



Image Narrative and Multilayer Expression: The Construction of the "Han Tibetan Ethnic Community" in the "Chinese Image Gazetteer"

Li Song

School of Journalism and Communication, Zhengzhou University, Zhengzhou, Henan, China

852702936@qq.com

Abstract. Xizang is one of the important objects of the Party's national work in the new era, and its basic essence is to respect national characteristics, maintain national unity, and promote the common prosperity and development of the nation. With its unique image narration of Xizang, the Chinese Image Chronicles shows the history, cultural customs, natural features and mass life of the twelve counties in Xizang, combining local ethnic characteristics with the national vision. Based on the content of Xizang chapter in "Local Records of Chinese Images", this paper analyzes its construction of the Han Tibetan national community from the aspects of geography, economy, culture, politics and national spirit.

Keywords: Chinese Image Gazetteer; Xizang; Ethnic community; narrate.

1 Introduction

General Secretary Xi Jinping pointed out in the report of the 20th National Congress of the Communist Party of China that "taking the building of a strong sense of the Chinese national community as the main line, we will unswervingly follow the correct path of solving national problems with Chinese characteristics."

Xizang is the Tibetan People's Autonomous Region of China, and it is also one of the objects that the Party needs to focus on in its ethnic work in the new era. As a region inhabited by ethnic minorities, Xizang has unique economic, cultural and social characteristics. In the cultural exchange with the Central Plains, many cultural treasures with Han and Tibetan characteristics have emerged, which is the historical and practical basis for the construction of the Han Tibetan ethnic community. It is one of the ideal ways to build a Han Tibetan national community by depicting the geography, history and human customs of Xizang and showing the communication and integration of Han Tibetan tradition and modern times. In this regard, "Chinese Image Gazetteer" is at the forefront.

The large-scale documentary "Chinese Image Gazetteer" launched by CCTV in 2017 has reconstructed local chronicles with advanced creative concepts and a novel audio-visual language system. At present, the Xizang chapter of the "Local Records of Chi

nese Images" shows the local characteristic history and humanistic customs of 12 counties in Xizang, brings the Tibetan characteristic culture into the great cultural treasure house of Chinese civilization, and shows the different national characteristics and the beauty of symbiosis of the Chinese nation.

2 Narrative Features of Xizang Chapter in Local Records of Chinese Images

2.1 A Visual Narrative Perspective with Ordinary Workers as the Main Body

Each episode of the Xizang chapter of the Chronicles of Chinese Images is only about 40 minutes long. The creative team takes the historical figures and events of each county as the background rather than the focus, looking for elements that match the current development characteristics of the county, and then exploring the elements inherited from generation to generation from the lives and dreams of ordinary workers, so that history and reality can be integrated, and then focusing on the current living conditions and spiritual outlook of the people in each county.

2.2 Using High-quality Camera Language to Depict the Beauty of Nature and Humanity

The Chinese Image Gazetteer uses multiple shooting techniques and different camera languages to provide a multi-dimensional visual experience to the local chronicles. The aerial photography techniques used are particularly eye-catching, with a large number of stunning aerial shots in each episode. Aerial photography provides a transcendent perspective that is more suitable for expressing ideological connotations, with poetic lyricism and philosophical contemplation. It can grasp the characteristics of the subject as a whole and reflect on real life with a transcendent spirit.^[1]

The numerous aerial shots in "Chinese Image Chronicles" have their unique functions: they can represent the eyes overlooking from the air, and the moving images seem to be a concrete inspection and gaze at the earth, showcasing the unique value of various local cultures in the national and even global cultural coordinates; When combined with lyrical background music, it can also express a warm admiration for natural creation and cultural landscapes.

2.3 Expressing the Connection Between History and Reality at Multiple Levels

In the Xizang chapter, although the content of each short note focuses on the modern stories closely related to the theme, the traditional historical stories are still used as background materials or supplementary knowledge. Historical stories and modern stories overlap and blend with each other, and history and reality care for each other, outlining the unique local culture of "past and present" at multiple levels. Kan Zhaojiang, Director of CCTV Science and Education Channel, said, "The Chinese Image Chronicle

touches the soul of national spirit in the stories of China that connect ancient and modern times, and solidifies the root of cultural confidence."^[2]

3 The Construction of the Han Tibetan Ethnic Community in the Chinese Image Gazetteer

Because of its unique geography and history, Xizang is deeply influenced by Tibetan Buddhism in culture. It is naturally quite different from the Central Plains due to the influence of Confucianism, Buddhism and Taoism. In addition, the geographical connectivity, political exchanges and economic ties have generated more and more commonalities in these differences, gradually shaping the context of the Han Tibetan national community. Until now, since the peaceful liberation of Xizang has been put into the common track of China's socialist construction, the fate of both Han and Xizang has been harmonious, belonging to the Chinese nation and civilization.

3.1 Sino Tibetan Transportation Community

Because of its natural geographical environment of snow covered plateau surrounded by high mountains, the traffic of Xizang has been blocked since ancient times, and its logistics has been impeded. The geographical closed environment not only makes Xizang form a unique cultural tradition, but also makes the industrial and economic development here backward, making it difficult to get rid of poverty and become rich.

In the Xizang chapter of "Local Records of Chinese Images", the documentary tells about the historical transportation arteries between Han and Xizang and the construction of modern transportation facilities in the contemporary era, showing the continuous strengthening of the geographical connection and integration between Han and Xizang. In history, the Tang and Tibetan ancient roads, as well as the Tea Horse ancient roads, have carried the mission of promoting friendship between China and Xizang. Since the peaceful liberation of Xizang in 1951, the state has been committed to Xizang's transportation construction. Over the past 70 years, Xizang's transportation system has been constantly improved. From the opening of the Qinghai Xizang Railway to the opening of the Lalin section of the Sichuan Xizang Railway, and the opening of Fuxing to the Qinghai Tibet Plateau, Railways, highways, and airports have been successively completed, driving local economic development and ethnic integration.

3.2 Sino Tibetan Economic Community

In ancient times, relying on the Ancient Tea Horse Road, Xizang had a considerable degree of trade exchanges with the Han Dynasty in the Central Plains, and built an interdependent economic relationship.^[3] In the contemporary era, the improvement of the modern transportation network has facilitated the interconnection of the Han Tibetan economy, laid the foundation for e-commerce trade and commodity transportation, and made Xizang's poverty alleviation and rural revitalization a reality. The Xizang chapter of China Geography Chronicles introduces in detail the development of

Xizang's agriculture and handicraft industry with inheritance characteristics. Its featured products rely on the development of contemporary Internet e-commerce to expand their sales, help improve the living standards of Tibetan people, and constantly integrate into the development path of China's socialist market economy.

It can be said that in the economic field, the Tibetan Autonomous Region and the Central Plains region have long been inseparable. The Central Plains region is an indispensable broad market for Xizang's trade development. The tea and other goods in the Central Plains region are also loved by the Tibetan people. The two are harmonious symbiotic relations, and jointly build a Sino Tibetan economic community.

3.3 Sino Tibetan Cultural Community

Since the marriage between Princess Wencheng and Songtsen Gampo in 641 AD (the 15th year of the Zhenguan reign), cultural exchanges between the Han and Tibetan regions have accelerated. Princess Wencheng brought the religion, culture and handicrafts of Han into Xizang and had a profound impact on the development of Tibetan culture. The integration of Han and Tibetan cultures is reflected in many aspects of Xizang culture. From the introduction of the limited county culture in Xizang in the Chinese Geography Chronicles, it can be divided into ancient architecture, characters, medicine, painting, opera and dance, and other aspects. Taking ancient buildings as an example, the Potala Palace, the most famous historical building in Xizang, was initially built by the Tibetan dynasty Zanpu Songzangampo to marry Princess Wencheng and Princess Chizun (Nepal), showing the political and cultural color of the friendship between Han and Xizang. For another example, the development of Tibetan medicine was also affected by Chinese traditional medicine. Princess Wencheng's "On Medical Science", which she carried into Xizang, was translated into Tibetan. Although this book has long been lost, its essence was collected in the famous Tibetan medical book "Four Medical Canons", which made great contributions to the development of Tibetan medicine.

After the peaceful liberation and democratic reform movement of Xizang in New China, although Xizang still inherits its unique Tibetan culture, its close communication with the Han culture forms a Sino Tibetan cultural community, which is integrated into the vast ocean of Chinese civilization.

3.4 Han Tibetan Political Community

Xizang is an inalienable part of China's territory. Since the Yuan Dynasty, the central government has always exercised effective jurisdiction over Xizang. The Tibetan people are an important member of the Chinese national family.

The first close communication between Han and Xizang began in the Tang Dynasty. In 641 AD, Princess Wencheng of the Tang royal family married Songtsen Gampo; In 710 AD (the fourth year of Jinglong reign), Princess Jincheng, a female member of the Tang Dynasty royal family, married the abandoned subordinate Kuo Zanpu.^[4] The two political marriages established the stability of the relationship between Tang and Xizang, and strengthened economic, cultural and other exchanges.

Since the Yuan Dynasty was incorporated into the territory of China, successive dynasties and the government of the Republic of China ruled over it based on the administrative divisions of the Yuan Dynasty, and Han Tibet maintained official exchanges.

After the founding of New China, the People's Liberation Army peacefully liberated Xizang in 1951. In 1959, the central government carried out democratic reforms in Xizang, overthrew serfdom, and turned people in Xizang into their own masters. Xizang was designated as a national autonomous region in its administrative divisions, and the people in Xizang enjoy full autonomy.

3.5 Han Tibetan Ethnic Spiritual Community

American documentary master Bill Nichols once pointed out that "the process of constructing national identity involves the formation of a sense of collective belonging." Here, "collective belonging" can be a shared goal and emotional sustenance.^[5] In the Xizang chapter of the Geographical Chronicles of China, through the presentation of the focus of Gyantse's War of Resistance against Britain, we eulogize the national heroes who fought against foreign invaders for the independence of the Chinese nation, praise this national spirit and integrity, shape the identity of the Sino Tibetan national community that jointly resists external aggression, and strengthen the recognition of the Chinese national spirit.

4 Conclusions

In the process of building a sense of community among the Chinese nation, news media and cultural and artistic works both possess strong energy,^[6] and we must be brave and adept at using this energy. For example, the March 14 incident in 2008 was a violent incident initiated by the separatist forces in Xizang. Faced with this sensitive incident, the Chinese media industry, under pressure, almost fell silent in the early stages and failed to form a scale and qualitative report on the event, allowing Western media to seize the opportunity and shape the reporting framework of the "CCP's suppression of Tibetan peace petitions".^[7] In fact, proper reporting of such events is a suitable opportunity for shaping the Han Tibetan ethnic community and promoting the spirit of the Chinese nation. In the face of such international attention grabbing events, it is particularly important for Chinese media to seize the reporting opportunity and occupy the discourse power of international communication.

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