

Comprehensive Human Development: Values and Favours for Chinese Modernisation

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Abstract: The goal pursued by the Communist Party of China (CPC) is to achieve the comprehensive development of human beings, and the Chinese-style modernisation road is the foundation and prerequisite for the realisation of comprehensive development of human beings. The theory of the Chinese-style modernisation path takes the comprehensive development of human beings as its value. It has a profound theoretical, practical and historical foundation. The Chinese modernisation path is accumulating strength and laying a foundation for the realisation of a communist society, and at the same time, the Chinese modernisation path will also lay a thick qualitative foundation and solidify the material conditions for the comprehensive development of human beings. The lengthy process of social change determines the long-term nature of the realisation of the ideal of comprehensive human development, but the pursuit of comprehensive human development should not be abandoned for this reason; rather, it is a matter of storing up strength for comprehensive human development in practice.

Keywords: Comprehensive human development, Chinese-style modernization, Human nature, Communism.

1. Introduction

The all-round development of human beings is the highest value to be pursued in the development of human society, and it is the value orientation of Chinese-style modernisation. A modern society is the advanced form of society that human society strives for. In the process of human modernisation, the developed countries in the West are the first to launch modernisation and have the advantage. Since the birth of the Communist Party of China (CPC), the CPC has put the realisation of modernisation on its own flag, but China is a laggard and a pursuer in the process of modernisation, and the pursuit of modernisation has a historical process and logic, "By the beginning of the twentieth century, the Chinese people had already become strongly aware of the importance of modernisation" . the importance of modernisation"[1] . During the century-long journey of exploring the road of modernisation, China has got rid of the dependence on the path of capital supremacy in the West, and embarked on a non-Western road that overcomes the alienation of human beings, and takes the realisation of the comprehensive development of human beings as the original driving force and value leader.

The theory of Chinese-style modernisation takes the comprehensive development of human beings as its value, and it is not just an empty talk on the spur of the moment, but it is a deep thinking of "what kind of socialist modernisation power is to be built" from the perspective of a big historical view, and it is also a practical view of "how to build a socialist modernisation power". Instead, we are thinking deeply about "what kind of socialist modernisation country to build" from the perspective of a big history, and implementing "how to build a socialist modernisation country" from the perspective of practice. Chinese-style modernisation has a deep theoretical foundation, a profound view of reality and a rich historical background in adhering to the comprehensive development of human beings.

2. Chinese-style Modernisation Adheres to The Outgoing Logic of Comprehensive Human Development

2.1. Theoretical Logic: Marxist Theory on the Essence of Human Being

Marx's doctrine on the nature of man laid the theoretical foundation for the appearance of the theory of comprehensive human development in the Communist Manifesto. Marx advocated the overthrow of the capitalist system and the establishment of a society of public ownership based on the internal appropriation of the means of production through the cracking down of a series of exploitative and alienating phenomena brought about by private ownership, so as to realise the all-round development of man. This is a process of liberating man from the bondage of private ownership and the state of denial of freedom, dissolving man's state of self-alienation, bringing man back to man, and reducing the abstract man to the real man. Marx's doctrine on the nature of man emerged on the basis of the abandonment and inheritance of the reasonable elements of Hegel's and Feuerbach's doctrines. Firstly, Marx believed that "the essence of man, man, in Hegel's view is equivalent to self-consciousness"[2] , in the process of creating the doctrine of the essence of man, Marx abandoned Hegel's idea of reducing the essence of man to man's self-consciousness. Secondly, Marx inherited the reasonable components of Feuerbach's doctrine of the nature of man. Feuerbach abandoned the erroneous notion of thinking in terms of abstract human beings, and turned to the real relationship between human beings to care for the problem of human nature, and established a materialist philosophical system centred on "human beings" and humanism. While inheriting the reasonable elements of Feuerbach's theory, Marx refused to talk about the issue of human emancipation in an empty manner and insisted on focusing on the real living conditions of workers. Through the

fourfold alienation of labour, Marx paid attention to the alienation of human beings, and from the materialist view of history, based on social phenomena, he advocated the examination of the development of human beings from the perspective of the relations of production, and formed a scientific doctrine on the nature of human beings. Marx's doctrine of the nature of man is the theoretical source of the concern for the comprehensive development of man in Chinese modernisation theory.

2.2. Logic of practice: dissolving alienation in the conditions of capitalist society

Marx's theory of the comprehensive development of man emphasises that the comprehensive development of man is manifested in three main aspects: the free development of the human personality, the full development of human capabilities and the full development of all human social relations[3]. Firstly, as far as the individual is concerned, the free development of the human personality means that a person can freely choose the activities he or she engages in according to his or her natural preferences. However, under the conditions of the division of labour, the division of labour, while freeing the individual from his limitations and giving full play to his caste capacity, has caused certain harm to the human personality, and the position of the human subjectivity has been encroached upon. In capitalist society, the free development of human personality is limited to the needs of the individual, and the individual is unable to enter the universality beyond the limitations of the individual, so that the human being loses the characteristics of his or her class essence[4]. Secondly, the comprehensive development of human beings is ultimately the comprehensive stimulation of all aspects of the capabilities of the human being as a subject. According to Marx, the development of human capacities reaches a certain level, "which presupposes precisely the production based on exchange value, which, while producing the universality of the alienation of the individual from himself and from others, also produces the universality and comprehensiveness of personal relations and of the individual"[5]. The alienation of labour is a fundamental feature of capitalist private ownership based on exchange value.

Under the conditions of alienated labour, the intrinsic nature of man, the full and universal development of his productive capacity, is necessarily limited. Finally, the essence of man is the sum of all social relations; man is the product of social relations, and at the same time he exists in certain social relations; in a certain sense, "social relations actually determine the extent to which a man can develop"[6]. The division of labour is a product of the development of human productive forces, but under the highly developed division of labour system, workers play the role of screws on the machine plate, being placed in fixed positions by the program, repeating the same work day after day, losing the curiosity, exploration and free nature as the subjective human beings, and this kind of one-sided individual, who is only responsible for the partial functions of the society, can not get out of the narrow social relations, which will inevitably delay the process of comprehensive development of human beings. This will inevitably slow down the process of comprehensive human development[3]. The comprehensive development of human beings depends on the richness of social relations. Under the conditions of capitalism, the process of reaching the ideal state of human development is bound to be

postponed indefinitely due to the annihilation of human individuality, ability and social relations. The phenomenon of alienation in capitalist society reveals that the Chinese Communists are concerned about the interests of the people and that it is only by taking the people as the centre that they can prevent the emergence of a unidirectional economic man.

2.3. Historical Logic: The Promotion and Transcendence of the Excellent Traditional Chinese Culture

Chinese traditional culture contains a rich programme for the governance of the country, in which discussions on the spirit of the human being, human development, caring for the common people, cherishing life, personality development and so on provide rich theoretical nourishment and a clear value orientation for the attention paid to the all-round development of human beings in the theory of Chinese-style modernisation. First of all, ancient China emphasised that "between heaven and earth, human beings are precious", praising the subjectivity of human beings and highlighting their supreme status among all things in heaven and earth. The idea of "the human being is precious" transcends the Western idea of God as the master of all things. For example, Zhuangzi advocated the "unity of heaven and man". Human beings are one with all things in heaven and earth, and are not in a relationship of dominant and dominated, ruling and being ruled. Another example is Wang Yangming, who emphasised that "the mind is reason. There is no reason outside the heart, no thing outside the heart, and no matter outside the heart", pointing out that the human heart is connected with all things, and that the human heart is the master of all things in heaven and earth. Secondly, the excellent traditional Chinese culture advocates that "people can propagate the Way, not the Way to propagate people", stressing that people have subjective initiative, and that they can understand and make use of the laws to serve the comprehensive development of human beings. Finally, it highlights the subjectivity of human beings and promotes the individual's pursuit of personality perfection in order to highlight the dignity and value of human beings as distinct from animals. For example, Guan Zhong's "The beginning of the king's rule is people-oriented. The rule of the state is the foundation of the country, while the chaos of the state is the danger of the country"[7] emphasises the need for monarchs to pay attention to talents and explore talents in the governance of the country. Another example is Mencius, who talked about the relationship between the ruler and the people: "The people are the most important thing, the gods of earth and grain come second, and the ruler is the least important thing"[8]. From the level of the relationship between the ruler and the people, Mencius emphasised the need for the people to be supreme and to pay attention to the interests of the greatest number of people. The humanistic thinking and concern for the perfection of personality emphasised in the excellent traditional Chinese culture have given profound thoughts and inspiration to the Party's governance in the new era.

3. Exploring the Relationship Between Chinese-style Modernisation and Comprehensive Human Development

Comprehensive human development is a beautiful social realm and the ultimate value aspiration of a communist

society, the realisation of which is a long and arduous process. Chinese-style modernisation is an exploration of the path of socialism, and the ultimate direction is inevitably to enter a communist society and realise the comprehensive development of human beings. The realisation of comprehensive human development is a dynamic process that requires human beings to gradually achieve an ideal state in harmonious interaction with nature, others and society. Taking the path of Chinese-style modernisation is an important path to achieving comprehensive human development, and the realisation of Chinese-style modernisation will build up the strength and cultivate the foundation for the establishment of a "free association" and the realisation of comprehensive human development.

3.1. Modernisation with a large population provides development coordinates for comprehensive human development

Chinese-style modernisation is a modernisation of a huge population, not of tens of thousands or hundreds of millions of people, but of 1.4 billion people, a huge population base. If China were to modernise as a whole with 1.4 billion people, it would rewrite the global economic map. Marcuse further developed Marx's theory of human alienation and elaborated a brand-new state of human alienation - the "one-way man". In advanced capitalist societies, man loses his critical faculties, imagination and individuality, and is passively submissive and identified with the control of order. This alienation is different from the alienation that Marx described as the alienation of man's labour, his body, and his mental torture, an alienation that is controlled by science and technology and that is unnoticeable[9]. If, in the context of alienation as described by Marx, workers are able to be aware of the phenomenon of exploitation and thus take the necessary measures of resistance, in the scenario described by Marcuse, the development of science and technology has led to human beings identifying themselves with the value of technology, with the society constructed by capital, and human beings are disciplined by the technology of capital and submissively accept the control of the system, of the algorithm. This phenomenon will cause people to lose the ability to negate, criticise and doubt, and thus develop in a one-sided and deformed manner, becoming one-dimensional people. Imagine what it would be like for China's 1.4 billion people to develop in a unidirectional way, with technological rationality replacing the rationality of comprehensive human development. The road to Chinese-style modernisation emphasises the role of socialist core values, focuses on the all-round development of each individual, values the enhancement of people's physical qualities, the improvement of their literary literacy, the cultivation of a rational spirit, the promotion of emotional education, and stresses the society's ultimate care for human beings. China's 1.4 billion people live in a country where human and social development is led by socialist core values guided by Marxism, fundamentally reversing the "one-dimensional human being" image of Western capitalist societies, and laying a strong foundation of power for the material and spiritual liberation of human beings and their all-round development.

3.2. Modernisation for the common prosperity of all people lays the material foundation for comprehensive human development

Chinese-style modernisation is a modernisation in which all the people share in the common prosperity, not a modernisation in which the gap between the rich and the poor is too wide and a few people benefit. There are abundant objective conditions for the realisation of comprehensive human development, the most important of which are material production activities. It is an ideal state of development to raise the productivity of labour through the practice of material production and to create sufficient material conditions for the comprehensive development of human beings. However, the private "gene" of the capitalist system regards the economy as the end rather than the means and conditions of development. Under the capitalist system, capital controls the economic base and superstructure of the country, and it serves its pursuit of surplus value by controlling the social rules and systems. This pursuit of unlimited capital appreciation inevitably leads to a small group of people controlling most of the wealth in society. In Western societies, the phenomena of increasing gap between the rich and the poor, the decline of the middle class, and the frequent occurrence of cyclical crises are breeding and spreading, especially in the financial and information ages, and the application of new-generation science and technology has greatly lubricated this irreversible process. The root of the problem lies in the fact that Western-style modernisation is the modernisation of the bourgeoisie, and it is the modernisation that is only enjoyed by a few people, and the proletariat has been excluded from the process of modernisation, and it is not entitled to the benefits brought about by the progress of human civilisation. The proletariat is excluded from the process of modernisation and has no right to enjoy the benefits brought about by the progress of human civilisation. This kind of modernisation is at the expense of the interests of the majority of the people, and it is bound to arouse protests from the masses. Chinese modernisation emphasises the concept of shared development. The concept of shared development breaks through the barrier of "GDP supremacy" and "capital supremacy" in the West, and emphasises that the main body enjoying the fruits of economic development is the public as a whole, not a few individuals, highlighting the humanistic concern[10]. The concept of shared development emphasises sharing by all people, sharing in a comprehensive manner, building and sharing together, and sharing progressively, and the implementation of this concept not only involves "making the cake bigger", but also "dividing the cake well". In a social atmosphere in which all people are contributors to and enjoyers of the achievements of socialist development, the notion of power struggle fades or tends to dissipate, relations between people become more harmonious, and the comprehensive development of each individual creates favourable social conditions for the comprehensive development of all human beings.

3.3. Modernisation in harmony with material and spiritual civilisation is the basic guideline for comprehensive human development

Chinese-style modernisation is a modernisation in which the two civilisations develop in harmony, not a modernisation

in which materialism expands and spiritual pursuits are lost. Since its birth, capitalism has shown strong vitality, and Marx once said, "The productive forces created by the bourgeoisie in its less than one hundred years of class domination are more numerous and greater than all the productive forces created in all past generations"[11]36 . However, the Western capital market, especially its culture, carries many negative factors, such as the ideas of money worship, individualism, hedonism, and consumerism are stereotypical and corrupt parts of its thinking. Driven by the logic of capital, the value of an individual's life is based on the pursuit of the satisfaction of material wealth, and the individual's value orientation is oriented to the pursuit of capital, with an obvious profit-seeking colour, which leads to an imbalance between the material civilisation and spiritual civilisation in the capitalist society. "A thousand pounds will be a feather, and the lightness is in the balance." If we don't focus on adjusting and optimising the relationship between the two, the "barrel effect" will become more pronounced and social contradictions will deepen. At the 20th Party Congress, General Secretary Xi Jinping pointed out that "material wealth and spiritual wealth are the fundamental requirements of socialist modernisation"[12] . With the simultaneous increase of material and spiritual wealth, many contradictions will be solved. On the one hand, Chinese-style modernisation rejects the Western instrumental logic of capital as an end in itself, insists on people-centredness and comprehensive human development, and, at the ideological level, stresses the leading role of socialist core values in society. On the other hand, Chinese modernisation adheres to the principle of "grasping both civilisations with both hands", and coordinates the relationship between the two. While consolidating the material foundation, the construction of spiritual civilisation is carried out throughout the whole process of modernisation, and a socialist ideology reflecting people's interests and aspirations is constructed to provide cultural nourishment, ideological safeguards and spiritual protection for the development of socialism with Chinese characteristics. cultural nourishment, ideological safeguards and spiritual support for the development of socialism with Chinese characteristics.

3.4. Modernisation for harmonious coexistence of human beings and nature provides direction for comprehensive human development

Chinese-style modernisation is a modernisation that emancipates both man and nature, not a modernisation that sacrifices the ecological environment at the expense of an ecological crisis and an alienation of the relationship between man and nature. The essence of the ecological crisis in capitalist society lies in the fact that the principle of the infinity of capital's pursuit of surplus-value multiplication is based on the unlimited plunder of limited natural resources, and that this greedy mode of production inevitably leads to the destruction of the natural environment and the deterioration of the living environment for human beings. In the capitalist society, natural resources become the property of capitalists, and become the tool of capital proliferation, "all areas of nature are subordinate to production"[13] , serving the needs of capital proliferation, people's attitude of reverence for nature has disappeared. In his book *The Dialectics of Nature*, Engels reflected deeply on the fact that nature has given way to man's multi-level needs, and called

out, "Do not be overly intoxicated by our victory over nature"[14] . Chinese-style modernisation insists on the rational use of natural resources for socialist development, eliminates the predatory destruction of the natural environment by the principle of the supremacy of capital, dissolves the alienation between man and nature, advocates a new concept of development of ecological civilisation, and seeks to achieve a state of harmony and unity between man and nature. The concept of ecological civilisation advocated by the theory of Chinese-style modernisation is a new perspective that can fully express the essential power of human beings and break the one-sided constraints of human beings, nature and society. In such a new form of human civilisation, human beings build a community of life between human beings and nature in a more harmonious relationship, with more essential power, and in a more free and rational way, so as to realise the freedom and liberation of human beings.[15]

3.5. Modernisation along the path of peaceful development provides external guarantees for comprehensive human development

Chinese-style modernisation is a modernisation of peace, development, co-operation and win-win situation, not a zero-sum, game-playing modernisation at the expense of the suffering of other peoples. The process of modernisation in the West was initiated through bloody primitive accumulation, and the whole process was full of violence, looting and brutality. In order to compete for the world market, the capitalist powers have been willing to sacrifice the interests of other countries. The two world-wide wars are still fresh in people's memory. It is mirroring Marx's comment on capitalist society: "Capital comes into the world dripping blood and filth from every pore, from head to foot"[16] . In his book *Guns, Germs and Steel*, Diamond talks about difference in the contemporary world. According to Diamond, the different paths of development of the peoples of the world are determined by the environment in which they live. Advantages of the environment have prompted some regions to possess material and technological advantages, etc. After grasping these absolute advantages, groups with guns, germs and steel, i.e., groups possessing advantages in resources, environment, material, technology and military, etc., have always sought their own development at the expense of the interests of other groups[17] . The progress of China's modernisation was not only due to its own initiative, but also due to the fact that China was attacked by the Western countries' ships and guns. Since 1840, China has suffered a century of foreign occupation as a result of the destruction of mountains and rivers and the loss of power and humiliation of the country. After the founding of New China, well aware of the pain of being subjected to aggression, in the course of launching the modernisation and construction of a strong country and rich people, taking the people's happiness and people's development as its own responsibility, adhering to the Five Principles of Peaceful Coexistence, and building independently and without expansion and aggression, while China has actively called for the building of a community of shared destiny for mankind, and has taken the initiative of being a defender and promoter of world peace. Modernisation on the path of peaceful development provides a choice of paths for mankind to move towards a new form of civilisation, and provides good external conditions for the comprehensive development of mankind.

4. Demystifying the Idea of Taking a Chinese-style Modernisation Path to Achieve All-round Human Development

At present, China is in the primary stage of socialism, and there is still a long way to go before we can move towards a communist society. Taking the path of Chinese-style modernisation is a vivid practice of socialism with Chinese characteristics; realising Chinese-style modernisation is in the process of laying a thick qualitative foundation and solidifying material conditions for a communist society. "Human beings have always proposed only tasks that they can solve The task itself arises only when the material conditions for solving it already exist or are at least in the process of generation"[11] , therefore, from the process dimension, the factors accumulated in the process of Chinese-style modernisation are creating favourable conditions and cultivating momentum for the ideal dimension of realising the comprehensive development of man. Cultivating the conditions and factors for the realisation of comprehensive human development can be done in the following ways.

4.1. Promoting the high degree of development of the productive forces of society and providing material security for human development

According to Marx's theory on the comprehensive development of human beings, the comprehensive development of human beings depends on a highly developed material base and abundant time. On the one hand, the problem of insufficient and unbalanced development of productive forces is a real obstacle to development faced by our country, and has become a key factor restricting the fulfilment of people's good life and their all-round development. It is necessary to use science and technology to empower the development of productive forces, shorten socially necessary labour time, and create time conditions for the stimulation of all aspects of human ability. It is also necessary to break the constraints and limitations on human activities imposed by the big factory system, so that people can "do this today and that tomorrow according to their own interests". On the other hand, the productive forces are the ultimate determining force in social development, and it is necessary to adjust the irrational relations of production, promote the overall enhancement of the productive forces, and build social relations with the internal possession of the means of production as the core content. Among them, special attention should be paid to the coordination of development, which refers to the coordinated development of material and spiritual civilisation, so as to overcome the one-sided and deformed development of human beings in the capitalist society; it also refers to the reasonable structure of income distribution in the social relations, so as to avoid the problem of the excessive gap between the rich and the poor in the western society, and to improve the system of income distribution, so as to make the fruits of reform and development benefit more people; and it also refers to the harmonious state of human beings and nature, and the harmonious state between economic development and ecological protection should be handled well. It also refers to the harmony between human beings and nature, and the need to deal with the relationship between economic development

and ecological protection.

4.2. Improving the quality of education and the quality of all people, and providing ideological safeguards for human emancipation

The acceleration of the process of building a Chinese-style modernisation path depends on high-quality education. In promoting the process of modernisation, we must always pay attention to material development and spiritual enrichment, and not just "enrich our pockets" but "empty our heads". Education plays a crucial role in this. Looking at the modernisation of the developed countries in the West, the enhancement of the country's comprehensive strength and the power of science and technology is, in the final analysis, the modernisation of education. Education determines the process of modernisation and development by constantly optimising people's ability to work and enhancing their physical and intellectual capacity to transform nature[18] . In social development, human beings are the most creative factor in the productive forces. Improving the comprehensive quality of the labour force and promoting the emancipation and all-round development of the human personality are the important contents of Chinese-style modernization. Among them, the quality of education modernisation is directly related to the degree of realisation and the way of realisation of modernisation for a huge population. It is necessary to accelerate the construction of a Chinese-style high-quality education system and to develop education for all, lifelong education and education for the elderly, so as to provide objective conditions for the all-round development of human beings.

4.3. Expanding social mobility of the labour force to provide avenues for comprehensive human development

Social mobility is an important means of promoting comprehensive human development. Social mobility is an important symbol of the progress of social civilisation, and diversified social mobility increases the opportunities for exchanges between different groups, allowing workers and talents from different classes and industries to move up the social ladder through social mobility. "It is by getting rid of all kinds of national and geographical limitations and making actual contact with the production of the whole world (and also with spiritual production) that one can acquire the ability to make use of this comprehensive production (people's creation) of the globe"[19] , and large-scale, diversified, cross-class social mobility creates the conditions for the all-round development of human beings. It is necessary to strengthen the top-level design, break down various institutional mechanism shortcomings that impede the free movement of labour, establish a reasonable, fair, smooth and orderly social mobility mechanism and system, revitalise human capital and talent resources, and create good institutional conditions for the social mobility of talents. Expanding the smooth flow of labour at all levels and talents in all industries, and avoiding the solidification of social strata, requires the efforts of the government, society, enterprises and other main bodies on multiple fronts. First, the government level. The government should strengthen the top-level design, eliminate all kinds of system and mechanism shortcomings that hinder the free flow of labour, establish a reasonable, fair,

smooth and orderly social mobility mechanism and system, revitalize human capital and talent resources, and create good system conditions for the social mobility of talents. Second, the social level. Members of society should establish self-confidence and self-improvement consciousness, down-to-earth in the workplace have a role, but also to enhance the awareness of social mobility, to create conditions for their own comprehensive development. Finally, at the enterprise level. On the one hand, each enterprise should provide employees with opportunities to conduct re-education. Receiving re-education in the workplace is an important way for employees to enhance their vocational skills, improve their self-restraint, and increase their room for advancement. On the other hand, enterprises should provide more jobs to create space for the enhancement of social mobility.

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