



# Exploration of Folk Literature and Communication Ways Under the New Media Environment in the Internet Age

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**Abstract.** The rapid development of modern media has exerted great influence on our way of life, not only changing the traditional cognitive structure and knowledge system, but also changing the creation and circulation mode of traditional literature and art. Chinese folk literature is a traditional culture that has been tempered and passed down from generation to generation. It embodies the national character, spirit, truth, goodness and beauty of the nation. It is a symbol of mutual recognition of the Chinese nation and a link between compatriots of the motherland to communicate their feelings. At present, great changes have taken place in the dissemination, production and popularization of many folk arts, and new forms of folklore and art have appeared through modern communication means such as stage, film and television, Internet and mobile phones. The development of Internet and communication technology has provided a new channel and platform for the spread and popularization of folk literature and consumption. The communication platform of traditional folk literature is mainly the place for group activities, and the communication channel is word of mouth. Although this method has not disappeared, in modern urban life, Internet and mobile phone text messages have become the main channels and communication platforms for the popularization of folk literature. Modern information technology has also changed the production mechanism of folk literature.

**Keywords:** Internet age · Folk literature · New media · Transmission route

## 1 Introduction

In China, folk literature has a history of more than 2,500 years, which has nurtured a vast ocean of stories and formed colorful and magnificent stories. With the real popularization of 4G network and the prosperity of upcoming 5G network using virtual reality and artificial intelligence technologies, the spread path of the whole folk literature has undergone tremendous changes. Therefore, at present, the most urgent task is to analyze the dilemma between the spread and popularization of folk literature, and find out how to popularize folk literature in the new media environment.

In the new media era, the rapid development of modern media has a great impact on our way of life, not only changing the traditional cognitive structure and knowledge system, but also changing the creation and circulation of traditional literature and art. Nowadays, great changes have taken place in the dissemination, production and popularization of many folk arts, and the phenomenon of new forms of folklore and art produced and popularized through modern communication means such as stage, film and television, Internet and mobile phones has emerged.

Therefore, modern information technology makes folk literature research closer to the times, the society and the people, expands the research field, finds new academic growth points, and thus maintains its own vitality. A theoretical summary of it can also enrich and develop the theory of folk literature.

## 2 Folk Literature and Communication Status

### 2.1 Definition of Folk Literature

Folk literature is an activity of creating and spreading oral literature by the broad masses of people in a region. It exists in the form of oral performance and is a process of performance. It does not belong to “literature” completely. It is a concrete manifestation and type of human narrative culture, and an oral style of human cultural exhibition. Folk literature is the collective creation of people’s oral, a kind of three-dimensional literature and practical literature, which has the characteristics of direct popularity, three-dimensional, oral, spreading variability, tradition and multifunction. From the primitive society of human beings to the present information age, folk literature is growing and developing. Under the influence of modern media, folk literature has undergone great changes, including the change of oral narrative form of folk literature. With the development of society, the paper texts and electronic texts are constantly updated, and the expressions of folk literature are gradually adding two expressions with the characteristics of the times: written narrative and electronic narrative [1]. The classification of folk literature is shown in Fig. 1.

### 2.2 The Current Situation of Folk Literature Dissemination

In the popularization and development of folk literature in the new media era, the role played by various media tools, such as network, is immeasurable. Some experts stressed

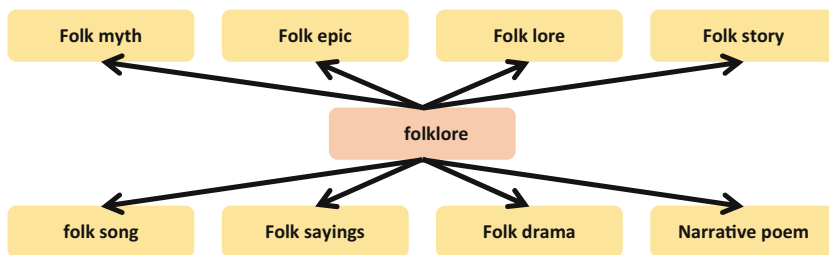


Fig. 1. Classification of folk literature [Owner-draw]

**Table 1.** The difference between folk literature and popular literature

distinguish	folklore	light literature
author	The collective creation of the masses	Personal creation
Spread form	oral	written
Creation type	People's spontaneous creation	Conscious and purposeful creation
Content ideological tendency	Natural expression of thoughts and interests	the crop and the weed grow together—the good and the bad are intermingled

that the entertainment intensity of folk literature reached its limit, the rising Internet began to enter people's lives, and traditional folk literature had more ways of propaganda. Myths, legends, acrobatics, seasonal customs, etc., and even ancient poems handed down from ancestors for thousands of years, are now dependent on modern electronic media. Folk literature exists across regions through the network, and more and more people absorb folk literature from various cultural backgrounds, picking up forgotten memories and spreading them. At the same time, due to the speed of electronic media, better folk literature works have been spread all over the world [2]. The difference between folk literature and popular literature is shown in Table 1.

The spread of Chinese folk literature originated from the collection and publication of folk literature in Peking University weekly "Ballad" during the youth movement on May 4th, which was collected and recorded by China Folk Literature and Art Research Association on a large scale, and finally published on a large scale. The magazine shows the collection of Chinese folk literature. Although it is unorganized, generally speaking, it also records a number of folk story texts that are circulated orally among people. This process is essential for preserving folk literature. On the other hand, the focus is also on the concern of the inheritors of folk customs in 1930s. After the founding of the People's Republic of China, folk literature has received unprecedented attention. Scholars such as Zhong Jingwen and Liu Guili repeatedly asked questions, emphasizing the importance of paying attention to the inheritors of folk literature [3]. Excerpts from the works of folk literature adaptation and re-creation by folk writers and artists are shown in Table 2.

### 2.3 Reasons for the Gradual Decline of Folk Literature

By the 1980s, the Handbook of Chinese Folk Literature Integration clearly stated that "at present, the excellent cultural heritage of all ethnic groups is mostly preserved in the memory of a few old folk singers and storytellers, and most of these singers and storytellers are getting old, and the number of them is getting smaller and smaller. Losing a singer or storyteller will mean that a small treasure house of national culture will disappear forever, so it is an urgent task to save the excellent oral literature heritage of all ethnic groups". Under the guidance of this document, many outstanding inheritors

**Table 2.** Excerpts from folk literature adaptation and re-creation works by folk writers and artists

originator	Name of the work
Wanglaohei	Fisherman in the River Branch, Water-flavored Ballad, Water Middy.
Zhouzhuo steet	Yandi, Cangjie, God of Word-making, The True Story of the Seven Fairies
Fang peiyuan	Research on Chu customs
Liu shouhua	Taoism and Chinese Folk Literature, Nine Heads of God Birds, Strange Talk in the Deep Forest.
Fengbo	A Preliminary Study of Folk Songs in Western Hubei
Tian Fagang	Traditional Love Songs of Tujia Nationality in Western Hubei, Overview of Traditional Culture of Tujia Nationality in Western Hubei
Cao yi	Tujia Folk Literature, On Tujia Folk Culture
Gong fada	Ancient Style of Yishui, Tujia Style
Feijiecheng	Collection of Folklore in Southern Hubei, Research on Folk Culture of Shenzhou in Cisai Mountain
Xiao guochun	Folk Art of mian yang
Han zhizhong	A Study of Wujiagou Village Folklore, Exploration of Bachu Culture and Chronicle of New Jingchu Age.

of folk literature have been discovered, theoretical research on inheritors of folk literature has been conducted, and many books on inheritors of folk literature have been published. Although the spread of folk literature has made amazing achievements, on the other hand, there are some problems, such as paying attention to the collection of works, neglecting cultural interpretation, uneven protection of various genres of folk literature, prominent utilitarianism, inheritors, and the need to improve the awareness of protection [4]. Besides, the folk literature talk and protection activities stimulated by external factors not only affect the life attributes of folk literature, but also make the plight of folk literature more and more serious.

There are many reasons for the decline of folk literature. The first reason is the anachronism of traditional word-of-mouth style. Folk literature has spread among people at the bottom since ancient times, and it is a story type with a wide range of topics. Before the invention of writing, it could only be communicated through oral communication. According to the oral explanation of the successors of folk literature. The conversation intonation and dialect characteristics of the inheritors of folk literature are obvious, and the conversation contents are almost all related to specific regions and social customs, so it is difficult for outsiders to understand the meaning of folk literature. The second is the disappearance of the inheritor. In today's accelerating urbanization process, many young and middle-aged people go out all the year round, and those who stay in the countryside are almost all grandfathers and grandsons. And TV has penetrated into thousands of homes, and WIFI network is everywhere. All kinds of variety shows on TV are more attractive than plots after dinner and myths on the field, and news and jokes on mobile

phones are also more attractive. Most videos take up most of the time. Even in small-scale group activities, people concentrate on square dance and mahjong, and almost no one tells or listens to stories.

### **3 Protection and Utilization of Folk Literature Resources**

#### **3.1 All-Round Inheritance and Protection of Folk Literature Resources**

With the development of the protection of intangible cultural heritage, while the information of image data is distorted and the accuracy of image and video data is insufficient, taking into account the particularity of folk literature, the recording and preservation of folk literature need to be supplemented by a large amount of sound, video and other on-site information according to the text completed at the initial stage. In order to give full play to the characteristics of oral communication, the collected narration can be captured by a specific display, and narration models with various characteristics can be constructed by using three-dimensional modeling methods. While constructing the knowledge base of Internet big data, a large knowledge map will be built to explore the internal relationship of folklore based on the automatic scoring folklore database. This facilitates the analysis of folk literature types and the study of folk literature styles. In addition, marking the attributes of folk literature will build a complete recommendation system, which is convenient for users to search and obtain the required resources, and also provides a foundation for the reproduction of folk literature. At present, Shaanxi Normal University-led project of “Dissemination, Development and Utilization of National Folk Literature Resources, Technology Integration and Application Demonstration” has completed the collection of about 500,000 national folk literature resources in the established national folk literature. In addition, there is folk story storage based on cultural drawing, which is a process of collecting, recording, analyzing and integrating information to illustrate the cultural resources, networks, connections and usage patterns of a specific community. Many folk literatures come from local folk customs, and at the same time, they are accompanied by local natural landscapes that reflect local specialties. The frequency of folk intellectual property research is shown in Fig. 2.

#### **3.2 Multi-angle Dissemination and Utilization of Folk Literature Resources**

Entering the Internet age, a large amount of information is flooding, and the society is facing a serious problem of information surplus. Use new publicity channels and take a new look to stand out from a large amount of information and find the audience. Multimedia stories based on online literature and art. Network literature refers to all forms of literary and artistic works published on network media. The main forms include images, sounds, texts and games. In fact, before the online literature and art appeared, the literature and art of folk literature were adapted a lot. After entering the WEB3.0 era, the phenomenon of IP adaptation has become more and more common. In most cases, except a few of these adapted works are adapted according to the plot and ending of folk stories, most of them only adopt part of the core plot, and the plot is completely changed or omitted, so the ending of the story is completely different. This kind of multimedia

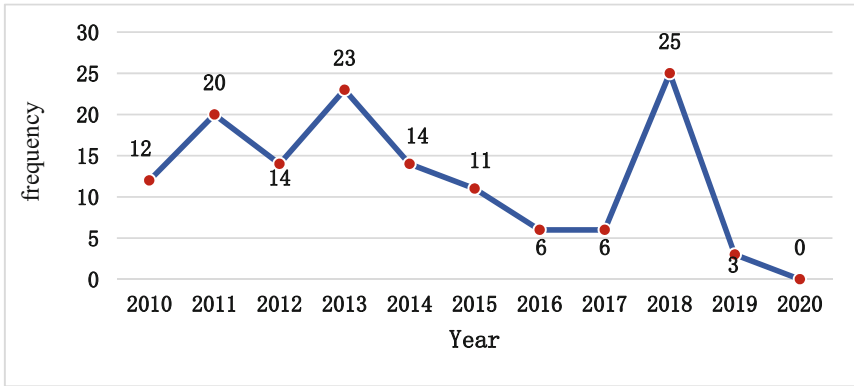


Fig. 2. Frequency of intellectual property research in folklore [Owner-draw]

story leads to the collapse of traditional stories. However, due to the commercialization, entertainment, personalization and inclusiveness of multimedia stories, the effect of entertainment education based on the traditional oral story style of spreading folk literature is more compatible with the acceptance characteristics of modern consumer society, and the effect of coherent communication is greatly improved. In addition, short videos quickly open up the market, attract users and enrich the forms of popular entertainment. The popularization methods of short videos and legends are also under study, and initial results have been achieved so far. Taking Tik Tok as an example, the video of smashing red wine bowls in Xi'an Yongxing Square has received hundreds of thousands of views and "likes", which will not only promote the local economic development, but also promote the spread of the topic of smashing red wine bowls.

#### 4 Ways to Spread Folk Literature-Take Cowherd and Weaving Girl as an Example

The original form of the legend of "Cowherd and Weaver Girl" is a myth explaining the stars in ancient times, which formed the basic framework of later legends in the Han Dynasty. After Wei, Jin, Southern and Northern Dynasties, the plots of "Fairy and Everyman" and "Two Brothers" were gradually added. After a long period of circulation, it was finally shaped into today's tortuous and moving story, which is inseparable from the common participation of the people of all previous dynasties. It shows the wishes and pursuits of the working people in reality through virtual plots, and contains rich traditional cultural connotations. Folk legends are widely circulated because they are all born in the local area, express the aspirations of the broad masses of people, resonate with people, and have profound cultural connotations. The love story of "The Cowherd and the Weaver Girl" has made great contributions to Chinese literature. In the history of Chinese literature, the love story of "The Cowherd and the Weaver Girl" is taken as the material, and its poems, lyrics, opera characters, rap art, film and television works are too numerous to mention.

#### 4.1 Through the Stage Interpretation

The legend of Cowherd and Weaver Girl is displayed on the stage. While the commercial pop culture is surging, folk literature and art make people realize the “original flavor” and return to nature. Although “original ecology” has become one of the most popular cultural terms nowadays, the “original ecology” of folk literature and art refers to the cultural environment in which these works can be produced and spread, while the works of folk literature and art style displayed on the stage and on the stage just deviate from their “original culture”. However, the non-“original ecology” stage display has created a new form of folk literature and art, and has become an important way of spreading folk literature and art in modern times. The 1963 film “Cowherd and Weaver Girl” is based on traditional Chinese myths and legends and adapted from Huangmei Opera. The story of Cowherd and Weaving Girl reflects people’s praise of beautiful love, criticism of feudal parents represented by the Queen Mother of the West, and appreciation of Taurus’s integrity and kindness. The film shows these things in the form of Huangmei opera stage play, which is more infectious, especially the beautiful characters and gorgeous singing in the film, which fully mobilizes various artistic means to enrich the content of the film.

#### 4.2 Dissemination Through Film and Television

At present, a considerable number of film and television works are based on myths, legends, folk stories, etc., which in essence show the core of folk literature and art in the modern background and living environment. Every once in a while, China’s four major folklore “Cowherd and Weaver Girl”, Meng Jiangnu’s husband-seeking, butterfly lovers, White Snake and Xu Xian will be remade into film and television works, which is the most typical example. Film and television workers constantly draw nourishment from folk literature and art, combine with the background of the times to create new film and television works, and then restore them to the folk, which are appreciated and consumed by the broad masses of people to meet the diverse cultural needs of modern people. The combination of folk literature and art and film and television is also reflected in the important feature that film and television communication stimulates the vitality of folk literature and art, which makes “country minor” become the “elegant hall”, which undoubtedly affirms and highlights the charm of folk literature and art. Today, with the prevalence of popular culture, it is of great significance to the inheritance of folk literature and art and even the whole national culture.

Mainland China and Hong Kong have carefully filmed large-scale costume TV series with the theme of Cowherd and Weaver Girl. Cowherd and Weaver Girl is not only a household-known fairy tale, but its birth itself is a noble spiritual product. It also occupies a very important position in the Chinese mythology system. In order to reshape the classic, the Cowherd and Weaver Girl, which was filmed by borrowing ancient metaphors from the present, takes watching, missing, implication and sincerity as its main catharsis, and is embodied in the emphasis on ethics and spiritual beliefs. Advocate affection, tolerance and harmony. Then, network creation gave birth to a new literary landscape. The overlapping of computer cobwebs makes the world shrink, and equality, compatibility, freedom and virtuality keep it in a civilian posture, thus establishing a cultural space with great inclusiveness, and opening the literary discourse right to the public, especially

the vulnerable groups. The network produces “oral literature flowing between fingers”, and some even “collective creation” flowing between different terminals, which makes the folk discourse carnival “spread in the square”, and finally gives the aesthetic consciousness at the bottom of the society the opportunity to express and publicize, thus realizing the return of literature and art to the folk in the true sense. Secondly, hypertext network technology can reshape traditional folk literature and art. Hypertext structure is produced by the comprehensive application of text, sound text, image text, animated film and television text, etc. It also has the nonlinear characteristics of hyperlinks.

### 4.3 Spread Through the Mobile Terminal

Whenever Chinese Valentine’s Day is approaching, most people will use multimedia messages with pictures and audio to convey their feelings of Tanabata. MMS has become a way for many people to acquire knowledge, get lessons and enjoy happiness, which makes it have the social function of traditional literary and artistic works. Compared with the computer network, the carrier of this kind of works is small and easy to carry. As a new phenomenon of folk literature and art, SMS and MMS are still very naive, but everything has a development process. Text messages and multimedia messages have shown some fine traditions of folk literature and art, which are colloquial, popular and popular, and can meet people’s general aesthetic psychological needs. All these have shown that this is not only a popular cultural phenomenon, but also a new platform for the development of folk literature and art.

## 5 Conclusion

Once, folk literature and fairy tales told human beings how to educate children, and the most powerful means to deal with the powerful pressure of myths were the cunning of soldiers and the arrogance of arrogance. In modern urban life, the Internet and mobile phone text messages have become the main channels and communication platforms for the popularization of folk communication literature [5].

Modern information technology has changed the production mechanism of folk literature. Theoretically, modern information technology can also enrich and develop the theory of folk communication. As far as the society is concerned, the realistic analysis of folk heritage works promoted by modern information technology is helpful to eliminate people’s internal alienation, resolve disputes and establish harmonious and beautiful interpersonal relationships. The online survey of folk communication has attracted the attention of a large number of intellectuals in academic circles, and further strengthened the research of folk literature in the information age.

In modern urban life, the Internet and SMS have become the main channels and communication platforms for the spread of folk literature. Modern information technology has changed the mechanism of folk literature. At first, a story or jingle may have been created by an online writer, but in the process of spreading, it has become a text reflecting the folk mentality through many people’s embellishments and embellishments, and still retains the characteristics of folk literature.



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