

Summary

Krize přirozeného světa

The crisis of the Life-world

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This doctoral thesis called *The crisis of the Life-world* is an interdisciplinary theoretical treatise on a problem of the crisis in connection with the Life-world, the main phenomenological issue. The crisis is related to the Life-world itself. The thesis tries to explain the problem of the crisis as a timeless concept ontologically related to a human being, as well as an ethical issue accompanying the development of the modern society.

The aim of the thesis is to define the crisis of the Life-world, to describe its symptoms in the various areas, and to outline some possible solutions. To achieve the aim I have divided the conception of the crisis into two meanings which are related to each other: the ontological crisis and the ethical crisis. My hypothesis has proved the ontological crisis unavoidable, as it springs from the ambivalent position of the human being whereas we can balance the ethical aspects in various ways.

I have used the comparative and phenomenological method as well as the phenomenological-hermeneutic methods of the text-interpretation. I also used the specific phenomenological method of transcendental epoché. Therefore, I have preferred the interdisciplinary access to this problem. The access can reveal in the best way the shared whole of the Life-world, the noema of our individual different but culturally, generational and sexually typical noetic acts. For the phenomenological access it is necessary to avoid the positivist scientific methods. The antipode of these methods is the mythical approach, which is close to phenomenology.

The main part of this work is the characteristic of the crisis of the basic dimensions and of the Life-world, which concretely means everyday life, intersubjectivity, language, home, whole and freedom. By insights into these dimensions, this work tries to find the essence and symptoms of the crisis. It stems mainly from the basic phenomenological concepts of German philosophers Edmund Husserl and Martin Heidegger and the Czech thinker Jan Patočka as well as from some contemporary phenomenologists.

The keyword to the ontological crisis is the distinction which means not-another at once. It is the paradoxical schism in the unity of the Life-world. It keeps an authentic living man in a permanent tenseness and gives the meaning to his life. Dasein is accepted as a movement in

the tenseness of this distinction, a permanent choice within the framework of given possibilities.

Education, especially a dialog, can bring the ontological load relief. On the one hand, they are both dilemmatic and they let a man live through extreme situations which they open, on the other hand, they have an intersubjective character. The other man can be a support and also a challenge to the authentic existence in the movement to the self-sacrificing. The man must step out of himself to find himself. A human being living this way in an essential crisis, in education or in a dialog makes and changes his Life-world.