

学校编码: 10384

分类号 \_\_\_\_\_ 密级 \_\_\_\_\_

学 号: 10220060152899

UDC \_\_\_\_\_

带格式的: 缩进: 首行缩进:  
0 厘米

厦 门 大 学

博 士 学 位 论 文

科学与人文: 中国现代作家的价值选择

Science and Humanities: Modern Writers' Selection on the

Two's Valuation in China

王 文 勇

指导教师姓名: 俞兆平 教授

专业名称: 文 艺 学

论文提交日期: 2009 年 4 月

论文答辩日期: 2009 年 月

学位授予日期: 2009 年 月

答辩委员会主席: \_\_\_\_\_

评 阅 人: \_\_\_\_\_

2009 年 4 月

# 厦门大学学位论文原创性声明

本人呈交的学位论文是本人在导师指导下,独立完成的研究成果。本人在论文写作中参考其他个人或集体已经发表的研究成果,均在文中以适当方式明确标明,并符合法律规范和《厦门大学研究生学术活动规范(试行)》。

另外,该学位论文为( )课题(组)的研究成果,获得( )课题(组)经费或实验室的资助,在( )实验室完成。(请在以上括号内填写课题或课题组负责人或实验室名称,未有此项声明内容的,可以不作特别声明。)

声明人(签名):

年 月 日

# 厦门大学学位论文著作权使用声明

本人同意厦门大学根据《中华人民共和国学位条例暂行实施办法》等规定保留和使用此学位论文，并向主管部门或其指定机构送交学位论文（包括纸质版和电子版），允许学位论文进入厦门大学图书馆及其数据库被查阅、借阅。本人同意厦门大学将学位论文加入全国博士、硕士学位论文共建单位数据库进行检索，将学位论文的标题和摘要汇编出版，采用影印、缩印或者其它方式合理复制学位论文。

本学位论文属于：

1. 经厦门大学保密委员会审查核定的保密学位论文，  
于 年 月 日解密，解密后适用上述授权。

2. 不保密，适用上述授权。

（请在以上相应括号内打“√”或填上相应内容。保密学位论文应是已经厦门大学保密委员会审定过的学位论文，未经厦门大学保密委员会审定的学位论文均为公开学位论文。此声明栏不填写的，默认为公开学位论文，均适用上述授权。）

声明人（签名）：

年 月 日

厦门大学博硕士学位论文摘要库

## 论文摘要

科学与人文的对峙问题，是几个世纪以来困扰着人类的一个世界性的宏大命题。科学理性与人文精神从古希腊的相互相生到而后的对峙与分裂，它们之间的矛盾至今没有停止过。例如，英国现代哲学家 C.P.斯诺提出的“两种文化”的危机，美国“新左派”的代表之一史华慈教授看到的当今社会工程-技术取向与宗教-道德关怀的冲突，在我们的时代愈演愈烈。而寻求这两者间的沟通与融合，则是摆在我们面前的一个迫切的现实问题。人类思想界对此问题的探讨从未停息。同样，作为社会思潮的另一种表现形式——文学领域，它对科学与人文关系问题也有着颇为深入的探索。本论文便力求对中国现代作家关于科学与人文问题的思考，作一番历史性的梳理，以便从中获得有益的启示。

西方关于科学与人文关系问题的思考较早，其历史经历了“一体化——人文——科学——两种文化”的发展过程。在古希腊，科学是自由的学问，也就是一种人文精神，那时科学与人文是一体化的。而后，在漫长的宗教时代，人文精神的宗教化排挤了科学理性存在的地盘。直到文艺复兴时代，科学与人文又开始重温昔日的“姻缘”。但到了启蒙时代，科学的话语权冲破了人文的包裹，两大学科的分化成了历史势趋。今天，科学与人文的分离，在全球化时代，逐渐演化成“两种文化”的危机，成为了当今人类所必须面对的一个现实难题。

中国的科学与人文关系问题，从近代才开始明朗化。主要是因为中国传统文化缺少西方意义上的科学精神，其人文主义思想重集体而轻个人，与西方的人文主义思潮有明显的区别。所以，五四以后的科学与人文问题的探索，仍然带有中西文化冲突的余音。由于全面引进了西方的科学与民主，截取了西方启蒙时期的文化镜像，中国的科学与人文问题的追索必然要经历传统与现代、中国与西方的历史纠缠。这种纠缠之后，就是像西方一样陷入“两种文化”的危机之中，中国现代作家，如梁宗岱就预见到了这种危机，但未引起重视。而这种预见往往又伴随着对本民族传统文化的反观与回归。

本论文的重点是梳理中国现代作家在科学与人文方面的阐述，及对其价值选

择作出相应的判断。在五四之前，王国维与梁启超有关科学与人文之困惑，是中国现代思想史及文学史上有关这一问题的萌发时期。而后，1923年轰动一时的“科玄论战”与其一脉相承。在20世纪前半叶，中国现代作家有关科学与人文的论争与价值选择大致可分为三大派别：科学与人文的和谐派、科学主义派、人文理想派。

一、科学与人文和谐派。其代表性作家为鲁迅与林语堂。在中国现代作家中，鲁迅可谓是时代的先行者，他在“科玄论战”之前就敏锐地察觉到了中国社会中科学与人文关系问题的严重性，并以“立人”为基点，寻求科学与人文的和谐发展。另一位代表是林语堂，他学贯中西，“两脚踩中西文化”，一方面肯定了西方科学的先进性，及中国发展科学的必要性；另一方面又认为，科学的机械成就发展成了屠杀人类的武器，其间的关键是科学理性存在缺陷，必须由科学与人文两者共同构成和谐发展。

二、科学主义派。其代表性作家为胡适和郭沫若。胡适的科学思想受到了进化论和实验主义哲学的影响，直接促成其历史的文学进化论和实验主义文学创作观的形成。郭沫若则热情地讴歌近代科学文明，对科学及科学精神心仪不已，这直接影响了其对浪漫主义文学的态度以及对其作品的浪漫主义定位。

三、人文理想派。其代表作家为丰子恺和梁宗岱。丰子恺有关文理并举的教育理论和对近代科学文明的批判等，贯穿着对人文理想的执着追求；梁宗岱关于类似“两种文化”的隐忧，走出了传统与现代、中西文化纷争的樊篱，为中国的现代化进程敲响了警钟，但却未能引起中国思想文化界的足够重视。

总之，论文对中国现代作家在科学与人文二者对峙中价值选择的研究，不过是探索性地迈出了小小的一步，力求在这一课题前沿有所拓展。

文章的核心内容主要体现在以下几个方面：1、对科学与人文问题的历史脉络做出了简要的梳理；2、对中国现代作家在科学与人文对峙问题上的价值选择进行了大致的归纳；3、对一些在科学与人文问题阐述方面的代表性作家进行了个案分析，从而支撑中国现代文学领域中关于科学与人文问题研究的整体建构。

勿容讳言，由于主客观各方面的原因，如时间期限的紧迫等，论文在许多方面尚有待进一步深化拓展。尤其是在以下三个方面：1、对科学与人文对峙的个案分析，不能以偏概全，在庞大的中国现代作家群中，还有许多作家亟待进一步

的史料挖掘；2、中国现代作家对科学与人文对峙问题的真知灼见，对我们当下的类似问题的借鉴意义，也有待进一步探讨；3、论文重点立足在对代表性作家的纵向梳理，而横向比较不足，这方面的工作若能加强，论文整体结构的周密性与内容的丰富性，定能提高。这些方面就是留给自己今后的学术研究任务。

**关键词：**科学； 人文； 中国现代作家； 价值选择

厦门大学博硕士论文摘要库

## Abstract

We are being worried with the question of science and humanities which is a grandly historical subject today. Scientific rationality and humanistic spirit experience from the mutual integration in ancient Greece to the present confrontation and division. For example, the crisis of the "two cultures", which is worried about by C.P. Snow in English, and the problems of social engineering - technical orientation and religious - moral concerns, which were found by Benjamin I. Schwartz, which is one of delegates of "new left" in the United States, such as above are becoming more and more serious in our times. It is very urgent to seek the way that the two can be communicated and integrated. We have never stopped discussing the problem in the sociological field. However, in the literature, which is closely related to the social trends of thought, we haven't paid enough attention to the question of science and humanities. So, this paper mainly searched modern writes's selection between science and humanities in China. It is possible that we can obtain the beneficial enlightenment from the paper.

Western science and humanities had a long history and went through the development process of "integration - Humanities - Science - two cultures". In ancient Greece, science was the knowledge about freedom, which was a humanistic spirit. So science and humanities were integrated at that time. But, at the long time of subsequent religion, the humanistic spirit became a part of the religion, and scientific rationality was completely excluded by the religious culture. Until the Renaissance, science and the humanities began reviewing the past "marriage" again. However, in the age of Enlightenment, the science broke the humanities parcels, so that it was a historical trend that subjects had become increasingly divided. In the era of globalization, the separation of science and humanities is so big that the two gradually evolve into the crisis of "two cultures", which has become a real dilemma, which human beings must confront today.

In china, the question of science and humanities appears until now, mainly because the traditional culture is short of Western spirit of science. At the same time, in china, the traditional idea of humanism paid more attention the collective than the individuals, which is clearly different from western that. Therefore, after the May Fourth Movement, the question of science and humanities is still the echo of debate between Chinese culture and Western one. At the same time, Western science and



democracy, which is only the mirror of Western Enlightenment culture, is introduced. So, in china, the question of science and humanities is bound to be entangled between the traditional culture and the modern experience or Chinese history and Western one. After this struggle, the crisis of "two cultures", which was foreseen by Liang Zongdai and was not paid attention to, is the same as West history. Furthermore, Liang's options is accompanied by the reflection and regression to our traditional culture.

The focus of the paper is paid on combing modern writers' opinions and tendency on science and humanities in China. Before May Fourth Movement, the confusion of science and humanities, which Wang Guowei and Liang Qichao expounded and caused a sensation of the "Science and Metaphysics debate" in 1923, is the rudiment of this problem in the history of modern Chinese thought and literature. Modern writers' selection on the valuation of science and humanities can be divided into three factions in China: the harmonious development of science and humanities; the scientific camp; the humanistic camp.

First of all, Lu Xun and Lin Yutang are in behalf of the harmonious development of science and the humanities. Lu Xun is the pioneer of Modern writers on the question of science and humanities. Before the "Science and Metaphysics debate", he keenly realized that the question of sciences and humanities was very serious in China and sought for the harmonious development of science and humanities, which was based on his "to be oneself" thought. Lin Yutang has the extensive experience of living in the western developed countries and a strong religious sentiment, and got the influence of our traditional culture. On the one hand, he affirmed the advanced nature of Western science culture, and the necessity of developing science culture in china; On the other hand, he thought that science had appeared the mechanical accomplishments which were taken as murders' weapons, which was caused by the flaw of scientific rationality. Lun Xun and Lin Yutang are the representation of modern writers, who seek for the harmonious development of science and humanities.

Secondly, Hu Shi and Guo Moruo should belong to the representative of writers, who advocate science. Hu Shi's thought was impact from the scientific theory of evolution and the experimentalism philosophy, which directly contributed to his historical evolution of literature and concept of experimental literature; Guo Moruo enthusiastically eulogized the modern science and civilization, and was a favorite of science and scientific spirit, which directly affected his attitude towards Romantic Literature and Romanticism his work was located in.

Finally, Feng Zikai and Liang Zongdai constitute one pulse of humanistic ideals

among modern writers. Feng Zikai proposed taking both science and arts into account in education and criticized modern science and civilization and so on, which obviously appear his persistent pursuit of humanistic ideals; Liang Zongdai's worries of "two cultures" are from the fences of tradition or modern and that of Eastern or Western cultures, which sounded the alarm in the course of modernization in China. But these opinions had not attracted enough attention.

In short, the paper, which discussed modern writers' selection on the valuation of science and humanities in China, only took a small step and tried to have the development in this topic front.

As the core of article, the following aspects are important. The first, there is a brief carding on the history of science and humanities; The second, the paper approximately summarizes modern writers' opinions on the problem of sciences and humanities in china; The third, the paper analyses some representative Writers' opinions on the problem of science and humanities, which are some important cases, which can be taken to support the overall construction of science and humanities in the field of modern Chinese literature.

It is absolutely clear that as a result of subjective and objective various reasons, such as the urgent time deadline and so on, there is much room for being expanded in the paper. Particularly, the following three aspects are necessary to be deepened: Firstly, the case analysis is partial. Because modern writers constitute a large group in China, where there are certainly many writers to be further excavated. Secondly, modern writes have lots of insights to the problem of science and humanities in China, which can provide our time with a similar meaning and need to be explored further. Thirdly, the paper pays more attention to vertically arranging the representative writers. However, it is lack of horizontal comparison. Obviously, the horizontal comparison among modern authors' idea of science and humanities, will strengthen the clarity of structure of entire thesis and the integrity of content. The paper needs to be further expanded and deepened in aspects above, which are our next tasks in the future.

**Keywords:** science; humanities; modern writers in China; selection on the valuation

导论 科学与人文的历史脉络.....	1
一、问题的缘起、研究现状及研究意义 .....	1
二、西方科学与人文关系问题的历史发展 .....	2
三、中国的科学与人文关系问题 .....	6
四、研究内容与框架 .....	10
五、研究方法 with 主要创新 .....	14
第一章 近代中国文化中科学与人文对峙之困境 .....	17
第一节 王国维早期的科学思想与人文取向 .....	17
一、情感与理性 .....	18
二、经验与理性 .....	20
三、科学与美术 .....	22
四、物质与精神 .....	24
第二节 梁启超后期的科学思想与人文精神 .....	27
一、传统士大夫式的人文体验 .....	28
二、科学与人文的分立 .....	31
三、科学与人文的融合 .....	35
第二章 科玄论战：困惑中的价值分歧.....	41
第一节 科玄论战与中西文化论战 .....	42
第二节 论战涉及的论题 .....	45
第三节 论战的影响及意义 .....	50
第三章 科学与人文的协调发展 .....	55
第一节 鲁迅早期论科学与人文 .....	55
一、鲁迅为什么不介入“科玄论战”？ .....	55
二、对科学的充分肯定 .....	57
三、科学与人文 .....	59

第二节 林语堂论科学与人文 .....	65
一、从好奇科学到反思科学 .....	65
二、西方科学文化的扩展与人文精神的失落 .....	72
三、科学与人文的融合 .....	79
第四章 对科学主义思潮的崇奉 .....	89
第一节 胡适的科学思想与文学观念 .....	89
一、胡适的科学思想 .....	89
二、科学与人生观及文化问题 .....	93
三、历史的文学进化观 .....	96
四、实验主义文学观 .....	98
第二节 郭沫若：科学主义与浪漫主义、表现主义 .....	100
一、科学主义的取向 .....	101
二、浪漫主义的真伪 .....	105
三、表现主义的自觉 .....	109
第五章 对人文理想的弘扬 .....	114
第一节 丰子恺：科学主义语境下的人文主义者 .....	114
一、教育中重理轻文的由来 .....	115
二、文理并举的必要性 .....	118
三、如何文理并举 .....	122
第二节 梁宗岱：“两种文化”的隐忧 .....	127
一、科学之真与艺术之真 .....	128
二、艺术与科学精神 .....	130
三、“两种文化”的分裂 .....	133
结    语 .....	138
参考文献 .....	140
致    谢 .....	146

## Table of Contents

<b>Introduction, the Historical Pulse of Science and Humanities .....</b>	<b>1</b>
<b>No. one, the Origin of problem, the Development and Significance of Research ...</b>	<b>1</b>
<b>No. Two, the Historical Development of Western Scientific and Humanities...</b>	<b>2</b>
<b>No. Three, the Problem of Science and Humanities in China .....</b>	<b>6</b>
<b>No. Four, the Content and Framework of Research .....</b>	<b>10</b>
<b>No. Five, the Methods of Research and the Major Innovation.....</b>	<b>14</b>
<b>Chapter I , the Confusion of Science and Humanities of Modern Culture in China.....</b>	<b>17</b>
<b>Section I , Wang Guowei’s Selection between Science and Humanities in His Early Time.....</b>	<b>17</b>
<b>No. One, Feeling and Rationality.....</b>	<b>18</b>
<b>No. Two, Experience and Rationality .....</b>	<b>20</b>
<b>No. Three, Science and Arts.....</b>	<b>22</b>
<b>No. Four, Materials and Spirit.....</b>	<b>24</b>
<b>Section II , Liang Qichao’s Thought of Science and Humanities in His Later Period.....</b>	<b>27</b>
<b>No. One, the Traditional Literati’s Experience of Humanities .....</b>	<b>28</b>
<b>No. Two, the Separation of Science and Humanities .....</b>	<b>31</b>
<b>No. Three, Integration of Science and Humanities .....</b>	<b>35</b>
<b>Chapter II , Science and Metaphysics Debate: the Differences of Valuation in Confusion .....</b>	<b>41</b>
<b>Section I , Science and Metaphysics Debate or Controversy between Chinese and Western Cultures .....</b>	<b>42</b>
<b>Section II , Subjects of the Debate Involving.....</b>	<b>45</b>
<b>Section III, the Impact and Significance of Debate .....</b>	<b>50</b>
<b>Chapter III, the Coordinated Development of Science and Humanities.....</b>	<b>55</b>
<b>Section I , Lu Xun's Early Theory of Science and Humanities .....</b>	<b>55</b>
<b>No. One, Why Don’t Lu Xun Participate in "Science and Metaphysics</b>	

<b>Debate" in His Early Period?.....</b>	<b>55</b>
<b>No. Two, the Full Affirmation to Science .....</b>	<b>57</b>
<b>No. Three, Science and Humanities.....</b>	<b>59</b>
<b>Section II, Lin Yutang's Dissertation on Science and Humanities.....</b>	<b>65</b>
<b>No. One, From Curiosity to Reflection to the science.....</b>	<b>65</b>
<b>No. Two, the Extension of Scientific Culture VS the Inferior Humanistic         Spirit in Western .....</b>	<b>72</b>
<b>No. Three, Integration of Science and Humanities.....</b>	<b>79</b>
<b>Chapter IV, Uphold the Scientism .....</b>	<b>89</b>
<b>Section I, Hu Shi's Theory of Science and Concepts of Humanities.....</b>	<b>89</b>
<b>No. One, Hu Shi's Theory of Science .....</b>	<b>89</b>
<b>No. Two, Science &amp; Philosophy of Life and Culture .....</b>	<b>93</b>
<b>No. Three, the Concept of Historical Evolution of Literature .....</b>	<b>96</b>
<b>No. Four, the Concept of Experimental Literature .....</b>	<b>98</b>
<b>Section II, Guo Moruo: Scientism, Romanticism or Expressionism.....</b>	<b>100</b>
<b>No. One, the Orientation of Scientism .....</b>	<b>101</b>
<b>No. Two, the Authenticity of Romanticism .....</b>	<b>105</b>
<b>No. Three, the Consciousness of Expressionism .....</b>	<b>109</b>
<b>Chapter V, Promote the Ideals of Humanities .....</b>	<b>114</b>
<b>Section I, Feng Zikai: A Humanist in The Context of Scientism .....</b>	<b>114</b>
<b>No. One, Origins of Emphasizing on Science While Ignoring Humanities in             the Education.....</b>	<b>115</b>
<b>No. Two, Needs for Both Arts and Science.....</b>	<b>118</b>
<b>No. Three, How to Take into Account Both Arts and Science.....</b>	<b>122</b>
<b>Section II, Liang Zongdai: The Hidden Worry of "Two Cultures" .....</b>	<b>127</b>
<b>No. One, Scientific Truth and Artistic Truth.....</b>	<b>128</b>
<b>No. Two, Arts and the Spirit of Sciences .....</b>	<b>130</b>
<b>No. Three, Division between "Two Cultures" .....</b>	<b>133</b>
<b>Conclusion .....</b>	<b>138</b>
<b>References.....</b>	<b>140</b>
<b>Acknowledgements.....</b>	<b>146</b>

## 导论 科学与人文的历史脉络

### 一、问题的缘起、研究现状及研究意义

科学理性和人文精神的对峙与分裂，以及寻求这两者之间的沟通、融合，是一个无法回避的、世界性的宏大历史语境。科学以工业为媒介，在实践上进入人类的生活，创造了物质财富，改善了人的生存状况，促进了社会文明；但同时也造成人性的工具化、物化、商品化等人文精神失落现象。这一“二律背反”的存在，说明科学这把“双刃剑”，须用“人文之手”握住，否则，科学的负面效应会带来巨大的恶果。因此，对科学理性与人文精神关系的探讨成了人类思想史上一个重大的命题。从古希腊把科学作为达到自由、实现人文理想的一种学问；到笛卡儿“我思”之演绎、培根“知识”之归纳，科学终以独立学科身份出现；而始自卢梭，历经康德、尼采，延续到海德格尔等的“浪漫哲学”思潮，则提出对科技理性的忧虑和批判，以及对人文精神的追索与呼唤；还有马克思在《1844年经济学—哲学手稿》中关于自然科学“将成为人文科学的基础”等的预言，都说明对“科学理性与人文精神”这一课题的研究，从未止息。

但从文学的角度，对作家在科学理性与人文精神关系上做出应答并进行梳理的，尚不多见。西方在1959年，有英国作家兼物理学家C. P. 斯诺在剑桥大学做了《两种文化与科学革命》的著名演讲，提出作家这类人文科学知识分子和科技知识分子所代表的两种文化及其价值选择，有日益分裂趋势，将给人类带来重大损失，并呼吁两者融合。但在中国，对这一向度的研究尚未真正展开。

早在“唯科学主义”盛行的五四时期，中国现代作家在理论探索和创作实践中，就已触及到这一问题。特别是经过1923年“科学与人生观”大论战，中国现代作家及文艺理论家有不少人对科学与人文问题，做出一些自己的思考与回答。研究五四时期中国现代作家在科学理性与人文精神两者关系上的态度、判断与价值选择，不仅可以填补这一向度上学术研究的空白，而且对于总结在现代化进程中中国思想界的发展规律，反省历史给予的教训，弥合科学与人文的分裂，

树立文学创作与批评中的正确的历史观、人生观、道德观和价值观，建构现代精神文明，都将具有积极的意义。

选择这一课题的另一原因是俞兆平教授的一个鲜明主张：“重写文学史，首先必须重写文学思潮史。”<sup>①</sup>本论文不准备写成文学史式的样式，它仅是从文学思潮史的一个角度进行梳理。文学思潮史与思想史是密切相关的，就二十世纪中国的思想史主流而言，现代科学思想无疑占据着十分突出的地位。所以，本文选取科学与人文这样一个在思想史上悖论式的两维，作为论文的切入点，对中国现代作家的价值选择做一次考察、梳理，以促进人们对这一问题作更为深入的探讨。

在中国，探索“科学”与“人文”的对峙及融合问题，是近一个多世纪以来的事情。主要集中在1923年“科学与人生观”论战前后；以及20世纪90年代中叶关于“人文精神大讨论”前后。今天，由于科技突飞猛进、网络数码时代到来，在科学技术对人文精神的挤压下，这一课题的研究日益显出其重要意义。

本课题研究侧重于“五四”前后的历史时期，主要从梁启超、王国维、鲁迅、胡适、郭沫若、林语堂、丰子恺、梁宗岱等为代表的中国现代作家对科学与人文两者的态度、判断及价值选择上，论析、归纳出中国思想文化界（特别是文学界）在中国现代化进程中的一些规律性的结论，以期对21世纪的今天有所启示。

## 二、西方科学与人文关系问题的历史发展

中西方的科学与人文问题具有不同的历史渊源和发展脉理。在中国的传统传统文化中，现代意义上的科学是一个缺席者，直到鸦片战争以后，才从西方输入进来。因此，说启蒙现代性是一个西方的舶来品，是不为过的。而中国传统文化中存在的人文主义思想，是中外学术界的共识。不过，这种人文主义与西方的人文主义思想有着一定的差异性。就西方的人文主义而言，很大程度上是宗教问题，所以，在西方社会中的科学与人文问题，往往体现为科学与宗教，或曰科学与信仰的问题。到文艺复兴时期，人文学科开始从宗教中分离出来，取得了独立性。西方的启蒙思想，尤其是康德哲学促成了这种学科分立。启蒙主义的人文主义思想与西方传统的人文主义思想之间存在着很大的不同。如果说前者的核心是偏重

<sup>①</sup> 俞兆平：《中国现代三大文学思潮新论——自序》，北京：人民出版社，2006年，第1页。



Degree papers are in the "[Xiamen University Electronic Theses and Dissertations Database](#)". Full texts are available in the following ways:

1. If your library is a CALIS member libraries, please log on <http://etd.calis.edu.cn/> and submit requests online, or consult the interlibrary loan department in your library.
2. For users of non-CALIS member libraries, please mail to [etd@xmu.edu.cn](mailto:etd@xmu.edu.cn) for delivery details.

厦门大学博硕士论文摘要库