

Cultural Dynamics and Forms: Cultural Dimensions of International Perceptions of China's Modernisation

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Abstract: Overseas scholars generally agree that the opening up of a new path of Chinese-style modernisation is rich in cultural factors, and believe that the excellent traditional Chinese culture is the cultural background of Chinese-style modernisation, the revolutionary culture and the advanced socialist culture are the cultural qualities of Chinese-style modernisation, and the Western modernisation culture is the catalyst of Chinese-style modernisation. Based on the development path and remarkable achievements of Chinese-style modernisation, overseas scholars generally agree that Chinese-style modernisation has shaped new economic, political, social and ecological cultural forms, thus constituting the cultural form of Chinese-style modernisation. Under the influence of ideology, analytical perspective and overseas "public opinion protectionism" and other factors, overseas scholars have a tendency to perceive the cultural dynamics of Chinese modernisation in an absolutist way, and misunderstand and distort the cultural form shaped by Chinese modernisation. Therefore, it has become the mission of contemporary China to make a good cultural narrative of Chinese-style modernisation to the outside world and actively create a cultural logo of Chinese-style modernisation.

Keywords: Chinese-Style Modernisation, Overseas Cognition, Cultural Form, New Form Of Human Civilisation

1. INTRODUCTION

The opening up of a new path of Chinese-style modernisation is rich in cultural dynamics, and its development path and remarkable achievements have shaped a new modern cultural form. At present, domestic and foreign academics have made fruitful achievements in the study of Chinese-style modernisation from the perspective of cultural forms. Overseas studies have generally acknowledged the cultural impetus of the new path of Chinese-style modernisation and the cultural form it has shaped; at the same time, there are also many misunderstandings and distortions in overseas studies. However, domestic academics are relatively lacking in the sorting and summarising of overseas studies. Therefore, an analysis of overseas studies can help to deepen the study of Chinese modernisation from the perspective of the Other, and help to clarify the intellectual and theoretical framework of overseas perceptions. This is of great significance

in enhancing the international community's knowledge and recognition of Chinese-style modernisation, and in building an independent knowledge and discourse system with Chinese-style modernisation at its core.

2. OVERSEAS PERCEPTIONS OF THE CULTURAL DYNAMICS OF CHINESE-STYLE MODERNISATION

One of the common concerns of overseas scholars is why China did not follow the modernisation model in the Western context, but created a modernisation path with Chinese characteristics. According to James Hsiung, a professor at New York University in the United States, cultural construction is an important element in the success of the "Chinese Way", and whether it can continue to do a good job of cultural construction under the new historical conditions determines the sustainable development of the "Chinese Way" in the future. Whether or not cultural construction can be continued under the new historical conditions will determine the sustainable development of the "Chinese Way" in the future.(Fang, 2015) Therefore, the cultural factor is an important reason for the formation of the new road of Chinese modernisation.

2.1 Excellent Traditional Chinese Culture is the Cultural Underpinning of Chinese-Style Modernisation

Regarding the relationship between traditional culture and modernisation, Andrew G. Ryder, a scholar at Concordia University in Canada, argues that "modernisation will unfold in the context of global and Western influences, and will be influenced by the values and practices of traditional culture (Sun & Ryder, 2016)Based on the developmental achievements of modernisation in East Asia, Schwartz, a professor at Harvard University's Fitzherbert Fitzherbert Center for East Asian Studies, points out that "non-Western societies have been able to maintain their cultural identity while successfully penetrating the world economic market. The achievements of the little dragons of East Asia (including mainland China) have even led to a reassessment of the role of traditional culture in the process of 'modernisation'." (Lipeng, 2023)Thus, to understand modern China one must understand historical China, and more than 5,000 years of Chinese civilisation have given Chinese-style modernisation its distinctive cultural characteristics. Overseas scholars are also paying more and more attention to the influential role of traditional Chinese culture in the process of China's modernisation. Firstly, overseas scholars have come

to realise that China's modern development goals are in line with its traditional culture. Some overseas scholars have pointed out that "from 'moderately prosperous' to 'cosmopolitan', China's contemporary policymakers have integrated the essence of traditional culture into the concept of governing the country, and creatively put forward new theories and goals of struggle --- the Chinese Dream"(Callahan, 2013). Secondly, overseas scholars recognise that Chinese traditional culture is an important ideological resource for the CPC's concrete initiatives on state governance. Pakistani scholar Shakeel Ahmad Ramai pointed out that "Chinese traditional wisdom plays an important role in Xi Jinping's vision of building an ecological civilisation, and he strives to develop modernity by combining traditional Chinese knowledge with modern elements."(Ramay, 2020) Third, overseas scholars see the dialectical role of traditional Chinese culture in the process of China's modernisation. While affirming the positive role of the excellent components of traditional Chinese culture in the process of China's modernisation, some overseas scholars have also recognised certain negative roles in traditional culture. Some overseas scholars have pointed out the conflict between the backward concepts of traditional Chinese culture and the concepts of modernisation, such as the contradiction between the concept of equality in the modern society and the concept of hierarchy in the traditional society .(Zheng, 1999) Levenson, a famous American sinologist, pointed out in his comparison of science and the empiricism of Qing thinkers that "when the empiricism of the early Qing thinkers is examined in conjunction with their scientific criticisms of idealism, it is found that they are neither scientific in themselves, nor do they inevitably lead to the production of science".(Appadurai, 1996) These analyses of the negative aspects of traditional Chinese culture have also been used as a basis for the analysis of traditional Chinese culture. These analyses of the negative aspects of traditional culture undoubtedly point to the fact that at the spiritual level in the early modern period traditional Chinese culture still lacked a positive factor similar to that of Western Enlightenment consciousness.

2.2 Revolutionary Culture and Advanced Socialist Culture are the Cultural Qualities of Chinese-Style Modernisation

Revolutionary culture is a form of culture formed by the revolutionary struggle led by the Communist Party of China (CPC). Among them, independence and autonomy is an important spiritual quality of revolutionary culture, which is clearly reflected in the goal orientation and development path of China's modernisation. The American sinologist

Schram once pointed out: "The word 'modernisation' has taken on a special meaning, and it has become a sign of Western cultural pride, for it seems to offer a way in which Asian and African countries must follow the path of the 'modern' world if they are to join it. ' world, they would have to follow the American or European path. Mao Zedong, on the other hand, did not have this understanding in his thinking in any way, and from the 1940s to the 1960s he only repeatedly emphasised the use of this term to describe China's economic goals." (Boer & Boer, 2021)Based on China's specific realities, Deng Xiaoping clearly put forward the goal of "Chinese-style modernisation" and creatively developed the road of socialist development with Chinese characteristics. American scholar David W. Zhang (David Truong) that "China is 'taking its own modernisation path', which is 'socialism with Chinese characteristics'".(Heaney, 2012) Advanced socialist culture is a cultural form nurtured by the CPC in the practice of socialist construction under the leadership of the people. Among them, the reform culture is an important part of the advanced socialist culture, which provides an important spiritual impetus for the construction of Chinese-style modernisation. Overseas scholars generally acknowledge the importance of reform and opening up for China's development, and they believe that China has achieved what it has today because it has not copied foreign experience, but has promoted reform and opening up based on its own characteristics. In Zheng Yongnian's article "Can the Chinese Model Be Besieged?" published in the United Daily News In the article "Can the Chinese model be blocked?" published by the Morning Post, it was pointed out that "China's success is due to the fact that it has not copied the Western model in its entirety, but has tried to build its own economic and political system in line with its own characteristics." Kiryl Rudy, Ambassador of Belarus to China, also mentioned that "the success of reform and opening up has not only changed the lives of the Chinese people, but also changed the world's perception of China. "(Liu, 2003) Overseas scholars have also recognised that China's reform culture has a clear people's stance. Seth Kaplan, a China expert at Johns Hopkins University, said, "The pursuit of inclusive development and ensuring that all people benefit from economic growth is an important aspect of China's own development experience.(Eisenstadt, 2001)

2.3 Western Modernisation Culture as a Catalyst for Chinese Modernisation

As a late-modernising China, the exploration and formation of a new path of Chinese-style modernisation cannot be separated from the stimulus

and influence of Western-style modernisation culture. Regarding the relationship between Chinese modernisation and Western modernisation, Harvard University professor Fei Zhengqing argues that "China, because of its longstanding distinctive cultural tradition, has to borrow from the outside world in order to achieve modernisation"(Faure & Fang, 2008). According to Wang Gungwu of the National University of Singapore, actively learning from abroad is an important reason for improving the value of China's modern civilisation and rebuilding China's glory.(Chapman, 2016) Firstly, the economic management culture of the West has had a significant impact on China's economic development. In the early years of the founding of New China, China established a socialist economic foundation by borrowing the development model of the Soviet Union, but the highly centralised planned economy overemphasised the government's control over the economy, and was unable to comprehensively enhance the vitality of economic development in the process of development. After the reform and opening up, the CPC broke the dichotomy between socialism and market economy and actively learnt from the advanced experience of the West to promote economic development. Some overseas scholars have pointed out, "Without foreign capital, technology and advanced business management methods, China would not have been able to develop its economy at its current pace." (Nyíri, 2011) Secondly, Western scientific and technological culture has had a significant impact on China's scientific and technological development. Since modern times, in order to achieve the goal of salvation and survival, China has been actively learning advanced science and technology from the West; after the reform and opening up, in order to further promote modernisation, China has been more intensively promoting international scientific and technological co-operation, which to a certain extent has contributed to the rapid development of Chinese science and technology. Some overseas scholars have pointed out that "China has developed an important mechanism for developing international cooperation in scientific and technological research and development, and for participating in global competition "(Lu & Lu, 2001). In a report by the Australian Strategic Studies Institute (ASPI), it was noted that "China has also benefited from Western research technologies, with 20% of China's leading researchers trained in the so-called 'Five Eyes Alliance' countries"(Knight, 2006). Third, China has always adhered to the principle of independence and autonomy in the process of learning from the achievements of Western modernisation and culture. When analysing China's modernisation experience, some overseas scholars have mentioned

that the country's choice of development path should fully "take into account the actual characteristics of the country, rather than focusing on one or another theoretical construction and model unilaterally", and that this is also closely related to the "degree of the country's actual autonomy in determining the goals, methods and pace of reform"(Ding & Saunders, 2006). At the same time, it is also closely related to "the degree of practical autonomy of the state in determining the goals, methods and pace of reform".

3. OVERSEAS PERCEPTIONS OF CHINESE MODERNISATION

Based on the historical and cultural traditions of each country, there are peculiarities in the modernisation path and modernisation picture of each country. In the field of morphology, Chinese modernisation is manifested in different forms, namely economic, political, cultural, social and ecological forms, which are not separated but organically unified. According to the materialist view of history, culture is a reflection of economy and politics. Therefore, the development path and remarkable achievements of Chinese-style modernisation in the economic, political, social and ecological dimensions have shaped the corresponding cultural forms, reflecting the holistic nature of Chinese-style modern culture.

3.1 Chinese-Style Modernisation has Shaped a New Economic and Cultural Form

1. An economic culture that drives economic development with innovation. Since the founding of the People's Republic of China, the Communist Party of China (CPC) has led the people to create a world miracle of rapid economic development, and, as pointed out by the Brazilian scholar Vladimir Pomar, China has realised "the greatest economic change in the world in the past 250 years".(Chan, 1999) Behind the rapid economic development is China's innovative culture. Behind the rapid economic development is the enhancement of China's innovation capacity, and overseas scholars generally acknowledge that China has developed a strategic awareness and culture of science, technology and innovation-driven development with Chinese characteristics. According to Kofi Kouakou of the University of Johannesburg, South Africa, "under the leadership of the Communist Party of China (CPC), China adheres to placing innovation at the core of the overall development of the country, implements the innovation-driven development strategy, and walks out of

a road of scientific and technological innovation with Chinese characteristics ". Kuaku also recognises the people's position of China's science and technology innovation, and applies the achievements of science and technology innovation to practically solve the problems of people's well-being. After decades of hard work, the report of the 20th Party Congress clearly states that China has entered the ranks of innovative countries. The new economic pattern of technological innovation driving China's shift from high-speed development to high-quality development has been noted by academics, with British scholar Martin Jacques stating in this regard that "China can maintain high-quality development supported by its growing strength in innovation "(Oakes, 2000).

2. Adhere to the economic culture of joint development of state-owned enterprises and private enterprises. American scholar Mike Chinoy pointed out in his analysis of the reasons for the success of China's reform and opening up: "Let the market forces play a full role, open up special economic zones, break the dominant ownership model of the state-run enterprises, encourage people to freely choose their careers, let thousands of Chinese go abroad to study advanced scientific and technological knowledge, abolish the people's commune, close down poorly run state-run enterprises, and attract a large number of foreign investors to China. state-run enterprises, and attracting foreign investment into China in large numbers..... Without this bold attempt and the introduction of major measures one after another, China's reform and opening up could not have been so successful." (Sofield & Li, 1998) Here, Qimaike points out the economic, cultural and psychological characteristics of the Chinese people who have realised and developed the economic and psychological characteristics of the important role that reforming state-run enterprises and developing private enterprises together play in reform and opening up. Since the 18th CPC National Congress, China has continued to improve the implementation of the two "unwavering" policies, providing economic, institutional and socio-cultural safeguards for the development of Chinese-style modernisation. Overseas scholars believe that China has explored the road culture of multi-principal driven development, valuing the leading role of state-owned enterprises and focusing on the development of private enterprises, giving full play to the comparative advantages of both, and thus realising inclusive development.(Li et al., 2020).

3. An economic culture that insists on the organic combination of an effective market and a competent government. In the early days of the founding of the People's Republic of China, when materials were extremely scarce, China implemented a highly centralised planned economic system,

with the government playing a dominant role in resource mobilisation and distribution, thus ensuring that the limited resources were reasonably utilised, and forming the perception of a socialist economic culture. In his analysis of the favourable factors for China's modernisation, Princeton University scholar Gilbert Rozman pointed out that "the elimination of divisions and the establishment of a strong and unified central government" were important safeguards for China's modernisation(Christoff, 1996) With the continuous development of productivity, the market has become a major factor in China's development. With the continuous development of productive forces, the role of the market in the allocation of resources has been increasing, but China explicitly rejects the "market omnipotence theory" and establishes a socialist market economy based on public ownership, emphasising the organic combination of an effective market and a competent government. This institutional arrangement has been accepted by the general public as a cultural perception and economic and cultural model. According to Richard H. Hmann, a member of the Education Committee of the Communist Party of Germany, "Unlike Western free marketism, the socialist market economy model combining state regulation and market freedom explored by China in the process of modernisation has shown great vitality".

3.2 Chinese-Style Modernisation Has Shaped a New Form of Political Culture.

1. Chinese-style modernisation is modernisation under the leadership of the Communist Party of China (CPC). Overseas scholars have analysed China's modernization without getting around the core issue of the leadership of the CPC. Most overseas scholars recognise that China's modernisation is "carried out under the leadership of the CPC, which calls on all people to unite under its leadership to realise China's modernisation "; they also generally acknowledge the advantages of the CPC's leadership, and regard it as one of the major reasons for the remarkable achievements of Chinese-style modernisation. One of them. Alberto Moreno Rojas, President of the Communist Party of Peru, pointed out: "The Chinese Communists are good at taking a long-term view of development, and judge the present situation and the future as an interrelated whole. In contrast, Western bourgeois culture focuses more on short-term planning." (Saich, 2021)Overseas scholars also recognise the importance of achieving modernisation for the long-term rule of the CCP. Brantley Womack, a scholar at the University of Chicago, points out that "the CPC has been

reinforcing a political guiding ideology that maintains and justifies its position as the ruling party by strengthening its ability to achieve modernisation and national wealth."

2. Chinese-style modernisation has created a democratic culture different from that of the West. In the process of modernisation, China has created a brand new form of democracy - people's democracy in the whole process, which embodies the unique democratic outlook of Chinese-style modernisation. In other words, while Western democracy has gradually evolved into electoral democracy, the exercise of democratic rights by the people in China is a whole process. According to Tan Zheli, a researcher at the University of South Africa, China's use of the term "whole-process people's democracy" has revolutionised people's perception of democracy, proving that democracy is not exclusive to Western countries. At the same time, he points out that whole-process people's democracy does not come out of nowhere, but is closely related to China's historical development, population size, socio-economic conditions and other conditions (Hu & Wu, 2024). As an important part of the whole process democratic system, the new political party system demonstrates a new paradigm of democracy, maps out a new political culture, and breaks the monopoly of the West over the discourse of the party system. In this regard, the international community generally believes that "the new type of political party system provides Chinese wisdom and Chinese solutions for solving the problems of political parties in the world, innovating the forms of democracy and promoting the development of political civilisation in the world".

3. Chinese-style modernisation demonstrates the vitality of scientific socialism in the 21st century. The development achievements of Chinese-style modernisation have proved that every country can have its own modernisation path that suits its national conditions. American scholar John Miller-White pointed out that in the past, people thought that there was only one way to achieve modernisation, that is, the way Europeans and Americans modernised. Today, China has found a path of modernisation that is different from that of the West.(Lardy, 2004) This path is a development path of a socialist nature, and its achievements have proved to the world the feasibility and scientificity of socialism. Keith Bennett, vice-chairman of the Group of 48 Clubs in the UK, pointed out that China's modernisation "demonstrates the successful application and development of scientific socialism in China". According to the American historian Arif Derek, the "China Road" inspires confidence in the possibility of finding alternatives to the Western development path, and shows that "there are always significant differences between societies, and

no two capitalist or socialist societies are the same. The Chinese Way demonstrates that "there are always significant differences between societies, and no two capitalisms or socialisms are exactly alike".(Dirlik, 2012)

3.3 Chinese-Style Modernisation has Shaped a New Social and Cultural Form

1. Chinese-style modernisation transcends the logic of capital with the logic of the people. Western-style modernisation is modernisation based on the logic of capital. Brazilian-born scholar Fuxin points out, "Although Western modernisation has promoted the transformation of traditional societies into industrialised and urbanised societies, this modernisation is ultimately capital-driven, with capital (wealth) at the centre of almost everything."Under such circumstances, people generally pursue the maximisation of capital interests, and the instrumental rationality of capital surpasses the value rationality, leading to the alienation of human beings. Since ancient times, China has had the people-centred idea of "the people are the foundation of the state, the foundation is solid and the state is peaceful", and this traditional idea has been gradually transformed into the people-centred development concept after combining with Marxism. Therefore, Chinese modernisation has transcended the capital logic of Western modernisation, and regarded the free and comprehensive development of human beings as an important value pursuit of modernisation. In this regard, Michael Roberts, a British scholar, argues that "China's economic development follows a Marxist model, in which production is designed to satisfy consumers' needs rather than to make profits.(Roberts, 2022)

2. Chinese modernisation is the pursuit of common prosperity for all people. Since ancient times, China has been pursuing the ideal of a "commonwealth society". Based on his criticism of the polarisation of capitalist society, Marx and Engels envisaged the necessity and possibility of realising common prosperity in the future, which provided a cultural foundation and scientific guidance for the realisation of common prosperity. On this basis, the CPC has explicitly made the realisation of common wealth for all people the goal of Chinese-style modernisation. Some overseas scholars have recognised that "the significant difference between Chinese-style modernisation and Western-style modernisation lies in the emphasis on common wealth, which is in sharp contrast to the modernisation of Western countries". At the same time, the common wealth pursued by Chinese-style modernisation is not just the wealth of

material life, but is based on the people's need for a better life, and the pursuit of common wealth in both material and spiritual life. Don Mai, a professor of the University of Sussex in the UK, pointed out that China is actively promoting cultural construction and ecological construction while promoting material construction(Dunford, 2022).

3. Chinese-style modernisation takes building a harmonious society as an important goal. Harmony is an important value kernel of the excellent traditional Chinese culture, which runs through the dimensions of interpersonal communication, social construction and national governance. Building a harmonious society has always been the pursuit of the Communist Party of China (CPC), and the Fourth Plenary Session of the 16th Central Committee of the CPC explicitly proposed the concept of "harmonious society" for the first time. In this regard, some overseas scholars believe that the idea of a harmonious society is a reversion to traditional Chinese Confucian values. According to American scholars John Gies and Brian Holt, the development concept of a harmonious society is in line with the ethics of government and justice advocated by Confucianism(Geis & Holt, 2009) , i.e., it embodies the Confucian emphasis on "government by virtue". Social harmony is an essential attribute of socialism with Chinese characteristics, which is different from the pursuit of modernisation based on the Western assumption of "economic man" - the maximisation of individual interests. According to the German scholar Thomas Heberer, "Unlike the neoliberal market society, which is marked by the maximum pursuit of profit, wealth and consumption, the aim of a harmonious society is to build a socially just and secure society, as well as a society of political harmony.

3.4 Chinese-Style Modernisation Shapes a New form of Ecological Culture

1.Chinese-style modernisation is the modernisation of harmonious coexistence between human beings and nature. Dominated by the logic of capital, Western modernisation treats nature as a mere "useful object", and the balance between human beings and nature has been upset. Kovel, an American scholar, points out the "anti-ecological characteristics of capitalist production" and argues that "capital is the 'direct cause of ecological crisis' and the 'enemy of nature'". Other scholars have also pointed out that "ecosystems cannot satisfy the unlimited desires of the capitalist system, and capitalism cannot provide a solution because it is itself part of the problem. Therefore, a new ecological outlook is needed to reconcile the tense and antagonistic relationship between humans and nature. Chinese-style modernisation has bred an ecological outlook of

harmonious coexistence between human beings and nature. This ecological outlook transcends the diametric opposition between anthropocentrism and ecocentrism, and focuses on achieving "reconciliation" between human beings and nature. In this regard, some overseas scholars have pointed out that "China's modernisation is sustainable because it does not plunder other countries or nature." (Chen, 2009) John Bellamy Foster, an American eco-Marxist scholar, even regarded China as "a potential hope for ecological transformation.

2. Chinese-style modernisation organically integrates the construction of ecological civilisation and the survival of human civilisation. Changes in the ecological environment affect and even determine the rise and fall of human civilisations, such as the ancient Babylonian civilisation, which disappeared when the river dried up, the Easter Island civilisation, which disappeared due to deforestation, and the ancient Loulan civilisation, which was submerged in the depths of the yellow sand. In this regard, General Secretary Xi Jinping pointed out that "when ecology flourishes, civilisation flourishes; when ecology declines, civilisation declines. This actually places the construction of the ecological environment at the height of the rise and fall of human civilisation, reflecting the fact that man and nature are a community of life and interests, and realising the transcendence of the dichotomy between man and nature in Western modernisation. John Bellamy Foster believes that the relationship between human beings and the earth constitutes the basis for survival and development of life. Based on the excellent traditional Chinese culture and Marxist theory, the CPC has put forward the concept of ecological civilisation, which transcends the capitalist concept of ecological civilisation, and is "an ecological revolution aiming at the survival of human beings".

3. The ecological culture concept of "green mountains are golden mountains" realises the dialectical unity between the protection of the ecological environment and the development of productive forces. Under the Western modernisation model, the destruction of the ecological environment seems to be the inevitable result of the development of productive forces, and "development first, governance later" is a difficult path for modernisation in all countries. China, on the other hand, emphasises more: "We want both green water and green mountains, and we also want gold and silver mountains. We would rather have green water and green mountains than golden mountains and silver mountains, and green water and green mountains are golden mountains and silver mountains." American scholar Robert Lawrence Kuhn points out in comparison that this ecological concept reflects "a shift in China's

development philosophy and development model".(Zhang et al.) It can be said that China's concept of "protecting the ecological environment is to protect the productive forces, and improving the ecological environment is to develop the productive forces" has realised the new development of the Marxist ecological viewpoint and theory of productive forces, and it has also realised the transcendence of the development concept of "development first, and governance later", and has contributed to the solution of human ecological problems. The concept of "development first, governance later" is a new development of the Marxist concept of ecology and productivity theory, and a transcendence of the development concept of "development first, governance later", which provides a Chinese solution to human ecological problems. In this regard, some overseas scholars believe that the concept of Chinese modernised ecological culture can help shape correct value (Dessein, 2024)

4. SHORTCOMINGS AND IMPLICATIONS OF OVERSEAS CULTURAL PERCEPTIONS OF CHINESE-STYLE MODERNISATION

Overseas perception of the cultural factors of Chinese-style modernisation is reasonable, laying an important foundation for telling the story of Chinese-style modernisation. However, due to the influence of ideological factors, there are also various cognitive biases in overseas cultural perceptions of Chinese-style modernisation. If these misunderstandings and deliberate distortions of overseas views are not cleared up in a timely manner, and if they are allowed to occupy the theoretical high ground, it will not be conducive to the construction of China's international discourse, and may even hurt the country, affecting the domestic recognition of Chinese-style modernisation. Therefore, it is necessary to make efforts to do a good job in the cultural narrative of Chinese-style modernisation, enhance the international community's knowledge and recognition of Chinese-style modernisation, and create a good international environment for the promotion of Chinese-style modernisation.

4.1 Inadequacies in Overseas Cultural Recognition of Chinese-Style Modernisation

1. When analysing the influence of traditional Chinese culture on Chinese-style modernisation, due to the Western dichotomy mode of

thinking, some Western scholars tend to oppose tradition to modernity, failing to differentiate between the essence and the dregs of traditional Chinese culture, with a tendency of absolutism. For example, Fei Zhengqing compares the modernisation process of China and Japan, and argues that China's modernisation in modern times was difficult because "every step of China's westernisation movement was obstructed by ignorant and prejudiced Confucian literati". At the same time, Fei Zhengqing argues that China's traditional Chinese culture was not as modern as its traditional Chinese counterpart. At the same time, Fei believes that the "Confucian and Mencius Way" in traditional Chinese culture constitutes a "stumbling block" for China's modernisation, anyone who advocates modernisation will have to fight a battle if they want to change these ideas, which have been inherited over the years". There are also a few overseas scholars who only see a certain degree of conflict between Marxism and traditional Chinese culture, and believe that traditional Chinese cultural factors will hinder the development of Marxism in China, such as Su-san Ogden, a professor at Boston University in the U.S., who argues that, "Traditional Chinese cultural values and customs have doomed many socialist policies to failure. doomed to failure." (Ogden, 2005) Schramm even pits Chinese-orientated Marxism against traditional Chinese culture, "The core of Mao's 'Chinese-orientated' Marxism is the modernisation of the whole of Chinese culture as well as the attack on traditional attitudes." (Wang, 2018)

2. There is a bias of understanding in analysing the cultural forms shaped by Chinese-style modernisation. In terms of economic and cultural patterns, a few overseas scholars have labelled China's economic system "state capitalism", "arguing that the establishment of a socialist market economy in China is tantamount to embarking on the road to capitalism, as they believe that socialism must be more associated with a planned economy and should not be associated with a market economy". market economy ". (Boer & Boer, 2021) In terms of political culture, from a Western-centred standpoint, they are not biased in thinking that China's modernisation path is a so-called "authoritarian" or "totalitarian" development model, while a few overseas scholars regard Chinese modernisation as an "East Asian model". There are also a few overseas scholars who regard Chinese modernisation as a replica of the "East Asian model", and think that Chinese modernisation is only a "variant" of East Asian modernisation, and does not provide a new modernisation programme. (Helloner, E. , 2022, p916-928) In terms of socio-cultural

patterns, "Chinese modernisation" is not the same as "East Asian modernisation". In terms of social culture, "a few scholars hold a wait-and-see and negative attitude towards the promotion of China's common prosperity, believing that the promotion of China's common prosperity will harm the interests of entrepreneurs and affect the sustainable and healthy development of China's economy", and even equate common prosperity with egalitarianism and "killing the rich to help the poor". In terms of ecological cultural patterns, a few overseas scholars believe that China's "change of environmentally destructive behaviours reduces individual freedom, but fail to see that a good ecological environment is the most universal well-being of people's livelihoods. The Western green capitalism trend believes that the integration of "green" and "capitalism" can be achieved through market and technology, thus denying the value of socialist ecological civilisation construction.

4.2 Reasons for the Lack of Overseas Knowledge of Chinese Modernisation Culture

1. A few overseas scholars and dignitaries oppose "position first" out of ideological considerations, often opposing for the sake of opposing, rather than conducting rational and objective analyses. For example, a few overseas scholars adhere to the Western democratic mindset, believing that democracy means "one person, one vote" and multi-party rule, and thus regard the leadership of the Communist Party as the so-called "authoritative power"; they adhere to the Western concept of human rights, emphasising individual-based freedom, and wrongly believe that China's ecological and environmental management violates China's human rights. China's ecological and environmental management violates human rights.

2. Adhering to the Cold War thinking and zero-sum game thinking, China's rise is regarded as a "threat" to neighbouring developing countries, and the so-called "China Threat Theory" is exaggerated; China's development is regarded as a challenge and a threat to the status and interests of the pioneering countries, and the so-called "Thucydides' Trap" is put forward. The so-called "Thucydides' Trap". It can be said that these perceptions have not only ignored the cultural characteristics of contemporary China's "peaceful development" and "living in harmony", but also failed to notice that China does not practise the Western logic of development, whereby a strong country must be hegemonic.

3. Overseas media have adopted "public opinion protectionism", selectively reported and propagandised China, and smeared and vilified

China's image, forming a "cocoon of information" about China, which has led to the existence of "feudalism and old-fashionedness" in the perceptions of some overseas scholars about China. The result is that some overseas scholars have a stereotypical impression of China as "feudal and old-fashioned" and "closed and backward", and lack a comprehensive, realistic and three-dimensional understanding of China. 4. Some overseas scholars have not been able to break out of the Western-centred analytical paradigm. For example, Fei Zhengqing put forward the analytical paradigm of "impact-response" in analysing China's problems, which, to a certain extent, reflects the interactive relationship between Chinese modernisation and Western modernisation, but unilaterally emphasises the stimulating effect of the West and ignores the autonomy and endogenous dynamics of Chinese modernisation; neo-liberalism advocates "small government, big market", and therefore questions and opposes the combination of effective market and active government emphasised by China. Neo-liberalism advocates "small government, big market", and therefore questions and opposes the combination of effective market and active government emphasised by China. (iii) Doing a good job in the cultural narrative of Chinese-style modernisation abroad. In view of the misunderstanding and misinterpretation of the cultural understanding of Chinese-style modernisation overseas, it is necessary to make efforts to do a good job of the cultural narrative of Chinese-style modernisation, and actively create a cultural identity of Chinese-style modernisation. Firstly, we should build a discourse system for the cultural narrative of Chinese-style modernisation. Based on the concrete practice of Chinese-style modernisation and under the scientific guidance of Marxism, we should draw on the essence of the excellent traditional Chinese culture and refine the core concepts of the cultural narrative of Chinese-style modernisation. At the same time, it is necessary to base on overseas cultural cognitive habits, and do a good job of translating and disseminating the core concepts to foreign countries. Secondly, to do a good job in the cultural narrative of Chinese-style modernisation, "it is necessary for many parties to work together and form a synergy, so as to avoid the state of being a scattered army" (Wang, 2021). The Party and the government should play a leading role in explaining the cultural form and civilisational significance of Chinese-style modernisation in foreign exchanges, and at the same time mobilise the enthusiasm and initiative of social forces, and give full play to the important functions and roles of social media platforms, so as to take the "public opinion mass line". Third, improve the external communication platform. Strengthen the construction of online platforms, and on the basis of the existing platforms,

strive to build media platforms and social platforms with international influence; enrich the construction of offline platforms, and on the basis of the existing communication platforms, broaden the channels of humanistic exchanges, and realise the systematic integration of various communication platforms.

Competing Interests

The author(s) declare no competing interests.

Data Availability Statements

Data sharing is not applicable to this article as no datasets were generated or analysed during the current study.

Ethical Statements

This article does not contain any studies with human participants performed by any of the authors.

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