

An Analysis of the Philosophical Construction of Yang Guorong's 'Shi' Thought

Tian Xiong

Hainan Vocational University of Science and Technology, Haikou, Hainan, China

Abstract: The philosophical system constructed by Yang Guorong with "things" as the core is not only rooted in the ideological resources of Confucianism and Taoism in traditional Chinese philosophy, but also integrates the core essence of Marxist view of practice and forms a theoretical form of integration and innovation. As the dual connotation of practice and concept, 'thing' not only includes the action dimension of 'doing', the process dimension of 'learning', but also points to the meaning dimension of 'doing', and constructs the meaning order of the real world in the dialectical development of self-made things. By analyzing the dual connotation of 'things', the logic of world construction and the value orientation of becoming oneself and becoming things, this paper reveals its theoretical enlightenment on maintaining an open mind for the development of philosophy, participating in world cultural exchanges and breaking through the dilemma of knowledge development, and highlights the contemporary vitality of Chinese philosophy 'returning to the original and opening up the new'.

Keywords: Matter; Practice; To Become a Thing; Meaning World; Chinese Philosophy

1. Introduction

In the process of the development of Chinese philosophy, the thought of "things" put forward by Mr. Yang Guorong activates the theoretical connotation of traditional philosophy and forms an effective dialogue with the discourse of modern philosophy. The thought of 'things' is the deepening and development of the philosophical concepts of 'Tao', 'Li' and 'Qi' in traditional philosophy. 'Things' are based on people's practical activities, covering not only practical forms such as material production and social

interaction, but also conceptual activities such as theoretical construction and artistic creation, forming an overall grasp of the real world. This thought is a response to the traditional Chinese philosophy of "emphasizing practice and neglecting speculation," and it is also a dialogue with the Marxist view of practice, which provides a philosophical solution to the practical difficulties faced by contemporary human beings.

2. The Dual Dimension of 'Thing': The Unity of Practice and Concept

Mr. Yang Guorong believes that there are two ways to carry out the 'event' activities: one is the practice method, the other is as the concept form or as the concept activity method. The two ways constitute the dual dimension of 'thing' thought.

2.1 'For' as the Practice Of Action

Mr. Yang Guorong believes that the fundamental stipulation of human and animal is that people will do things, and change the transformation of 'things' into objects that meet their own needs, that is, to transform the world according to people's wishes. The thought or behavior of 'man-made' or 'transformation' is 'thing'. Han Feizi believes that 'things are done' ('Han Feizi · Yu Lao'), 'for' represents a kind of action. As an important concept of Chinese philosophy, 'thing' generally refers to the various activities people are engaged in. It is not only related to daily routine, but also involves the interaction between people and things and the interaction between people in a wider field.[1]

2.2 The Conceptual Dimension of 'Learning' as a Process

Confucius said: 'Sex is close, and habits are far away.' 'and' 'practice' refer to people's practice, that is, each individual has a similar nature, and the difference of people is formed with the different activities of acquired practice.

It reveals the decisive role of 'practice' in shaping human nature. Practice is also the process of personal doing things. It not only accumulates practical experience, but also cultivates moral character. Just as the Confucian Xunzi put forward the 'system of destiny and use it' ('Xunzi · theory of heaven'), emphasizing the subjective initiative of human beings. Through the conscious practice of 'accumulating goodness into virtue', through the reflection of empirical materials and the breakthrough of thinking paradigm, the deep grasp of the world is formed, the nature is transformed, and the ideal personality is finally realized.

2.3 The Value Dimension of 'Things' as Meaning

In the new era, from the perspective of "two combinations," there is a philosophical consistency between the Marxist view of practice and the "things" of Chinese philosophy, both of which focus on the initiative of "transformation." Marxist view of practice holds that to transform the world through practice, the interpretation of the world must be combined with the transformation of the world. From a practical point of view, it is consistent with the practice of Chinese philosophy. For example, Chinese philosophy takes real people and things as the object of concern. Chinese people pay little attention to the other side of the world, but pay more attention to real problems, so they are concerned about how to solve practical problems and pay attention to the tradition of practice. In the 'Analects', Ji Lu asked about ghosts and gods. Zi said: 'failed to matter, how to matter ghost?' said: 'dare to ask to die. Say: 'Unknown life, know death? Confucius believes that 'ghosts and gods' as the existence of the super world, it is meaningless to discuss ghosts and gods in the world, and it is not helpful to do what they do. The most important thing is to do a good job of 'doing things' first, that is, paying more attention to the real world is more meaningful.

3. 'Things' and World Construction: The Generative Logic of Meaning World

3.1 The Transformation from the Natural World to the Real World

The real world is opposite to the natural world,

and the natural world is a world without human transformation; the real world is different from the natural existence. It is generated by people's participation in transformation, and the world opens its own meaning to people. The formation of the world is inseparable from the role of people themselves, according to a certain ideal blueprint, including plans, programs, ideas, etc., in order to achieve the real world. It is in the interaction between people and things and the interaction between people that the external world constantly meets the needs of people and becomes a humanized real world. Without the participation process of human beings, the object world is only manifested as an abstract form, and the ideal of human beings can only stay in the concept, which is difficult to be transformed into a realistic form. Tracing back to traditional Chinese thought, 'the Doctrine of the Mean' has pointed out that people constantly 'praise the cultivation of heaven and earth' in the process of their own existence, which means affirming that people have the ability to act on objects, indicating that the real world in which people live is not natural, but gradually generated through the process of human activities. In this process, the process of 'praising the cultivation of heaven and earth' is also the process of people participating in the construction of a specific world and truly participating in the process of doing things at the same time.

3.2 The Unity of 'Reality' and 'Ought to Be'

The transformation of the value ideal of "ought to be" to "reality" is manifested in the process of people's continuous participation in various activities; the transformation from the real world of "reality" to "ought to be," that is, the realization of value ideal is based on people's own participation activities and work process. On the one hand, for example, the generation of artificial intelligence (real) science and technology is inseparable from the ability of human participation. Without the data provided by human beings, ignoring the computing power and algorithms preset by human beings, artificial intelligence may be nothing. This fact not only reflects the self-renewal of human ability, but also shows that human ability is dominant in the construction of the real world [2]. On the other hand, the research and development of artificial

intelligence not only brings about the improvement of production efficiency (reality), but also should be guided by ' ought to be ', which not only regulates and guides the process of doing things, but also involves the evaluation of the results of doing things. Yang Guorong believes that people will always form an ideal blueprint (plan, plan) before doing things. This blueprint is based on the grasp of reality and contains value presupposition beyond reality. Xunzi 's exposition of ' Xunzi · self-cultivation ' (' Xunzi · self-cultivation ') reveals the guiding role of ' ought ' to ' reality '. Therefore, in the process of understanding and transforming the world, people expand into a practical process of doing things. We should not only respect the law of development of things, but also adhere to the value bottom line of ' people are the purpose ', so as to realize the unity of ' ought to be ' and ' reality '.

3.3 The Integration of Chinese Philosophy and World Philosophy

Doing ' things ' requires an open mind and world view. In terms of method, it is to dare to absorb all the achievements that are beneficial to human beings for my use, ' turn things in themselves into things for me ', so as to achieve self-achievement. Both Chinese and Western cultures should be accepted with an open mind. On the one hand, to ' seek its through '. The vitality of civilization lies in openness rather than conservatism, and the inheritance of culture lies in the integration of innovation rather than persistence. Wang Guowei gave an inclusive attitude towards foreign culture. He put forward the view of ' learning without Chinese and Western ' at the beginning of the 20 th century, and affirmed that Chinese and Western learning, both flourishing and declining, are valuable resources to learn. Knowledge understands the world in a classified way, and philosophy must ' seek its access '. The so-called ' access ' is to cross the boundary and affirm the integration between the metaphysical and the physical, the body and the use, the Tao and the device. From the modern perspective, it is necessary to have the vision of world philosophy, pay attention to the different traditions of China and the West, take the initiative to absorb the achievements of Chinese and foreign philosophy with an open mind, and actively participate in the world 's

contention of a hundred schools of thought, which is a more reasonable way[3].On the other hand, to ' return to the new. ' Since ancient times, China has its own unique philosophical thoughts. Although Chinese philosophy does not have a Western philosophical system, the two have both commonality and difference. In the trend of learning western culture in modern times, we imitate and learn the west everywhere. Since modern times, with the introduction of Western learning, Chinese philosophy has also achieved fruitful results. Today, in the face of China 's five thousand years of outstanding cultural achievements, how to adapt to the development of the times, to re-stimulate the vitality of ancient culture, which we need to think and study. Mr. Yang Guorong believes that the innovative development of theoretical achievements is reflected in two aspects : one is the discovery of new materials, and the other is the construction of new theories. The new materials include both unearthed documents and materials that have received less attention in the past, while the theoretical perspective is reflected in the new understanding and analysis of the problem. [4] In reality, this means that we should go beyond Chinese philosophy and stand at the height of world philosophy, and continue to carry out equal dialogue and interaction with world philosophy on the basis of mutual learning of civilization and cultural self-confidence.

4. 'Things' and Becoming Things: The Realization Path of Freedom

People take doing things as the basic way of existence, and the actual doing things is either the interaction between people and things, or the process of communication between people, which is essentially directed at becoming oneself and becoming things.

Become yourself : means to achieve yourself in ' things '. Human nature is determined by freedom. In other words, human nature is freedom. Schiller once pointed out : ' Human nature is determined by human freedom. People have purpose and consciousness to decide what kind of person they become. From the perspective of Chinese culture, Confucianism pays more attention to the transformation of human nature. In the choice of who to become, Xunzi believes that saints are not born, but also the result of their own

efforts. Yao and Yu are not born with a person, but also a man who starts from change, becomes a man of cultivation, and remains to be exhausted. In addition, Taoism also opposes "losing oneself to things" ("Chuang Tzu's" *xiuxing* ") and requires "not to change oneself with things" ("Chuang Tzu's" *Xu Wugui* "). The basic idea is that people cannot be equated with things and cannot be personified.

Accomplishment : It is the achievement of the object in the 'thing'. The formation process of the real world is the process of becoming yourself. Xunzi affirmed the initiative of people's 'making the destiny and using it' ('Xunzi's theory of heaven'). For example, Xunzi believed that etiquette civilization is to achieve its purpose by transforming 'evil nature' and 'transforming nature into hypocrisy'. Therefore, saints transform nature into hypocrisy, and hypocrisy into propriety and righteousness. To achieve social norms and civilization, we need to rely on our own learning, but also pay attention to the efforts of the day after tomorrow. Marx's view of labor emphasizes that people transform the world through labor in a way that conforms to the laws of nature and people's ideal will, turn "freedom" into "self-for-itself," and do "things" according to their own ideal will, which is the process of becoming things.

Freedom : the highest pursuit of human beings is not alienation, but freedom. Yang Guorong defines freedom as 'the unity of oneself and things'. People are transforming themselves while transforming the world, and promoting social progress while achieving themselves. Marx's view of labor emphasizes that 'labor produces beauty'. The labor people are engaged in is not forced, but done from the heart. People have the freedom to choose to achieve their own, 'can be Yao, Yu, can be Jie, metatarsus, can be craftsmen, can be farmers, in the annotation of the wrong customs of the ear. Xunzi stressed that the achievement of

their own to rely on their own creation, people have the right to decide who they become. There is consistency between Confucianism and Marxism on the issue of human beings. They both believe that human beings are the purpose. Without human creative activities, human freedom is difficult to achieve.

5. Conclusion

Yang Guorong's philosophical system with 'things' as the core is an important achievement of the innovative development of Chinese philosophy. The thought of 'thing' pays attention to the care of reality, emphasizes the practical initiative of human beings, realizes the ideal of life and achieves its own value in the process of becoming oneself and becoming things. In the philosophical perspective of "things," the construction of the world is no longer an abstract form, but is generated in practice; philosophy is not to survive in the closed, but to participate in the construction of the meaning of reality. Chinese philosophy should continue to highlight the practical character of "things," maintain an open attitude, carry out multi-cultural exchanges with world philosophy, and build a meaningful world of a community with a shared future for mankind through common "doing things."

References

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