

The Cultural Heritage, Evolution Logic and World Contribution of the Chinese Path to Modernization

Xie Jinyou

[**Abstract**] The Chinese path to modernization is a new socialist modernization road with Chinese characteristics that the CPC leads the Chinese people to explore from the practice of Chinese revolution, construction and reform under the guidance of the scientific theoretical system of the adaption of Marxism to the Chinese context and the needs of our times. The difference between Chinese path to modernization and the Western-style modernization path as well as the modernization path of other developing countries is that we always adhere to the comprehensive leadership of the Party and the people-centered stance. In the centennial struggle of the Party, we have made many unprecedented great achievements, which reveal the scientific development law and success code that our Party leads the Chinese people from standing up, getting rich and becoming strong, and have important enlightenment significance for the sustained high-quality development of countries around the world. Therefore, it is of profound academic value and research significance to analyze the cultural heritage of the Chinese path to modernization, explore the evolution logic in the process of road construction, and clarify the reference paradigm that the Chinese path to modernization provides for world development. Therefore, research will be presented around the cultural heritage, evolution logic, and world contribution of the Chinese path to modernization, and research insights with academic help will be put forward to provide reference for research fields related to the Chinese path to modernization.

[**Key words**] Chinese path to modernization; people-oriented; cultural heritage; evolution logic; world contribution

[**About the author**] Xie Jinyou (1984—), male, from Hechuan, Chongqing, China, lecturer in School of Marxism, Guangzhou College of Commerce, master. Research Interest: the adaption of Marxism to the Chinese context.

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[**Website**] www.oacj.net

1 Introduction

Chinese traditional culture is an important cultural heritage of the Chinese path to modernization. China's unique cultural tradition provides a profound cultural heritage and ideological basis for the Chinese path to modernization, and provides guidance for the direction of the Chinese path to modernization. The evolution logic of the Chinese path to modernization is to promote infrastructure construction, industrial upgrading, scientific and technological innovation, talent training and other aspects. Through continuous deepening of reform, innovative development, rapid economic and social development and continuous improvement of comprehensive national strength are realized. It can be said that the Chinese path to modernization led by the CPC is a brand new modernization road that emphasizes the people as the center, adheres to innovation and openness, and focuses on harmonious development. It provides new ideas and new models for the process of world modernization, and

provides new impetus and opportunities for the process of globalization. Therefore, studying the cultural heritage, evolution logic and world contribution of the Chinese path to modernization has far-reaching significance for promoting the construction of the Chinese path to modernization and the completion of a community with a shared future for mankind, as well as the development of world politics, economy and culture.

2 The cultural heritage of the Chinese path to modernization

Culture is a social phenomenon that has been created by human beings over a long period of time, and it is also a historical phenomenon that is the accumulation of human society and history. China's long history and splendid culture provide a rich source and spiritual support for the Chinese path to modernization. In China's traditional culture, there are various ideological systems including Confucianism, Taoism, Buddhism, etc. Its core values include benevolence, the Doctrine of the Mean, integrity, loyalty, and filial piety. These values are in line with China's socialist modernization construction and have been inherited and developed in the process of modernization, forming a modernization development path with Chinese characteristics. The success of Chinese path to modernization lies in the adaptability and inclusiveness of Chinese culture, that is, respecting and protecting the cultural diversity and characteristics of all regions and ethnic groups, making full use of and giving play to various cultural resources, and achieving cultural integration. Therefore, the Chinese path to modernization attaches great importance to national self-confidence and cultural consciousness, that is, adhering to its own cultural characteristics and historical traditions in the process of modernization, while actively absorbing and learning from advanced international cultural achievements to achieve the integration and innovation of Chinese and Western cultures. The cultural heritage of the Chinese path to modernization is diversified, profound and inclusive. It is based on the cognitive fit, common understanding, and analytical convergence of traditional philosophy and Marx's thought on the world, so that they can complement each other. The success of Chinese path to modernization cannot be separated from the inheritance and development of traditional culture, the inheritance and development of historical civilization, cultural adaptability and inclusive practice, and national self-confidence and cultural consciousness.

2.1 The cognitive fit between traditional Chinese philosophy and materialism

The cultural heritage of the Chinese path to modernization refers to the basic values and cultural system on which China is based in the process of promoting modernization. Chinese traditional philosophy has had a profound impact on the cultural heritage of Chinese path to modernization. Traditional philosophical ideas such as Confucianism, Taoism, Mohism, Legalism, etc. emphasize the inheritance of national fine cultural traditions, concern for social fairness and justice, and the coordination of human and natural development. For example, core Confucian concepts such as "benevolence", "harmony", "loyalty", and "integrity" have become important components of traditional Chinese culture and have been widely disseminated and implemented in the modern social system.

Historical materialism is the science of general laws summarized by Marx from his observation of the development of human society. Historical materialism differs from historical idealism in that it examines the laws of social development from the perspective of the ideological drivers of human activity. It focuses on the material and economic roots, and proposes that the mode of production of material resources is the root that constrains the life, politics, and spirit of human society. Historical materialism denies the erroneous view of historical idealism that regards human social history as a history of spiritual development, and points out that the fundamental contradiction in society is actually the contradiction between forces and relations of production. The essence of the struggle within a country is still the struggle of different classes. According to historical materialism, the development of a country and the stability of society depend firstly and foremost on economic conditions, namely the mode of production of material goods, and secondly on political conditions, namely the class structure and political system determined by

the mode of production. Only with reasonable economic conditions, political systems, and class structures can the long-term development of the country be guaranteed.

In ancient Chinese philosophical concepts, it is also mentioned that paying attention to people's livelihoods is the key to maintaining political power in the long run, and solving the problem of food and clothing for the people is a fundamental issue that urgently needs to be addressed in the process of paying attention to people's livelihoods. In terms of economic development, many philosophers have proposed policies that benefit the people. For example, Mencius once put forward the new economic concept of "square-fields system" based on the social and economic situation at that time. At this time, the concept of "sustaining the people's livelihood" also began to emerge. In Mencius' view, in order to make the people have a good heart, the key is whether their fixed assets are sufficient. When they have abundant material wealth, "benevolence" can also be achieved accordingly. At the same time, in terms of national governance, Mencius advocates that rulers follow the laws of nature, maintain the life and rest of all things in accordance with their normal laws, and achieve "not violating the agricultural season". Mencius hoped that the court would try its best to avoid encroaching on the people's time in agricultural production with seasonal characteristics, so that their production and labor could proceed normally according to the seasons, thereby providing guarantees for agricultural production. In addition, Mencius also advocates for the people to cultivate crops in a timely manner to ensure sufficient food supply; when fishing, the fishing net should not be too dense, leaving small fish to continue growing and only preying on large fish, which can provide a guarantee for the normal reproduction of fish and ensure a continuous supply of aquatic products; in the process of tree felling, attention should be paid to timely and moderate collection of sufficient timber, and excessive harvesting and logging should be avoided without restraint. This is in line with the historical materialist conception of history that promotes national development by balancing economic conditions, political systems, and class structures.

2.2 The common understanding of dialectics in traditional Chinese cognition

The image of China's national culture is also a major feature of the cultural heritage of Chinese path to modernization. Ethnic culture plays a role in consolidating national spirit and enhancing national identity. Cultural confidence and national pride are one of the cultural details of Chinese path to modernization. For example, traditional Chinese cognition and dialectics both emphasize the understanding and analysis of contradictions. In traditional Chinese cognition, the theory of yin and yang emphasizes the grasp of internal contradictions in things; in Taoist philosophy, the emphasis is on "Tai Chi generates two forms, two forms generate four emblems, and four emblems generate eight trigrams", aiming to find balance and governance by distinguishing different aspects and attributes of things; dialectical law regards contradiction as the internal driving force and source of change and development of things. For example, in the understanding of the relationship between the whole and the parts, traditional Chinese cognition and dialectics both focus on grasping the relationship between the whole and the parts. The traditional Chinese concept of nature emphasizes the holistic relationship between humans and nature, such as "the unity of heaven and man" and "the forgetting of things and ourselves", pointing out the close relationship between humans and nature. Dialectics further summarizes its core concept as "whole—part relationship", emphasizing that the wholeness and locality of things are complementary and interdependent. For example, in understanding the characteristics of "quantitative change—qualitative change" in the development of things, traditional Chinese cognition and dialectics both focus on the transformation from quantity to quality in understanding the changes and development of things, which is the so-called "quantitative change—qualitative change" relationship. As the saying goes in *Book of Changes*, "One yin and one yang is the way, and ultimately the unity of heaven and earth leads to the birth of all things", changes in things are seen as qualitative changes that accumulate to the extreme, and dialectics also regards qualitative changes as important signs and driving forces of

evolution and development.

Although traditional Chinese cognition and dialectics have their corresponding historical and cultural contexts, they share many similarities in their basic ideas and methods of understanding and developing things. These commonalities can be borrowed and integrated with each other, making greater contributions to the development of human theory and practice. The reason for such a situation is closely related to the living background of ancient people. Although they lived in the feudal era, the ancients put forward the viewpoint of “the people are superior to the ruler” with the aim of inspiring the ruling class to value the people. In the eyes of the ancients, the people have an indispensable position and role in social coordination and national governance, and rulers have a clear understanding of the principle that “water can carry a boat, but it can also capsize it”.

General Secretary Xi Jinping pointed out that China has created an unprecedented cultural essence over the past five thousand years, bringing vitality and strength to the development of humanity. At the same time, he also indicated that the five thousand years of cultural accumulation and creation have built the roots and soul of the Chinese nation. In addition, he also pointed out that during the period of governance and exploration of the national society, many historical shadows can still be seen, and the Chinese people must always learn from history. The Chinese traditional culture will inevitably have a direct impact on people’s mind today, which can be said to be the condensation of the wisdom of the people. Chinese people need to dig deeply, summarize carefully and be good at using it in promoting cultural inheritance.

2.3 The convergence of traditional Chinese thinking in analyzing social views

The theory of socialism with Chinese characteristics also provides a major support for the cultural heritage of Chinese path to modernization. Adhering to the ideology of “putting the people at the center” and the new development pattern of co-construction and sharing reflects the advocacy and practice of socialism with Chinese characteristics in promoting common prosperity for all and promoting mutually beneficial regional joint development. For example, in emphasizing social morality, in traditional Chinese thinking, respecting others, supporting vulnerable groups, and caring for families and social order are all manifestations of social morality. Similarly, in modern society, the importance of respecting laws and regulations, compulsory education, and a sense of social responsibility are emphasized, reflecting a focus on social morality. In terms of emphasizing interpersonal relationships, traditional Chinese thinking emphasizes the mutual connection and emotional identification between people, such as the concept of “harmony is precious”, which reflects the strong needs people have in mutual communication. Similarly, in modern society, interpersonal networks, face-to-face communication, social skills, etc. have also become important components of daily life. In the pursuit of equality and justice, traditional Chinese thinking has profound cultural roots in respecting justice, respecting nature, and pursuing fairness and justice. Similarly, the emphasis on quality and equality, respect for each other’s personal values, justice, and social justice in modern society is inherited and carries a similar cultural purpose.

There are many similarities between traditional Chinese thinking and modern social views, both emphasizing the principles of respect for others, order, and interpersonal behavior. Over a long period of development, such shared values have brought stability and order to Chinese society, while also participating and contributing to it on a large or small scale. From Confucius, to Mencius, and now, famous scholars throughout history have regarded benevolence, love, and harmony as the pursuit of China’s social form. Correspondingly, only by being “approachable” and achieving “excellence” can we truly walk out of the “way of great learning”. Simply put, only by safeguarding the interests of the people can we create high-value undertakings. This viewpoint is an unwavering pursuit of Chinese culture and is in line with the fundamental Marxist concept of liberating labor. In traditional Chinese culture, emphasis is placed on maintaining order and discipline, such as the concepts of “a gentleman

should have multiple qualities and abilities” and “accepting with will, not convincing with force”. In society, this is reflected in behaviors such as following rules and regulations, maintaining public order, and respecting authority. These behaviors can promote social stability and harmony to a certain extent. At the same time, traditional Chinese culture advocates peace and cooperation, such as the ideas of “neighborhood assistance”, “harmony is precious”, and “one family under heaven”. This is reflected in behaviors such as valuing teamwork, respecting others’ feelings, and avoiding conflicts at the social level. These behaviors will make people consider collective interests more than their own interests. Under the influence of this view, Chinese people with lofty ideals in all generations have never forgotten to devote themselves to national governance, and constantly develop personal virtue cultivation. Eventually, they formed family and country feelings and the pursuit of life values, such as “if you want to benefit your family and country to live and die, you should not avoid it because of misfortunes and blessings”. During the construction of the Chinese path to modernization, traditional philosophy has provided profound theoretical support and ideological guidance. Chinese traditional philosophy is an important cultural heritage and ideological source of the Chinese path to modernization, providing the Chinese people with their own position, development direction and future vision. This not only plays an important role in terms of ideology and values, but also has an irreplaceable impact on policy formulation and the formation of modern development concepts.

3 The evolution logic of Chinese path to modernization

The Chinese path to modernization is a historical process in which the CPC adheres to the scientific theoretical guidance of the adaption of Marxism to the Chinese context and the needs of our times in the practice of a hundred years of struggle, constantly strives for the prosperity of the country, the revitalization of the nation, and the happiness of the people, and realizes the grand goal of modernization. From the perspective of theoretical logic, the Chinese path to modernization is the product of the combination of modernization requirements and China’s reality; from the perspective of historical logic, the Chinese path to modernization is the precious historical experience of the Party and the people; from the perspective of realistic logic, the Chinese path to modernization is the only way to realize the great rejuvenation of the Chinese nation.

The evolution logic of the Chinese path to modernization refers to a series of logical relationships that China’s economy and society have shown in the process of development since the founding of new China. In terms of theoretical logic, Chinese path to modernization has always adhered to the development path of seeking truth from facts, taking China’s national conditions as the theoretical basis for formulating policies and strategies, and building a development model that conforms to China’s national conditions as the foundation to promote the full integration of development theory and practice. In terms of historical logic, China has experienced different periods of development and changes, completed the comprehensive development transformation from economic modernization to comprehensive deepening reform, improved the coverage of modernization development, and made modernization construction encompass the interests of most people, creating a favorable environment for achieving common prosperity for all people. In practical logic, Chinese path to modernization has always put economic construction in the first place, emphasizing that reform and opening up is the key to promoting development. Through strengthening reform and opening up, we can introduce foreign capital, advanced technology and management experience, improve the modernization level of China’s economy and society, and improve the living standard and happiness index of the people to achieve the construction of a Chinese path to modernization society. In short, these evolution logics are intertwined and mutually promoted, forming the evolution path and logical context of the development of Chinese path to modernization.

3.1 The theoretical logic of Chinese path to modernization

Seeking truth from facts is the philosophical foundation for the development of Chinese path to modernization.

The premise of building a modern development model with Chinese characteristics, and even the “Chinese style” argument, all lie in seeking truth from facts, that is, to establish the current modernization path is in line with China’s national conditions and suitable for China’s environment. Deng Xiaoping pointed out that “the socialist system of the CPC is still in its primary stage”. In the past, China stayed in the initial exploration stage of the socialist development model, without detailed division of the stages of socialist development and accurate estimation of the degree of socialist development, which led to setbacks in the path of modernization construction. Therefore, after the reform and opening up, the CPC changed its development thinking, turning the guiding principle of “taking class struggle as the key link” into a new development theory of “one center” and “two basic points”. The change in theory has also affected the change in economic status, as the traditional semi-closed economic development has shifted towards a more creative open economy with the introduction of new theories.

General Secretary Xi Jinping also pointed out in his article “Dialectical Materialism is the World View and Methodology of Chinese Communists” that “the connotation of China’s basic national conditions is constantly changing, and the international and domestic risks and difficulties we face have also undergone important changes. . . If we keep to our understanding of the past reality of China, wait for the rabbit by the tree, and carve a boat to seek a sword, we will find it difficult to move forward. We must accurately grasp the changes in the international and domestic environment, dialectically analyze the specific characteristics of China’s economic development stage, accurately grasp the new changes and characteristics of China’s different development stages so that the subjective world would better conform to objective reality, and determine work policies according to reality. Those are the work methods that we must firmly remember”. The fundamental logic of the development of Chinese path to modernization is to deal with the changes in the international and domestic environment on the Chinese path to modernization in a practical and realistic manner, and to adjust the direction of road construction in accordance with the new changes and characteristics in different stages of development. It is precisely because our Party has continuously explored the development of socialism, actively adapted to each stage of development, and adjusted development strategies that we have ultimately formed a socialist theoretical system with Chinese characteristics.

To sum up, the theoretical logic of the Chinese path to modernization is based on the objective reality. Through the core concept of adjusting the development direction with a realistic attitude, and the modernization of struggle practice, national governance system and governance capability, it focuses on the continuous improvement of cultural self-confidence and world influence of socialism with Chinese characteristics, so as to form a new modernization path that gradually moves towards prosperity and comprehensive development.

3.2 The practical logic of Chinese path to modernization

The practical logic of Chinese path to modernization mainly refers to a series of construction logic shown in the process of practical exploration and development of China’s modernization road. The Chinese path to modernization has always put economic construction in the first place, with economic development as the central task, and promoted China’s comprehensive modernization by realizing economic modernization. As Deng Xiaoping said, “Promote the progress of Marxism according to the development of practice.” The practical logic of Chinese path to modernization emphasizes that the modernization of the national governance system and governance capability is an important guarantee for social modernization. It is necessary to improve the level and efficiency of national governance by strengthening the modernization of the government, the rule of law, and social organizations. In addition, the practical logic of Chinese path to modernization also emphasizes that building a community with a shared future for mankind is an important goal of Chinese path to modernization, which requires advocating and promoting international cooperation, and promoting global governance and other measures, thus contributing to the common prosperity and development of mankind. Such development concepts and practices are in line with the

requirements of the times and the aspirations of the people, and are the important path to promote China's modernization.

General Secretary Xi Jinping emphasized that the design and development of the national political system require full attention to the organic unity of reality and history, theory and practice, and form and content. By consistently adhering to the national conditions and comprehensively relying on the actual situation of the primary stage of modern socialism in China, we focus on promoting the gradual entry of socialism with Chinese characteristics into a new era. At the same time, through bold innovation, we will effectively promote the modernization of national governance. Persist in the close combination of the rule of law with the rule of virtue, complementing and promoting each other, and vigorously promoting the modernization of the national governance system and governance capacity.

4 The world contribution of Chinese path to modernization

The Chinese path to modernization provides a good reference paradigm and development direction for the modernization governance of countries around the world. China has accumulated rich experience in economic construction, social development, scientific and technological innovation, environmental protection, etc. The experience can provide reference and enlightenment for the modernization process of other countries and regions. Its change in the one-way capital dominance of Western modernization, its transcendence of traditional socialist modernization dominated by extensive economic development, and its shaping of a people-oriented modern happiness orientation can help countries around the world find the right direction on the path of modernization, promote the development and progress of countries around the world, and advance the process of globalization. Therefore, it can be considered that the successful practice of the Chinese path to modernization has provided a new modernization model for the world and can have a positive impact and contribution to the process of world modernization.

4.1 Changing the one-way capital dominance of Western modernization

Modernization originates in Western countries, which are the first to enter the industrial era and have advantages in time, space, and industry. Capitalists led by Western countries follow the logic of capital and expand wildly to other regions of the world. The development model under the logic of capital is an exploitative model, which constructs a social development form that meets one's own needs by seizing the means of production from other countries and regions. In his *Das Kapital*, Marx pointed out that surplus labor is "labor engaged in to feed those who do not work". The Western modernization model is a one-dimensional capital dominated model, in which capitalists extract the surplus value of workers and do not participate in the labor and production process, thus forming an exploitative and profitable model. While this approach can achieve great success, the inherent contradictions of capital cannot be resolved. Therefore, the development model dominated by one-dimensional capital is inevitably profit-oriented and erosive.

The world contribution of the Chinese path to modernization is that it provides a choice different from the Western modernization model. This choice emphasizes the economic development and social management under the leadership of the state, which is different from the dominant position of the market and private enterprises in the Western capitalist model. This model has proven its effectiveness in practice, and China's economic and social development has achieved remarkable success. In terms of changing the one-way capital dominance of Western modernization, the Chinese path to modernization emphasizes the leading role of the state and the importance of public interests, which is in sharp contrast to the idea of pursuing the maximization of private interests in the Western modernization model. This approach helps to avoid the problems caused by the excessive development of capitalism. At the same time, Chinese path to modernization also pays attention to investment in social

construction, education, culture and other aspects to improve the quality of citizens and social civilization. Economically, the core task of Chinese path to modernization is liberating and developing productive forces to promote high-quality socio-economic development. Therefore, focusing on the construction of public ownership of means of production, in the process of developing the social economy, we will rely on the government's macroeconomic regulation to achieve the goal of common prosperity. Chinese path to modernization has always adhered to the development concept of multilateralism and a community with a shared future for mankind, and there will be no "hegemony" problem under the Western modernization development model. Chinese path to modernization takes the path of coordinated development, leaps from the limitations of zero sum game, and takes solving major international problems and promoting the common development of all mankind as the direction. It can take care of and protect the interests of the majority of people to the greatest extent, realize the integration of economic development and social construction, and realize the common prosperity of people's material life and economic life. These advantages enable Chinese path to modernization to change the one-way capital dominance under the Western modernization model and move towards a new path of common prosperity.

4.2 Realizing the transcendence of traditional socialist modernization

Realizing the transcendence of traditional socialist modernization is also an important significance of the Chinese path to modernization, showing a new modernization model. Traditional socialist modernization emphasizes centralized control and planning in politics, economy, and culture, but has not achieved the expected results in practice. The Chinese path to modernization pays more attention to the development of marketization, industrial upgrading, technological innovation and international cooperation, as well as the coordination and balance between the government and the market. This model has proven its effectiveness in practice, and China's economic and social development has made rapid progress. Compared with traditional socialist modernization, this model can better adapt to the trends of globalization and marketization, while balancing public and personal interests.

Traditional socialism aims to achieve public ownership of the means of production, that is, as long as the means of production are liberated, socialist construction is completed. Traditional socialism does not regard common prosperity, civil rights, and humanistic construction as the inevitable requirements of social development and construction. The goal of Chinese path to modernization is "prosperity, democracy, civilization, and harmony" at the national level. The goal of "common prosperity" has been added to traditional socialism, that is, Chinese-style modernization not only pursues the liberation and public ownership of the means of production, but also ensures the material and spiritual well-being of the people. Democracy mainly refers to the right of the broad masses of the people to actively participate in the management of national and social affairs, ensuring that their various rights are truly protected. "Harmony" mainly involves politics, economy, culture, society and ecology. Therefore, during the development of Chinese path to modernization, we have always been committed to unifying these aspects, so that the pursuit of harmonious values pursued by the modernization of national governance can be truly satisfied.

The successful practice of the Chinese path to modernization provides experience for other developing countries to learn from, and also provides new ideas for the process of global modernization. It emphasizes the coordination and balance between government and market, focuses on technological innovation and international cooperation, and helps promote the diversification and sustainable development of global modernization.

4.3 Shaping the people-oriented modern happiness orientation

The Chinese path to modernization emphasizes the people-oriented modern happiness orientation, which is in sharp contrast to the Western modernization model in pursuit of economic growth and market competitiveness. The Chinese path to modernization focuses on social equity and the improvement of people's livelihood, and improves people's living standards and happiness through the development of education, medical care, housing, old-age

care and other fields.

The “people-oriented” “happiness orientation” and the “people-oriented” development concept of Chinese path to modernization have internal consistency, both of which are the denial of the one-sided development concept of one-sided pursuit of economic growth and material wealth, and the revision of the simple GDP in the past. The traditional development perspective regards GDP as the main goal of development, believing that as long as the economy develops rapidly and material wealth becomes increasingly abundant, people will naturally live happily, while ignoring other factors such as environmental protection, social justice, and comprehensive human development. However, as time goes by, people gradually realize that the development model that only pursues GDP growth is unsustainable, and more attention needs to be paid to ecological civilization construction and social sustainable development, in order to improve quality and efficiency, and enable people to live a happier and better life. Therefore, General Secretary Xi Jinping pointed out that “only by adhering to the people – centered development ideology, and insisting that development is for the people, development relies on the people, and development achievements are shared by the people, can we have a correct development and modernization concept”. If we only pursue one-sided economic development, it will not only fail to promote social harmony, but also lower people’s living standards and happiness. The Chinese path to modernization focuses on promoting innovation and scientific and technological development to provide better products and services and meet the people’s growing material and cultural needs. This approach helps to put the interests of the people first and make the achievements of modernization better benefit the people.

“People-oriented” is an important part of the development concept of Chinese path to modernization. In the development concept of Chinese path to modernization, to achieve social development, we need to rely on economy, as well as politics and culture. “People-oriented” is the fundamental requirement of the Marxist concept of happiness, which regards humans as the ultimate goal of humanity. Marx’s concept of happiness advocates that human development and social happiness complement each other and are an inherent unity. On the one hand, humans are an integral part of society. They are not only creators of society and history, but also products of social development. On the other hand, the ultimate goal of social development is to realize the complementarity of individual and social development. If the whole society cannot be developed, individual development will be difficult to achieve. Society has provided support for the free and comprehensive development of all people. Under the background of globalization, the Chinese path to modernization has provided experience for other developing countries to learn from, and provided new ideas for the process of global modernization. It emphasizes a people-oriented approach to modernization and happiness, which helps promote the diversification and sustainable development of global modernization.

5 Conclusion

The Chinese path to modernization is a brand new development road combining Chinese culture and national conditions. In terms of culture, the essence of Chinese traditional cultural thoughts and values are the cultural details of the Chinese path to modernization, providing unique cultural support and guidance for the Chinese path to modernization. In terms of evolution logic, the Chinese path to modernization has gradually moved from “crossing the river by feeling the stones” in the early stage of reform and opening up to a new development stage with “innovation-driven development, transformation and upgrading” as the core. In this process, China adheres to the basic direction of marketization, internationalization, and rule of law, while emphasizing the “people-oriented” approach, and the overall consideration of development and environment, and social equity and justice. In terms of global sharing, China, as a developing country, has successfully embarked on a modernization path that suits its own national conditions, providing valuable experience and reference for other developing countries. In short, the

cultural heritage, evolution logic and world contribution of the Chinese path to modernization all demonstrate China's responsibility and wisdom as a big country. The success of the Chinese path to modernization also provides a new choice for the world, challenging the oneness and universality of the Western modernization model. Its successful experience shows that there are multiple ways and paths to achieve modernization in different countries and cultural backgrounds, and no model is perfect or applicable to all countries. Therefore, only by learning from the development experience of Chinese path to modernization and combining modernization with the country's own culture, historical inertia and people's needs can we achieve ultimate success. Today, with the deepening of globalization, the Chinese path to modernization will continue to influence and promote global governance and the progress of human civilization. At the same time, China will continue to actively participate in international cooperation on the basis of its own development, and make greater contributions to achieving win-win and sustainable global development.

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