

愛與自由
——兩種哲學視角下的“兩個楊絳”

Love and Freedom:
Viewing Yang Jiang from two Philosophical Perspectives

by



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UNIVERSIDADE DE MACAU
UNIVERSITY OF MACAU



人文學院

Faculty of Arts and Humanities

澳門大學

University of Macau

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提 要

論文以楊絳的創作思想、人格形象和信仰選擇為研究對象，借助於黑格爾和克爾凱郭爾的哲學思想，分析楊絳在中國現當代文學與思想史中的獨特意義。

在黑格爾歷史哲學主導的文學思想審視下，楊絳的寫作是消極的和解構的：她懷疑完美人格和人文理想的現實性和有效性，拒絕以客觀真理的方式確立信仰，拒絕參與建構任何形式的歷史神話，拒絕踐行革命政治或人文啟蒙所規定的歷史責任。楊絳不是那種圖謀參與建構歷史普遍真理話語並勇於為之奮鬥的知識分子，其作品表現出世故乃至逃避的生存姿態，其人格形象是“隱身的犬儒”。

然而，在克爾凱郭爾的生命哲學視角下，楊絳並未走向信仰和責任的虛無主義：她追求自我靈魂的完善並以此作為信仰的根源；她沒有放棄個體對外界的責任，並依據個體心性之愛，自由地選擇了“親情”與“文化”，作為具體的人生責任；她沒有成為曲學阿世的市儈、精緻而麻木的文人，且並未“隱身”。楊絳堅持信仰和責任的個體選擇權，在寫作中試圖以自由之愛的敘事對抗革命及啟蒙所建構的歷史普遍真理話語。她的人格形象是“愛與自由的騎士”。

Abstract

This dissertation is focused on Writing ideas, personality image and belief in Yang Jiang's works for the object of study, with the help of two kinds of opposite philosophical thoughts of Hegel and Kierkegaard, to analyze special meaning of Yang Jiang's work in Chinese contemporary literature and history of thoughts.

In the view of the literature of Hegel's history philosophy, her works is passive and destructive: she is suspicious of reality and effectiveness of perfect personality and humanist ideal, refuses to establish faith by way of objective truth, refuses to participate in the construction of historical myth with any form, refuses to practice historical responsibility that stated by revolutionary politics and humanistic enlightenment. Yang Jiang is not an intellectual that with purpose of participating in constructing historical universal truth, and with the spirit of the courage to fight. Her works show existent attitude with escape and worldly-wise, her personality image is an "invisible cynic".

But in the view of Kierkegaard's life philosophy, Yang Jiang has not moved towards nihilism, given up responsibility: she pursue the perfection of self soul, and based on this to establish faith; she has not given up individual responsibility to the outside world, but chosen "family affection" and "culture" freely as her specific life responsibility based on individual love; she has not become an exquisite but apathetic scholar who distorts her academic to cast a good secular, she is not "invisible". Yang Jiang insists on individual right of choice of faith and responsibility, in the works, she tries to confront historical universal truth that constructed by revolution and enlightenment, by narrating of love of freedom. Her personality image is a "knight of love and freedom".

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