

# Analysis on Psychology and Life Enlightenment of Mo Yan's "Frog" Characters

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**ABSTRACT.** *Based on Freud's personality structure theory, this thesis deeply analyzes the personality structure characteristics and psychological development process of the main characters Aunt, Xiao Pao, Chen Bi and Yuan Sai in Mo Yan's "Frog", and reveals the life enlightenment through analysis. There are: first, actively respond to the lack of life process; second, strive to enhance the subjective experience of positive emotions; third, insist on internalizing excellent quality into habit.*

**Keywords:** *"Frog"; character psychoanalysis; personality structure; life enlightenment*

## 1. Introduction

Based on the theory of Freud's personality structure, this thesis starts with the main characters of Mo Yan's "Frog", and makes a comparative analysis of personality structure and psychological development process, and draws life revelation. The characters in "Frog" are distinctive and representative. Through the psychological analysis of the main characters, we will bring us rich practical enlightenment and life revelation.

## 2. Psychoanalysis of the main characters of Mo Yan's "Frog"

### 2.1 Analysis of Aunt's Personality Structure

In early adulthood, her aunt was strong-willed, decisive and decisive, intelligent and beautiful, with a good background, and her psychological state was in a peaceful self-personal state. Her life principle was consistent with the requirements of the real society, and was recognized by the society and the people at that time. accept. At this time, the aunt's super-ethical standards are consistent with the self-required real social environment, and can satisfy my own desires to the greatest extent. The aunt started to deliver from the

age of seventeen, showing great interest and self-confidence in obstetrics and gynaecology, and regarded this career as her unshirkable responsibility. Any woman who had been born or had seen her before was born. She admired the five bodies. As long as her hand touches the pregnant woman's belly, the pregnant woman can feel a power and fully believe in her and feel at ease. In the era of encouraging birth, the whole village presented a warm and harmonious scene, and people enjoyed the joy of "continuing the incense", and the aunt's own desires were completely realized. Aunts as obstetricians and gynecologists also follow the "people's heart" and do their best to welcome the arrival of every new life. At this time, the aunt is a "living bodhisattva" and a "savior", and is an idol in the eyes of the whole village. These are also in line with the super-ego ethics, and the aunt's self achieves a relatively balanced state between the self, the superego and the real environment.

*The aunt's self-personality in the middle of adulthood fluctuated in the straits between the self and the superego. Under the high pressure of family planning, my aunt chose to implement the national plan resolutely, not only for maternal delivery but also for all reasons that are not in line with family planning, and to follow the principle of reality. She is one of only two obstetricians and gynecologists in the township. She is both a loyal Communist Party member to the party and a deputy director of the Family Planning Commission of the Gaomi Northeast Township. In fact, she is the focus of conflicts between national policies and folk ideas. Therefore, my aunt said that her hands are both aromatic and full of blood. The aunt of this period played the role of the devil, and was regarded by the villagers as the "hangman" and "killer" and became the demon recognized by the village. However, my aunt's inner loyalty to the maternity cause and the country has created the existence of the self; and the violation of the national plan is absolutely not allowed in the aunt's moral code. Although the heart is tortured, it still breaks the ideal of super-ego. The insistence, therefore, the choice of self-personality at all costs, resolutely carry out the tasks assigned by the state. After an object that the aunt talked to defected to Taiwan, his heart was deeply attacked. When his love ideal was shattered, he was also defiled as a spy and committed suicide. Fortunately, he was later discovered and rescued. After the emotional setbacks, the aunt had to cheer up to prove the innocence, and devoted himself to the noble obstetrics and gynaecology business. This seemingly passive but active decision made her glory and glory throughout her life, and led to her endless regrets of sin in her later years. After the "Cultural Revolution" began, the aunt was regarded as a "bovine ghost", and was subjected to ruthless criticism, but the aunt always kept his head and refused to yield, showing a firm belief and extraordinary courage. In the late 1970s, China ushered in the second climax of family planning, and the story that happened to her aunt was more colorful. After Wang Renmei secretly pregnant with a second child, the aunt took the family planning team to the village and drove into the village. The mother-in-law of the trot was anxious to see that the aunt was a demon. The aunts who did not understand the aunt's behavior were a bandit, but The aunt's plan for the country of family planning is still trying to do*

*everything possible to force Wang Renmei out. Unfortunately, Wang Renmei died of a big bleeding during abortion and died on the operating table. The aunt was also stabbed on the thigh with scissors, but this did not affect her aunt's determination to implement the family planning policy. Under the requirements of the background of the times, the aunts worked hard for the national plan, and the self-personality at this time occupied an unshakable position.*

The concept of life in the late adolescents is also changing. In the personality structure, the super-personal personality dominates. What I do in my later years is more about the pursuit of super-ego ideals and repentance of the past. In the last scene of the novel, the aunt launched her inner monologue: she often recalls the women and children who died during the family planning period. The inner reverence for life and the uneasy uneasiness made the super-superior dominate. Later, the reason why she followed Hao's hand was mainly to try to get rid of the debts in the dream. What is more important is that Hao's hand has a craftsmanship – it can pinch a lifelike clay doll. The aunt used the image of the baby she had drained to describe her husband to create a clay figurine and prayed for this way to make up for her apologies for those who could not come to life. After the efforts of the two of them, the number of clay dolls finally reached 2,800, and all these clay dolls represent each baby that she personally shed. The aunt offered them to them, hoping that they would find someone better than before. The aunt wants to realize the confession of the past sin, so as to achieve the self-salvation of the soul, so as to obtain the hope of happiness, and further demonstrate the aunt's pursuit of the super-ideal ideal in his later years.

The aunt's aunt is a complex female image. Her thoughts and spiritual changes have undergone a complicated and tortuous process of collision between the self, self, and super. Her pursuit of the ideal of life has made her a strange life of "half is water and half is fire." From the near-perfect birth record to the family planning period, the mothers were forced to abort with countless hands, and even caused the tragedy of "one corpse and two lives." Her aunt worked hard in the background of the times. She saved countless lives and delivered countless babies. She also "harmed" countless people and ran away countless fetuses. The pain of life and the pain of human nature have nothing to do with goodness and evil, morality, just because aunt is a highly symbolized hero of the era. She has no choice but no retreat. She devoted herself to obstetrics and gynaecology with the spirit of forgetting or even without me. cause. From the pursuit of self in the young to the pursuit of the ideal of life in his later years, the aunt's personality structure has a distinctive character, and also shows significant changes in his psychological development.

## ***2.2 Analysis of Xiao Pao's Personality Structure***

The trot is mainly based on the narrator in the text, and there are few positive descriptions. It often reflects the personality characteristics from the side through some

events. The twilight of the student era was naughty but simple, good and evil, and full of curiosity about things. Acting every day according to your own mood, playing everywhere, going out to find interesting things, completely follow the principle of happiness. In the Qin River, because the other two were called to eat frogs, they came forward and helped the Qin River to lift the crisis. For those who like to make a living, the fox and the tiger's lips are unrelenting, and the trot in this period is in the state of self.

In early adulthood, trotting love and career are in an ideal state. The self, self and super-ego balance each other, which not only satisfies my pursuit of happiness and desire, but also conforms to the super-ethical standards and ideals. The state of self-expression is the most Harmonious and stable. After sprinting to participate in the "Fighting Self-defense Counterattack", he returned to Wang Renmei, who is straightforward. The combination with Wang Renmei is based on the most primitive desire that Wang Renmei produced. It is Wang Renmei's two long legs like a crane that deeply attracted him. Although Wang Renmei's character is greatly embarrassing, it is still lovable. Compared with the second marriage with the little lion, this marriage is more in line with the love ideal of trot super. When Wang Renmei secretly pregnant with a second child, the trot was strongly opposed when he started his military identity. However, after Yuan Hao's persuasion, he began to shake, but in a conversation with his aunt, he gave up the birth of Wang Renmei. Thoughts, this also shows that the trot is not determined to deal with things, is easily influenced by external thoughts, and follows the trend, its self-structure dominates, and is obviously affected by the super-ethical standards.

In the middle of the adult trot, after Wang Renmei died of miscarriage, shortly after his aunt's death, he married his aunt's assistant, the little lion, but did not give birth again. The development of the trot personality structure fluctuated with the arrival of the second marriage. . The combination with the little lion may be because there is a need to be together, perhaps because of the aunt's combination, and in general, the combination does not make the trot feel the most primitive impulse in the heart. Different from Wang Renmei, it is more to marry a little lion. The family needs a woman. It is a decision based on self-state. This marriage is more of a helplessness in reality. In the real background of the trot, the self surpasses the super-I love ideal and acts more in accordance with the principle of reality.

In the late adult trot, I formed a small conflict with the super-ego. On the one hand, I wanted to have a son, and on the other hand, I was troubled by moral standards. In Gaomi Township, Yuan Hao organized a group of young "surrogate women" to surrogate those who have a need for a boy through the nephew of a bullfrog breeding company. The little lion, who is over 50 years old, plays tricks and carries a trotting to inject his semen into a "surrogate woman" to make her pregnant. The trot suddenly fell into an unprecedented entanglement and contradiction: the age of fifty-five years old, confused and a father. The trotting wanted to find a way to let the pregnant woman Chen Mei, who was pregnant for several months, to induce the drug, but when she thought that she had ruined the life of

her wife, Wang Renmei, she poked the most painful place in the trot. He thought that it would be difficult to redeem. If you are guilty and fear that the same thing will happen again, you will do it. But what makes the trot feel shameful is that the surrogate is Chen Mei, the daughter of his old classmate Chen Nai. In the words of trot, this is incest and cannot be allowed for his super-ethical standards; He confided these troubles, and after listening to his persuasion, he inspired the desire of the trot - the desire of his son, and psychologically accepted this reality. The trotting even imagined the child of Chen Mei's child as the reincarnation of Wang Yanmei's reincarnation of the baby who died on the operating table, and ushered in the birth of his son with the joy of being old. It reflects that the trot chose the self in the contradiction between the self and the superego, and also showed that it can't escape the restriction of self-personality on its behavior.

### ***2.3 Analysis of Chen Bi's Personality Structure***

Chen Bi in early adulthood showed a higher level of self-state - not only in line with the principle of self-satisfaction, but also maintained the pursuit of the ideal love career. At the beginning of the reform and opening up, Chen Bi had already made a fortune and became a well-known ten thousand household in the village. At this time, the family is also quite happy, full of passion for life, and the personality structure is in balance.

The impact of Chen Bi's self-personality in the mid-nature period on the background of the times and the failure to pursue the ideal of super-ego led to the imbalance of his personality structure. With the arrival of family planning, its fate has also been completely reversed. According to the family planning, the couple can have a second child, but they must be separated from the first child for eight years. But because Chen Bi wants to add a man, he tries his best to let his wife hide in Tibet. Finally, his wife is also This is a death. After the death of Wang Dan, Chen Bi pain does not want to be born. Compared with the pain of losing his wife, it may be more painful for him to burst the hope of continuing the incense for the family. Since then, because there is no son, he has abandoned himself and has been degraded, and he has ignored both daughters.

In the late adulthood, Chen Bi was caught in the grief that could not be achieved by the super-I ideal. The personality structure was seriously unbalanced. When Chen Bi of Young talent was in the early years, he was now bald and eccentric. In a restaurant called Don Quixote, he dressed up as the funny and ridiculous Knight of the Cervantes. He used the voice of the drama actor to attract guests at the entrance of the restaurant, but because of the addiction and alcohol addiction, he was accompanied by a sloppy dog, so it was not very popular. Chen Bi's tragedy is that it is too unfulfilled to fulfill the needs of the self, thus escaping from reality and falling into the fictional superego wish, not wanting to cheer up. I hope to be relieved in the ideal world of super-ego, but only bring more pain to myself and my daughter. In the face of reality and fantasy, Chen Bi's weak resistance, after repeated failures and escaping, he chose to be crazy and return to the ideal world of

super-ego, even if it is fictional, but it is a safe haven for him. Carrying the hope that he will live.

#### ***2.4 Analysis of Yuan Sai's Personality Structure***

Yuan Sai is a thoroughly wicked person. He is speculative and indifferent. It is the concentration and representation of social ugliness. It is a typical representative of the self in the text. The self in the personality structure is always satisfying the desire of the self for money. And service.

In the early years of adulthood, Yuan Sai used the fortune teller's nephew to swindle and swindle. At the same time, he also helped the woman to take the contraceptive ring illegally. To a certain extent, it can be said that Yuan Sai indirectly contributed to the tragedy of the abortion of pregnant women after stealing the ring. His desire for money in the self and the jealousy of the national laws and regulations in the super-ego gave birth to the temptation to swindle and swindle, speculatively pour the self, and secretly carry out some things that violate the national policy. Its super-ego ethics can't suppress the desire for money.

In the late adulthood, Yuan Sai's self-personality showed an infinite desire for money. For the sake of money, he did not hesitate to violate the law. He even violated the moral and ethical falsehood and did what he thought was a big fortune. Under the rapid development of the national economy, Gaomi Township has also undergone tremendous changes. Yuan Sai has become the chief of the bullfrog breeding company from the old fortune teller. At this time, Yuan Sai has been eager to be self-satisfied, and there is no morality to speak. His self is completely serving the self. All actions are based on interests, even the national laws are not taken care of, and the company is trying to make the company more and more prosperous.

In the end, Yuan Sai did not get retribution, and even the least reflection was not at all. This is in stark contrast to her aunt's deep remorse and self-redemption. In the personality structure of Yuan Sai, there is very little super-ego, and the moral standards are not clear. When faced with the temptation of more interests, he will involuntarily move toward the illegal road, and the inner desire is strong, so that he cannot care for morality. No, I only know that I have used all means to achieve my goals. Because of his lack of super-personality, his self-personality is manifested by people who are cast aside and despised. He is very scheming. When he uses the wrong place, he is ultimately harming others.

### **3. Talking about the Enlightenment from the Psychological Development Characteristics of "Frog" Characters**

#### ***3.1 Actively cope with the lack of life process***

There is no lack of description of the missing in the life process in the work "Frog". In the text, the lack of life process reveals more beliefs that if you respond positively and work hard, you will see results.

For the inevitable loss in life, first of all, face up to the lack of life. In the works, when the aunt was young, the perfect love suddenly burst, and even after that, she was in crisis. The aunt's mother died because of this incident. After a sad and struggling, her aunt chose to work hard and thought that the defected pilot was harmed. I myself, but I saved myself. I didn't care too much about this painful aunt, but shifted my attention through more crazy work and slowly recovered.

Second, we must cultivate positive thinking and actively respond to the lack of life. Everyone's needs are different, so in the face of the same lack, as different people's needs and perceptions are different, the influence of the missing is different. When actively responding with positive thinking, if the needs of the present are difficult to realize in reality, the self will be limited, choose the most appropriate solution, try to satisfy the reality, and be based on the real environment, with positive, open and constructive Thinking to face the lack of thinking, so as to minimize the damage caused by the lack. For example, the aunt chose to use busy to deal with the lack of love; after running away from his wife, he stalked the reality and continued his normal life. In the negative response, the self escapes from reality, can not face up to the lack, the experience of the present are negative events and emotions, and then fall into a vicious circle, Chen Bi's self-destruction is a typical negative response.

### ***3.2 Efforts to Improve the Subjective Experience of Positive Emotions***

First of all, to enhance the subjective experience of positive emotions, we must first accept our own emotions and be responsible for our own emotions. Only by accepting the existence of various emotions will we have more energy to consider how we should deal with the real problems we face. The characters in "Frog" are more or less guarded by the background of the times, and life is not rich, but most people choose to face life, accept reality, and strive for a better life.

Second, we must actively regulate our emotions and enhance our subjective experience. After things happen, try to see the positive aspects of the event before you can improve your behavior. The subjective experience of emotion refers to the emotions generated by the cognition of things. The same things will produce different behaviors due to different cognitive perspectives, and then experience different emotions. By constantly experiencing positive emotions and enhancing subjective experiences, self-personality will gradually be stable and positively oriented.

### ***3.3 Insist on internalizing excellent qualities into habits***

First of all, we must learn excellent quality and improve moral quality in daily life. As a descendant of the revolution, her aunt has distributed the outstanding qualities of patriotism and love for the party from an early age. It is full of enthusiasm, generosity and sense of justice. These are the results of the aunt's edification education since childhood, and its moral standards have been improved invisibly.

Secondly, we must insist on internalizing excellent quality into habits and enhancing super-ethical awareness. When internalizing good quality into habit, people will naturally respond accordingly to positive behaviors, and then get a positive emotional experience, forming a virtuous circle. In the work "Frog", my aunt has been revered for life in the career of giving birth for decades. The belief in the patriotic love party has been resolutely implemented in the national policy; these are the aunts who have been unknowingly The internalization of excellent quality into habit is the internalization of the super-ethical code of ethics, and it is taken as a natural habit in daily life.

#### **4. Acknowledgment**

Hunan Philosophy and Social Science Fund Project "Study on the Cultivation of Positive Psychological Quality of Teenagers in the Sub-health Family Environment of Hunan Province", 15YBA051

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