

Exploring the Value of Feng Youlan's Philosophy of Life in Spreading Socialist Thought in the Republic of China

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Abstract: Philosophy, as a science, is essentially a science about "people". In Feng Youlan's view, philosophy is the "ideal of life", which is about people and the meaning of life. Feng Youlan's philosophy of life is based on traditional Chinese philosophy, guided by the ideas of New Neo Confucianism, analyzing and researching his "theory of human nature", "theory of personality", and "theory of life". It has a great enlightening effect on us to understand ourselves, find the true meaning of life, and realize the value of life. This paper takes Feng Youlan's philosophy of life as the starting point, and conducts a thorough analysis of the rich philosophical principles contained in it from three perspectives: an introduction to Feng Youlan's philosophy of life and the basic characteristics of Feng Youlan's philosophy of life; The second part summarizes the main channels of dissemination of Chinese socialist ideology and analyzes the experiences and lessons learned from them. And on this basis, new challenges have been proposed for the dissemination of socialist ideology in contemporary times. Through the research on the dissemination value of Feng Youlan's philosophy of life to the socialist ideology of the Republic of China, it has been concluded that we must learn to adapt and grasp our own mentality in order to seize opportunities in life and realize personal values. Feng Youlan's philosophy of life theory has pointed out the way forward for.

Keywords: : Feng Youlan, Philosophy of Life, Socialist Ideology of the Republic of China, Ideological Dissemination.

1. INTRODUCTION

In the 20th century, China has had a period of glory in the past 100 years, with numerous talents and remarkable achievements, reform and innovation, and brilliant achievements. New breakthroughs have been made in various disciplines, providing new support for modern Chinese academia and culture. The traditional Chinese culture of knowledge has a long history, brilliant achievements, and rich accumulation. It is the nourishment of the Chinese people, the crystallization of their character and spirit of self-improvement, and an important component of the history of world cultural development. To better understand the history of Chinese philosophy and thought in the 20th century, it is necessary to examine Feng Youlan. Feng Youlan is a famous modern thinker and a representative of modern Neo Confucianism. His life and deeds can be summarized in the

"Three Histories Distinguishing the Present and the Ancient, and Six Books Chronicles Zhenyuan". Feng Youlan's philosophy of life is not only the starting point of his academic pursuit, but also the destination of his lifelong academic activities (Yong, 2022). In the 1920s, Feng Youlan wrote "Philosophy of Life" and proposed the "Middle Way Outlook on Life", which became the basis of Feng Youlan's philosophy of life. He once said that there are four realms in life: natural realm, utilitarian realm, moral realm, and heaven and earth realm. The specific content of these four realms is shown in Figure 1. Therefore, studying Feng Youlan's philosophy of life has both theoretical and practical significance.

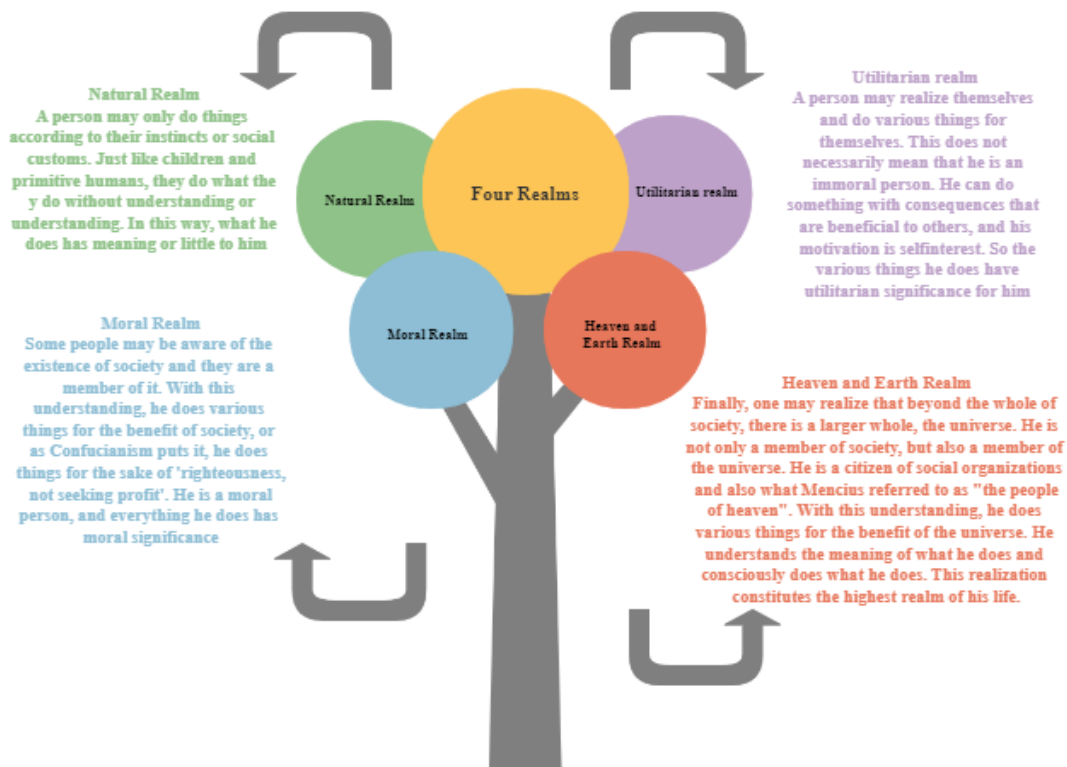


Figure 1: Specific Content of Four Realms

1.2 The Significance of Research

The philosophy of life is a philosophical study that regards life as an object. Since modern China, the topic of life has been complex and numerous, and scholars have explored the philosophy of life countless times. Currently, the topic of life philosophy is even hotter (Ma, 2021). The study of Feng Youlan's philosophy of life is based on his "New Neo Confucianism" ideology, which organically integrates with the "New" ideology of Western philosophy and the "Old" ideology of Chinese tradition, thus forming a typical system of life philosophy. In the era of the Republic of China, at the critical moment of national crisis, Feng Youlan

always adhered to a "consistent" attitude towards life, using philosophy as a weapon and linking it with reality, bringing spiritual support and a desire for a better life to people in difficulties. Therefore, we can learn from Feng Youlan's philosophy of life and provide some reference for the construction of advanced socialist culture in China. As shown in Figure 2, it is a logical rule for philosophical thinking in life.

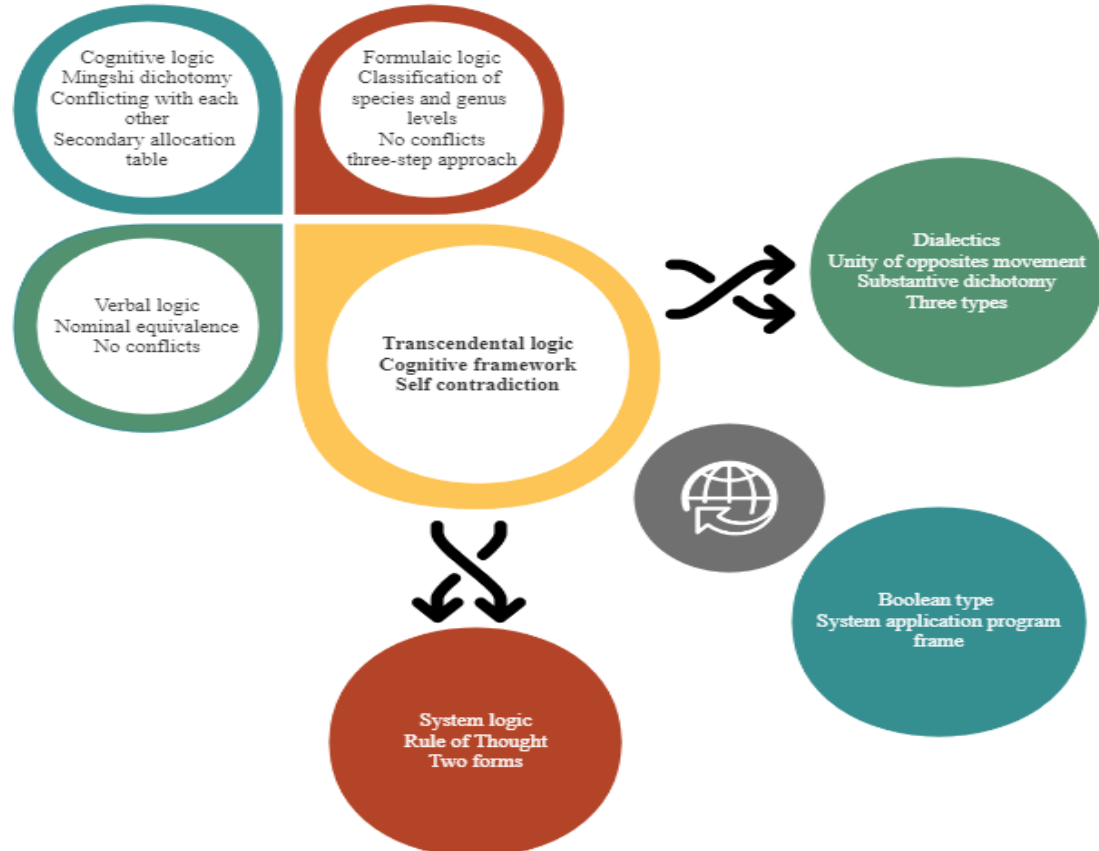


Figure 2: Philosophical Thinking Pitfalls and Logical Rules of Life

2. DISCUSSION ON THE RELATED CONCEPTS OF FENG YOULAN'S PHILOSOPHY AND SOCIALIST THOUGHT OF THE REPUBLIC OF CHINA

2.1 Overview of Feng Youlan's Philosophical Thought

Feng Youlan is one of the Chinese philosophers of the 20th century. His philosophical ideas are modern philosophical ideas with Chinese characteristics, and he is known as the "representative figure of the modernization of Chinese philosophy". His philosophical ideas are mainly reflected in the following aspects:

Feng Youlan believes that the nature of the world is a diversity, and there is an inherent connection between diversity. He advocates a diversified

philosophy, which is in understanding the diversity of the world. Advocacy of humanism: Feng Youlan regards humanism as a valuable cultural heritage and a valuable value of traditional Chinese culture (Chen, 2021). In his philosophy, the humanistic care of "putting people first" is emphasized, emphasizing human values and survival. Construction of Chinese Philosophy: Feng Youlan advocates the construction of a Chinese, modern, and own philosophical system, and points out that the construction of modern philosophy should consider the Chinese tradition and integrate with it. Feng Youlan's philosophy advocates for "diversity and unity", "humanism", and "value-oriented", which is a modern philosophy of "Chinese philosophy". Its ideas have important significance for the inheritance and development of modern Chinese philosophy and culture. The mind map of Feng Youlan's philosophical thought is shown in Figure 3.

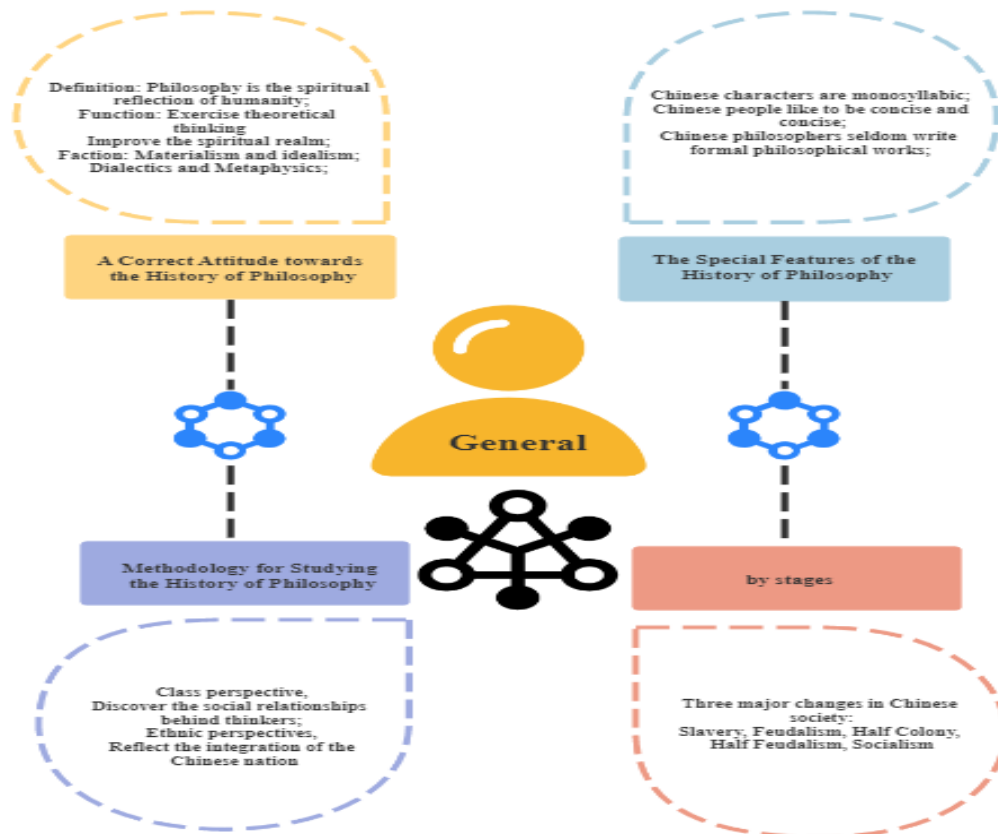


Figure 3 The Mind Map of Feng Youlan's Philosophical Thought

2.2 The Main Characteristics of Feng Youlan's Philosophy of Life

2.2.1 Integration of Chinese and Western compatibility

Feng Youlan is a learned and versatile scholar. While he has a deep understanding of Chinese philosophy, he also absorbed some essence of

Western learning and created his own "New Neo Confucianism", making him a great man in the history of Chinese philosophy. Feng Youlan once said that the new Neo Confucianism he founded was "old bottles of new wine". The "old bottle" refers to the concepts and topics in Chinese philosophy, while the "new wine" refers to the "new wine theory" of Westerners. Feng Youlan opposes fallacies such as "complete Westernization" and "partial Westernization" and advocates learning philosophy of life through the use of "Chinese style and Western style"(Arango, 2019). As shown in Figure 4, there are differences in the root causes of Chinese and Western thought. However, the term 'Chinese style Western use' referred to here is fundamentally different from the 'Chinese style Western use' advocated by Western scholars. In Feng Youlan's view, the "Westernization Movement" did not realize that the spiritual culture of "Westernization" was worth learning. Feng Youlan's "West" character actually refers to Western ideology, which means advanced knowledge, culture, and philosophy. He believes that the application of Western philosophy, especially the application of logic, has great reference significance for Chinese people.

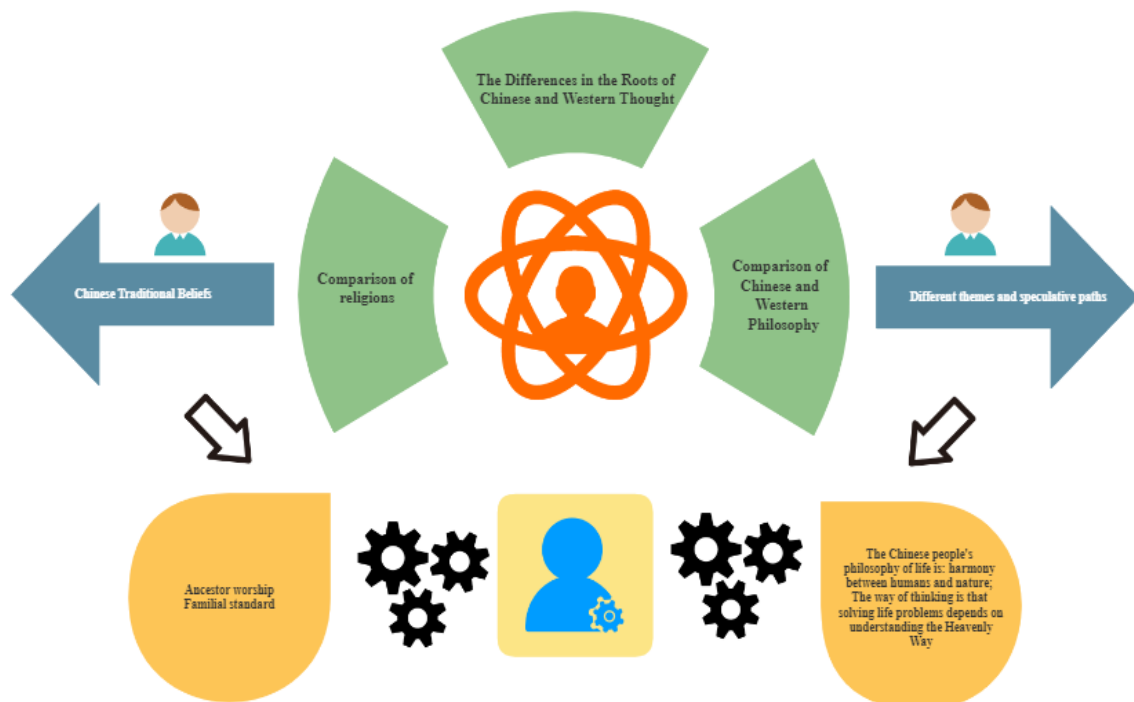


Figure 4: Differences in the Roots of Chinese and Western Thought

2.2.2 Comparison and Integration of Confucianism and Taoism

The comparison between Confucianism and Taoism refers to the evolution of both Confucianism and Taoism from the ancestor of traditional Chinese culture, the Book of Changes, which can be said to have

the same origin. But strangely, they seem to have taken two completely different paths since their formation. One is dedicated to "Anbang" and the other is dedicated to "saving the market", taking turns to make appearances in prosperous and turbulent times. This article attempts to take "The Analects" and "Laozi" as examples to compare and analyze the differences between Confucianism and Taoism from various aspects. Confucianism and Taoism originated from the Book of Changes, which is the ancestor of traditional Chinese culture. As we all know, it can be said that it is a "twin" born of the same origin. But they are not as similar as "twins" in real life, and instead seem to go to two extremes everywhere. If the two different cultures of China and Europe and America are regarded as a special polarity, then a new cultural phenomenon will emerge in this world. From this perspective, Confucianism represented by Confucius and Taoism represented by Laozi undoubtedly constitute the two pillars of traditional Chinese culture. Confucianism teaches aspiring individuals to "achieve excellence for the public and poverty for the private". However, Taoism believes that when there is a great chaos in the world, one should dare to "save the world", and when the world is "peaceful", one should "be wise and protect oneself" to avoid "rabbit death dog cooking". When carefully crafted like this, they are so different, but at the same time, they are just right and can't help but laugh. As shown in Figure 5, there is a comparison between Confucianism and Taoism.

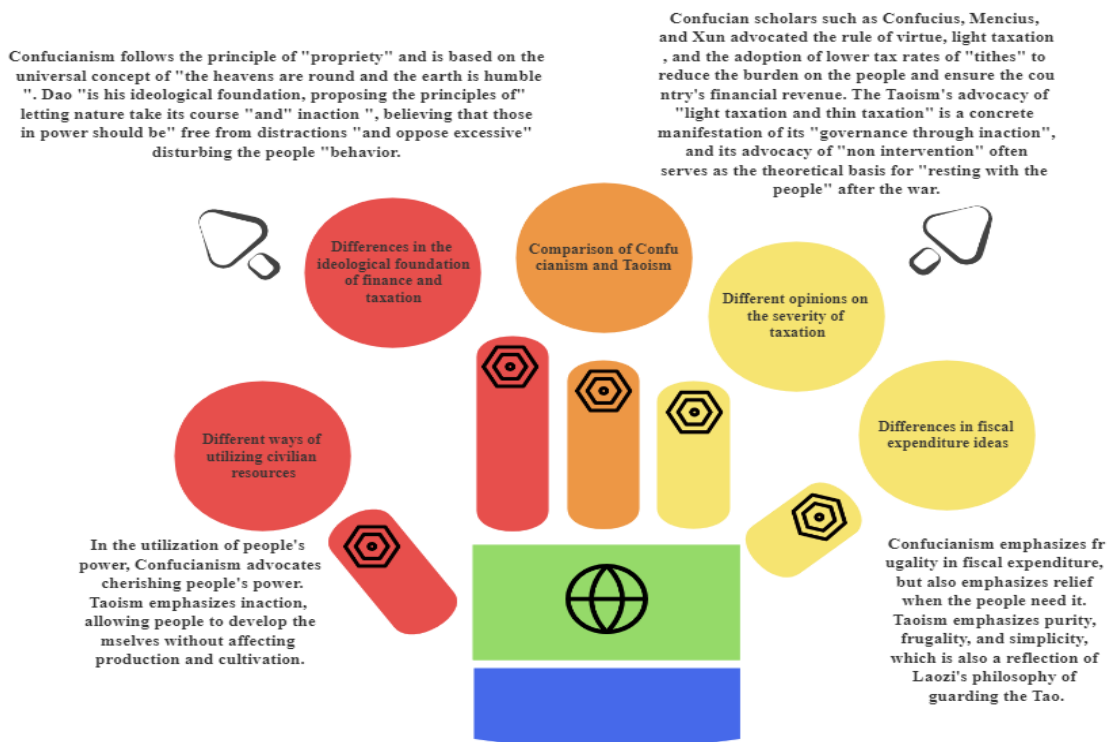


Figure 5: Comparison of Confucianism and Taoism

2.2.3 Integration of Confucianism and Taoism

Feng Youlan's philosophy of life embodies the characteristics of the fusion of Confucianism and Taoism. Firstly, Feng Youlan's book "Philosophy of Life" has the characteristic of discussing Confucianism with "Taoism", but focuses more on "Taoism". He combines Taoist thought with human life and considers it from the perspective of nature. The philosophy of life is based on human beings, and Feng Youlan's statement that life is the entire life of a person does not mean that life has any special meaning or value. Human desires are innate and there is no distinction between good and evil, which is somewhat related to the liberal ideology of Taoism's "Heavenly Way and Nature" (Xin, 2019).

Secondly, in "Philosophy of Life", Feng Youlan listed more than ten foreign philosophical schools and compared them with Chinese philosophy. Although he did not propose any significant differences, he indirectly affirmed the traditional Chinese thought of Confucianism and proposed that the most correct philosophy of life is the Middle Way philosophy of life, "reasonable happiness", and "harmony and communication". Feng Youlan is quite positive about Taoism, believing that its advantage lies in not opposing the real world. Among many "damaging" philosophies, "the philosophy of Taoism has suffered the least damage. Especially in issues such as the concept of happiness and the realm of life, it is more evident. Feng Youlan believes that the ideal person considered by Taoism is also a saint, but regarding the natural realm and natural realm, Taoism has not analyzed them clearly. Feng Youlan distinguishes their names and principles, indicating that Feng Youlan's realm theory was created on the basis of inheriting Taoist thought (Ellner, 2020). The main characteristic of life philosophy is "extremely wise and moderate", which Feng Youlan integrates and inherits. As for both Confucianism and Taoism, it embodies both the spirit of Confucianism and the soul of Taoism, and is a manifestation of the compatibility of Confucianism and Taoism.

2.3 Characteristics of Socialist Thought Stage during the Republic of China Period

2.3.1 Chinese Socialist Thought in the Early Years of the Republic of China

Politically, the bourgeois revolutionaries launched the Xinhai Revolution, overthrew the feudalism of the Qing Dynasty, established the Republic of China, and advanced China's modernization process, but did not change China's social form; The Beiyang government went into exile in darkness, had internal dictatorship, rebelled against the outside world,

and lost its determination in social conflicts; In the process of invading China through the rule of China, the ethnic conflicts in the United States have become increasingly acute, and the national crisis has become increasingly serious.

Economically, during World War I, various countries relaxed their restrictions on China's economy, temporarily developed national capitalism, and further disrupted Japan's traditional natural economy; After World War I, forces from various countries invaded again, warlords engaged in chaos, causing social chaos and a rapid decline in the country's industries (Charis, 2020).

In terms of ideology, the influence of the idea of "saving the country through industry" continues to expand, affecting various social classes in China; In 1915, the radical faction in the capital launched the "New Culture Movement" to promote "democracy" and "science", thereby shaking the "academic" rule at that time and introducing Marxism to China; Under the promotion of the "First National Congress", the new Three Principles of the People have further developed. The factors influencing the development of socialist ideology in the Republic of China are shown in Table 1.

Table 1: Factors Influencing the Development of Socialist Thought in the Republic of China

Political Factors	Government policies are the main normative role that affects the changes in modern social concepts and customs. Under the combined influence of various internal and external factors, the government of the Republic of China underwent changes and moved towards modernization
Economic Factors	The development of modern industry and commerce, and the gradual improvement of modern infrastructure in cities
Ideological Factors	The introduction and continuous dissemination of the ideas of democratic republic, freedom and equality, and the bourgeoisie promote the evolution of social life

2.3.2 Chinese Socialist Thought in the Late Republican Period

Politically: after the failure of the "Cultural Revolution", the CPC explored a new way in practice to "encircle the city with countryside" and seize "power" with "soldiers"; The victory of the Zunyi Conference marked the establishment of a new leadership of the Central Committee with Chairman Mao as the core, and the CPC from infancy to maturity (Xu, 2022).

Economically, the Nanjing Nationalist Government implemented a

series of economic construction activities in the early stages of governance, promoting economic development and rapid development of national industry; In the War of Resistance Against Japan, under the dual oppression of Japan and bureaucracy, the national industry gradually declined. In the War of Liberation, the national industry gradually came to a dead end.

In terms of culture, Mao Zedong Thought gradually formed and matured. The attitude of the socialist ideology of the Republic of China towards traditional culture is shown in Table 2.

Table 2: Attitudes of the Socialist Thought of the Republic of China towards Traditional Culture

ETHOS	Attitude Towards Traditional Culture
Westernization Thought	"Middle school as the body, Western learning as the application", believing that traditional Chinese culture is the main body and unshakable
Reformation Trend	Integrating Traditional Chinese Culture Represented by Confucianism with Modern Western Culture
The Three People's Principles	Absorb the essence of traditional culture and build a new culture
The New Culture Movement	Having a negative attitude towards traditional culture

3. ANALYSIS OF THE CURRENT SITUATION OF FENG YOULAN'S PHILOSOPHY OF LIFE

There are also many studies on philosophy of life. For example, Chen Genfa and Wang Tangjia from Fudan University once published the book "Philosophy of Life", which analyzed where people come from, where they ultimately go, and the value of life existence from three aspects: meso, micro, and macro. This book explores the value of life from a cultural perspective, encourages people to liberate their nature, and believes that people should establish a positive attitude towards life and strive to create a valuable life.

Feng Youlan's "Four Realms" theory, namely "Natural Realm", "Utilitarian Realm", "Moral Realm", and "Heaven and Earth Realm", is his most famous theory. Four levels represent a person's future. In his "Analysis of the Theory of Life Realm", Guan Man elaborated on the background, theoretical basis, and basic structure of Feng Youlan's "Theory of Life Realm". He believes that Feng Youlan's theory on the realm of life, his research on its philosophical value, his exploration of the

realm of life in later generations, and his understanding of the value of our lives are all beneficial (Whaples, 2019). These four realms are determined by people's understanding of them, with the smallest being the "Heavenly Way" and the largest being the "Heavenly Way". The four levels are one level at a time, just like a person, each person's level is different. To achieve this level, one must have a good character. In his article "Research on Feng Youlan's Theory of Life Realm", Zhang Ning pointed out the shortcomings of Feng Youlan's "utilitarian realm" in his "Four Realms Theory", but did not delve deeper into it. The realm of utilitarianism and morality is supreme and unattainable. Deng Lianhe and Xu Jianke's article "On Feng Youlan's Theory of Life Realm" argues that the problems reflected in Feng Youlan's theory of life realm are mainly manifested in: firstly, the realm theory defines the spiritual realm based on the level of "perception", and cannot be linked to real life. Secondly, due to Feng Youlan's excessive pursuit of metaphysical "emptiness", concepts such as "reason", "qi", "dao", and "daquan" were abstracted, resulting in the separation of "ontology" and "realm" (Liu et al., 2021).

4. ANALYSIS OF THE INTERNAL AND EXTERNAL ENVIRONMENT FOR THE SPREAD OF SOCIALIST THOUGHT IN THE REPUBLIC OF CHINA

4.1 Analysis of the External Environment for the Spread of Socialist Thought in the Republic of China

4.1.1 The Rise of Modern Capitalism and Marx's Interpretation

In modern times, with the continuous improvement of social productivity and the impact of the industrial revolution, a new form of civilization has emerged, which is the rise of capitalist society. As shown in Table 3, it is the output of major industrial products in China, Russia, the United States, and the UK (Wan et al., 2021). Marx and Engels believed that it not only had an impact on Europe, but also brought the entire world into the tide of capitalism. Its brilliant civilization history changed the way humans lived and produced in the past, which could not be compared to all previous forms of civilization. As shown in Figure 6, it is the industrial-added value of major countries in the world. Modern Western civilization has occupied a dominant position in the world, and there has been a "conflict" between Asia and Western civilization. The bloody invasion and plunder of the West not only caused great suffering to the people of Asia, but also brought Western ideology and culture to Asia, triggering one

revolution after another.

Table 3: Production of Major Industrial Products by Country

	Russia	China	Britain	America
Coal	27,890,000	20,216.818	279,100,000	521,897,000
Iron Ore	9,100,000	1,259.846	11,321,000	29,561,000
Sand	4,350,000	417.698		
Pigging	4,250,000	36,542	7,645,000	31,586,000
Steel				

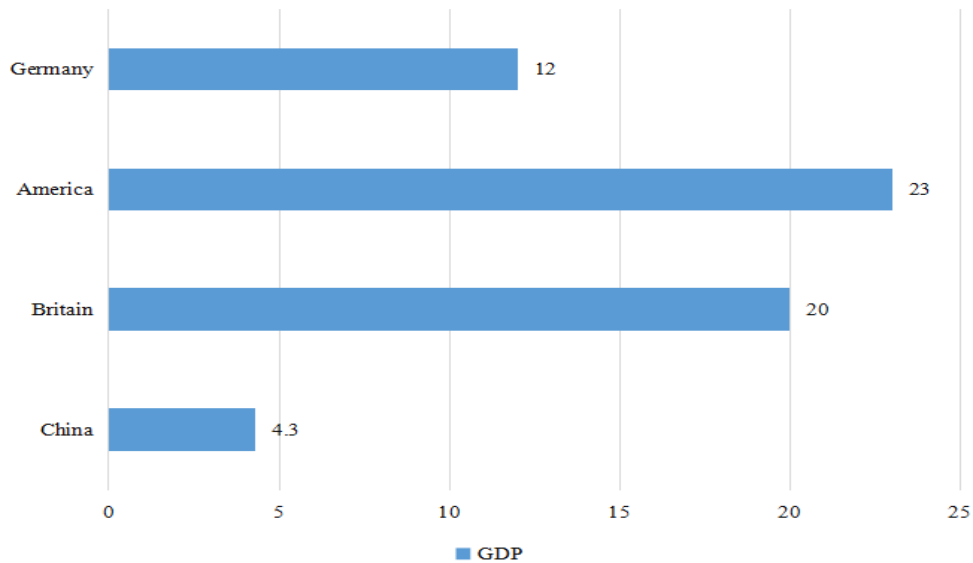


Figure 6: Industrial added value of major countries in the world

4.1.2 The introduction of socialist ideology and the emergence of contemporary issues

In the wave of Western culture moving eastward, the idea of "socialism", along with other Western cultural ideas, quietly spread to China in a form of thought. It has been nearly half a century since this belief and theory were introduced into China from the West, and their dissemination in China has also been carried out in various ways. The success of the October Revolution and the rise of the May Fourth New Culture Movement brought new hope to the Chinese people who were in national crisis. The idea of scientific socialism has been widely promoted in China, and among various socialist ideologies, scientific socialism has been firmly chosen by the Chinese people (Enfu, 2022).

From then on, socialism emerged in China as a topic of the times, becoming the mainstream ideology that led Chinese society and opening the history of its widespread dissemination in China. As shown in Table 4, it is the characteristic of the dissemination of socialist ideology in the Republic of China.

Table 4: Characteristics of the dissemination of socialist ideology in the Republic of China

Communication Characteristics	Concrete Content
Diversified Communication Subjects and Diverse Communication Content	Among the early figures or groups who came into contact with and disseminated socialism, there were diplomatic officials sent by the Qing government to Europe, Western missionaries in China, students studying in Japan, bourgeois reformists, bourgeois revolutionaries, anarchists, etc. Different groups of people, with different purposes and starting from their respective positions, introduce and explore the promotion of socialism.
Combining the "Great Harmony" Ideology For Dissemination	Kang Youwei, Li Timotai, Sun Yat sen, and others generally combined with China's "Great Harmony" ideology in spreading socialist ideas.
The Communication Medium is Relatively Single	From the late 19th century to the early 20th century, the media for the dissemination of socialist ideology in China mainly focused on newspapers and magazines, and the publication and circulation of works were relatively small at that time.
The Scope of Dissemination Audience is Relatively Small	The audience range of socialist ideological trends in China is relatively small. It is difficult to verify and calculate the distribution and total number of readers of Chinese newspapers and magazines at trading ports in the late 19th century.
The Significance of Dissemination is Profound	The socialist trend of thought has added new content and vitality to modern Chinese thought; The socialist ideological trend effectively promoted the bourgeois revolution; The socialist ideological trend has led to the importation of a complete set of socialist terms into China, subtly influencing people Our concept.

4.2 Analysis of the Internal Conditions for the Spread of Socialist Thought in the Republic of China

4.2.1 The Objective Conditions for the Spread of Socialist Thought in Modern China

The emergence and development of any concept cannot be separated from a specific social and historical environment. Socialist ideology is a

"foreign product" that has been widely spread and accepted in China, starting from the anti-imperialist and anti-feudal salvation movements. The reason why it can rapidly spread in China and form a powerful force has played a positive role in promoting the process of social transformation, which is influenced by its subjective and objective conditions (Burumaa, 2021).

It is on this premise that the socialist ideology can guide China's senior intellectuals to actively assume the social mission of saving the nation and the people, and continue to move in the right direction, thus providing a theoretical basis for the establishment of the CPC (Chris, 2021). The theoretical achievements of the preliminary exploration of socialist ideology are shown in Figure 7.

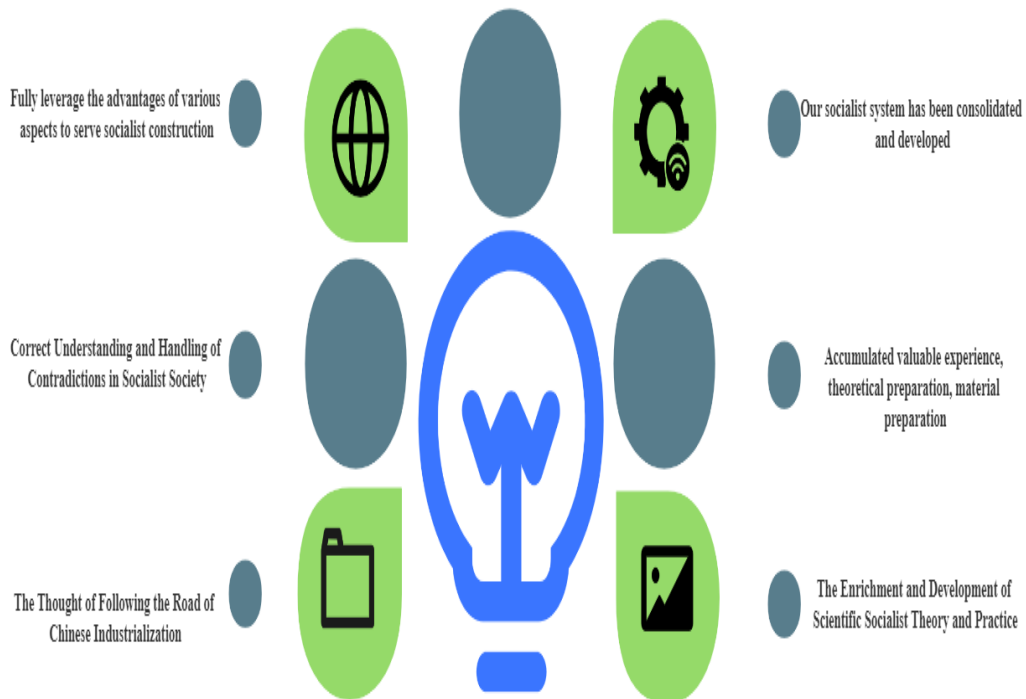


Figure 7: Theoretical Achievements of Preliminary Exploration of Socialist Thought

From the end of the 19th century to the beginning of the 20th century, the socialist ideology in China has been continuously spreading outward. However, it was not until the October Revolution in Russia and the May Fourth New Culture Movement that it played a practical role in the Chinese ideological community.

This is because during this period, the subjective and objective conditions required for the dissemination of socialist ideas were basically mature. Under social and historical conditions, the objective conditions for its dissemination are mainly manifested in the following aspects, as shown in Figure 8.

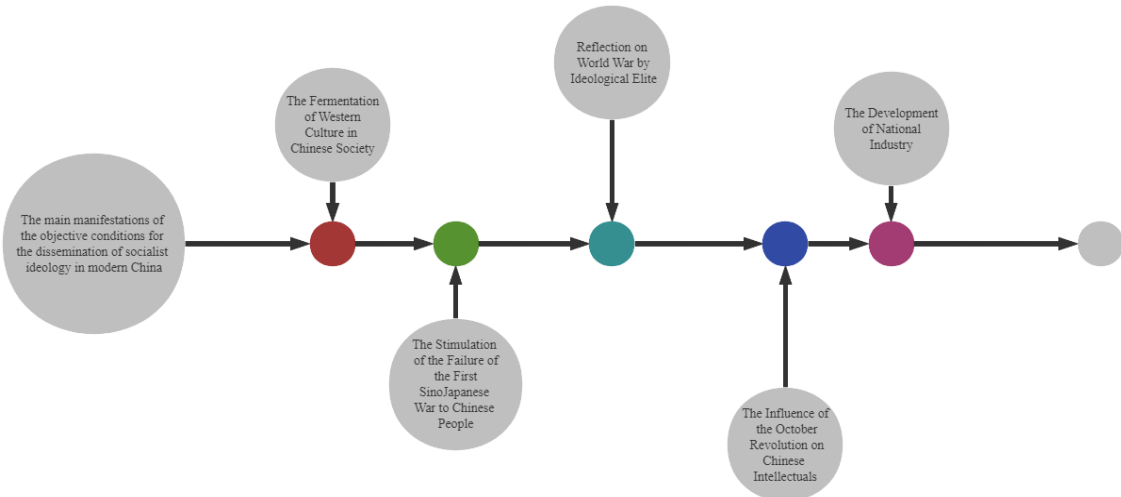


Figure 8: Objective Conditions for the Spread of Socialist Thought in Modern China

4.2.2 The subjective conditions for the dissemination of socialist ideology in modern China

In the context of China's relatively backward economy and culture, the reason why socialist ideology was able to spread and develop in modern China, and lead China to the path of socialism, was not an accidental event. However, in the specific era environment and cultural consciousness, the subject and object conditions gradually matured and tended to unify their internal logic, which is an organic combination of subjective and objective conditions, Making socialist ideology the theoretical basis for analyzing the historical development of modern China, its dissemination has indeed promoted the progress and development of modern China. The subjective conditions for its dissemination are mainly presented in the following aspects, as shown in Figure 9.

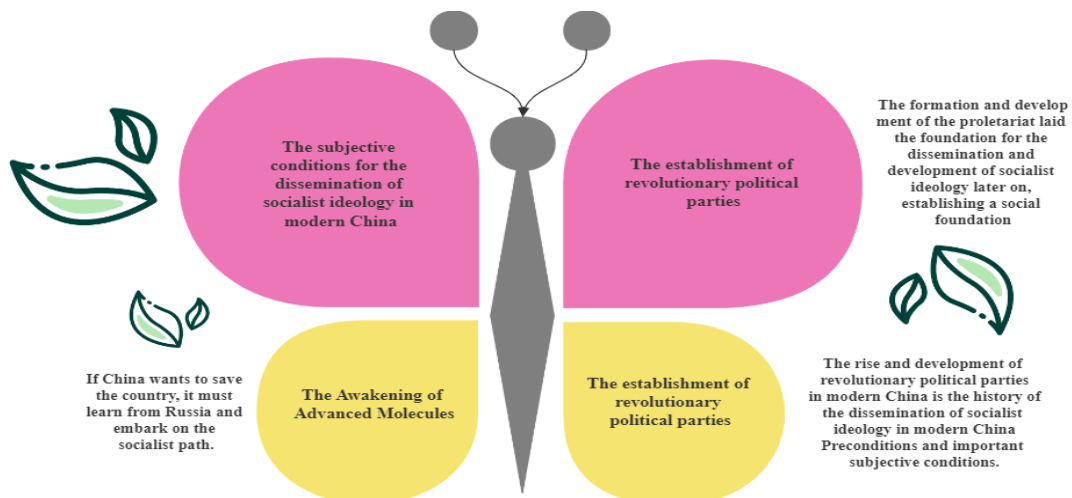


Figure 9: Subjective Conditions for the Spread of Socialist Thought in Modern China

5. ANALYSIS AND RESEARCH ON FENG YOULAN'S PHILOSOPHY OF LIFE

5.1 The Historical Enlightenment of Feng Youlan's Philosophy of Life on the Spread of Socialist Thought in the Republic of China

5.1.1 Helping us better understand the tortuous process of socialist dissemination in China

Feng Youlan's philosophy of life emphasizes the mutual relationship between individuals and society, and explores the self-realization and social responsibility of individuals in the process of development. His philosophical thinking is based on Marx's philosophy of life, as shown in Figure 10. He believes that individuals should continuously improve themselves through cognitive and moral development, while also contributing to society and achieving harmonious unity between individuals and society. During the Republic of China period, China was in a period of social turmoil and ideological transformation and socialist ideology began to spread as an emerging trend of thought (Malecka, 2020). Feng Youlan's philosophy of life provides an important perspective for us to understand and interpret the dissemination history of socialist ideology in the Republic of China. Firstly, Feng Youlan's philosophy of life emphasizes individual self-realization and value pursuit. In the dissemination of socialist ideology in the Republic of China, individual self-awareness and values play an important role (Wu & Zhang, 2023). In the process of pursuing self realization, individuals may come into contact with different schools of thought, including socialist ideology. Individuals form their own understanding and attitude towards socialism through reflection and comparison of socialist ideas. Secondly, Feng Youlan's philosophy of life focuses on the mutual relationship between individuals and society. He believes that individual development cannot be separated from social support and the environment. During the Republic of China period, the dissemination of socialist ideas also needed to rely on the support and promotion of society. Feng Youlan's philosophy of life reminds us that when spreading socialist ideas, we need to pay attention to the needs and acceptance of society, and find suitable communication methods and strategies for social reality. In addition, Feng Youlan's philosophy of life emphasizes individual moral development and social responsibility (Paul, 2018). In the process of disseminating socialist ideology, the moral quality and sense of responsibility of individuals are also crucial factors. Feng Youlan's philosophy of life reminds us that spreading socialist ideas is not only the transmission of knowledge, but also the cultivation of individual

moral literacy and sense of responsibility, in order to promote the deepening of socialist concepts in people's hearts. Feng Youlan's philosophy of life created opportunities for advanced bourgeois intellectuals during the Republic of China to establish and disseminate socialist ideas, and created favorable conditions for their establishment and dissemination of socialist ideas.

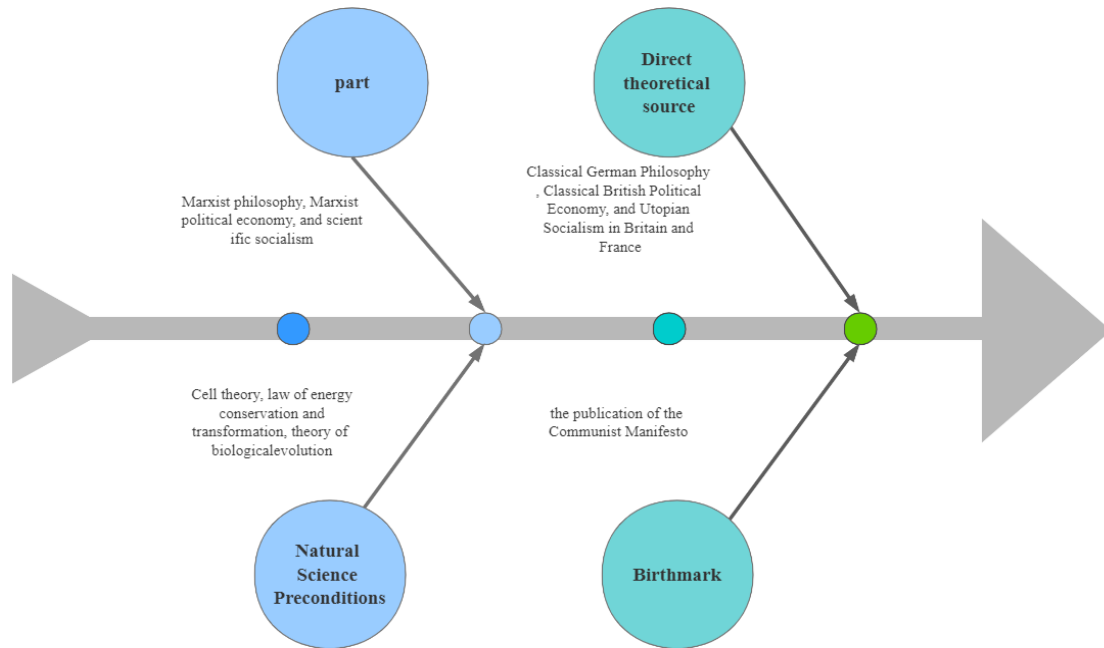


Figure 10: Marxist Thinking Map

Finally, Feng Youlan's philosophy of life emphasizes the correct guidance of national mentality. The national mentality and political revolution are closely related. In the history of modern Chinese revolution, we can see that political revolution is only superficial due to the influence of people's mentality, while the influence of people's mentality leads to the end of political revolution due to the failure of political revolution (Facchini & Melki, 2021). The reason for this is two fold: firstly, due to the special circumstances during the Republic of China period, socialism faced a powerful external enemy; secondly, because socialist ideology only limited its thinking on the spiritual structure of traditional culture to a very small number of people, neglecting the vast majority of the people at the bottom of society. This resulted in a lack of strong support for the dissemination of socialist ideas in the revolutionary process. During the Republic of China period, the maturity of the people's psychological state directly related to the success or failure of the political revolution. In the current socialist construction, the development of a country's politics, economy, culture, and other aspects cannot be separated from the psychological quality of a

nation (Tuvikene et al., 2020). To achieve modernization of the country, it is not only necessary to reform the political and economic system, but also to improve the spiritual and cultural qualities of the people, so that they become people with modern spirit and cultural consciousness.

5.2 The Contribution of Feng Youlan's Philosophy and Its Modern Significance

5.2.1 Created a new direction for studying traditional Chinese philosophy through modern academic methods

Although Feng Youlan did not provide a clear explanation of the "modernization of Chinese philosophy", some of his remarks still reveal his reflection on the process of "modernization". Feng Youlan's fundamental concept of the modernization of Chinese philosophy can be seen from his words when he stated that "philosophy has no new or old, and its principles are generally the same" (Xuezhi, 2022). Feng Youlan, in the "New Neo Confucianism", based on the idea of "new", takes "reason" as the starting point, and "experience" as the starting point, thus achieving the "absolute" ethereal "metaphysical view. Although the content of Xinli originated from the Song and Ming dynasties, its characteristic is "following the instructions" rather than "following the instructions". Although the four basic concepts of "reason", "qi", "dao ti", and "da cheng" originated from the Song and Ming dynasties, there are significant differences in their connotations. Feng Youlan divides the world into two levels: "reality" and "reality". One is the phenomenal realm composed of concrete objects, and the other is the ontological realm composed of "reason" and "complete". From the perspective of the relationship between "reality" and "truth", "truth" plays an important role in the interpretation and implementation of "reality". As for a specific thing, it is the result of the combination of "Qi" and "Li"; As for everything between heaven and earth, it is within the "infinite" and "Tai Chi" (Vahabi, 2021). The "New Neo Confucianism" not only gave Chinese philosophy logic and stood out in the modern Chinese philosophical community, but also made an effort to "not rely on others" in Chinese philosophy, playing a huge role in promoting modern Chinese philosophy.

5.2.2 Introducing Western philosophical research methods while advocating cultural complementarity

Feng Youlan believes that China actually only has ancient and medieval philosophy, and there is no modern form of philosophy, while Chinese

philosophy does not possess modern rationality and logic. Therefore, in the process of introducing Western philosophical views, he advocated for the transformation of cultural types through the complementarity of the two cultures, thereby leading Chinese culture towards modernization. As shown in Table 5, there is a comparison between Chinese and Western philosophy.

Table 5: Comparison of Chinese and Western Philosophy

China	The West
Chinese philosophy is about the issue of human nature and the knowledge of life emotions. It generally discusses the relationship between people and society, and can also be seen as ethics	Western philosophy is a study of laws, exploring the relationships between people, society, and nature. Respecting science and democracy, respecting the power between people

Chinese philosophy, while pursuing the unity of heaven and man, tends to understand things through a general intuitive thinking mode, neglecting the exploration of the logical process and methods of thinking. Therefore, knowledge theory and logic have not yet been formed. Feng Youlan believes that the reason why Chinese philosophy did not reach modern times is related to the backwardness of its philosophical concepts and methods (Schimpfossl & Yablokov, 2020). Based on her understanding of the complementarity between Chinese and Western cultures, Feng Youlan proposed two ways to construct metaphysics: "the right path" and "the wrong path". The "positive method" refers to the use of logical analysis to teach metaphysics, which is the logical interpretation of experience. Its method refers to the use of reason to analyze, synthesize, and explain experience, which is the use of reason to interpret experience. The so-called method of negation is 'metaphysics cannot be said to be '. Not being able to talk about metaphysics is also a way of metaphysics. Feng Youlan believes that a complete metaphysical system should start with "positive law" and end with "negative law". Unless terminated in a negative way, the ultimate peak of philosophy cannot be reached. But if not started in the right way, there will be a lack of clear concepts and become the essence of philosophy (ZHANG, 2019).

6. CONCLUSION

The philosophy of life is the most dynamic part of Feng Youlan's philosophical thinking, and it can be said to be the core of his academic thinking. In a broad sense, Feng Youlan's academic ideas and his works are a complete philosophy of life; In a narrow sense, his philosophy of life

encompasses "Philosophy of Life" from the 1920s and "New Man" from the 1940s. No matter what changes Feng Youlan has undergone in her life, her ultimate goal is to answer the questions of life. In "Philosophy of Life," he once said, "All philosophers are a whole. A true philosophical system is like a tree with sparse branches and leaves, and every part of it is executed from beginning to end, forming a whole." Therefore, his academic life and his works are a complete philosophy of life. No matter how we "divide" his philosophy, looking at it separately is just to better understand him and study him. This article focuses on sorting out the dissemination process of socialist ideology in the early stages of China, deeply analyzing some of the problems that emerged during this process, and conducting in-depth discussions on these issues. For example, to study and analyze the political and social changes in modern China from the meaning evolution of a complete set of socialist vocabulary after its importation into China, it is necessary to infer some non-textual things from written materials. Although it is difficult, "there is no other reliable measure to measure the difference between this society and that society". The socialist ideology has a profound and lasting impact on China, which is an unsolved problem, and as we delve deeper into it, we will gain more confidence.

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