

# A Study on Film and Television of “Birds Pay Homage to the Phoenix”

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**ABSTRACT.** *the theme of the song is cultural inheritance, which has always been an eternal topic. Film and television research starts with film and television shooting and performance, such as shooting techniques, scene conversion, perspective change and background contrast, etc. For the study of "hundred birds and phoenix", we can understand the value of film and television more clearly through the refinement of film and television content, the integration of literature and information, and the combination of the characteristics and state of the times.*

**KEYWORDS:** *film and television, value, symbol, communication*

## 1. Film and television research

### 1.1 Topic selection value

The film “Birds pay homage to the Phoenix” directed by a famous director Wu Tianming has profound significance. Its profound significance is not only the appreciation and cinematography as a film and television program, but also the tearful humanistic care and compassion. The inheritance of culture has always been an eternal topic. Facing the impact of foreign and new cultures, there are many issues that we should consider in the process of national evolution and .These issues include:whether the ancient and traditional art forms should be protected, how to protect them and how to innovate on the basis of protection to radiate their vitality and vitality .And “Birds pay homage to the Phoenix”is just the manifestation and prominence of this problem.

No matter traditional culture or traditional skills are not preserved and developed through some individuals or groups, what is needed is that the public will accept and cherish, still appreciate and support.However, art will inevitably experience ups and downs to make progress. Modern film and television works are not only for entertaining, but also for art. The reason why they become an art is for aesthetic value and social value. And the movie “Birds pay homage to the Phoenix” is to use art to interpret art, and use the way that the public can accept to convey emotion and appeal for protection.

What we want to see is not only the appeal for the protection and development of Suona technology in the film and television works of “Birds pay homage to the Phoenix,” but also the treasure and development of the more extensive traditional Chinese culture behind it. Since ancient times, Chinese culture has integrated many cultures of other countries. Therefore, the world is shocked by the profound and rich Chinese culture. No matter what culture comes into China, it will be integrated and sinicized, and there seems to be a transparent screen on the top of the furnace, which can remove its dross and retain its essence. In modern times, with the rapid advancement of civilization, traditional culture is in danger. Despite the call of the state can't change the trend of modern young people's pursuit of western-style fashion, belittle local culture, which is the tragedy of the times. This movie is just like a thunderbolt, which tells us why our traditional culture is the foundation and foothold of the ancient Chinese civilization. The thinking process is the fundamental significance and research value of this film.

To sum up, it is necessary to explore and study the value of film and television art, the protection and dissemination of Suona culture, and the deep-seated humanistic care of the film and television programs.

### ***1.2 Research framework***

The film tells the story which is to express a certain theme and meaning. So the story is the expression form of the connotation, and the film and television is the expression form of the story. In this way, we can study it layer by layer. The easier way is from the outside to the inside. It starts with film and television shooting and performance, such as shooting techniques, scene transformation, perspective transformation and background contrast, etc. It is the story content, including language expression (character language), story process (beginning, development, climax, ending), emotional change, etc.; finally, it is the analysis of its connotation and significance. The film shooting process is just the opposite. The process is based on the connotation to express.

### ***1.3 Research methods***

The shooting process of “Birds pay homage to the Phoenix” is gone forever. Wu Tianming, the director, has passed away. Therefore, at present, we can only start from the film itself, related literature and make another analysis combining with the promotion and development of traditional culture nowadays. Since Xi Jinping was the general secretary, he has been calling for the preservation, development and innovation of traditional culture. The research on this aspect is becoming more and more perfect. The integration of contents, the arrangement of documents and the analysis of the characteristics of the times will be more effective as a way of separation and combination

## 2. Study on the symbolization of film and television

### 2.1 Construction of language symbols and interpretation of audience

As an essential element of a film, artists should choose every sentence carefully. So it is of great research value. The appearance of a sentence can sometimes make the whole story clear, which is the charm of language. Here, we will make use of the primary way of language analysis - list charts to make readers understand more clearly. The author's opinion on language communication is also conducive to my research. It will list high-frequency and turning, moral lines for display and analysis, and use sociologist Prazick's exciting research to divide and comb people's feelings. The revised actor's lines are all from Internet searches, forum and post-bar. Some of them are written according to a questionnaire.

Table 1 Shooting script

Serial number	Lines content	role	picture	feeling	Emotional level
1	Birds pay homage to the Phoenix send the dead.	Jiao San Ye	Jiao Sanye, regardless of his own body, also wants to play the Suona for the deceased, he said.	Complex	nothing
2	WU Shuang town must have Suona! Only those who blow the Suona to the bone can save lives and pass it on!	Jiao San Ye	Jiao Sanye is seriously ill in bed and tells You Tianming to inherit the Suona skill.	Grief	3
3	I swore to master that Suona is a craftsman.	You Tian Ming	In the face of other people's doubts, You Tianming uses this sentence to tell others about his determination.	accept	4
4	Suona is not for others, but for me.	Jiao San Ye	Jiao Sanye tells You Tianming the real meaning of playing Suona - Suona is for me. It's meaningful and rich in context.	expect	3
5	Suona craftsman sits on the chair, and his filial son and grandchild kneel. Thank him very much.	Tao Ze ming	Tao Zeming described the ancient inheritance of Suona skills to two disciples.	Joy	4
6	Just do it! Why not do it? Playing the Suona is my dying wish!	Jiao San Ye	Jiao Sanye wanted to play Suona before he died, so he accepted the invitation from other villagers.	Joy	3
7	Suona is like this, the higher the tune, the smaller the head.	Jiao San Ye	Jiao Sanye explained by this sentence to You Tianming about Suona's characteristics, but also reflects that people should do the same, and make public when they are young.	Joy	2
8	When the Suona rings, a hundred birds are the king. People should blow the Suona to the bone.	You Tian Ming	You Tianming integrated Suona technology for a long time, blowing out his realm, to re-experience this sentence.	Grief	2
9	We all know that this is the principle. Giving money is the law. Even refusing is part of the rule.	You Tian Ming	When playing Suona for the dead, remember the words of the master, defuse the embarrassment skillfully and avoid the tricky problems.	Joy	3

## 2.2 Color symbol construction and audience interpretation

Table 2 The color vision table

gray	white	yellow	Blue
<p>Jiao Sanye is ill Teach Suona skills Tell about the inheritance of Suona Playing Suona Tianming came to Suona class When Tian ming was a kid, he has just started to learn Suona Be badly off Tao taught with a cold face Excepting the development of the era, Suona's era ends, and the decadent You Tianming leaves alone He led ming to worship his teacher. Nervous, excited and anxious, he stumbles over the steps of the third master Jiao's house Knock on the head and bleed. The cigarette broke. Tianming wipes his head for his father. See father suffering Tianming sheds a tear. (father's yearning for dream and son's love for father show together) 0</p>	<p>Many funerals Three gentlemen are seriously ill. Selling cattle and selling guys Master asked the little apprentice to perform for elder martial brother Blue jade blows Suona, which is appreciated by elder martial brother Master takes the Suona from a subordinate and doesn't show it to others. Lan Yu wants to see it. Close it directly. Two apprentices compete The description of the inner back is moving. Among them, father and master, Tianming and Tao Zeming have different feelings at different times and stages.</p>	<p>Practice in the morning The wife of the teacher mends clothes Third master Jiao and Tao Zeming discuss their concerns Teaching for the inheritance of Suona First performance recognized Two successful apprentices talk with each other In his work, the master always gives Suona first, but not Tianming. Tianming is confused, so he feels aggrieved. Maybe he can't compare with him and practice more diligently. He hopes to be liked by the master one day. He is a more competitive child.</p>	<p>Tianming learning Suona progress Old man praise and blame The apprentice is playful and confused Two apprentices compete with each other Practice in the winter Martial uncle strictly manages the two The comparative competition between sapphire and you Tianming promotes their progress and development, which is a good competition as well as a vicious competition. But it's all for Suona to pass on smoothly. Therefore, the original intention is the same, and it will not go wrong. It requires talent and technology to play Suona, which is not careless at all.</p>

The so-called color symbol refers to the hue corresponding to the scene and content of the film. Based on the combination of significant data statistics and questionnaire surveys, this paper uses an inductive analysis method to make tables for classification.

This film has a strong humanistic concern, so the emotional fluctuation and color are often calm, sophisticated and meaningful. After all, it's not a comedy or an

entertainment drama. There's no dramatic color change; at most, it's just sadness. So the color of the movie can be gray white and a blue description. At the end of the sad and confused with a dark yellow performance has been in the twilight.

Gray represents complex, calm and meaningful, which is the most common color in this play. For example, You Tianming and Jiao Sanye talk about Suona skills. In the face of the funeral, although people play the Suona, it is still gloomy. A single element can not describe complicated feelings. The dark yellow can show feelings of regret and sadness indicating the fading Suona.

Although the death of Third Master Jiao is sad, the grief at this time is not intense. Because the end of Third Master Jiao is a long and predictable process. At this time, he can only feel sad and remember, but not grieve. The colour symbol can also be called white.

Suona technology has experienced a brilliant stage, just like other cultural skills, although it has become the past, so the past glory carries the hope of Third Master Jiao to you Tianming. At this time, the dialogue between the old and the young can be expressed in blue, a combination of warmth, hope and worry.

### ***2.3 Character image construction and audience interpretation***

(1) How to select essential character symbols to study the communication effect.

(2) How to do research using these characters? What data collection and processing work people should collect? How to collect data?

(3) The comparison between the director's purpose and the audience's understanding - that is, whether the film can express and make the audience understand the shooting target.

The film takes local culture as its background and Suona cultural heritage as its theme. So Suona craftsman image is a farmer artist, and professional. For example, Lan Yu has a very high talent. Since learning from a teacher, he can understand it thoroughly in all aspects. He is talented and proud, so when the master finally chooses Tianming as his successor, he is sad. He was gifted but failed because his master didn't recognize his nature. So the brilliant man decided to rise against it, which is the inevitable decision of a man of genius and conceit. The Chinese nation has attached great importance to the orthodoxy of art inheritance since ancient times. In ancient China, most of the skills were handed down by word of mouth, from father to son, from son to grandson, or from master to a disciple. The highest and most profound content of the skills was single-handed down. This traditional method is the way for art to radiate vitality and uniqueness, and it is also sad. The Lan Yu here is a typical representative of the resistance of the branch. Sapphire is not a Phoenix, but a peacock. He has feathers comparable to Phoenix, but he can't get status.

From the perspective of the previous generation of Suona artisans, they also have the primary and collateral systems. Martial uncle Tao Zeming and Lanyu have the

same experience, but martial uncle accepted the reality and didn't resist, so he is upright and oppressive. Lan Yu rose up to oppose. His personality was cynical and contemptuous of tradition, so he was not appreciated by his master despite his talent. Finally, as a small person, he was submerged in the development of Suona art. Genius is very few among ordinary people, but ability is very many among them. Because of the tradition of ingenuity, it is also a historical tragedy that people don't find their abilities

Besides, Jiao Sanye, the head of Jiao's class, and You Tianming, the successor are both worth mentioning. Jiao Sanye's Suona is superb and eccentric. Maybe a good artist has some weird temper. His happiness and anger don't express in color, and his feelings are all in his heart. However, his love for Suona art shows him. He is earnest about apprentice's teaching and won't praise them easily. But he is kind when talking with the students. Although Lan Yu has a higher talent, the Third Master of the family still chooses Tianming as his successor, because he thinks that a person of Suona, the pure childlike heart, is the most important to the spirit of Suona's love to the bone. Therefore, the reason why Jiao Sanye asked Tianming to become his apprentice and pass on the Suona skill to him is that Tianming's entry-level action makes him a suitable inheritor. It's Tianming who tears and is discovered by third master Jiao. His talent is not high, but his heart is kind, so he is the heir. The older man did not see the wrong person, he was seriously ill, and Tianming also sheds tears for him. After his death, he played "Birds pay homage to the Phoenix." Although the talent of sapphire is very high, the older man knows that he can't keep the Suona. Sooner or later, people will forget him. Before that, I was puzzled why Mr. Jiao didn't take Tianming to the town, but brought the Lan Yu that came in later. When it comes to Suona, it's only for Lan Yu, not for you Tianming. I think it's because the old man can't see Tianming. He had a plan in his mind. He wanted to trap his mind, work his body and skin, go through hardships and have the quality of a Suona artist. But it makes Lan Yu a very sad sacrifice. The small and medium-sized characters give in to reality and give up their ideals. Only Tianming and a senior brother are willing to insist, but it's useless to ask. There is not necessarily a meal. There has to be a way, as Mr. Jiao said before his death, to sell cattle and buy a new set of equipment to fight against the impact of Western instruments.

The symbol of Jiao Sanye is the image of a wise man and a typical Chinese craftsman.

### **3. Research on the effect of film and television communication**

#### ***3.1 Analysis of the communication effect of Internet users' film reviews***

(1) how to study the communication effect of some professional film reviews?

Now more commonly used movie recommendation and evaluation software is Douban, rotten tomato and other software. You can directly enter the web page, make a statistical comparison, classify the similar and then summarize a network

table. Another method is to statistics the network acceptance of a comment ,which is the number of observations and the support rate.

(2) how to collect relevant information, carry out network survey and language analysis?

Generally, the study of network information and data is collected using statistics. The problem of universality can emerge from the comments of netizens. It only needs to summarize and summarize the comments of netizens in various film and television broadcasting platforms and then make a table. Secondly, through the questionnaire survey, the high-frequency repeated reviews of Internet users are made into relevant questions for real-time investigation.

(3) how to analyze the universal recognition and unique creation of the point of a film review with the audience?

We can use the information obtained from the survey to make statistics, take out the application with the highest support rate and the film review with the most top controversy separately, and take out the second one, and show it in the way of a histogram. In this way, we can see the commonly accepted opinions (with the highest support rate) and different opinions (with high controversy).

### ***3.2 Analysis of the communication effect of professional film reviews***

Search for relevant papers and Research on various academic platforms such as China HowNet, and pay attention to their reading volume and support rate. Analyze the spread rate of professional film reviews.

## **4. Analysis of network and actual communication phenomena**

Why did the director plead with cinemas to release the film when it has come out? What will we think about through this thing?

With the rapid development of modern industrial science and technology civilization, people's real life has generally improved, but it has not reached a higher level enough to carry out art research. Nowadays, young people are more inclined to fashion and entertainment. TV programs are full of variety. Mobile phone software is shaking sound, live broadcast all kinds of self-media. The ethos and development stage of the times have put on a narrow hat for the times. But we can't blame this phenomenon too much. In the final analysis,we can not synchronize the current development and the quality of the people.Control can not attach importance to art.There are the reasons. After all, Suona art is a minority interest, such as the broadcast of movies. What if the content is piano or violin? Therefore, young people's pursuit of trend and devaluation of the local culture are also a significant drawback. Western hegemonism threaten us. Although it is a peaceful era, Western hegemonism has never stopped peaceful evolution. Therefore, we are not able to accept strange things, but rather to turn them into Chinese and extract their essence. We should also adhere to such a principle for the transformation of culture, rather

than blindly worshipping foreign countries and fawning on foreign countries. International culture is worth learning, but we can't deny our traditional culture. They are not the opposite. The West has also experienced such an era. There was an economist who wrote a book describing the atmosphere of "entertainment to death." Therefore, our country should emphasize the shaping of national quality and values.

## 5. Conclusion

### *5.1 Research reflection and ideas combined with the characteristics of the times*

As analyzed in the value, the call for the protection and treasure of Suona art is expressed in the hundred birds and the Phoenix, but it is more important than that. Behind the suona culture, other traditional cultures are also facing this embarrassing situation. For example, erhu, riding and shooting, Zhouli and so on are not only folk art, but also ancient culture and tradition. At present, what we can obviously feel is that the taste of traditional festivals is becoming more and more weak and more lively. For a holiday, the first thing people think of is not the tradition, not the ceremony, nor the long precipitation of Chinese civilization behind the ceremony, but the rest. Although there is no doubt about this, because the pace of the times is so tiring and tiring, we can't sacrifice our efforts for this reason. In the child's mind, the experience is less and less influenced by these traditional cultures, and replaced by Christmas and Christmas Eve. It's ridiculous that there is no similar cultural root in our culture. It's like abandoning the real treasure to envy and imitate others' things. For example, Tomb Sweeping on the Qingming Festival represents a kind of remembrance. It contains the filial piety and righteousness that the Chinese nation has attached great importance to for thousands of years. Even more, it reflects the human nature and people can't forget their roots. In a step of expansion, it is the ancestors and the feelings of family and country.

If we analyze what is the cause of this kind of funny and sad phenomenon, you will find that the invasion and impact of foreign culture is a major source, but not the core. Why is ancient China a huge cultural melting pot, containing hundreds of schools but sticking to this origin? Because of a deep cultural confidence. That is to say, it is good to believe that our culture is worth cherishing. Now, China has been promoting cultural self-confidence, which is exactly what it means. Many cultures in China have been listed in the world intangible cultural heritage list. We are proud of our profound history. But you may not have thought about how many of the precious cultures are on the verge of extinction. We have to reflect on the fact that youth, especially our generation, are the fundamental and promoters of the times. In a great sense, they bear the responsibility of connecting the preceding and the following. That is to say, if culture can no longer be protected and valued, publicized and developed in our times, it is likely to face decline.

In the stage of the times, material supremacy and entertainment to death have been put forward and attacked, reflected and appealed for more than once. The development and popularization of network technology and media technology, of



course, has brought up the theme of entertainment, but also gave new vitality to traditional culture. We can use various platforms to let more people know that traditional culture needs attention, which is no longer about film and television. Therefore, the key is to awaken people's cultural self-confidence, to use rich Internet media technology, to inject new vitality into traditional culture, and to combine traditional and modern technology.

### ***5.2 New theoretical findings***

Film and television culture itself still has a huge prospect, because it is art itself. So we should shoot more meaningful films and TV programs, not just for entertainment, for vision. In the past, the information medium was radio, then television, then computer. So the change from audio to video also contains more practical applications.

### ***5.3 Problems to be studied***

Why can't classic old films such as "birds of all ages", "Farewell My Concubine", "teahouse" be made now. From the perspective of online reviews, such films are all rated as high as 9.5, close to the full mark. When can the focus of film and television change now? Is it degenerating?

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