be regarded as the fundamental task, and whether it is conducive to the liberation and development of productive forces should be regarded as the fundamental criterion for judging success and failure.

The third generation of leadership with Jiang Zemin as the core, centering on the basic question of how to liberate and develop social productive forces, further inherited, enriched and deepened Deng Xiaoping's thought on developing social productive forces on the basis of new practice, and they put forward the incisive conclusion that the Communist Party of China should always represent the development requirements of China's advanced social productive forces.

Since the 16th National Congress of the Communist Party of China, Hu Jintao has further pointed out in the report of the 17th National Congress of the Communist Party of China: «Reform and opening up is a new great revolution led by the Party under the conditions of the new era. The purpose is to liberate and develop social productive forces, to realize the modernization of the country and to make the Chinese people rich» (Bo, 2004). Hu Jintao's series of important thoughts on the development of productive forces are the inheritance and development of Deng Xiaoping Theory and the important thought of «Three Represents» on the development of productive forces, and they are a solemn declaration of China's continuous liberation and development of productive forces in the new era and new stage (Hu, 2007).

The achievements of the Sinicization of Marxist philosophy have many things in common, such as how to understand the true spirit of Marxist philosophy, how to combine Marxist philosophy with social reality, and how to absorb and transform traditional Chinese philosophy. At the same time, different stages, different classic writers, and different achievements also have their own personalities. It is precisely because of the rich and colorful elaboration that the achievements of the sinicization of Marxist philosophy can constantly adapt to the needs of the actual and the times, and keep pace with the times. For example, at the beginning of the Sinicization of Marxist philosophy, classic writers such as Mao Zedong, Li Da, Ai Siqi and so on have studied the characteristics of each. Mao Zedong focused on the nationalization and actualization of Marxist philosophy, closely integrating Marxist philosophy with Chinese traditional culture and traditional philosophy, and at the same time guiding China's revolution, attaching importance to the integration of theory with practice, and attaching importance to success at the practical level. He is both a philosopher and a revolutionary.

Li Da focuses on integration and systemization, and in his large-scale and systematic book «Sociology Outline» he puts forward the incisive conclusion that Marxist philosophy is the unity of a scientific view of history and a scientific view of nature. He pays attention to the study and mastery of philosophical principles, and has been engaged in theoretical research for a long time, but he has relatively little participation in social practice (Li, 1980). Ai Siqi, just like the style shown in his «Popular Philosophy», focuses on popularization and pays attention to the promotion of Marxist philosophy (Mo, 1997). He can be seen in the publicity and promotion of Marxist philosophy and Mao Zedong's philosophical thought. He was so called «The Party's Loyal Soldiers on the Theoretical Front». Of course, these classic writers have reached the same goal in different ways, and they have all made their own contributions to the Sinicization of Marxist philosophy, especially the birth of Mao Zedong's philosophical thought.

Judging from the two major achievements of the sinicization of Marxist philosophy, Mao Zedong's philosophical thought and the theoretical system of socialism with Chinese characteristics also reflect the unity of commonality and individuality. From the perspective of commonality, Mao Zedong's philosophical thought and the theoretical system with Chinese characteristics are the results of the combination of Marxist philosophy and Chinese reality, and the essence of Chinese traditional culture and traditional philosophy. Moreover, Mao Zedong's philosophical thought played a guiding role not only in the new democratic revolution and socialist exploration stage, but also in the period of reform and opening up, so it is the philosophical basis of the theoretical system of socialism with Chinese characteristics. «Specifically, Mao Zedong's practical epistemology is the opening of the theory of socialism with Chinese characteristics, its contradiction analysis method is the 'scalpel' of the theory of socialism with Chinese characteristics, and its view of mass history is the 'foundation stone' of the theory of socialism with Chinese characteristics» (Shi, 2007). In terms of personality, Mao Zedong's philosophical thought is mainly combined with the practice and exploration in the early stage of China's revolution and construction, and there are many special philosophical works, in which some basic principles and important viewpoints of the Sinicization of Marxist philosophy are defined. The theoretical system of socialism with Chinese characteristics is different. It is mainly based on the practical exploration of China's socialist construction, and is more reflected in the party's line, principles and policies. After theoretical summary and improvement, it is summarized as «Deng Xiaoping Theory», the important thought of «Three Represents», the Scientific Outlook on Development, and Xi Jinping's scientific world outlook and methodology for governing the country with different emphases on the construction of each historical period. This is also determined by the main tasks of the Party in different historical periods, as well as changes in the characteristics of the times and the world situation.

2. The theoretical system of socialism with Chinese characteristics is the philosophical foundation for the Belt and Road Initiative.

«One Belt One Road» is the inevitable result of China's opening to the outside world. The historical process of the sinicization of Marxism cannot be separated from the profound historical background of economic globalization. It accompanies Western capitalism's colonial domination and economic plunder of eastern countries. At the same time, it is also a difficult process to realize the independence of the Chinese nation and to continuously integrate into the development track of the world. Opening to the outside world is an urgent need to speed up China's socialist modernization construction.

Deng Xiaoping clearly pointed out: «China's development cannot be separated from the world. » «It is impossible for any country to develop... without strengthening international exchanges and without introducing advanced experience, advanced science and technology and funds from developed countries» (Yahuda, 1993). Opening up and continuously integrating with economic globalization is a historic choice for the sinicization of Marxism, and it is also the basic strategy for China to build a modern country and realize national rejuvenation. Since the beginning of the 21st century, with the deepening of its integration into the global economic system, China has put forward the «One Belt, One Road» initiative, which has become an important strategic measure with milestone significance in the process of reform and opening up. From the perspective of the historical development process of reform and opening up, the «Belt and Road» has promoted the depth and breadth of China's integration into globalization from multiple dimensions.

The Belt and Road Initiative indicates China's full integration into the new international economic order. That is, from actively adapting to rules to participating in rule-making. China's opening to the outside world has gone through a process of understanding, applying and adapting to international trade rules. Especially since joining the WTO, China has continuously adjusted its own economic system and management system to meet the requirements of the global trade system. The brand-new concepts and rules advocated by the Belt and Road Initiative will help to establish a fair, just and reasonable new system of global governance, and fully demonstrate China's responsibilities in establishing a new international economic order. The Belt and Road Initiative is the latest practice of China's historical process of opening up to the outside world. The Belt and Road Initiative is an inevitable result and a new stage in the historical process of opening up to the outside world. It is not a geopolitical alliance that has an expansionary nature and challenges the existing international pattern. Only by expounding the origin and motivation of the Belt and Road Initiative from this perspective, can we deeply grasp the significance of the Belt and Road Initiative for China to continue to open up to the outside world, deeply integrate into economic globalization, and fully participate in global governance.

Deng Xiaoping insisted on combining the universal truth of Marxism with the concrete reality of China, and pointed out that all countries in the world «can only formulate their own development strategies and methods that are suitable for them according to their own actual conditions, and formulate policies suitable for their own specific realities» (Deng, 1975). From a theoretical point of view, adhering to Chinese characteristics is to highlight the particularity, specificity and individuality of real things under the premise of respecting and applying the universality, generality and commonality of truth; in social practice, it is under the premise of recognizing and abiding by the universal values, common concepts and rules of interaction of all countries in the world, more emphasis is placed on the multiculturalism, actual national conditions, social characteristics and development paths of each country.

Respecting the autonomy, difference and diversity of the development paths of various countries and regions, and safeguarding the independence, sovereignty and territorial integrity of each country, is the practical application of adhering to the theoretical approach of «Chinese characteristics». First, equality and mutual respect among all countries is the starting point for realizing win-win interests. The Belt and Road Initiative embraces the differences in economic development, political systems and cultural forms of each subject. Second, the purpose of the Belt and Road Initiative is to resolve conflicts of interest and conflicts between countries through negotiation and cooperation, to advocate diversity and heterogeneity in win-win cooperation, and to share resources and seek common ground while reserving differences, and ultimately to develop together in exchanges and competition. As Xi Jinping pointed out at the «Belt and Road» Initiative International Cooperation Summit Forum in May 2017: «We must build a new type of international relations with win-win cooperation as the core, and forge a partnership of dialogue without confrontation or alliance. Countries should respect sovereignty, dignity, and territorial integrity of each other, respect development path and social system of other countries, and respect core interests and major concerns» (Xi, 2017). In the Belt and Road Initiative, people's values and social systems are derived from different forms of real life, and there is no universal and absolute unified concept and development path, so we should take some attempts to abandon the universalist values dominated by Western capitalist logic in the name of democracy, freedom and human rights.

The Sinicization of Marxism is a great achievement of combining the basic principles of Marxism with the historical and cultural traditions of the Chinese nation. The philosophical concepts, humanistic care and values in the excellent traditional Chinese culture not only provide the theoretical methods for understanding and transforming the world for the Sinicization of Marxism, but also adds oriental wisdom and cultural nutrients for the construction of socialism. Entering the 21st century, in order to promote the Sinicization of Marxism and realize the Chinese dream of the great rejuvenation of the Chinese

nation, we must continue to inherit and carry forward the traditional Chinese culture. Xi Jinping has emphasized many times that Chinese excellent traditional culture is a powerful spiritual force for promoting reform and opening up and socialist modernization, «Chinese excellent traditional culture is the outstanding advantage of the Chinese nation, and the great rejuvenation of the Chinese nation requires the development and prosperity of Chinese culture as a condition. It is necessary to inherit and carry forward the excellent traditional Chinese culture according to the conditions of the new era» (Xi, 2016). Sinicization of Marxism requires not only sticking to the basic standpoint and methods of Marxism, but also rooting in Chinese traditional culture. Only in this way can we build Marxism with Chinese characteristics and Chinese style, and continuously promote the modernization and internationalization of China's excellent traditional culture.

The Belt and Road Initiative reflects the profound Chinese traditional cultural heritage. The Belt and Road Initiative embodies the feeling of «one world under one roof» in Chinese tradition. Since ancient times, Chinese civilization has advocated the unity of human and nature, the unity of the world, the harmony of yin and yang among all living beings, the integration and symbiosis, and the coexistence of an organic whole. The ideal society advocated by Confucianism is «the way of the Dao, the world is for the public.» Kang Youwei, a modern thinker, specifically described it as «everyone is close to each other, everyone is equal, and the world is for the public» (Tay, 2010). In contemporary society, it is reflected that the development of each country must eventually cross the boundaries of nation-states, and create and integrate into a community of shared future in the region and even the community of shared future for the entire human race. In the construction of the Belt and Road Initiative China adheres to the concept of «If you make a plan, you must make a plan for the sake of the world», and promotes the Silk Road spirit of «peaceful cooperation, openness and inclusiveness, mutual learning, mutual benefit and win-win». While pursuing its own interests, it will take into account the reasonable concerns of other countries, and while pursuing its own development, it will promote the overall prosperity of all countries in the world.

### *Conclusions*

Since China proposed the «Belt and Road» Initiative in 2013, the theoretical circles have carried out a lot of discussions on the philosophical basis of this strategy. The smooth advancement of the «Belt and Road» Initiative depends on a scientific and holistic theoretical system, which not only accurately expresses its internal concepts and implementation principles, but also helps to enhance China's international discourse power. Xi Jinping emphasized that it is necessary to «carefully build a external discourse system, innovate discourse expressions, and create new concepts, new categories and new expressions.» The construction of the «Belt and Road» Initiative requires in-depth exploration

and objective interpretation of the action concept contained in it. The principles and methods of the Marxist Sinicization Theory are undoubtedly one of the most important spiritual resources. From the perspective of its origin and motivation: «Belt and Road» Initiative is an important strategy for China to further integrate into economic globalization and enhance the influence of Chinese discourse. At the same time, it is also a key measure for China to achieve steady economic growth and promote the transformation of economic development mode. From its guiding philosophy: the «Belt and Road» Initiative respects the specific national conditions of each country, promotes the fine traditions of Chinese culture, and demonstrates the superiority of the Chinese road, which is the specific application and spatial extension of the internal principles and methods of the sinicization of Marxism. From the perspective of action goals: the «Belt and Road» Initiative adheres to mutual benefit and common development, and is based on the concept of «sharing». Concrete embodiment and new exploration. Therefore, the construction of the «Belt and Road» Initiative in the historical process and theoretical context of the Sinicization of Marxism is not only conducive to a profound understanding of the guiding ideology and practical principles of this initiative, but also it can spread China's views and assumptions about the current global governance system to the world, express China's voice in the international discourse system, and create a China image that can be widely recognized by the international community.

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**Jidan Xu**

*Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)*

*<https://orcid.org/0000-0001-6347-122X>*

*e-mail: 295385766@qq.com*

## **THE CHARACTERISTICS OF SOCIALISM WITH CHINESE CHARACTERISTICS AS THE PHILOSOPHICAL FOUNDATION FOR THE «BELT AND ROAD» INITIATIVE**

### *Abstract*

This paper aims to analyse characteristics of socialism with Chinese characteristics and the philosophical foundation for the Belt and Road Initiative. As a theory that has successfully guided China's practice for more than 100 years, it must have distinct characteristics. The philosophical change must promote productivity change, and the combination of the two changes is one distinctive characteristic of socialism with Chinese characteristics. Different theoretical achievements of different historical periods and different representatives have their own characteristics. These characteristics are contained in the general peculiarities of the Sinicization of Marxist philosophy, reflecting the unity of commonality and individuality. The Sinicization Theory of Marxism is an important theoretical source for constructing the discourse system of the Belt and Road Initiative. From the origin and motivation, the Belt and Road Initiative is the inevitable result of China's opening to the outside world and deep integration of economic globalization; from the guiding concept of this strategy, it respects the differences and diversity of countries, and promotes Chinese traditional concepts such as «Great Harmony of the World» and «harmony but difference»; in terms of action goals, the «Belt and Road» Initiative adheres to mutual benefit and common development, which is a concrete manifestation and new exploration of the concept of «sharing».

**Key words:** the «Belt and Road» Initiative, Sinicization of Marxism, Chinese characteristics, mutual benefit and win-win; common development.

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