

# The Others' Perspective on Post-modern Anti-subjectivity

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**Abstract:** From Hegel to the modern contemporary philosophy has appeared the critical, diversity, reality, ethics, irrational characteristics, specific and micro, anti-subjectivity is one of the important embodiments of the above characteristics. The others are also a strongly critical philosophical thought in contemporary philosophy. Analyze the characteristics of anti-subjectivity from the perspective of others, take others as the result of the result of postmodern subjectivity, and take ethical supremacy as the result of ending rational supremacy of postmodern subjectivity. Finally, through the postmodern anti-subjectivity, the author thinks about where the subject should go now.

**Keywords:** The others; Post-modern subject; Master and guest; Other's ethics

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## 1. Introduction

The problem of subjectivity has always occupied an extremely important position in the modern western philosophy exploration theory. Since the ancient Greek philosopher Prosigora proposed that "man is the scale of everything" made man as the subject on the stage of history. Since the 20th century, subjectivity, as a human characteristic, has been fully reflected in both philosophy and social practice, and has become the core content of modernism. Therefore, the postmodernist philosophy, which takes reflection, criticism and ending modernity as its own duty, regards the subversion of the subject and the elimination of subjectivity as its own important mission. Constructive post-modern philosophy tries to build new concepts of subjectivity on the basis of surpassing modernity, so as to achieve the ultimate care for nature, people and the world. In the vision of modernism, modern subjectivity represents civilization, progress, justice and truth. There is no denying that the 20th century is indeed an era when the main force of people has been greatly publicized. Great industrial production, market economy and urbanization all show the important role of mankind in the process of transforming nature and promoting modernization. However, the other hand of the problem is also revealed: the expansion of subjectivity has greatly strengthened people's sense of conquest of nature, and strengthened the sense of human center and dominance, which makes a series of problems such as environmental pollution and ecological damage increasingly serious. Modern subjectivity is facing many difficulties while bringing a temporary freedom and happiness to mankind. Based on this, postmodern philosophers have relentlessly criticized modern subjectivity, arguing that subjectivity is just a mark of a past era, a mask and victim, and an apocryption of liberal humanitarianism.

Throughout the history of western philosophy, philosophy since Socrates returned philosophy from "heaven back to earth." Despite the repression of human nature in the middle aged, the light after the

darkness, the renaissance and enlightenment promoted higher human status. However, the ontological core of its whole western tradition is pursuing the same, hope to find a final original to explain the world; In the era after western philosophy turned to epistemology that can be regarded as subjectivity, the era of exclusivity; since the twentieth century in the west, characterized by anti-rational, anti-self, and anti-essence, a rebellion against the traditional western philosophy, and the French philosopher Levinas suggested that “ethics is the first philosophy, emphasizing that western philosophical traditions are the assimilation of violence, it was the sexual killing of the other. However, should pursue ethical care for the others. Thus, beyond the overuse of self-internalization, it is the transcendence of western traditional monism and subjectivity thought.

His ethics has of special value in Levinas, and his special experience makes his thoughts particularly obscure. Why Levinas so emphasized the importance of others was that some people regarded his position as the absolute submission of others. Levinas's experience had great influence on his thoughts, and as a Jewish man who survived Hitler's massacre, his family survived except his wife and children, forcing him to think about questions of human nature. “It's easy to recognize that it is”- it is extremely important to know if we are not morally deceived <sup>[1]</sup>.” In the face of the disappearance of humanity in the cruel war, the deception between people, in Levinas's opinion, this is also the “same theory” of the western philosophy tradition, they pursue the ultimate single root from Barmeni's “existence is one” to the absolute spirit of Hegel, which is what Levinas called “the violence of the same theory,” so he put forward that “ethics means the first philosophy” to deny the western philosophy tradition to turn to ethics, the relationship between self and others. In the relationship of self to others and more on the status of the others, unlike the subjectivity thinking of Chinese philosophy, Levinas focuses less on self-responsibility to others, responding to others (response) or responsibility (responsible) <sup>[2]</sup>.

## **2. The main guest two points beyond the others**

Since Plato opens the distinction between the sensible world and the conceptual world, the traditional philosophy has embarked on the thinking mode of the subject and object dualism, and eventually causes the opposition between the subject and the object. The essence of opposition is to enhance the status of people in the world, in others, in the self, provide internal basis for human rule in the world, take nature as a means to achieve its own purpose, emphasize “human centrism,” “self-centrism” without restraint, not only set a clear object outside the subject, but also do its best to guide people to conquer and transform the object. This pattern of thought appears to postmodern philosophers as the root of the confusion of Western philosophy, which is what they tried to dispel. In their view, the product of the western traditional metaphysical mode of thinking is the main and object binary opposition, this bipartite mode is purely the historical discourse of enlightenment, is the product of rationality, generalization, unity, only “break the master and object binary, destroy the authority of the other, interrupt the exclusive power relationship associated with the main category, and thus eliminate its hidden hierarchy system” <sup>[3]</sup>, to remove human control over nature <sup>[4]</sup>.

In the modernist mode of dualism, human soul or thought, so is considered to belong to a completely different from other things in nature, the subject and object must transform the world according to their own will, the subject and object is opposite position, highlight the subjectivity of people, provide the internal basis for the person's ruling power. Dualism not only sets a certain object for people, but also guides people to achieve the control and conquest of the object in various ways. Postmodern philosophers will put this in the separation of the theoretical model as the root of western philosophy astray, think as long as the deconstruction of the binary opposition structure, naturally dissolve the subjectivity for class wanton rule and plunder natural desire to provide the metaphysical reason, realize the cover of modern subjectivity, complete the key link of the formation and development of postmodernist philosophy.

Postmodernism believes that man is no more special than others, and nature, and that man has no reason to gain dominance over others, over nature <sup>[5]</sup>. The relationship between man and man, man and nature are linked in an organic form. Postmodern philosophy regards all other species of nature as an existence with their own experience, value and purpose, so they establish a unified partnership between man and nature, believing that man as the caregiver and guardian of nature should live poetically in nature. On the issue of the relationship between people, postmodern philosophy advocates intersubjectivity and advocates “dialogue.” The so-called intersubjectivity is the relationship, both the subject, no object; and “dialogue” is the dialogue between the interpreter and the interpreted, to overthrow the central cognition and advocate the equal relationship between different observers and acquaintances. This objectively removes the opposition of the dualism set between people, and replaces the central subject form in the form of the communication subject. Thus, in the postmodern world order, the relationship between man, man, things and things is no longer opposing relations, but mutual fulfillment. “Modernism classifies the existence of the world into two categories: things of thinking and things with wide extension, then establishes itself as the subject, and sets all things in the world with wide extension as the object of the object. Between the subject and the object, the subject is the dominant, the person confirms their own existence in their own object, reflects their ability in the conquest of the object, and realizes their essence as man according to their own intention <sup>[6]</sup>.” From the perspective of the social relations between people, the host and guest binary thinking mode is extremely exaggerated the activity ability and decisive role of the subject, emphasizing the importance of individuals independent from others, the subject “control” and “possession” of the object, and others, as the object of self-activity, is logically ruled and degraded, the result will undoubtedly go towards the mutual exclusion between people and me, the tension of the relationship between people. The modern theory of the subjectivity is mercilessly criticized by postmodernism. The subject or subject relations are derived with the deepening of human practice and the extension of theory. The simple dipartite mode of host and guest is effective when dealing with the relationship between man and nature, man and things. Although it is effective, the human-centered damage of ecological balance has begun to show its evil consequences. However, when dealing with the relationship between people, we encountered the embarrassment of “others are not the object.” The theoretical solution to this problem is to change from the master-guest binary mode to the two-subject mode in the face of the human relationship. He is also the subject, and here, the model of the subject does not completely deny and replace the master and guest bisection model. On one hand, the subject relationship is based by the subject and guest; on the other hand, in the main relationship, each subject exists as an object, with a certain degree of object. In theory or practice, others are not entirely the subject, but not entirely the object. Between people, the existence of everyone as a reality is both the subject and the object, with the duality of the main and object. In this sense, it can also be said that the main relationship contains a more micro relationship.

### **3. Reason supremacy beyond ethical supremacy**

Postmodern philosophy opposes rationalism, denies the role of reason, opposes universality and identity, emphasizes the concept of “faith” and “game,” and advocates difference and pluralism, and advocates the establishment of irrational subjects and subjects of uncertainty. Postmodern philosophers doubt the existence of conscious, organized and coherent subjects, the value of such subjects as specific photo or peer roles, and view the modernist search for something rock-uncertain as a manifestation of naive and childish. They advocated replacing universal modern subjects with “process subjects,” “creative subjects,” “and” scattered subjects, believing that the subject was just a collection of irrational factors such as emotions, feelings, intuition, autonomy, creativity, imagination, fantasy and meditation. People should pursue uncertainty, and what they should do is to constantly discover differences, habits and differences coexist, and enjoy the excitement and happiness brought by seeking innovation and differences. The “subject” or

“self” advocated by Postmodernism, Derrida and Foucault, is only the situation in a language and the effect of a word, which clearly reflects their irrational and uncertainty tendency in the view of the subject.

Both rational and irrational subjects are manifestations of essentialism and rationalism, and their formation relies on an inner spatial view based on consciousness. Therefore, the deconstruction of rational subjects became the main task of post-modern philosophers. Postmodern philosophy argued that the elevated status of reason was a tradition established in ancient Western times since Socrates, and that reason was regarded as something sublime in dealing with the transcendental world. With the discovery of modern philosophy “I think”, reason became the most sacred part of human nature. Although modern philosophers such as Nietzsche have never stopped criticizing universalist rationality, this criticism is only moving from one drawback to another. Because they replace reason with irrational will, continuous life and unconscious, they are just a copy of baseism, not getting rid of the constraints of rationality, but fell into the mold of irrationalism. For example, Foucault believes that the past “I thought” focus on reason has caused the alienation of the subject, and now emphasizing the irrational side cannot really understand people. Daniel Bell similarly believes that there is always a capacity between reason and irrationality, will, and reason, reason, and instinct in western culture. In the past, rational power was dominant, and modernism reversed this order, but neither replacing the complete understanding of life with reason or instinct was just a crisis facing the capitalist industrial society. In this regard, Habermas pointed out that the rationality has been a crisis in traditional philosophy, which is as relative, accidental and incomplete as sensibility and experience, and replaced by only by communication rationality, that is, the integration and communication between subjects in mutually respected communication and dialogue. In the post-philosophy culture advocated by Roti, philosophy is no longer a fundamental subject that integrates and arranges the achievements of other activity areas of importance, not on absolute, certainty and universal identity, but on relativity, uncertainty and difference.

Postmodern philosophy has appeared a large number of living words, such as “fertility,” “reproduction,” “sex” and etc. Through the living transformation of philosophy, we can see a large number of bursts of ethical implication. For example, the subject of Foucault is also the subject of moral significance in a certain sense, so it can be seen that the ethical supremacy born through the opposition to rationality supremacy is also a dimension of the postmodern opposition to the traditional subject view.

#### **4. Conclusion**

As a complex ideological system, postmodern philosophy’s criticism and reflection on the problem of modern subjectivity, has both the positive, valuable side and the negative and unreasonable side. Trial analysis is as follows:

First, postmodern philosophy’s thorough and powerful criticism of human centrism or subjectivity, individualism and even extreme self-centrism resulting by modern subjectivity in modern society is highly valuable. This is of great significance and warning role in our construction, improving scientific philosophical theory and promoting the process of promoting modernization. In both in the process of China’s socialist market economy and in the process of global modernization, we should coordinate the relationship between man and nature, man, man and society, adhere to the path of sustainable development, and adhere to collectivism and human as a whole. However, on the issue of the subject-object relationship, we should oppose both subjectivity and the existence of postmodernism between the complete denial of host and guest, and deny the human thought of the subjectivity of nature. The main body and the object are interactive. In the object activities, the subject not only shows subjectivity, plays a leading role, but also shows subjectivity, which is restricted by the objective existence of the object and its internal development law. We reject not only subjective idealism and human centrism, which only emphasize subjectivity, but also passivism and fatalism that one-sided emphasize the unity of masters and guests and the abolition of

subjectivity. Secondly, post-modern philosophy also has some positive significance to the criticism of the supremacy theory of rationality and the emphasis on irrational factors. Irrational factors have an important role in human object activities: human motivation, desire can mobilize, stimulate initiative, creativity and enthusiasm, strongly affect the object understanding and practice activities, positive emotion, emotion, determination and persistent pursuit; interest and hobbies directly affect the choice of understanding and practice object; and belief and belief are important spiritual pillars of human understanding and transform the world, so that human never abandon the pursuit of spiritual home and ideal goals. However, postmodern philosophy, like humanism, tries to replace all reason with irrational things, moving to the other end of the rational supremacist error. As the main body, people include not only irrational factors, but also many rational factors. No rational subject, not the subject of understanding and practice, and everything done without a rational subject will only be blind and meaningless. Additionally, negative irrational factors can only make people blind impulse eventually nothing.

In summary, through the subversion of modern subjectivity, postmodern philosophy constructs the main concept with postmodern characteristics, and shows a new side of philosophy, which has both essence and dross. We should be in line with the attitude of dialectical negation, criticize and absorb them, integrate their ideas into the scientific world outlook and methodology of the new era, and better serve the development of philosophy and human history

### **Disclosure statement**

The author declares no conflict of interest.

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