

Exploration on the Theory of Justice as the Theory of Reification of the Times

JuonMe Lee¹

¹ School of philosophy, Sungkyunkwan University, Seoul, the Republic of Korea

Correspondence: JuonMe Lee, School of philosophy, Institute of Humanistic Innovation Integration, Pyeongtaek, Republic of Korea.

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Abstract

The geopolitical dimension of war is a key issue in politics, economics, military affairs, and education, and reflects the aesthetic role and ongoing representation of social norms such as cultural ideology, social regionalization, historical changes in communities, labor production, and the transfer of information technology, all of which contribute to national integration. These different perspectives and topics redefine the representation and description of reality, as well as the role of observers or forecasters brought about by conceptual imitation learning, to solve world problems, record the process of social development and its cultural aspects. This inevitable or natural establishment and its process can be discussed in the field of cognitive science as an AI transformation of thinking. That is to say, artificial intelligence thinks in domains, consciousness, self, thinking, and unconsciousness, making its theoretical and practical implementation possible. These organic connections and historical inevitabilities encompass all regions linked by collective and individual consciousness, harnessed through cutting-edge science and technology, and cultural ideologies that transcend regionalism and community. The transcendent physics route and people-centered thinking at the borders of the world lies in the intentional power of brain communication caused by the fluctuations of cutting-edge scientific and technological discoveries, that is, the accumulation of knowledge and information. This intentional power affects traditional and non-traditional targets and scopes, as well as undefined areas. In a few words, as classics and interpretations, as well as the digitization of records, it marks the era of digital media. The emergence of non-traditional and popular trends that reflect tradition and the times has given rise to a field that evokes aesthetic empathy. The power of this record has also influenced the world's online and offline art markets and cultural relic exhibition planning, and is an inevitable result of narrowing the gap between traditional and non-traditional. These inevitable results are expressions of collective and individual consciousness according to the permanence of the times, and the zeitgeist acts as a power of re-creation. This correlation is not only interpreted as a product of contemporary records to derive inevitability, but also reflects the cultural will of the intellectuals and theorists who lived and enjoyed the activities of that era, which is known as the spirit of the times. Historians and theorists categorize numerous historical figures and events, as well as techniques for cultural criticism of works, in the process of "Humanization". And from the perspective of the philosophical, aesthetics, mathematical, as a result of reinterpreting "Contradiction" and "Cosent", it requires rational judgment of "Reification" and objective existence and innovation of social regions. This is a matter of ontology and epistemology. The observer's gaze must no longer be referred to as an evolutionary entity of stages and processes, nor as a moral product of free will. It should persist as a consequentialist spirit of challenge, depicting restrained "Humanization" by restoring the limited boundaries concerning "material".

Keywords: AI Society, Reification, Dualism, Pluralistic Justice, Humanization

1. The Direction and Goal of the Socialization of Knowledge and Information Technology

The purpose of this study is to infer the theory of justice required for the political and social governance methodology as a "the theory of Reification (物化观)" through the logic and historical perspective of capitalism. The inevitability discovered within transcendental boundaries and unconscious states can be extracted from the issue of the probability of national social laws and systems, and from the search for alternative solutions to disrupt social order and insufficient community consciousness, another response plan and its common ground, the theory of justice can be derived. As a boundary issue between reality and ideals, rationality and sensibility, and object and subject, it must be understood through its transcendental knowledge and practical cognition, and cannot ignore the fact of the formation of community

consciousness and the development of social culture. These transcendental realm and unconscious space-time, through the examination and contemplation of “Dissimilation (异化)”, implies the core issue of historical dialectical materialism research advancing towards “Reification (物化)”, referring to the sustainable multidimensional or multi-layered phenomena and their effects that are “Expand (深化)” in its argumentation. This difference and analysis of the concepts of “Objectify (对物化)”, “Reification” or “Objectification (对象化)”, as an inevitable result of historical dialectics, proposes another methodology. This is not only a simple attempt to “Versachlichung (事物化)” and “Reification” the channels of capital circulation in capitalist society, but also a conceptual work and paradoxical explanation of various issues that may arise from the historical and social class debates on production and labor, as another “non concept”, making its “concept” the focus of debate.

The “extended” worldview, that is, the specificity of the methodology, presupposes objective laws such as treaties, alliances, and agreements on national and social laws and systems, and explores the truth of their development. When discussing the universality and particularity of contradictions and conflicts, what kind of logic can its principle serve to achieve its ultimate goal by seeking alternative solutions or solutions? And which aspects can be discussed as the logic of the old era to socialize knowledge and information technology, and which aspects can be implemented as the logic of the new era to socialize knowledge and information technology? Can this “theory of Reification” serve as another response to the issues that need to be addressed while institutionalizing the paradoxical problems and gaps in the community and social culture?

Richard Dewitt (1946-) reveals the methodological contradiction in the fundamental conceptual problem of worldview through the philosophy of science as follows. He expanded its significance by identifying contradictions in scientific principles and the theoretical advancement of evolution. Contradictions have objectivity, and their existence is change to human will. The universality of contradictions reflects their existence in “shishi (事事)” and “shishi (时时)”. Affirming the universality and objectivity of contradictions is the prerequisite for correctly understanding them. The comprehensive analysis of contradictions adheres to the principle of “YiFenWeiEr (一分为二)”, which opposes one-sided views. The particularity of contradiction refers to the characteristics of contradictory things and their various aspects.

Firstly, different things have different contradictions.

Secondly, the discovery that the same thing has different contradictions at different levels, stages, and processes of its development.

Thirdly, the discovery that different contradictions exist within the same thing demonstrates that both identity and contradiction have distinct characteristics.

If so, in the process and stage of “Expand”, what principles can be used to convey the meaning of contradictions and conflicts as alternative solutions to problems? In the implementation and practice of contradictory logic, if the objective laws that humans should possess exclude the same particularity and universality as contradictions based on their completeness and destructive power of principles, then when discussing this expand worldview, it is equivalent to proposing objective laws, which should be the discovery of contradictions and the methodology of regularity that can be transformed into conflicting forms of contradictions. This worldview is not only a comprehensive explanation of social class, but also can be expected to have research effects in its relationship with philosophy or science, in achieving the methodological unity of its “Learning” and theory, and in establishing the essential differences in the research objects and fundamental response plans of its structural theoretical worldview. In order to discuss the dialectical relationship of positive and negative combination between concepts, propositions, systems, means, etc., the goal is to use rhetorical techniques of “Knowledge” that can achieve objective effects despite different technical methods. To refute the theory of justice as a theory of “Reification”, apply the following methodology of humanities and technology, Georg Wilhelm Friedrich Hegel's (1770-1831) syllogism.

The oldest, investigate the types of keywords and specialize their meanings to clarify the historical debates related to their “Reification”. The views of intellectuals and researchers from both the East and the West on this “Reification” have conveyed their specific significance as another principle of interest in human history, based on the ideals and values that their respective schools aspire to. In Eastern classical literature, the theories of the Hundred Schools of Thought conveyed the relationship between “Things (物)” and “Images (像)”, “Numbers (数)” and “Images (像)”, and “He (彼)” and “I (我)”, covering all fields and categories of human society except for realm, as well as the scope of aesthetics, arithmetic, science, and technology beyond it. The debates on history and dialectics pursued by various schools of Western philosophy, as a result of the political, economic, and social history of this “Reification”, attempt to spread methodological explanations and ideas of critical domination as their conceptual concepts.

The second, the unchanging nature and characteristics of social organization reflect the attributes of personality, independent thinking, and will. The state is one of the diverse social groups. In order to conduct an analysis of pluralism and its theory of justice, from Plato (BC427-BC347) to Aristotle (BC384-BC322), and from Aristotle to Isaac Newton

(1643-1727), this paper argues for the use of comparative methodology in contemporary comparative humanities to develop a worldview. Moreover, it should be considered that in a complete society, pluralism cannot exercise justice as an inherent concept, but can observe another aspect of social differentiation through the development level of its viewpoint - the state, society, and human consciousness.

The third, in the economic activities of moral life or the moral activities of economic life, through the different viewpoints of the various schools of thought and intellectuals of the 21st century's cutting-edge scientific information technology, the concept of the similarities and differences between the two and the expanded meaning of communication are popularized, and the rhetorical techniques of the dualistic worldview that is the foundation of its politics, society, culture, and art are used.

2. The Historical Debate between the East and the West Regarding the “Reification”

In the *ShiJing*, “Wu (物)”¹ indicates changes in color, and in the *ZhouYi*, “Wu”² indicates content facts and substance. In the *ShuoWenJieZi*, “Wu”³ refers to all things. The left-hand radical “Niu (牛)” of this Chinese character “Wu” refers to a large object (大物). This refers to an ox that plows the fields in an agricultural society, and is said to be one of the “TianDiZhiSu (天地之数)” as an economic and productive tool. The meaning of “Su (数)”, which refers to “Tian (天)” and “Di (地)”, can be examined in “QianNiu (牵牛)”. In the 28Su (28宿), 36Gong (36宫), and 64Gua (64卦), one can see the political and economic development of proficient arithmetic, mathematics, and science that are in line with human historical civilization such as natural sciences, astronomy, history, and folklore. At the same time, it presents the relationship principle as a multidimensional, multi-layered solution point to the problem of loss and negativity of the subsequent human spirit. Among the all philosophers and scholars of Thought, LaoZi and ZhuangZi formed a unique aesthetic sympathy for this “Reification”. LaoZi emphasized that “WanWuJiangZiHua (万物将自化)”⁴, that is, the changes of all things in the universe, and said that the changes between humans and nature, nature and things, and things and humans are in accordance with the natural laws of Dao. ZhuangZi discusses the psychological mechanism of “XinJi (心齐)”⁵ and expands its mental boundaries. This is the dismantling of the structure that constitutes all emotions and reason, and it only worships without WuGongLi (无功利) and seeks to realize “WangWo (忘我)” and expanding empathy. YangXiong (扬雄, BC53-18) seeks an answer to the principle of the change and development⁶ of things, and DuFu (杜甫, 712-770) describes death as sudden⁷ by applying the view of life and death to “Reification”. LiuXie (刘勰) says that in the relationship between “God” and “Thing”, the spirit and external objects work together on the author and the appreciator⁸. This law of interest in relation to “Thing” and “I”, “He” and “I” represents the elevation of the psychological function and phenomenon to a single mental boundary through multiple perspectives, multiple aspects, and multiple angles of the subject and object in Taoist philosophy. The research results of their controversial debate can derive another conclusion that can mediate the major and minor premises, and at the same time, establish the result in relation to another major and minor premise, in that the historical results of the research subject in this regard maintain another understanding.

Kant Immanuel (1724-1804) placed the basic philosophical concept of this “Thing” in “The Thing In Itself (物自体)” and explored the ultimate goal of human's endless intellectual desire in moral practice. When humans perceive “The Thing In Itself”, they seek the essential meaning of nature and ideology in natural science and religious philosophy, such as the soul, the universe, and the Supreme Being. It embodies the objective existence of “The Thing In Itself” and the essential significance of materialist conception of history. Kant's “The Thing In Itself” is a practical logical interpretation that seeks to narrow the gap between the concept of phenomena and knowledge in natural science in the critical philosophy of the ultimate virtue. In response to this point, Marx (1818-1883) put forward a relatively equivalent view, namely “The Thing For Us (为我之物)”. He said that things that cannot be known do not exist in themselves. There is a huge gap between this phenomenon and the “The Thing In Itself” to a certain extent, which does not exist. In other words, when humans have achieved the transformation of “The Thing In Itself” into “The Thing For Us”, we believe that human cognition is a

¹ *ShiJing XiaoYa LiuYue*: “比物四骊”.

² *ZhouYi JiaXiaoGua*: “君子以言有物而行有恒”.

³ *ShuoWenJieZi* : “万物也. 牛为大物, 天地之数, 起于牵牛, 故从牛, 勿声”.

⁴ LaoZi, 37Jiang, *DaoDeJing*: “道常无为而无不为, 侯王若能守之, 万物将自化”.

⁵ ZhuangZi *NeiPian Di4 RENJianShi*: “彼知觉, 取此虚柔”.

⁶ *HanShu YangXiongChuan*: “于是事变物化, 目骇耳回”.

⁷ *QuanTangShi Juan216, TianYuPiaoQiGe*: “年多物化空形影, 呜呼健步无由骋”.

⁸ *WenXinTiaoLong ShenSi*: “故思理为妙, 神与物游”.

reflection of objective things and their laws. From the perspective of different understandings of the historical outcomes of the “Reification” among the research subjects, their controversial research on offensive and defensive warfare has drawn another conclusion that can be mediated by both major and minor premises.

In Eastern literature, this the “Reification” signifies the transformation of things, life and death according to the will of heaven, and the fusion of all things as the unity of heaven and man. In Western literature, Georg Lukács (1885-1971), influenced by the 20th-century Marxist school, presents the relationship between capitalist politics, economy, and military culture as a concrete methodology in sociological, anthropological, and philosophical terms. In the understanding of “Thing” and “I”, “He” and “I”, and the relationship between “Intend (打算)” and “Countless (无算)”, the directions and instructions are interpreted differently, such as unity, fusion, concentration, and dispersion. This understanding of “Reification” leads to creative expression, formal techniques, other historical trends, and even debates between schools of thought, regardless of the controversial interpretations of Eastern and Western classics and contemporary humanistic thought.

The “Expand” refers to the deepening of a phenomenon or stage. It signifies that things and objects are changing and their level is elevated, leading to concrete actions such as transformation, innovation, reform, revolution, and sacrifice. LuXun (鲁迅, 1881-1935), a representative figure of this concept, emphasized “WenRenWuXing (文人无行)” in his *WeiZiYouShu* (伪自由书). He interpreted “Expanding” and developing one's own scholarship through the scholarship (literature) of others as “Revolution”, and emphasized that when advocating “Revolution”, the roles and boundaries between oneself and others become clear. When exploring issues such as justice, equality, and freedom in national society, this is a core principle and normative concept that can clarify the multidimensionality, decisive role, and specificity of these issues.

3. The Worldview in the East and West Human Sciences

Since the advent of mankind, “The Theory of Reification” has been variously expressed by scientific philosophical theoretical knowledge and advanced scientific information technology in terms of the contemporary perspectives of the respective disciplines and their intellectuals. Zoroastrianism, also known as BaiHuoJiao (拜火教) is a binary system that distinguishes between good and evil. The dualism in the Yoga Gospel has always been a focus of debate regarding the reversion and power, as well as the essence and value, of the dualist ecclesiastical authority through the monarch and pope. Kant Immanuel provided a principled explanation of the essence and function of dualism as an ontology and phenomenon. It analyzes dualism as a factual statement and value judgment from an ethical perspective. Platon (BC427-BC347) discusses the philosophical thinking of dualism and its objects as concepts and things. After the 17th century, René Descartes (1596-1650) proposed the dualism of “XinWu (心物)”, advocating materialism, idealistic thinking, and their appropriate theoretical systems. This theory implies an expanded development towards the “ErYuanZhiHua (二元之和)” that represents the monism of rationalist philosopher Baruch de Spinoza (1632-1677). This theory meant an expanded development into the “Binary Harmony”, representing the monism of the rationalist philosopher Baruch de Spinoza (1632-1677). In the mid-17th century, Isaac Newton (1643-1727) proposed the problem of gravity. Using mathematical methods to prove their conjecture, but no significant results have been achieved. With the assistance of British astronomer Edmund Halley (1656-1742), Newton revisited this issue. In the end, Newton successfully proved the law of universal gravitation. Through this research, groundbreaking findings on the principles of *Philosophia Naturalis Principia Mathematica* have been obtained.

So, what does the difference between monistic and duality mean? This means limited to the realm of human thinking, that is, the restriction, constraint, and expansion of the regions of material and things referred to by ideological elements and their objects. In other words, if we want to define it as a worldview, we can discuss dualism by categorizing consciousness and matter through truth and theory, but through monistic analysis, we can propose two worldviews and experience an infinite world of truth. The universal point of view that can be perceived by man means the world of perception and matter represented by intelligence. This worldview allows us to examine the results of the human historical process of cutting-edge scientific and technological civilization that foreshadows the arrival of the AI society in the 21st century, and also discusses the importance of historical and cultural critical forms of technology that disperse or reconstruct lost artifacts and documents. The historical significance of this age of artificial intelligence can be seen in the discussion of community and society, and the attention paid to new media and social culture.

The cutting-edge science and technology of the 20th century was presented at the Dartmouth Conference in August 1956, led by Jhon McCarthy (1927-2011) and other contemporary scientists, which utilized computer powered machines to enhance human learning capabilities and provided a groundbreaking opportunity for the study of indicators of human intelligence. The institution is located in Vermont, northeastern United States, and together with experts in the field invited to participate in the Artificial Intelligence Summer Research Conference, they first used the term Artificial Intelligence, indicating that intelligence goes from domain, consciousness, self, intellection, unconsciousness to thinking,

transformation, etc., making its theoretical practice feasible and executable. This kind of combination of artificial and intelligent, the expansion of the binary differentiation area and the social background have brought about extensive achievements in the three major technologies of genetic engineering, nanoscience and artificial intelligence in the 21st century through the changes in the three major technologies of space technology, energy technology and artificial intelligence in the 20th century. As the driving force behind applied science, theory, and practice, it is the result of the will to integrate disciplines into practice. The cognitive principles of philosophy, psychology, and educational thinking, as well as the shortcomings of moral and ethical thinking, cannot be ruled out. While people are a challenge to humanity and its inherent universality, older theories that can be examined within the framework of this challenge paradoxically emphasize the need for a historical critique of knowledge and information technology through communities, socio-cultures, new media, and that socio-culture. At the same time, it also proves that this generation needs to explore another alternative solution. As an alternative solution, what kind of aesthetic life do people living in the social environment aspire to? Is the life that Laozi pursues, like “ShangShanRuoShui (上善若水)”, the activity of kindness? The phrase the “ShangShanRuoShui” is the virtue of “De (德)”, carrying the “Wu⁹” and following “Shan (善)” like flowing “Shui (水)¹⁰”. In other words, human life must be filled with good deeds and at the same time represent the historical conditions and the transcendental conditions of social norms that recognize them. In other words, human values are the moral way of social norms, normizing the prerequisites for the “Reification (the object)”. The transcendental conditions of the “Virtue” and the “Practice” are expressed through free will to indicate this “Humanization” moral realm.

But human beings sometimes express the limits of free will. In short, freedom can be misrepresented by propaganda and disorder, thus causing defects in the subjectivity and autonomy of the object. Awareness and reflection on this flaw also exposes the falsity of the will. This critical attitude is a problem to be diagnosed from a sociopathological point of view, as Lukács, the 20th-century Marxist synonym, has already put it. In the 21st century, it developed into a controversial meaning, such as moral loss (loss of freedom) and historical (History of the times) theoretical severance, which became topics of discussion among the humanities and social critics of the succeeding generation. The fact concludes the point of view of historical critical theorists, and the core of that common theory lies in the construction of one perfect ideal social form, from attempts at the dimension of historical creation to the formation of sociopathological criticism through reason. Particular attention is paid to the interaction and dialogue between human beings. This interaction and conversation has been “Humanization” through the process and outcome of communication and consent. However, this “Humanization” is no longer intended to be discussed within the confines of society's limited solidarity and confrontation, but rather demands technological criticism within the context of another dimension of memory devices (the unconscious) through the socialization of memory and the restrictive production and cooperation of the digital media world. It is captured in the movement to multipolarize strategic relationships, including production economic weapons and political economic theories in domestic and foreign markets.

4. Dissemination of Rhetorical Techniques for Pluralistic Justice

Georg Simmel's (1858-1928) *The Philosophy of Money* shows the influence of money and its institutional development on the cultural life of modern people. The currents of modern culture surge in two opposing directions. On the one hand, it tends towards equality, balance, and inclusiveness by connecting the most distant things under equal conditions. On the other hand, emphasizing the most personalized part of things, namely human independence and the tendency to develop autonomy, makes it possible to create a way of understanding that is equally effective anywhere, as it is to some extent very universal. In other aspects, it leaves the greatest space for respecting individuality, achieving individualization, and freedom. This fact underscores the importance of the system as a psychology and as a working principle that affects human capacities, such as continents and seas, international currencies, and overcoming interregionalism within tight structures. The necessity of this rights system can be confirmed from its research results, that is, it applies the principles of justice, namely freedom and equality, and is also interpreted as a fusion of humanistic spirit and scientific thinking that conforms to the social attributes of actors.

The worldview of reasonable and unreasonable viewpoints, as the structural system and evidence of Aristotle's puzzle pattern, can seek answers to anthropological, sociological, political, and philosophical questions about what justice is in a complete society. It is reasonable to use evidence that can support one viewpoint and closely link it with another viewpoint. This reasonable statement can be discussed in terms of consistency and orthodoxy, but the premise is that consistency and orthodoxy can help understand things that are inconsistent. In a complete society, justice discusses many inconsistent viewpoints as reasonable effectiveness, and the evidence for the resulting unreasonable viewpoints lies in clarifying what the centrality of pluralistic justice indicates in this society. In their respective cultural circles, intellectuals

⁹*YiJing KunGua*: “厚德载物”.

¹⁰*ZhuoChuan ChengGongBaNian*: “从善如流”.

are the nature of the integration between humanities, arts, and social science education caused by social form factors, which affects their common values and ideas. That is to say, the community culture and its cultural community, as well as the collective and individual interactions that contribute to the political and social order of a specific group as members or specific units of society in the circle. At the same time, it is discussed in terms of theory, implementation, and practice, such as strategy, education, legislation, and training. In the Human Sciences, this means that the concepts of tradition, modernity, and postmodernity cannot be discussed without excluding the institutions and enforcement laws that enhance asset utilization and value, as well as the liquidity and reality of capital. In national diplomatic negotiations, contradictory conflicts are interpreted as rational models of mutual dependence. In particular, its theoretical model and explanation method are reinterpreted in military power as the influence of economic activity brought about by the necessity of pluralistic justice. When we discuss the world and its history, this “Expand” can be analyzed from the perspective of its historical relics and idealism in methodology. This “Expand Worldview” influences human perception and experience, as well as the multi-layered structure of society. It focuses on the probability of human existence known as knowledge, politics, economy, religion, culture, science, and morality. It is represented by historical goals, political and economic theories, and orthodox ideas that lead to inevitable outcomes, and helps to understand the tracks and frameworks that can be reinterpreted as democracy, dictatorship, anarchism, capitalism, socialism, and communism. It is worth mentioning that the four manifestations of the modern paradox of capitalism by Axel Honneth, under the shift of political ethics, put an end to the pathological diagnosis of capitalist society as follows:

First, is about the paradox of individualism. Capitalism grants individuals freedom in their life experiences, but the universalization of this individualism has instead led to the systematic colonization of the living world, constraining individuals' authenticity and autonomy. The second, is about the regional paradox of law. The egalitarian rule of law upholds the freedom and political rights of citizens. However, welfare state policies result in a loss of balance between individual rights and responsibilities. The third, paradox is about the principle of achievement. Individuals encourage and receive social distribution through achievement, but market success is the only achievement criterion for incremental rewards. In fact, due to the existence of a “Network Of Relationships”, individual achievements generally exhibit uncertainty, making it difficult for people to make value judgments about their contributions and achievements. The fourth is the paradox of romantic love. Originally an intimate relationship, in practice based on pure relationships, love that is mastered in “Rational Consumption (消费理性)” lies in the formation of sustained commercialization. This series of paradoxes all indicate the deformational changes (abnormal changes) that occur in the practical relationships of capitalist society, leading Honneth to start a new reflection on Lukács “Reification” and attempt to implement critical theory of “Reification” under the mechanism of “Recognition Theory (承认理论)”. As an important concept in philosophy and science, the broad worldview possessed by humans expands their cognitive abilities. In addition, the language used by humans reflects their worldview, so it unfolds at the level of linguistics, from the conclusion in phrases to the extension that cannot fulfill its meaning as an internal or external extension. The relationship between morality and justice is about the analytical and critical capitalist theory of the Frankfurt School, which was indicated by Marx and was more directly influenced by Lukács, the founder of Western Marxism. Although influenced by most philosophical trends such as Hegel, Kant, Freud, and Romanticism, Axel Honneth's view of economic activity in moral life, or moral activity in economic life, as a single economic theory about “Reification” and an overly critical attitude, was evaluated by Christian Lots in the United States as a psychological and normative turn that did not discover the material basis and left room for unexplainable social pathological economics in modernity. However, it is meaningful for we to promote his rhetorical information technology by using the Marxist perspective of socialist modernization construction and the reality of contemporary capitalism as a pluralistic theory of cutting-edge social science civilization and environment.

5. Socialization of Memory, the Validity of Its Means

Digital Currency technology enhances the sovereignty of financial markets and improves the effectiveness of means to expand international influence. The development and popularization of this cutting-edge scientific technology lies in the socialization of memory, treating the effectiveness of Stablecoin as another level of memory device and media, and exerting and demanding the power of technological criticism and communication in the online constraint production and collaborative governance at home and abroad. The US Department of Government Efficiency (DOGE) has developed AI tools to significantly reduce federal regulation, capturing the need to diversify strategic relationships such as producing economic weapons and political and economic theories in domestic and international markets.

The world is in the midst of changes in currency and interest rates, monetary and tariff policies. Both the United States and China, in order to review the conflict situation of market economy and avoid the conflict of online and offline relationship networks, have attempted to ensure the distance of time and space movement and the mastery of social and cultural regions through the negotiation and popularization of knowledge and information technology security management. The effectiveness of this approach may be a tacitness war that can occur at any time and space in individuals, society, countries, and the world, or a hidden competitive failure that exposes the weakness of human free will. In order to define or resolve

the framework of this contradictory problem, the philosophical mechanism of subject freedom and individual autonomy that has emerged in the entire society, although it needs to be established as a solid foundation for the moral and ethical consciousness field of political, social, and economic education, exhibits a contradictory repetition phenomenon of “Humanization” at different dimension of memory due to human greed and erroneous consciousness. Especially, the sensory effects and phenomena generated by this crisis awareness seem to have not yet clarified the uneasy direction and indicators of the political and economic policies formulated by national governments in response to the outbreak of conflicts, wars, disasters, and calamities around the world. If this human society, which must not be destroyed by objective existence and free will, seeks to bridge the gap between rational and irrational perspectives through the process of “Humanization” and the question of choice, then, as Aristotle argued, the theory of justice must return to the question of existence and freedom in a complete society, demonstrating the effectiveness of rational perspectives and the refutation of irrational perspectives. Also need to define the ontology of the contradictory multiple justice.

The consciousness of the temporal and spatial issues of existence and perspective is extend by Colin Wilson's (1931-2013) new existentialism through existentialism and free will worldview, transforming the sense of comprehensive crisis into various regions and units of society, attempting to alleviate the minimum contradictions and conflicts in the developmental stage. The style and creative techniques of the object are the Nihilism of uncertain existence and the Unspecified non-existent latent memory, as well as the philosophical psychology required to predict future outcomes, and can only explain its contradictory side in dimensions and levels. As Jean Paul Sartre (1905-1980) said, the freedom of human existence seems to have transcended absolutism, but in fact it does not refer to the goals it aims to achieve in practice. It refers to the autonomy in the selection process, which advocates and achieves the integration of contemporary scientific and humanistic spirits. From the 19th to the 20th century, the existentialist philosophical psychology demonstrated a challenging spirit toward the world and free will through Heidegger. The existential question about the mind and body, represented by the “Spirit” was criticized as no longer a question that could be answered in terms of the causal relationship of “Material” which can be analyzed as an a priori product. If were to ask about the existence of this person, would it restore the evolutionary existence of that stage and process and the limited boundaries of the “Material” referred to as a moral product of free will, and describe the results oriented challenge spirit of the restrained “Humanization” process? If this situation is on the perpetual line of probability where events occur and human intervention is inevitable, then its time and space will not only exhibit absolute characteristics, but rather a selective will, that is to say, responsibility and obligation arise for the process of free will. The free will of this person implies later generative theory more than objective existence. Therefore, the socialization of memory serves as the recording of history must emphasize the effectiveness of tools and means known as consumption. This effectiveness reflects the evolutionary process and inevitability of the “Humanization” known as “Reification”. Because the process of commercialization is referred to as tools, consumption, and production, in the relationships between the body and mind, individuals and society, countries and the world, it is not considered a unified will or spirit of “Humanization” that is caused by the maintenance of lasting peace or selfish wars. If a person fails to understand the relationship between the “One” and the “Whole” in order to reach enlightenment, it is only a fierce competition displaying the destructive power of contradictory contradictions. Whether one is rational or the whole is rational, or whether one is irrational or the whole is irrational, the selective free will of reciprocity is concluded to moral ethical aesthetics. “Humanization” no longer has expectations and hopes. Only the prop rationality, that is, the validity of means, is considered a cultural mechanism. It simply demands the objective existence and innovation of social spheres based on rational judgment. This is an ontological and epistemological issue. After the emergence of human civilization, observers demanded consent to the objects (materials, basis) developed in primitive society. After the establishment of national social order and systems, in order to practice normative consent, the “Humanization” moral realm was further promoted through autonomous living to reconstruct its educational value system.

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“The Expansion Of Knowledge” is like feeling the expansion of social extension from one's own heart, it is a keyword related to the development of another cultural circle in the country and society, full of the process of research and investigation and the desire to enhance knowledge. What compensation is it for? What other developments are there? The fading of irreplaceable personal abilities and strengths makes me feel tired. Due to fatigue, I think it is necessary to maintain a disciplined order and a sew up spirit. Because this requires logical analysis of thinking and consciousness, rather than formal listing of writing and sentences. At this point, analysis and criticism will recall the solid skeleton and muscles that solidify the aesthetic system. The technology and aesthetics that enable people to read from a holistic perspective at a glance have opened up a field of connection and resonance between art and culture. This resonance is a topic for cultural figures, who in the Middle Ages, or before this time, to modern and contemporary, discuss all objects in the fields and types of art, politics, society, religion, ideology, military, etc. related to the cultural sphere based on their specificity and particularity. My research goal is to obtain aesthetic resonance in records, just like challenging new records

of digital data to form this consensus, utilizing the techniques of communication between two, three, or an unspecified majority of people.

What social phenomena and effects would occur if the energy and technical issues of the object being gazed upon or observed align with aesthetic standards? Moreover, how much energy activation about spacetime is required to establish other boundaries? Or how much should it be reduced? The challenge to the cultural sphere and the spirit of the times mean a social portrait of the expansion of the bottom of a country and an era. This social portrait is the aesthetic process of a person and an event. This process lies in breaking the inviolable agreements, treaties, etc. of human social and political actions that are magnificent in one “Aesthetic Consciousness” and another “Aesthetic Standard”. The recording of data is inversely proportional to the development of human civilization, so the sense of mission as academic researchers is to demonstrate “Free Will”. This is not a selective issue of “free will” but the message given by a particular person who has been explored in a priori dialectical relationships, which continues the journey of truth-seeking scholarship. I would like to thank the Institute of Humanistic Innovation Integration (IHII) and its executive researchers for supporting this study.

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