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DENG XIAOPING'S THEORY OF BUILDING "SOCIALISM WITH CHINESE CHARACTERISTICS": THEORETICAL RECONSTRUCTION OF THE SOCIO-POLITICAL CONTENT OF THE CONCEPT

Background. *Deng Xiaoping is considered the main architect of socialist reforms and the founder of China's modernization theory. He mastered and developed the socialist system, trying to adjust it to the national conditions of China. Deng Xiaoping believed that it was by following the course of "socialism with Chinese characteristics" that China would transform from a poor country into a highly developed one. The article provides a theoretical reconstruction of the main content of Deng Xiaoping's concept of "socialism with Chinese characteristics." The main philosophical and socio-political aspects of the concept of building socialism with Chinese characteristics are presented in a systematic form in the context of the foundations of Chineseization of Marxism.*

Methods. *In the article, a historical-logical approach was used to reveal the specified research topic, which allowed us to determine the socio-political prerequisites for the emergence of Chineseized Marxism. An interdisciplinary approach made it possible to carry out a theoretical analysis of social, economic, and political changes in modern China, which were caused by the proposed theory of Deng Xiaoping's "socialism with Chinese characteristics". Systemic, structural-functional, and constructivist methods, as well as methods of synthesis and generalization, were also applied.*

Results. *Because of the above, the purpose of this study was to carry out a theoretical reconstruction of Deng Xiaoping's theory of building "socialism with Chinese characteristics" and to find out how his ideas influenced the development of modern China after the completion of the "Great Leap Forward" and the "Cultural Revolution" of Mao Zedong. The key features of Deng Xiaoping's proposed theory of "socialism with Chinese characteristics" were established, including the idea of democratization of society and implementation of the legal basis of state functioning; the beginning of a new period of "reforms and openness"; determining the course for socialist modernization; following Marxism-Leninism and the ideas of Mao Zedong.*

Conclusions. *In conclusion, it can be noted that the main feature of Deng Xiaoping's ideas was that they were inextricably linked with the national and cultural traditions of Chinese civilization, starting from Confucianism and the gradual synthesis with Marxist ideology. Evaluating the theory of Deng Xiaoping, it can be defined as a relatively complete scientific system that covers the fields of philosophy, political economy, and scientific socialism, it contains the doctrine of socialist ideology, and the doctrine of the essence and ways of socialist development, theories of the reform of socialist political and economic systems, the theory of building a socialist country.*

Keywords: *Deng Xiaoping, "socialism with Chinese characteristics", "four principles of modernization", the policy of "reform and openness", Chinese Marxism.*

Background

In modern China, Deng Xiaoping is considered a great Marxist, reformer, politician, and the main leader of the Communist Party. He is recognized as the main architect of major socialist reforms and the founder of the theory of China's modernization. Deng Xiaoping's whole life was inextricably linked with the Chinese Communist Party, political and revolutionary struggle. Holding leadership positions in the Communist Party, he carried out fruitful work on mastering, creating, and developing the socialist system, adapting it to the national conditions of China. It is Deng Xiaoping who owns the idea of transforming China from an impoverished country brought about by the consequences of the "Cultural Revolution" and Mao Zedong's "Great Leap Forward" into a developed country by proposing a course of "socialism with Chinese characteristics". Launching a course to comprehensively correct the chaotic situation caused by the "Cultural Revolution", Deng Xiaoping proposed to correct the ideological line, he opposed wrong policies, supported the debate on the criteria of truth, and proposed a complete revision of Mao Zedong's ideas. To implement his ideas, he suggests that the main attention and work of the Communist Party of China should be

concentrated on economic construction. Deng Xiaoping's proposed ideas were approved in December 1978 at the Third Plenum of the Eleventh Convocation of the Central Committee of the Communist Party of China, which confirmed the beginning of a new period of reform and openness in China, determined the course for socialist modernization and the construction of "socialism with Chinese characteristics". It was during this period that Deng Xiaoping began the historic transformation of the CCP's policy. Three years later, at the Sixth Plenum of the Eleventh Convocation of the Central Committee of the Communist Party of China, he proposed the "Resolution on Some Historical Issues" that had affected the Party since the founding of the People's Republic of China. This resolution fundamentally denied the "Cultural Revolution", but preserved the historical status of Mao Zedong. Only in September 1982, at the 12th National Congress of the CPC, Deng Xiaoping proposed "to combine the universal truths of Marxism with the specific practice of the country, to go our way and build socialism with Chinese characteristics" (The Glorious Martial Life, 1999).

During his long life, Deng Xiaoping was deprived of all party and administrative positions three times and was

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arrested, but each time he returned even more influential and effective. As Deng Xiaoping said at the end of his life: "Yes, I died three times and was resurrected three times" (Pidlutsky, 2007). He became the leader of the most populous country in the world in 1979 without receiving the highest positions in either the party or the state, but until his death, he remained the highest authority for most of his compatriots, and his "55-year plan" for the development of China is still effective and helped overcome the consequences of Mao Zedong's "Great Leap Forward" and "Cultural Revolution". Since China remained mainly a peasant country, Deng Xiaoping decided to "treat" the consequences of the "Great Leap Forward", primarily agriculture. He returned material interest to the peasants, "it doesn't matter if it's socialism or capitalism, the main thing is that people live well" – said Deng Xiaoping (Pidlutsky, 2007). He carried out the decollectivization of agriculture, in which the people's communes started by Mao Zedong formally remained, but the land was divided among the peasants, they had the opportunity to decide for themselves what and how much, for a fixed price, to sell from the produced products, and what to grow and how to dispose of the received products, the peasants decided independently. As a result of such reforms, the production of products in the country began to increase, and the relative freedom in agriculture made it possible for the members of the communes to get the right to engage in any other types of work, and to have hired workers. Cheap Chinese goods gradually began to fill the markets of the whole world. "Mao Zedong helped the peasants get land by taking it from the rich, then left them landless again by gathering them into communes... Deng Xiaoping gave the land to the peasants and destroyed the commune system... He filled people's pockets with money – money they earned themselves. With Dan's reforms, "shanty life" disappeared, and "blue ants" disappeared (Pidlutsky, 2007). However, while carrying out deep liberalization in the economic, social, and cultural spheres, Deng Xiaoping maintained the monopoly position of the Chinese Communist Party in all these spheres. His reforms still work in modern China, which continues to develop through a market economy under the leadership of the Communist Party. Deng Xiaoping tried to combine state and private ownership, state planning and market economy, political dictatorship, and cultural freedom, and he succeeded.

Methods

The methodology of this study is based on the analysis of the theoretical foundations of the socio-political content of the concept of "socialism with Chinese characteristics" proposed by Deng Xiaoping. To fully evaluate the basic ideas and strategic tasks of the modern version of Chinese Marxism, along with the interpretation and theoretical understanding of scientific literature, an analysis of the main works of Deng Xiaoping and modern Chinese and domestic research in the field of philosophical and socio-political foundations of the emergence of Chinese Marxism was carried out. To fully reveal the specified topic of this study, a historical-logical approach was used, which allowed us to consider the socio-political prerequisites for the emergence of Chinese Marxism, and an interdisciplinary approach allowed us to carry out a theoretical analysis for a better understanding of social, economic and political changes in modern China, which were caused by the proposed theory Deng Xiaoping "socialism with Chinese characteristics". Also, at a certain stage of the research, systemic, structural-functional, and constructivist methods, as well as methods of synthesis and generalization, were applied. The purpose of the study is to carry out a theoretical reconstruction of

Deng Xiaoping's theory of building "socialism with Chinese characteristics" and to find out how his ideas influenced the development of modern China after the completion of the "Great Leap Forward" and the "Cultural Revolution" by Mao Zedong. This research is based on the works of domestic and foreign scientists in the field of modern Chinese studies, Chinese Marxism, and Chinese philosophy, which enables a broader understanding of the complex social, economic, and political changes taking place in modern China.

Results

The period of reform and openness in China began at the end of 1978 at the Third Plenum of the Central Committee of the Communist Party of China, when it was proposed to concentrate all forces for the socialist modernization of the country. This course of China was proposed by Deng Xiaoping, he finally expressed his position in September 1982 at the 12th National Congress of the CPC, proposing to combine the universal truths of Marxism with the specific practice of China and follow his path of building "socialism with Chinese characteristics", which meant the need to combine ideological and national elements, taking into account the historical traditions of Chinese society. Deng Xiaoping tried to scientifically reveal the essence of socialism, to explain how it is necessary to build socialism, and how to strengthen and develop it in such an economically and culturally backward country as China. Deng Xiaoping stressed that for successful development, it is necessary to follow Marxism-Leninism and integrate it into Chinese realities. He pointed out that the universal truth of Marxism-Leninism must be combined with the concrete practice of the Chinese revolution to guide China's revolution and its construction. As Deng Xiaoping recognized, this is the universal truth for China, which contains two aspects: one is a universal truth, and the other is a combination with the reality of the country. These two aspects cannot be abandoned, because if we depart from this universal truth and do not build socialism, the People's Republic of China and the Communist Party will cease to exist. Therefore, all members of the Chinese Communist Party face the task of sincerely serving the people and considering the interests of the people as the highest criterion for every member of the Party. Our goal is to realize socialism and communism. "According to the principles of Marxism-Leninism, if the democratic revolution in China has not been completed in the past, it must first be completed by the bourgeois-democratic revolution. After the completion of the democratic revolution, it will be necessary to build socialism and further develop from socialism to communism in the future. This will lead the Chinese people to a society completely free from exploitation and oppression, with the subsequent construction of a happy life under communism" (Deng Xiaoping, 1956).

According to Deng Xiaoping's plan, after the completion of the revolutionary stage and the completion of the socialist transformation of agriculture, the main task of the future should be the beginning of construction for which all forces must be mobilized for the struggle to build China into a great socialist industrial country. In this construction, the guiding ideology should be:

1. To face the reality of the country, not to lose touch with this reality. It is necessary to face the realities of the country and take into account the economy, practicality, and aesthetics during construction.

2. Take into account the needs of the masses. Our construction work must be addressed to the masses, identify their problems, and solve these problems. First of all, this is justice concerning the construction of schools,

cultural and entertainment facilities, as well as the resolution of the relationship between "bones" and "flesh" (Xiaoping, 1957).

A new stage in the development of Marxism in China was Deng Xiaoping's reforms and theory of building "socialism with Chinese characteristics", which were finally approved at the XV National Congress of the CPC in September 1997. These ideas were called the product of a combination of the basic principles of Marxism-Leninism with modern Chinese practice and characteristics of the time. The background to Deng Xiaoping's theory of building "socialism with Chinese characteristics" is obvious and has its roots in the history of Chinese Marxism. As modern Ukrainian scientists note, "Socialism with Chinese characteristics has its roots in Chinese Marxism and is based on the ideas of Mao Zedong and Deng Xiaoping. In the new era, under the leadership of Xi Jinping, the Chinese Communist Party has continued to implement socialist policies and promote modernization with Chinese characteristics... The concept of Socialism with Chinese characteristics has its roots in Chinese Marxism, which has evolved to adapt to the realities of China's unique social, cultural, and political conditions. Various philosophical and ideological influences have shaped Chinese Marxism, including traditional Chinese thought, Marxist theory, and Mao Zedong's works" (Rudenko, & Yevdokymova, 2022, p. 34–35).

For many years, China was in a constant political intra-party struggle, especially this struggle manifested itself during the period of the end of the "Cultural Revolution". The country, which over the long years of the personification of power and "experiments" has declined, therefore needed certain changes not only in the leadership but also in laying a new development strategy and new concepts of China's development. It was in this difficult historical period for the Chinese people that Deng Xiaoping's worldview and his main ideas began to form. He actively began to carry out reforms in China, the premise of which was the policy of Mao Zedong, his desire to turn the country into an industrialized one by implementing the "Great Leap Forward" and "Cultural Revolution" policies. The "Great Leap Forward" was aimed at banning private property, the nationalization of land and industry was also banned, trade, money, and wages were abolished, "working days" were introduced, and strict control was imposed on the internal movement of citizens. The consequence of such a policy was a terrible famine, which took the lives of millions of Chinese. No less cruel were the consequences of the "Cultural Revolution", which the domestic researcher Ihor Syundyukov called an "artificial typhoon". During the two years (1966-1968) of the "artificial typhoon" of the "Cultural Revolution," more than two million people were killed, shot without trial, strangled, butchered, and deliberately driven to suicide due to unbearable humiliation, mainly university professors, school teachers, intelligentsia, which did not want to obey the "unanimity", as well as the apparatus of party committees in the center and the regions, about one hundred million (approximate figure) were subjected to repression. The typhoon, which brought many tragedies, was overcome "thanks to Deng Xiaoping's reforms, which changed China beyond recognition (since 1978) – this is a story with an optimistic ending" (Xundyukov, 2019). It should be noted that 1978 was a turning point because it was in this year that Deng Xiaoping announced at the Third Plenum of the Central Committee of the Communist Party of China a course of modernization in four spheres: agriculture, industry, defense industry, and science and technology. Blind adherence to the precepts of Mao Zedong and the

ideological dogmas of Marxism was also stopped. Since then, the ideological line of the Communist Party of China was supposed to be aimed at the liberation of consciousness, the search for truth where practice becomes the main criterion. At the same time, Deng Xiaoping had no intention of debunking the personality cult of Mao Zedong, which would prove the ineffectiveness of the Communist Party's work and devalue the millions of victims made by the socialist experiments of the "Great Leap Forward" and the "Cultural Revolution". He said that in China it is impossible to criticize and change the socialist path, the dictatorship of the proletariat, the leading role of the Communist Party and the ideas of Mao Zedong, which formed the basis on which the People's Republic of China was built.

Starting the proposed reforms for the development of China, Deng Xiaoping paid the main attention to the training of personnel, which was not enough in the country. After all, the attention of the majority of managers was mainly focused on production and infrastructure construction, and due attention was not paid to personnel training. Deng Xiaoping believed that the training of such personnel should begin in schools, "good management of schools and training of personnel is the basic structure" (Xiaoping, 1954). Years later, in his decisions, Deng Xiaoping, relying on collective leadership, tried to avoid excessive concentration of power, thereby laying the foundation of social and political life in China, betting on the youth. In this sense, his reforms in the field of science and education worked. Deng Xiaoping understood that the older generation of party officials was not keeping up with the development of the economic environment and that the country needed new trained personnel, so he included in his list of reforms a proposal to restore the scientific sphere, to recreate the university system in the Chinese Academy of Sciences. In 1975, Deng Xiaoping presented an article on the need to prioritize scientific research, emphasize technology and science, and encourage talented and enterprising youth. Such steps, assured Deng Xiaoping, will lead to China's economic development. He advocated the restoration of higher education, without which it is impossible to achieve the development of science and technology, he suggested sending young people to study abroad for training and exchange of experience. Modernization requires knowledge and specialists, said Deng Xiaoping (Bozhik, 2017). In this aspect, Deng Xiaoping considered it necessary to pay the main attention to scientific research. "If agriculture fails, industry will be stopped, and if we do not take the initiative in scientific research, we will delay the development of the entire country. To engage in scientific research, it is necessary to rely on both experienced people and young people who have a flexible mind and a good memory" (Xiaoping, 1975). Currently, Deng Xiaoping noted, our country is in a crisis that has arisen in the field of education and can hold back the entire level of modernization. Therefore, it is necessary to eliminate the negative factors that exist in education and science and to mobilize the educational front to increase the enthusiasm of people (Xiaoping, 1975). Deng Xiaoping urged us to respect knowledge and talents and to develop science and technology if we want to achieve the modernization of China. But while focusing on science and technology, it is also necessary to focus on education, starting from elementary school and ending with universities. "It is necessary to create key training schools and key high schools, as well as key universities. It is necessary to select thousands of the best talents from the scientific and technical system and create conditions for research work. Science, technology, and

education must be developed in all spheres of life" (Xiaoping, 1977). This will help to create within the party an atmosphere of respect for knowledge and respect for talent. Only under such conditions, Deng Xiaoping believed, China's modernization would be real and productive.

To carry out the reforms, Deng Xiaoping proposes to carry out the "four modernizations", which relate to agriculture, industry, science and technology, the army, and the military industry, while using elements of the Western model. Deng Xiaoping set the goal of "opening China to the outside world and turning it into a prosperous, modern, and powerful state by the end of the 20th century" (Kiktenko, 2017). The implementation of the "four modernizations" is a difficult but feasible matter, Deng Xiaoping noted. We have everything to implement this plan, – said Deng Xiaoping, we have the unity of the entire party and the unity of the people of the entire country, a hardworking people with their traditions of hard work, a solid material base, and a formulated clear policy of using advanced technologies and achievements of the whole world. But despite all efforts, Deng Xiaoping recognized that the modern world and technology are developing at a fast pace, which is very difficult for such a backward country as China to follow because despite the "four modernizations" carried out, the national income remains low. Therefore, it will be acceptable for China to consider all the advanced technologies and achievements of the world as a starting point for the country's development. "Our slogan should be to talk less and work more" (Xiaoping, 1978). Incidentally, we note that Deng Xiaoping recognized that China belongs to the countries of the Third World and will never strive for hegemony. If China is still a socialist country in the future, it will not be able to practice hegemony, but it will still belong to the Third World. Only if China dominates the world and dictates the rules will it emerge from the Third World, but also cease to be a socialist country (Xiaoping, 1978). Therefore, the main task for China in the future, Deng Xiaoping believed, is to engage in modernization, which in the conditions of a socialist country means adhering to Marxism. If the "four modernizations" are not carried out, this will mean a departure from Marxism. To implement the "four modernizations" and transform China into a strong socialist country in the coming decades is a difficult but feasible task. Modernization must take place following Chinese traditions, based on China's characteristics. In carrying out the "four modernizations", it is necessary to adhere to four basic principles: "First, we must stand on the socialist path; secondly, we must adhere to the dictatorship of the proletariat; third, we must abide by the leadership of the Communist Party; fourth, we must adhere to Marxism-Leninism and Mao Zedong Thought" (Xiaoping, 1979). Also, it should be noted that despite the deep liberalization carried out by Deng Xiaoping in the economic, social, and cultural spheres, he maintained the monopoly position of the Communist Party of China in the political and ideological sphere, and these "four principles" formulated by him boil down to only one – the third a principle from which it is impossible to deviate, and "the burden of Mao Zedong's mistakes is less than his positive contribution – this is how Deng Xiaoping once and for all determined the place of the "great helmsman" in the history of China" (Pidlutsky, 2007).

It should be noted that Deng Xiaoping tried to direct all his ideas to his chosen course of building "socialism with Chinese characteristics", he insisted that all work should be directed to the implementation of this course. Whether such work contributes to the prosperity and happiness of the people and the country must be used as a criterion to

measure whether it has been done correctly (Xiaoping, 1983). In essence, Deng Xiaoping's idea of building "socialism with Chinese characteristics" involved adhering to Marxism and integrating it into Chinese reality, as well as adhering to Mao Zedong's principle of "seeking the truth in facts". It is adherence to Marxism, noted Deng Xiaoping, that is important for China, but adherence to socialism is no less important. "The Chinese people's acceptance of Marxism and their persistence in choosing the path from new democracy to socialism allowed the Chinese revolution to win... We must adhere to Marxism and follow the socialist path. But Marxism must be Marxism combined with Chinese reality, and socialism must be socialism with a Chinese characteristic that corresponds to Chinese reality" (Xiaoping, 1984).

After becoming the Supreme Leader of China in 1980, Deng Xiaoping began to study in detail the shortcomings of centralized economic planning, admitting that all communist incentives turned out to be useless, and "price regulation led to the loss of the connection between the cost of products and the cost of their production, the necessary goods were not produced, but the produced had no demand. The class stratification of society intensified, where the official position allowed to use special shops, and hospitals, to get access to better education" (Bozhik, 2017). All this prompted Deng Xiaoping to start implementing economic reforms, which consisted, firstly, of giving companies economic freedom, prices should be determined by demand and not regulated by the state, the need to reduce the influence of the state in the economic sphere, reorientation of the party from class struggle to economic modernization, reformation and openness to the outside world, restoration of the private sector in agriculture. In all his initiatives, as in previous years, Deng Xiaoping is betting on the youth, allowing them to participate in the transformation of the state. He also actively supports the establishment of international contacts, but without nostalgia for the world revolution and refusing to cooperate with the Soviet Union. The result of such transformations by Deng Xiaoping was that "China became open to the outside world, encouraged foreign investment, and gained membership in the International Monetary Fund and the World Bank" (Bozhik, 2017).

However, Deng Xiaoping's path to reform was thorny and full of contradictions, leading to different assessments of his views. As the Chinese researcher Chen Yan notes, he is officially called in China "the main architect of reforms and openness, who created today's Chinese economic miracle. However, there are researchers who note that Deng Xiaoping was more of a "general manager" who comprehensively led the transformation process. According to Taiwanese scholar Zhong Yanlin, Deng Xiaoping was the "deputy commander" (Zedong). "Mao is in charge and Deng is the one who succeeds" (Yan, 2018). But despite all the diversity of evaluations of Deng Xiaoping's reforms, modern Chinese researchers believe that it is more appropriate not to find out whether his reforms were correct, but to once again review in detail the decisions he made at critical moments and to more carefully analyze what Deng's reforming legacy was Xiaoping.

In general, if we talk about Deng Xiaoping's reforms in politics, some researchers believe that he continued to use the system and ideological methods of Mao Zedong. What was also unchanged was that both Deng Xiaoping and Mao Zedong were politically consistent, they used the dictatorship of the proletariat, and they used power to achieve social consensus and eliminate dissent. However, Deng Xiaoping's reforms differed from Mao Zedong's ideas

and were closely related to China's economic achievements. This was evident at the beginning of the reform and opening-up, when China demonstrated significant economic potential, then the country's greatest gains in GDP occurred in 1982 and 1983, which were greatly facilitated by Deng Xiaoping's ability to develop the economy. However, he did not consider himself a good specialist in economic matters, after proposing economic reform and opening up of China, Deng Xiaoping always talked about the economy from a political point of view in some detail and specific issues (Chen, 2018).

Deng Xiaoping's achievement was that he tried to reverse the economic policies of the Mao Zedong era. This was the first problem Deng Xiaoping's "reform and openness" advocates faced when considering how to evaluate Mao Zedong's ideas. Deng Xiaoping and his veterans opposed the supporters to support and implement all the decisions made by Mao Zedong. After such a confrontation, an agreement was reached to focus on economic construction. But "the way the economy was built divided China's political arena into two parts – one side was the 'reformers' led by Deng Xiaoping, who advocated a market economy, the other – the 'conservatives' led by Chen Yun, who advocated a planned economy" (Chen, 2018). Deng Xiaoping maintained his economic line to the end. At the 14th National Congress of the Communist Party of China, the goal of establishing a socialist market economy was officially established, which also caused controversy over the economic line between reformers and conservatives. The "authoritarian politics plus market economy" model established by Deng Xiaoping was used throughout the reigns of Jiang Zemin and Hu Jintao. This became an indicator of the influence of Deng Xiaoping's ideas on economic reforms in China. However, Deng Xiaoping believed that not only the economic system needed reform but also the political system, which should be interdependent and cooperate (Yan, 2018).

It should be noted that at the beginning of the "reform and opening" period, Deng Xiaoping was highly critical of the leadership of the Chinese Communist Party. On August 18, 1980, he gave a speech at the Politburo of the Central Committee on "Reforms of the Party and State Leadership System", pointing out the presence of political abuses in the party, such as abuse of power, alienation from the masses, backwardness, irresponsibility, suppression of democracy, corruption and distortion of the law. It is believed that it was this harsh speech that brought the idea of political reform to Chinese politics. Senior party leaders were concerned about the loss of control, but Deng Xiaoping later backed away from his position, stressing that political reform must be cautious.

However, it cannot be assumed that all the political reforms during the reign of Deng Xiaoping remained completely without achievements. Firstly, he changed the lifetime system for leadership positions, dismissing "veterans" while retaining their titles and privileges; reduced the term of the Central Advisory Committee to ten to fifteen years, making it centralized; the constitution was amended to stipulate that the president and vice president "cannot hold office for more than two consecutive terms" (Yan, 2018). Deng Xiaoping, during his time in power, repeatedly promoted the "separation of the party from the government." Such political reforms of Deng Xiaoping were leveled by constitutional amendments, the abolition of the term of office of the country's president, which allowed Xi Jinping to become president for the third time, which inspired the idea among Chinese liberals that Xi Jinping will no longer continue Deng Xiaoping's reforms but will come closer to the ideas of Mao

Zedong (Yan, 2018). The rejection of Deng Xiaoping's reforms indicates China's return to the cult of personality. By adopting the "historic resolution", the Communist Party of China thus cemented the status of the party leader Xi Jinping in the political history of the country and effectively equated his achievements with the achievements of Mao Zedong and Deng Xiaoping, and also allowed him to hold the position of the head of the Chinese state for the rest of his life. On this basis, the Constitution was amended by the Central Committee of the Communist Party of China by abolishing the tenure of the highest office in the state.

Modern China continues to take the courses of "socialism with Chinese characteristics" and the traditions of Chinese Marxism, and the ideological construction of the Chinese Communist Party, and its theoretical strengthening continues. In his speeches, General Secretary Xi Jinping noted that the entire history of the party is a history of continuous promotion of the Chineseization of Marxism, a history of promoting theoretical innovations and creativity, which significantly enriched Marxism and revealed its truth in a new way. In 2021, China celebrated the centenary of the Chineseization of Marxism, emphasized the valuable experience gained in the promotion of these ideas, and also noted the importance and continuation of the implementation of Xi Jinping's ideas about "socialism with Chinese characteristics in a new era". After the 18th National Congress of the Communist Party of China held in November 2012, it was recognized that China has entered a new period of reform, opening up and socialist modernization based on the new practice and features of the formation of a theoretical system of socialism with Chinese characteristics, which shows about a significant contribution to the realization of a new leap in the Chineseization of Marxism, as well as entering a new era of socialism with a Chinese characteristic of the new era. In general, various party resolutions have recognized that Xi Jinping's idea of "socialism with Chinese characteristics of the new era" is modern Chinese Marxism and Marxism of the 21st century. Thus, China continues to follow the ideas of Marxism, its theoretical and practical components, recognizing Marxism as the main guiding ideology for the development of the Party and the integration of the country. "Marxist theory is not a dogma, but an action guide, it must develop along with the development of practice, it must be voiced so that it can take deep root and localize in people's hearts. The Chinese Communist Party integrates the basic principles of Marxism into the concrete reality of our country and traditional Chinese culture, it has greatly enriched and developed Marxism and made Chinese civilization explode again with a powerful spiritual force. Therefore, it is necessary to study the realistic foundations and practical needs of the development of Marxism in the new era, promote the creative transformation and innovative development of traditional Chinese culture, and further promote Marxism" (Jiang, Mu, Wang, 2022).

Discussion and conclusions

Summing up, it should be noted that Deng Xiaoping's ideas can be called a scientific system that covers such areas as philosophy, political economy, and scientific socialism. His whole theory was aimed at building "socialism with Chinese characteristics" and was filled with teachings about socialist ideology, the essence of socialism, the ways of its development, and the driving force. The ideas of global reforms formed the basis of his system of views and primarily related to the socialist and economic system of China, diplomatic strategies, army, and defense construction of the socialist country. Deng Xiaoping began

implementing his "reform and opening-up" policies by focusing on the agricultural sector, which was the backbone of the Chinese economy. Proposing his theory of reforms, Deng Xiaoping was based on the real situation of China's economic development and proposed the idea of a "moderately prosperous society", which was to be implemented by the end of the 20th century (Kiktenko, 2017). In modern China, Deng Xiaoping's ideas are called political philosophy, in which the cornerstone is his theory of the initial stage of socialism, based on which the main line of the Communist Party of China was formed in the initial stage of socialism. Deng Xiaoping owns his proposed a "three-stage" strategy for the socialist modernization of China, correction of chaos and transition to comprehensive rural and urban reforms, implementation of reforms of the economic system, and all aspects of institutional reform. He formed a nationwide model open to the outside world, focusing on science and technology, proposing the construction of a socialist material civilization (Jie, 2021).

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ТЕОРІЯ ДЕН СЯОПІНА ПОБУДОВИ "СОЦІАЛІЗМУ З КИТАЙСЬКИМИ ХАРАКТЕРИСТИКАМИ": ТЕОРЕТИЧНА РЕКОНСТРУКЦІЯ СОЦІАЛЬНО-ПОЛІТИЧНОГО ЗМІСТУ КОНЦЕПЦІЇ

Вступ. *Ден Сяопін вважається основним архітектором соціалістичних реформ і засновником теорії модернізації Китаю. Він освоював і розвивав соціалістичний лад, намагаючись підлаштувати його до національних умов Китаю. Ден Сяопін уважав, що саме наслідуючи курс "соціалізму з китайськими характеристиками" Китай перетвориться із злиденної країни у високорозвинену. У статті здійснено теоретичну реконструкцію основного змісту концепції Ден Сяопіна "соціалізм з китайськими характеристиками". Представлено в систематичній формі основні філософські та соціально-політичні аспекти концепції побудови соціалізму з китайськими характеристиками в контексті засад китаєзації марксизму.*

Методи. *Застосовано історико-логічний підхід, який дозволив визначити суспільно-політичні передумови виникнення китаєзованого марксизму. Міждисциплінарний критерій дозволив здійснити теоретичний аналіз соціальних, економічних і політичних змін у сучасному Китаї, які були спричинені запропонованою теорією Ден Сяопіна "соціалізм з китайською характеристикою". Також було застосовано системний, структурно-функціональний, конструктивістський методи, а також методи синтезу й узагальнення.*

Результати. *З огляду на вищезазначене метою цього дослідження було здійснення теоретичної реконструкції теорії Ден Сяопіна побудови "соціалізму з китайською характеристикою" та з'ясування, яким чином його ідеї вплинули на розвиток сучасного Китаю після завершення "великого стрибка" і "культурної революції" Мао Цзедуна. Було встановлено ключові особливості запропонованої теорії Ден Сяопіна "соціалізм з китайськими характеристиками", серед яких: ідея демократизації суспільства та впровадження правових засад функціонування держави; початок нового періоду "реформ і відкритості"; визначення курсу на соціалістичну модернізацію; наслідування марксизму-ленінізму та ідей Мао Цзедуна.*

Висновки. *У підсумку можна зазначити, що головною особливістю ідей Ден Сяопіна було те, що вони були нерозривно пов'язані з національно-культурними традиціями китайської цивілізації, починаючи від конфуціанства й поступового синтезу з марксистською ідеологією. Оцінюючи теорію Ден Сяопіна, можна визначити її як відносно закінчену наукову систему, яка охоплює сфери філософії, політичної економії, наукового соціалізму; у ній міститься і вчення про соціалістичну ідеологію, і про сутність і шляхи соціалістичного розвитку, теорії реформи соціалістичної політичної та економічної систем, теорія будівництва соціалістичної країни тощо.*

Ключові слова: *Ден Сяопін, "соціалізм з китайськими характеристиками", "чотири принципи модернізації", політика "реформ і відкритості", китайський марксизм.*

Автори заявляють про відсутність конфлікту інтересів. Спонсори не брали участі в розробленні дослідження; у зборі, аналізі чи інтерпретації даних; у написанні рукопису; у рішенні про публікацію результатів.

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