

## The Trend of Literature and Public Interpretation

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**Abstract:** Since the middle of last century, "interpretation" has become the core topic of western philosophy, literature, history, law and many other disciplines. "Interpretation", as a public behavior is determined by the public nature of human reason. Public rationality aims at the truth of cognition and the certainty of interpretation, and its operation paradigm is based on people's basic cognitive norms. Professor Zhang Jiang's new "public interpretation theory" is to re-establish the basis of rationality in interpretation with public rationality as the core. "Public interpretation theory" goes beyond the previous "forced interpretation" theory and tries to reconstruct the public nature of interpretation in the diversity of cultures. The proposal of "public interpretation theory" reflects the originality of Chinese theory. Its expansion and extension make the reconstruction of Chinese literary theory come true. This theory makes a critical study on the contemporary western literary theory on the basis of the reflection on "forced interpretation". It looks from the criticism of the theory of "forced interpretation" to "public interpretation theory" to reconstruct the theory of literary criticism in China. China's present domestic literature theory and the philosophy of logic problems are considered again. The opposite of "public interpretation" is "individual interpretation", and literary interpretation also has corresponding "commonness" and "individuality", which leads to the differentiation of literary interpretation theory. The cultural field of the publicity of "interpretation" or the historic decision of the community determines that the "interpretation" must be conducted in the context of history, so the commonality of literary interpretation should also have the characteristics of diversification, which makes the important influence to the literary activities. Our interpretation of traditional Chinese literary theory should also be diversified; it is not a closed system. Our system of literary theory must be inclusive of both "world value and individual consciousness", and with global value, Chinese literary theory will have public characteristics and be recognized by the world. However, there is no future in using western theoretical discourse to study the interpretation theory of the Chinese nation. The public nature of interpretation reveals the common rationality and common destiny of human beings and is of great significance to the progress of human civilization and cultural development.

### 1. Introduction

Hermeneutics is a branch of philosophical theory that understands and interprets meaning and text. From the perspective of the academic history of Chinese and western literary theories, literary theory is an interpretive subject<sup>[1]</sup>. Hermeneutics had an important influence on western academic circles after World War II. The problems it studies are closely related to literary creation and literary criticism. In the present literature criticism, literature interpretation plays an important function and link. Literary criticism demands that the interpretation should be with the power of practice. The "interpretation" in western literary theory is the understanding and explanation of the text, and it is the human behavior of understanding and having dialogue with the text. Examining the development of the theory of literary criticism from the point of view of "interpretation", the relationship between literary criticism and literary creation, between literary theory research and practice can be better dealt with in the context of the multiple dialogue and thought collision, and then promote the development of literary theory. Therefore, the literary theory based on the function of "interpretation" realizes the understanding and interpretation of the universal principle and value

of literary theory through the investigation of rich literary phenomena in history.

The "public interpretation theory" proposed by professor Zhang Jiang recently re-established the basis of rationality in "interpretation". He goes beyond the previous "forced interpretation" theory, tries to reconstruct the public nature of "interpretation" in the diversity of cultures, and establishes the interpretation paradigm of human truth and meaning sharing. Since the new period, due to the frequent introduction of the theory of the west critics, the Chinese literature is analyzed with the "interpretation" of the western theory which is used to form their own discourse hegemony. This led to the scarce of the original work behind the prosperity of literary critics. The "public interpretation theory" reflects the originality of Chinese theory. Its expansion and extension will have an important impact on the reconstruction of Chinese literary theory. That is, "the development of Chinese culture, no matter what specific form it takes, depends on the individual creation of Chinese people."<sup>[2]</sup>

## **2. Connotation of public interpretation**

"Interpretation" is a public behavior that shows respect for individuals, life and culture. The public nature of human reason determines the public nature of "interpretation". Public reason aims at the truth of people's cognition and the certainty of interpretation. "Public interpretation" is an effective interpretation by the interpreters based on the objective historical premise, taking text as the object of significance, and the production of public reason with boundary and the degree of justice<sup>[3]</sup>. The meaning of text interpretation is the finite multivariate in the threshold domain. "Justiciability" refers to the result of interpretation may produce the public understanding that possesses a broad consensus. "Effective interpretation" means that it has relatively definite significance, and is recognized and accepted by the community of understanding, and opens up wide space for in-depth reflection and construction.

"Public interpretation theory" is a new theory proposed by Professor Zhang Jiang after "forced interpretation theory". Compared with the "forced interpretation theory", public interpretation theory is more reasonable and objective on the research of reflection and criticizes of the contemporary western literary theory. The ideas of "public interpretation" have the significance of theoretical construction. It transfers the focus of the "forced interpretation theory" of the western literary theory criticism to reconstructing the theory of literary criticism in China. With the theory of "public interpretation" to reconstruct the contemporary Chinese literary theory, rebuild the contemporary Chinese characteristics "hermeneutics".

## **3. Public Interpretation and Literacy Criticism**

A literary critic is an interpretation of literary phenomena. Literary critics in a broad sense belong to one aspect of literary theory research, which is almost equivalent to literature research in the West. In a narrow sense, literary critics are guided by literary theory, and it is an "interpretation" of literary texts and literary phenomena. In literary critics, "interpretation" is not only a text reading and understanding, but also a form of literary critics, and also involves more generalized cognitive activities. "Interpreting" behavior is a cognitive process of circulation, and there is no end to the interpretation of cognitive objects. Literary hermeneutics is an important form of ideological theory and literary research<sup>[4]</sup>. "Hermeneutics" believes that the premise of text understanding is determined by the self understanding of "interpretation". Therefore, it is the key to literary critics to reflect on the way of text comprehension. The conflict between subjectivity and objectivity, convergence and creativity, and the diversity and certainty of meaning all reflect the rationality and effectiveness of meaning interpretation. This problem has existed for a long time in the history of literary critics, and is not unique to hermeneutics. Literary interpretation firstly is "individual interpretation" and then is "public interpretation". "Individual interpretation" is a kind of personal behavior. Personal experience, knowledge base, way of thinking, cognitive ability is influenced by the human shared

world. At the same time, the understanding and acceptance of "individual interpretation" must be restricted by public reason, so "individual interpretation" must be public. "Individual interpretation" should be filtered through public discourse and historical context to determine whether or not, it will be eliminated by history, or will rise to a part of "public interpretation", transcend history and become a "interpretation" of truth. When "personal interpretation" rises to "public interpretation", it can become a definitive interpretation that can withstand "the law of the large number of random processes and the confirmation and test of public interpretation are based on public rationality"<sup>[5]</sup>. Therefore, all "interpretations" must be confirmed and tested before they can become public interpretations based on public rationality. Literary interpretation also has "publicity" and "individuality", which leads to the division of literary interpretation theory. The historical nature of the cultural field or social community of the "interpretation" of the public determines that "interpretation" must be carried out in the historical context, so the publicity of literary interpretation should also have the characteristics of pluralism, which has an important influence on the literary activities. Our methods of interpreting traditional Chinese literary theories should also be varied. It is not a closed system. The system of literary theory must be combined with "world value and personal consciousness". Once having a worldwide value, the Chinese literary theory of public nature is recognized by the world. The publicity of interpretation demonstrates the common reason and common destiny of mankind, and is of great significance to the progress of human civilization and the development of culture. The proposition of "public interpretation" embodies the originality of Chinese theory. Its development and extension have caused the reconstruction of Chinese literary theory.

Literary creation and literary critics should make readers understand literary theory and familiarity with literary works through "public interpretation", and make literary works change into public consciousness in the reader's understanding, and then produce public rationality. The proposal of "public interpretation" provides an objective basis and a theoretical platform for the construction of Chinese characteristic socialist literature hermeneutics, providing a space for Chinese literary creation and literary critics. In the field of literature, the exposition of "the practice of public interpretation and literary creation and literary critics" is an important direction for the construction of the pluralistic practice of literature in the new period, which plays an important role in the construction of the hermeneutics of Chinese characteristic socialist literature. Therefore, Chinese literary theorists and writers should take the opportunity of "public interpretation" to construct their own literary critics' field and contribute to Chinese literary creation and literary critics' in the new period.

#### **4. The Construction of a Literature System that Reflects Local Experience**

The "local experience" of literature has become a hot topic in the field of contemporary literature. "Local experience" refers to the local Chinese way of thinking, psychological structure, ethical and moral concepts, time context, and language<sup>[6]</sup>. After nearly a hundred years of development, Chinese contemporary literature shows achievements and deficiencies in the development based on the local experience. Heterogeneous factors have an important influence on the infiltration and the diversity of local literature. At the same time, the inherent diversity of local content has also been actively interacting with the outside world. We can't stick to the "local experience" and we must have a spirit of transcendence. We must look at the local experience with criticism and scrutiny; only in these ways can "local experience" come to the world. Native writing and borderline narrative are undoubtedly the most practical in the exploration of local experience. From the perspective of the literary creation, local literature fully reflects "local experience." More representatives are "Root-seeking Literature", some writers began to organize and excavate the traditional spirit and national consciousness. "Root-seeking Literature" can be said to be a successful attempt of self-conscious "local experience", and "Root-seeking Literature" is returning

to the nation. The strategy of the cultural tradition has its own success. It has created a shock on the world literature with distinctive national characteristics.

## 5. Conclusion

Chinese contemporary literature has its unique and rich value system. Chinese writers are closely connected with Chinese contemporary society when they express themselves. Their works not only contain the changes of society and the evolution of literature itself, but also imply the complexity and subject standpoint of writers themselves. How to integrate western experience on the basis of local experience and construct the basic position of "China image" is a very important theoretical and practical issue at present. Compared with the "forced interpretation", the transcendence of "Public interpretation theory" tries to reconstruct a publicans of "interpretation" in the plight of diversity and differences of Chinese and western culture and establish the human truth and meaning shared "interpretation" paradigm. It manifests the originality and reality of China's theory and plays an important role.

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