

A Comparative Study of Chinese and Western Philosophy Based on Traditional Cultural Differences

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Abstract: Chinese and western logics developed almost at the same time, both of which flourished in ancient culture and had a wide influence. But why do they have such huge traditional cultural differences in formal structure, methods and language expressions? Compared with Confucianism, which pursues the unity of beauty and goodness and pays attention to humanitarianism, Taoism, represented by Laozi and Zhuangzi, advocates living with a natural and inaction attitude. In the history of western classical aesthetics, Plato made rational thinking about beauty for the first time, emphasized the unity of beauty and truth and goodness, and asked people to explore the essence and root of beauty, which made great contributions to the development of aesthetics. The problem of maintaining the independence of national philosophy in the exchange and comparison of different philosophical systems has not lost its significance. Compared with other schools of media criticism, the criticism of structuralism-semiotics seems to lack strength and depth: it just "divides the signifier and the signified symbols into building blocks." China's traditional artistic spirit includes two important aspects. China culture excavates the roots of art from the heart and nature of people's concrete life, and grasps the key to spiritual freedom and liberation.

1. Introduction

Today, the world is in an era of economic globalization, multipolarization of political structure and cultural pluralism. China is also facing the challenges and opportunities of the times, and China's reform is also causing philosophical changes. The independence of China's philosophy means that we must admit our own independent existence from facts and rights, that is, the requirement of self-affirmation; Consciousness requires self-awareness, self-reflection and self-criticism of national philosophy, that is, self-denial requirements; Initiative is to actively absorb and transform western philosophy and its essence, that is, self-development requirements [1].

There is no such form of metaphysics in China's traditional philosophy, and there is no such way of thinking. In addition, there are traditional cultural differences in language forms related to philosophical forms. There are great traditional cultural differences in the natural characteristics of Chinese and western philosophy. That is to say, the purpose and thinking mode of Chinese and western philosophy in perspective, explanation and exploration of nature are quite different [2-3]. This traditional cultural difference determines the function, construction, evolution and development direction of Chinese and western philosophy to a great extent.

2. Traditional cultural differences of logical reasoning characteristics between Chinese and western philosophy

In this study, the research papers that have a certain influence on philosophy research from 2010 to 2023 are sorted, and the top 100 papers are screened out, and their research methods, industries and regions of research objects are analyzed. Figure 1 below shows the map of co-occurrence knowledge of philosophy research countries from 2010 to 2023.

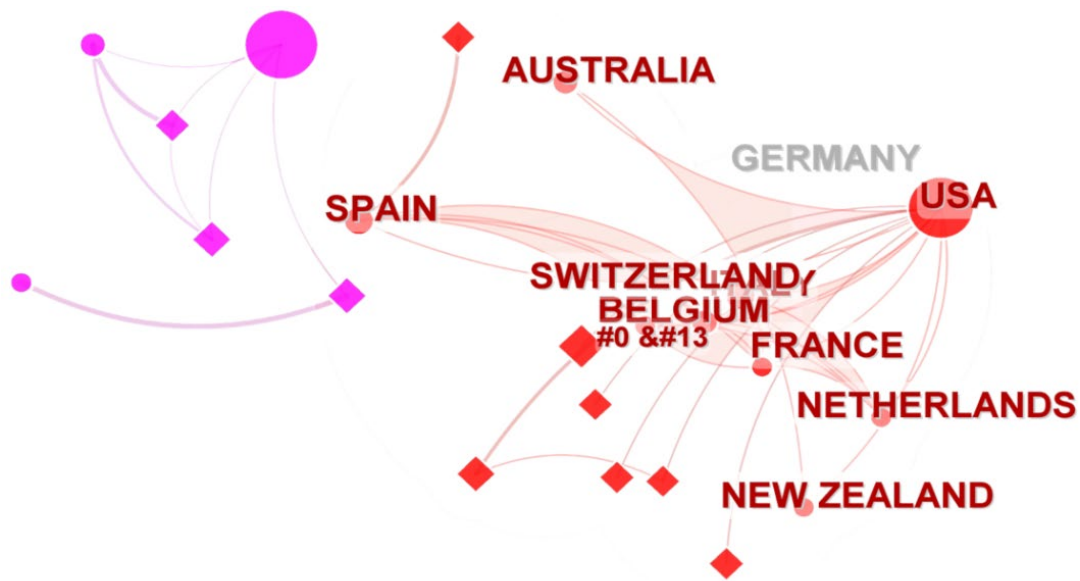


Figure 1 The map of national co-occurrence knowledge of philosophy research from 2010 to 2023

During this period, the study of Chinese and western philosophy has become richer and the research topics have become more diverse. With the development of media technology, media integration and new media have gradually become the main research topics and research hotspots.

Reasoning is the most important part and research content in logic. Indirect knowledge obtained by logical reasoning. It can be seen that logical reasoning is an important tool for people to move from the known field into the unknown field and acquire new knowledge and theories, and it is also one of the important ways for human beings to understand, transform and establish science [4]. Reasoning consists of two parts, namely premise and conclusion. The premise is the known proposition and judgment, which is the starting point and source of the whole reasoning, and is usually called the basis or reason of reasoning. The conclusion is a new judgment based on the premise and the result of reasoning. Inference can generally have one or several premises, and the relationship between premises and conclusions is called deduction relationship.

There is an objective connection between logic and culture, and the development of cultural and historical background has an important restriction and influence on logical thinking and even the composition of the whole logical system. Mohist logic is based on the pre-Qin culture in China. An important feature of pre-Qin culture is political ethics, and the core content of its cultural tradition is the management and practice of social ethics and national discipline. This thinking orientation of paying attention to social reality and political ethics also influenced the development of science and technology in pre-Qin period. Most of the pre-Qin science and technology paid attention to application and practicality, while ignoring its theory [5]. Aristotle's logic is based on the background of ancient Greek culture, and the essence of ancient Greek culture lies in its "love of wisdom" and its thirst for knowledge and exploration. The main content of ancient Greek culture is the understanding of the origin and material essence of the world. People are not influenced by other political factors and their own subjective reasons, but pursue wisdom itself with a simple mind, which is an important ideological feature of ancient Greek culture.

Chinese and western logics developed almost at the same time, both of which flourished in ancient culture and had a wide influence. But why do they have such huge traditional cultural differences in formal structure, methods and language expressions? Slave democracy was practiced in ancient Greek society, and this political system was of great significance to the emergence and development of logic. In the slave society of ancient China, the political system was quite different from that of the West. The rule of the monarch and the oppression of the princes made the common people of Li people have no equality and political freedom at all. Philosophy, as the background of the development of logic, has been closely related to the development of logic for a long time, and logic is often regarded as a branch and part of philosophy.

Since Thales' water origin, ancient Greek philosophers have made different interpretations of the world origin. Heraclitus' fire, Pythagoras' number and Democritus's atom all have different interpretations of the world origin. In Plato's time, he distinguished the real world and the ideal world of human beings by establishing the theory of ideas, understood the universe as a whole of ideas, and endowed it with rationality. China's philosophy in pre-Qin period is based on argument winning and ethical principles. Philosophers don't care about the metaphysics of the universe, and they don't know much about the laws of the world. Mozi is not interested in the illusory and mysterious truth of Laozi and Zhuangzi's philosophy. His philosophy pays more attention to the relationship between the monarch and the people, that is, "loving and not attacking", and uses his philosophy as a tool to realize his long-cherished wish of political reform.

3. Comparison of aesthetic thoughts between Chinese and western philosophy

There are essential differences between aesthetics and aesthetic thoughts. It is generally believed that aesthetics originated from the West was founded by the philosopher Baum Garden, but in comparison, aesthetic thoughts can be traced back to ancient Greece in the 6th century BC. Taoism constitutes the world outlook and methodological basis of China's classical aesthetics. It links beauty and art with the realm of freedom beyond utility in human life, and observes the problems of beauty and art from the unity of necessity and freedom. In China's philosophy, language received great attention from the beginning-in the initial pre-Qin period, which made the pre-Qin period the heyday of China's philosophy of language [6-7]. Confucius emphasized perfection, which should be applied to personality cultivation and the expression of various artistic emotions. He believes that the criticism of beauty should be based on the doctrine of the mean, and only by achieving the harmony and unity of reason can it reach its pursuit.

Compared with Confucianism, which pursues the unity of beauty and goodness and pays attention to humanitarianism, Taoism, represented by Laozi and Zhuangzi, advocates living with a natural and inaction attitude. The theoretical system of Laozi's aesthetic thought itself derived from this philosophical thought contains China's local aesthetic thought and theory. Laozi's aesthetics is ontological aesthetics. In Zhuangzi's Tao, he inherited and developed Laozi's philosophy and aesthetic thoughts, and turned Laozi's ontology aesthetics into the great beauty of heaven and earth calling for truth, goodness and joy.

Because of the separation between man and nature, western philosophy has since derived a series of duality, mind and matter, man and god, subject and object, theocracy and human rights, natural view and outlook on life, rationality and irrationality, fact and value, freedom and necessity, and so on. It is on the basis of so many dualities in western philosophy that Engels concluded that the basic problem of philosophy is the relationship between thinking and existence. China's philosophy focuses on philosophy of life and ethics. Fundamentally speaking, the unity of man and nature is to explore "the way of life" and "the way of life". The emphasis of western philosophy is different. Because of the separation between man and nature, it is necessary to study natural ontology and human understanding respectively. In ancient times, ontology was the main task, but in modern times, epistemology was the center. Because people's understanding is to explore outward, nature is infinitely vast, infinitely developing, and ultimately unknown. The unity of man and nature in China's philosophy also resulted in the combination of China's philosophy and poetry. China's ancient philosophical works are almost all literary works at the same time, and most philosophers are writers and poets at the same time. Contrary to China's philosophy, western philosophy is separated from poetry because of the separation of heaven and man. Plato banished the poet from philosophy. The earliest Greek philosophers were not writers, but natural scientists.

When it comes to western classical philosophy, it has to be traced back to ancient Greek philosophy, and it also involves those complicated schools in modern times, such as Ives School, Classical Criminal School, Socrates School, Hegel School and so on. Each school has its own unique philosophical thought and its theory of solving problems. Plato's dissatisfaction with the slave society in which he lived and his longing for the new system made his aesthetic thoughts inseparable from his philosophical thoughts and political ideas. He divided form into "internal form" and "external form",

and "internal form" refers to the form of artistic concept form, which stipulates the origin and essence of art; And "external form" refers to imitating the shape of all things, which is the regulation of artistic state [8]. In the history of western classical aesthetics, Plato made rational thinking about beauty for the first time, emphasized the unity of beauty and truth and goodness, and asked people to explore the essence and root of beauty, which made great contributions to the development of aesthetics.

4. Comparison of philosophical background of traditional Chinese and western media space concepts

Western traditional culture is individual, analytical, enterprising, ideal and material, and pays attention to the more "scientific" technical means such as logic, epistemology and methodology. Western plastic arts advocate neatness, simplicity and harmony, pursue symmetry, order, completeness and clarity, and imitate nature as the purpose. In representative theories's view, the art world is an imitation of the real world, which imitates the real life of human beings with art according to the original life, and life is vivid and concrete, full of emotional expression and experience. Western painters are more faithful to the truth seen by the eyes, relying on the true spatial depth of the visual illusion described by accurate perspective, pursuing the accuracy and three-dimensional performance of the object, and making the viewer yearn for the "good scenery" within sight [9]. In the philosophical and cultural context of western communication, the spatial consciousness of its media is extended and exposed (relative) at different levels.

The problem of maintaining the independence of national philosophy in the exchange and comparison of different philosophical systems has not lost its significance. As we all know, since the Renaissance, the philosophies of Italy, Britain, France and Germany have been closely exchanged, compared and absorbed. Facing the challenges from foreign cultures and philosophies, China's culture and philosophy are good at absorbing and integrating foreign cultures, while maintaining their own subjective consciousness and independence. After Buddhism experienced a complicated process of attachment, conflict and integration with China's philosophy, China's philosophy was not Indigenized, but Buddhism was China. In the philosophical exchange and comparison between different nationalities and regions, it is a common and regular phenomenon shared by Chinese and western philosophy to maintain the subjective independence of their own national philosophy, and it is also a basic principle in the exchange and comparison of different philosophical systems. The insurmountable paradox of the overall westernization model lies in the conflict between the overall introduction of western philosophy and the independent spirit of western philosophy.

Compared with other schools of media criticism, the criticism of structuralism-semiotics seems to lack strength and depth: it just "divides the signifier and the signified symbols into building blocks." The relationship between structuralism and semiotics and narratology is a problem that needs to be clarified. All the works on this subject agree that there is a great connection between them. Most symbolists and structuralists are experts and theoretical builders in their own academic fields. Their majors and achievements may be different, but the same academic methods show their same political enthusiasm and fighting strategy. Through the analysis of advertisements, Baudrillard made a semiotic turn to Marxism and founded the so-called "symbolic political economy", and symbolic value became the third attribute besides commodity use value and exchange value. With the development of media, the production of images is becoming more and more exquisite and convenient, and images occupy an increasingly important position in the dissemination of texts. As a result, many scholars claim that today's society is a "picture-reading era" and the media is undergoing a "visual transformation". No matter how colorful the image is now, it is ultimately limited and guided by words, and words are the first and images are the second.

Since Cezanne, western modernism has liberated art from the bondage of religion and politics, and paid no attention to "what to draw", but took "how to draw" as the main purpose of its own creation, pursuing formalism and "art for art" [10]. In the history of modernist art, expressionism is an important artistic trend of thought and school. From the beginning of its establishment, the performance art has been freed from the shackles of nature and fully expressed its touching power as the main body. China's traditional philosophy has formed a unique philosophical system based on

Confucianism, Taoism and Buddhism in the special historical background and national cultural psychological structure. The traditional aesthetic norms of "verve" and "artistic conception" are emphasized, and the framework of China's painting aesthetics is constructed. China's traditional artistic spirit includes two important aspects. China culture excavates the roots of art from the heart and nature of people's concrete life, and grasps the key to spiritual freedom and liberation.

5. Conclusions

There is no such form of metaphysics in China's traditional philosophy, and there is no such way of thinking. In addition, there are traditional cultural differences in language forms related to philosophical forms. There are great traditional cultural differences in the natural characteristics of Chinese and western philosophy. That is to say, Chinese and western philosophies have different perspectives, explanations and exploration of nature, and different ways of thinking. Western traditional culture is individual, analytical, enterprising, ideal and material, and pays attention to the more "scientific" technical means such as logic, epistemology and methodology. Western plastic arts advocate neatness, simplicity and harmony, pursue symmetry, order, completeness and clarity, and imitate nature as the purpose. Although the development of Chinese and western aesthetics is different, at the beginning of human society, the aesthetic thoughts contained in philosophy are common and can be used by modern aesthetics to make aesthetics develop better.

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