

Life and Education

—Exploring the Dual Life Education of Human Beings from the Essential Dimension of Human Beings

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Abstract: The essence of human practice has created the “beautiful flower” on the earth - consciousness, which makes human life double into natural life and self-life. The essence of human being is the key to open the door of human dual life; the essential attribute of human being is the three-dimensional person whose human life is established. The natural nature of human being is based on natural life, and consciousness is human and other natural objects. The symbol of difference is the keystone of the connection between the double life. The objectification of the social nature of human beings is the activity of self-life; the internal reciprocity between natural life and self-life indicates that the former is the shape of the latter. The foundation is laid, the latter is the metaphysical comfort of the former, and the two are organically integrated into human life education. Life education is the education that confronts life and human life and death. Life education is not only a prerequisite for all education, but also the highest pursuit of education.

Man has a double life, that is, the natural life (also known as the first life and instinct life) existing in the physical body and the self-life (also known as the second life and social life) in the form of the soul. These two forms of life exist in history in the contradiction between nature and society, natural people and supernatural gods, sensibility and rationality, flesh and soul. In the long history of the history of human life, these two forms of life have been deadlocked in a long-term game and contest, in the framework of positive and negative thinking that is not compatible with each other. The birth of Marx's new materialist philosophy of practice has led them to unite in opposition, to detach from the one-way positive and negative thinking, and to move towards dialectical organic integration.

1. First, the Essence of Man: the Key to Open the Door of Human Double Life

How is the double life of man possible? What are their respective essences and their interrelationships? The two are how to dissolve the opposition and move toward organic integration. In fact, it is related to the essence of human beings, that is, “what is man?” Therefore, uncovering the mystery of man is a key to solving the mystery of human life.

What is man? The surprise and questioning of people began with the ancient Greek mythology “The Mystery of the Sphinx.” Under the glory of the mythical world view, Greece, as the birthplace of philosophy, has emerged as a group of natural philosophers. They believe that nature is the origin of the universe and life exists, man is a part of nature, nature is the essence of human nature, and the existence of natural life is homomorphic with the existence of human life. After the enlightenment of the wise man and the sacred declaration of the Socratic declaration, philosophy has undergone a revolutionary transformation in itself, forming a spiritual philosophy as opposed to natural philosophy. They believe that man is the product of the gods. In addition to nature, man has noble soul and reason. The difference between human and natural life is that man can use reason to reach reason.

In the Middle Ages, the essence of human beings, that is, the opposition between naturalness and supernatural deity reached its peak. It starts with “human dispelling” and ends with “human discovery.” The former regards people as the vassals of God and God. The essence of human beings

is completely concentrated in God, and the naturalness of human beings is deprived by transcendental divinity. This seems to be a metaphysical uplifting and sacred praise for the existence of human dual life. It is the salvation of souls to dissolve the body and essence of man. Therefore, the reality of the soul and the soul is a purely religious person who is opposite to the human being. The latter frees people from the prison of religious theology. People become quasi-realistic people. After the dark roaming of the "world road", they return to the world from heaven, and humanity is restored and restored. People are awakened, the dawn of reason is already dawning, and the human life of sensibility is full of hope.

Lu Xun said in his "Hometown": "Hope is indifferent, it doesn't matter. It's like the road on the ground. In fact, there is no road on the ground. If there are more people, it will become a road." Since ancient Greece, through the shock and awakening of the Middle Ages, it has dominated the modern era. There is a sensible humanistic thinking that competes with it, but using rationality to explain human nature is more contemporary, scientific, and universal than sensibility. This forms a theory of human nature in which near-agent life is higher than or even in controlling emotional life. Under the blind drive of rational worship, the understanding of the essence of human beings gradually moves toward abstraction, and the gap between people's dual lives is more and more difficult to overcome. In this regard, on the way to explore the essence of human beings, people have gone through the twists and turns of natural people through religious people to abstract people.

The above interpretation of the essence of human beings separates or even dispels the one-way way of thinking in which human nature is replaced by nature, God, and reason, and makes people's dual life not replaced by one life or two. The deconstruction of the opposite of life does not really explain the dual nature of human beings and their interrelationships.

In contrast, Marx summed up on the basis of criticizing the inheritance of previous thoughts: "The essence of human beings is not an abstraction inherent to a single person. In its reality, it is the sum of all social relations." [1] The sum of social relations is the objectification and reality of human existence and individual existence. This objectification and reality refers to social life in its origin. "Social life is essentially practical." [1] Therefore, practice is the essence of human beings. It is only right to explore the essence of human life and dual life and its relationship from the dimension of human practice. The simple understanding of the essence of human life as nature, abstract reason or "mystery that leads to mysticism can be reasonably solved in human practice and in the understanding of this practice." [2]

Practice is the most basic way of life activities of human beings, and it is the internal basis for its dual life. On the basis of the essence of human practice, people first have natural attributes, which are natural persons who maintain the survival of natural life. Secondly, they are the conscious attributes of introspection, which makes people realize that they are not only natural beings but also possible. Then there is the social attribute, that is, the leap and open state on the basis of natural life. Human nature, consciousness and sociality are the objectified manifestations of the practical essence of human beings, or the development of human nature itself and the creation of human nature, consciousness and sociality. These three attributes are organically unified with the people themselves. In this sense, a person is not a natural person fixed in the actual state, nor is it a rational person who is only in a state of being active, or a person who is fixed in the state of being in a state of being out of perceptual existence, but based on A person with the meaning of dual life in the essence of practice.

The existence of human nature precedes the existence of consciousness, and its form of existence remains purely consistent with nature. Naturalness is its essential attribute. People's self-existence exists in consciousness and develops with the development of consciousness level. Its existence form expresses its transcendence to nature and its opening to the future because of its consciousness. Sociality is its essential attribute. It is worth noting that human beings are the unity of the existence of dual life and do not mean that people are in any historical state. From the perspective of the development of human history, before the birth of consciousness, the essence of human life manifests itself as purely natural. After the birth of consciousness, talents combine dual life, and with the level of consciousness development, the dual life is highlighted. The unity of opposites. In

the early days of human life, the level of consciousness development is low, people are mainly based on natural life activities, and people's natural life determines their own life. With the development of human society, consciousness gradually becomes the internal mechanism of self-improvement and transcendence, driving life. To lead the human life, the self-contained life based on natural life has the physical qualification to determine natural life.

2. Second, the Essential Attributes of Human Beings: the Three-Dimensional Person whose Human Dual Life is Established

Through the practical essence of human beings, the essential attributes of human beings can generally be attributed to naturalness, consciousness and sociality. Natural life is the essential foundation of human nature. Self-consciousness is the social essence of human beings. Consciousness is the bond and key to the connection of dual life.

First of all, natural life is the essential foundation of human nature. The genius argument that simply attributes human nature and life characteristics to natural buds sprouted in ancient Greece. After the suppression of human nature by medieval divinity, followed by the humanistic awakening of the Renaissance as a transition, to the modern generation to compete with rational human studies. Perceptual humanity that interprets the essence of human beings with natural attributes. They equate the essence of human beings with the essence of nature. They believe that human nature and characteristics can only be explained by nature. The perfection of human nature is the natural life activity of human beings.

Human life, especially natural life, is the premise of all human activities. Marx said: "The first premise of all human history is undoubtedly the existence of a living individual, so the first fact that needs to be confirmed is the physical organization of these individuals and the resulting relationship between the individual and other nature." [2] Man is a part of nature, and his first activity is to satisfy the natural life of "the physical organization of these individuals." This is a good beginning for the ancient Greeks to explore the essence of human life. After that, all the human beings are fixed in the natural modern sensible human theory, which will inevitably introduce the study of the essence of human life into a narrow paradigm of pure form. Marx's greatness and originality lies in the recognition of the existence of a living individual as a premise, and then reveals the "relationship between the individual and other nature." The formation and development of this relationship can only be obtained through the practical essence of human beings. Reasonable explanation.

Secondly, consciousness is the symbol of the difference between human beings and other natural objects. It is the bridge and key to human beings from natural life to self-life. The existence of human beings is an element of natural existence. On the one hand, nature precedes human existence and provides material basis. On the other hand, human early life activities are the same as other natural objects, and human existence is essentially natural. In order to maintain this natural existence, people develop consciousness through the process of interacting with nature through practice. With the expansion and deepening of practice, the "consciousness of fauna" that people first developed gradually evolved into self-awareness, and human instinctive labor developed into practical labor. Since then, the natural connection between man and nature has broken, making people realize that they are different from natural objects.

Man is a special existence of nature, and it is the conscious activity of its practical activities. He turns his life existence into the object of his own will and consciousness. The way other natural things survive can only be passively consistent with nature. At first, people are no exceptions to the natural existence of their life activities. Human life activities are self-contained until the consciousness derived from practical activities and as its internal mechanism is formed. In addition to natural life that is naturally consistent with natural objects, people can realize that nature exists beyond themselves. Other natural objects use only the external nature and simply change their nature with their own existence. "And people make through him. Change to enable nature to serve its own purposes and to dominate the natural world," [3] Different from the change of natural objects is the conscious life practice of human beings, that is, self-contained activities.

Finally, self-reflection is the social nature of life. Man is a dual life existence with dual life essence. One is life similar to the essence of animal life, that is, natural life; the other is life different from the essence of animal life, that is, self-life. Natural life is pre-determined by nature, its essence precedes existence; self-life is based on natural life, life is more than life, and its essence is the existence of social life that is not yet. The former shows the intrinsic nature of life activities, and maintains the continuation of life in the closed system of nature; the latter highlights the nature of life activities, and transcends the boundaries of species in the open state of society to treat people as classes. That is, human beings are no longer essentially pure natural objects. "It is an independent material existence that is at a higher stage of development than life, or that human beings are a super-life material form." [4] It is a super-living material system that consciously recognizes and mobilizes the world.

Man is the unified existence of natural life and self-life. It is logically determined innately, but it has never been in history. It is the product of nature, especially the formation of consciousness based on practice. In the ignorance period, natural life determines everything, which is the essence of human beings; in the transition period, people no longer succumb to the survival of the natural life of the birth cells, because of the self-satisfaction of the future, and the struggle between reality and society. Human beings realize in their unrestricted openness that they are natural breakthroughs and transcendents. People are not only natural people, but also supernatural people, cultural people and social people. This sense of existence of human beings is the reflection of the essence of life in society.

3. Third, the Foundation of the Foundation and the Metaphysical Comfort: the Internal Reciprocity between the Double Life

People have two lives, one is natural life, the other is self-reliance, and the two together constitute the essence of human life in dialectical unity.

First, although the two lives coexist in the human body, the essence of the two is different. From the perspective of logic and history, natural life exists before self-life, and he is the premise and foundation of the existence of all life. In the kingdom of life, there is no distinction between high and low, as a natural life shared by the coexistence, which is naturally innately given. He is integrated with the flesh and is governed by the life and death of the physical life. He has the qualities of self-sufficiency and instinct, and is inevitably consistent with the laws of nature. Its essence is to maintain the existence and continuity of life within the limits of nature. Self-life is the creation of new life on the basis of natural life. He presupposes the existence of natural life and is the breakthrough, leap and transcendence of natural life. It is this new life that distinguishes people from other natural objects, highlighting the uniqueness and dignity of human beings. Its purpose is not only to satisfy the instinctual life of the past, but he must negate himself and surpass himself to achieve the eternal and infinite nature of its integration with its objects. The essence is to live a personal life through free and conscious activities.

The essential difference between the two lives is visible in the comparison between animals and people. Animals have one and only one life, that is, natural life. Marx pointed out: "An animal and its life activities are directly the same... People make their life activities themselves into objects of their own will. His life activities are conscious. "It is precisely "conscious living activities that bring people together. Animal life activities are directly differentiated," [5] In addition to natural life, people still have their own lives. People's self-determination means constantly recognizing and transforming nature through their own consciousness and practical ability. In the context of nature, they rewrite the rules of nature on human nature. And asked to write a world model. People go beyond the limits of animal life instinct and carry out "conscious life activities" in the way people live. Thus, human life is a life of super life.

Second, although the two lives are essentially different, they are inseparable. For a person who exists in a particular way, the two lives that they have are inextricably linked. From the logic and history of the birth of life, natural life precedes self-life. Since the birth of the latter, the two are naturally entangled together, and people are the cohabitation of the two. Natural life first makes

human existence possible, and then creates conditions for the coming of life. Without the foundation of natural life, all the essence of man will be gone. Under these conditions, self-enhancement of natural life, let people out of nature and give people a deep and unfinished meaning, otherwise, people will never be able to be human.

Leaving nature life talks about life is empty, leaving yourself to talk about natural life is blind. If we split the dual unity of life, we must repeat the mistakes of naturalism and abstract mysticism. The natural life of man is deprived, and all the discussion about the nature of man is not reliant and emptied into nothingness; if the exploration of the essence of man is fixed in the strange circle of natural life, man is no different from the animal, and it will be "will" The meaning will be stifled. To put it bluntly, "If it is only natural and not supernatural, people are just like animals, just adapting to nature to maintain the survival of the individual. If only supernatural and not natural, human activities become imaginary, mysterious activities. People are natural and supernatural, physical and super-physical, life and super-life, and the unity of opposites between individuality and super-individuality." [6]

Third, natural life is the heavy body of human beings. Self-life is the writing of its soul; the former is the foundation of the latter, and the latter is the spiritual comfort of the former. The internal reciprocity of the two together pushes the essence of life. The direction is not completed. The practice of human beings proves that the natural life with the flesh as the "material" prescribes the essence of human beings in the chaotic period of life; after the birth of the self as the "form" of the soul, after long-term confrontation and competition, the two The person gradually and always occupies the essence of life. However, natural life does not fade out or lose its nature. He is the most basic and indispensable element of life. Instead, he uses the flesh as a material to lay a heavy foundation for life and integrate with it.

In this sense, man is a dual life being. Self-sufficiency is the defining nature of his life. He no longer categorizes himself as a spirit and a soul in one direction, but multi-directionally comes down to a kind of natural life. Shape ability. Natural life is the foundation of human existence. He can't reduce himself to material and flesh in a one-dimensional way, but internalizes it as an inseparable part of self-life. The two show the inherent reciprocity of qualitative change in the unfinished practice state, that is, natural life is a life with self-consciousness, and self-life is a life with a natural foundation.

In summary, people have a double life, one is natural life, the other is self-life. The two have been artificially quantified and divided in history. The result is the materialization or deification of human beings, and the nature of human beings and their lives is misinterpreted. Marxism explores the essence of human life from the essential dimension of human beings. The essence of human beings is practice; practice is the most basic life activity of human beings and the source of human dual life. From this perspective, "the two lives of human beings are not external to each other, but they are integrated and integrated. This is the self-conscious life of human integration. That is, the combination of spirit and body, rationality and irrational unity. Life" [7] It can be seen that natural life is a life that condenses itself into life. Self-contained life is a high degree of unity of matter and spirit, flesh and soul that natural life reaches at a higher level. The former is the subversion of the latter, and the latter is the metaphysical form of the former internalization, so the double life of human beings is given a new meaning of qualitative change.

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