

交互主体性与意义的生成

朱刚

广州中山大学哲学系

摘要

胡塞尔的超越论交互主体性现象学揭示出，人本质上是一种交互主体性的存在，交互主体性才是人的本真存在方式；反之，相互漠然分离的个体性存在乃是以自然主义的实在观看待人的结果，是人的本真存在方式的蜕化与破裂。就此而言，交互主体性也是人之生存意义的原初生产机制。近现代以来，西方主流哲学把人的本质存在样式理解为原子式个体，这一对人性的理解导致交互主体性不再被视为人的本真存在样式，从而原本作为人之生存意义原初生产机制的交互主体性也逐渐瓦解。这一关于人性之现代性理解的最终后果就是人的意义生产机制的逐渐丧失，而其表现则是一种以意义虚无为本质的现代精神疾病的日益增多。因此，欲缓解乃至疗救这种以意义虚无为本质的现代精神疾病，关键就在于从哲学上澄清交互主体性的本体论地位，并在人的实际生活中重建作为意义原初生产机制的交互主体性。

Intersubjectivity and the Production of Sense

Zhu Gang

Department of Philosophy

Sun Yat-sen University, Guangzhou

ABSTRACT

According to Husserl's transcendental phenomenology of intersubjectivity, each ego is "a community member within a total community", and the being of a transcendental subject is no other than a member of transcendental intersubjectivity (See Zahavi, Husserl and transcendental intersubjectivity, 2001, p.65). In this sense, human being is essentially a kind of intersubjective being, and intersubjectivity is the proper mode of the being of human. Furthermore, we can regard the intersubjectivity as the original productive matrix of sense: human being is the alone being which can produce and experience sense. Without such sense, human being would fall into mental disorder. Contrarily, and perhaps unfortunately, in modern times, human beings are usually understood as atomic individuals which are indifferent, separate and non-intersubjective. This modern view of humanity thus proposes that the intersubjectivity is no longer regarded as the proper mode of human being. The intersubjectivity, which is supposed to serve as original productive matrix of sense, has become gradually broken and lost. Consequently, the amount of modern mental disorders that are based on the experience of non-sense has increased. If we want to abate or treat these mental disorders, we must clarify the ontologically original status of intersubjectivity and reconstruct the intersubjectivity as original productive matrix of sense in our society.