

# The All-round Development of Human Being: the Ultimate Value Point of Ideological and Political Education

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**Abstract**—As an ultimate concern and a promise of value, people's all-round development is an ideal goal of people to struggle for, which represents the strong desire of people for diligently seeking truth, kindness and beauty of human nature and lays the theoretical perspective of Marxist education research. Examining the modern ideological and political education in the view of people's free and all-round development, our ultimate goal is to achieve "everyone's free and all-round development." However, in the real social prospect, in the achievement of all-round development, people will be fettered by various subjective and objective factors. We must face the sense of alienation in traditional values, guard against the arrogation of "instrumental rationality" in the educational technology, and meet the challenge of popular culture crisis, resist the temptation of consumer society and demonstrate the value of ideological and political education in practice.

**Keywords**—people's all-round development; ultimate concern; value commitment; instrumental rationality; value

## I. INTRODUCTION

Human liberation is the core of the theoretical system founded by Marx. It is the ultimate value goal of Marx's theory of human liberation to explore and seek and realize everyone's free and all-round development. It is "a more advanced form of society based on the comprehensive and free development of every one [1]. here "there is no longer any class difference, no longer any worries about personal living materials, and it is the first time to talk about the true freedom of people, and about the life in harmony with the laws of nature that have been recognized." [2] This gives ideological and political education theory and practice with high duties, which is the ideal realm of people for striving to pursue in the ideological and political

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education.

Ideological and political education is a social, political and cultural phenomenon that meets the needs of human existence and development. It is an integral part of complete human life. "In the place where human survives and culture is formed, there must be the educational function of creating, spreading and inheriting this human culture"[3]. Studying the modern ideological and political education in pursuit of free and all-round development of human beings can fully demonstrate the value of ideological and political education.

## II. THE VALUE COMMITMENT FOR PEOPLE'S ALL-ROUND DEVELOPMENT

Through an in-depth investigation of the natural historical process of social development, Marx put forward that people's all-round development has its specific meanings and pointing. On the basis of a profound analysis of the three major morphological theories of human development, he makes a sacred promise of value for the future ideal society. In the Manuscripts of Economics of 1857-1858, when relating the theory of "Three Major Social Formations", Marx pointed out that, "human's dependency (completely naturally produced at first) is the first state of society, and in this state, human's productive capacity develops only in a narrow area and a isolated place. Human's independence based on the dependence of things is the second major state, and in such a state, a universal social material change is produced, and comprehensive relations, multifaceted needs and a comprehensive system of capabilities are formed. In the third stage, a free personality is established based on the all-round development of individuals and their common social productive capacities as their social assets. The second stage creates the conditions for the third stage." [4] Essentially, the all-round development of human is actually a complete expansion of human's autonomy, initiative and creativity and other subjective characteristics, which is the self-actualization and transcendence of human for freedom and happiness in life, and is the achievement and realization of value pursuit of truth, kindness and beauty of human nature. Its rich content can be further explored from the following multiple perspectives:

#### A. *The Full Manifestation of the Essential Strength of Human*

The all-round development of human is the recovery of human nature, that is, "in a comprehensive manner, human possesses his own all-round nature" [5] and shows his objective nature to expand the richness as a human. And "the essence of human is not an inherent abstraction of a single person, but in reality, it is the sum of all social relations" [6]. As a complete individual, we should know the unity of natural factors, social factors and spiritual factors, and the essence of human is the individuality of human. In relation with this, the all-round development of human shows various stipulations in Marxism, including the all-round development of human in practical activities, the all-round development of human in needs and abilities, the full enrichment of human in social relations, the universality of social communications, the overall possession and joint control of social relations, the all-round improvement of human qualities and the free development of individuality.

#### B. *Complete Release of Human's Dependence*

In the opinion of Marx, among the natural community of the pre-capitalist stage, due to lower productivity, humans have to depend on each other, having no capabilities and conditions for independent and free activities; comparatively, among the economic community of capitalism, though humans have some capabilities and conditions for independent and free activities, yet due to the capitalist private ownership and generalized commodities, humans are difficult to release themselves from the dependence on materials, causing dissimilation or materialization of humans. Hence, it is still hard to realize the free and all-sided development of humans; only among the freeman union society of communism in the future, can humans get rid of the duo barriers and dependence from human and materials, and humans will eventually become hosts of free social combination and also that of the nature as well as owners of freedom. Just based on analyzing humans' dissimilation, Marx expounded humans' liberation and all-sided development. Besides, he stressed that the society in the future shall be an economic state where both the productivity and humans are highly developed [7]. At that time, every person in the society can free exert what he or she has had or owned, eventually achieving the all-sided development of humans.

#### C. *Continuous Improvement of Human's Capabilities and Quality*

Human's overall development is a non-absolute historical category and a concept of dynamic development, it doesn't mean that everyone can be all-knowing and omnipotent, instead, it means that main basic aspects which form human's capabilities and quality can be trained and raised all roundly and continuously. Hence, in the opinion of Marx, the duty, mission and task of everyone are to develop all what he can in all aspects. Engels pointed out in the Principles of Communism: The society which is organized under principles of communism will enable everyone to develop what he can get in all aspects.[8] Human's quality is a complicated system, which includes not only physical strength, intelligence, potentials, practical capabilities, but also material production

capabilities and spiritual production capabilities and more. Truly, according to the thought of Marx and Engels, the capability and quality mainly refer to physical strength and intelligence, and human's overall development mainly refers to the free and full development of diverse capabilities based on physical strength and intelligence. Accordingly Engels pointed out in *Anti-Duhring*: only with highly developed social productivity in the future, can productive labor offer everyone chances to fully develop and show what he has had namely physical strength and intelligence. [9]

#### D. *Full Supply of Individual Needs*

Need is an original drive for human's development, "Those who do not do something for some need of his own and the need of organs will do nothing" [10]. The motive for human's overall development is produced by need, and the purpose of human's development is to fully meet the need. The so-called need refers to a state where subjects need dependence and up-taking from objects, it is a subjective intention of humans when they need but have no something, and it is a reflection of requiring individual continuity and development steadily in brains. Human's need is clearly targeted, once it is realized by subjects, motives will be produced and dominating what humans do, trying to achieve what he need through actions and remove senses of shortages. The need of human is a reflection of impersonal living conditions which change out of expectations, which determine the diverse needs of humans. Maslow, American psychology ever raised Hierarchy of Needs Theory, in his opinion, humans' needs are divided into five sequences ranking from low to high namely physiology, security, affiliation and love, respect and self-actualization, only the needs at lower level are met, can higher needs be produced. Self actualization refers to "an aspiration which makes oneself be like what human should be gradually and exert what humans own completely", which is the highest need of humans. [11]. However, due to the sluggishness and habits of maintaining the status quo, humans may stay at a low level need, having no higher requirements, which fail themselves to develop. Hence, in order to achieve the all-sidedness of humans, first of all, everyone has to enrich what he needs and make great senses. In the opinion of Marx, "Animals have integrated themselves to their vital activities, failing to distinguish themselves from their vital activities, which are only vital activities of their own". However, humans change their living activities into objects of their wills and consciousness. [12] Based on distinguishing animals "vital activities" from human's "living activities", Marx further pointed out: Animals are created only as per sizes and needs of the creatures that they belong to, yet humans know how to produce as per any size, knowing to apply internal standards to objects anywhere and anytime; so human can build as per rules of beautification. [13] Hence, human's practical activities with purposes and objects contain two standards, namely a standard of any creature and a standard inherent.[14] Just within the unification of human's standard, creature's standard, meeting purposes and compliance, human has itself developed, realizing the freedom of humans.

Based on analyzing and grasping the connotation of human's overall development, we can clearly know that the

social development in the future shall be centered on human's overall development, regarding it as permanent care, respect the subject status of individuals in history, value humanity, freedom, creativity and need, and find a balancing point between individual and society, enabling individual overall development to meet the need of social sustainable development, in the meantime, the social sustainable development opens a window for individual overall development to a higher stage, finding a way to ideal space of living like in a free kingdom.

### III. ANALYSIS OF THE FUNCTION OF MODERN IDEOLOGICAL AND POLITICAL EDUCATION TOWARDS HUMAN LIBERATION

Understanding the realization of the value of ideological and political education and the ultimate value of human from the perspective of human liberation means that we should link the development of ideological and political education with the development of human beings all the time, rather than separate them from each other and oppose them. To achieve the value of ultimate goal of ideological and political education means to respect the ideological and political education like respecting people. In other words, the continuous development and perfection of ideological and political education shall be included in the development and improvement of the whole society, especially in the target system of the all-round development of people.

#### A. *Modern Ideological and Political Education Is an Important Condition and a Realistic Way to Realize the All-round Development of Human Beings*

Ideological and political education is not only one of the means to promote social harmony, but also an important factor to promote the development of human beings. The Marx doctrine has always attached great importance to the ideological and political education. Engels pointed out: "education can make young people soon be familiar with the whole production system. It can make them turn from a production department to another department according to the needs of the society or their own hobbies. Therefore, education will help them get rid of the one-sided nature in modern division of labor for everyone". [15] The ideological and political education is a fundamental way and approach to realize the all-round development of human beings. It plays an important role and value in the overall development of human beings.

First of all, ideological and political education is a spiritual production activity. It shapes people's soul and moral character, solves people's problems in direction, motivation and morality, and helps them form positive value guidance and support. It directly creates spiritual productivity and has an important spiritual value in condensing the collective belief and guiding the core value pursuit of the whole nation.

Secondly, social productivity is comprehensive. Marx said: "all productive forces include material productivity and spiritual productivity". [16] The two aspects interact on each other. In contemporary China, the most important and urgent is to improve the ideological and moral quality and scientific and

cultural quality of the whole nation in order to promote the all-round development of human beings and achieve the overall development of people's material civilization and spiritual life. With the development of the times, the symbol of national modernization is not simply determined by the material level, and the most important mark is the modernization of people. It needs people with modern consciousness to participate in the modernization practice of the whole country. Ideological and political education can improve the quality of workers, help workers grasp science and technology and develop independent thinking ability, so as to pave a way for socialist modernization with Chinese characteristics under the guidance of subjective consciousness and value. Then people may be aroused with great social enthusiasm, and create enormous material productivity. In this sense, ideological and political education is also productive, and also participates in the creative activities of the productive forces, which fully embodies the relative independence of ideology.

#### B. *The Inner Unity of the Value of Modern Ideological and Political Education and the Value of Human Beings*

The value of ideological and political education is closely related to the value of human beings. Specifically, the value of ideological and political education is an important manifestation of human value, and ideological and political education is also an important way to realize the value of human. The pursuit of the value of ideological and political education is actually the pursuit of our own value. This pursuit not only embodies human's pursuit of social value, but also embodies the pursuit of human self-worth. In a word, the value of ideological and political education is consistent with the value of human beings. The realization of human value lies in the realization of the value of ideological and political education. It is not accomplished overnight, but through long-term efforts and development.

Only in the Communist society can we perfectly interpret the needs of social progress and development and the complete unity of human's harmonious development. It is the Communist society in Marx and Engels's vision. Only in Communist society, "man can become a free man, the master of the society and the nature and the master of us". [17] The Communist society is also a union that "free development of each person is the condition for the free development of all people". [18] In the Communist society, the all-round, harmonious, free development of the individual and the needs of the society will be completely unified. People will transit from the kingdom of necessity to the kingdom of freedom, and realize the highest value pursuit of human beings. Here, it is also fully demonstrated that the overall development of human beings is the fullest embodiment of human value and the ideal realm of the realization of the value of ideological and political education. This kind of realm is the pursuit of the ultimate goal value of ideological and political education.

The significance of ideological and political education for human beings is not limited to external relations, but also internal aspects: it is a special way of survival and development that has already formed. The occurrence and development of ideological and political education is not only useful for the realization of other values, but also that itself is a

sign of human survival and development. Its development means the development of human beings and the development of society, and it is a positive value of purpose. Based on this, we say that ideological and political education is a reflection of human values in general, and is an integral part in the social value system. The progress and development of ideological and political education and the development of its enjoyment value become one of the internal scales and goals of human and social development, which is the basic purpose value of ideological and political education for human beings. Ideological and political education has such a value of fundamental purpose in human life, which is based on the following understanding: first, from the angle of human nature and the survival and development way, recognize the human purpose value of ideological and political education, and its essence and premise is the recognition of the reality of subject nature, the richness of human's spiritual life and ability of self development, the comprehensiveness and completeness of human's survival way and development goals. Man is a kind of life with spiritual existence and spiritual life. Today we call ourselves civilized humans. One of our natures and ways of spiritual life is the need of rationality and meaning. Second, from the view of the goal of human's value pursuit, ideological and political education is not only a means. It becomes one of the highest pursuits of human beings - a carrier of beauty, truth and kindness. It is one of forms for human beings to pursue free and overall development. Third, from the perspective of the cultural meaning of the ideological and political education, it has created a special political culture. This political culture develops with the continuous development of society, and there will be more and more true factors. Thus, it has important role in the realization of human's eternal spirit.

#### IV. THE CONTEMPORARY SITUATION IN THE ALL-ROUND DEVELOPMENT OF HUMAN BEINGS

The value commitment of Marx and Engels on the all-round development of human beings describes the ideal prospect of the all-round development of human beings in the Communist society, which is put forward to get rid of the dual-dependence relationship between "man" and "thing". Then, does this dual-dependence relationship still exist in backward east nations in Crafting Gorge surpassing capitalism, especially in our country, still in the primary stage of socialism? What is the realistic circumstance for people's all-round development? On this, we shall make clam analysis and rational thinking, for it affects the thinking and practice of ideological and political educator in colleges and universities.

##### A. *The Loss of Traditional Values*

Theoretically speaking, the combination of socialism and market economy fully embodies the value orientation that we have get rid of the dual-dependence relationship between "man" and "material", which plays an advantageous role in stimulating and promoting the all-round development of human beings. The market economy requires people to be independent, free and equal, so as to eliminate the dependence relationship of human, strengthen individual consciousness and explore the personal subjective potential. Socialism pursues common prosperity, and opposes to treating man as

slaves of "material", avoiding the serious dependence relationship of man to "material" in the capitalist society.

But in reality, especially in China, in the social transformation period of the primary stage of socialism, it is important to clearly recognize that China's market economic system is not perfect. There are spontaneous, blind and hysteretic aspects. There are negative effects on all-round development of human beings. For instance, money becomes the main ruler to measure the value of man. Many good traditional values, like the pursuit of personality ideal and spiritual outlook and some good moral values, are put aside or even abandoned. Spiritual crisis becomes a social problem. In modern market economy society, people purely pursue material desires. A theoretic trend of "being shamed of dream, despising morality, rejecting tradition, escaping high thoughts and quitting rules and whatever is possible" prevail in the society, causing deep confusion and worry of more and more people. [19]

##### B. *The Expansion and Transgression of Instrumental Rationality*

From the perspective of human liberation, the purpose of education is for the free and all-round development of subject individual through the education of individual and social transformation, which means the humanization and personalization are the features of education. However, the blind application of modern technology in education system has resulted in the phenomenon of "Instrumentalism" and "disharmony between man and technology" in the field of education. This is result of expansion and transgression of "instrumental rationality" or "technological rationality".

As the concentrated manifestation of instrumental rationality, modern technology is not simply a means or an operating tool. It has great influence on man and society. Because people rely on technologies excessively, we may be "controlled" or "yoked" by technologies. Alienation of technology not only is changing the structure of the human mind, but also limits and fetters human behavior and mind, showing an indomitable character. Especially in concrete education, we pay too much attention to technology and the inheritance function of knowledge of instrumental rationality, and neglect the humanistic spirit function of education. The attitude anxious to achieve quick success and get instant benefits result in that man no longer care about the ultimate meaning and absolute truth, and lose the spirit and ability to criticize and surpass realistic life in general, thus cannot contend with the material world full of temptations. [20] The survival of man is partialized. The instrumental rationality and utilitarian principle are excessively respected. People lose their individuality in their labor, and their abilities are lopsided and even deformed. The decline and loss of imagination and poetry will make people lose motivation to pursue self development and social liberation.

##### C. *The Crisis of Mass Culture Flooding*

Mass culture refers to the culture which can provide ordinary people with experience of daily sensual pleasure with the means of mass media and operates according the law of

commodity. It includes popular poems, popular newspapers, best-selling books, popular music, television, film and advertising, and so on. It has characteristics of mass media, commodity, television, movies and advertising, popularity and everydayness. [21]

Through the comprehensive criticism of Frankfurt school to mass culture, the neutral position of Gramsci, and the reserved support of post-modern Marxism, we can find that the legal status of mass culture is gradually recognized by the society. [22] At the same time, it means that the authority of ideological and political education faces many challenges and the plight of deconstruction. What is going on is the impact of popular culture or mass culture. Because mass culture is a kind of media culture, a kind of flat culture. The existence of mass media culture has opened the place of education, and it has expanded the authoritative class education to the individual place. It makes serious and authoritative educational activities "plain", "recreational", and even "low" and "vulgar". For college students, mass culture is easy for individuals to indulge in the state of cultural consumption and cultural enjoyment, thus losing their independence and subjectivity.

#### *D. The Decadence of Daily Spiritual Life in Consumer Society*

Postmodern mass communication and consumer society are the realistic portraiture of Western society. This problem gradually extends into the contemporary Chinese public life in the spread of globalization. In recent years, the trends of consumerism and the secularization of TV media in China have profoundly changed the individual space and the mass field in modern China. [23] Baudrillard's culture theory reminds us to re-recognize the knowledge production, and to reflect on the position, premise, conflict of interest and the operation of cultural industry capital. The enterprise and the media have appealed to people's irrational consumption desire, in guiding people to the pursuit of luxury material enjoyment; meanwhile it also causes the waste of resources and environmental pollution. If these problems are not properly solved, it will seriously affect the people's spiritual life and cause serious obstacles to the overall development of human beings.

In addition to restriction of the objective factors of society, people's overall development as an ideal goal and subjective desire, also is restricted by their own subjective factors. The main manifestations are: the contradiction between the fast development of social politics, economy and culture and the relative backward personal ideology reform; the contradiction between the expansion of freedom and democratic right and the limited enjoyment of people on this right; the contradiction between the enhancement of personal subjective consciousness and subjective status and the limited quality of people; the contradiction between the all-round development of people and the lack of real action; no awareness of the necessity and importance of the all-round development of people, or having a wrong knowledge on this and so on. These subjective factors restrict the overall development of people. [24] Therefore, it shall be based on objective reality and start from man's quality and ability to play the function of ideological and political

education and promote the all-round development of human beings.

#### **V. THE REALISTIC DEMAND OF IDEOLOGICAL AND POLITICAL EDUCATION IN PROMOTING THE ALL-ROUND DEVELOPMENT OF HUMAN BEINGS**

Based on the interpretation of the value commitment and the realistic situation of the all-round development of human beings, we can see that the all-round development of human beings, as the ultimate concern, still has considerable space and tension from the real life. Thus, ideological and political education is a lofty practice which is full of challenges and dreams and has a strong implication of human emancipation. We need to be wary of transgression of "instrumental rationality", to face the challenges in mass culture crisis, resist the extraordinary temptation in the consumer society, shaping a socialist citizen with modern literacy. In the current historical situation, we should adhere to the people-oriented value, cultivate socialist citizens with modern literacy and subject consciousness as the strategic theme in our education reform and development, in order to solve the problem of training what kind of people, how to train this kind of people. In this process, education is to cultivate and guide students with the accumulation of human culture and their own rational passion. It shall not only help students learn practical knowledge that can help them adapt to real life, but also can cultivate and enhance their spirit.

#### *A. Adhering to the Guidance of the Socialist Core Value System and Building a National Spiritual Homeland*

In modern China, a situation of tripartite confrontation forms among the dominant culture, elite culture and mass culture in the pattern of culture. The socialist core value system is an important part of advanced socialist culture, and belongs to the dominant culture of the society. The socialist core value system is the demonstration of essence of socialist ideology. The 18th CPC National Congress put forward a new deployment and new requirements for the construction of the socialist core value system. It emphasized "to carry out study and education of the socialist core value system, lead the social thoughts with the socialist core value system and condense social consensus", put forward "three initiatives" to "actively cultivate and practice the socialist core values", namely "advocating a prosperous, democratic, civilized and harmonious society, advocating freedom, equality, justice, rule of law, and advocating patriotism, dedication, integrity and kindness". [25] As far as advanced culture is concerned, the socialist core value system represents the highest spiritual needs of the people and highlights the unique cultural characteristics of the nation. Therefore, to advocate the socialist core value system is conducive to the formation of the upward spiritual strength of the whole nation and the spiritual ties of unity and harmony, thus laying the ideological foundation for the Communist Party and the people of the whole nation. In terms of the difference and connection between the core value system and mass culture, the socialist core value system cannot be separated from the mass culture. Otherwise, it will be recondite and unpopular or castle in the air. It will be difficult to be understood and accepted by the

public. The mass may not resonate from the heart, and then separate from the guidance and promotion of the socialist core value system. Mass culture will probably evolve into vulgar and kitsch culture, and the fashion culture will evolve into decadent and declining culture. Therefore, from the perspective of cultural ecology, we must pay attention to the interactive effect of dominant culture, elite culture and mass culture, seek the best combination of the three cultures, and effectively integrate the construction and development of mass culture on this basis. On the one hand, we should lead the construction of mass culture with the dominant culture, and carry forward the main melody of socialism with Chinese characteristics. On the other hand, we should enhance the quality of mass culture with dominant culture, and constantly improve the humanistic consciousness and spiritual realm of mass culture. As for the ideological and political education of college students, we should strengthen and promote the socialist core value system, carry forward the excellent traditional culture and the mainstream culture and the national culture to curb commercial kitsch culture. It is not only conducive to integrating the multi-value orientation of college students into the socialist core value system, but also conducive to the promotion of the taste of mass culture and the promotion of a healthy and orderly development of mass popular and the creation of a good cultural environment for the growth of college students. At the same time, it is also beneficial to cultivate college students' ability of correctly identifying and selecting all kinds of mass culture. It emphasizes that advanced cultural education should promote people from material desires and egoism, help realize the spiritual essence of human beings, liberate from abstinence and social oppression, and realize the essence of human subjectivity.

#### *B. Adhering to the People-oriented Concept and Cultivating Students' Self-consciousness*

Self is the soul of subject development, and self development is the highest goal of education. Learn to Survive, published by UNESCO, pointed out that "the future school shall change the object of education into the subject of its self education, and the educator shall become the person who educates himself/herself. The education of others shall become his/her self education. The fundamental change in the relationship between the individual and himself/herself is one of the most difficult issues in the education of science and technology in the next few decades". [26] The ideological and political education bears the important task of enriching the spiritual needs of self development and stimulating the spiritual vitality for self development. The spirit of self-development and consciousness of self-development mainly refer to the spirits of self-transcendence, including pioneering spirit, challenge spirit, adventure spirit, responsible spirit, dedication spirit and so on. The era of knowledge economy requires that education is not only the means for the communication of culture and knowledge, but also the creative spirit as the essence of human being. Such pioneering and innovative spirit is particularly important in today's fierce international competition. Ideological and political education is to guide students to enhance their creative consciousness, firm their development aspirations, and stimulate them to surpass

themselves and be positive and enterprising. There is no development for anyone who always meets the situation, makes no progress, has no dedication and no sense of responsibility, no sense of mission, but has a passive state of mind. The foundation of modernization construction lies in the modernization of human beings. It is also an important manifestation and necessary requirement for the ideological and political education to play a vital role in the construction of socialist modernization under the new situation by cultivating the overall quality of people and conveying qualified personnel for the socialist modernization construction. Therefore, it is necessary to give full play to the great function of ideological and political education in talent development. As modern students have increasingly obvious ideological trend of diversification, the ideological and political education can not only emphasize to be clarified from the social system, but should be guided by Marx's view of human development, because it encourages to make full use of own advantages. We should focus on college students' values of self development, faith and internal requirements of the ideological and political education on students, so as to keep the vitality, pertinence and long-lasting efficiency of ideological and political education. The ideological and political educators need to activate the survival state of students, reveals the development openness of life and man, highlight the value and significance of the ideological and political education to the human liberation, and explore possibilities of multidimensional accesses to human freedom and comprehensive development.

#### VI. CONCLUSION

In short, the comprehensive development of human freedom is the profound conclusion of the realistic possibility of Marx's theory of human liberation formation, marking the harmony between man and nature, between man and material, and the optimal integration between man and man, between our physicality and mentality. It embodies human's relentless pursuit and ideal. It is the high unity of human's free and comprehensive development in beauty, truth and goodness. It also constitutes the ultimate goal and inevitable outcome of human liberation. [27] Therefore, we should study and implement the spirits of the 19th National Congress of CPC currently. In the ideological and political education, our focus shall be guided by the spirits of the 19th National Congress of CPC. On the social reality of the transformation of our main contradiction in the current society, we should adapt to the new requirements put forward by the Party and our government and spare no effort to solve the problem of development imbalance and insufficiency by in-depth discussion and continuous development. In addition, we should vigorously improve the quality and efficiency of development in order to better meet the growing needs of people in the economy, politics, culture, society, ecology and other aspects and promote the overall progress of man and all-round development of the society. Finally, we can create a good system security and social conditions for the ultimate realization of Chinese people's all-round and free development.

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