



# A Profound Analysis on the Image of “New Adam” in American Literature with Big Data Text Mining and Processing Technology Based on OCR

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**Abstract.** In the era of big data, with the development and in-depth application of data mining and retrieval, image retrieval, cloud storage and computing, digital text research technology has begun to be applied in literature research. By analyzing and discussing the basic characteristics of big data, this paper reveals the evolution of literary studies in the era of big data, and makes a case study of the image of “New Adam” in American literature. With the development and application of OCR technology, the data mining ability of text information becomes stronger, so we can process and analyze more texts online. This makes our literature research online and digital. In methodology, with the help of image poetic theory and big data technology, literature retrieval, close reading, comparative analysis and cultural research methods are used in the paper. Based on big data mining and comparative analysis, to deeply and comprehensively analyze the American ethnic consciousness and national spirit by analyzing the archetype of the “New Adam” in American literature, its development track, the information and expression in the image as well as the contemporary consciousness as the global epidemic prevention struggle against COVID-19 has aroused deep thinking among scholars on the collective consciousness and national spirit of all ethnic groups. According to the data mining of literary texts by OCR, we can investigate the historical evolution and structural evolution of the prototype of “New Adam” by using SPSS for attribution analysis. The prototype of “New Adam”, which originated from a pattern of the relationship between man and God and between man and man in American social life, emerged in American literature in the 19<sup>th</sup> century, changed in the first half of the 20<sup>th</sup> century, and gradually fragmented in the second half of the 20<sup>th</sup> century, involving in process of evolution as the result of the interaction between internal and external factors. The image of “New Adam” is always charming because of its universal beneficial prototype, intensive and novel information, perfect and full expression and the penetration in the times consciousness.

**Keywords:** big data · data mining · application of SPSS · OCR technology; national spirit · New Adam · image poetics · evolution · fragmentation · prototype

## 1 Introduction

With the development of information technology, the data network established by big data technology has incorporated a large amount of information. This has not only changed the whole world, but also provided a new way and information source for us to observe things. Traditional literature research is conducted through literature reading and analysis, and its processing quantity and information accuracy are limited. By using the new tool of big data technology, it is more convenient to track the past literary image and observe its appearance today. The COVID-19 outbreak not only challenges the whole human race, but also urges people to think about the collective consciousness of the race. The national spirit of the American government during the process of resisting the outbreak also caused scholars to deeply dissect and reflect on the origin, flow and background of the “New Adam” series in the American literature. Image Poetics holds that the essence of literature is image, and image itself is a complex system. The image of “New Adam” is a special kind of character image in American literature. In the 19<sup>th</sup> century, scholars interpreted the new world in their hearts through a large number of simple, straightforward and strong and enterprising images of “New Adam”, expressing their superiority and optimism. In the 20<sup>th</sup> century, writers conveyed to the world the sorrow of the United States and Americans after losing their absolute value by describing the rough experience and the fate of failure of the “New Adam” who lost his faith. As a result, the image of “New Adam” gradually changed from its original ambition to confusion and disappointment, and then became blurred, fragmented and even lost. In fact, throughout the history of American literature, the themes and structures of American literature in the 19<sup>th</sup> and 20<sup>th</sup> centuries have gone through a process of transformation from clear to vague. Thus it is clear that the development and evolution of the image of “New Adam” itself also reflects some features of the uncertainty of American post-modern literature, and at the same time further demonstrates the diversified development trend of American literature after losing its absolute value, i.e., losing its unified reference frame.

The image of “New Adam” originated from the American Puritans’ view of “Manifest Destiny” [1], which is characterized by optimism, self-confidence, pursuit of freedom and equality, ideals and courage to take risks, has completely integrated into the unique American literature and culture, and emerged, developed and distorted with the American dream. In this paper, firstly the image of “New Adam” is studied in a broader social background. Then, based on image poetics, the development process of the image of “New Adam” in American literature is systematically clarified, and the hidden social and cultural connotations such as religion and history are analyzed. Next, the root of the immortal charm of the image of “New Adam” is deeply explored from three aspects: image prototype, concrete information expression and penetration of contemporary consciousness, revealing the unique national spirit of the United States.

## 2 Emergence, Evolution and Fragmentation of the Image of “New Adam”

### 2.1 The Emergence of the Image of “New Adam” in the 19<sup>th</sup> Century

Through OCR technology, we mine and analyze the typical works in 19<sup>th</sup> century American literature, and find some common images. Mr. Tong Qingbing said, “The success and great influence of literature in the 19<sup>th</sup> century lies in its shaping of a large number of typical images. This is a long gallery without an end.” [2] In this endless gallery, there is a series of images, that is, “New Adam” image combination, which to some extent constitute the mainstream image world in American literature in the 19<sup>th</sup> century when the United States was in the stage of exploring its own national literature, and almost all the scholars showed an uncontrollable inner fanaticism and seemed to publish the declaration of new humanity and the birth of new literature to the world. Like Puritan writers, they firmly believed that the existence of the North America and themselves were inevitable in history, and that America was the reappearance of the paradise in the Scripture and they were the rebirth of Adam. This belief and their inner impulse to create a new world inspired the next living “New Adam” [3]. In fact, from Benjamin Franklin in the period of the Independent Revolution, Washington Irving in the early Romantic Period, Ralph Waldo Emerson who initiated transcendentalism at the peak of American romanticism, Henry David Thoreau later, Nathaniel Hawthorne who is good at expressing dark subjects, to Walt Whitman who praised and promoted human vitality, and then Mark Twain, an American realistic writer, all these American writers in the 19<sup>th</sup> century seem to be involved in the image of “New Adam” [4], which can be shown in the following Table 1.

Benjamin Franklin portrayed a “New Adam” hero “poor Richard” in his book *Poor Richard’s Almanac* who worked hard with his feet on the ground and made a fortune with his mind at ease, and this image is more vividly and comprehensively reflected in his *Autobiography*. In it Franklin was a “New Adam” who not only relied on the puritan spirit, but also attached great importance to pursuing personal and material interests by proper means, and even set himself 13 virtues such as moderation, reticence, order and firmness. In this work, “New Adam” had two very important features—spiritual idealism and individualism in life.

The founder of transcendentalism Ralph Waldo Emerson expressed his confidence and expectation in the possibility of perfect development of humanity through a saying: “Here stands Adam, who is at the top of the truth of good faith, to face the world as a simple self.” [5] In his essays *The American Scholar*, *Poems* and *Representative Men*, he claimed that Americans were not only simple and naive, but also optimistic, confident and positive. In the novel *The Scarlet Letter*, Nathaniel Hawthorne, faced with complicated and contradictory religious perplexities and emotions, strongly externalized his strong desire that the United States would become a real paradise with both material and moral wealth in the future by portraying Hester Prynne, a “New Adam” who was hardworking, honest, optimistic, confident and full of rebellious and independent self-spirit. Unlike Emerson’s dissatisfaction with the roar of machines and Hawthorne’s subtle and indirect way, Walt Whitman, the most outstanding national poet in the 19<sup>th</sup> century, indulged in science and technology and praised the Adam’s spirit in the new world with great fanfare.

**Table 1.** A List of Representative Works with “New Adam” in American Literature in the 19<sup>th</sup> Century

| Writers               | Works   | New Adam          | Main Features of “New Adam”   |
|-----------------------|---|-------------------|---|
| Washington Irving     | <i>Rip Van Winkle</i>   | Rip               | Rip is an anti “new Adam” in gallery of literary characters based on the image of “new Adam” which is gradually forming in the United States in the 19 <sup>th</sup> century. He has nothing to do all day, and often takes a dog and wanders around. As a farmer, he hates farming on the contrary, while at home, he is also lazy and does nothing. |
| James Fenimore Cooper | <i>The Leather- stocking Tales</i>                              | Natty Bumppo      | Go forward bravely, be willing to take risks and yearn for freedom  |
| Benjamin Franklin     | <i>Poor Richard’s Almanac</i>                                   | Poor Richard      | Be down-to-earth and diligent, and make a fortune with peace of mind  |
|                       | <i>The Autobiography</i>  | Benjamin Franklin | Both relies on the Puritan spirit and attaches great importance to pursuing personal material interests by proper means   |
| Ralph Waldo Emerson   | <i>The American Scholar, The Poet, Representative Men, etc.</i> | Americans         | Not only simple and naive, but also optimistic, confident and positive  |

(continued)

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| Writers             | Works  | New Adam   | Main Features of “New Adam”  |
|---------------------|--|--|--|
| Henry David Thoreau | <i>Walden</i>  | Henry David Thoreau  | He is a firm practitioner of “new Adam” in America. By living alone by Walden for two years, he not only pursued personal freedom and experienced the eternity and infinity of nature, but also created a new civilization in the primitive chaos as nonconforming “new Adam” in reality. While deeply exploring the meaning of life and human ideal, Thoreau transformed Emerson’s Transcendentalism into a real way of life. |
| Nathaniel Hawthorne | <i>The Scarlet Letter</i>                                  | Hester Prynne  | Hardworking, honest, optimistic, confident and full of rebellious and independent self-spirit  |
| Walt Whitman        | <i>Leaves of Grass</i>                                     | All kinds of practitioners, people in all nations, Americans | Indulge in singing for science and technology and praising the new world   |
| Mark Twain          | <i>The Million Pound Note</i>                              | A tramp named Adam   | Penniless but kind-hearted, pure and plain, reflecting the decadent and ugly money worship society   |
| Henry James         | <i>Four Meetings, Daisy Miller, The Portrait of a Lady</i> | Caroline Spencer, Daisy Miller, Isabel Archer                | The new features of women’s transformation in the late 19 <sup>th</sup> century and the early 20 <sup>th</sup> century<br>Persistent pursuit of free life and thirst for knowledge   |

Henry James, a master of realistic literature in the late 19<sup>th</sup> century, created a large number of female Adam images in his 22 novels, such as Caroline Spencer in *Four Meetings*, Daisy Miller in *Daisy Miller*, and Isabel Archer in *The Portrait of a Lady*. They represent a new appearance of female transformation in the late 19<sup>th</sup> century and early 20<sup>th</sup> century, and their persistent pursuit of free life and thirst for knowledge constitute a beautiful portrait of “New Adam” of American women. Mark Twain depicted a penniless but kind-hearted tramp named Adam in *The Million Pound Note*, on whom two rich people bet to see what a million pounds note would do to the poor, which led to a series of ironic plots. The author reflected the decadent and ugly society of money worship with this simple image of “New Adam”.

## 2.2 The Evolution of “New Adam” Image in the First Half of the 20<sup>th</sup> Century

In his *Literature of Christianity*, Mr. Liang Gong pointed out that “with the end of the 19<sup>th</sup> century, modernism came like a river breaking its bank, and the focus of writers’ creation turned to sighing and resisting the desperate world. People reflected the changes of characters’ inner consciousness more technically and paid more attention to the introspection of the traditional metaphysical thinking system, which made the image of ‘New Adam’ tend to be blurred in 20<sup>th</sup> century American literature, and only existed in the works of a few writers such as Willa Cather and Fitzgerald.” [4] We can see concrete change of the image in the Table 2.

Willa Cather’s *O Pioneers!*, *My Antonia* and *A Lost Woman* show the three stages of the pioneer era by portraying pioneer women with different life paths, namely, *O Pioneer!* marked the beginning of the American pioneer era, *My Antonia* the peak and *A Lost Woman* the end. In fact, along with the three stages of American pioneer days, the three novels not only depict the image of American Adam, but also clearly show the variation process of this image. “In her two masterpieces, *O Pioneer!* and *My Antonia*, which are slightly nostalgic, people can see the new image of ‘Adam of America’, Bergson and Antonia, after the ‘prototype shift’” [6], who have similar backgrounds and share many common good qualities: optimism and confidence, pursuit of equality and freedom, ideals and adventure. But compared with Bergson, Antony was closer to life, more vivid and substantial, because her life was more tortuous and experienced. [7] If the shadow of commercialism only roamed the western frontier during the period of *My Antonia*, then the frontier in *A Lost Woman* had been swallowed up by mass commercialism. In the process of expanding the material world, the increasingly commercial social environment had great influence and impact on the spiritual field of “Adam” in the United States, making the image of “New Adam” split in this special historical period. In the novel, after her husband’s death, Mrs. Frith completely tore off the mask of loyalty and etiquette, abandoned her husband’s original virtue and became a “rotten lily”. She was willing to accept any conditions to live, even if she was in cahoots with the mercenary Avi Peters. As long as she could achieve economic goals, she would not hesitate to terminate the relationship with her long-term partner. In fact, as Neil thought in the novel, “What she spoils is not moral considerations, but a beautiful dream.” [8].

**Table 2.** A List of Representative Works of the Transmutation of New Adam in the first half of the 20<sup>th</sup> century

| Writers                  | Works  | New Adam                            | Main Features of New Adam  |
|--------------------------|--|-------------------------------------|--|
| Willa Cather             | <i>O Pioneers!</i> <i>My Antonia</i><br><i>A Lost Lady</i> | Bergson, Antonia,<br>Mrs. Forrester | The three novels not only depict the image of “Adam” in America, but also clearly show the variation process of this image: From “optimistic and self-confident, pursuing equality and freedom, with ideal and adventurous spirit” to “profit is the only way to achieve economic goals”.  |
| Francis Scott Fitzgerald | <i>The Great Gatsby</i>                                    | Gatsby                              | At the beginning, Gatsby was full of ambition, strict with himself, and constantly striving for self-improvement, but later ideal in his heart is wealth and love. In order to pursue wealth, he did not hesitate to use illegal means, i.e. bootlegging, and the purpose of pursuing wealth is to pursue the love with a rich lady Daisy; to compete with those celebrities in the upper class, he was specially assigned to buy piles of clothes from England; to attract Daisy’s attention, Gatsby entertained guests in his mansion every weekend. |

### 2.3 The Fragmentation of “New Adam” Image in the Second Half of the 20<sup>th</sup> Century

The linguistic turn of western literary theory directly affects the linguistic turn of western literature, which has obvious characteristics in the 20<sup>th</sup> century. According to Mr. Zhao Yanqiu, these basic characteristics are roughly manifested in three aspects: firstly, they make language and form in absolute dominant position; secondly, they lead to the dissolution of the text thought; thirdly, they cause fragmentation of the image.

The image here lies not only in the tangible life, but also in people’s inner world. The ways of fragmentation includes the retreat, simplification and dismemberment of the image. First of all, under the influence of the linguistic turn, the focus of the text is on the language and form, and the reader’s attention is completely focused on the interpretation of the statement itself, i.e., the arrangement and combination of the language and its connotation, meaning, and the arrangement of the narrative discourse, etc.. Such images, though existing, are no longer the focus of attention, but retreat out of the reader’s sight, or behind the language of the text, and the reader cannot piece together and grasp a vivid image. Secondly, the traditional western literature pays attention to the concrete integrity of the image that the characters, plots, events and environment in the works are generally very complete. However, in the turn of linguistic theory in western literature in the 20<sup>th</sup> century, especially in postmodernism in the second half of the 20<sup>th</sup> century, the images in the texts were even gradually dismembered and became fragmented, and the complete images became a series of image fragments. Furthermore, the authors teared apart images that we are already familiar with and presented these fragments in a haphazard way according to some difficult rule. Although the fragments are still clear and specific, it is difficult to form a unified whole, which requires the reader’s own thinking and combination before forming some integrity of the image.

The “New Adam” image is more vague in American literature from the second half of the 20<sup>th</sup> century, and it can even be argued to some extent that this image has gone without a whole image [9]. In J.D. Salinger’s *The Catcher in the Rye*, Holden tells readers his mental journey through inner monologue, which is full of vulgar language and slang, as well as numerous grammatical and syntactic errors. Salinger broke the eternal and elegant characteristics in the western literary tradition with vulgar language, and dispelled the boundary between popular art and elegant art, thus making the text have the basis of the characteristics of post-modern literature, that is, “post-modernist works pay attention to expressing narrative discourse itself. Discourse and language structure became the artistic basis of post-modernist literature, showing the characteristics of non-selectivity, non-centralism, non-integrity, and even ‘schizophrenia’” [6]. In the text, Holden described everything to be broken: a broken leader, a broken neck, a broken movie, a broken pillar, a broken school, and even his favorite sister’s face was broken. Except for the dirty words, he didn’t want to say anything serious most of the time, because he thought those words were fake. In fact, he not only heard fake “good luck” from others, but also often said “as long as I like, I can spin a yarn for a few hours” [10]. He hated everything, people and life around him, and even hated himself. He thought he was a coward, a fool, a madman, and a liar. But Holden was not really tired of learning and living in the world. He felt depressed and lonely countless times, looking for contact with others and the world, asking his brother Ackley not to let him go. Unfortunately, during

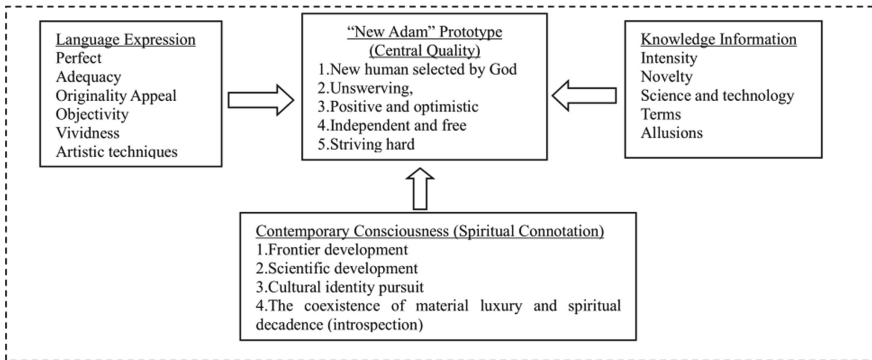


his wandering days in New York, the teachers, friends and almost all other irrelevant people he met were no different from the fake school language environment he hated. Therefore, in hesitation and helplessness, he “was willing to be separated from the subject and the world, so that words and meanings were separated” [11], and then hoped to go to the west where “no one knows me and I don’t know anyone” [10], and enter a state of speechlessness and live a deaf and hoarse life [12].

### 3 Evaluation Criteria at the Image Level

Literary image is the essence, core and subject of literature. There are many different evaluation systems to appraise the success of the literary images shaping, ancient and modern, Chinese and foreign, but only one basic criterion behind them, namely “those universal criteria that can be applied to the evaluation of all literary images and give birth to other criteria” [2]. Scholars believe that the determination of basic evaluation criteria should be a long-term process of objective induction, rather than a process of subjective derivation by individual or a few people, and should have certain provisions, including universality, objectivity, scientificity and operability of images. According to these stipulations, Mr. Zhao Yanqiu sums up in his *Image Poetics* that the basic evaluation criterion of literary image is figurativeness from the perspective of essentialism, the internal integrity of image from the perspective of structuralism, and involves prototype, information, thought and expression from the perspective of image itself, that is, a successful image needs “a prototype with universality, inclusiveness and usefulness, information with appropriate intensity and novelty, profound progress and infiltration of contemporary consciousness, and full, perfect and original expression” [2].

The prototype here is somewhat related to Jung’s prototype thought, but they are not the same thing. It is built on the basis of social life, specifically on various relationships in social life. “These relationships (relationships between man and man, man and nature, etc.) have ever-changing forms, and each form develops a pattern, which is what we call a prototype after formalizing the specific content and leaving only the form of expression” [2]. The prototype is not concrete; it is just the pattern of various relationships and the abstraction of some of same or similar social life phenomena. In real life, the forms of relationships are multifarious and various, and the resulting relationship patterns are also diverse and complex. Therefore, prototypes are also various, but there are some basic relationship patterns and basic prototypes. The choice of prototype plays an important role in the success of image building. There is no doubt that the image will be branded with the times from its origin to its process and permeated by contemporary consciousness to a certain extent. Whether the contemporary consciousness exists or not becomes one of the important factors to judge the success of images in literary texts. At the same time, it should be recognized that contemporary consciousness is by no means a simple problem, but a huge and complex system. Due to various subjective and objective reasons, it is difficult for a single writer to grasp it comprehensively and integrally. By integrating the contemporary consciousness grasped by many writers, there will be a more accurate, common and universal panorama of global or national contemporary consciousness which deserves our attention and research.

**Table 3.** The Relationship Among Factors of Success of “New Adam” in American Literature

## 4 Immortal Charm of the Image of “New Adam”

After factor analysis of these data by SPSS, we sorted out the possible influencing factors of the image of “New Adam”, and made an analysis and research. Undoubtedly, “new Adam” in American literature is always charming because of its unique and high quality prototype, information, expression and contemporary consciousness, and the relationship among its factors of success is shown in Table 3.

### 4.1 The Prototype of “New Adam”

As the first aspect of basic image evaluation criteria, “prototype” is an abstraction of various relationships and relationship patterns between human and nature, human and human in social life, and a form extracted after the specific contents of life phenomena are removed. The “New Adam” prototype is a pattern of the relationship between man and God and between man and man in social life, in which people considers himself chosen by God and comes to the world with a special mission, and strives steadfastly towards his ideal independently, freely, confidently with others selected. This archetype appeared extensively in American literature in the 19<sup>th</sup> century for special religious and historical reasons. Of course, the specific and external forms of this prototype are not the same: some are in the form of fables, and some appear directly in the form of people; some are in the form of individuals, and some are in the form of groups; some are brave in the face of ideals for men, and some are indomitable in the face of setbacks for women. But in essence, these archetypes are congruent, i.e., all new humanity to God’s special choice, who will struggle steadfastly and actively with optimism on the difficult path to independent freedom and fulfillment of ideals. The same “New Adam” prototype will take on different features when combined with different living materials.

The literary image is a very complex system, which often contains many prototypes and has different combinations. Some of them are crossed and coexist, while others are small prototypes in large ones. The prototype of “New Adam” is the main type of literary images written by the literary giants in the 19<sup>th</sup> century, which is why these literary

images are collectively called “New Adam” images. Of course, this does not exclude the existence of other archetypes. For example, from the perspective of the relationship between men and women, in Hawthorne’s *The Scarlet Letter*, Hester Prynne preferred heavy punishments alone to disclosing her child’s father, and even later planned to run away with Dimmesdale, who was selfish but was always unwilling to stand up and take responsibility (although he finally acknowledged his relationship with Hester, this was almost in step with his suicide). Thus, there was another prototype of Hester’s image: the prototype of the infatuated woman (heart breaker). However, in the works of Willa Cather and Fitzgerald and other literary giants in the first half of the 20<sup>th</sup> century, the archetype of “New Adam” in the literary image gradually changed from the dominant position to the secondary position, and the basic archetypes such as love, deception and wealth occupied an important position, which is particularly prominent, thus causing the “New Adam” image to change.

#### 4.2 The Information and Expression of “New Adam” Image

Aristotle once said, “Although things themselves seem to cause pain, lifelike images can cause us pleasure”, “We are happy to see those images because we are looking at them, seeking knowledge, and deciding that everything is something, for example, ‘That’s the thing’.” [13] Clearly, in Aristotle’s view, the need for knowledge is one of our human instincts and a source of our pleasure. In Hawthorne’s *The Scarlet Letter*, the scarlet “A” finally stung everyone’s eyes, but more importantly, it also conveyed a message to us, that is, the way to punish adulterers at that time. In addition, it also contains a lot of knowledge: some doctrines and regulations in New England in the 17<sup>th</sup> century, the gallows, prisons and cemeteries as the most important gathering places for people in the society at that time, pastor’s religious affairs and a lot of Christian terms and allusions. For another example, Whitman conveyed more information to us in his *Leaves of Grass*: man is sacred; residents have the right to rise up against the misdeeds of the elected; the ambition and heroism of the western construction group of the United States, and many scientific and technological words. Obviously, the writer created the image of “New Adam” with different needs and information intensity, which directly or indirectly conveyed to us all aspects of life and society. In the 19<sup>th</sup> century, especially in the first half of the 19<sup>th</sup> century, the images of “New Adam” attracted the attention of people in Europe and even all over the world, which is inseparable from the new information provided by the images themselves to the world, that is, the new frontier life experience, the new pursuit of the American people, and the real religious belief of the new human in the eyes of the writers.

It is an indisputable fact that excellent authors attach great importance to expression and excellent works are almost perfect in expression. The reason why the image of “New Adam” sprang up in the history of American literature and became a typical literary image is also closely related to the full, perfect and ingenious expression of each writer. For example, Whitman broke the old model and used his “transcendental, new, indirect, rather than direct, descriptive epic” [14] free-style poems to convey his democratic thoughts. In *Leaves of Grass*, he also used various artistic techniques to form a surreal artistic realm and pin his political ideals, and expressed his strong desire for an ideal world with bold and novel fantasies, such as dramatic techniques in the *Song of the Banner at Daybreak*,

the dreamy art world in the *Pioneers! O Pioneers!* and mysterious dream-remembering technique in *The Sleepers* and *Proud Music of the Storm*. When Henry James wrote *Daisy Miller* and *A Portrait of a Lady*, he paid more attention to the description of the psychological world of the characters, and adopted a new “consciousness-centered” narrative mode, that is, break the omniscient and omnipotent nature of the author, and let a certain role in the work act as the storyteller of the novel, all from his perspective, to make the image-building more objective and true. Other literary masters, such as Willa Cather and Fitzgerald, adopted the same skill and technique, which greatly enhance the reliability and appeal of the story, and made readers experience joys and sorrows with the characters in the works inadvertently, and feel the pity and sorrow personally brought by complete distortion on the spot.

However, the source that makes the image of “New Adam” shine brilliantly in the history of American and even the world literature lies not only in the fact that countless individual works provide dense and novel information and fully perfect and original expression, but also in the fact that countless writers have shown a universal, inclusive and beneficial prototype to the whole world through describing the sub-images of “New Adam” one by one, and vividly demonstrated the panorama of contemporary consciousness of the American nation with incomparable strength.

### 4.3 Penetration of Contemporary Ideology

“All literary images have a certain contemporary consciousness, which means to a certain extent, they have infiltrated some unique spiritual content and atmosphere of the era they have created.” [2] Whitman made it clear that his creative motive was to best represent the special era and environment in which he lived, the United States and democracy. As with Whitman, the creator of the “New Adam” image will consciously or unintentionally infiltrate in image shaping with a contemporary awareness that includes not only a sharp and aggressive ethos of age, but also a free and equal relationship between people and their diligent, optimistic and confident character. However, owing to various subjective and objective factors such as time of life, place, educational background and cognitive ability, the contemporary awareness grasped by a single writer is different, or only reflects different aspects of contemporary awareness. For example, we can feel the spiritual characteristics of new people and various problems in social life in the process of the western frontier development at the beginning of the founding of the United States from the frontier hero Nat Bumpo in Cooper’s *The Leatherstocking Tales*. [15] We strongly appreciate the transcendentalism that swept across the United States at that time through the analysis of Emerson’s divine “New Adam” in his *On Nature*, and we can imagine the rapid development of science and technology in his time through Whitman’s scientists and scientific terms. With the development and growth of the United States, the communication between the United States and other countries, especially European countries, had been strengthened. In the exchanges between the European and American people at the end of the 19<sup>th</sup> century, the distinctive personality and cultural pursuit of the “New Adams” in the United States were highlighted in the contradictions, which we can experience in Henry James’ novels such as *Daisy Miller* and *A Portrait of a Lady*. Similarly, in *The Great Gatsby*, Fitzgerald incisively and vividly expressed the social phenomenon of America in 1920s and 1930s, where material luxury

and mental decadence coexisted. Through the images in these works, the writers have shown us the contemporary consciousness in their hearts. Through the vivid and colorful images of “New Adam” with different consciousness, they have made us understand the panorama of modern and contemporary consciousness and comprehensively grasp the unique spiritual life and cultural connotation of the 19<sup>th</sup> and 20<sup>th</sup> centuries in the United States.

In a word, it is no accident that the image of “New Adam” in American literature has attracted great attention from people all over the world. Through the perfect shaping of this series of images, American writers have shown the universal, inclusive and beneficial prototype of “New Adam” to the world, and fully revealed the overall style of contemporary American consciousness, thus making the image of “New Adam” in American literature have eternal charm and last long in the world literature.

## 5 Conclusions

With the application of character recognition technology, the study of the image of “New Adam” in this paper has gone through the process of data mining and factor analysis, which is an attempt to combine big data processing with literature research. Based on SPSS analysis and processing, the influence factors of images in the text are presented more clearly. In the eyes of many Chinese people, the United States is the divisive God of good and evil: on the one hand, it is the representative of Western-style democracy and freedom; on the other hand, it is the hegemonic Satan in international affairs, both of which come from the values dominated by “mission theory” and “specialism”. With this idea of “Manifest Destiny”, numerous American writers in the 19<sup>th</sup> century created a series of images of “New Adam” with distinct personality in their works. From the end of the 19<sup>th</sup> century to the first half of the 20<sup>th</sup> century, with the further development of capitalism, and fundamental changes having taken place in the concepts and positions of God and man, together with a series of consequent social and cultural incentives, the “New Adams” in the rising period of the initial bourgeoisie gradually alienated in the period of monopoly capitalism and gradually blurred their image as a typical type of character. Until the middle and late 20<sup>th</sup> century, in the “postics” [16] trend which overturned all traditional thought and value theory, the vivid image in traditional literature which was accompanied by the uncertainty of literary subject and plot had become more obscure and suggestive, which can be regarded as completely scattered. After clarifying and analyzing, we believe that the image of “New Adam” in the United States has become a kind of immortal literary image in American literature due to the constant infiltration of the prototype of “New Adam” into different historical periods and new contemporary consciousness. Despite the variation in the first half of the 20<sup>th</sup> century and the vagueness in depth in the middle and late 20<sup>th</sup> century, this kind of image will undoubtedly appear constantly in the literary forest of the American literary world. Of course, this kind of “New Adam” image is different from American politicians who equate material pursuit with ideal pursuit and try to dominate the world. However, the power and brilliance produced by the American “New Adam” image should not be underestimated.

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