

## Analysis on the Cultural Background of Ecological Aesthetics in “Kangzang Strange News”

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**Abstract:** “Kang Zang Strange news” records the “absurd” stories between people and animals, and between animals and animals in the Kang-Zang area. The “absurdity” contains rich and colorful ecological aesthetics and rich Tibetan cultural heritage, which is manifested in the unique living environment. Ecological consciousness, yak-based nature worship tradition, the subtle influence of Buddhist thought and the ethical thought of “all things are equal”.

### 1. Introduction

The Kham-Tibet area is a pure land full of mystery. This mystery does not emerge out of thin air, but is inextricably linked to the people and animals who have lived in this hot land for generations. However, all of this is so different from the feasting, dazzling, and busy urban life after all. Therefore, the stories between people and animals, between animals and animals, are somewhat “mysterious” or even “absurd”, and this “absurdity” happens to be the “different” in “Kang Zang Strange news”. “The performance and revealing. With a delicate heart, Mr. He Xianzao accumulates stories from his own personal experience or from his friends. He has combined dozens of different stories and knots into a lifelike collection of stories-”Kang Zang Mi Wen”, which contains richness. The eco-aesthetics thought and cultural background of the company can be summarized in four points:

### 2. Unique Living Environment Creates Unique Ecological Consciousness

Since ancient times, China has two cultural belts from east to west, namely the Yangtze River Cultural Belt and the Yellow River Cultural Belt. In the western Sichuan region, the Hengduan Mountains are steep and long, and the Yalong River and the Gaoxia Valley of the Jinsha River have gradually formed cultural corridors. Because of the restriction of mountain traffic factors, people of all ethnic groups continued to migrate from north to south along the river valley, converging, merging, and multiplying, gradually forming the only long and narrow cultural belt in history that stretched from north to south. Today, it attracts the world's attention with its unique charm. Kham Tibetans have lived in this culturally colorful plateau valley for generations.

The Kham Tibetan area stands among the great mountains and rivers of the Hengduan Mountains (Ganzi Tibetan Autonomous Prefecture in Sichuan, Aba Tibetan and Qiang Autonomous Prefecture (part), Muli Tibetan Autonomous County, Changdu, Tibet, Diqing Tibetan Autonomous Prefecture in Yunnan, Qinghai Yushu Tibetan Autonomous Prefecture and other regions). There are codes in Tibetan areas: “Weizang” for legal domain, “Amdo” for horse domain, and “Khamba” for human domain.

Kham is also known as Kham area or Kham area, where there are outstanding people and beautiful mountains and rivers. The steep ice mountains and snow ridges, the surging rapids of the river, the clear blue plateau lakes, the green grasslands full of cattle and sheep; the fierce and rugged Khampa man, the graceful Tibetan girl, and the colorful ethnic customs, all make you People are refreshing and fascinated. On the plateau of Khampa Tibetan area, there are not only the

shining revolutionary heroism, but also the love of the children of Yin Yin Khampa, as well as the winding rivers and the mighty and beautiful natural scenery of the rivers. In the Khamba area, the grasslands are endless and the grass is fertile, such as Shiqu grassland and Ganzi Seda, which are natural pastures suitable for the development of various animals. Strange llamas, gentle yaks, and galloping horses are common on the Kham-Tibet Plateau. Is the earliest domestic animal of the Kangzang ancestors. The yak has long hair, large body, heavy load, and cold resistance. In addition to its use value, it is also a means of transportation for survival. It is known as the “plateau boat”; agricultural planting has a short growth cycle and is mainly cold and drought resistant highland barley; The forest resources are relatively rich, producing all kinds of rare birds and animals and precious medicinal materials.

### **3. The Nature Worship Tradition with Yak as the Main Body**

The ancestors of the Kham Tibetan people faced a difficult terrain and a changeable climate. Traffic is blocked and the natural environment is strange. The Kham Tibetan ancestors made a living by collecting fruits, hunting and fishing, raising livestock, and reclaiming agriculture. They often have to deal with and fight with the natural world, such as landslides, icy and snowy fields, plus plagues, wars, and diseases, which have brought great threats to the survival and life of the Kham-Tibet ancestors. They felt deeply afraid but unable to resist, so they believed that there was a powerful one. His supernatural powers are dominating everything, and they have properly deployed everything in the world, perhaps evil, or good, against people, or blessing people. Just as Marx wrote: On the basis of barbarism, the advanced attributes of humans develop slowly...In the field of religion, vague concepts such as belief in nature worship, personified gods, and masters have emerged. [1] The French anthropologist Levi Breuer also explained: In the eyes of the primitive ancestors, there is a primitive force that can penetrate everywhere. It spreads throughout the universe, is full of spirituality, and occurs between people and things. Function and give them life at the same time. [2] Therefore, the emergence of gods and their consciousness was the beginning of the Kham-Tibetan ancestors' god-making movement and religious beliefs. They shaped the character and image of gods and lived willingly under the blessing of gods.

Kham Tibetan's worship of nature, from the realization of animism to the deification of nature, from primitive thinking to the formation of nature worship, Tibetan Buddhism has a wide range of influence. With the unique ecological environment, the ecological concept of “the unity of things and ourselves” coupled with the spread of Tibetan Buddhism, the Kham-Tibet ancestors finally formed a simple consciousness of equality of all things. They even treated water, trees, rocks, soil and other non-living creatures as the same. Sitting on an equal footing with human beings, this produces a lot of nature worship culture, which has a positive impact on environmental protection and ecological balance. Nature worship in the Kham-Tibet area mainly covers: first, worship of celestial bodies with the sun as the mainstay; second, worship of inanimate groups with mountains and lakes as the mainstay; third, worship of plants with highland barley as the mainstay; and finally with yak as the main worship Animal worship. In particular, animal worship based on yak is very popular. According to the very highly accepted description of the Bon religion in the Kham-Tibetan area: the universe is divided into three levels: heaven, earth and underground, and sacred animals are selected to symbolize these three realms. One of the sacred animals is the yak. [3] Through the investigation of “Kang Zang Strange news”, it is known that there are many animal topics in the book, such as horses, cows, sheep, dogs, wolves, foxes, bears... One of the most frequent animals is the yak. . It is no exaggeration to say that what the yak displays is not only a sincere image of transportation, but also a mission of outsiders' perceptual understanding of the Kham-Tibet region. It plays the role of an animal image that is indispensable for people's transportation, life and culture in the Kham-Tibet region. In order to show its important role intuitively, the author made a detailed statistics of the frequency of the yak in “Kang Zang Strange news” in order to highlight the important role of the yak.

Table 1 : Statistics On the Number of Yak Appearances in “Kang Zang Strange News”

No.	Cls	Appear Times	Percentage	Note
1	Discussion	4	10.8%	Discussion throughout the article
2	Contrast appears	5	13.5%	For comparison between animals
3	Mention the name	35	94.6%	Almost all the space

Observing the above table, it is not difficult to find:

1). “Kang Zang Strange News” Ccp Collected 37 Stories, Only the Yak Needs to Be Divided into 3 Different Types to Count;

2). From the Perspective of This Type of Special Discussion, after Detailed Statistics, No Other Animal Has Exceeded the Number of Yak;

3) From the Point of View of the Type of Contrast, People in the Kangzang Area Like to Use Yak to Compare with Other Animals;

4). From the perspective of the type of name mention, almost all articles mention the name of the yak intentionally or unintentionally, which fully illustrates the importance of the yak in the hearts of the Tibetans and the closeness of the life with them.

The robustness of “free cow” is synonymous with safety and health; “cattle demon” is synonymous with mystery, graciousness, and humanity; yak on ice and snow is a gentle and steady interpretation. Throughout “Kang Zang Strange news” Yak is one of the most intimate partners of the people in the Kham-Tibet area, and is indispensable in people's life, transportation, food, and culture. In the eyes of the people, the yak is a multi-image complex, which is a combination of health, peace, spirituality, mystery, gods, treasure, stability, wealth, honesty, repaying grace, Buddha, and kindness. Therefore, the Tibetan people have shown a special affection and admiration for the yak, whether on the material level or the spiritual level. Yak worship occupies a dominant position in animal worship.

The Tibetan ancestors believed that there was a special blood relationship between their people and the yak, and even naively imagined that they were ancestors and yak mated to breed offspring. In the Kham area where Tibetan ancestors survived, the yak and the tribe lived day and night; in the nomadic area, the yak played an important role in transportation. Therefore, the Tibetan ancestors regarded this yak, which was inextricably linked with them, as a kind of supernatural being with some special mysterious power. The yak has always been regarded as one of the gods of the Tibetan totem. There is also a clear record in Tibetan myths and legends: The mother of the seventh concubine of Zhigongzanpu, Ru Naizi, the seventh king of Tubo, had intercourse with a white yak in a dream, and a white yak walked past her after waking up, and soon gave birth to Ru. Naizi later multiplied into a royal family. [4]

#### 4. The Subtle Influence of Buddhist Thought

The philosophy of life contained in Buddhist philosophy, especially the theory that life is impermanent and everything is suffering, has profoundly affected people in the Kham area. The old lama quoted the fate between Abu and the yak in “Release the Cow” and warned the mother that the yak needs to be released; the shiny little pony in “Snow Station” is considered to be the god horse breed on the Yari Mountain; “In “, the old man Su bears the fate of “losing” his ancestors for generations because of his surname “Su”. The older generations have the tradition of respecting the cattle king and bodhisattva on the mountain; in “Human Taste”, the mother bear remembers the smell of Sangzhudaji. Enmity, the achievement of karma... In “Kang Zang Strange news”, similar works full of Buddhist ideas and language styles abound. Take the Niu Demon as an example, “The Niu Demon” is a representative and outstanding literary work of Mr. He Xianzao's “Kang Zang Strange news”. The main story is that the old man Su, who lives in Baishagou, used the ancestral “spanner” stunts plus special spanners, rope buckles, traps, and guns to hunt and kill yaks. A savvy yak escaped, so the following story happened: First, the old man of Su was heavily engaged in hunting prey, and the wild yak carefully took off its “devil's claws”; second, the wild yak killed the old man's wife, and the old man swore to kill Falling wild yak; third, the Baishagou mountain highland is far from women willing to marry, and the second son left the deep forest without saying a word; fourth, the wild yak is frequently harassed and upset, everyone is united to help and

persuade; fifth, the youngest son protects the house The country became a member of the army, and the old man Su left his homeland with mixed feelings; sixth, the wild yak was eloquent and gave a warning. Throughout the full text, it describes a series of competitions caused by the inability to coexist harmoniously and treat each other as equals between humans and animals, which is a kind of “sorrow” for unsustainable development. The article depicts a lot of deep sorrow, which basically reflects Buddhist thought. To be precise, it is the idea of ”Survival” that Buddhism preaches. These strong Buddhist consciousness is the foundation of the integration of traditional and modern culture of the Kham-Tibet people, and gradually formed a unique humanistic perspective and language style with Tibetan national characteristics. It mainly contains two kinds of thoughts, namely the thought of suffering and mysticism, which are expressed as follows:

(1) Suffering thoughts. The philosophy of life contained in Buddhist philosophy, especially the theory that life is impermanent and everything is suffering, has profoundly affected people in the Kham area. It can even be said that the entire philosophy of life in Buddhism is based on the theoretical cornerstone of life impermanence and suffering. Above. The so-called truth of suffering focuses on the present world of society, explains the suffering of life, and guides how to liberate. [8]

The anecdote of “Null Demon” focuses on the real life foundation of Su Lao Han’s family in Baishagou. It only revolves around Su Lao Han’s “relentless” hunting, focusing on the love, hatred and hatred that arise from hunting, especially for readers. It shows the “suffering” of Old Man Su—the pain of parting with his love, the pain of being separated from his children, the pain of loneliness and loneliness in old age, the pain of hate that wants revenge but can’t..., creating a deep sorrow Atmosphere. But this is not the original purpose of “The Cow Demon”. The original intention of “The Cow Demon” is to use this living reality to guide readers how to stay away from this kind of “suffering”.

## **5. The Ethical Thought of “All Things Are Equal”**

On the whole, “Kang Zang Strange news” is full of a simple ethical thought of “all things are equal”. The so-called anthropocentrism and non-anthropocentrism have common characteristics. Both types of ethics emphasize: coexistence, co-prosperity, and organic connection between humans and the natural environment. Focusing on the long-term goal of mankind, a series of ethical norms for human development and nature protection must be established. [10] Ecological holism extends the scope of human ethics and subject rights from humans to the entire natural process and ecosystem. It goes beyond the life-centric ethics proposed by Taylor and Schweitz, that is, the basic rules of human behavior toward nature—”No “Interference principle”, such as the work “Flower Horse”; “loyalty principle”, such as “Wild Dog Xiangke”; “Do Not Harm Principle”, such as “Human Taste” and “Reconstruction of Justice Principle”, such as “Bull Demon”. [11] In fact, all existences in the biosphere, including organisms and inorganics, humans and non-humans, have inherent and intrinsic value attributes. This is also a presupposition of the principle of equality proposed by deep ecological biocentrism. Deep ecological ethics is an ecocentric worldview. Its theoretical basis is the capitalized “self-actualization principle” and the “ecocentrism” principle of equality. [12] In fact, “eco-environmentalism equality” not only covers deep ecological claims, but also covers the common claims of other overall ecologists.

The above-mentioned theories are concentrated on the harmonious integration and value comparison between the Kham-Tibet people and all things in nature. It was the exploration of the primitive beauty of nature that allowed them to find the truest spiritual sustenance. “Kang Zang Strange news” concentratedly embodies a real and strong sense of harmony—the continuation of the human spirit and entrusting it to nature, the human body is gradually dying out, but the human soul will never be extinguished, as in “Kang Zang Yi In “Wen”, the custom of “freeing cattle” has been mentioned many times. The most prominent feature of this custom is the existence of the corresponding existence between human and soul sustenance. The consciousness of “all things are animist” and “all things are equal” that emerged on the basis of nature worship is a similarity in the ancestors' understanding of nature and history. . The soul needs to be borrowed, and the original intention is to ensure that one's life is not violated by external forces. The object of the same name

with the soul has evolved into a strong barrier to one's life, and only with it can life be assured of worry-free life. Assuming that the soul sustenance is harmed, the person's soul will be harmed accordingly, and his life will be in danger. Therefore, many people place their souls on the yak, thinking that the more ferocious and vigorous the homogenate, the more powerful it is and the greater the ability to protect life.

As the ethicist Yu Mouchang said: the equality of rights in all things in nature means that the earth's creatures share the earth's resources. Specific principles include: the principle of equality refers to equal consideration of the interests of different organisms in sharing the ecological resources of the earth; the principle of freedom refers to the freedom of various creatures to live freely, and the loss of freedom means the loss of rights. “[13] There is also a saying in Tibetan Buddhism that “relentless and sexual”, which in essence also emphasizes the equality of all beings. This is very similar to modern aesthetics. It can not only break away the anthropocentrism, but also advocate that all laws are true as Buddha. Obviously, all dharmas have Buddha nature. Not only the creatures with sentimental life, but also those plants, earth, stone, mountains and rivers that do not have sentimental sentiment have Buddha nature. This further proves that human beings are equal to all natural things. , Is just a small part of the natural world, not the leader of the natural world, but the aesthetics.

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