

The Theoretical Quality of the Integration of Science and Value in Social Development

Yuan Zhang

School of Philosophy and Government, Shaanxi Normal University, Xi'an, 710119, China

Abstract: Social development is a complex system which involves many problems, such as object and subject, natural system and human society, environmental conditions and adaptability, realistic challenges and development opportunities, practical process and conscious process, scientific truth and the value of the best, social welfare and personal freedom, etc. Therefore, social development is essentially more than one. The concrete integration process of various conditions, factors, mechanisms, effects, results and consequences of various problems, demands, forces, actions, ways, directions, modes and roads. From this point of view, this paper puts forward the concrete integration of social development. On the one hand, while inheriting and integrating various theories of social development, it closely combines the practical process of human social development, especially contemporary social development, and further understands and explains the essence and process of social development; on the other hand, it emphasizes the specific integration of social development, especially the value of social development. Specific integration, concrete integration of processes and concrete integration of consequences, opposing the abstract, single and linear way of thinking in the concept of social development, and further emphasizing that social development theory, social development system, social development policies and methods of social development should concretely integrate the objective conditions and human resources, environmental challenges and opportunities in the process of social development. Many factors, such as realistic problems and future influences, material interests and spiritual freedom, scientific truth and value justice, reverence for nature and people-oriented, have constructed a concrete development system of scientific harmony and benefit.

Keywords: Society; Development; Value

1. Introduction

1.1. The concept of social development

Generally speaking, social development refers to the transformation of society from a low-level, simple and weak way of existence and state to a high-level, complex and powerful way and state. The concept of "social development" can be divided into general meaning and specific meaning. Generally speaking, social development refers to the progress and growth of human society. Social development in a specific sense refers specifically to the modernization problem and process of a society, but even after modernization, a society will still face development problems. Social development theory regards society as a whole existence, including the development and coordinated operation of political, economic, cultural and other social factors, not just the development and coordinated operation of human beings. It refers solely to the development of the economic field. The evaluation index system of social development level formulated by the National Bureau of Statistics is also based on the concept of social development in a broad sense. It covers

ten aspects, such as environment, population, economic basis, income distribution, employment, health care, education, science and technology. Sometimes, development in a broad sense is often expressed as "social progress"

The understanding of social development forms the concept of social development. From the perspective of the history of world civilization, the study of social development theory is an eternal topic of human beings, and people have been trying to make theoretical explanations on social development. However, as a scientific theoretical problem, it began in modern times. The first stage is from the industrial revolution to the 1950s. People think that development is the process of moving towards industrialized society or technological society, that is, the process of emphasizing economic growth. The second stage is from the mid-20th century to the early 1970s. With the progress of industrialization, people regard development as economic growth and the whole society. The third stage is the publication of the Declaration on the Human Environment in 1972: Development is a process of pursuing the harmonious balance of social elements (including politics, economy, culture and

people). Since the late 1980s, people have regarded development as the process of satisfying people's basic needs, the development of people's abilities and the self-realization of human nature, marked by the formation of the concept of sustainable development and the global consensus. That is to say, development not only refers to economic growth, but also refers to structural optimization, social progress, but also reflects the transformation of ideas and deepening of ideas. It is dynamic, dynamic and progressive, and presents a spiral upward trend.

An important factor in social development is the basic concrete relationship between man and nature and the dynamic force. From the perspective of cognitive level, it depends on factual cognition, value cognition and practical cognition level; from the perspective of emotional will value relationship, it depends on the nature and degree of value relevance and dependence, subjective preference and value integration ability; from the perspective of practical behavior ability, imitation, targeted problem solving and creative problem solving ability constitute an extremely important factor. A complex system that responds to the relationship between man and nature. Social development is not only to solve the relationship between man and nature, but also to solve the relationship between man and man. These two aspects constitute a complex and interlaced scene. There are two aspects of social development: the relationship between man and nature, the relationship between man and man; the value relationship between man and nature, the value relationship between man and man, the cognition of man to nature, the practice of man to nature, and the practice of man to nature.

To solve the problem of value is the core of the relationship between man and nature. To solve this problem, the first thing is to determine what kind of value is correct in thought and theory and to fully reflect the value of man. The way to solve this problem is to construct a complete set of behavioral patterns through human behavior or to realize a price that reflects the value of man which is determined to be correct and embodies the value of man in practice. The institutionalization of value concept is essentially a continuous attempt in action, in which human beings constantly adjust the value relationship between man and nature, man and man. Therefore, the essence of social development is the process of human being's constant attempt to solve the value relationship between man and nature, man and man.

2. The Essential Characteristics of Social Development

Social development, in the final analysis, is the movement of human social groups from one low-level state to another high-level state through their internal interaction in a certain field of the natural environment system. Therefore, the process of social development is the gen-

eration and solution of specific contradictions between field pressure and subject's demands. The most basic problem is the relationship between subject and object, which is mainly embodied in the concrete contradictions between objective existence conditions and the expansion and Realization of subject's existence value. The essence of this contradiction is the connection between certainty and uncertainty, or that is the essence of contradiction. The specific process of social development is a process in which many different groups of human society realize their development by means of internal individual interaction and interaction with other groups of human beings, which combines the value appeal with the truth appeal. It is a process of subjective will cohesion and objective practice.

2.1. Value game in the process of social development

Value exploration is essentially a value game process in the process of human social development. In this process, it includes two aspects: the choice and Realization of human value in the relationship with nature, the relationship between different human values, which includes two aspects: the relationship between different values horizontally, and the relationship between value choice vertically, that is, the relationship between current interests and long-term interests. The former is mainly about the relationship between material interests and spiritual values. Horizontally, different value choices have different contents, different meanings and different substitutions, but they have different meanings to the status of human existence under different conditions, and their realization also has general relevance. Generally speaking, material interests are the basis of spiritual interests.

Marx said, "Social life is essentially practical." From this point of view, we can further deduce from the theoretical logic that social development is essentially practical, social progress is essentially practical, and social civilization is essentially practical. That is to say, the practicality of social life determines the practicality and development of the process of social dynamic evolution. Understanding this practicality in the process of social development and its characteristics at different stages is one of the enduring topics of social philosophy. It is also the theoretical basis for realizing the continuous progress of society, harmonious and stable operation and sustainable development of science. It has philosophical guiding significance for the theory and practice of solving the severe challenges and survival crises faced by human beings in the process of social modernity.

Social development often manifests itself as a dialectical process of movement. On the one hand, social development is always accompanied by certain value conflicts, denials and even sacrifices; on the other hand, this cost is beneficial, it always promotes the creation of value in a special way. The traditional view of development based

on Darwin's theory of evolution holds that since organisms develop from simple to complex, from low to high, and through survival competition and natural selection, human society will inevitably rise through gradual accumulation, which is essentially a theory of historical goodness. However, the continuous improvement of the degree of social civilization is only a commentary on the objective process of social development, which does not mean that history is advancing towards a pre-determined goal of Supreme goodness. The development of society is always carried out at a cost. The game of value in the process of social development is mainly manifested in the following aspects: first, the game of class value and individual value, that is to say, the overall development of human beings is often achieved by sacrificing the majority of individuals or even the whole class. Second, the dislocation between the value of things and that of human beings. That is to say, "the multiplication of material value is proportional to the devaluation of human value." The more value a man creates, the less valuable he will be. Human creations are not only not controlled by man, but in turn enslave and dominate man. Third, the contradiction between material value and spiritual value. Attaching importance to material value and taking the satisfaction of sensory enjoyment and utility value as the purpose of pursuit have resulted in the loss of people's own spiritual and social spiritual values. The reason for the value conflict in the process of social development lies in that the undertaker and the realizer of social development are human beings, while human beings are the subject of conflicts of interest, and the conflict of interests between people inevitably leads to value conflict and game; at the same time, the narrowness of human thought and the irrationality of the practice mode guided by it are also the root of value conflict and game in the process of social development. Where.

2.2. Approaches to social development: interaction between observance of laws and opportunity choice

The main problem of social development path choice is the value choice of social development goals. Society is a purposeful movement process because of human participation. The development goal is a kind of design and choice for the future of social development. Social development goals are not single, but diverse. For example, Sears believes that poverty reduction, equity, democracy, stability and autonomy are the goals of social development. Development goals have both compatible and incompatible aspects, so there is a problem of choosing development goals. However, people's choice of development goals is governed by certain values. The process of choosing development goals is also the process of people's evaluation of development goals, and the evaluation of development goals depends on certain evaluation criteria. A goal conducive to social development can not

only promote economic growth, but also promote cultural development, moral progress and the improvement of human nature. The selection process of development goals is also the value design process of development goals. The value design of development goals must be based on the objective law and inevitable trend of social development, and at the same time pay attention to the fundamental interests and value requirements of the main body. The concretization of development goals is the development policy, which is the measures and methods people take to achieve the development goals. There are two kinds of choices in the choice of development policies: one is to make either-or choices in the two alternative development policies, the other is to make priority, priority and priority choices on the premise of giving consideration to both; however, in either case, it is inseparable from the main values. Control.

The process of choosing the road of social development. In the practice of social development, people constantly coordinate the interests of all strata in a dynamic and balanced manner, which leads to people making corresponding choices about the process, road and way of social development. That is to say, social development is the choice of process, road and way. The choice of social development path mainly involves the sequence and mechanism of human behavior, as well as the choice of this sequence and mechanism. On this basis, it involves the responsibility of the premise and consequence of behavior. It involves the relationship between personal behavior and other people's behavior, and the regulation mechanism. This involves the evaluation of social development.

Generally speaking, the evaluation of social development is practice. However, in order to make a correct evaluation of social development, we must have an evaluation criterion and scale. Bell once put forward the category of "social interface" to measure social development. He said that the multiplicity of society determines that society is multifaceted. To measure social development, it should be the sum of all the elements involved in the quantitative development of society. Toffler pointed out: "Today, the world quickly realizes that a society which is declining in morality, aesthetics and political environment, no matter how rich and skilled, can not be regarded as a progressive society. Progress is no longer measured by the standards of technical and material life. Life does not develop along a single track. Rich and varied culture is the standard to measure life. From this point of view, the evaluation criteria of social development are not single, but multiple. Specifically speaking, human development, progress of productive forces and institutional justice are three important measures to measure social development. Human development is the highest value pursuit of social development. To this end, Ingels pointed out: "The ultimate requirement of development is the change of human

quality, which is the prerequisite and way to achieve greater development, but also one of the great goals of the development process itself." Productivity progress is the fundamental measure of social development, because productivity is the ultimate determinant of social development. Institutional justice is the symbol of institutional civilization, which has an important impact on the development of human beings and productive forces; therefore, institutional justice is also an important measure of social development. Whether it is the development of human beings, the progress of productive forces, or the fairness of the system, it must be tested by practice.

3. The Concrete Integration of the Scientific and Valuable Nature of Social Cognition by the Theory of Social Development

There are various ways for human beings to understand nature. All ethnic groups have accumulated rich cognitive experience. Understanding the readers and understanding of these experiences is the source of wisdom for scientific research. Cognition of nature is definitely not the only way. Every road leads to Rome, cognizes nature and explores the mysteries of nature, so there must be many roads. Science advocates rationality and religion advocates faith, but science advocates tolerance, that is, no matter how to explore the secrets of nature, as long as it is truth, scientists can accept it. To advocate multiculturalism is to advocate the spirit of tolerance in an open society and equality in the face of truth. The object of social understanding is the society, people's activities in the social relations system and the law and process of social development.

3.1. Scientific nature of knowledge on social development

Social knowledge is people's knowledge about the human world and its objective trends and people's subjective intentions. The characteristics of social knowledge object can be said that the object itself contains a problem of subjective and objective relationship, but the object of natural knowledge has no such characteristic. The philosophical problem of the relationship between the existence of social knowledge and thinking not only shows the consistency of knowledge and object, but also shows the problem of the relationship between the existence and consciousness of the object itself, and natural knowledge. Objects do not contain this problem. Only the relationship between knowledge and objects. This determines the complexity of social knowledge and the infiltration of subjective value in the cognitive process. That is to say, the main characteristics of society, social activities, social laws and social knowledge objects are that they include subjects. This causes special difficulties for social knowledge: first, to explain the complexity of people's activities and consciousness on the basis of the deterministic

principle. Secondly, it is difficult to reveal the role of subjective factors. Because of the special complexity of society and limited experimental possibilities, philosophical methodology is of great significance to social understanding.

The characteristics of social development are concrete integration, which also determines the specific characteristics of social knowledge. The main characteristics of the "human world" are its individuality, and historical events are not specific; the history of each country, each nation and its culture has its own characteristics; in social life, there are general, important and universal law phenomena, but social existence must obey special social law, objective law and regular trend have special nature and development. The way and mechanism of action also have special manifestations. Social law does not determine every action of a specific individual, but determines the movement of the great masses of the people over a relatively long period of time. Social law determines the general characteristics of a social and economic structure and its general trend of development, while the specific historical process is the result of the interaction of many social forces. Subjective factors play a major role in these social forces. Material conditions and the social laws that work on the basis of these conditions ultimately determine the objective results of human activities, rather than the transfer of such results in accordance with people's own purposes. All components of the social system are subordinate to material relations of production. The transition of social and economic forms is also a systematic process, and social and economic phenomena are also systematic.

Although the object of social knowledge and its relationship with cognitive subject are complex, it does not absolutely exclude social science knowledge from reaching the height of objective truth in a relative sense; although not all specific social science knowledge or social consciousness are directly studying objective social laws and objectively reproducing the objective face of society; but it does not exclude some societies. To grasp social truth with scientific knowledge. In social sciences, it is different from natural sciences. Here, the mode of the connection between science and practice is more complex and concrete, but social sciences can still obtain the results of scientific foresight which can reveal social development through the concrete integration and the application of some complex research methods; although social development knowledge is due to some truth and the value of cognitive subject. Different relationships lead to different subjective attitudes towards this truth, but we can not absolutely view the "innate tendency" or "environmental interference" of the knowledge, which may lead to distortion of the truth, some can not, and some even promote the realization of the truth of the object, which depends critically on the relationship between the interests of the

knowledge and the truth revealed. The knowledge is bound to be in the social relationship, and the knowledge of the truth of an object depends on the relationship between the truth and the interests of the knowledge. As an objectivist argument on the truthfulness of knowledge in social science, in fact, the truth of insisting on knowledge lies in that the subject knowledge should not have any "congenital tendency" or "congenital interference", otherwise it will lead to distortion of truth. However, in the absolute sense, since it is impossible for the knowledge to get rid of the social influence, the result of knowledge must be tendentious, which is the same for natural and social knowledge. At this point, no knowledge can reach the height of absolute reorganization. However, in terms of relative truth, it is possible for any epistemologist to reach the level of relative truth. Of course, there are still some differences among different epistemologists, which mainly depends on the agreement and exclusion between the subjective factors of the epistemologist and the objective social objects and laws.

3.2. The value of social development consciousness

From the relationship between social awareness and social consciousness, a contradictory tendency has been formed. On the one hand, the consistency and difference between knowledge and consciousness have been demonstrated. On the other hand, the phenomenon of confusing social awareness with social awareness has emerged, especially the confusion between cognitive form and the type of consciousness. Cognition is the process of acquiring and developing knowledge about objective reality, which is realized by means of consciousness. Consciousness, as a highly organized material characteristic, has the characteristics of reflection and value.

Value is a specific relationship that people should grasp in their understanding, and it is also a driving factor and internal yardstick guiding people to engage in practical activities. Anyway, objective things have different meanings to people's needs. Practice, as a material activity to meet people's needs, requires people to create and realize as much value as possible through the transformation of objective things. Therefore, the subject must evaluate the possible significance of the object. The so-called evaluation refers to the subject's criticism of the value relationship between the subject and the object on the basis of the understanding of the object's attributes, essence and laws, and the application of the internal scale of its own needs to the object. It is the reflection of human consciousness on the realistic value relationship between subject and object, and it reflects the relationship between subject's needs and object's attributes. Value evaluation, as the result of subject concept, is expressed by people's affirmative or negative judgment on whether a certain homosexuality meets the needs of the subject. Only in this way can the transformation of consciousness

into practice be reliable and effective, thus forming the value consciousness.

The subject's evaluation of the value relationship between him and the object, as far as the subject's idea of the object is concerned, is still a cognitive activity. However, as a special form of knowledge, evaluation is the subject's understanding of certain things and phenomena that can or can not meet people's interests and needs. Value evaluation focuses on the utility relationship between subject and object. Therefore, the interests and needs of the subject must be taken into account. That is to say, in the evaluation activities, the interests and needs of the subject must be applied to the evaluated object as an internal yardstick, otherwise the value of the object must not be evaluated. Since the scale of subject must be introduced in the evaluation of value, the will, desire and requirement of subject must be included in the evaluation cognition. If factual knowledge only seeks to understand what the object is or what it should be, then evaluative knowledge often expresses what the subject affirms or denies by "what should be" or "what should not be". Faced with the same object, different subjects will get different value evaluation and understanding from different interests and needs.

3.3. Specific integration of the actual form of knowledge in social development

From the actual situation, the theory of social development has both the nature of scientific knowledge of social development and the nature of value consciousness of social development. In reality, it combines the above two together and exists. It is difficult to completely distinguish them. It can only be determined in terms of defining conditions and setting problems. As for the division of people's understanding, there are separation and integration, low-level and high-level, perceptual and rational, false and true, correct and wrong, backward and advanced in scientific knowledge and value consciousness. Social development theory is about the integration of social science knowledge and social value consciousness, the form of advanced and rational, the difference between right and wrong, false and true, and perceptual. As for the falseness and authenticity, correctness and error, backwardness and advancement of a certain theory of social development, it is a question that needs to be constructed in order to be further analyzed and determined. In any case, compared with a single social science knowledge or social value consciousness, social development theory is the "best" understanding. This is just like the division of knowledge between Plato and Marx. At the initial stage, the understanding of "the best" is only a fantasy and is not clear. In order to achieve clarity, people have recognized two different aspects of the truth and value of the supreme good knowledge separately, when they split their unity. To this end, knowledge needs to be leaped

from the second or third level to the last level of the real rational unification of the specific "best" understanding. Therefore, there is a certain relationship between knowledge and value evaluation. With the increasing and specialization of a person's knowledge, the impact on value evaluation is also growing and changing.

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