

"Lifeworld": From Husserl to Heidegger and Back to Marx

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Abstract: Through combing Husserl's different expressions of "life world", expounding Husserl's original and signification of "life world", and analyzing Heidegger's further development of "life world", we return to Marx's discussion of "Perceptual World". It is pointed out that Marx's All-round development of human beings should not be tie up to the outlook of scientific world, but should draw lessons from Heidegger in phenomenology to pay close attention to the life world of "human".

1. Introduction

The exact expression of "life world" first appeared in Husserl. Later, Heidegger reflected on "subject-object" based on Husserl and started from the essential intuition of phenomenology, taking "man" as the core of his concern. Therefore, the phenomenological "life world" interpretation has the meaning of life. Explained this to the people in the hope that, through reflection and back, we find that Marx in the conceptualization of "scientific world" as a basis for discourse also focus on the "people", involves the problem of "person's full scale development", the "life world" for the further development of haier, and Marx proposed "the perceptual world around" a high degree of origin. Therefore, the sorting of the understanding and expression of "life world" by different scholars at different stages is helpful for a deeper understanding of the connotation and significance of "life world" in philosophy.

2. Life World: Phenomenological interpretation

"Life world" was put forward by Husserl when he looked at and reflected on the scientific world. He believed that "scientific world" was "people did not see through, and the so-called world completely unrelated to the subject was regarded as an infinite concept, but also a related item of a special and historically formed cognitive attitude. In the Phenomenology of Crisis and Transcendence in European Science, Husserl reminded people that "the belief in a world without perspective and absolute self existence can only be created in the transcendence of an all-encompassing, even non-subject, subject-dependent horizon. This all-encompassing vision in Husserl is different from the world as the object of scientific research, from the modern scientific world, which Husserl calls the world of life." [1] In fact, Husserl mentioned "the living world" more than once in his phenomenological works. Since "the living world is the original and self-evident domain" [2], the scope of "the living world" is different. "The world of scientific objects", "the world of daily life" and

"the world of original creation" were all called "the world of life" by Husserl.

3. The real world

The real life world is one of Husserl's expressions of the life world. Husserl believed that due to the different background, culture and purpose of each person or social group, their "living world" is also different. For example, the world of culture and art, the world of workers, the world of writers, musicians and so on are all different. The special life world is the world around which each of us depends for the realization of a specific purpose of life. For example, in a building, a worker sees architecture, an artist sees art, a musician sees rhythm, and so on. This special world of everyday life is always moving forward and evolving with "historic" changes. "We realize that the world is the horizon, and we live for our specific purposes, whether transient and changeable, or enduring ones that guide us. It may be a life-calling purpose that we choose for ourselves to play a dominant role in our real lives, or it may be a purpose in which we are somehow involved because of our upbringing. In this case, a kind of 'world' closed in on itself, the horizon, is formed. Thus we who have our profession are likely to become indifferent to all other things. We only notice this horizon as our world, and its own actuality and possibility -- the actuality and possibility of the existence of this 'world' - that is, we only notice what is 'real' here." [2] In short, as long as there are differences between individuals or groups, there are various "real life worlds" relative to individuals, and this "life world" is the one that people are most familiar with, have been really aware of, and have the most self-evident.

4. The world of scientific life

Husserl mentioned the life world of science in the analysis of science before the analysis of science. "In its whole sense, it is predetermined by contrast with the idea of truth in pre-scientific and non-scientific life. This latter idea of truth has its ultimate and profoundest source of proof in the above mentioned 'pure' experience, in all its forms of perception, memory, and so on. [2] Husserl pointed out that "before science, science also has a subordinate life world", that is, the source. There may be many people who question this: Husserl put forward the "living world" in the "scientific world" against the concept, how can the scientific world belong to the living world? Husserl also pointed out: "Every practical world, every science, is premised on the living world, and science as the object constitutes a sharp contrast with the living world, which has always existed" by itself "and will continue to exist. But on the other hand, everything that is formed and has been formed by man (individually or collectively) is in itself a part of the world of life: hence this contrast is eliminated. The world of life itself is not their subject, not as a world given to them in advance on every occasion, and not as a world to be set to work in afterwards." [2] To understand this, we must first make clear that there are two kinds of scientific world in Husserl's thought. One is the objective scientific world of objectification. The other is to focus on the perceptual, subjective world of science. The key difference between these two worlds is whether they are idealized or objectified. Husserl investigation began in this differentiation "as early as Galileo there has been one of the most important thing, the thing in the world by the concept of using mathematical way to lay quietly instead of the only realistic world, realistically by the sensibility to the world, has always been to experience and experience of the world, our daily life world. This implicit substitution was then passed on to its successors, the physicists of subsequent centuries "[2]. Therefore, what Husserl opposed was the objective scientific world after Galileo, which had lost the "meaning of life". The scientific world before Galileo and the scientific world after Galileo, which could be intuitively understood without losing the "meaning of life", were not within the scope of the scientific world criticized by Husserl. Thus, Husserl's attention to the pre-scientific life world and his meaning of the scientific life world are also drawn. For the living world, Husserl believed that, from the historical development, the previous scientific theoretical

achievements have always been continuously added to the inventory of the living world itself, which has become "the foundation of the horizon of purpose and the horizon of purposeful work at a higher level." [2] So what are we to make of it? Some scholars have explained this. If there are three historical ages A, B and C, and there are three development stages of life world and science world, then life world A is the foundation of science world A. The living world B integrates the scientific world A and forms the basis of the scientific world B. The living world C in turn integrates the scientific world B to form the basis of the scientific world C. [3]

5. Universal living world

When Husserl talked about the living world, he also meant the universal living world. As mentioned before, everyone has a different world to live in, but why do different people agree on many issues, especially in daily life? This is bound to enter the realm of the universal living world. Husserl is discussed: "can't we turn to the life world, all of us in the world of life as we all realized, but not in a way that it becomes the common topic, and has just been presented to our daily, at present, our individual or a common purpose and the interest of the life world? Can't we see it all in a changed light? Can we not hope to know it as it is, in the way it exists, in its inherent variability and relativity? Can't we make it the subject of a universal science? But this universal science has absolutely no universal theoretical end in the sense to which the philosophy of history and the sciences aspire. [2] Husserl expressed two meanings here. First, he pointed out the transition from the special life world to the universal life world, which, as Husserl said, "is the field into which these aims and actions and all other things are injected. But scientists themselves are people in the living world -- among other people. Life world is that all the people of the world, so the science (the first is the science of scientists in the world), for everyone here as "our stuff" out there, and as the results have been obtained (thesis, theory) there, for all the people here are subjective relative, as opposed to an life for all the people all over the world is subjective." ; [2] Second, this universal life world is by no means the universal theory pursued by historical philosophy and all sciences, that is, the idealized scientific world he opposes. In Husserl's view, the universal living world, though relative, has a universal structure; On the contrary, the "objective" world is a theoretical -- logical construct, but its objectivity is grounded in the subjectivity of the living world. [4]

6. The original promotes the creation of the living world

The primordial creative life world in Husserl is the life world of pure transcendental phenomena. It is the "life world" that Husserl finally reaches through the retrospective of the stream of consciousness to present to us. Husserl believed that the universal living world could not be regarded as the original world of origin because of the space-time characteristics of "pre-given nature". Under this, there is another original living world, that is, the field of view on which the materials known to us at the beginning depend, which is the final basis on which we know things. "The life world, the 'pure' subjective and relative, in the effectiveness of its existence, and there is the effectiveness of the change and correction of the stationary flow never in the world, but - this may seem very have its objective science" at the end of the effective ", "eternal truth", will always absolutely effective, The judgment which is absolutely valid for every man is founded upon it." [2] To go back to that primordial world of life, we must first practice transcendental "suspension." "This kind of life which completes the world validity of living in the natural world cannot be studied in the attitude of living in the natural world. It calls for a radical change of attitude, a very unique kind of general suspension." [4]

7. Returning to Marx's "Life World" from Heidegger

Heidegger thinks that Husserl is only the problems existing in the "soft touch", the "life world" belongs to the subjective structure, also is not indicated that the original experience and significance of the real "life world", pure consciousness analysis of intention is the whole of Husserl's "life world", he failed to further reveal the content of the "life world" is more important. Starting from the intuition of phenomenological essence, Heidegger regarded "being is being" (i.e. the problem of human existence) as the core of his concern, which transcends the limitation of the subjective structure of Husserl's philosophy and completes the transformation of western philosophical thinking mode from entity thinking to relational thinking. Heidegger believed that "being" is the manifestation of itself in pure intuition, and it is the only existence that is seen here."

Heidegger realized that "being" depends on intuition and experience to understand the true meaning of life. Heidegger surmounted Husserl and traditional Western philosophy with phenomenology of existentialism, and brought the problem of "being" back to the philosophical horizon. Heidegger gives the most basic feature of "Heresy" from an intuitive sense. "Heresy's essence lies in its survival, or to survive. This means that the "original experience" here is fresh, pure survival of the actual life experience. That is, the existence of "here" is not only related to oneself, but also related to others and the relationship with the world. [5] [4]

Marx also said in the German Ideology, "We do not understand flesh-and-blood people from what they say, imagine, or imagine, nor from what they say, think, imagine, or imagine. Our starting point is the people engaged in the actual activities, and from their real life process can be depicted the ideological reflection and response of the development of this life process." [6] Marx has realized that people engaged in practical activities and their real life process are by no means an isolated existence, but essentially related to boundaries, preconditions and conditions that are not subject to arbitrary control by people. These boundaries, preconditions and conditions constitute the horizon of people's actual activities and a life world that can be expanded and observed empirically. Marx used "the existing perceptual world", "the perceptual world" and "the surrounding perceptual world". As for the perceptual characteristics of the life world, Marx not only saw its realistic side restricted by objective conditions, but also revealed its side constantly reshaped by human purposeful practical activities. Marx's theoretical observation of man's "perceptual world" is a unique life-world theory. If Husserl's theory of the living world emphasizes the foundation and intuitive demonstrative nature of the living world, and Heidegger's essence of the living world directly reflects man's "being", then Marx's theory of the living world clarifies the practicality and realistic initiative of the living world. [7]

Marx's "life world" although has strong practicality and initiative, but Marx "scientific world view" as the theoretical basis, and emphasized the importance of the concept of the world, in the process of actual operation easily into "scientific world" exclusive territory, guidance of the scientific world view "in all the results make" person's full scale development "conceptualization of the tools of science. Therefore, while carrying forward Marx's concept of "all-round development of human beings", we should also learn from Heidegger's emphasis on "de-survival", pay attention to "human" emotions and living conditions, and focus on "human-centered" to better realize "all-round development of human beings".

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