

The Rational Construction of People Nature Creation Orientation in Literary and Artistic Works under the Background of the New Age

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ABSTRACT. *The people nature of literary and artistic works is an important connotation of socialist literary and artistic thought, and it is also the development line that must be adhered to in the process of drastic social reform and transformation. How to make literary and artistic works closely related to the people nature and how to be more firmly guided by socialist core values in the process of creating literary and artistic works are also practical issues that every literary and artistic worker needs to pay attention to. On the basis of this, combined with the actual development in the new era, this paper analyzes the related issues of the people nature creation orientation construction of literary and artistic works, in an effort to provide valuable reference for the development of literary and artistic work in the future.*

KEYWORDS: *People nature, Resultant construction, Writing guide*

1. Introduction

Literary and artistic works must be the product of reflecting human spirit, which can influence people's mind and inspire people to forge ahead. At present, the society is in a period of drastic transformation. High-quality literary and artistic works play an important role in promoting social progress and providing spiritual sustenance for people's production and life. As an important soft power, it is the habitat and harbor of human spiritual civilization. At the same time, it can also be regarded as a kind of hard power, because the development of literature and art will also promote the transformation and construction of economy and society. Therefore, it is also an important issue for the future development of literary and artistic works to ensure the basic creative orientation of their popularity. Chinese literature and art culture has a long history, and there is no lack of reflection of human ethics in ancient literature and art works. In the author's opinion, on the premise of adhering to the principle of literary and artistic creation, the form construction of literary and artistic works needs to start from the following perspectives.

2. “Pursuing Truth and Beauty”

“The Book of Songs 300, in a word, says, think of innocence,” in the eyes of Confucius, the Book of Songs can be summed up in a simple “think of innocence.” Although the content of the Book of Songs is complicated and the form of expression is not rigid, its essence and its central idea are pure and innocent. In fact, the contents expressed in the Book of Songs coincide with the “benevolence” and “propriety” advocated by Confucius.

It can be said that “thinking without evil” is a very precious spiritual wealth left to us by our ancestors, and this spirit still has its shining value today. In the development of literary and artistic creation and criticism, this thought also has a wide range of reference significance. However, under the current background of adhering to the core socialist values, the “thinking without evil” emphasized by us is also quite different from the “benevolence” and “propriety” emphasized by Confucius. The content emphasized and advocated by the socialist core values is actually the development direction that our society must adhere to to a certain extent. For literary and art workers, the creation process of literary and art works must also be rooted in the reality of China's social development and adhere to the basic principle of “thinking without evil”, so as to better reflect people's life, serve people's life and inspire people's life.

“I and the Temple of Earth” is such a work, the author Shi Tiesheng's own in the Temple of Earth harvest of feelings and ideas, for the mother's nostalgia and between the author and the Temple of Earth difficult to give up feelings constitute the main line of the article. While revealing the author's feelings, the article also makes readers feel the author's pure yearning and love for life and life. This sincerity and truth can also arouse readers' thinking about their own life and value. This is also the best display of “thinking innocent “, and the positive influence on readers can not be ignored.

Thus it can be seen that the works of “thinking without evil” can not only inspire people, but also the noble spirit conveyed by the works can shape people. As literary and art workers, the first thing to do in the creation of literary and art works is to put yourself in a state of “pursuing truth and beauty”. But the creation of such works is not accomplished overnight. For artists to create such works, they must always put “Chinese seal” in the blood of the works. On this premise, they should constantly hone their sentiments to promote the upgrading of their artistic accomplishment. As General Secretary Xi Jin ping has pointed out, literary and art work cannot be divorced from the people, and any literary and art work that does not leave the people will become rootless duckweeds. On the other hand, writers and artists also need to be good at arming their minds with theoretical weapons. Actively learn and comprehend the ancient and modern excellent literary and artistic works at home and abroad, so as to improve their own literary and artistic quality and enhance their own connotation. In the process of learning, we must not blindly choose to “take doctrine”. To choose and choose degree, correctly grasp the choice and grasp of Chinese and Western culture. Only by doing a good job of “Integration and mutual learning of Art “, at the same time to ensure that the purity and positive progress of

our own works. Ba Jin, a contemporary writer in China, had such noble sentiments. He directly recorded the social sufferings and the resistance made by people of different classes in the face of life sufferings. Ba Jin's representative work "home" is a very famous realist masterpiece. The author describes the daily corruption and crime of Gao's mansion in the 1920s, and strongly criticizes the exploitation and oppression of the underclass by the feudal forces under the social background at that time. In the author's pen, he also describes the praise for the young people's determination to pursue freedom. By shaping the image of "Juexin", the life of the low class people under the turbulent background of The Times is very true. Imagine if Ba Jin did not adhere to the concept of people nature creation, also did not put himself to feel the social life created in the text. Only with the author's enthusiasm and imagination can not create such a character image, nor can grasp such a chapter of The Times. Since its publication in 1933, The novel "Family" has played a significant role in promoting the spirit of democracy and inspiring the people nature to unite and struggle. It is precisely because of Mr. Ba Jin's soul-oriented and people-centered writing style that he himself has been praised as "the conscience of Chinese literature in the 20th century".

In the new era, literature and art are serving the people. They are the people nature in a new era with increasingly rich material conditions and rising spiritual and cultural needs. Therefore, from a certain point of view, adhering to the creative orientation of the people nature nature of literature and art is actually a pandering to the "marketization of literature and art". However, in the process of literary and artistic creation, we should not simply consider "literary and artistic marketization". Because from the point of view of people's character, people have their own advanced and worthy of affirmation, but also have backward and negative issues to consider. Therefore, under the framework of "pursuing truth and beauty", it is also necessary to balance. Some literary and artistic creators ignore this problem and blindly pursue the "marketization of literature and art", which also makes some "three vulgar" works circulate in the literary and artistic market. There is no doubt that this kind of creation, which is market-oriented and takes practical interests as its starting point and destination, is by no means the real need of social development, nor is it truly intended to serve the people. Therefore, it is necessary to adhere to the creation of a good literary and artistic environment and adhere to the people-oriented creative direction, which is also the issue that must be paid attention to in the development of literature and art work with Chinese characteristics.

3. "Create in the Language of the People"

"Urbanity" comes from the Analects of Confucius, which mainly describes the relationship between a person's inner qualities and outer temperament and etiquette. "Urbanity" actually reflects the heart through the appearance, the external "courtesy" and the internal "benevolence" mutual combination, the two interdependent can not be neglected. Thus it can be seen that the mutual integration of "benevolence" and "courtesy" is also an important criterion for Confucius to identify "gentleman". In later literary criticism, "gentle and gentle" has also been

widely used to describe the relationship between the content and form of literary and artistic works. In terms of content, people's character should be highlighted, and the output of socialist core values should be emphasized. In terms of form, people's character should also be emphasized, so as to ensure that the content created is popular. This is the new period literary works "gentle and gentle" performance. "Literature" requires writing the lives of the common people in a way acceptable to the common people, while "quality" requires literary and artistic works to reflect the lives, joys and sorrows of the common people. If a work embodies the feelings of the people in the content, but in the form is out of people's acceptance level. Then such a literary and artistic work is bound to be unacceptable to the people, and such a work is doomed to be a failure. As Lenin said, art should not only have a profound foundation among the masses, but also be accepted and loved by the masses. For literary and artistic creators, if they want to integrate their works into the masses, they must learn to create in the language of the people.

Literary and artistic works are not only a manifestation of the people's spiritual civilization needs, but also a purifier of human civilization. Therefore, under the direction of people nature creation, literary and artistic works still need to adhere to the "perfection". As early as the time of Confucius, there was a requirement and evaluation standard for literary and artistic works to be "perfect". In Confucius' view, the inner morality must be united with the outer sensuous beauty. Only in this way can we have real aesthetic value. In the context of the development of the new era, literary and artistic works can reflect the practical problems of the era and the aspirations of the people, which is "kindness". Literary and artistic works should be presented in content and form acceptable to the masses, which is beauty. In order to pursue the "perfection" of literary and artistic works, literary and artistic workers are also required to go deep into the daily lives of the people and draw nourishment from their practices and lives. Here I have to mention chi Zijian's novel *The Right Bank of Erguna River*. In the novel, it depicts a small and weak nation's indefatigable struggle in the face of external oppression and a beautiful love story throughout the story. Under the double impact of almost harsh natural environment and modern civilization, Ewenki people are seeking for the right to survive. In the face of repeated challenges, ewenki and fate of the tenacious struggle of the spirit is enough to be called "do good". Similarly, in the author's works, the first person perspective to describe the story. This expression not only effectively draws the distance between the novel and the reader, but also describes the technique succinctly and simply. In the article, the depiction of the Ewenki people's pursuit and yearning for a better life in the harsh environment can not only win the resonance of the people, but also the best portrayal of the long history of Chinese culture.

4. "Embodies the Social Value"

Modest expression actually refers to literary works, which not only requires that the thought and language form of the works should not be too fierce, but also the degree of emotion and catharsis should be controlled. It is also an important criterion to practice the people's nature to better expressing their emotions in the state of

peace. "Poetry can flourish, can view, can group, can complain," it can be seen that the use of literary works is also very extensive. Under the development path of socialist literature and art cause today, the reflection of literary works to people's livelihood and people's feelings should be reasonable and in accordance with the legal system. Correctly handle the relationship between "reason" and literary works. The model of his literary works," Love but Rites", is Mr. Lao She's Teahouse, in which the writer uses the role of teahouse owner to express his criticism of cruel real life, such as the serious destruction of the rural economy, the flooding of foreign goods and the arrest of patriots. Through the reading of the novel, it is not difficult to find that the author's "resentment" is based on patriotism and humanistic care under the "reason" of resentment. This "resentment" is also based on the "people" of the "temperance of resentment".

The so-called "music without prostitution, sorrow without injury", which also has an important guiding value for our literary creation and social development today. Today, any "joy" and "sorrow" against socialist core values and laws should be resolutely resisted. This also requires us writers and artists to have a strong sense of social responsibility, to realize that their works are for the public to serve the public, but also to realize the consequences of their own literary and artistic works. Under the background of high social and economic prosperity, some creators are gradually eroded by money worship. The wrong view is that literary works should be completely subordinate to the market, which makes some "only eye-catching first, only worship gold first" prevailing. A large number of irresponsible, empty, vulgar and charming literary works into the market. These works are undoubtedly also typical of mourning and injury.

In the current works of literature and art, the phenomenon of "happy and harlot, sad and hurt" appears, which is also the one-sided and superficial music of literary and artistic creators. True people-oriented development-oriented works of literature and art need to always adhere to a peaceful attitude in the creation. It should be said that literary works are polished into a mirror, which not only reflects the beauty of the world, but also reflects the problems of the world. To promote good, correct problems to provide a direction and guidance to illuminate the development of this society. Finally, as a literary and art worker, in addition to adhering to the attitude of "Zhongzheng peace", we also need to pay attention to the improvement of their own artistic skills. It is good at using the language and expression that the people can accept to display the works of literature and art, so that the contents of the works of literature and art moisten the hearts and lives of the people in a state of moistening all things silently.

5. Conclusion

There is still a long way to go for the rational construction of people nature creation orientation of literary and artistic works. In the future development process, it also needs the attention and support of every practitioner and superior leaders. Literary and artistic works that adhere to the people-orientation must serve the broad masses. This requires that in the creation process of relevant literary and artistic

works, the main melody of The Times should be adhered to first, and then the outstanding popular works should be inherited to inherit the people nature tradition in the traditional literary and artistic works, and the artistic thoughts and essence of the ancestors of literature and art should be modestly learned. Only in this way can we better carry forward the main melody of The Times, and better create and serve the people.

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