

## HISTORICAL AND POLITICAL ASPECTS OF THE REFORMS OF THE PEOPLE'S REPUBLIC OF CHINA

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### Annotation

China began to realize the shortcomings of its statehood in the late 1970s. As we critically examine the ways of statehood in China and the former Soviet Union, we see that China's "arrogance" in the international arena, and its overestimation of its own power, was one of the reasons for its spiritual decline. Confucianism as a doctrine has taken a central place in Chinese society. It has stabilized as an ideology of social power that embodies organizationally strong, unchanging forms and ideas, conservative views. Adherence to form, respect for etiquette, even if superficial, not to lose the image - all these features have played an important role in statehood. The norms of Confucianism were seen as a factor of social stability in the country.

### Key words:

Confucian doctrine, worldview, historical and political processes, all concepts, the process of globalization, Emperor Kansi, Chinese reforms.

### Introduction

For what reasons has the People's Republic of China become one of the leading countries in the world in the 21st century? What are these factors of development and to what extent are they inextricably linked to the domestic and foreign policy of the country? What are the future consequences of China's domestic and foreign policies during the reform period, and what are the possible outcomes? Many such questions are of interest to partners with China in various fields. G. In Kissinger's words, "Among all the Asian concepts of world order, the Chinese classical model is unique and differs in this respect from the Westphalian principles. "China is a great country in history, from ancient civilization to the classical empire, from the communist regime to the modern great state: without a doubt, the path of development that the PRC is traversing is a serious concern for all human civilization."

China is a huge country with historical experience in reform. Lao-tzu, Confucius, Men-tzu, Mo-tzu, Xun-tzu, Zhuang-tzu, Shan Yan, Han Fei-tzu, the ancient Chinese military theorist Sun-tzu and U-tzu and others.

The leading thinkers of the nineteenth and twentieth centuries were Kang Yuwei, Liang Chichao, Tang-situn, Sun Yat-sen, Wang-Jinwei, Liang-Shumin, Chen-Dyusui, Li-Dachjao, Chan Kaishi, Mao Zedong, and Deng Xiaoping, Jiang Zemin and the correctness of the reform strategy is proved by the views of his successors on the reform of today's Chinese society. Without studying their political and ideological views, it is difficult to understand the socio-political image of the PRC, domestic and foreign policy, the features of the development of the reform period, the content and philosophy of reforms in the modern world.

Terms such as "westernization", "modernization", "reform", "society", "people", which are typical of the speech of Chinese scientific circles, are a product of the past, and as a result of socio-ideological struggles were introduced as concepts of political and philosophical categories. .

It would not be a mistake to say that the achievements and shortcomings of the PRC reforms over the past forty years have become one of the wide-ranging topics that have caused a lot of controversy and debate in scientific circles. In the available sources, it is not possible to come to a conclusion about the successes and shortcomings of the PRC reforms. Predictions of the country's

reforms are far from practical. This fact will not fail to attract the attention of every researcher who has embarked on the study of PRC reforms.

## Method and materials

It is necessary to divide the development of today's reforms in the PRC into two major periods, which are fundamentally different in terms of social development, and ideologically complementary.

The first period, the second half of the XIX century - the beginning of the XX century (before the founding of the PRC) - the forced "westernization" of China by Western countries, the involvement of China in the world economy, the introduction of Western-based political system, political institutions, political governance, It is a period of introduction to the Western way of life based on the thinking of Western culture. China's path of reform during this period developed under socio-political pressure from the West. A characteristic feature of China in this period of reform was the education and upbringing of personnel who could meet the spirit and requirements of the period, mainly in education, in the political-personnel system and administrative structures of the state. In China itself, it is reflected in the establishment of higher education institutions based on Western educational standards, the development and implementation of curricula. The services of Western missionaries in cultivating the intellectual knowledge, strength, and potential of modern Chinese society have been great. The ruling elite of the Kuomintang period in the Republic of China (1912-1949) was composed mainly of those who studied in a Western school or were influenced by Western Christians, at least those who studied in Japan. In particular, Zhou Enlai, a forty-year-old colleague of Mao Zedong and longtime prime minister, and Deng Xiaoping's efforts to implement reforms in his life and political experience in France and Russia, as well as his practical approaches, show the depth of Western influence. .

The second period is the period of artificial revolutions and experiments carried out by Mao Zedong for various socio-political purposes after the founding of the PRC; The "era of open door policy" introduced by Deng Xiaoping in 1978 to modernize the PRC.

Following the path of reforms in the renewal of the country, it is concluded that these experiences served as an ideological basis for subsequent reforms. Such an interpretation of the reform of Chinese society by Chinese rulers and thinkers from the point of view of the period also showed that in their thinking there was a chain dialectical connection in finding solutions to the problems associated with reform. And, it is precisely such views that require a scientific interpretation of the historical-chronology, traditions and features of development of the PRC in relation to today's reforms.

Russian analyst A.V. Gordon identifies the following three periods associated with the westernization of the Chinese Empire: (1860–1894) was the period of "Internal Strength Policy" and "Westernization" reforms. Possession of Western weapons and equipment has become a basic requirement. The next stage: (1895-1912) the main focus was on changing institutions. The third stage: (1915-1921) went down in history as the "Movement" for a new culture. " It emphasized the importance of culture in transforming China. Under the influence of subjective and objective factors, these attempts were ineffective. First, if the ruling elite in China is not ready to accept what is expected to happen; - Second, China's main rivals, the United States, Russia and Japan, have a conflict of interest in the region. Thirdly, there was China's internal disintegration, that is, the ignorance of the central government and the disagreement between the local group leaders.

The collapse of the Chinese Empire, the establishment of the Republic of China in the early twentieth century, and later the PRC, served as a unique experience in the implementation of reforms for the ruling elite forces. Western Christian missionary has had a great influence on the Chinese leadership, which was at the forefront of the reforms, as well as on educating the intelligentsia and shaping its worldview, training modern cadres.

Wei Yuan's *Devises of the Ocean* (1842) was critical of the idea of reforming the country on the basis of Western principles. The idea of studying and reforming the country's western experiences was not accepted by the ruling circles of the time. The successive defeats of the Ching Empire by Japan and France, on the other hand, proved the validity of Wei Yuan's ideas on the study and reform of

Western experiences. The country has entered a new era of reforms led by Kang Yuwei. His plans for radical change in Chinese history, known as the "Hundred Days of Reform," failed because they did not suit the interests of China's ruling elites at the time. Reform leaders were persecuted.

Although the country was in a difficult situation, the influence of Western thinkers on the formation of the worldview and thinking of leading Chinese intellectuals for that period was strong: the works of G. Spencer, E. Durkheim, D. Dewey began to be translated into Chinese. Western missionaries have shown all-round zeal in promoting Western literature.

Missionaries with experience and financial resources helped build schools, institutes, clinics, and hospitals wherever they went. In order to carry out their tasks successfully, they needed the goodwill of local authorities, as well as the material and moral support of their governments.

## Result and discussion

Emperor Kansi in his time had a great interest in the science and technology of the West. He invited Western missionaries to give lectures on European science and technology, astronomy, mathematics, geography, zoology, anatomy, the art of music, and even philosophy. There were more than 100 books on astronomy alone. Kansi studied western science for two and a half years without a break. In 1708, the Qing government invited missionaries to create a map of China. This hard work lasted for 10 years, resulting in the creation of a map of the world at that time - the "Atlas of the Emperor". Unfortunately, these achievements were kept in the palace warehouse as a secret document for a long time. No one in the society knew about the map, so this map could not perform the necessary function in socio-economic development. Instead, the western missionaries involved in compiling the Atlas brought in the material, arranged it, and published it. This allowed for a long time to know Chinese geography better than Chinese in western countries.

U.S. diplomats negotiated with China, Japan, Siam, and the Ottoman Empire to give missionaries the right to live in countries, own property, and freely spread their religious views among the local population. Their activities are not limited to economic and religious affairs. What is important is that they were carriers of ideas about what the relationship between government and rulers should be, along with the word of God.

The reformer, Sun Yat-sen, was educated by Christian missionaries. In essence, Sun Yat-sen's "Three People's Principles" In his speech in Gettysburg on November 19, 1863, Lincoln said: "The power of the people is the power of the people. For the people, power will never disappear from the face of the earth."

M. Albright writes, "In the end, although Sun Yat-sen failed to realize his dream and turn China into a viable democracy, his actions embodied the great potential of the Bible and the ideas of free man."

China's own economic dependence was also caused by its own internal subjective factors. According to Sun Yat-sen, "China did not value its achievements and did not consider other countries equal to it. It became a habit, it was considered absolutely natural. In China, there is a desire for excellence. China's isolationism has turned it into a country that denies international aid and does not know how to learn from other best practices. It still took years to realize these shortcomings.

The real reason why the PRC has been carrying out reforms continuously for decades is also due to the colonial complications it has endured in its time. According to the Chinese patriotic forces, the most valuable aspect of the West is its achievements in the field of advanced technology. "Political institutions - the system of values, political culture and education - all of this (due to traditional views) was denied in its time."

## Conclusion

The socio-ethical norms that govern all aspects of the "Chinese way of life" are based on Confucianism and its ideal of "state-families," a perfect and just ruler based on honesty, nobility, and wise officials. In Russell's words, it should be understood as the "heart of Chinese civilization."

«... Chinese reforms (the transfer of China from traditional society to modern society) were carried out in the context of the struggle to eradicate Mao's legacy. The persistence of the authoritarian regime ensured stability in the country. Economic reforms have contributed to success. The reforms were carried out in the form of a slow market transformation, extensive economic experience ("trampling the stones while crossing the river") and changes in the macro order. "Political improvement was aimed at eliminating the 'remnants of Mao' (for example, the dissolution of the 'people's communes') and at creating favorable conditions for the country's return to normal political life and for advancing market reforms."

It should be noted that Xi Jinping, like all reformers, faced a number of challenges that needed to be addressed, including: coordination of traditions and innovation, distinguishing between the positive aspects of the Chinese and Western approaches to reform. For example, according to the traditional formula proposed by Zhang Zhidun (1837-1909), "the idea of using chjun syue wei ti, syue wey yun as a foundation of Chinese teachings, and the utilitarian application of western teachings." Used in modern Chinese (zhōngguó xuéshuō , jīběn yuánlǐ , xīfāng xuéshuō de shìjì yīngyòng.).

"... In the new era, in the 80s and 90s of the 19th century, when the teachings of yanu were popular, the universals of Chinese culture were manifested in the approach of combining Chinese spiritual and moral culture with" overseas "technologies." Later, in the early twentieth century, this approach was developed by Sun Yat-sen in the process of creative assimilation of foreign experience (acquisition and adaptation of the West). Today, those universal features are reflected in the building of "Chinese-style socialism" based on openness, reform and modernization, the establishment of a "socialist spiritual culture" and the "formation of a highly cultured person."

When we look at the history of reforms in one country or another, we see that reforms based on national characteristics have paid off: on the contrary, reforms that run counter to national interests have led the country to decline. The path of reform in Eastern Europe and the former USSR is a shining example of this.

The views of foreign researchers W. Whitcomb and M. Benson are detailed in this regard. According to W. Whitcomb and M. Benson, the role of "Confucianism in the socio-cultural and spiritual renewal of China, in the spiritual revival of the Chinese nation" is invaluable. Understanding the cultural tradition, the past and the identity, drawing rational conclusions from history is important in the formation of a national idea that unites the people to a common goal.

Overcoming the economic, political, cultural and spiritual crisis through the modernization of the country was seen as the only way to development: in this context, the issue of attracting foreign scientists was a crossroads.

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