

## Main Points of the Theory of Intersubjectivity

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**Abstract:** "Intersubjectivity is an important concept highlighted in the 20th century Western philosophy" [Song Yaping. *Intersubjectivity* [J], *Marxist Philosophy Research*, 2008 (4)]. Its research methods apply to various fields of humanities such as anthropology, history, sociology, and arts. This article summarizes the intersubjectivity theory by summarizing its pluralism from the perspective of the history of western philosophy, the equal relationship between the subject and the subject, the subject and the object, and the uncertainty between the signifier and the signified. The three main point of relationships. It is conducive to the understanding of its transformative perspective and theoretical paradigm, and is more conducive to the use of reference in literature, arts and other fields.

### 1. Introduction

"The intersubjectivity is an important concept highlighted in the 20th century Western philosophy. The study of this issue will help solve many issues such as ontology, epistemology, and ethics." [Song Yaping. *Intersubjectivity*[J] *Study of Marxist Philosophy*, 2008 (4)]. Intersubjectivity is mainly proposed for the purpose of modifying the subjective nature of the separation of the subject and the guest binary, resulting in the sequelae of solipsism and anthropocentrism (also known as logocentrism). "Earlier scholars in the West have issued the voice of 'subjectivity in the evening.' In recent years, some scholars in China have also continued to reflect on individual subjectivity and proposed to intersubjectivity. The intersubjectivity has surpassed the antagonistic relationship between the subject and the individual." [Feng Jianjun. *Humanity - Teacher-student relationship that transcends intersubjectivity*, *Higher Education Research*, 2016(8)]. "There are different meanings in modern western philosophy. From the perspective of social philosophy, there are people and people of Habermas. The relationship between the actual interactions; from an epistemological point of view, is the relationship between the subject of cognition and other cognition subjects, that is, the universally communicative problem of cognition and the problem of understanding the subject as a subject rather than a real thing; from an aesthetic point of view, not only between the appreciator and the author constitutes an intersubjective relationship, but also between the aesthetic subject and the aesthetic object is the intersubjective relationship." [Chu Chunshi. *Literary Theory: From Subjectivity to Intersubjectivity* [J], *Journal of Xiamen University*, 2002(1)] Its main research object is the dialogue and communication between the subject and the subject. The relationship between subject and subject involved includes: the relationship between man and the world; the relationship between man and man; and the relationship between multiple subjects within the ego. The intersubjectivity theory emphasizes the equal pluralistic dialogue between the subject and the subject, and opposes any party as the center.

Husserl took the lead in reconsidering the idea of examining the subject's way of thinking about the subject on the basis of the two-point relationship between subject and object, converting the perspective into a universal consensus between the subject and the subject, and examining the dialogue between the subjects in the field of epistemology. And put forward the "face of the thing itself" to bring the vision of philosophy research from the metaphysical into the phenomenon, establish phenomenology. Heidegger, on the basis of Husserl, further explores the relationship between the subject and the subject. In the field of ontology "facing the thing itself," that is, entering the existential dimension, investigating between people and people, people and the world.

The common relationship. Furthermore, Gadamer finds that the subject does not directly communicate with the subject but communicates through language. He claims that “the existence that can be understood is the language” [Gadamer. *Truth and Method (Volume 2)* [M Translated by Hong Khan, Shanghai Sanlian Bookstore, 2001, p. 606]. Since then, the study of language in contemporary Western philosophy has become the study of the language, with language as the breakthrough to focus on the relationship between the subject and the subject, forming the “linguistic turn” in the history of contemporary Western philosophy. “Their research methods have penetrated into all fields of humanities research. This is an indisputable fact. Among the factions that are influenced by the philosophy of language, structuralism is the most fierce, and it has applied this approach to anthropology, history, all fields of sociology and art, and achieved outstanding research results.” [ Dong Xiwen. *Textual Research on the 20th Century Western Literary Text Theory* [J], *Study of Literary Theory*, 2011(3)].

Standing on the perspective of the history of Western philosophy, the question of inter-subjectivity is not only the transformation of perspective but also the transformation of theoretical paradigm. This transformation and transformation is not only reflected in the philosophical field, but also spreads to various fields of the humanities. Literary and artistic theories also use this as a reference, which is different from the object ontology represented by “imitation theory” in the past and the “expression theory” and “emotion theory” that value the aesthetic consciousness of the creative subject. “These two stages are epistemologically manifested as work centeredism, treating works as independent entities that do not depend on recipients.” [Liu Chenghua. *Dimensional Transformation of Artistic Aesthetics Theory in the 20th Century - From Subject-to-Objective to Intersubjectivity* The study [J], *Art* 100, 2009 (6)] After entering the 20th century, the field of study of Western literature and art theory has been extended to “reading is dialogue” with the intersubjectivity as the basic perspective. In the four-dimensional interaction of the world, creators, texts, and audiences, we again look at all aspects of literature and art. The main points are:

## **2. Diversity**

Inter-subjectivity is based on reflection of the two-point thinking of subject and object . In the physical ontology of ancient Greek philosophy , the subject was placed in the subordinate position of the object , and the subject's cognition was brought closer to the certainty attribute of the object , making the initiative and creativity of the person as the subject fail to give full play . In modern philosophy , the subject was placed in a dominant position , emphasizing the role of the subject in conquering and reconstructing the object , but it also had the tendency to expand the human rationality . On the one hand , it leads to anthropocentrism , which preempts nature for the development of human society , resulting in the destruction of the natural environment and counteracting human beings . On the other hand , due to the full affirmation of human cognitive ability , people believe that self's understanding and understanding of things is the things themselves . It is because my understanding is the thing itself . Therefore , my understanding is truth . This leads to the " liberty theory " . Understanding and understanding that are contrary to me are mistakes , and mistakes must be corrected . The conflict between people cannot be reconciled with / to the solipsism . The proposed intersubjective perspective reflects on human cognitive ability , and on the premise of recognizing the limitations of human cognitive ability , it reconciles the subject and object of humans and objects , and the conflict between the subject and subject of human beings . To find a harmonious coexistence path of the multiple symbiosis of people and things , people and people .

## **3. Equality Between Subject and Subject, Subject and Object**

In the overall perspective of inter-subjectivity , where there is controversy in comparison is to regard the world and objects as objects or subjects ? On the one hand , we think that the subject should only be limited to human beings , because only people have subjective initiative and things

do not . On the other hand , it is opposed to viewing objects as objects . Because the object is regarded as an object , the dominance of the subject above the object is implied . In addition , when objects and people discover relationships and affect people , things are subjective , and therefore objects should also be considered as subjects . According to the opinions of Ingarden , Dufhner and others , whether or not there is an interactive relationship of people are the key to determining whether a subject has a subjectivity . For example , when a paper fiction is not related to readers , it is just paper with characters . It is merely material and not subjective . But when the reader reads the words on paper , the meaning of these words is commonly understood by the readers in the conventions of the society . When readers understand the events , characters , and so on described in the novel , they place the people , things , and objects to the novel by their own past experiences of life . The reader's emotions describe the people , things , objects , and readers in the novel . The impact on their own past experiences was inspired . The novel at this time has an active effect on human beings and cannot be regarded only as a thing , but it must be admitted that it has a subjective nature that can be used for action . Although there is an argument about the intersubjectivity theory as to whether or not objects are regarded as subjects , in terms of the basic attitudes towards objects , regardless of whether objects are regarded as objects or objects are considered as subjects , they all require that they are based on equality . The interaction . In other words , from the perspective of intersubjectivity , the relationship between the subject and the subject and the relationship between the subject and the object is established on the basis of equality to explore interaction .

#### **4. Uncertain Relationship Between Signans and Designatum**

Since Gadamer confirms that there is no direct dialogue and exchange between people, there is a language standing there. Western philosophy has produced a "linguistic turn." Take the language used by people as an entry point to examine the relationship between the subject and the subject. There are two stages in this turn. The first stage is the theoretical nutrition of humanities and social sciences in Saussure's linguistics. The wave of structuralism rises here. "The influence of Saussure is not confined to linguistics. The French anthropologist Levi Strauss believes that the rituals, customs, and social behaviors studied by anthropology are nothing more than symbols, as the words or grammar in the language are Like symbols, both belong to semiotics, so the method of studying language also applies to anthropology and other social sciences." [J. Kall. Saussure [M], translated by Zhang Jingzhi, China Social Sciences Press, 1989 Page 2] Saussure took the lead in dividing the language symbols into signifiers and signifiers. It is believed that the relationship between the signans and the designatum which has an arbitrary character, but this arbitrariness is determined at the beginning of the signifier, once the signifier is named. And, understanding the meaning of a single signifier must be understood in the entire system structure. Saussure realized that the meaning of linguistic signs must be recognized in the overall structure of relations, and played a crucial role in the rise of structuralism. However, his analysis of the definitive relationship between the signans and the designatum also made Saussure's linguistics innately concerned with analyzing the dynamics of the culture. Finally, structuralism has become a bottleneck, and deconstruction has come to the fore.

Deconstruction is based on Pierce's semiotic principles. The first thing to solve is the problem of the dynamic nature of language. Unlike Saussure's linguistics, which is based on the binary opposition between the signifier and the referent, Pierce's semiotics decomposes the sign to representamen, object, and interpretant. Representatives are sometimes referred to directly by Pierce as symbols, with a perceivable nature, and comparable Saussure's signifier. The object "is not the object of reality, but is the conceptual meaning of the symbol." [Zhao Yiheng. Semiotics [M], Nanjing University Press, 2012, p. 100] That is, the object is the symbol That thing. "The third element of the symbol, that is, the proposal of 'interpretation item' is Pierce's wonderful pen. Pierce repeatedly stresses that because the symbol has explanatory terms, any symbol must have a receiver." [ Zhao Yiheng. Semiotics [M], Nanjing University Press, 2012, p. 100.] "It must be for someone, and it can evoke some kind of cognition, or thought, in the mind of the person it targets."

[Digi D. Karl-Biller vs. Pierce's Symbolic View [J], *Research in Linguistic Literature*, 2010 (3)] Interpretive terms are the understanding of the meaning of a symbol after it receives symbol information. People of different cultural backgrounds, people of different regions and nationalities will have different interpretations of the same symbol. And, people's different interpretations of the symbol collide with each other, which causes the symbol to have infinite semiosis. Pearce's semiotic theory "emphasizes that the symbolic process is a dynamic cognitive process and communication process." [Li Qiaolan. Pierce and Saussure symbol view comparison [J], *Journal of Fujian Normal University*, 2004 (1)] On the other hand, it confirms the indispensability of human beings as the subject in the generation of symbolic meanings. In addition, what promotes the indefinite derivation of symbols is the interpersonal communication between people who interpret symbols. That is to say, Pierce's semiotics firstly confirms people's participation in the interpretation of symbolic meanings, and then discusses the influence of human-to-human relationships on symbolic meaning. It examines the language symbols in the relationship between people and the relationship between the subject and the subject.

## 5. Conclusion

To sum up, the understanding of intersubjectivity can be divided into two types, broad and narrow. The broad intersubjectivity is an important perspective transformation from the perspective of the history of western philosophy. It provides another new perspective for the study of philosophy, and it also explores a new road of understanding for the study of philosophy. The narrow intersubjectivity refers to the specific definition of each philosopher and each academic school. Between Husserl's people; between Freud and Lacan's multiple internal self; between Heidegger's people and between people and the world; and Gadamer's people and people Between people and text. Pierce's semiotic theory explains the significance of symbols in the relationship between people, which is the specific form under the perspective of intersubjectivity.

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