

A Scientific Study on the Development of Mixed Culture of Eastern I Ching Philosophy and Modern Western Philosophy

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Abstract: The discipline of "Oriental philosophy" in China originated from the eastern and western cultures at the beginning of the 20th century. Among them, the Book of Changes is a branch of western and eastern philosophy that is understood and practiced by academia. Its history can be traced back to the strengthening of cultural and economic ties between Europe and the East in the early modern times. After the founding of the People's Republic of China, influenced by the international and domestic situation at that time, some universities and research institutes began to set up research institutions of oriental philosophy. A large number of comprehensive oriental philosophical and cultural works were produced, and the discussion of the value of eastern and western cultures also set off another wave at the end of the 20th century. The history of philosophy understood and practiced by modern philosophy in academia can be traced back to the strengthening of cultural and economic ties between Europe and the East in early modern times.

Keywords: Orientalism; Philosophy of the Book of Changes; Cultural Value; Western Philosophy

Introduction

The mission of "Oriental philosophy" research is to achieve dialogue and understanding between oriental cultural traditions and between eastern and western cultural traditions through exchanges and mutual learning in the philosophical field. In this sense, the philosophy of the Eastern Book of Changes and modernity are historically linked. The contrast between Eastern and Western philosophy is a modern phenomenon: it was born in the context of the synchronization of social modernization and global expansion in Europe.

1. The cultural meaning of "East"

The "East" in the concept of "Oriental philosophy" is an imported product, a political and cultural concept set by Europeans based on their own geographical location and vision, and an object from the perspective of others. The concept of "East" in the context of Europe and the United States now refers to the whole Asian region and other developing countries and regions in northern Africa, including China, Japan, North Korea, South Korea, etc. in East Asia, India, Pakistan, Bangladesh, Sri Lanka, etc. in South Asia, Vietnam, Myanmar, Thailand, Malaysia, Indonesia, etc. in Southeast Asia, Iran, Afghanistan, Iraq, Israel, Saudi Arabia, Egypt, etc. in West Asia and North Africa, Kazakhstan, Kyrgyzstan and Tajikistan in Central Asia. However, the connotation and extension of this concept is not always the same in the western world, but has gone through a long process of evolution.

2. The formation of the concept of "East"

At first, it was just a geographical concept, which was used by people on the European continent to refer vaguely to the current Middle East and East Asia. However, "East" and "West" in the sense of "Orientalism" are not purely geographical concepts, but contain political and cultural awareness, which is an artificial construction; The East is not a natural existence. It does not only exist in nature, just as the West does not exist in nature. As a geographical and cultural - let alone historical - entity, places and geographical regions such as "East" and "West" are constructed artificially. These two geographical entities actually support each other and reflect each other to a certain extent.

Orientalism is not just a political object or field passively reflected in cultural, academic or research institutions; It is not a complex collection of texts about the East; It is not the expression and expression of some evil "Western" imperialist conspiracy that attempts to subvert the "Eastern" world. It is a distribution of regional political consciousness to aesthetic, economic, sociological, historical and philosophical texts.

"Orientalism" is neither the so-called pure academic research carried out by standing in the void and opening the "God's perspective", nor the colonial strategy under the complete control of political power, but the product of the joint game of political power, academic power, cultural power, and moral power, and the distribution of regional political consciousness to philosophical and sociological texts. However, its basic position and perspective are still Western. Said quoted Marx's famous saying "they cannot express themselves, they must be expressed by others" in his inscription to describe the East described by western scholars, and believed that the consequences of this writing method were: the West is the will, and the East is the representation.

In short, the concept of "East" originates from the power structure and power contrast between the East and the West, and is based on the absolute advantage of the West. The East has no voice and cannot make its own voice. The West speaks for the East, and all theories and descriptions about the East are presented in the Western argumentation model.

3. The new direction of integration of oriental philosophy

It can be said that oriental philosophy itself is innovation based on integration. "Integration" is the foundation and necessary stage of "innovation", and "innovation" is a new logical and theoretical attempt based on "integration". It marks that the Meiji philosophers have had their own understanding and understanding of the transplanted western philosophy, based on the original culture and philosophical thought, after digestion and absorption, and have initially put their own position and thinking. It is systematically expounded in the form of philosophical theory. As Marx said: "The degree to which a theory can be realized in a country depends on the degree to which it can meet the needs of the country. In the early years of Meiji, the transplantation of philosophy became the main content. The fundamental reason is that the traditional Japanese Confucianism and Buddhism could not meet the needs of the society at that time, while the positivism of Konde, Muller and others just adapted to the requirements of the political and economic conditions of Japan at that time. The subsequent Meiji philosophy showed a trend of integration and innovation. It meets the historical needs of Japan to strengthen the Mikado regime and improve its international status. It can be seen that the development process of the introduction, integration and innovation of the Meiji philosophy is undoubtedly the reflection of the political and economic conditions of the modernization of Japanese capitalism in the Meiji period.

4. The infiltration of the Book of Changes in Eastern and Western philosophy

The measurement of the Book of Changes is only one of its major functions. Its prediction method is to use "spiritual" objects such as tortoise shells or yarrow through some special operating forms. For example, Turtle Zhan uses fire to burn the tortoise shell to change its color and observe its lines. Yarrow is arranged repeatedly to get its number sequence and then get the good or bad according to the number sequence. But in fact, the Book of Changes also contains a wealth of knowledge, such as astronomy, geography, military, science, literature, agronomy and so on. As mentioned above, the Book of Changes only observed nature at the beginning and then described natural phenomena. It particularly emphasizes the nature of the changing universe, saying that "the great virtue of heaven and earth is life", and "life is easy". He also put forward the idea of "poverty leads to change, change leads to change, and general rule leads to long", which gave full play to the idea of "things will turn against extremes", and emphasized the sense of hardship of "being prepared for danger in peace". It believed that "the Tangwu revolution should conform to the nature and the people", affirmed the importance of reform, and advocated self-improvement to achieve success through reform. At the same time, it also takes "harmony and harmony" as the highest ideal goal, inheriting the traditional Chinese thought of emphasizing harmony. The Book of Changes makes the Book of Changes complete the transition from divination to philosophy. The Book of Changes also emphasizes the importance of numbers. Among them, the rigid and soft lines are also transformed into the form of numbers in the lines of the Book of

Changes, namely, nine and six. In this way, the rigidity and softness of the six lines can be seen at a glance through the nine or six lines in the line title. After this transformation, the quality problem becomes the quantity problem, and the line nature is transformed into the line number, which is an important feature of image thinking. Other novelists and poets in America and Europe also used the Book of Changes. For example, the French writer Raymond Quino, Herman Hesse, Jorge Luis Borges and Octavio Bass (another Nobel laureate). The Book of Changes also found the way to music and art. Perhaps the most famous example is the American composer John Cage. Cage probably learned the Book of Changes very early in 1936. He began to refer to the book in the 1940s, but it was not until 1950 that he began to compose it, which lasted until his death in 1992. As some commentators have pointed out, Cage is actually "the most important practitioner of music creation related to the Book of Changes in the United States, with a global reputation and followers around the world".

Conclusion

In the past few decades, the Western acceptance of the Book of Changes has undergone major changes. If we borrow the words of Max Horkheimer and Theodore Adorno, this book will become a form of cultural industry. Thousands of products related to the Book of Changes have appeared in the West, from books, reviews and articles to tapes, records, CDs, computer software, cards, tool kits and other devices. Not only in the West, but also around the world, the Book of Changes has been commercialized. Now the titles related to the Book of Changes vary from interesting to bizarre; From Embrace Change: A Postmodern Interpretation of the "I Ching" from the Christian Perspective to the "Golf Ching: Golf Guidance and the" I Ching "Wisdom. The acceptance of the Book of Changes seems to have gone a whole circle. From a strange and mysterious text, from an unknown foreign tradition, to an important revision of the western tradition in crisis in the 20th century, and then to the global cultural industry. However, what we learned from the Book of Changes is that contradictions should be regarded as complementary, everything is changing, and nothing will stay in place. The Book of Changes has played an important role in the western understanding of Chinese philosophical tradition and will continue to do so.

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