

# On the Theoretical Value of the Binary Isomorphic Philosophy of Explicit and Implicit in the Study of "Wen Xin Diao Long"

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## Abstract

In order to verify the universal applicability of explicit and implicit dualistic isomorphic philosophical theories, especially the wide applicability of aesthetics and literary and artistic theories, this study selected the classic "Wen Xin Diao Long", which represents the peak of human thought, and used the former's ideas **Strategies and Methodology: The main chapters of "Wen Xin Diao Long" and the main points of the book's thoughts; the research found that explicit and implicit dualistic isomorphism philosophical strategies are in the micro-analysis and research of words, sentences, paragraphs, and aesthetic awareness and ontological dimensions. All have methodological value, and according to this strategy, "Wen Xin Diao Long" can indeed obtain many important and brand-new discoveries and new insights; it can be proved that the universality and innovation of this philosophical theory has obvious theoretical value.**

## Keywords

**Explicit and Implicit Binary Isomorphic Philosophy; "Wen Xin Diao Long"; The Relationship between Image and Text; Art Philosophy; Form.**

## 1. Introduction

The core concepts and main basis of this paper are based on the explicit and implicit binary isomorphism, which is mainly found in "On the Law of Explicit and Implicit Isomorphism-An Attempt on New Strategies of Humanities and Science" in English..[1] And "The Creation of Formal Ontology Multiple Structure Theory--Research on the nature of literature art and social practice",[2] And "Research on the Comparison between "Yinxu" and "Xianyin"[5] According to the latter, it can be seen that this philosophical view has evolved from the multi-structure theory of formal philosophy in 2002.

The philosophy of explicit and implicit duality isomorphism emphasizes the perspective of existence mainly from three perspectives: the attribute of the philosophical horizon can be expressed as the dual isomorphism of explicitness and implicitness, the attribute of the aesthetic horizon can be expressed as the dual isomorphism of obscurity and clarity, and the perspective of ecological nature. The properties of the domain are the binary isomorphism of generation and concealment; and there is the law of transformation between the two elements... the law of returning to the middle... [1] Obviously, it emphasizes that it is different from the yin and yang theory, and it is also universal; although the existence of the house quilt is dominant, and the void inside it is recessive and isomorphic, but it is both explicit and implicit. Isomorphism is the isomorphism of reason and affair rather than the isomorphism of physics. Then, if we apply this philosophical strategy to the study of the great spiritual

heritage of mankind, for example, it is used to analyze philosophy, aesthetics and art, the classic "Wen Xin Diao Long" , Or to test whether this explicit and implicit isomorphic philosophical strategy is applicable and has universal theoretical value?

## 2. Organization of the Text

### 2.1. Research Methods and Strategies

The following mainly uses deductive reasoning, that is, the reasoning from the generality of explicit and implicit binary isomorphism, [1] to the particularity of "Wen Xin Diao Long", is to test whether explicit and implicit binary isomorphism is the theoretical premise It can imply reasoning about the conclusion of "Wen Xin Diao Long", that is, the reasoning that examines whether there is a necessary connection between the premise and the conclusion. This involves the ontology of the transformation of forms at various levels, and the truth view of its philosophical interpretation, that is, "its philosophical basis is not the subject-object relationship that Descartes sets out, but the ontology is the starting point." [3]

### 2.2. Materials

This research mainly borrows the articles of "Wen Xin Diao Long" and the above-mentioned papers, [1] [2] [4] which embodies the philosophical framework of explicit and implicit binary isomorphism.

### 2.3. Research Process

#### 2.3.1. Firstly, I Will Examine the First Chapter of "Wen Xin Diao Long"

The "Yuandao" text refers to the manifestation of everything in the universe: the sky is mysterious and the earth is yellow, with different colors and shapes, and the sun and the moon seem to be tall and combined. Hanging and beautiful images, this is astronomy; [4] other things other than humans , Whether it is an animal or a plant, it also has its own unique literary talent. The dragon and the phoenix can show signs of auspiciousness with their beautiful scales and feathers. The tiger and leopard's moving fur constitutes a magnificent majestic figure. The colorful clouds are more beautiful than the masterpieces dyed by the artist; the plants and flowers are not processed by the craftsman. There is also the sound of the orifices of the woods due to the atmosphere, like an ensemble of musical instruments; the spring water stirs up the rhyme, as if the chimes are ringing together... The texts of all things with these obvious characteristics... are not additional decorations, but are themselves. Naturally formed. Therefore, as long as there is a body, there will be a literary talent, and there will be a rhythm when there is a voice. In the meantime, mathematical logic is the relationship between one and ten thousand. All things and their infinite categories of texts are categorized and dependent on "Tao" as well as its inherent laws and nature; [1] The basic point of thinking in its historical perspective is not to quote subject and object. The relationship is the relationship between man and the world, and the relationship between man and nature; [3] However, Tao, as the source, has hidden attributes, never appearing, absent, and invisible, and it is the determinant of infinite weather. . It means that Hegel's beauty is the perceptual manifestation of ideals, and it is because "Tao" is transformed into the characteristics of all things, so that "wen" is embodied as the external form of all things. It can be proved that this kind of clarification and concealment, generation and concealment binary isomorphism, that is, the explicit-implicit binary isomorphism relationship. [4]

These seemingly unconscious astronomy and geography articles all have rich and gorgeous literary talents; then, as a wise person, how can there be no broad cultural, academic, and literary thoughts and writing styles? Since heaven and earth were separated from each other and the positions of high and low were determined, which constituted the duality of the universe. Later, humans full of intelligence and intelligence appeared. Then heaven, earth, and

man are called the three talents; man is the universe and its relationship between heaven and earth. The core is the most unique of all, with emotional thoughts, which produces language; with language, there will be articles: this is a natural truth. One of the three talents, who perceives everything in the world and the universe and its affair, and composes reasonable and gorgeous humanities. This is the sacred mission of being a human being! The inductive logic shows that the human mind and its spiritual thoughts can never be intuitive, but are originally in a state of concealment, inwardness, and implicitness—this corresponds to the attributes of Tao and belongs to invisibility.[5]And humanities are often explicit forms that can be communicated intuitively; in humanities works...mind and creative, there is also a binary isomorphism relationship between explicit and implicit.

### **2.3.2. Borrowed to Investigate the Chapter "Yinxu" in "Wen Xin Diao Long"**

Investigate the evolution of Yin and Xiu and their interrelationships in this article, that is, the evolution of explicitness and hiddenness and their interrelationships in literary and artistic aesthetics: the human thinking and flying is extremely vast and boundless, and this corresponds to the literary and artistic works. The content will change endlessly. For example, if the source is far away, the watershed will be long, and the roots of plants will be luxuriant. Therefore, those excellent works should have both "hidden" and "show" characteristics. Simultaneously, isomorphic. The So-called concealment refers to the profound content beyond the literal meaning, and the So-called show refers to the glorious and prominent part of the work. Invisible is based on the richness of the content as craftsmanship, while the show is based on excellence and uniqueness: this is the beautiful achievement created by the classic works of the past and the reflection of the author's talent. The hidden feature makes the meaning of the work occur outside the literary text. The implicitness of the content can make people associate and comprehend by analogy. The hidden literary talent can emerge in the invisible. This is a different level of aesthetic form. [2] Just like the infinite changes of the hexagrams and lines in Zhouyi, it also seems that there are pearls and jade in the depths of the rivers. If the pearl jade is hidden in the water, although it is hidden, it can cause ripples in different directions; at the same time, a work with a subtle and beautiful style feels normal at first reading, but in the end you will find its strangeness; its meaning is very clear, its The form of expression is very mellow: this makes people endlessly read and playful. The characteristic of show is a kind of poetic manifestation, like a wave crest in a verse, and like a slender hand playing a good tone, expressing the super-easy modality that seems to be in the goal; and it is formed naturally like the clouds floating in the distant mountains, like The beauty of the beauty is determined and does not need to be modified. It is natural without artificial makeup, and each has its own advantages. It would be more than wonderful if we can carry forward its naturalness; if it is deliberately carved, it will be more than wonderful. ...The duality of explicitness and implicitness, embodied in the poetic homogeneity of implicitness and beauty, implicitly expresses the origin, and is the determinant of thousands of things; Kant said, "Fuzzy ideas are more expressive than clear ideas. ...Beauty is something unspeakable."It has been proved that the use of diving pearls as a metaphor for philosophy's Tao and the origin of existence is a long-standing tradition of Eastern Taoism and Confucianism: symbolism. Analyzing the aesthetic system discussed in "Yixiu" can be interpreted as the perspective of the dual evolution of explicit and implicit. It can be seen that the system of hidden beauty in this horizon is the place where the truth of the Eastern style occurs; because: this is in Using pearls as a metaphor to show Tao and its origin, then, the infinite landscape of the Yinxu system is the relationship between Wen and Tao; it can be proved that the relationship between Yinxu and Tao is essentially the Wen-Tao relationship in the original Tao. The spatial logic, generic logic, and temporal logic contained in the two have similarities, and at the same time they are also attributed to the philosophical

relationship of the explicit-implicit duality isomorphism. It can be proved that this proposition also contains the dual relationship between image and text.

### 2.3.3. Use this Strategy to Examine Other Chapters of "Wen Xin Diao Long"

It has been proved that the above-mentioned "Yuan Dao" in "Wen Xin Diao Long" is the general program and the hub of the literary; this and "Yin Xiu" are both programmatic and essential. That is to say, it can be seen from the above deduction that the essential attributes of these two articles are related to the philosophical relationship of the general principle of explicit and implicit duality isomorphism; preliminary analogy, this is also whether the essential attributes of the other chapters of "Wen Xin Diao Long" have obvious attributes. The philosophical attribute of implicit duality and isomorphism provides the possibility of essence and premise. Further study the specialization of the general principles as follows:

According to the "Zongjing", it can be seen that the "Book of Changes" is a special study of the principles of natural changes. It is very nuanced and can be used in practice. Therefore, "Xi Ci" believes that its purpose is far-reaching, its words are literary, its language is in line with reality, and its principles are vague and difficult to understand. When Confucius read this book, he read the cowhide strips on the bamboo slips three times. It can be seen that this book is the sage's liyuan; the So-called liyuan is the abyss where the lizhu is hidden. In the treasure house, the connotation of the hidden, the main theme, the hidden and the beads in the "Yinxu" are the same; the Ci and Wei's compilation are explicit, and the relationship between the text and the Tao and the explicit-implicit relationship is obvious. [1]

A review of "Friends" shows that literary creation is an activity in the heart of the writer, and then it is expressed in the work; however, literary criticism is to look at the words of the work first, and then penetrate into the heart of the writer. From the end to the root, even the subtle can become obvious. Of course, you can't meet the author who is a long time ago, but after reading his works, you can see the author's mood. Are you worried that the work is too esoteric? The source of this is the same as the original Tao that did not appear in "The Original Tao", and the one where the beads discussed in "Yinxu" are located. It has the attributes of concealment and seclusion; the same attributed to the same structure of explicit-implicitness, text-dao Activity relationship. [1]

According to the philosophy of explicit and implicit binary isomorphism, "Shen Si" can be confirmed: the writer's spiritual activities and the image of all things are combined to form various contents of the work. External things use their different appearances to act as actors, and the writer's heart produces corresponding activities according to certain rules; the So-called psychic communication is the combination of the writer's potential spiritual activity and the obvious image of all things, which is in line with the strategy of the whole book. corresponding. [1] Obviously comes from the author's Buddhist beliefs and his ontology. [4] The So-called meaning is not to be separated from the image, that is, to avoid the use of logical judgment and reasoning, and to appeal to the spirit and emotion, so that the hidden intention is obvious; the appearance of the obvious affairs-corresponding to the hidden emotion and emotion; This is also the literary-dao relationship and the explicit-implicit relationship. The So-called literary and artistic thinking in this article is also far-reaching, and the spiritual activities of literary and artistic conception are sometimes far-reaching. Among them, the spirituality is far away, and the astronomical and astronomical things discussed in "The Hidden Show" and the "Yuan Dao" are numerous. The law of the middle, the super far and the profound, accompanied by the thoughts, must return to the mind, corresponding to the implicitness of the chest, [1] that is, corresponding to the middle, the pearl, the ring, and the wonderful, which belong to the truth of Buddhism and Taoism. [4] It can be proved that this strategy is in harmony with the ontological ideological dimension of "Wen Xin Diao Long".

According to the philosophical investigation of "Wen Xin Diao Long" by the philosophy of explicit and implicit duality, the author's full-time job is not a literary theorist but a Buddhist celebrity. Obviously, he is trying to explain the whole world, people, things and their relationships. For example, "The poet touches things, Lenovo's categories are endless. Wandering in the time and space of Vientiane,...and also wandering in the heart...and with Shao Zong taking photos of many, emotions and appearances are not missed" ("Wu Se"), the objects are endless, and the four images can be They are all attributed to the dominant form, [2] feelings, psychological wanderings, the So-called less, which corresponds to the inner connotation, all emphasize the principle of interaction between the concealment of the text and the show [1].

According to the "Preface", the last chapter of the book on the Philosophy of Explicit and Implicit Binary Isomorphism, this is its general summary. At the beginning, it warned future generations: just as some people have also discussed the meaning of the article in general, sometimes it may be more complicated. Good opinions were put forward; but none of them were able to find the root from the branches and leaves of the trees, from the waves of water to the place of origin. Take the branches and leaves and the waves as a metaphor for the rhetoric of the works, and the roots and sources as a metaphor for the Confucianism on which the works should be based; vibrate the branches and leaves-seeking the root, and the last sentence of the whole book: It is indeed difficult to understand the truth of things; by nature It's easier to get in touch with things objectively. Therefore, you have to be like an unfettered recluse in order to understand the meaning of the article in detail. If this book can express my heart, my thoughts will also have sustenance. This once again corresponds to "Hidden Show". [1] To compare the two, they borrow sources, lan, roots, etc. and imagery, and to prove the profound connection between literary image literary activities and artistic thinking, which also proves the two The accommodating of theoretical connotations between the chapters, [5]is "seeking the source while watching the waves" emphasizes that words, sentences and paragraphs should be linked to the ontological view, and the systematic literature-Tao advocated from the phenomenon to the root, from the surface to the root. Relationship strategy, and its poetic nature and way of space. [twenty two]

#### **2.3.4. The Following Trial Relational Inference is Also Called Relational Judgment and Reasoning**

Because, the main construction of the philosophy of explicit and implicit duality is also mainly seen in Yang Jiyong's "Research on the Comparison between "Yinxu" and "Xianyin" published by CNKI in 2008, [5]Yin-xiu is a pair Based on these two categories, we deduced the evolutionary relationship between the Chinese Aesthetic History, Dao, Yi-jing and many other paired categories, created a multi-level system for explaining "show", and found dozens of innovations. More than a thousand people who have been downloaded, cited and listed as references; ... and "On the Law of Explicit and Implicit Isomorphism--An Attempt on New Strategies of Humanities and Science" [2] "The discovery of similarity between Martin Heidegger and Wen Xin Diao Long in appearance and disappearance". [3]Aiming at the above-mentioned 2008 CNKI, such as Mr. Xie Xuelin in the "Journal of Jining Normal University" 2015 (2), "Yinxu" as a two-character term in the English translation strategy research article was analyzed.

Because it is worth noting that there are many other essays whose propositions are also related to Yinxu, for example: "The Beauty of Wenxindiaolong Yinxu Theory" in "The House of Drama" 2016 (10) also said: Yinhexiuzhi There is a dialectical unity of mutual integration.... "Yinxu" and "Wenxindiaolong's Literary Image Feature Theory" published in "Journal of Chongqing Normal University" 2013 (6) also stated that "'Yinxu' is a pair of literary theory categories and a pair of philosophical categories"... ...; and this article serves as a phased achievement of the social science research project of Chongqing Normal University,



"Theoretical Research on the Philosophy of "Wen Xin Diao Long"" (12XWB014). "A Few Understandings of "Yinxu" in "Wenxindiaolong"" published in "Xue Theory" 2015 (32) issue also confirms: "Yin" and "Xiu" have a clear division of labor, but the two are also a whole, the writer The sentiment of "Xiu" needs to be carried by the image, and the image becomes the image because it carries the sentiment of the writer, otherwise it is an objective image; that is, "hidden" must be reflected with the help of "show", and "show" must have "hidden" hidden in it. Established, the two coexist in literary works, and one is indispensable. "A New Probe into Liu Xie's "Hidden Show" Theory-From the Perspective of Comparative Culture", published in "Journal of Ningxia Normal University" 2017 (1); this article is worthy of comparison with its relevance. The second part of "Explanation of the "Xiu" of "Wenxindiaolong·Yinxu" published in "Journal of Yuncheng University" 2017 (4) also includes the distinction between "Xiu Sentence", "Jia Pian" and "Wen Shu". "On "Interpretation of "Wenxindiaolong·Yinxu"" published in "Journal of Anqing Normal University" 2017 (3)... The same is: "Xiu-Yin". "The Theme and Aesthetic Concepts of "Wen Xin Diao Long" Zhi Yin Xiu" published in "Popular Literature and Art" 2017 (15) also stated: "This part of the 'supplement' is a statement that conforms to the general meaning of the original text even if it is not the missing original text. , Has a positive meaning for our study of Yinxu." "On "Yinxu"'s "Hidden outside the Image" and the Study of Changes" published in "Research on Zhouyi" 2014 (1) issue also put forward: "The aesthetic significance of "Yinxu" Obviously it is not limited to writing skills." The relationship between Yin and Xiu is a pair of opposite categories. "The category of "Yin Xiu" has long gone beyond the level of rhetorical skills or writing style, but involves multiple angles, many "An open question at a different level", "The aesthetic significance of "Hidden Show" is not only in the interpretation of "Hidden" or "Xiu", but in the aesthetic relationship between the two. In this way, the "Hidden Show" The connection between "Hidden Show" and the discussion of "Yijing" is a natural thing".... It is also because, although the quotation and reference relationship between it and CNKI 2008 [5] is not marked, but despite this, outside of the moral standards, it is obvious based on the time sequence or can be objectively and fairly judged whether there is Some degree of academic misconduct. Or it does not rule out the examples taken, the category of terms and their specific expression formats, research strategies, thinking paths, ways of seeking proofs, basic conclusions and viewpoints, paragraph thoughts, chapter patterns... They are essentially different from the above-mentioned [5] Correspondence, there is partial or most similarity, or even equality; smart or change the connotation of other people's existing opinions and conclusions into similar words and sentences, and then put it out in their own name. Based on the kind of judgment related to the relationship as the premise, the reasoning is carried out, so it can be seen that some of them are actually plagiarizing, or the So-called rationale, although they are not marked with citations, This is obviously also a philosophy of explicit and implicit binary isomorphism. The method is suitable for indirect proof of the study of "Wen Xin Diao Long".

### 3. Results and Discussion

#### 3.1. It can be Proved that the Implicit Isomorphism Relationship is a Pair of Basic Categories of "Wen Xin Diao Long" and the Essential Attribute of the Whole Book

That is to say, the two basic categories contained in the propositions of this article, the various behaviors of pitching-upholding to observe and revealing-concealing are numerous variations of the same theme between finite and infinite, which are based on the ancient way of the unity of nature and man;[1] The multi-layered meanings of explicit-concealment and Hidden-show are unified to human beings. Xiu, existence, and obviousness are also dependent on hidden, non-existent, and mysterious; people are aware of the "hidden nothing" of life and devote

themselves to seeking the "show" of life. And "show", [4] and admire the writing, beauty and beauty. Moreover, this theory consciously or unconsciously makes the anthropological spirit the dominant spirit of literature and art; it is believed that avoiding the prominent seclusion behavior and "dwelling" in the world is to ask the truth of life among all things in a poetic way. [5] And experiencing the hiddenness of mystery with awe of the unity of all things is a way to pursue the beauty of life and perfect personality.

### **3.2. According to This Strategy, It can be Proved that Wen and Dao are Also of Explicit and Implicit Isomorphism**

These are the hubs of "Wen Xin Diao Long", and to examine this duality isomorphism, [1] there is a clear statement in his entire book: Nature has given the shape of all things, and they are bound to be doubled. That's right; because of the role of this natural law, it is impossible for thousands of things to form alone; according to this, the author's arrangement of various thoughts and expressions and treatments of works produced by the human heart should make the front and back, The upper and lower configuration is appropriate, so naturally a dual sentence ("Li Ci") is formed, and its intention is obviously to say that its meaning is opposite or relative. This corresponds to the "Hidden Show" chapter: the jade is hidden in the water, causing it That different wave forms around. [4] If this kind of work feels normal at first reading, you may discover its wonder in the end; its meaning is clear, and the form of expression [2] is very mellow: this makes people endlessly playful and endless reading, and its connotation Opposite actions, that is, from the opposite relative relationship, the same status and the same structure.

### **3.3. It is Possible to Discover Extremely Complex Hidden-show Relationships and Philosophical Characteristics**

The underwater part, the absence of presence, that is infinite and means the origin, which also contains the core elements of Taoism, which is quiet and natural, and has the generative power of the underwater pearl, and above the water surface reflects the clarity of the various levels of order. Landscape, isomorphism; [1] "Wen Xin Diao Long" is based on the duality of explicit-implicit isomorphism, which also warns the world not to pursue explicitness and materiality one-sidedly, and only pay attention to the material interests and brilliance present. The principle is like the iceberg attached to the sea, most of which are hidden under the surface of the water. If the apparent and hidden isomorphism, aesthetics and even existence are ignored, humans will face water without a source and trees without roots. The nine heavens and far-reaching places in the aesthetic vision discussed are both mysterious, originated, and isomorphic with those below the surface of the water; thus, hidden-beauty, artistic conception, mind-charming mountains and rivers, style of writing-idiosyncrasies, Up-down... Many presence-absence, explicit-hidden and other attributes correspond, not limited to the actual form and transcendence, [2] this poetic is an illustration of the spiritual universe, [4] corresponds to "the occurrence of truth" "The place", the metaphorical relationship between literary and Tao tends to be more systematic. [3]

### **3.4. Demonstrable-implicit Isomorphism Philosophical Strategy Emphasizes that the So-called Hidden is the Dimension of Origin and Existence**

If this exists in the open field of art and truth, if we avoid only examining the rigor of logical form and the integrity of reasoning and ensure the objective truth of the content, [3] then not only all the beings, especially the opening itself, will be illuminated. It further confirms that "hidden is the noumenon" and that the literary and art department starts from the ultimate and is tied to the Tao. [5] This corresponds to the questioning of the origin of truth. It is difficult for people to see the living pearl itself "hidden" under water, if only Appreciating the "beautiful" beauty of infinite artworks and aesthetic objects, it seems that it is never possible

to see the beauty of art itself. [1] Realistic and specific concealment outside the aesthetic field of vision is also good or bad in nature. For example, insidiousness also belongs to concealment. Plagiarists often deliberately conceal the information related to the original work. Stealing changes and using new academic vests to make self-macrocosm more prominent, and this kind of explicit and implicit binary isomorphism is essentially a noble and despicable binary isomorphism. And because if we replace the poetic authenticity and self-sufficiency with the physical form and the theory of knowledge, it will prevent us from following the direction implied by history. The philosophical strategy of explicit-implicit isomorphism emphasizes that we should never use concepts to grasp it. , But should be felt and intuition in the infinite horizon beyond that explicitness. [3]In summary, it can be proved that the theoretical value of the dualism of explicit and implicit dualism for the study of "Wen Xin Diao Long" is a fundamental aesthetic strategy and a revolutionary methodology. If thinking should be rigorous and consistent, this has an irreplaceable corrective effect; because the deductive basis to ensure the effective reasoning does not lie in its content, but in its essential form of expression, then use the philosophy of explicit-implicit isomorphism The strategy can prove that the levels of truth discussed in "Wen Xin Diao Long" all emphasize the original dimension, and they are all dominated by the explicit-implicit isomorphism relationship.

#### 4. Conclusion

According to the above, it can be confirmed that the dualism of explicitness and implicitness can be used as a new basic strategy in the study of "Wen Xin Diao Long", and its theoretical value and applicability are diverse.

#### Acknowledgments

This article is a sub-project of the research project of Anhui Polytechnic University KZ42020 180 on the relationship between basic symbols, images and characters in design.

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