

Watching the Earth and Returning to Tradition: Cultural Choice and Ideological Connotation of Guo Wenbin's Prose

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Abstract

Guo Wenbin's prose writing takes root in Ningxia and draws on the beneficial factors of Chinese traditional culture, presenting two different cultural backgrounds. His lyric prose is full of the breath of the earth, sending out the fragrance of the earth, with strong regional color and distinctive local characteristics. The prose represented by "Looking for Peace" shows another pursuit of Guo Wenbin: returning to tradition and seeking peace. It concentrates Guo Wenbin's understanding of traditional culture and embodies Guo Wenbin's inheritance and return to traditional culture.

Keywords: *Guo Wenbin's Prose; Cultural Choice; Ideological Connotation*

1. INTRODUCTION

As a special style, prose has always been the mainstream style in ancient China. Since the new period, Ningxia has made some achievements in prose creation, and a number of powerful prose writers have emerged, among which Guo Wenbin is one. His prose is characterized by calm and plain language, complete and mellow structure and sincere and natural emotion, which has unique literary value. Taking Guo Wenbin's prose as a sample, this paper explores the artistic features of Guo Wenbin's prose and explores the aesthetic value contained in his prose by analyzing and interpreting the text, integrating the ancient Chinese prose theory, modern western prose theory and creative psychology theory.

1.1. Cultural Choice of Guo Wenbin's Prose

1.1.1. Advocate "peace"

"Serenity" is the core proposition of Guo Wenbin's prose. All of Guo Wenbin's prose bears the imprint of "serenity". Looking for serenity "is directly named" serenity "and can be said to be the manifesto of Guo Wenbin's concept of "serenity". Guo Wenbin elaborated in detail how to obtain "serenity", how to let "serenity" into life and how to improve our quality of life and serve our real life through "serenity". Guo Wenbin is a writer with problem consciousness. Personally speaking, Guo Wenbin is a contemporary writer with conscience. His concept of "peace" can be regarded as a way to solve the spiritual problems and chaos in contemporary reality. Guo Wenbin

is also based on the harsh reality of the problem, doing his best to promote the "serene" concept of life, and in which he provided many scientific evidence and personal logical reasoning support, but also caused no small repercussions among some readers, which can be proved by the sales volume of "Looking for serenity" and some readers' replies.

The core point of Guo Wenbin's "serene" proposition is that "harmony", "moderation", "tolerance" and "moderation" have universal connotations. In a sense, these thoughts are not beyond the scope of traditional culture, but he has provided us with a new way of thinking to understand traditional culture: to look at ancient ideological culture from the perspective of modern people, to inherit traditional culture reasonably and effectively, to make it realistic and tangible, to interpret it in a modern way, and to endow traditional culture with realistic rationality. The promotion of traditional culture carried out by Guo Wenbin is an effort and an attempt. He tries to find a "peaceful" habitat for our hearts through "serenity". In particular, "today, when business is booming, morality is decaying, and human feelings are indifferent, people even hope that there will be towering trees on the Chinese earth to shield their hearts from rain and wind." "Peaceful" is the "towering tree" in Guo Wenbin's ideal that can shield the spirit of the Chinese nation [1]. Guo Wenbin advocates it as a good solution to China's current spiritual crisis. He himself personally practices it, actively participates in it, and practices the "peaceful" cultural ideal.

1.1.2. A strong sense of life

Xihaigu's fierce living environment has brought great challenges to the life of the local people. It is in the face of this great living pressure that Xihaigu has developed a tenacious and unyielding character and a strong sense of life. Based on the perception of the external environment and self-cognition, a strong sense of life has been formed in Guo Wenbin's prose. It has concentrated the life view of respecting the heaven, cherishing the life and pursuing the value of life, and formed Guo Wenbin's unique understanding of "normality" and "change" of life.

Fear and care for life is the central topic of life consciousness in Guo Wenbin's prose. In *A Piece of Buckwheat Land*, Guo Wenbin personally experienced the pain of where will you go, cherished the value of life and truly understood the irreversibility of life. "People squander time precisely because they do not realize that time is a quantity and a limit to life." Life lies in experience. It is life that happens all the time, but it is often ignored by us. "In every minute of life there are countless flowers blooming, but we turn a blind eye. We only realize breathing when we are tired, when oxygen supply is insufficient, when we exhale in a big way." When one realizes the existence of life, it is often not far from the end of the day. Regret and regret have to be fixed at the time of return. Therefore, we must listen attentively to the rhythm of life, feel the breath of life, and realize the beauty of life. "Only when one truly understands that life is an embroidery can one cherish, respect and love." The value of life is also reflected in the unprecedented difficulty of growth and the rare opportunity. The essence of life is fragile. It requires us to take it seriously. Just as "a seed enters the soil, this seed is the cause, and the soil is the reason." Only when both causes and conditions exist can a crop grow. "It is also through numerous causes and conditions that the beauty of life comes to us."

The best life experience is emotional experience. Guo Wenbin's prose includes Guo Wenbin's life experience in the first half of his life, of which love, affection and friendship are the most fruitful fruits. The subtle love expressed in "The Empty Envelope," the beauty and impermanence of life expressed in "The Unbearable Weight of Life," and the complex emotion contained in "There is an emotion that cannot be faced." The unique emotions of "son" and "sixia" in "a brief history of time" . . . all of these emotions are the best proof of life experience, and even the kinship carried by later "forever baozi" and "a piece of buckwheat land" is a way for the author to record life. And time is like the yellow river flowing in "the river of life" which is gone forever. All attempts to keep time are in vain. Therefore, in order to make life more meaningful, we must increase the density and content of life, so as to maximize the quality of life and realize the value of individual life. Just like "I" and "parents" in "when lighting a lamp", we don't need to cling to external things, but only seek inner peace, so that inner peace can be filled up, and emptiness will have no place to occupy. In other words, enjoying time is the

greatest treasure of time and also the greatest respect for life itself. Therefore, Guo Wenbin pursues a kind of insight similar to Zen in his prose, that is, all seek from one's own heart and do not rely on external things. The greatest value of life is to die quietly together with time. The inquiry into the value of life should not ask for anything from outside, but should look back at one's own heart, talk with one's own heart, seek reconciliation with oneself, put down oneself is to put down everything, and finally reach the ultimate meaning of life.

Spirit returning home is a topic concerning human spirit in modern society. As the hometown of life home, it has always been the place we are looking for. The life home Guo Wenbin provides us is to return to life itself, "return" is another core concept of Guo Wenbin's life concept. "The process of returning to life is the process of anti-pollution." Life is the "absolute false innocence, absolute sacredness and abandonment of wisdom" and the "original heart of a thought". The process of life is a process of returning to human nature. The core of life is time, which is the direction of life, so in this sense "time is our only hometown". Hometown is the place where human beings are born and grow up. Therefore, human beings always have a kind of hometown complex and childhood complex in their subconscious mind, just like the Altar in *I and Altar*. In a broader sense, hometown refers to the habitat of all souls, which are unique to human beings. "In an unusual sense, everyone has their own unique scenery, that is, the place where they are touched in their lives." In Guo Wenbin's prose, Guo Wenbin not only understands hometown as life itself and time, but also interprets it as "lunar calendar". "The ancients used the Great Year as a very important platform and fate to restore our vitality. During the month-long memory and gratitude, connect with the root energy source of life. "Life is the origin of hometown and the basis for its existence. Therefore, the human spirit must return to life after all. The so-called lunar calendar and culture are just a carrier, not itself. The core concept is time. Time is the ultimate direction of the meaning of life. Time will prove the track of life, the direction and process of returning home. In the end, we only need to find a direction and a path of returning to life. Time will take us back to the original hometown of life."

1.1.3. Calling for Traditional Virtues

Guo Wenbin regards literature as the way to realize his moral ideal, proclaims traditional virtues with literature, calls for traditional virtues with an intellectual's sense of responsibility and social responsibility, and perceives the power of traditional virtues with concrete things. "If we have enough care to appreciate, we can see the kindness of nature from a grain of rice. When a grain of rice enters the land as a seed and becomes a crop in the coming year, we can imagine how much sunshine, soil fertility, wind and rain it contains, including time, sweat and expectation. Therefore, the significance of the year is to let us return to a grain of rice after a bumper harvest, to

give out our heartfelt gratitude , to the sun , to the earth , to the rain , to the wind , including time and years . “ He always faces the world with a grateful attitude and deals with the relationship between individuals and the world . He firmly believes that traditional virtues are the only way to get rid of human troubles . ” We can imagine how much mercy of nature and painstaking efforts of parents are involved in a person's growth . ” Between the lines , Guo Wenbin's hard-working heart shines . He understands the meaning of others with his own heart and actively understands the meaning of traditional virtues .He thinks that “ New Year is the romance of thanksgiving . . . New Year is the romance of filial piety . . . New Year is the romance of respect . . . ” He uses New Year to promote his moral concepts to readers , hoping everyone can have a heart of gratitude and kindness .

“ A person who writes literature as a tool to propagate political or moral ideas is either a conservative who wants to restore old customs or a radical who wants to establish a new way of life .[3] ” Guo Wenbin obviously belongs to the former .He regards himself as a successor and propagandist of Chinese culture , and there are always some lingering moralizing shadows in his prose .[4] ” Conservatives usually use the method of explaining how unstable and unhappy people live according to the 'advanced' concept , and how satisfied people who follow the tradition are . ” But ” they always contain an incorrect sociological argument: the way to cure the current abuses is to restore the customs of the past . “ Therefore , the basis of its argument is invalid , because “ each era must establish its own order to adapt to its ever-changing needs .Even if it is willing , it cannot restore the old order . “ “ Rural writing , retrogression and conservatism in Chinese literature can easily lead to platitudes and sweet homesickness . ” This is a trap for the “ local writing ” of Chinese literature . In any case , literature provides guidance , rather than trying to explain the past or reality . Literature that cannot provide metaphysical guidance is ideologically invalid .The same is true of Guo Wenbin's similar works , which do not provide the readers with directions for the future and become an imitation of the past direction , which is an invalid repetition .

1.2. the ideological content of Guo Wenbin's prose

1.2.1. Sincerity

Prose writing needs sincere faith to support . ” Sincerity is in the heart , writing on bamboo and silk , inside and outside , vice said .The meaning is vigorous and the pen is drawn vertically , so the text is seen and shown . ” Sincerity is not only the most authentic character of prose , but also the true embodiment of the author's personal personality . Only prose that is consistent in appearance and appearance does not violate the original heart and does not lose the nature of prose . ” What Gai Wen-hsin

has done is based on the Tao , the teacher is based on the holy , the body is based on the classics , the body is based on the latitude , and the body is based on the Sao . The hub of literature is also very cloudy . ” The way of prose is precious and truthful . The most important criterion for evaluating a prose is sincerity . If we look back at Guo Wenbin's prose creation , it is not difficult to find the problem of duality in his creation .Some of Guo Wenbin's lyrical prose , such as “ Teacher Lei Shuyan and His Second Hometown ” , “ Mourning for Mr . Wang with Memory ” and “ A Piece of Buckwheat Land ” , are excellent works with sincere feelings and touching hearts . The deep feeling and endless meaning contained in them are fragrant teas that can't be forgotten for a long time .Others can be called poetic prose , which is similar to Yang Shuo's similar prose . The deliberate pursuit of a kind of poetry seems artificial and false . For example , “ Three Topics from Jingyuan ” , “ Along Crops ” and “ December , Remembering a Flower ” can all be counted as such creations .In “ prose has become a kind of prose that spoils and squanders most Chinese characters . ” Against this background , how to use the pen in one's hand to write has become a big problem .Guo Wenbin's first type of prose is undoubtedly a successful work . Its greatest success lies in his grasp of the principle of “ sincerity ” .When he expressed his deep feelings for his mother , he could see that it was a true feeling that tore the heart and tore the lung without any artificial feelings . When he expressed his sincere nostalgia for Lei Shuyan and Zhang Xianliang , Guo Wenbin was not stingy , dipping his deep feeling into ink and slowly releasing it . Prose is precious to nature , and nature is also an outward manifestation of the truth of prose .Nature is a product of true expression of emotion . It is not only a content requirement , but also a language and rhetoric requirement . The meaning is well expressed by “ rhetoric stands its sincerity ” [2] .When we entered Guo Wenbin's prose , we were able to feel the tearful grief from “ A Piece of Buckwheat Land . ” My tears had never been so many that they eventually fell on my mother . ” People pulled me up , but the tears had grown . ” Sincere tears have the breath of life . They grow naturally on the earth and will last forever between the heaven and the earth as long as they cherish their loved ones .We can also feel Guo Wenbin's sincere gratitude and deep nostalgia for Mr . Zhang Xianliang from “ Mourning for Mr . Zhang Xianliang ” . Guo Wenbin slowly tells us his various touches with Mr . in a soft narrative style , giving people a natural and gentle experience .

1.2.2. Awe

Fear is one of the basic points of Guo Wenbin's view of life , happiness and ethics .Only on the basis of reverence can one realize the size of heaven and earth , the vastness of the universe , and the insignificance and fragility of the individual , and can one respect the laws of all things and abide by the inherent rules of the world .Only with reverence can we truly respect others , and will we not do

things that cross the border or take the initiative to hurt others .Similarly , only when one is awed can one cherish life , time and the existence of the present .Only through reverence can we pursue personal happiness bravely and sparingly .In essence , awe is a kind of altruistic behavior , but its deep psychological foundation is deep understanding , awe not based on understanding is hypocritical and invalid .

In “ Looking for Serenity ” , Guo Wenbin made a series of discussions around “ serenity ” . He emphasized to stick to his own heart , return to joy , fear nature , advocate vegetarian ethics and respect the rights of every kind of biological life .At the same time , he also has his own understanding of the relationship between man and nature , highly esteems the ideal state of the ancient unity of man and nature , and emphasizes practicing for peace .The so-called “ filial piety ” and the so-called “ gratitude ” have become a kind of respect here in Guo Wenbin , emphasizing the mutual relationship between themselves and others .He pays attention to the inheritance of this relationship , accepts differences with a tolerant attitude , tolerates the differences in the world , respects the rationality of existence , treats foreign things with a state of attachment , likes and dislikes , seeks spiritual peace inward , and finds a harmonious way of communication for himself and the world .

1.2.3. Harmony

“ Harmony ” is an important support of Guo Wenbin's prose construction thought . “ Harmony ” is an important proposition of Chinese traditional culture . It includes the core concepts of harmony , tolerance and reunion , and is an important component of Chinese ethical system .From the perspective of gestalt psychology , Guo Wenbin's pursuit is based on psychology . Gestalt psychology believes that psychological phenomena are complete gestalt , gestalt and cannot be divided into elements artificially .Naturally experienced phenomena all form a gestalt . Physical phenomena , psychological phenomena and physiological phenomena all have the characteristics of gestalt , so they are of the same type .Harmony is a psychological manifestation of human pursuit of gestalt . Human pursuit of harmony , avoidance of chaos , pursuit of integrity and avoidance of deformity , pursuit of reunion and avoidance of separation , including the pursuit of happy reunion in Chinese literature , are all products of gestalt psychology .Guo Wenbin thinks that “ New Year is the romance of harmony ” .Harmony is harmony , harmony is reunion .A year's struggle and sweat are meaningful only when they return to reunion and are carried out in harmony . ” This is related to Guo Wenbin's birth . Guo Wenbin grew up in a rural area and is closely connected with the earth . His parents are both farmers . They have the qualities of traditional farmers and are eager for stable reunion . In addition , influenced by many traditional cultural factors , his pursuit of harmony has both psychological basis and realistic demands .Closely related to farmers is the lunar calendar , which is the 24

solar terms . Especially in a small backward village , all agricultural activities and even life are related to the lunar calendar . Therefore , Guo Wenbin often concentrates this pursuit of harmony in the lunar calendar to express his ideal . ” The match made by heaven is a great kindness .Think about how strange and generous it would be for two people to be born on the same planet at the same time .Meeting and getting to know each other is also a great surprise and a great grace ... therefore , we cannot say goodbye lightly , because it is a match made in heaven , it is the best of Qin and Jin dynasties , and it is the branch of connection . “ Guo Wenbin explained the harmony between husband and wife from the perspective of gratitude . It is an accidental factor of predestination , and it is also the result of two people's continuous efforts . Therefore , this kind of kindness must be cherished .

From the perspective of traditional culture , “ harmony ” is an important component of China's ethical system for thousands of years . It is the accumulation of Chinese culture for thousands of years and is a national cultural psychology with profound foundation .The Chinese nation loves peace since ancient times , and has long proposed the social ideal of “ a society of great harmony ” . One of its core is “ harmony ” . This “ harmony ” includes tolerance and harmony , which is also the characteristic of the Chinese nation's character .The “ harmony ” emphasizes cooperation and unity , which is also an important guarantee for the Chinese nation to keep up with the times .Guo Wenbin regards “ harmony ” as an important ideological support point in his prose , which is obviously shaped as an important national spiritual force in order to serve his peaceful cultural ideal .Guo Wenbin tried to use this as a support to construct his own cultural ideal , to find a reasonable and effective way to eliminate anxiety for the whole people , to encourage good and punish evil , to attract good , and to establish a life value standard to guide people to approach this goal .

2. CONCLUSION

Guo Wenbin's prose always revolves around the three dimensions of “ hometown ” , “ serenity ” and “ life ” . His prose forms an ideological system with “ serenity ” and “ blessing ” as its core .He combines the traditional Chinese culture with the current reality , and interprets it in a modern way , endowing the traditional ideological culture with new connotation , which makes his prose have an essential improvement in the breadth and depth of thought .

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