

The Separation of Spirit and Flesh

Analysis of Ah Q from the Perspective of Scientific Subject's Aesthetics System

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Abstract—Ah Q is the character of Lu Xun's novel "the true story of Ah Q". Different people have different analyses of it in different times. This paper, guided by the theory of scientific ontology aesthetics system, from the identity of Ah Q, the spiritual victory law of Ah Q and his character, as well as his love tragedy, is hoped to find out some new research value.

Keywords—*scientificity; subjectivity; Ah Q; spiritual victory*

I. INTRODUCTION

The aesthetic system of scientific subjectivism believes that human nature should be a complete structure, the unity of science and subjectivity, the comprehensive development. Once the two are contradictory or separated, it will cause the incompleteness and inharmonic of human nature structure, and the survival of human beings will inevitably result in crisis and even destruction. The spiritual victory law of Ah Q is the concentrated embodiment of his morbid personality, which divides the unity and harmony between science and subjectivity, in a certain sense leading to his tragic life. Guided by the thought of scientific ontology aesthetics system, this paper analyzes and discusses his image from the identity of Ah Q, the spiritual victory law and his character, and his love tragedy.

II. AH Q'S IDENTITY PROBLEM

"The manifestation of the subjectivity is closely related to the fluctuation fluctuation of social development, and it varies by the degree of culture and the degree of self-awareness." [1] At that time, China's social development was slow and closed, and the contact with the western world was forced. While Ah Q was more illiterate. Even the signature was replaced by a circle, and his consciousness was not high. From the view of the aesthetic system of scientific subjectivity, the subjectivity of Ah Q is deficient, immature, or his subjectivity has not yet formed, or even has lost its subjectivity. Generally speaking, the subject is abnormal. The book says, "Ah Q is not only known with name and birthplace, but also no one knows his history " [2] and "Ah Q has no home and lives in the valley. There is no fixed occupation, only to do short work, cutting the wheat, pounding rice, supporting the boat. He also lived in a temporary master's house for a long time, but then he left. Sometimes, or for other reasons, Ah Q has been in the city for several times, but not for long. In China's stubborn and closed society of urban-rural dual structure, Ah Q is free between the

city and the countryside, like a wild ghost, neither accepted by the city people nor recognized by the rural. He appeared in the presence of a non-mainstream existence in the city and Wei village, forgotten by the public or even a homeless people ignored. This state of existence led to his confusion about his identity, making him lose his sense of belonging. The essence of his problem lies in the ambiguity of the division and definition of the main character. The result of this is: "chaos of existence, blind impulse, heart for form service, fan worship, inner turmoil, serious internal consumption, loss of direction, and a downward spiral. In this way, the main body is in the twilight, and will eventually lose its meaning. [1] As the main body of abnormal mental patients, the fate of Ah Q bitterness partly because he doesn't know why his born, what he is born for, and just spent his life confusingly.

The scientific ontological aesthetic system believes that "clear role boundaries can avoid role dislocation and evaluation disorder." [1] And how does the division of the main roles and the unclear definition of ah Q do? Ah Q does not recognize his social status, class affiliation, his friends and foes alike. He was exploited and oppressed by the landlord's corrupt bureaucratic bourgeoisie, instead of directly going to them to fight. Instead, he took his own class brothers and sisters, little D, and little nuns as punching bag. He wanted to participate in the revolution, not to find the real revolutionary party, but to find the false foreign devil that ostensibly supported the revolution and was the object. Of course, the realization of the revolution by Ah Q, even if the real revolutionaries stood before him, he did not know who they were.

The aesthetic system of scientific subject theory holds that "by defining the boundary of subject role, we can understand the nature of subject activity, improve the understanding of subject nature, identify all kinds of subject activities belong to scientific field and consciousness category, and then define the division of science to form the concept of social life and the consciousness of field norms, to change the blind and chaotic state of social activities and human social life, and to achieve the scientific, orderly, targeted and highly civilized life. "[1] What kind of person is Ah Q from this angle? The ambiguity of the division and definition of his main role makes him wonder what the purpose and value of his activities are. His knowledge of the revolution was naive and even distorted, and his motives for participating in the revolution were blind, just to get a slice of the profits. In his revolutionary view,

revolution is "whatever I want, and I like who I want." [2] It is a group of people wearing white helmets and armour, "all carrying a knife, a steel whip, a bomb, a foreign gun, and a three-pointed, two-edged knife." Hook and sickle gun "[2] go to Wi village, is synonyms of "money, foreign money, foreign shirt", [2] "Xiucai Lady's bed"[2] and woman ". And he wanted to take part in the revolution just to get those things he didn't even think about on days. The ignorance, confusion, blindness and barbarism of his behavior can be seen.

The ambiguity of the division and definition of the role also results in Ah Q's unconsciousness of his own subject. When he was bullied, he did not think about the root cause of the problem, but sought his liberation with a fatalistic open-mindedness. When he was always arrested, "second times in the fence, it was not very annoyed. He thought that between the world of life, about the original, sometimes it was normal to be in the jail or out, sometimes to draw circles on the paper" [2]; At the critical moment when he was about to be shot, "he said," it seemed to him that a man was born between heaven and earth, and that he might have killed his head at times. "[2] it was lamentable that he was not awake until the end of his death.

III. THE SPIRITUAL VICTORY OF AH Q AND HIS CHARACTER

As a homeless person who often eats the last meal, Ah Q should have had a normal psychological reaction, such as fear, worry, anxiety, unease, etc. But in the novel we can hardly see the embarrassment of Ah Q, because he has his own trick-spiritual victory. The aesthetic system of the subject theory of science holds that: "the subject is formed by the movement of inner sensibility and extrapolation based on the core consciousness of the psychological communication system. The core consciousness and its directional communication movement are the fundamental basis for determining the nature of the subject. Whether there is subjectivity or not, and what kind of subject it is, must be based on it. "[1] In the inner-sensory and outward-shooting movement of the psychological communication system, the need consciousness is always in the core position. Human needs can be roughly divided into two types: natural needs and social needs. Natural needs include the needs of fullness, security, libido and play, and social needs include the relatively advanced needs of belonging and love, respect, self-actualization, etc. The life construction based on the satisfaction of needs has many levels, and the lowest level is the daily life level. With the continuous satisfaction of various needs, the social culture layer, the free aesthetic layer, the value creation layer, the value realization layer and the value extension layer are constructed in turn. In the situation of Ah Q, long in the edge of the critical point of survival, a higher level of need cannot be established. As a response to the unsatisfied pursuit of higher levels, Ah Q, struggling for a long time at the level of daily life, is bound to pursue negative value. Instead of pursuing honor and dignity, for example, he is proud of being the first self - despised person, and therefore despises those who can't be low or low in their own order. He did not pursue clean and health, but with a competition with Wang Hu whose lice is big. Being beaten by someone else takes it as if he had been beaten by his own son;

when he won the bet, he was robbed. He "beat himself in the face two times in the mouth, and then" he seemed to be hitting himself and being beaten by another one of himself. Soon it was as if he had played another one, "and [2] lay down contentedly;" When others ridiculed the scab on his head, he regarded his ugly physical defects as "noble and glorious", [2] instead, despise those who have no scabs on their heads: "you are not worthy." [2] In this sense, Ah Q's spiritual victory is the manifestation of his natural and social needs, which have been unable to meet the needs of the society for a long time and produced a strong psychological rebound mechanism. The backlash was so powerful that Ah Q contorted the pain suffered by the body as a spiritual victory, creating a contradiction in his character and a split in his personality.

On the character of Ah Q, some scholars have summarized the contents of ten aspects: simple, ignorant and sleek and rascal; candid, wayward and orthodox way of defense; self-esteem and self-abasement; contentiveness and subjugation; narrow, conservative and blind tendency; Reject heresy and yearn for revolution; abhor power and gain momentum; overbearing but cowardly and timid; sensitive taboos and numb forgetfulness; dissatisfied with the status quo and content with it. [3] The aesthetic system of scientific subject theory holds that it is not so much character that determines fate, but desire that determines destiny, because when character and desire do not match, desire will change character. The desire here can be regarded as the satisfaction of need. The paradox of A Q's character lies in his reconciling the need for satisfaction with his character. For example, his bullies are afraid of hardness, bossy and cowardly. In front of such powerful groups as Mr. Zhao, Mr. Qian, the fake foreign devils, and so on, Ah Q, who is at the bottom of the society, suffers from being squeezed and insulted, and his resistance seems weak and powerless, and he can only tolerate humiliation and submit to the indignity of suffocating his full stomach. ; But in the face of little D, nuns and other weaker groups, he was a wolf and a bully. What prompted Ah Q to change from a sheep that was slaughtered to a wolf that ate people? From the perspective of the scientific subject's aesthetic system, it is an internal sense movement in the psychological communication system that takes the consciousness of social needs as the core. Ah Q's status, his environment, economic exploitation and political oppression, constantly break his self-esteem and self-confidence and push him to the edge of a cliff of collapse. Under such circumstances, Ah Q's "sense of internality" in the crippled, damaged dignity and confidence will inevitably produce a mentality of extreme desire for compensation, and will be "extrapolated" at the right time and in the right way. There is respect in all kinds of social needs. To recover his lost dignity and confidence, he needs to be recognized and accepted and respected. In order to achieve this goal, it is necessary to find weaker and poorer objects to vent the bad feelings of his long-term savings, transfer his own painful experience, and regulate and repair the broken psychology. The balance of the psychological, which was severely slanted, stretched and exerted his natural nature, had been suppressed for a long time and shrank in a narrow body. And little D and nuns has unfortunately become the object of Ah Q curve to regain dignity and confidence. And for example, he abhors power and becomes more aggressive, dissatisfied with the

status quo and content with the current contradictory character. Maslow said: "if physiological needs are relatively fully met, then a new need, security needs, arises. The immediate implication of the security need is to avoid danger and to have insurance against life. The implication of the extension includes occupational stability, a certain amount of savings, social stability and international peace." [3] As a vagrant who has no home, no land, no certainty, who simply sells his labor force and sometimes even forges for a living, as long as someone is willing to provide him with a job to live on, for a long time or for the time being, It is a great blessing to Ah Q. Because he had almost nothing but strength, working as a temporary worker was the basic guarantee for his survival. Only the rural landlords and the urban bureaucrat-bourgeoisie were able to give him temporary employment. Therefore, although Ah Q was exploited and oppressed by them ruthlessly, hated them deeply, and was seriously dissatisfied with the status quo of "being insulted and damaged", he was motivated by the need for safety and insurance for the relative stability of his profession. In order to keep them from losing his life, he had to cling to them, succumb to them, and be content with the status quo, which could only maintain the most basic existence. To A Q, they are the parents of Ah Q's clothing and food. To them, Ah Q always has a complicated and subtle attitude. In this way, it is not surprising that A Q abhors power and acquires, discontented and content with the status quo.

IV. AH Q'S LOVE TRAGEDY

The aesthetic system of scientific subject theory holds that life has dual nature, including two dimensions of body and spirit. The one-sided development, expansion or absence of any dimension will lead to incomplete life structure and bring adverse consequences to people's life. When a person's mental structure is incomplete, it reminds you of the pain and emptiness and indirectly tells you what to add. If the mental structure is not complete for a long time, there will be hidden trouble, and at the right time, it will erupt in an unexpected way. Ah Q's love tragedy confirms this. At the same time of being exploited economically and oppressed politically, Ah Q was controlled by the feudal culture of ethics, and the natural human nature was seriously distorted and hidden in the deepest part of the mind, and could not be released. So on the one hand he is frank and wayward, on the other hand, he is narrow, conservative and orthodoxy. This situation can be described in Dante's Divine Comedy as a lack of love. When his natural nature was awakened by external stimulation, he was out of control. He felt the nuns scalp during the day, twisted the nuns face and couldn't sleep at night. At this time, the incompleteness of the spiritual structure appeared. So when he had the opportunity to be alone with aunt Wu, the powerful explosive force and impact produced in his mind of sexual consciousness, repressed for a long time and in a state of sleep, was awakened, made him unable to suppress the impulse of his natural instinct. The need for sex blurted out: "I sleep with you, I sleep with you!" [2] "Suddenly snatched up, fell on his knees". [2] The aesthetic system of scientific subject theory holds that human liberation is essentially the liberation of culture. Ah Q's offensive to aunt Wu is the natural revelation of his instinct, (that's what Freud called "the impulse of the ego," but in an unconventional way.) It shows that he wants to

break through the feudal ethics shackles of emancipation consciousness and to obtain temporary cultural liberation. Although it was only an incidental consequence of his impulses, it had strong fuzziness, transience and surprise. However, from the point of view of the unity of science and subjectivity, Ah Q's behavior has great blindness and unscientific. Because he and aunt Wu are only work colleague relations, not very familiar and emotional. It is unscientific to make such an abrupt move towards such a familiar stranger, the "love anomaly" Dante describes in the Divine Comedy. This kind of unscientific "abnormal love" behavior is precisely caused by Ah Q's lack of subjectivity, that is, lack of love.

V. CONCLUSION

Analysis of the image of Ah Q, since Lu Xun created this role has not stopped at home and abroad, a variety of different theoretical methods have been used to do this work. The analysis of Ah Q's image is like a variety of theories and methods of testing the sword and training range, in full swing, full of rich and color. It is hoped that the arrival of the aesthetic system of the subject theory of science can become a wonderful work and give people more fresh experience and enlightenment.

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