

Study on Social Norms and Their Inner Relationship with Universal Value

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Abstract: The inherent relationship between social norms and universal values is shown. On the one hand, determined by the universal characteristics, social norms cannot be formed on the basis of individual special values, and universal value identification is the premise and foundation of its formation. On the other hand, the formation of social norms will regulate people's behavior and guide people to pursue universal values. Studying and revealing the principle of the relationship between social norms and universal values has important guiding significance for building a harmonious society.

1. Introduction

In the course of its development, any society will have a series of intricate contradictions and conflicts, and the resolution and elimination of these contradictions and conflicts requires the formulation of various social norms. Norms are indicators or indicators that regulate value conflicts and conflicts, coordinate value relationships between people, and have varying degrees of universality. The intrinsic relationship between social norms and universal values includes two aspects: on the one hand, the characteristics of universality determine that norms can be formed only on the basis of universal values, and that human behavior cannot be formed on the basis of individual special values. A specification with a universal indication. The identification of universal values and the formation of social norms are inherently unified. On the other hand, after the formation of the norm, it will regulate people's behavior and guide people to pursue universal value. Therefore, on the basis of defining the meaning of norms, studying and revealing the principle of the relationship between social norms and universal values has important guiding significance for building a harmonious society.

2. The evolution and definition of normative meaning

The Latin word for "norm" is norma. The original meaning refers to the ruler used by carpenters. Later, philosophers and behaviorists used it to study human behavior, as the standard of conduct, and extended to rules, regulations, and principles. Coincidentally, in Chinese, the word "regulation" in the norm refers to the instrument used to draw circles in ancient times, while the "moment" refers to the ruler, which is a tool for drawing squares. In the eyes of the ancients, the sky is round, and the earth is square. The "sky circle" is the image of the universe in the eyes of the ancients. It is also the metaphysical basis of various etiquettes and morals, as well as political and economic activities. Later, rules and norms were evolved from the two specific mathematical instruments. We often say that "no rules, no squares" means this.

The interpretation of the norms in "Ci Hai" includes two aspects: one refers to standards, such as ethics, technical norms, and language norms; the second is model and paradigm. In "Shangshu Preface", it is said: "So it is magnificent. It is the norm." Here is the paradigm and model of people's emulation, which directly points to people's behaviors. Its purpose is to guide people's behavior. I hope that people will do something according to its instructions or hope that people will follow the behavior patterns they provide. For example, in life, we often hear and see various norms. The signs erected on the streets of the city are written with the words "comply with the seven uncivilized norms" and "forbidden spitting"; our society advocates "respect Old love and youngness, "helping others to be happy", etc. These requirements and obligations are actually certain social norms.

As an indicator or instruction system for regulating people's behavior, the specification indicates to people what should be done, what should not be done, what kind of behavior is correct, good, what kind of behavior is incorrect, no Ok. Norms have irreplaceable significance for the civilization and development of human society, because norms directly lead to people's needs and desires for order. Of course, different subjects have different needs and different types of value pursuits, which leads to value conflicts in the process of practice. A valuable conflict requires a rule to mediate it. We use Engels's passage to explain this: "At a very early stage of social development, there has been a need to constrain the production, distribution and exchange of products that are repeated every day with a common rule. Individuals are subject to the common conditions of production and exchange."

In order to coordinate people's different needs and interests, regulate people's behavior in practice, in order to maintain the necessary social order, within certain groups, people gradually establish certain rules of behavior and standards of conduct, the norms of these actions are norms. For example, morality is created to coordinate the contradiction between personal interests and the interests of others, personal interests and collective interests.

From the above various understandings of the specification, we can know:

First, the specification has indicative characteristics. It gives clear instructions on how people behave. Such an indication must be a universal indication that is directed at the majority or the individual, not the individual behavior of the individual.

Second, the specification has stability characteristics. As an indicator system, the specification cannot be changed. It must be effective for a long time or at a certain time. In contrast, norms also have variability. When a norm does not conform to social development, the norm will change.

Finally, there is no guarantee that it will be implemented after the specification is made, so there must be other means to ensure the implementation of the specification. Only the implemented norms are effective norms. This requires spiritual and material strength to ensure the implementation of the norm. If the actor does not obey the norm, then he must be punished to maintain the authority of the norm, and only then can the norm be effective. For example, the legal norms clarify what can be done and what cannot be done, and these norms are things that people must abide by. They have the characteristics of national compulsory; morality relies on people's inner restraint and conscience punishment. Social public opinion regulates people's behavior; religion relies on faith and its authority on believers, and so on.

It can be seen that the generation of norms is always realistically and closely related to historical state and social content, and it has the role of indicating people's behavior. Therefore, we define it as "a norm is an indicator or indicator system that regulates people's behavior and is supported by a certain spiritual or material force with varying degrees of universality". It is expressed in the form of normative judgment, indicating what people should "do" and "do not do"; "allow what to do" and "do not allow what to do."

3. Universal value identification is the premise and basis for the formation of social norms

Social norms are the adjustment of value contradictions and conflicts, the coordination of the value relationship between people, and the maintenance of orderly development of society. Therefore, "all norms can find the basis in value", "What kind of society does a society have?" Value will inevitably have what kind of social norms."

People have determined the behaviors that are conducive to maintenance and increase universal value in a standardized form, and require everyone to abide by them. Because the universal applicability of the norm determines that it is impossible to form a normative indication of the universality of human behavior on the basis of the individual's particular value, norm can be formed only on the basis of universal value. The so-called universal value refers to the value that meets the needs of the vast majority of members of society or the majority of members of a social group, and is recognized by most members of society or most members of the group.

Each individual has a special value requirement for itself. If a norm can be formed on the basis of each individual's special value, there will be countless norms, and thus equal to the elimination of

the norm. Because norms are formed in people's interactions, its purpose is to regulate the relationship between people, so there is no specific norm for a certain individual. It is impossible to form norms on the basis of individual special values. If there is only one person left in the world, there is no need for norms.

Habermas has a deep understanding of how the norms form the basis of universal values. He believes that to form a universal ethical code, the following conditions must be met: "Every effective norm - the norm that satisfies each participant's intentions must meet the following conditions: Voluntary compliance with pre-estimated outcomes and incidental effects that satisfy everyone's intentions can be accepted without compelling for all concerned." In Habermas's view, the norm must be the vast majority of people. The expression of the common will is a norm that reflects people's consensus through people's participation and negotiation. This is Habermas's famous "business theory."

Affirmative norms are an affirmation of universal values and an indicator that guides people to pursue universal values. There are religious ethical requirements in the world's major religions to persuade people to be good. For example, Christian ethics has the ethical requirements of "love your neighbors like you love yourself"; there are ethical requirements of "love the sentient beings" in Buddhism; Taoism There are ethical requirements for "compassionate things". On the one hand, these religious ethics is a kind of affirmative norm, that is, affirming the legitimacy of a person's fraternity towards others and other things, and asking his followers to act according to this norm; on the other hand, these affirmative norms It also guides its followers to find a higher universal value. For example, Buddhism believes that loving all beings is the inevitable path to becoming a Buddha; Taoism believes that "to cultivate the Tao, to cultivate the humanity first", and "compassionate things" is the repair Important content in humanity.

Xu Mengqiu pointed out in the article "The basis of norms and the intermediary of freedom", "The object and nature of normative theory" and other articles, "The role of norms is to adjust the relationship between people (such as the 'benevolent lover' and other norms are such a role) Encourage or empower people to pursue, create, and maintain the value of a material or spiritual (such as 'staying for self-sufficiency, killing oneself'), and prohibiting certain people from harming the interests of the public or others (such as 'Do not steal') Therefore, the formation, change and extinction of norms are always associated with certain interests and value relationships." The value is "the driving force and the choice of the norm, which determines whether to establish a certain norm, whether to make an imperative norm, an authoritative norm or a prohibitive norm". On the basis of positive values, imperative norms and authoritative norms will be formed, and on the basis of negative values, prohibitive norms will be formed.

Since norms are artificially formulated and are people's recognition of ways to maintain and increase universal values, how do people raise these behaviors that have been recognized and accepted by people into norms? Zhou Yiping believes that the normative identification model is roughly divided into five types: the first model is a model of mandatory identity. This norm is based on the will of the state or violent coercion to achieve the purpose of the individual's identification of the norm. The legal norms are the most typical examples of this model; the second model is the customary identity model. In a certain period of time, in a relatively stable group, people will gradually reach a consensus on how to behave in certain situations, and agree to become a vulgar and become an unwritten rule; the third is a contractual model. This is a norm based on agreements reached between people or based on social consensus. Such norms require both parties to abide by the norms; the fourth is a voting model. When people's opinions are not unified, the realization of identity through voting is a common identity model in modern democratic society; the fifth is the authoritative identity model. When people are not sure whether a certain specification is reasonable or feasible, it will seek the approval of the authority (experts, superiors, etc.).

In summary, the norm can only be formed on the basis of universal value, which regulates individual behavior and guides people to pursue universal value.

In real life, people's behaviors are subject to various norms. In combination, these norms can be attributed to the two normative systems of technical norms or social norms. We can further explain

this in the formation process of social norms.

The formation of a social norm that regulates the relationship between people must also be based on the grasp and evaluation of universal values.

The universal value and the way of maintaining universal value should rise to the norm of behavior and must go through the intermediate link of value evaluation. The criteria for evaluation are: whether it is beneficial to all members of society or the majority of members. Only behaviors that conform to the interests of all or most of the members of society can have universally worthy affirmation and can rise to affirmative behavioral norms, such as "helping others to be happy". If a certain behavior is detrimental to the interests of all members of the society or the majority of members, it will be banned, thus forming a negative norm, such as "no damage to public property." Only through evaluation, all or most members of society can recognize the behavior of a certain behavior and their own, and thus decide whether to establish a certain affirmative or negative norms of behavior. It can be seen that the value of behavior and its evaluation are necessary conditions for the formation of norms.

Through the above discussion, we can have a general understanding of the formation of norms and the basic role of norms in the formation of norms, that is, norms are based on value, and it must conform to the interests of the majority or all members of society. But this is only an ideal state. In fact, "the norm reflects the value ideal of one or some social groups in a certain period of time, which is expressed as the subjective identification of the value of the relevant group." "In the process of the evolution of social history, different values are often led to Different normative systems".

In an authoritarian society, the ruling class uses the state powers in its hands to formulate and maintain norms that only reflect the interests and needs of a small part of the ruling class. Such norms are norms based on special values, and authoritarian rulers use this power to raise this value to "universal value." Such norms are unfavorable to most members of society, and it will be abolished with the overthrow of power politics. In a democratic society, the ruling class represents the interests of all or most members of society. The norms formulated are based on universal values and are the expression of the concern of the majority of members of society for their own interests. Therefore, such norms are vital and will be observed by the vast majority of members of society.

4. The basic function of social norms is to guide the pursuit of universal value

Social norms coordinate the relationship between people. The relationship between people can be divided into the relationship between individuals and individuals, the relationship between individuals and groups, and the relationship between groups and groups. The corresponding social norms can also be divided into three categories: the regulation of the relationship between individuals, the regulation of the relationship between individuals and groups, and the regulation of the relationship between groups and groups. In an ideal state, the purpose of these three types of norms is to benignly adjust the various relationships between people, solve various types of social and social conflicts, and promote social harmony and progress. However, due to complex historical and practical reasons, such as the unfairness of social norms caused by social division into classes, the coordination function of social norms has been greatly reduced, and even become a tool of oppression.

"I want to stand up and stand up, I want to reach people and reach people", "Do not want to do anything, do not apply to others", known as the gold rule to deal with the relationship between individuals, its modern expression is "help people to be happy, not Losing people and self-interest." The purpose of this norm is to guide individuals, treat others as they are, recognize, respect, and protect the values and interests of others. This specification is further refined, and there are "fathers and filial piety", "reporting the eyebrows", "respecting the teacher and loving the students", "honest and trustworthy", "mutual benefit and win-win", etc., and dealing with various specific interpersonal relationships and human relations. The purpose is also to guide Individuals realize their own interests under the premise of respecting and safeguarding the interests of others. The ethical norms of "the ancestors and the self" and "no disadvantages, special interests" are higher

requirements, guiding individuals to put the interests of others on the interests of individuals and reach a higher level.

"Public and private considerations" "Before public and private" "public and forgetful" "public and selfless" "Serve the people wholeheartedly" and other norms are social norms that guide individuals to correctly handle the relationship between individuals and groups. These norms are aimed at safeguarding the public interest. These norms tell people that under normal circumstances, they should be "public and private", not "loss of public self-interest" and "loss of public fat". When personal interests conflict with public interests, they should be "public and private". ". The above-mentioned various norms are obvious to the protection and maintenance of public interest and common value. Some of the more abstract norms, such as "holding justice", "maintaining peace", "loving the motherland", etc., are the object of maintaining a wider range of common values.

In social norms, in addition to adjusting the relationship between individuals and the relationship between individuals and groups, there are also norms that adjust the relationship between groups and groups, such as "Company Law" "Party Law" "Leading by the working class" "Based on the alliance of workers and peasants" (to deal with the relationship between workers and peasants), "with public ownership as the main body, multiple ownership systems coexist" (standards dealing with the economic interests of individuals and groups and other social classes), "five principles of peaceful coexistence". In the ideal state, the standard of dealing with the relationship between groups should be based on the coexistence and mutual benefit of each group, mutual benefit and win-win, and it is the object of common interest and common value of each group. However, in the long history of mankind, this ideal is difficult to achieve due to various complicated reasons and conditions. Strong groups and powerful groups use their dominant position and strength to formulate various unreasonable and unjust norms, such as feudal hierarchy, forcing vulnerable groups to obey their control and domination, oppression and exploitation. This situation can only be completely changed on the day when the true "free association of free people" is established.

Among the various social norms mentioned above, one type of normative function is to guide people to maintain and create positive values (such as "defending peace", "loving the motherland", "helping others to be happy", "protecting public property", etc.) The role of the norm is to guide people to eliminate or evade negative values (such as "do not damage public property", "do not harm others", "do not infringe citizens' privacy rights, etc.", and there is a type of norm that does not stipulate what people should do. What should not be done, but to give people a certain right, such as "All citizens have freedom of speech, association, and publication." "Everyone who is 18 years old has the right to vote and be elected." "Equivalent labor receives the same amount of compensation." "Saturday, Sunday is a legal rest day" and so on. The rights granted to citizens by these norms contain positive values. Authorized norms grant the freedom to realize these values to individuals and provide protection and condemn and punish violations of these rights, thereby guaranteeing the pursuit of universal rights and values.

In short, social norms are formed on the basis of value identification or negation, and once formed, it will in turn counteract the value it recognizes or denies, or guarantee or dissolve, thus adjusting the relationship between man and nature, and between people. The role of promoting social harmony and progress, and ensuring the survival and development of mankind.

Based on the above explanations, it can be known that in order to realize the major tasks of building a harmonious society, it is necessary to deal with the relationship between norms and values, and to formulate norms based on universal values. It is necessary to establish norms that are compatible with the development of social values at this stage, and to guide people to accept and recognize new values and value judgment standards. Therefore, we should actively advocate people to identify, establish and pursue values and values of universal significance, establish norms that meet the interests of the majority of members of society, and thus achieve the purpose of restraining, regulating, and regulating people's behavioral activities. At the same time, the norms formulated will correctly and effectively guide people's behavior and guide people to pursue universal values.

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