

## BOOK REVIEW

Liu Yong 刘勇, Li Chunyu 刘春雨: *Intellectual Writer and Intellectual Scholar: Wang Furen and His Study of Lu Xun* (《思想型的作家与思想型的学者: 王富仁和他的鲁迅研究》), Beijing Normal University Press (北京师范大学出版社), China, 2022. ISBN: 9787303282586.

The reviewer was deeply enlightened and inspired when he read the new book *Intellectual Writer and Intellectual Scholar: Wang Furen and his study of Lu Xun* by Liu Yong and Li Chunyu. One of the salient points is that the encounter between a thinker-scholar like Wang Furen and a thinker-writer like Lu Xun is indeed a humanistic phenomenon that deserves attention and deeper investigation (it is also a worldwide humanistic phenomenon). On the other hand, the encounter between Liu Yong, Li Chunyu, and Mr. Wang Furen is also a remarkable story in the academic culture circle. This book also reminds him of a topic he often talks about “three-status” (sanzhezhijing 三者之境) and “three-establishment” (sanlizhishuo 三立之说) in life. The so-called “three -status” is “the fittest survive, the strongest succeed and the wisest transcend” (适者生存、强者成功和智者超越), and the “three- establishment” has two different references, the ancient one emphasizes “establishments of virtue, merit, and speech,” (立德、立功、立言), and the modern one stress “establishments of humanity, family and image” (立人、立家、立象). The latter is called the “new three-establishment” (新三立), the status and paradigm of life constructed by the modern literati represented by Lu Xun, and is prominently reflected in his life practice and cultural creation. In light of the book's contents, the reviewer will focus on "the encounter between the intelligent writer and intelligent scholar and the revelation" from the perspective of "the wisest transcend."

What is an “intellectual”? A person with rich knowledge and great wisdom can be called an “Intellectual.” These intellectuals are a group engaged in knowledge production and innovation, and they are the primary source and symbol of human wisdom and humanistic spirit. Intellectuals are scholars, but some scholars are not necessarily intellectuals. Humanity cannot be torn apart and cut off by cruelty, we should move towards dialogue and cooperation with good intentions, and intellectuals, including scholars dedicated to the construction of an “academic China” and “humanistic world,” should play an essential role in influencing the construction of such a world.

The “New Chinese National Culture” (新国学) advocated and constructed by Mr. Wang Furen, a true “intellectual” in my mind, had embodied the ideological pursuit and academic interest of an “intellectual.” His research on Lu Xun and culture carries profound thoughts. When the reviewer read Wang Furen’s “Outline of New Chinese National Culture” (xinguoxue dagang 新国学大纲) again recently, he still found it original and fascinating. The reviewer feels that he was also aware of the importance of cultural cross-vergence in the search for cultural (especially academic culture) wholeness. The reviewer has consciously inherited Mr. Wang’s view in his paper “Humanistic Academics and the Construction of ‘New Chinese National Culture’” (《人文学术与 “新国学”

建构》), and have explained Mr. Wang's main thought in the context of the current academic situation, arguing that in recent years, humanistic academia and even the entire intellectual world have been in quite a state of confusion, and the chaos is worrying. The so-called academic thinking controlled by the "dichotomy" mode of thinking is "making a comeback." In this situation, it is urgent to strengthen the construction of the "new Chinese national culture" to promote the development of humanities scholarship effectively.

Moreover, how can the construction of a "new Chinese national culture" be strengthened? Along with the ideas of Mr. Wang, the reviewer emphasizes three words, namely, "new" (新), "transformation" (变), and "accession" (通). The reviewer believes we may achieve the desired state of humanistic scholarship by starting with this approach and making sustained efforts. The special emphasis on constructing a "new Chinese national culture" with a large pattern and integration is still very relevant and realistic. Nowadays, the whole country vigorously advocates the "promotion of traditional culture" to some people, which means returning to the original Chinese culture to relying solely on the ancient traditional Chinese culture. In fact, this idea lacks the concept of historical, ideological, and humanistic development, and there are many misinterpretations and misunderstandings of traditional culture. Cultural development requires continuous cultural creation and innovation, whether in "politics and economy" or "literature and art," science and technology, or humanities and social sciences; all need intellectual creation and innovation in the true sense so that there can be theoretical and practical innovation. In the process of actively constructing a "new Chinese national culture," "comprehensive innovation" is especially needed. Even in the most stable and basic cultural values, such as truth, goodness, beauty, and moral culture, it is necessary to keep pace with the times, to keep the essence and be open to the new, to give more humanistic colors to individualism and humanism, and to make it both "human" and "benevolent."

On the essence of Wang Furen's scholarship and his thought, including the theory of "new Chinese national culture," Liu Yong and Li Chunyu's *Intellectual Writer and Intellectual Scholar: Wang Furen and His Study of Lu Xun* have discussed in great detail, both systematically and brilliantly. This book is an excellent work of scholarship with depth and has many essential features.

The depth of this book is reflected in three aspects: deep origin, in-depth thinking, and thoughtfulness, and it embodies an apparent breakthrough in the contemporary study of Lu Xun and Wang Furen.

The first "deep" is the implied deep connection. It means that the authors' deep affinity with the subject of the study, this link is embedded in the words of this monograph and is written directly in the book's afterword. Such deep connections are between the two authors and Lu Xun, Wang Furen, and the eras in which Lu Xun, Wang Furen and the two authors lived, which combine literary masters and distinguished scholars, colleagues, teachers and students, historical figures and real-life scholars, and creates a tense academic relationship.

The second "deep" is deep thinking. In the process of human modernization, there should be ideological enlightenment, national reflection, realistic thinking and writing, modern fetishism and the construction of a new Chinese national culture, and so on. With its detailed arguments, the book has profoundly revealed

that Lu Xun's various texts are significant, and so was Wang Furen's study of Lu Xun and cultural studies.

The third "deep" is the depth of thought. The research content of this book reflects not only the depth of Lu Xun's thought that we, basically the new culturalists or modern culturalists, can agree with and the depth of interpretation of Wang Furen, a scholar with a thinker's style but also the new academic discoveries of other aspects. It includes discoveries about Lu Xun's research, cultural studies, and new Chinese national culture studies, as well as explorations of academic life and experience of Wang Furen as a thinker-scholar, like some details of how he read books, wrote and submitted articles, and dealt with controversies. Such attention and consideration of these details have shown a trend of refinement of academic research, which also shows the depth of the book.

In addition, three other good aspects of the book are worth emphasizing: good choice of topic, content, and "living well."

There have been many positive comments about this new book's choice of topic and content. Still, here the reviewer would like to emphasize that this new book has an inner academic life precisely because of the appropriate choice of subject and content. Thus, it can still "live well" in the more complicated academic environment. Now, after the attack of the new virus, it also proves that we scholars, through the continuation of Wang Furen's academic life, through the new book of Liu Yong and Li Chunyu, and the continued influence of this book on younger scholars, are very strong proof that the virus does not defeat us, and that we are still alive and can still engage in academic activities, which is also a congratulatory thing in itself. It can be said that during the virus and its subsequent stages, "living well" also became an ideal for people. The reviewer thinks that people and academic achievements must also have inner vitality and immunity and live well. The heavy and painful life experiences of recent years have also given us many new insights and expectations about vibrant China, articulate China, and modern China. They have aroused the concern of the scholarly community about the living situation of the scholars' selves, which needs more concern and deeper study. This new book reinforces this concern. We can see in this new book that Mr. Wang Furen is still alive, still thinking, and still a leader of a living, academic culture. The recent news that *The Collected Works of Wang Furen* won the Eighth National Award for Outstanding Chinese Publications quickly drew the attention of many readers, which also seems to confirm this academic sense of "living well" and makes us, who are close to Lu Xun, Wang Furen, and his colleagues in the academic community dedicated to exploring them, proud and encouraged, feeling as if he is still alive and thinking.

While the preceding has already touched on the relevant revelations, the reviewer would like to conclude by emphasizing three more points:

For one thing, one of the highest realms of scholarship is that of "intellectual scholarship." Scholars are expected to have a broad vision, to be comprehensive, and to pursue the realm of "intellectual scholarship" consciously, even if they cannot reach it but still aspire to it.

Second, this new book is essential for studying famous scholars' academic research. It is an important achievement in the study of academic history and academic investigation, highlighting that scholars should also pursue the status of

“establish human, family and image” it also implies that scholars should not only be immortal in "academics" but also strive to “live well.”

Third, we need more young scholars who inherit the spirit of Wang Furen's scholarship, continue the academic direction pioneered by Wang Furen, and keep researching profoundly and carefully for new achievements in the fields of Lu Xun, new Chinese national culture, and contemporary cultural studies.

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