

The Features of Practical Thinking Logic of Scientific Development Perspective

ZUO Meiliu^{[a],*}

^[a]Doctoral Candidate, School of Marxism Studies, Southwest University, Chongqing, China.

*Corresponding author.

Received 15 August 2015; accepted 10 October 2015
Published online 26 November 2015

Abstract:

As one of the magnificent theoretical achievements of the theoretical system of socialism with Chinese characteristics, Scientific Development Perspective affects modern China's development direction. The first essential meaning for scientific development is developing, the core is being based on human, and the basic requirement is having continuous and comprehensive development. The theory of Scientific Development Perspective highlights the features of practical thinking logic of on Marxism in three aspects: the social historicity of practice subject and object, definitive property of practical subject and rationality of practice. The Scientific Development Perspective is an application of practical thinking logic on Marxism.

Key words: Scientific development perspective; Practical thinking logic; Marxism

Zuo, M. L. (2015). The Features of Practical Thinking Logic of Scientific Development Perspective. *Cross-Cultural Communication*, 11(11), 38-41. Available from: <http://www.cscanada.net/index.php/ccc/article/view/7869> DOI: <http://dx.doi.org/10.3968/7869>

INTRODUCTION

As an important part of socialist theoretical system with Chinese characteristics, Scientific Development Perspective exerts a crucial influence on Chinese current development process. The theory is regarded as another significant theory innovation after Mao Zedong Thoughts, Deng Xiaoping Theories and the Important Thought of the "Three Represents" based on Marxism-Leninism.

Scientific Development Perspective tries to solve the problems encountered in the process of development with a new thinking. Practical thinking logic, a transcendence of the old traditional mode of philosophical thinking, possesses the characteristics of social historicity of practice subject and object, definitive property of practical subject and rationality of practice. The political ideas are proposed by Scientific Development Perspective such as development-first, people-oriented and all-round development highlight respectively the features of practical thinking logic, social historicity of practice subject and object, definitive property of practical subject and rationality of practice. So the Scientific Development Perspective is actually an application of practical thinking logic of Marxism.

1. THE MEANING OF DEVELOPMENT AND THE SOCIAL HISTORICITY OF SUBJECT AND OBJECT OF PRACTICAL THINKING LOGIC

Scientific Development Perspective looks development, a kind of practice activity, as the first element, a goal pursued by human beings since ancient time, and this is consistent with the practical theory by Marx. For instance, in *Theses on Feuerbach*, "practice" and practical" is repeatedly mentioned and expound:

In the Essence of Christianity, he therefore regards the theoretical attitude as the only genuinely human attitude, while PRACTICE is conceived and defined only in its dirty-Jewish form of appearance. Hence he does not grasp the significance of revolutionary, of PRACTICAL-critical, activity..... Feuerbach, not satisfied with abstract thinking, wants sensuous contemplation but he does not conceive sensuousness as PRACTICAL, human-sensuous activity.All social life is essentially PRACTICAL. All mysteries which lead theory to mysticism find their rational solution in human PRACTICE and in the comprehension of this PRACTICE.The highest

point reached by contemplative materialism, that is, materialism which does not comprehend sensuousness as PRACTICAL activity, is the contemplation of single individuals and of civil society. (Marx & Engels, 1995)

In China's development, a kind of practical activity, the practice subject is human being and the practice object is various kinds of beings, as the fulfilling objects of people in the human world. "Practice is the fundamental existing way" (Ni, 2010), no matter for subject or object in practice, it is necessary to generate and obtain subsistence of practice, with a spiral rising circulation of starting from and returning to practice. Essentially, the practice of human derived from the denial of itself and the discontent with the status, finally forming two negatives, is development. "Practice logic is a thinking logic based on a subsistence logic of generation and development of humanistic existence defined by subject practice" (Ni, 2005). Practice logic stipulates the necessity of humanistic existence's self-development. Human being, as a subject, is the creator of the practice and the result of the practice that no matter when and where. What's more, the process of practice and outcome of practice that will direct to human being and the generation and development of humanistic existence. Practice logic which doesn't pursuit of formal perfection differs from formal logic and dialectical logic. In *Theses on Feuerbach*, Marx says the beginning:

The main defect of all hitherto-existing materialism—that of Feuerbach included—is that the Object, actuality, sensuousness, are conceived only in the form of the object, or of contemplation, but not as human sensuous activity, practice, not subjectively. Hence it happened that the active side, in opposition to materialism, was developed by idealism—but only abstractly, since, of course, idealism does not know real, sensuous activity as such. Feuerbach wants sensuous objects, differentiated from thought-objects, but he does not conceive human activity itself as objective activity. In *The Essence of Christianity*, he therefore regards the theoretical attitude as the only genuinely human attitude, while practice is conceived and defined only in its dirty-Jewish form of appearance. Hence he does not grasp the significance of revolutionary, of practical-critical, activity (Marx & Engels, 1995).

For practical thinking logic, it is necessary to take the inherent nature and the law of subjective practice as rules, approaches or methods to understand the relevant philosophical questions (Ni, 2005). In the perspective of the inherent nature and law of subjective practice, social historicity is one of the characteristic features for subject in development, which essentially is the process and result of the process in which subject acts on an object in specific social and historical conditions. As a kind of perceptual human activity, practice is without exception the activities of subject defined by social history. Any subsistent subject of practice acts in an existing actuality and restricted by the conditions of history and society. On the contrary, only the activity of a subject who is of social

historicity can be concrete and actual practice activities, which are the practical, human-sensuous activity.

Feuerbach, not satisfied with abstract thinking, wants sensuous contemplation but he does not conceive sensuousness as practical, human-sensuous activity.....The highest point reached by contemplative materialism, that is, materialism which does not comprehend sensuousness as practical activity, is the contemplation of single individuals and of civil society. (Marx & Engels, 1995)

The cognition of the social historicity of the practical subject, a significant symbol, differs the practical thinking logic of Marxist philosophy from the formal logic or speculative logic of old philosophy. The social historicity brings about a mutual effect between the development of society and that of subject itself. Practical subject exerts activeness on the development of social history, on the one hand, the degree of development of society stipulates the highest level that the subject can achieve. So the social historicity of the practical subject determines the object and society's mutual development, the goal and orientation of practical activity.

Idealism does not know real, sensuous activity as such. Feuerbach wants sensuous objects, differentiated from thought-objects, but he does not conceive human activity itself as objective activity. In *The Essence of Christianity*, he therefore regards the theoretical attitude as the only genuinely human attitude, while practice is conceived and defined only in its dirty-Jewish form of appearance. Hence he does not grasp the significance of revolutionary, of practical-critical, activity. (Ibid.)

With the perspective of practical thinking logic, the social historicity, defined by the practice nature of object, is attributed to the object of practice as a sensuous activity. Only the object within human activity can be taken as practical object which defined by the social relations.

The cognition of the practical subject is restricted by the development of social history, which determines the order and degree of understanding on object by subject. Not only the social historicity of practical subject but also that of the practical object determines the level of process and result of the practice. So the social historicity of practical object also has requirements on the development of social history, which ensures the unceasing expansion of the practice on the object.

"All social life is essentially practical. All mysteries which lead theory to mysticism find their rational solution in human practice and in the comprehension of this practice" (Ibid.). The development of man himself and the personal existence is based on the practical thinking logic, which determines the subject and object's coming-to-be and subsistence in social history. Only the constant development of social history can ensure the interactive development of subject and object. The inevitability of development of the practice subject and object, and the social historicity are features of practical thinking logic of Scientific Development Perspective.

2. THE PEOPLE-ORIENTED POLITICAL IDEA AND THE DEFINITION OF SUBJECT OF PRACTICAL THINKING LOGIC

People-oriented political idea is a development idea which seeks development from the people's basic benefits and the goal of realizing the development in an all-round way of the social subject. In the process of development, the first task is to continuously meet the people's demands for better material and cultural life and to effectively protect the people's political, economic and cultural rights and interests, and to extend the benefits of economic development to all. Briefly, is to regard people's interests as the starting point and the end result of all works.

Consciousness can never be anything else than conscious existence, and the existence of man is their actual life-process (Ibid.). For practical thinking logic, it is necessary to take the inherent nature and law of subject practice as the rule, approach or method to understand the relevant philosophical questions (Ni, 2005). The initiative of consciousness is one of the inner definition of practice subject (Ni, 2008). The initiative of consciousness endows practice subject with selectivity, autonomy and consciousness. Human being, as the subject of practice is crucial to whether the socialist construction can be smoothly. The selectivity of man is related to the feasibility of practice activities, and the autonomy and consciousness of man are related to accomplishment of practice activities. So there is a positive correlation between giving full play to one's initiative, autonomy and consciousness and the achievement of practice activities. One of the features of practical thinking logic is regarding the practice of subject as the foothold, the jumping-off place, and the destination (Ni, 2005). Since the initiative of consciousness of subject is crucial to the social development, practice, as the foothold, the jumping-off place, and the destination of consciousness, is of ontology. Is the practice of ontological divorced from the practice as the experience of the subject? The exposition by Marx perhaps the answer:

The materialist doctrine that men are products of circumstances and upbringing, and that, therefore, changed men are products of changed circumstances and changed upbringing, forgets that it is men who change circumstances and that the educator must himself be educated. Hence this doctrine is bound to divide society into two parts, one of which is superior to society. The coincidence of the changing of circumstances and of human activity or self-change can be conceived and rationally understood only as revolutionary practice (Marx & Engels, 1995).

The pre-existence of experience of subject's practice is self-evident. Subject's practice, as foothold, the jumping-off place and the destination of thinking, is influenced and determined by the subjective experience. So the subjective initiative of consciousness plays a significant role in the

development of the society and nature. In this respect, the idea of people-oriented in Scientific Development Perspective is consistent with practical thinking logic of Marxist philosophy. To secure the ultimate interests of the utmost majority of the people, respecting the choice of consciousness and self-determination of the people, the subject of practice, is the most important. Only when the development for human society coincides with the fundamental interest of people, will it be possible to arouse people's positive energy to realize sustainable development in human society. Know then, the idea of people-oriented of Scientific Development Perspective is based the definition of the initiative of consciousness about practice subject, highlighting the feature of practical thinking logic.

Besides the definition on the initiative of consciousness, another intrinsic definition of practice subject is the initiative of practice of subject (Ni, 2008). On the practical thinking logic, "the main defect of all hitherto-existing materialism that of Feuerbach included is that the object, actuality, sensuousness, are conceived only in the form of the object, or of contemplation, but not as human sensuous activity, practice, not subjectively" (Marx & Engels, 1995). The practice subject, human, is realistic, non-abstract and actual to object, and this requires the practice subject has some production experiences and labor skills to act effectively on the object. On the one hand, the acquisition of production experiences and labor skills is the way to make a living, and a material and cultural need for individual. On the other hand, teaching people with material and spiritual civilization can promote the overall development of human society. The people-oriented idea, as an institutional guarantee for the material and cultural needs and the development of individuals, requires to effectively ensure the people's rights and interests of economy, politics and culture. The practice subjects who acquire production experience, labor skills, political and economic rights will contribute to the development of the whole society. Theoretically, more intellectual skills one gets, the more contribution he makes. The idea of people-oriented in Scientific Development Perspective, the outcome of practical thinking logic, does not contradict the definition of practice motivation of subject.

The definition of subject's consciousness initiative and practice initiative determines the rationality of the idea of people-oriented in practical thinking logic.

3. THE COMPREHENSIVE DEVELOPMENT AND THE RATIONALITY OF PRACTICAL THINKING LOGIC

Comprehensive, balanced and sustainable development is a basic requirement of scientific development. The report

of the 17th Communist Party of China National Congress by Hu Jintao emphasized that the core of scientific development is comprehensive, balanced and sustainable development. In the process of so-called socialism with Chinese characteristics construction, push forward the socialist economic construction, political construction, cultural, and ecological civilization construction and social construction comprehensively, and promote coordination of the production relations and productive forces, economic base and superstructure. At the same time, the coordination and sustainable development of from all aspects of the society is placed in an important position.

Practice rationality is an important issue in Marxist practical materialism. Practice rationality coincides with the inherent discipline of practice in practical thinking logic. The rationality of practice differs from the ratiom which dominates the world in Hegelianism.

The question whether objective truth can be attributed to human thinking is not a question of theory but is a practical question. Man must prove the truth, i.e., the reality and power, the this-sidedness of his thinking, in practice. The dispute over the reality or non-reality of thinking which is isolated from practice is a purely scholastic question. (Ibid.)

The ratiom of practice is just a kind of human nature or claim, hence a value criterion and evaluation scale peculiar to human (Xu, 2008). The ratiom of practice must be up to the inherent discipline of practice. "the practical thinking way of Marxism inherent the surroundings, such as inherent nature and law of practice, to a principle or method with which all relevant philosophical questions can be conceived and answered" (Ni, 2005). With the perspective of the inherent nature and the inherent law of practice, comprehensive development of Scientific Development Perspective ties to resolve the China's problems caused in the past, such as the unlimited pursuit on economic benefit, human alienation, the irreversible environmental damage. Theoretically, the mode of comprehensive development is in line with the inherent nature and inherent law of practice. "For Marx, the logic of thinking should coincide with the logic of being" (Ibid.). The idea of comprehensive development, as the logic of being in China now, is essentially a logic of thinking. Logic of thinking, as a rational thinking mode particular to human, subject of practice, requires integrality, relatedness and harmony when pondering problems. The basic requirements of comprehensive development, such as overall arrangement and multi-coordination, can be regarded as a result of the practical thinking logic, which is based on ratiom of practice.

To correspond to inherent laws of practice requires not only the correspondence of logic of being in present social, but also the grasp on coming-to-be and development law of exist (Ibid.). In the specific activities of subject, the thinking logic of generalizing the one-side, activating the static serializing the discrete, is necessary

when reflecting upon problems. The proposal of the idea of comprehensive development is actually a reflection upon the problems in the development of society. Various kinds of problems such as extreme disparity between the rich and the poor, unbalanced of regional development, serious destruction of ecological environment, can not be resolved isolatedly. The seemingly one-side and discontinued conditions require a total solution, comprehensive development.

When the inherent law in conformity with practice is looked as a value criterion, the rationality of practice will naturally be used to evaluate the idea of comprehensive development, which is a supreme goal for practice subject and the highest value standard for China's development so far. For modern China, the pursuit of the all-round development of individuals and society is of the highest rationality of practice, one of the features of practical thinking logic of Scientific Development Perspective

SUMMARY

Development-first, human-oriented and comprehensive development are the basic contents of Scientific Development Perspective, one of the magnificent theoretical achievements of the theoretical system of socialism with Chinese characteristics. The three aspects can be viewed as the specific application of practical thinking logic of Marxist philosophy. The idea of development-first can be philosophically illustrated in the theoretical background of social historicity of the practice subject and object. The idea of human-oriented is a theoretical projection of definitive property of practice subject. Comprehensive development corresponds to the rationality of practice. Social historicity of the practice subject and object, definitive property of practice subject and rationality of practice are the results of Marxism practical thinking logic, which characterizes Scientific Development Perspective.

REFERENCES

- Marx, K., & Engels, F. (1995). *Selections of K. Marx and F. Engels (Vol.1)*. Beijing: People's Publishing House.
- Marx, K., & Engels, F. (1995). *Selections of K. Marx and F. Engels (Vol.2)*. Beijing: People's Publishing House.
- Ni, Z. A. (2005). The practical mode of thinking of Marxist new philosophy. *Journal of Southwest Normal University*, 31(1), 5-10.
- Ni, Z. A. (2008). The surmount of the practical epistemology to the old philosophy epistemology. *Discover*, 3, 183-188.
- Ni, Z. A. (2010). *A new investigation on Marxist philosophy principle*. Beijing: People's Publishing House.
- Xu, C. F. (2008). *Moved to the practical Sophia: an exploration on the new approach of practice philosophy*. Beijing: China Social Sciences Press.