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论文 "特殊智识阶级"与"真的知识阶级"----鲁迅关于知识阶级的思考

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摘要:

对于那些有着优越感、自命为“特殊智识阶级”的正人君子、文人雅士,鲁迅是把他们排除在知识阶级之外的。鲁迅对现代评论派的批判即在于他们西装里面隐藏着的旧中国士大夫灵魂,他们充当的仍不过是帮忙帮闲的旧文人角色。鲁迅认为“真的知识阶级”不听命于任何权威,发表的是倾向于民众的思想。除了与民众的联系外,“真的知识阶级”想到什么就说什么,不会想到种种利害并随时预备将来的牺牲,而且他们的心身总是苦痛的。作为社会良知和负责的知识分子,其心身不可能是平和的,如果知识分子安于现状,对新的理论学说充耳不闻或盲目相信,就不会有苦痛。“真的知识阶级”的苦痛来自于知识分子的独立思考和永不满足。

关键词: 鲁迅;“特殊智识阶级”;“真的知识阶级”;现代评论派

Is " Special Intellectual Class" Real Intellectuals ?

Hu Meixian

Abstract:

The gentlemen and literati possessing a sense of superiority and calling themselves " the special intellectual class " were excluded from intellectuals by Lu Xun. Lu Xun 's criticism of the School of Modern Review was targeted at the soul of traditional scholar officials in suit. That is, they were still acting the roles of traditional literary hangers on. In Lu Xun 's eyes, real intellectuals defied authority and voiced the ideas of the common people. They were outspoken and ready to sacrifice themselves, disregarding personal gains and losses. The real intellectuals ' heart and body would suffer. Being the conscience of society and the carrier of social responsibility, they could never have a peace of mind. However, they would not have suffered if they had settled with the status quo, or if they had turned a deaf ear to new theories or on the contrary developed a blind faith in them. The affliction they suffered stemmed from their independent thinking and dissatisfaction with the reality. Real intellectuals dared to think and dared to act; otherwise, they were fake intellectuals. Nevertheless, Lu Xun found two drawbacks with intellectuals: one is their disconnection from the general public, and the other is their delay of action due to too much freedom in thinking. Lu Xun really doubted that " literate classes could survive " though he kept calling on the real and robust literate classes. Lu Xun thought that only weak intellectuals would be afraid of new ideas and he excluded all the fake intellectuals from his talk. This shows Lu Xun 's conflicted attitude toward intellectuals. Basically, he acknowledged the real intellectuals and never went to the extreme of overthrowing all of them. Being an intellectual himself, Lu Xun supported the real intellectuals with sympathy and understanding, and argued against the presumptuous views of overthrowing all intellectuals. This paper takes a fresh historical perspective in order to sort out the valuable propositions and key words in the disputes. It also attempts to interpret the debate between Lu Xun and other schools advocating liberalism, like Modern Review and the New Moon School by closely at the following key words: special intellectual class, fake intellectuals, intellectual bandits (xuefei), and real intellectuals. Some of the most important issues which Lu Xun meditated on after

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The New Youth Movement included the way out for Chinese intellectuals, the cultural personality of modern Chinese intellectuals and their way of life.

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