Research on the Construction of Contemporary Chinese Literature and Art Subject Knowledge System Based on Computer Technology

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Abstract. Knowledge system is a new theoretical research field in the field of Humanities and social sciences. To study the axiology knowledge and value neutrality in the history of western thought through computer technology, it is helpful to provide reference for the theory of literature and art. This paper first analyses the influence of Western knowledge and knowledge system on China, and then discusses the evolution of knowledge concept in the history of thought, as well as the anxiety consciousness of literature and art research. Finally, the paper gives the strategy of value reconstruction in knowledge production and knowledge construction of literature and art.

Keywords: Knowledge System, Contemporary Literature and Art, Computer Technology

1. Introduction
With the deepening of the study of literature and art, it has made important progress in the construction of discipline system and discourse system. However, in addition to the construction of these two systems, the construction of knowledge system is also indispensable. As an important component of social science system, knowledge system, discipline system and discourse system are interrelated. Although they have their own research focus, they are inseparable. First of all, the discourse system is the language mode and basic form that constitute a specific discipline system. The discourse system cannot leave the specific discipline system but always depends on the specific discipline system, and is restricted by the specific discipline system. Secondly, the knowledge system is not only broad in scope but also inclusive. On the one hand, discipline system and discourse system have corresponding knowledge system; on the other hand, knowledge system will penetrate into discipline system and discourse system. The construction of literature and art subject is inseparable from the construction of knowledge system, so it is of great practical significance to study the construction of knowledge system[1].

2. The influence of Western knowledge and knowledge system
2.1. The relationship between knowledge and power
Western academic circles believe that the knowledge system of all kinds of humanities cannot be separated from the control of rights. All humanities not only come into being with rights, but also serve them. Western academic circles think that knowledge has the right to create. The direct relationship between right and knowledge makes the relationship of right inseparable from the construction of knowledge. On the other hand, knowledge cannot be produced without the construction of right relationship. In other words, the two complement each other and are inseparable from each other. In western academic theory, right is politics, so the relationship between right and knowledge is equal to that between knowledge and right. This kind of academic thought of western academic circles has brought great influence on the research of humanities and social sciences in China[2].

2.2. Critical analysis of knowledge
The western postmodern academia has made a critical analysis of the knowledge situation. There are generally two kinds of scientific knowledge, as shown in Figure 1 below. With the development of modern technology, discipline boundaries are gradually broken. With the increasing commercialization of knowledge, the situation of scientific knowledge shown in figure 1 is questioned, and the emergence of natural science theory shows the knowledge situation of post-modern pursuit of diversity and diversity. The knowledge theory dominated by the western postmodern discourse system also has a great impact on the academic circles in China.

![Figure 1. The situation of scientific knowledge.](image)

3. The evolution of the concept of knowledge in the history of thought
3.1. New understanding of the concept of knowledge
Western academia has long regarded knowledge as a field of freedom and independence. The formation of this concept has experienced a long evolution process. Until modern times, with the rapid development of modern science and technology, this independent view of knowledge was formed and rose to the mainstream. Western epistemology limits knowledge to the scope of axiology, determines knowledge as the universal essence of seeking existence, and clears the way for its philosophy of philosophy. The ancient Greek epistemology experienced the initial stage of objectivism and naturalism, and then established the axiological epistemology of knowledge virtue. These involve the distinction between natural science knowledge and social science knowledge, as well as the distinction between natural science and social science knowledge and humanities knowledge. These axiological views of knowledge did not change the value of scientific knowledge until modern times[3].

3.2. The route of reflection on the subject of literature and art
There are two directions of reflection on the subject of literature and art, that is, the reflection on academic history and the reflection on discipline theory. The reflection of academic history has made a historical review and carding of the academic research of Chinese literature in the 20th century. The reflection of discipline theory is based on the discipline theory itself and a certain reflection of academic history. There is a cross between academic history reflection and disciplinary theory reflection. Although academic history reflection is earlier than disciplinary theory reflection, the influence and scope of disciplinary theory reflection has exceeded academic history reflection, and it is still the focus of academic research. There is a positive attitude to reform and promote academic history reflection and discipline theory reflection[4].

4. Anxiety consciousness in the study of literature and art

4.1. Progress of literature and art research in theory construction and knowledge discourse
The theory of contemporary aesthetic ideology has attracted more attention, which reflects the theoretical reconstruction in the integration of various contemporary literary theory resources. The theory of contemporary aesthetic ideology not only breaks through the way of thinking that literature and art are subordinate to politics, but also makes great progress in several aspects as shown in Figure 2 below. Theoretically speaking, the discourse of literary theory gets rid of its instrumental rationality. In the way of thinking, it breaks the rigid concept of traditional literature, and pays attention to deeper problems in the process of theoretical research. In the mode of thinking, the essence of literature is explored more deeply. All of these have made great progress in the study of contemporary literature and art both in theory construction and knowledge discourse.

![Figure 2. Progress in the study of literature and art.](image)

4.2. Debate on contemporary aesthetic ideology theory
The debate among Chinese scholars has not made a deep discussion on the specific process of aesthetic ideology and knowledge production and construction of contemporary Chinese literature and art. The theory of Chinese contemporary aesthetic ideology has greatly promoted the knowledge construction and knowledge production of Chinese contemporary literature and art. The theory of aesthetic ideology embodies the efforts to integrate various literary theory resources, but in the construction of literary theory system and the expression of literary knowledge, there is still a gap between various literary theory resources and specific theoretical problems. The theory of contemporary Chinese aesthetic ideology emphasizes too much on the ideological characteristics of literary production, and too much on the individual aesthetic experience, as well as the aesthetic sense of individual case and fragment[5].

5. The strategy of value reconstruction in knowledge production and knowledge construction of literature and art
At present, there are many references to the theoretical reconstruction and value reconstruction of contemporary literature and art research, but it is not necessarily advisable to replace the strategy of
literature and art research with cultural research. In addition, the validity of the method based on cultural perspective to examine the defects of knowledge production of literature and art needs to be tested. As a discipline form and research field of vision, cultural research pays attention to the cultural composition and cultural fission of the society, and attaches importance to the emerging cultural things and cultural subjects in the social and cultural system. These challenges and pressures to the traditional literature research are inevitable. Generally speaking, the literature research which subverts the tradition by cultural research is not conducive to the fundamental in-depth discussion of the problem. We should pay attention to the problems of literariness in the study of contemporary literary theory brought out by anti-essentialism and "this is the key to solve the anxiety in the study of contemporary Chinese literary theory, and to explore the problems of theoretical reconstruction and value reconstruction.

6. Conclusion
In short, the following three aspects should be paid attention to in the theoretical construction and knowledge production of contemporary literature and art based on computer technology: first, we should distinguish scientific theory and empirical knowledge. Of course, literary theory should pay attention to and summarize the developing literary experience, and promote it theoretically. Secondly, we should distinguish systematic knowledge from fragmentary knowledge, and emphasize the integrity and systematicness of knowledge, so as to deal with the defects of postmodern knowledge theory. In addition, the problem of visual turn in contemporary culture is not the only conclusion of the transformation of literary problems in contemporary literary experience, but a way of expression. In front of media and technology, vision and image, literary problems still play an important role as a kind of ideological background and cultural essence[6].

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