

Thoughts on the Communication Mode Study of Ancient Chinese Literature

Rui Qiu, Tianhui Zhang

Chaoyang Teachers College, Chaoyang, Liaoning Province, China

Keywords: Ancient China, Ancient literature, Literary communication, Mode of communication.

Abstract: China is an ancient country with a long history and culture. It has rich and splendid ancient literature. These ancient literatures with great value and national culture are also passed down through language and scripts. The ancient literature is the health of modern Chinese literature. The sustainable development has laid a good foundation and provided rich materials and references for the development of Chinese literature. Therefore, it is of far-reaching significance to study the dissemination of ancient literature. This paper analyzes the evolution process of the ancient Chinese literature dissemination method, and elaborates on the main dissemination methods of ancient Chinese literature on this basis.

1. Introduction

With the rapid development of China's economy and the continuous advancement of social culture, people pay more and more attention to ancient literature. The study of ancient literature has also become the focus of academic circles. Through the study of ancient Chinese literature, not only can nationals be made More understanding and familiarity with their own cultural traditions, in order to better inherit and carry forward, but also through the study of ancient literature, to find an effective way for the development of Chinese literature, to achieve the modern development of ancient literature. In the study of ancient literature, the most important research direction is the study of the dissemination of ancient literature [1]. The study of the dissemination of ancient literature not only makes us familiar with the way the ancients effectively spread their own cultural communication. Even for the later generations. If it has a great influence, it can also be used in the modern cultural communication cause by referring to its efficient means of communication [1]. Therefore, the research on the dissemination of ancient literature has far-reaching significance. The way of dissemination of ancient Chinese literature is mainly influenced by its propagating carrier. Therefore, its dissemination has experienced several different development processes. The dissemination of ancient literature is mainly through language and words, and the many modes of communication derived from the two. This article will analyze the evolution of the ancient Chinese literature dissemination method in detail, and on this basis, elaborate on the main modes of transmission of ancient Chinese literature.

2. The dilemma of ancient literature teaching

2.1 Since the reform and opening up, the rapid development of China's economy.

The teaching and research of ancient literature in universities is inevitably affected by it. Some new features. One of them is that the setting of college courses is constantly adjusted with the needs of the social market, and the courses of ancient literature are correspondingly compressed. And the pressure from employment makes students clearly show a utilitarianism in their studies. They are more concerned with courses that are compatible with the social market, and their interest in ancient literature has diminished. For Chinese students, ancient literature seems to be the farthest distance from modern society, and its direct effect on survival seems not so obvious [1]. There is such a view among students that unless they learn as long as some experts and scholars, and use ancient literature as a profession to engage in teaching and research work in colleges or research institutions, learning ancient literature does not have much significance.

2.2 In recent years, the state has accelerated the pace of reform of the education system.

Enrollment expansion is a relatively direct manifestation of such reforms. It should be said that the expansion of colleges and universities is very beneficial to the cultivation of national talents, but it also brings a series of problems. The most obvious is the decline in the student's basic level. It is undeniable that the foundation of many college students is relatively solid. However, the influx of large numbers of students into colleges and universities has also enrolled many students with poor foundations. From the current situation, the basis of some students' cultural history is relatively weak [2]. Chinese students have not read a lot of four famous books such as "Dream of Red Mansions"; some students can hardly read the ancient books, and even the most basic traditional characters can not be recognized; some students' basic knowledge of history and philosophy very lacking. An important feature of ancient literature is that literature, history and philosophy are not divided, and these basic knowledge are lacking. It will be more difficult to learn this course, and the teacher's teaching activities will be difficult to carry out smoothly. It is inevitable that the teaching of ancient literature will encounter unprecedented flaws.

2.3 Teachers who are educators also have unshirkable responsibilities.

All along, our method of teaching ancient literature is basically a tradition-based, teacher-centered approach to teaching. The advantage of this method is that it is beneficial to play the leading role of teachers, and it is convenient for teachers to organize and monitor the whole process of teaching activities, which is conducive to imparting systematic knowledge of the system [2]. However, its serious malpractice is that the teacher dominates the classroom, ignoring the students' subjective status, and is not conducive to cultivating creative talents with innovative thinking and innovative ability. The teaching method of Mantang irrigation obviously cannot mobilize the enthusiasm of students to study ancient literature. Especially in the information age where the generation of knowledge is endless and the knowledge is updated, the traditional teaching methods can no longer meet the needs of reality. The reform of ancient literature teaching is imperative.

2.4 The teaching of ancient literature has conflicts between exam-oriented education and quality education.

At present, many schools assess the learning situation of students, but only take the test. Tests often have a tendency to standardize, which is a good approach for many disciplines. However, literature has its own particularity in the discipline, that is in the appreciation of literary works, that is we often say "a thousand readers, there are a thousand Hamlet." Therefore, in the appreciation of literature, sometimes it cannot be simply measured by standardization [1]. The examination form of colleges and universities makes students have such a wrong concept: the examination of ancient literature is easy to pass, as long as the exams are overtime, and the notes of others can be used as a back. As for the aesthetic function and endless fun of literature, it is not considered. With such a psychology to learn, of course, it is impossible to learn well, and quality education can not be discussed.

3. The evolution of the ways of spreading ancient chinese literature

3.1 The era of oral communication.

The starting point of the oral communication era of ancient literature is different. The academic circles believe that since the beginning of the oracle bone inscriptions, Chinese ancient literature has begun to spread spoken English, but there are still a large number of people who believe that the ancient literature dissemination method with spoken language as a medium is strict. It is said that it originated in the era when the Book of Songs was born. Both of them are in the Shang and Zhou dynasties, but from the literary communication situation and historical records at that time, it can be found that the oracle bone inscription era emphasizes the dissemination of literature to people through the appearance and shape of things, and the influence of the Book of Songs can be seen in the present influence [3]. Before the advent of the text, people communicated through oral communication and

spread the experience and culture through word-of-mouth. The way of literary communication evolved into word-of-mouth communication between teachers and students, breaking the upper class to education.

3.2 Copying the era of communication.

As the main mode of dissemination of ancient literature, copying began in the Qin and Han Dynasties. It has taken shape in the Qin Dynasty, and the Western Han Dynasty has gradually become the main form of dissemination of ancient literature. Since Qin Shihuang released the "Books with the same text, the same vehicle" and the "Destroyed Book Order" promulgated by the Han Dynasty, the ancient literature has been greatly developed through transcripts and dissemination. The carrier of copying and writing has also experienced from simple to sturdy to paper. Quality development process [4].

3.3 The era of engraving and printing.

The era of engraving and printing appeared in the Sui and Tang Dynasties. This was mainly due to the emergence of printing. It played a huge role in the transformation of the ancient forms of literary communication. This period was mainly the improvement of the transcript carrier, which made the spread of ancient literature more extensive and spread. Larger, more content is disseminated, and communication is easier and faster [4]. After a long period of paper as a carrier, the production process of paper carriers has been greatly developed, and the quantity and quality of production have been greatly improved. The quality of paper and the scale of production have increased. It has made its use in the private sector more extensive. Especially since the implementation of the imperial examination system in the Sui and Tang Dynasties, the government has compiled a large number of ancient classical literatures and recorded them through paper carriers, effectively promoting the progress of engraving printing technology.

4. Research on the ways of spreading ancient chinese literature

With the advent of the Internet information age, the social environment of literature has undergone profound and comprehensive changes, and diverse and even dazzling multimedia emerges one after another. Their emergence has changed the production of literature as a traditional art category. Compared with traditional newspapers, magazines or TV broadcasts, the media has its own unique characteristics and advantages [5]. The advantages of low threshold, fast communication and wide audience make the new media quickly deconstruct the traditional literary production and since its inception. The environment of literary and cultural communication, the ways and means of literary communication are also quietly changing.

4.1 The spontaneity of the state of communication.

Spontaneity is an important feature of the spread of ancient Chinese literature. The writing of ancient Chinese literature is a non-utilitarian writing to a great extent, and its dissemination is spontaneous. In ancient China, writing was entirely in a state of creative creation without any restrictions. Writers were free to create, and no one asked him to write or write [5]. As long as you send your work to the major BBS and literature forums, the creation of the work is completed. Here, the creators do not have to satisfy the tastes of the publications and editors, and there is no need to cater to the public's psychology. They only need to create and publish according to their own preferences. The works only need to be posted on the Internet, and they will attract friends [4]. The work is recognized by the reader's frequent clicks or visits. If the work gets a lot of praise, netizens will naturally rush on the Internet and the works will be continually reposted in ancient China, which will be widely spread.

Ancient Chinese literary works give readers full freedom of reading and commenting. At present, most literary websites have established forums. These forums generally have functions such as posting, checking, following, and posting. Here the author and the reader can communicate freely and in a timely manner. Although the reader's evaluation is sometimes just a few words, it expresses their

true feelings and often reflects the true level of the article.

4.2 The diversity of transmission routes.

The birth of ancient Chinese literature made literary creation no longer a patent and privilege of a few elites in the ancient Chinese world, but made the literary creation a civilian. Everyone can be both an author, an editor, and a reader of the work [3]. There are four main ways to spread Chinese ancient literature: websites, blogs, mobile phones, and e-book readers.

Many websites, such as the famous domestic literary websites such as Magic Swords League, Cuiweiju, Zhulang.com, Tianxia Book League, and Chinese Language Network, are dedicated to the creation of ancient Chinese literature; blog China, Sohu, Sina, NetEase, Tencent Etc. There are also columns for netizens. These sites invite, attract, and recruit a group of influential authors with writing strength and writing aspirations to write online and publish a column. The website is an important way to spread Chinese ancient literature.

At the same time, blogs play a major role in the spread of ancient Chinese literature. At present, the number of Chinese blogs has exceeded 100 million, and the proportion of netizens owning blogs is over 40%. Popular blogs are as much as a website [6]. Many ancient Chinese literature was widely spread through blogs. Blogging is the creation of a popular blog by the writer himself. Another way is to use the popular blog to publish the work.

Mobile phones are also an important way to spread Chinese ancient literature. According to the statistics of CNNIC's "20th Statistical Report on China's Internet Development in Ancient China", there are currently 117 million people in the country using mobile phones for reading, accounting for 19.47% of the total population, and this group is increasing at a high speed. Mobile reading becomes the second application after mobile online chat. According to the survey results, in the first half of 2009, mobile games and mobile phone reading were listed as the most used services by users. In the 2010 China Mobile (market, information, comment) reading industry forum, China Mobile also released a data, 95% of mobile Internet users are willing to use the time to read mobile phones. Chinese ancient literature will enter a benign development track in both Pc reading and mobile reading [5].

An important way of spreading Chinese ancient literature is to read e-books. Some publishers have made ancient Chinese literature into e-books. Some netizens use e-book readers to read and become a fashion. E-books have five advantages [6]: First, the information is complete and can be stored for a long time, ready to read. Second, you can read offline. The third is to facilitate the continued spread. Fourth, the form of promotion and advertising information is flexible. Therefore, these advantages also determine that e-books play a major role in the spread of ancient Chinese literature.

4.3 The instantaneous nature of the spread of time.

The information age has laid a solid foundation for the development of ancient Chinese literature. The spread of ancient Chinese literature has broken through the barriers of time and space, and each writer can make full use of it, greatly accelerating the rhythm of literary creation and dissemination. The advent of ancient Chinese literature is no longer like the creation and publication of traditional literature. It often requires a certain period of time and has a strict review procedure. It is very simple to publish an ancient Chinese literary work. First, you can have your own account by applying through the website [6]. Once you have logged in, you can post an article on the site. After the publication, your article will appear on the website in real time and be read by tens of thousands of netizens.

The spread of ancient Chinese literature is so rapid. The main reason is that Chinese ancient literature has the characteristics of hypertext text composition and communication structure, which makes information retrieval time and space open all round. It's easy and quick to post a manuscript or browse an up-to-date article. An article was published in ancient China. From the possibility, readers from any corner of the world can find it and read it. These advantages are unmatched by traditional literature [7]. Therefore, due to the instantaneous nature of the spread, ancient Chinese literary works have sprung up, and in just a few years, the scale of their works has been impressive. This freedom of creation in ancient Chinese literature has greatly activated the literary genius that people have hidden,

and has released huge artistic energy.

4.4 The interactive form of communication.

The way of dissemination of traditional literature is the form of “point-to-face”, which is unidirectional, and it is difficult for readers to communicate with the author. The spread of ancient Chinese literature is interactive. Interactivity is the spread of one person, one person to many people, and many people to many people. The freedom of participation, the way of literary speech and the freedom of speech. Ancient Chinese literature is an all-round open world. There is no authority and no hierarchy. In ancient China, writing has no hierarchical boundaries, and each person is reduced to a living independent, free, and equal life individual, turning writing into a free release of true personal feelings. Everyone can create, freely read, and freely comment freely. In particular, the commentary text makes this interaction very vivid [7].

A large number of commentary texts have inspired ancient Chinese writers to inspire in this interactive dialogue and commentary. In the first intimate contact, many readers responded in response to the actress's "light dance" and pleaded with the author. Not only that, but readers also express their post-reading mood online, which has triggered a dialogue between readers and readers. It constitutes an enviable landscape of online literary criticism.

5. Summary

The study of literary communication has emerged along with the emergence of literary studies. It has a long history. The study of literary communication in China was gradually developed after the introduction of communication in the 1980s. It has developed rapidly in the past two decades. Because it is restricted by the western mainstream communication theory system, a considerable part of the results simply use the theory of communication theory to describe the phenomenon of Chinese literature, and the tendency of vagueness and surfaceization is obvious. For the current situation of domestic academic circles, it is very necessary to construct literary communication studies.

References

- [1] D.D. Zhao, The creation of literary communication and the study of Chinese ancient literature communication, Journal of Dalian University, 2007, vol.5, pp.125-126.
- [2] Zh.P. Wang, Six aspects of the study of Chinese ancient literature communication, Jiangnan Forum, 2006, vol.5, pp.109-113.
- [3] M.T. Cao, The creation of literary communication and the study of Chinese ancient literature communication, Journal of Shenyang Normal University (Social Science Edition), 2004, vol.5, pp.13-18.
- [4] Z.T. Wang, Research on the Spread of Ancient Chinese Literature, Jiangnan Forum, 2006, vol.5, pp.109-113.
- [5] X.H. Tan, On the status quo and reform and development of Chinese language and literature major, Business Culture (Academic Edition), 2009, vol.9, pp.21-23.
- [6] Y.P. Yang, Problems and Paths of University Campus Culture Construction in the New Era, Business Economics, 2013, vol.6, pp.32-34.
- [7] Q.L. Liu, How to strengthen the recognition of local college students on the school, Literature Education, 2010, vol.9, pp.29-31.