

Shallow Analysis of the New Generation's Daily Narrative Criticism

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Abstract. Han Dong and Zhu Wen use the secularized daily life to build their text world, they go into secular life, focus on depicting the ordinary and trivial things, to pursue a kind of phenomenological text writing. The study of their daily writing used to be the focus of the academic attention and criticism. Combing comments on the new generation writers' daily writing, some related theories and concepts involved can be reinterpreted.

Keywords: the new generation; daily writing; criticism.

1. Introduction

On the one hand, the daily narration of the new generation novels is reflected in its description of daily life, that is to say, to show the impermanence and helplessness of life with the original writing method; on the other hand, it has the plain and simple narrative style, that is to say, documentary takes place of fiction, and it is daily instead of dramatic. This text structure is anti essential. It is true and real, stripping the sacred meaning of literary writing, with a strong secular style.

This kind of planar daily narration has aroused heated discussion in the critical circle. Scholars hold different opinions and have different praise and criticism. Some critics have criticized this kind of narration at the moral level. They believe that the single and repeated narration of trivial life will lead to the text's lack of depth, impetuous and vulgar, and the aesthetic feeling and artistic taste of literary works will be reduced.

2. Moral Criticism

Moral criticism is a critical model that occupies an important position in the history of literature. It has a long history and it advocates combining literature with life, measuring literary works with moral standards and analyzing literary phenomena with moral positions. It mainly includes investigating the moral standards of works and measuring the moral positions of writers with the help of works. As a normative system to maintain interpersonal relationship and the relationship between human and society, morality plays its role through social regulations and self conscience. The content of literary works is perceptual and ambiguous. The combing and interpretation of literary works by moral criticism can clarify the content of social public opinion of works, and then affect people's moral concepts and behavior.

However, paying too much attention to the moral content of literary works is inevitably narrow. Whether judging the moral content of literary works or the moral behavior of characters, moral judgment is based on the current moral standards, so it is difficult to stand the test of time. In addition, because the content of literary works is diverse and rich, there are many works whose moral tendency is not clear enough, and they have no intention of educating people's thoughts and sentiments. In the moral evaluation of such works, it is often difficult to interpret, and the neglect of the artistic form of works by the mode of moral criticism is even more obvious.

In addition, moral critics inevitably have a kind of arbitrariness, because they believe that they see higher moral thoughts than works and writers, and they can act as moral judges to review and make decisions on literary works. However, in the context of modern survival cultural background, individuals are equal to each other. Each individual is an independent individual who can create

himself and choose by himself. It is worth discussing that the rationality of this kind of judgments really make sense.

In the context of individual era, how should we correctly carry out moral investigation on literary works? Taking Chen Ran's novels as an example, when explaining her writing, we should see that her writing is not simply contrary to the moral concept, but through the surface narration of desire writing in her works, it reflects a tendency of intelligence and rationality, and shows an exploration of the survival individual soul in the modern context. Her "body writing" and "personalized writing" show that living individuals have to face the lonely situation of losing their spiritual home, and this situation does not belong to one individual, but the common dilemma faced by the whole mankind.

In addition, the spectator posture of daily narration has also attracted the attention of the academic community. Chen Sihe pointed out: "the first change of young writers in the 1990s is the change of position. They fundamentally got rid of their interest in participating in Temple power - including criticism and ridicule of the mainstream ideology. In the spiritual world reflected in their works, they even avoided the efforts of deep-seated symbols and directly adhered to life itself to show the truth of daily life in this seemingly peaceful society." [1] Many critics denounce the lack of in-depth thinking and examination of this kind of graphic writing, and the writers' lack of reflection on their own practical difficulties. This blindly identifying with or even imitating reality reflects their vulgar taste and lack of rationality. Feng Qun and Hong Zhigang accuse the writers of the new generation of this kind of flat narration of vulgarity, and the writers have become prisoners trapped by reality; Xiang Rong also expressed his concern about this kind of writing. He said that this kind of planar daily writing will lead to the gradual occupation and intensification of literature by secularization, which mainly stems from the writer's compromise to secularity, which will eventually lead to the decline of literature. Some scholars have different views. Wu Yiqin believes that this "anti enlightenment" writing attitude comes from the conscious avoidance of modernity anxiety by the new generation of writers. They are very relaxed to recognize and enjoy everything brought by modernization; Zhang Xianyun pointed out that this kind of writing is a kind of phenomenal realism, and their attitude subverts the inherent humanitarian and social responsibility of intellectuals; Wang Yongjun refers to this position as a folk position, and believes that their observation of life from the perspective of primitivism reflects their attempt to return to the original; Wang Yunfang believes that this attitude, which does not agree with the literary tradition and can strive to explore secular life, has a pioneering spirit; Zhao Liancheng analyzed the positive significance of this writing posture in the postmodern context, and believed that it broke the situation of elite writing dominating the world and promoted the pattern of social pluralism and symbiosis; Chen Xiaoming raised several questions for the new generation of writers, such as how to show the multiple structure of life through writing, and how to think about the deeper, broader and complex aspects of contemporary life, in addition to the intuitive writing of daily life.

It can be seen that the cultural tradition of the "Enlightenment" spirit of intellectuals is a main direction of daily narrative criticism. The word "Enlightenment" comes from the Bible. English is "enlightment", which has two parts of speech: nouns and verbs. In Chinese, it can be translated into "light", "light", "light" and "light". But no matter which part of speech, its meaning is always connected with "light", and the word can also be understood as "towards light".

Enlightenment is the cultural and literary trend of thought in Europe in the 18th century. It advocates the deepening and continuation of the Renaissance. It not only advocates humanism and opposes the bondage of feudal tradition and the church on human nature, but also advocates the concept of human progress and rationalism. It should be said that the western enlightenment movement has played a great role in the formation of western social values. It is the rational spirit and human subjectivity it advocates that have brought the modernization of Western society and culture.

Under the influence of enlightenment, the West really bid farewell to the medieval era, entered a new era, and even affected the historical development process of the whole mankind. This transition is known as the transition from theology stage, metaphysics stage to science stage, and also known

as the transition from the era of faith to the era of reason. There is no doubt that without enlightenment, there will be no real modernization. In other words, the modernization of the west is based on the enlightenment.

In the context of China's history and culture, for the definition of "Enlightenment", the common view in the academic circles is to regard the new culture movement during the May 4th movement as a Chinese style enlightenment. During the May 4th movement, the advocates of the new culture movement consciously imitated the West and promoted the enlightenment in China. There is a certain truth in this statement. Scholars at that time devoted themselves to the efforts of new people's morality and opening people's wisdom, put forward the slogans of Mr. de and Mr. Sai, and criticized the old traditional culture represented by the way of Confucius and Mencius. This has played a great role in promoting the transformation of Chinese culture and the awakening of the subject.

In the west, it is mainly divinity that suppresses human rationality and subjectivity. The authority of the church and the autocracy with the Catholic Church as the main body are the ignorance formed by faith. In China, the main force that suppresses human freedom, human subjectivity and the spirit of scientific rationality is the sanctified kingship and moral and ethical education. Similarly, the determination of human value, dignity and rights also leads to the alienation of human nature, the loss of subject consciousness and the disappearance of free personality. In this sense, it is very similar to the suppression of human beings by Christianity in the middle ages. However, it is not difficult to find the huge differences between the two.

Kant once said: "The enlightenment is that human beings break away from the immature state they imposed on themselves. The immature state is that they can't do anything to use their own reason without the guidance of others. When the reason is not the lack of reason, but the lack of courage and determination to use it without the guidance of others, then this immature state is what they imposed on themselves. SA- pereau! Have the courage to use your own reason ! This is the slogan of the Enlightenment Movement "[2]. It can be seen that in the west, "Enlightenment" means that people consciously pursue light and freedom and liberation of human nature, in which human subjectivity is obvious. In western society, it is generally believed that only God has the ability to surpass ordinary people, and all other individuals are equal to each other. Therefore, everyone has the independence to pursue his own life choices and think about problems, No one has the privilege and qualification to change or shape the thoughts of others.

However, in China, the important task of China's enlightenment is to promote the self liberation of the people. People seem to take it for granted that in order to liberate themselves from the state of dependence and independently use rational ability and exercise power, a few talented people must educate, inspire and call. This virtually means that the ordinary people are regarded as group blind, the enlighteners have important responsibilities, and they regard themselves as mentors and forerunners. It can be seen that consciousness has become the focus of different understanding of the cultural trend of enlightenment and the concept of "Enlightenment" between China and the West.

Many modern Chinese literature shows us that there is always a gap of understanding between the enlightened and ordinary enlightened people. There is no real dialogue between them. No matter how well intentioned the enlightened, the thick barrier between them seems to exist all the time. The reason for this situation should be said that first of all, it is related to the wrong understanding of ideological enlightenment by Chinese enlighteners. They are full of passion, but ignore that the evolution of thought is a long and arduous process, which can not be achieved overnight. Another reason is that they do not realize the initiative and consciousness of the enlightened public. The reason for this misunderstanding is also related to the attitude of actively entering the WTO in the cultural tradition of Chinese intellectuals.

From this point of view, although the narrative posture of the new generation of writers seems a little paranoid, they are actually aiming at the literary tradition of Chinese Enlightenment literature, which makes the literature loaded with literature carry Tao. This writing posture coincides with the consciousness, freedom and liberation spirit advocated by western enlightenment, and the purpose is to pursue the real "light".

3. Tolerance and understanding

Some critics have given tolerance and understanding to this narrative, and excavated its literary history significance and social value.

Ge Hongbing once called on contemporary writers to rebuild the way of communication between literature and life, put down the condescending writing posture, go deep into the normal of life, affirmed the display of the true face of life in the daily narration of the new generation, and opposed the saying that it refers to mediocre writing.

Li Jiefei analyzed the social context in which this kind of writing appeared, and pointed out that the form of this kind of writing is consistent with the living state of people in the 1990s. In the 1990s, "there is no place for faith, principle and introspection spirit, but 'opportunity' dominates everything", the daily narration of the new generation is a true portrayal of reality.

Gao Yuanbao believes that although this kind of writing lacks in-depth analysis and exciting plot, there is no lack of writers' Thinking on the survival of life. These writers express the complexity of daily life through their honest writing, reflecting the active thinking and rich thoughts of these writers.

The authenticity put forward by the new generation of writers first refers to the restoration of reality in daily narration. Husserl believes that: "The life world is composed of the diachronic world, the synchronic world, the present world and the absent world. However, no matter which level, it can be perceived. This means that the life world is a real world full of richness, concreteness, vividness and emotional experience. It is the intersection of human life, that is, material life and spiritual life. It is the basis of all practical activities and survival The habitat of human nature is the source of the growth of human humanity. " From what Husserl said, it is not difficult to find that in fact, the living world is also ancient and pre-existing, because the living world is essential for human survival. This pre-existing nature is not self-evident. It has a long history as human development. In addition, the living world also has the characteristics of pure constitution and pure genesis. [3] The planarized narrative also emphasizes that the writer should return to the true truth, peel off the influence of publicity and ideology on authenticity, and actually restore the truth of life said by Heidegger and Husserl. In addition, the authenticity advocated by the new generation is also reflected in a kind of contingency. Postmodern science takes the randomness, disequilibrium and uncertainty opposed by modern science as the common concern and research object of emerging science in the 20th century, making them join the field of science and the category of scientific research. Postmodern science also tells us that in the process of evolution, the system plays an important and key role in a certain region, thus completing the transformation from the idealized natural world to the real life world, and how people's natural world becomes a morbid world, And those "irregular natural geometric forms, such as curved coasts, undulating mountains, rough sections, changeable floating clouds, staggered blood vessels and so on, are full of randomness and certainty, inevitability and contingency, disorder and order." [4]

4. Conclusion

The daily narration of the new generation is the product of mass culture jointly promoted by the postmodern context and modern urban life. Its emergence can be attributed to the transformation of social culture and the ecology of mass culture in the 1990s. Coerced by the commercialization context in the 1990s, literature has long lost its former glory. Writers return to the present and pay attention to secular narration, which reflects the expansion of traditional writing themes and has a strong color of the times. Therefore, it has the significance of literary history. For this literary phenomenon, we should not criticize it blindly from the ethical and moral level, but should avoid the misreading and abuse of some concepts and make rational analysis. As for the contention in the academic circles caused by this writing posture, it is actually just a normal phenomenon in the period of cultural transformation. The noise in the critical circles will eventually return to calm. At that time, the evaluation of this kind of writing should be more objective and rational.

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