

Theory of Philosophy and Social Sciences in Colleges and Universities the Diversity of Academic Discourse System Construction and Systematic

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Abstract

In the development of our country's modernization type constantly tend to be more in depth, the construction of the national cultural soft power and international academic discourse and strengthen more and more recognition and attention by the social people from all walks of life. Philosophy and social sciences in colleges and universities academic discourse system of constructive research at the national cultural soft power and international academic discourse context of dual will play an important role. The vision of the social and cultural diversity and differences caused by the diversity of university philosophy social science academic discourse system construction, the diversity of academic discourse system is integrated in its systematic, the system should be based on "human nature" as the core, in people, people and things, people and society three different dimensions combined with the vision of the social and cultural diversity of constantly improve the construction of its academic discourse system.

Keywords

Philosophy and Social Sciences in Colleges and Universities; Academic Discourse System; Cultural Forms; Human Nature.

1. Introduction

Institutions of higher learning are the gathering and distributing centers of the sacred flame of human civilization, and they play an important role in the inheritance, dissemination and regeneration of human emotions, knowledge, and ideas. Under the general cognitive model of people today, the human knowledge system can be divided into three categories: natural sciences, social sciences, and humanities and arts sciences. If natural sciences are regarded as the driving force for the development of human society, social sciences are the development of human society. Navigation mark, then the humanities, art and science can be regarded as the realization form of human self-worth reflection in the development of human society. Therefore, philosophy and social science, as an important part of it, objectively grasps the general direction of the development of human society. Constructing and optimizing the academic discourse system of philosophy and social sciences in my country's universities is an indispensable task for enhancing the soft power of socialist culture with Chinese characteristics and building international academic discourse power. It is also an important task to realize the "Chinese dream", "modernization" and "national rejuvenation." Such group discourses are consciously fused with different cultural forms such as Marxism-Leninism culture, traditional classic culture, mass consumption culture, local folk culture and foreign heterogeneous culture under the background of hardware support by science and technology. The only way to form a strong and solid academic discourse system of philosophy and social sciences in Chinese institutions of higher learning covered by a theoretical system of socialism with Chinese characteristics. As far as the construction of the academic discourse system of philosophy and social sciences in Chinese universities is concerned, its pluralism and system are one of the most important topics

worthies of discussion and analysis. The following will be from the two aspects of "five cultural forms" and "human nature" Let's start to analyze and discuss the pluralism and systematic construction of the academic discourse system of philosophy and social sciences in Chinese universities.

2. Organization of the Text

2.1. The Diversity of the Academic Discourse System of Philosophy and Social Sciences in Colleges and Universities--Taking the Five Major Cultural Forms as Examples

Marxist-Leninist culture, traditional classic culture, mass consumption culture, local folk culture and foreign heterogeneous culture are the five core cultural forms that constitute the academic discourse system of philosophy and social sciences in contemporary Chinese universities. Because the five cultural forms adapt to different cultural soils, growth environments and renewal models, their respective natures and functions show great differences in social practice. The differences in cultural forms must be objectively adapted to the unified social practice. Therefore, the academic discourse system of philosophy and social sciences in colleges and universities has correspondingly shown pluralism and complexity. Now divide this diversity and complexity from the perspective of cultural forms, and make a brief analysis as follows:

2.1.1. Marxist-leninist Culture

Marxism-Leninism culture refers to Marxism-Leninism, Mao Zedong Thought, Deng Xiaoping Theory, and all scientific and reasonable official cultural forms formed and developed in the process of guiding the practice of socialist construction since the reform and opening up. It includes two parts: theoretical form and practical form. Theoretical forms include various theoretical systems or discourse systems on socialist revolution and construction that have been guided by and guided by Marxism-Leninism. The form of practice mainly refers to the practice of social revolution and construction in socialist countries in different historical environments, as well as all scientific social production practices that are conducive to the development of socialism (communism) since the birth of human society, especially imperialism. (Ie monopoly capitalism) the country's advanced scientific social production practices. Marxist-Leninist culture is the core cultural form that guides the practice of China's socialist modernization today. It is a banner, it is the vane of the socialist ship with Chinese characteristics, and it is the theoretical cornerstone for the construction and development of the academic discourse system of philosophy and social sciences in Chinese universities. In our country, adhering to the "Four Cardinal Principles" is the foundation of the country, and the theoretical basis of adhering to the "Four Cardinal Principles" is to adhere to Marxism-Leninism and Mao Zedong Thought. This is not only the political basis for all modernization activities in our country, but also the philosophical society of our colleges and universities. The theoretical basis of scientific academic research. Therefore, in-depth study of the classic theoretical texts of Marxism-Leninism and combining them with our country's current modernization construction practice is the only way and necessary means to construct a scientific, reasonable, and contemporary academic discourse system of philosophy and social sciences in Chinese universities.

2.1.2. Traditional and Classic Culture

Traditional classic culture is a type of elite culture that has survived thousands of years in the long river of Chinese civilization and has survived to this day and continues to play an active role in the practice of social life. It mainly includes traditional classic texts and cultural habits formed by their gradual accumulation in the course of historical development. It is an important

element that supports national characteristics in traditional classic cultural forms and is cultivated by hundreds of millions of Chinese people's cultural psychological habits. Hotbeds and fertile soil are also the important basis and source of living water for the construction of the academic discourse system of philosophy and social sciences in Chinese universities. Against the background of today's fiercely competitive international academic discourse, the traditional classical cultural discourse system has become more and more obvious as the basis and guarantee for highlighting the character of national academic discourse, and it is also an important reference object for the construction of the national philosophy and social science academic discourse system. For example, the important concepts, categories, propositions and theoretical frameworks in the academic research field of contemporary philosophy and social sciences can be continuously improved and fully developed only by relying on and learning from the traditional classical cultural discourse system. This large and subtle traditional classical cultural discourse system, like an academic gene bank, contains many genetic information generated by contemporary philosophy and social science academic discourses, and collides with the cultural types of others in a specific discourse context, thus being effective. This ground inspires the new and creative points of the academic discourse system of contemporary philosophy and social sciences.

2.1.3. Mass Consumption Culture

The mass consumption culture here specifically refers to the rapid changes in social economy and cultural consumption concepts since my country's reform and opening up, which has caused ordinary people in our society to gradually abandon the traditional natural economic consumption concept and the consumption concept of distribution according to work under the conditions of public ownership. Instead, it is the mass consumer culture concept of multi-production, fast circulation, and high consumption that has been formed since the industrialization era. Mass consumption culture is a modern new cultural form that integrates merchandise, entertainment and disenchantment [Disenchantment]. This type of culture not only has the largest number of participants in current social life, and has the greatest influence on social trends, but also has extremely complex structural patterns, and therefore has the most profound impact on people's daily lives. As the generation and improvement of the academic discourse system of philosophy and social sciences in universities, objectively speaking, it is impossible to avoid the interference and shaping influence of mass consumption culture. Therefore, it pays attention to the function of mass consumption culture in the construction of the academic discourse system of philosophy and social sciences in universities. And influence is very necessary. For example, in the field of artistic aesthetics, due to the arrival of the "mechanical reproduction age"[1], exquisite works of art that only emperors and generals could see before will be quickly transformed by modern production equipment and modern people's high-consumption concept. It has become a common item in the homes of ordinary people, and this has led to the emergence of the generalization of the aesthetics of the daily life of the entire society. Posters, clothing shows, street advertisements, TV network promotional videos... A large number of modern consumer cultural concepts penetrate into people's minds day after day, affecting people's lifestyles and even the way of thinking. It can be seen that mass consumption culture plays a huge role in people's daily artistic aesthetic activities and artistic aesthetic discourse field. Similarly, as long as we relax our horizons, it is not difficult to clearly see that we must pay attention to the necessity and practicality of the current mass consumer culture when constructing the academic discourse system of philosophy and social sciences in colleges and universities.

2.1.4. Local Folk Culture

My country is a country with a vast territory, numerous ethnic groups, and a long history. Various places have gradually formed their own unique customs and cultures in long-term life

practices. Behind these customs and cultures are long-term historical accumulations and potential emotional belongings--Of course, there are also differentiations and changes in different historical periods. Local folk culture is the basic condition for the generation of people's thinking, behavior habits and values in a specific area. It is also an important reference for philosophy, folklore, religion, sociology, history, literature and art, and many other philosophical and social science researches. The object will inevitably play a very important role in the construction of the academic discourse system of philosophy and social sciences in colleges and universities. In the past, because my country's academic circles did not pay enough attention to local folk culture for a long time, they unconsciously marginalized and blurred it. However, since the reform and opening up, with the broadening of academic horizons and the introduction of Western philosophy and social sciences, local folk culture has gradually attracted more and more attention from scholars, and a distinctive discipline-folklore has been formed. Folklore is a new type of philosophical social science of intersecting nature, involving philosophy, history, politics, law, literature and other related knowledge of philosophy and social sciences. In particular, the introduction of "field investigation method" makes the research results of folklore particularly cited. People are eye-catching, and continue to arouse academic hot debate. Reasonably and effectively integrate these academic achievements into the construction of the academic discourse system of philosophy and social sciences in universities. On the one hand, it can expand the influence of folklore on the development of philosophy and social sciences. On the other hand, it can also be through collisions and exchanges with other related disciplines. To optimize oneself and stimulate the discourse potential of others. Therefore, to construct the huge systematic engineering of the academic discourse system of philosophy and social sciences in universities, it is necessary to strengthen the research and reference of local folk culture.

2.1.5. Foreign Heterogeneous Culture

Foreign heterogeneous culture refers to the heterogeneous civilization (especially the industrial civilization of western developed countries) that has been pouring into China since the beginning of Western learning in modern China until today. For more than a century, these foreign heterogeneous cultures have brought huge impacts and challenges to the local Chinese culture. At the same time, they are constantly seeking harmony and integration with the local Chinese culture, and trying to establish an academic that is suitable for their own development. Ecological environment—Of course, the self-construction of foreign heterogeneous cultural discourse is also a diverse and complex mixture. It also has differences in factors such as regional, national, and ethnicity. In order to facilitate the discussion in this article, we will It is regarded as a relatively independent whole. In today's globalization of information, the construction of any kind of academic discourse cannot be separated from the world and the participation of foreign heterogeneous cultures. The construction of the academic discourse system of philosophy and social sciences in universities is no exception. Objectively, it must be Possess modern academic international vision and tolerance spirit. In addition, the continuous absorption of foreign and heterogeneous cultures is also a necessary means and practical method to gradually strengthen the international academic discourse power of philosophy and social sciences in Chinese universities. Historical facts have also repeatedly proved that major breakthroughs in the field of philosophy and social sciences are often the result of collisions with foreign heterogeneous cultures, such as the European Renaissance in history, Chinese metaphysics in the Wei and Jin dynasties, and Zen Buddhism in the Sui and Tang dynasties, even today. The continuous development of Chinese Marxism-Leninism and so on shows that the academic discourse system of philosophy and social sciences has never been a closed and dead system, but a dynamic and open multi-discourse field.

In short, the difference in cultural forms is the fundamental reason for the diversity and complexity of the academic discourse system of philosophy and social sciences. Of course, we

must also see that the factors that constitute the diversity and complexity of the academic discourse system are far more than these five types. In fact, there are also subcultural forms that are relatively weak or hidden in other cultural types, such as Chinese Religious culture (especially traditional Buddhism, Taoism and Islam) is closely permeated in traditional culture and local folk culture, while Christianity, Catholicism and other Western religious cultures that have flourished in modern China are mostly accompanied by foreign differences. Quality culture gradually penetrates into mass consumption culture and local folk culture. On the whole, Chinese religious culture has relatively weaker influence on the academic discourse of philosophy and social sciences than Western countries, so it is not listed above, but its importance and influence cannot be ignored either. In addition, it is not possible to simply distinguish and measure the value and function of major cultural forms by mainstream or tributary, because in different discourse contexts, major cultural forms will constantly adjust, mutate or interweave due to changes in their academic ecology. Interpenetration. For example, Marxism-Leninism culture originally belonged to foreign cultures, but since being the theoretical weapon of the Communist Party of China to build the party and govern the country, it gradually became independent and formed Marxism-Leninism with Chinese characteristics, and even more and more traditional Chinese classics. The combination of culture and local folk culture effectively accelerates and strengthens the Marxist-Leninist culture with Chinese characteristics. The division of cultural types is only for the convenience of research and discussion on the construction of academic discourse system of philosophy and social sciences in universities. All classification methods, concepts, and arguments are based on this. As the famous German philosopher Max Weber said, "Dedicating to understanding the cultural significance of specific historical connections is the only ultimate goal. In addition to other means, the construction of concepts and the criticism of concepts should also serve this purpose....True His artistic talent, as the historian Rank possessed, is always manifested in knowing how to connect familiar facts with familiar viewpoints and then generate new understanding". [2] The reason why we conduct a classification discussion of the five cultural forms in the subject of the construction of the academic discourse system of philosophy and social sciences in colleges and universities is to clarify its diversity and make theoretically necessary preparations for the discussion of its system.

3. The Systematic Construction of the Academic Discourse System of Philosophy and Social Sciences in Colleges and Universities--Centering on the Essential Attributes of Human Beings

The systematic construction of the academic discourse system of philosophy and social sciences in colleges and universities should be reflected in the dynamic academic discourse system based on the core of Marxist human nature and based on different cultural forms. In "The Outline on Feuerbach", Marx believed that "the essence of man is not an abstract inherent to a single person, but in its reality, it is the sum of all social relations." [3] As far as the essential attributes of human beings are the core, the construction of the academic discourse system of philosophy and social sciences in colleges and universities is at least systematic in the three dimensions of human beings, human beings and things (including natural things), and human beings and society. Specifically:

The "person" in the first dimension refers to a complete person who truly possesses the essence of human beings in the practice of social production. This is the first one that has both practical and metaphysical significance faced by the entire philosophy and social sciences. Proposition, this proposition is the basis and premise for solving all other related problems. Human attributes include human natural attributes and social attributes, and social attributes are fundamental attributes of human beings. As a person with a natural attribute, he is an

independent individual existence; as a person with a social attribute, he is the existence of a general category. In the "Manuscript of Economics and Philosophy in 1844", Marx believed: "Man is a special individual, and it is his particularity that makes him an individual, a realistic, single social being. Similarly, he is also a totality. , The totality of ideas, the self-contained subject of the society being considered and perceived, just as it exists in reality both as an intuition of social existence and real enjoyment, and as the totality of human life expression." [4] The prerequisite for the construction of academic discourse of philosophy and social sciences in universities is to face such a person who has both natural and social significance. It is necessary to see the individual differences of people and the universal value and significance of the existence of human beings as a species. This is the basic premise and key to upholding the historical materialism of Marxism-Leninism.

The relationship between "people and things" in the second dimension refers to the relationship between the needs of duality of people (that is, naturalness and sociality) and things that are produced by people's social practices. Since man has sociality in addition to nature, and sociality is its essential attribute, in social life, even natural people are more likely to be satisfied with things, while social people are driven by various desires. However, it is often difficult to be satisfied. This is particularly obvious in a private ownership society, especially under the historical conditions of extreme scarcity and extreme wealth in social production. The relationship between people and things is usually in a state of imbalance. The relationship between people and things has naturally become very tense. The construction of the academic discourse system of philosophy and social sciences in colleges and universities with Chinese characteristics looks at the relationship between people and things in the context of socialist public ownership. It seeks harmony and balance between people and things in the development of dynamics. Therefore, in its academic discourse The construction of the system is of course different from the construction mode of the Western capitalist academic discourse system. Regardless of the specific branch of philosophy and social sciences, research work should always be based on the rational scientific appropriation and consumption of objects under the production practice of public ownership by people who have the essential attributes of human beings. The value yardstick, even in the study of class society in the historical process, this value yardstick is also a very meaningful reference judgment.

The human and society in the third dimension refer to the relationship between the duality of the person and the existence of his kind. The existence of the kind is ultimately completed in the form of creation by the individual existence (that is, a single person). Achieved. Regarding the relationship between man and society, Marx has an incisive argument that "social nature is the universal nature of the entire movement; just as society itself produces human beings, society is also produced by humans. Activities and enjoyment, regardless of their content or as far as the way of existence is concerned, they are all social activities and social enjoyment." [5] Therefore, the value and meaning of people in society cannot be separated from society. Similarly, the value and meaning of human society cannot be separated from people. This is what the academic research institutes of philosophy and social sciences in our universities should pay attention to. In a broad sense, the construction of the academic discourse system of philosophy and social sciences in colleges and universities is to deepen the understanding and interpretation of human existence and value under the guidance of Marxist theory of human nature and combining with specific social practices.

People, people and things, and people and society participate in the construction of the system of academic discourse system of philosophy and social sciences in three different dimensions. The three are centered on the essential attributes of human beings, the relationship between humans and things is an important measure of value, and the relationship between humans and society is the ultimate realization object. They play a unified role in the higher-level academic discourse system of philosophy and social sciences. The systematic role of taking over the

overall situation and macro-guidance also shows the systematic value and significance of these three as the construction of the academic discourse system of philosophy and social sciences in colleges and universities. In particular, it needs to be pointed out that the real possession of the essential attributes of human beings is the core of the whole system, and it is a restrictive factor that relates to the effectiveness of the fulfillment of the latter two. Marx believes that "the true possession of the essence of man through and for man. It is the return of man to himself, to society, that is, human beings. This return is complete, conscious, and all that has been developed in the past. It is generated within the scope of wealth... It is the real solution of the contradiction between man and nature, between man and man, the struggle between existence and essence, objectification and self-confirmation, freedom and necessity, individual and class The real solution". [6] This was put forward by Marx in the "Private Property and Communism" in the "Manuscript of Economics and Philosophy in 1844". The purpose is to clarify that communism is an active sublation of human self-alienation, and the academic discourse system of philosophy and social sciences in universities The ultimate mission of construction is to make theoretical pioneering work in the continuous active sublation of self-alienation.

4. Conclusion

The German philosopher Cassirer said at the end of the book "On Humans": "Human culture as a whole can be seen as the process of man's continuous liberation of himself.... Philosophy cannot give up his view of this ideal world (according to: The exploration of the basic unity of the symbolic world, but does not confuse this unity with unity, and does not ignore the tension and friction, strong confrontation and conflict that exist between these different forces of man." If we regard the academic discourse system of philosophy and social sciences in colleges and universities as a subsystem of the human cultural symbol system, then this conclusion of Cassirer will bring us a more effective enlightenment: the academic discourse system of philosophy and social sciences in colleges and universities Construction inevitably includes diversity and disparity. Whether it is related to the essence of human beings in various major cultural forms or in different dimensions, each has its own development direction and principles, and these directions and principles are mutually exclusive. Repelling, and complementing each other in a harmonious coexistence under a system, and the core proposition of this system is "the true possession of the essence of man through and for man."

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