

# A Research about Effect Narrative Strategy in the Martial Arts Novels of Louis Cha

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## **Abstract:**

Louis Cha (Jin Yong) was skilled in describing interpersonal relationship in Martial arts world. Precisely because of applying different interpersonal effect, such as Tacitus Effect, Marginal Effect, Rewards and Punishments Effect and Victim Effect, the Plots in Martial Arts Novels of Louis Cha are attractive, complicate and eccentric.

**Keywords:** *Martial Arts Novels of Louis Cha, Interpersonal effect, Effect narrative strategy.*

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## I. INTRODUCTION

Louis Cha's martial arts novels are a unique existence in Contemporary Chinese literature. In his 15 martial arts novels, individual fighting and sect struggle are a common occurrence in the martial arts novels of Louis Cha. The law of the jungle is in motion in the martial-arts circles. Under the law of the jungle, the powerhouses are able to win the chance of survival and gain noble status in martial arts Society. But a simple predatory society often leads to ethical hell and suppress and stifle those kind weak people's right to survival. By using the law of the jungle, Chinese Knight-errant's Lofty aspirations is to curb the violent and assist the weak. In order to occupy the commanding height of ethics, those bad guys who are egoistic and have done all kinds of evil must also deliberately put on a mask of kindness and justice. Thus, to be good or evil is a watershed for the martial-arts circles group or individual. How to explain the appreciation of good and punishment of evil in the narrative process is a problem that must be solved in the creation of Louis Cha's martial arts novels [1-3].

In depth study on the good and evil orientation of various martial-arts circles characters in Louis Cha's martial arts novels, people can find Louis Cha is good at describing all kinds of interpersonal effects in the martial-arts circles and use these effects to show their ethical behavior portraits of good and evil to reflect their good and evil choices, Through these narrative ways, Louis Cha's martial arts novels diffuse the warmth of goodness, cater to and meet readers' expectations of the basic ethical outcome of rewarding the good and punishing the evil, preserving the good and eliminating the evil [4-6].

The effect narrative strategy in Louis Cha's martial arts novels is reflected in the following aspects:

## **II. NARRATIVE STRATEGY I: TACITUS EFFECT (THOSE "UNJUST CASES IN THE MARTIAL-ARTS CIRCLES " IN LOUIS CHA'S NOVELS)**

Tacitus effect originates from the "Tacitus trap" put forward by Tacitus, a historian in ancient Rome, That is, when a social organization loses its credibility, whether its words and deeds are good or evil, true or false, it will be regarded as lying and doing evil.

"Tacitus trap" is a social phenomenon. It also adapts to some groups and individuals in the virtual and special society of martial-arts circles. As far as groups are concerned, once they are labeled as "cults" by martial-arts circles society, they will be resisted, pursued and even wiped out by famous and decent sects. The Ming religion in the story of *The Heaven Sword and Dragon Saber* is a typical example. The vast majority of the followers of the Ming sect clearly practice the core doctrine of "punishing evil, promoting good and regulating people", but they are regarded as "demon sect" because their execution is mysterious and not understood by those so-called justice groups. In fact, according to the standard of "Chivalry", there are a large number of heroes in the Ming religion, which is not inferior to the heroes of Alliance of the righteous. However, because of the "Tacitus" effect, it is difficult to avoid the name of "devil" for the Ming religion. As for individuals in martial-arts circles, some characters in Louis Cha's martial arts novels also face the "Tacitus trap" of their career when they lose their credibility of martial-arts circles in many misunderstandings. Pharmacist Hwang in *The Legend of the Condor Heroes* is a figure in martial-arts circles facing the "Tacitus trap" that Louis Cha tried to portray for the first time. The image of Pharmacist Hwang in Guo Jing's mind is supposed to be a great master. However, after the bizarre and violent death in Peach Blossom Island of the five monsters in the south of the Yangtze River, a group of tutors who had the kindness to support Guo Jing in the martial-arts circles, Pharmacist Hwang fell into the influence of "Tacitus effect" which could not justify his innocence. All the words and deeds of Pharmacist Hwang, according to Guo Jing and Kze-jqg, the only surviving of the five monsters in the south of the Yangtze River, are disguised and indiscriminately kill innocent people. Of course, as the pinnacle of the martial-arts circles pyramid, Pharmacist Hwang disdains to defend himself when it is difficult to defend himself. Louis Cha's used the plot setting of " Pharmacist Hwang was wronged" to make Guo Jing's efforts to uncover the truth full of suspense and waves. Louis Cha successfully leads his readers to follow Guo Jing's steps intentionally or unintentionally, and gradually understand the causes and consequences of the "Tacitus effect" shrouded in Pharmacist Hwang; in *The Smiling Proud Wonderer*, Linghu Chong is labeled as a prodigal son of the martial-arts circles by Yue buqun ( the mentor of Guo Jing ) and others. Under the influence of the Tacitus effect, Linghu Chong fell into a strange circle of

ethics, such as stealing the Evil Sword Spectrum, killing his fellow disciples, misbehaving (such as going in and out of brothels, licentious), and making friends with bandits (such as being with evil people such as Tian boguang, Xiang Wentian, Blue Phoenix, etc.) With his tortuous and unpredictable strokes, Jin Yong shrouded the "Tacitus effect" in Linghu Chong's actions, leading readers to complete a unique reading enjoyment process in the process of solving cases and redressing grievances with the ups and downs of the plot; The whole book of *A Deadly Secret* completely shows the terrible "Tacitus effect": As soon as di Yun, a young martial arts student from the countryside, followed his master Qi Changfa into the manor of Wan family where he was deeply trapped in the "Tacitus trap". For example, coveting beauty, undercover, stealing, deceiving teachers and destroying ancestors, and indulging in debauchery.....Di Yun's "evil deeds" haunt him because he is surrounded by a group who deliberately creates the "Tacitus effect": Master, martial uncle, fellow disciples, lovers and fellow sufferer all have a vicious understanding of him intentionally or unintentionally. He is also endowed with negative identities such as traitor, villain, scum and liar. Because of the "Tacitus effect", di Yun's J identity in martial-arts circles changed one after another and often met with a narrow escape. In people's eyes, he was ugly and ferocious, and his true colors were difficult to show.

### **III. NARRATIVE STRATEGY 2: REWARD AND PUNISHMENT EFFECT (STRENGTHENING AND WEAKENING OF BEHAVIORS CAUSED BY REWARD AND PUNISHMENT)**

Whether in real human society or in Louis Cha's virtual martial arts world, the mainstream of the dual ethics of good and evil is the affirmation and pursuit of good, the abandonment and disgust of evil. Praising good and punishing evil are the general psychological hint and ethical expectation when people read martial arts novels, which drives people to pursue the ethical treatment process of rewarding good and punishing evil. In order to meet the readers' expectations of the good and evil, all Louis Cha's works affirm the value of good deeds except the story of *The Deer* and *The Cauldron*. For most readers, good deeds and good returns are the most simple and favorite ethical destination of martial arts. This is not only a reward for "good people in martial-arts circles", but also a satisfaction for readers' reading psychology. The villain's evil retribution, falling into the moral abyss and being punished corresponding to his evil deeds, will deeply chime with the readers' reading expectations and make the readers have a hearty reading pleasure. Louis Cha's "reward and punishment outcome" of positive and negative figures and events fully affirms and strengthens the good deeds of good people, and even the evil people tend to restrain or even abstain from their evil deeds because of the guidance of good, so as to complete the noble transformation from evil to good. As for the destruction of figures in martial-arts circles due to evil, it will objectively solidify the good and weaken or even abstain from evil for people in in martial-arts circles and even readers. This process is reflected in all Louis Cha's works, especially in the *Ode to Gallantry*: The two envoys sent by Xiake island to reward good and punish evil has become a symbol of the "reward good and punish evil effect". Once they appear, it is easy for martial arts figures

and even readers to have the impression of indiscriminately killing innocent people. The order of rewarding the good and punishing the evil makes most people feel frightened when they hear about it in two-thirds of the space of Ode to Gallantry. They feel as if they are avoiding snakes and scorpions. With the destruction of different gangs, the two envoys reward the good and punish the evil are no different from the black-and-white impermanence of chasing souls and killing people. However, with the development of Shi Potian's journey in the martial-arts circles, the effect of "rewarding the good and punishing the evil" brought by the two envoys to the whole martial-arts circles is really recognized: The people they "indiscriminately kill" are those whose evil deeds are unforgivable.

Xiake island is not different from the "good and evil Tribunal", which holds the ethical discretion of promoting good and punishing evil and the discourse power of defining the standard of good and evil. "... all the sects and gangs destroyed by Xiake island are the most heinous and intolerable ones. Although we dare not say to act on behalf of heaven, we can clearly distinguish between good and evil." The words of Dragon Island Master of Xiake Island show an ethical confidence in dividing good and evil and building a normal order. At the end of Ode to Gallantry, when the mystery was solved, the suspense of good and evil suddenly reversed, and hell became a paradise for people to linger and forget to return. All martial arts figures regarded it as a dangerous way to death and destruction. It turned out to be the path to an alien paradise. Under the reputation of "evil", good can appear quietly first, and then come in a sudden way. Unexpectedly dealing with the relationship between good and evil makes the audience of Louis Cha's novels obtain great expectation after enjoying the exciting plot stimulation.

Just letting the suspense of good and evil come late is not enough to summarize the good and evil handling skills of Louis Cha's novels. In contrast, Louis Cha carved the whole picture of the evil in the martial-arts circles. The four villains in the semi Gods and semi Devils are famous for their evil deeds in the martial-arts circles. In *The Smiling Proud Wonderer*, Yu Canghai and Mu Gaofeng brazenly join in the competition for the evil dispelling sword spectrum. In *The Legend of the Condor Heroes*, Ouyang Feng avenged Hong Qigong's life at sea, seriously injured Hong Qigong, and repeatedly betrayed his faith. ... these are explicit evils. The explicit evil is ordered by the public, but it will not cause people's misunderstanding. The evil is not complex. In the martial-arts circles where good and evil coexist, the obvious confrontation between good and evil is a simple normal way to deal with good and evil. However, in addition to rampaging and becoming an obvious ethical existence, evil people will quietly dormant, sneak under the appearance of good and become "evil in the skin of good". This is a major feature of Louis Cha's novels dealing with good and evil. *The Smiling Proud Wonderer* at the beginning, Zuo lengchan, the leader of the five mountains sword sect, held the banner of upholding righteousness. In the name of ethics of promoting good and eliminating evil, he tried to prevent Liu Zhengfeng of Mount Heng sect from washing his hands and quitting the martial-arts circles on the charge of making friends with evil, and brutally killed his whole family, old and young. Similar to evil hidden under the

skin of good, the treatment of good and evil is countless in Louis Cha's novels. Gallant man is actually an ethical thief, deceiving the world and stealing fame. When the ethical painting is cut layer by layer, people see the ferocity of reality. When goodness is actually a kind of hypocrisy, goodness makes people shudder. When hypocrisy gradually peels off its layers of protective layer with the development of the story, the illusion lifts the curtain, walks on the stage, and walks the world with a sacred face under the dazzling aura. Louis Cha's 's ethical narrative finally turned around and suddenly revealed the true face of good and evil ethics. Zhang Sanfeng teaches his disciple Zhang Cuishan in this way: The word "good" and "evil" was originally indistinguishable. If a decent disciple has bad intentions, he will be an evil disciple; As long as people in evil sects are devoted to good, they are upright men. This is another difference in the ethical treatment of good and evil in Louis Cha's novels. Louis Cha broke through the boundary between good and evil, connected and folded the seemingly diametrically opposed elements of good and evil, and finally integrated them into a complex ethical entity. Good and evil are intertwined, forming a staggered ethical pattern of hiding evil in good and hiding good in evil. It enriches the ethical quality of Louis Cha's novels. In some of Louis Cha's novels, evil is not absolutely ugly, and the forgiveness of evil is also a possibility. With the maturity of Louis Cha's novels, the treatment of evil in his works shows a trend from simple ethical elimination to excavating the deep roots of evil. Let the root of evil show its development context, reflecting that evil has a certain degree of forgiveness. In *The semi Gods and semi Devils*, Ye Erniang committed all kinds of evil and took infanticide as a routine. The psychological inducement to do evil in her heart is a kind of abnormal psychological satisfaction caused by Xiao Yuanshan's robbing her son (Xuzhu) for revenge. The strong gap between the deformity of maternal love and the loss of love distorts a "good girl" who is "gentle, beautiful, dignified and chaste", creating a second villain in the world who is as beautiful as peaches and plums and whose heart is like snakes and scorpions. Duan Yanqing is known as the "evil profit Grand Slam", but when he was young, he experienced a painful life and was deeply squeezed by the multiple ethics and psychology of his family and country, even the loss of power and illness. The reason why Li Mochou became a cruel and surly murderer in *The Return Of The Condor Heroes* is that he is deeply rooted in love, difficult to reconcile with Lu Zhanyuan's good deeds, and trapped by love barriers...In the above examples, Louis Cha no longer simply branded these so-called villains with the stigma of public disdain, but gradually revealed the ethical causes and consequences of their martial-arts circles' life with the development of the story, making their fate abominable and miserable.

#### **IV. NARRATIVE STRATEGY 3: MARGINAL EFFECT (THE DESTINATION OF THE MARTIAL ARTS FIGURES WHO ARE FAR AWAY FROM MARTIAL-ARTS CIRCLES)**

Marginal effect is originally an economic concept. It can be popularly interpreted as "steamed bread effect": If a person eats steamed bread, with the increase of eating steamed bread, his hunger will change from relief, satisfaction and dispensability to boredom of eating new steamed bread. In other words, with the increase of steamed bread, the marginal utility (the demand for the quantity of steamed bread)

produced by steamed bread decreases. After the protagonists of all Louis Cha's novels have completed the destruction of the original unreasonable power order in the martial-arts circles and the reconstruction of justice, their desire to continue to wander and uphold justice will gradually decline. Finally, they often choose to "retire after success". This also includes the conscious alienation of some people in martial-arts circles from their career after they feel helpless after long-term efforts to change the martial-arts world. Finally, he retreated into the outside world and became an unrestrained other - Chen Jialuo leopard retreated to Xinjiang, Yuan Chengzhi pioneered overseas, Zhang Wuji's boudoir thrush, di Yun retreated into the snow mountain, Yang Guo entered the tomb of the living dead in Zhongnan mountain, Li Wenxiu traveled to the mainland, and Ling Huchong and his wife retreated together. The destination is different, but the essence is the same.

#### **V. NARRATIVE STRATEGY 4: VICTIM EFFECT (A GROUP OF "GOOD GUYS" BULLY A GOOD GUY)**

In the field of psychology, the Victim Effect refers to that many good people cooperate to bully a kind individual. Under this effect, the victim is weak and innocent, the perpetrator does not think he is wrong, and the bystander is indifferent to the victim. In the extreme victim effect, under the support of blind conformity psychology, the perpetrators and bystanders will even bully the victims together. The hypocritical characters created by Jin Yong, such as Yue buqun, Zuo lengchan, Hua tiegan, Qi Changfa, Zhu Changling, he Taichong, Tian Guinong, Du Ximeng and Tang Pei, make evil become the undercurrent, appear in the skin of good, and then derive the profound and complex life of good and evil. These hypocrites deceive the world and steal fame in a hidden or obvious way, so that Linghu Chong, di Yun, Zhang Wuji, Qiao Feng and others often encounter the "victim effect ": their actions are despised and even trapped everywhere. Every person who suppresses, attacks or even wants to kill them shows that his starting point is to "do good and punish evil", representing the justice. Those "Incarnation of Justice" who claim to represent the right way are often butchers in dressed in justice. The "sword of justice" they hold high is often a butcher's knife that wantonly satisfies one's own selfish desires and kills others.

In order to expand the tension of the victim effect, Louis Cha carefully transformed the victim effect in the narrative process : As the protagonist of the novel , although the innocent victim in Louis Cha's works are ignored, they are not necessarily weak. They gradually grow into new and first-class experts unknown in the martial-arts circles and have sufficient self-defense ability to protect their lives and reasonable rights. They are often dark horses (unexpected winner) in the martial-arts circles. They use their unremitting efforts and increasingly outstanding magic skills to eliminate the negative effects brought by the victim effect and complete self rescue.

## VI. CONCLUSIONS

In summary, while reading Louis Cha's novels, people will consciously follow the whereabouts of characters who are active in the martial-arts circles or secluded in the mountains, rivers, lakes and seas, and their reading mood will fluctuate accordingly. Standing at the end of martial-arts narration, looking back and reliving the end and liquidation of martial-arts life, the recipients and researchers of Louis Cha's novels can track martial arts characters or rush or limp, and perceive those martial arts lives that are either passionate or shivering. Louis Cha's martial arts novels are skillful and exquisite, and use all kinds of ethical narrative effects of good and evil to carry out martial arts narration. Tacitus Effect allows readers to enter a seemingly reasonable but actually different ending; Reward and Punishment Effect fully meets the readers' reading expectations; Marginal Effect marks a complete and gradually empty period for each chivalrous character who have a strong sense of justice and ready to help the weak ; The Victim Effect shows the ugliness of the people in the martial-arts circles to show those victims ow to become A chivalrous man can subvert the destructive impact of the victim sheep effect only if he is strong. It is this subversive process that makes readers deeply feel the success of the chivalrous character "my life depend on myself not the fate". No matter what effect narrative strategy Louis Cha uses in any martial-arts field, it adds plot twists and suspense to his works, so as to make readers have a sudden glimpse of hope in the dark mist and finally achieve the reading effect of hidden willows and bright flowers. This kind of reading experience, just as Lu You, a poet of the Southern Song Dynasty, said, "mountains and rivers are complex, doubts have no way, willows and flowers are bright in another village". This is the charm of Louis Cha's novels. Finally, hundreds of millions readers impressed by their artistic charm and reached the pleasure of reading. This makes Louis Cha's works a model of Chinese martial arts novels.

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