



# A Leap From the Modern Thinking Way to the Post - Modern Mode of Thinking: On the Thinking of a Constructive Post - Modernism Philosophy

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## Abstract

Philosophy as an ideological exploratory activity, its real value is not only to explain the world, but also to provide a scientific way of thinking for human beings, so as to guide human beings to change the world in reality. Constructive post-modernism philosophy, as the latest philosophical trend of thought in the modern West, provides us with a new way of thinking to understand and change the world. Therefore, it is necessary to study the constructive post-modernism philosophy from the point of view of the mode of thinking. Clarify its unique contribution, important position and main content on the mode of thinking. Only in this way can the constructive post-modernist philosophy be liberated from the philosophers study and classroom, and truly become the mode of thinking of the broad masses, that is, the practice subject.

**Key words:** Post-modernism; Constructive post-modernism philosophy; Mode of thinking

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## INTRODUCTION

More than a hundred years ago, Marx pointed out in the outline of Feuerbach: “philosophers only interpret the world in different ways, but the problem is to change the

world”. (Marx and Engels, 2009, p.502) This means that: The real value of any philosophy as an exploratory activity of human thought lies not only in the interpretation of the world, but also in whether it can help and direct the human being to change the world in reality. This is the most important basis for the legitimacy of philosophy. Then, philosophy, as an ideology that is the most distant from the socio-economic base, has the function of changing the world because it can provide an effective way of thinking for the subjects who carry out practical activities. But the practice activity subject is according to this kind of thinking way to practice, and then changes the world. Therefore, the real value of any new philosophy lies in whether it can really provide a way of thinking which is effective and easy to be mastered by the subject of practical activities for the practical problems faced by mankind. If we consider constructive post-modernism as the latest philosophical trend in the modern west by this standard, we think its value is very important. The author tries to introduce and analyze the constructive post-modernism mode of thinking from the perspective of the composition of the mode of thinking, from the perspective of all-round perspective. Let the constructive post-modernist mode of thinking “be liberated from the philosophers study and classroom” (Mao Zedong language), and become the mode of thinking of the broad masses of the people in our country, that is, the main body of practice. Thus it has a positive influence on the great practice of building socialist modernization with Chinese characteristics.

## 1. THE CONNOTATION AND EXTENSION OF THINKING MODE

In order to transform the philosophical thought advocated by postmodernism into the thinking mode accepted by ordinary people and applied in practice, and become the thinking tool for people to think and solve problems, the first logical premise is to clarify the connotation and

extension of thinking mode. Through a comprehensive review of the definition of the connotation of thinking mode at home and abroad, we find that most of the definitions of the connotation of thinking mode are confined to the macro description or single perspective, and few people define the thinking mode from the perspective of the specific components of thinking mode and high degree of synthesis. This creates a situation in which while we can speak out about the significance of this shift in thinking for people's practice, we can't figure out how to change our thinking. Logically speaking, to change the way of thinking must be from the dynamic and static unified comprehensive point of view of the composition of the way of thinking. Therefore, before discussing the philosophical thinking mode of constructive postmodernism, this paper attempts to reveal the connotation of the thinking mode from the perspective of the composition of the thinking mode, so as to provide a standard or foundation for us to scientifically evaluate the thinking mode of constructive postmodernism.

Investigation is not hard to find, way of thinking research way of thinking is a can be interpreted from multi-angle, multi-level and defined category, also is a huge range don't like the name said "think d steady potential, thought d junction, thought form, thinking framework and thinking method, etc., to name but a few (this also illustrates the way of thinking from the aspects of a comprehensive study of the connotation necessary). We believe that mode of thinking is an overall concept that represents the whole process of thinking, and its focus is how people think and how they think when they understand and solve problems. If the mode of thinking is defined from this standard, then the above concepts that illustrate the mode of thinking from different angles and levels cannot fully show the rich connotation and overall significance of the mode of thinking. Therefore, in a strict sense, neither of them can fully represent the mode of thinking, although studies from these perspectives do help us to define the connotation of the mode of thinking more comprehensively. Such as the concept of thinking set, it is a static Angle to reveal the thinking pattern or thinking frame that people have already existed in the mind before thinking. Another example is the method of thinking, which is different from the way of thinking, so it cannot be regarded as the same, because the method of thinking mainly refers to the method people use in thinking, of course, it also involves how people think, more is one of the stages of thinking. The mode of thinking refers to the whole thinking process that people use one or more ways of thinking in thinking, that is, the specific pattern of the whole thinking process from asking a question to reaching a conclusion. For example, when we think about China's economic transformation and upgrading, what kind of thinking method should we use? This is a question of thinking dimension method. But it is also a question of thinking about economic transformation and upgrading.

The process of thinking and how to reach a conclusion belongs to the mode of thinking. On this basis, the connotation of thinking mode can be defined as follows: when thinking, according to a certain or some thinking methods, the thinking activity process along a certain thinking order is carried out, and the structure form obtained after scientific generalization of this thinking activity process is the so-called thinking mode. Comparing this definition with the above definitions which define the way of thinking from different angles, we will find that the definition is more general and comprehensive, and its connotation is more profound. Therefore, it helps us better understand and grasp people's actual thinking activities.

Thus it can be seen that the mode of thinking should be a comprehensive system with multiple factors, components and certain structural forms, and its content is multi-faceted. Combined with the research results of thinking mode at home and abroad, we believe that thinking mode should be a thinking system composed of five aspects (or elements), and the overall characteristics of the system composed of these five elements represent a specific thinking mode, forming a certain type of thinking mode as we usually say.

First, the applicable object or scope of the mode of thinking. Any mode of thinking, no matter whether it is novel or not, has its specific applicable object and scope, and is restricted by this object or scope. Once it goes beyond the applicable object or scope, it will lose its own suitability and rationality. Does not exist in the world that can be applicable to all objects or way of thinking, this is mainly because the things and the problem of infinite complexity of the objective world, and it is this infinite complex mixed sex makes objects or problems encountered in our practice always are constantly changing, eventually led to the existing way of thinking produce crisis, so the new way of thinking also arises at the historic moment. Therefore, for any kind of thinking mode, its applicable object is undoubtedly an indispensable and important evaluation element. In terms of the development history of thinking mode, generally speaking, the higher the development process of thinking dimension method, the wider the object and scope of its application will be.

Second, the value goal of the way of thinking. The value goal of the mode of thinking is not only the cause of a new mode of thinking, but also an important factor throughout the process of the mode of thinking, as well as a standard for us to evaluate whether a mode of thinking is effective and correct. The way of thinking is originally a double-edged sword, which can not only help us solve problems, but also bring us problems. The key of the problem depends on the value goal of the subject using the way of thinking. Therefore, when evaluating the function of a mode of thinking, we must pay attention to its value goal. It can be said that the value goal of the mode of thinking directly determines whether a mode of

thinking can be accepted and applied by people. The value goal of thinking mode can be generally divided into two levels. Second, the highest value goal: for the common welfare of all mankind. For example, the practical thinking mode established by marxism: its lowest value goal is to solve the serious problems brought to human beings by capitalism, while its highest value goal is to realize the real liberation of all mankind and the free and comprehensive development of human beings.

Third, the way of thinking foothold. That is, the supporting point or the basis of thinking mode. Together with the value goal of thinking mode, it constitutes the starting point of thinking mode. Generally speaking, the starting point of thinking is closely related to the value goal of thinking, and there is a high degree of identity and consistency in many cases. Every mode of thinking has its own basis and foundation. Without this foundation, the mode of thinking will become a water without a source and a tree without roots. As a kind of thinking activity, the way of thinking cannot be unsupported, and its whole operation process of course needs a supporting point or starting point. A very important criterion to distinguish different ways of thinking is the difference of thinking standpoint. For example, the scientific way of thinking is based on the fact that science cannot fly without the empirical fact, while the literary and artistic way of thinking starts from images rather than facts. Without image, literature loses its essential character.

Fourth, the Angle of thinking mode. The so-called thinking Angle is to practice that the subject rationally thinks about the focus and thinking coordinates of the object, that is, the directivity of thinking activities. Each way of thinking has its own specific thinking Angle, and the thinking Angle also constitutes an important factor of thinking mode. The reason why thinking has an Angle is not only the reason of the object, but also the reason of the subject. As far as the object is concerned, it is a multi-level and three-dimensional system because it is always in constant motion and change, and the interaction between objects. As far as the subject is concerned. Because of the difference in cognitive ability caused by the knowledge structure, values and aesthetic tastes of different subjects, it is inevitable that the subject has a problem of choice and sequence of cognition for all levels and aspects of the object, and may not be able to recognize some levels of the object. This is one of the reasons why, in the face of the same object, different subjects see and hear and feel differently. In fact, even if it is the same subject, it will take different perspectives, have different thinking angles and form different ways of thinking for the same object under different conditions of time, place, environment and its own situation.

Fifth, the order or train of thought. Seen from the actual process of thinking mode, as a cognitive activity, it is not desultory, but a coherent sequential process, that is, there is a thinking order or train of thought. Therefore, the

most critical problem to study the way of thinking from the perspective of dynamics is the problem of thinking. Generally speaking, thought process is an ordered self-organization system. In essence, the forward thinking, reverse thinking and divergent thinking mentioned in daily life are the problems of thinking. Different thinking modes have different operational and thinking sequences. Therefore, thinking is not only an important component of thinking mode, but also an important basis for distinguishing different thinking modes. For example, the way of thinking of philosophers (reverse) and the way of thinking of artists (image) are different from the way of thinking of ordinary people (experience).

In a word, the mode of thinking composed of and marked by the above five aspects of the way of thinking is called the way of thinking, the most important of which is the standpoint of thinking, the Angle of thinking and the order of thinking.

## 2. CONSTRUCTIVE POSTMODERNISM WAY OF THINKING

Constructive postmodernism, also known as “constructive postmodernism”, is the latest form of postmodernism and the most reasonable postmodernism philosophy so far. It emerged in the late 1980s and early 1990s, and its theoretical founder was the British and American philosopher whitehead. Leading figures are the American philosophers John cobb jr and David griffin. At present, constructive postmodernism philosophy is in the process of rapid development, which has caused more and more extensive worldwide influence. It has injected a fresh blood into the development of western philosophy. So, what kind of new thinking mode does constructive postmodernism provide for us? As the name suggests, constructive postmodernism mainly provides us with a new constructive way of thinking. This way of thinking can be described by the five aspects that define it.

First of all, in terms of the applicable objects of the mode of thinking, the mode of thinking of constructive postmodernism “is not only related to the sustainable development of human beings, but also to the survival and survival of our whole planet”. [2]P17 is concerned with such a wide range of issues, so its thinking object has been extended to the whole universe in terms of extensiveness. In terms of timeliness, it not only includes the present and the past, but also points to the future. Culturally, it includes all the cultural patterns of the entire human race. Therefore, the constructive post-modernism way of thinking has very broad applicability. This way of thinking dimension totally different from traditional and modern way of thinking, the thinking of like or thinking focus is not only the human, is not only a realistic utility, or stay in the modern science and all kinds of modern way of thinking into the positive sex is, instead, its attention to like with have boundaries, ultra history, global, impact on

the survival of human development, and a series of major features, such as ecological crisis, environmental crisis, moral belief crisis, nuclear crisis and so on, this kind of problem of the final solution not only need to update, way of thinking to all mankind And it's a long process. Because of its applicable object is different from the past, so constructive postmodernism as ways of thinking, a high starting point, right from the start producing it to solve the problem of actually refers to the study on the philosophy of involved people's ultimate care, and relative problems, to solve these problems, the traditional and modern way of thinking really hard to do. This also explains the superiority of the way of thinking of constructive modernism from one side.

Secondly, from the perspective of the value goal of thinking, the lowest goal of constructive postmodernism is to hope that the thinking mode they provide can truly solve the above crisis problems that human beings are facing now, so that human beings can avoid extinction in a short period of time. Because these problems have become so serious that they have to be solved: "traditional societies have lasted for thousands of years, and it is still a question whether today's societies will last for 100 years." (Wang, 2011) P18's highest value goal is for the sustainable development of all mankind. In the words of John Cobb jr., the master of constructive modernism, it is for the "common well-being" of all mankind (John & Cobb, 2002). In order to achieve the above two goals, constructive modernism, on the basis of reflecting and criticizing the modern thinking mode, has carried out a lot of theoretical and practical work, and finally proposed a series of new thinking modes fundamentally different from the modern thinking mode. Such as process theory, other theory, ecology theory, internal relationship theory, coexistence theory, creation theory, poetic meaning existence theory, equal value theory, another kind of possibility theory, concept adventure theory and so on, these new thinking mode can be highly summarized as "holistic organic thinking mode". Because the theoretical basis of the constructive post-modern philosophical way of thinking is the holistic organic theory: the whole is contained in each part, and the part is expanded as a whole. The modern way of thinking takes the separated object as the primary reality, while it takes the inclusion and expansion of the organic body as the first, and the universe as a complete whole. Holistic organic theory is both an ontological consideration and a way of thinking, because the world is an endless and complex network of closely interacted anorganic and organism. Therefore, we can not use a single, mechanical, indifferent objective to treat and think.

Thirdly, from the standpoint of thinking mode, the main contribution of constructors' post-modernism is to correct the wrong assumptions of modern thinking mode and assume new assumptions on this basis. In the view of constructive postmodernism, the mode of thinking of modernity takes the hypothesized rationality as the

foundation to solve all problems, and its mode of thinking is based on the omnipotence of rationality and the ability to catch all the truth in the world. However, the cognitive development history of modern human beings proves that this is completely impossible to achieve. This kind of thinking standpoint permeates the modern way of thinking

Among them, modern scientific thinking mode most typically represents this point. Therefore, if we eliminate the presupposition of the mode of thinking of modernity, that is, the omnipotence of reason, the fallacy of the mode of thinking of modernity will be self-evident. It is precisely because of the awareness of the failure of the modern way of thinking in the foothold that there is no static foothold in the constructive postmodernism way of thinking. In other words, the foothold is always in a dynamic, and constantly according to the needs of the problem and transformation, this is a good show the advantages of constructive postmodernism thoughts d way, because any a kind of thinking mode regardless of how much function, once the foothold of the fixed way of thinking and the limitations of this way of thinking is determined. Constructive postmodernism has an insight into the infinite complexity, diversity and ever-changing nature of the world. Therefore, it urges us not to fix the foothold of our way of thinking, but to overcome the inherent limitations of the modern way of thinking and greatly improve the scientific and effective thinking. As we all know, postmodern philosophy has been criticized from the very beginning, but people have to admit that it does point out that the fundamental fallacy of modern thinking mode lies in the unity and invariability of thinking mode, which brings all kinds of crises faced by modern society. Specifically, constructive postmodernism assumes that the world is more complex than we realize. The second is that the world is organic, which can not be calculated, manipulated or arbitrarily controlled as modernity thinks. The third is that all things in the world are equal in value, which is by no means what modernity thinks. Fourth, from the perspective of time, not only based on the present but trying to combine the past, present and future, but to the future as the main foothold. Fifth, we firmly believe in the importance of thinking mode. We believe that as long as we really change our thinking standpoint, we will be able to solve all the problems brought about by modernity. From this point of view, constructive modernism is an optimist.

Fourth, from the perspective of way of thinking, make any constructive postmodern Lord justice advocates a comprehensive perspective, opposed to a single point of view, and argues that because a single look at problems in view of the subject of sex limited, to master zhang on otherness, pour to cut a man's voice sounds, even the least sound, rather than only listen to the voice of the experts. This prevented or avoided the recurrence of the tragedy of modernity. The tragedy of modernity is that rational authority rules everything, and the result can

only be tragedy. Just as the hegemony of the scientific way of thinking in our field of thought has caused the consequences of scientific chauvinism, which is only guided by science, thus blocking more roads and angles leading to the truth of things. Because “for the post-modern thinker, the more perspectives one can get to observe things, the richer and more profound his or her interpretation will be”. (Griffin, 1995) this is not to say that postconstructive philosophers are a major contribution to the way of human thinking.

Fifth, in the order of the mode of thinking, constructive postmodern main train of thought of righteousness is different from the thinking mode of modernity, the idea is not linear mechanical way of thinking, but follow the nature of the objective world, the organic entirety thought, from this characteristic, the constructive postmodernism way of thinking is not a separate way of thinking, but a kind of machine in accordance with the nature of the object of the integrated way of thinking. To be specific, this thinking order is nature before human and relationship before entity

(“ internal relation theory “, “other” theory), in a certain sense, the root of the thinking dimension of contemporary nature is the “self” theory, the organic before the machine (organic theory), the connection before the static (change theory), and the whole before the part (holistic theory). The choice of this way of thinking is exactly opposite to that of modernity. The result, of course, is quite different. It is not only different from the mode of thinking of modernity, nor is it different from the mode of thinking of non-postmodernism, but a dialectical absorption of the advantages of the two mentioned above and integrated and innovative advanced mode of thinking.

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### 3. CONCLUSION AND REVELATION

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Above all, build advocating constructive (dialectical negation) and focus on reality problems of philosophy, ontology and axiology equality and symbiosis, emphasizes the diversity and integration of things, pay attention to creation, dynamic, and inclusive and forward-looking content such as constructive postmodernism way of thinking is the main content and characteristics. As human beings in a new way of thinking of the 20th century, the greatest contribution in the strongly criticizes and reflects on the modern way of thinking especially in scientific thinking dimension limitations and harmfulness, strong reversed the thought of modern d set, greatly expand our horizons of thinking, activate the people the passion of creative thinking, and prompted us to rethink the relationship between human and nature, people and the world, to rethink the thinking and existence, material, and the relations of consciousness, which completely changed our image of the world, after the constructive modernist

point of view, “The image of the world is neither a resource to be controlled and excavated, nor a wasteland to be avoided, but a big garden to be looked after, cared for, harvested and cherished” (Wang, 1995). Man is not the master of nature, but the custodian of nature.

Because of the unique contribution, so we have reasons to believe that it is increasingly becoming our thinking and deal with this a multipolar, diversity and high complexity and risk of turmoil in the world of a completely new way of thinking, and is likely to replace the dominance of modern way of thinking, finally makes a revolutionary leap way of thinking of human beings. However, we must clearly recognize that due to various reasons such as thinking inertia force is very strong, at present both in the west and in the east it is far from becoming a mainstream way of thinking, its value is mainly reflected in the aspect of theory, and even to this way of thinking in academia have different opinions and arguments. However, as far as China is concerned, we believe that constructive postmodernism mode of thinking has indispensable unique value. Although the realization of its real value is still a process, we still need to do a lot of hard work. On the one hand, the task of China’s modernization has not been completed, and the modern way of thinking still needs to be strengthened. On the other hand, the western developed world has entered the post-modern society, so we must simultaneously complete the dual tasks of modernization and post-modernization. Only in this way, can we better develop the great cause of socialism with Chinese characteristics and finally realize the Chinese dream of the all-round rejuvenation of the Chinese nation. In order to accomplish this great mission, we must strongly advocate learning postmodern way of thinking. Because of this our task is very difficult, but we have every reason to believe that we can out of such a light path, like China’s characteristics, the socialist market economy system construction, the so-called century-old puzzle crack is precisely in the world of a suspect more and more perfect solution.

In short, the study of thinking mode cannot be simply exclusive, nor can the thinking mode always be the same. The thinking mode must focus on the future of mankind, and the transformation and transformation of thinking mode must be based on the practical needs of China.

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