

A Research on the Sense of Community for the Chinese Nation in the Literary Works of “Kangding QiJian”

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Abstract: As one of the important parts of Chinese literature, “Kangding QiJian” writes about the harmonious symbiosis of multiculturalism, patriotism and the change of the times from the level of the sense of community for the Chinese nation. The Khampa plateau depicted in their works is an important trade channel for the tea-horse exchange and a contiguous zone for multi-ethnic cultural exchanges and collisions. “Kangding QiJian”, starting from Kangding to the whole country and to the world, writes about life on the plateau, which shows a strong patriotic enthusiasm, to grasp the pulse of the times and the trend of the times. “Kangding QiJian” has always closely linked personal life, plateau life and the characteristics of the times, eulogizing the new life, praising the new era, singing for the new China, and depicting the frontier picture, to build a common spiritual home for all ethnic groups.

Keywords: “Kangding QiJian”; harmonious symbiosis of multiculturalism; patriotism; change of the times

“Kangding QiJian” is one of the important parts of Chinese literature. There is no authoritative conclusion on when the “Kangding QiJian” were formed. Now “More than 20 Kangding writers are marked with the word Khampa in front of their names” (Zhu Xia, 1). The Ganzi writers represented by “Kangding QiJian” (Yixi Zeren, Liemei Pingcuo, Gerong Zhuimei, Da Zhen, Gao Xufan, Yin Xiangdong, Yongcuo) began to appear in the literary field. While writing the Khampa region, the multi-ethnic integration is deeply rooted in the whole process of creation. They unconsciously take on the task of eulogizing the new life, praising the new era, singing for the new China, depicting the frontier picture from the sense of community for the Chinese nation, and building a common spiritual home for all ethnic groups.

1. Harmonious Coexistence of Multiple Cultures

Fei Xiaotong, a famous anthropologist, proposed the theory of unity in diversity of the Chinese nation in 1987. In 1990, he proposed that “to appreciate others as do to oneself, the world will become a harmonious organic whole” (Zhang Lining, 171). The British thinker Raymond Henry Williams pointed out that the community never seems to be used in a negative sense, and is not given an explicitly opposing or differentiating connotation, but rather focuses on direct, a common care. When attending the 7th Central Committee Symposium on Xizang’s Work on August 31, 2020, president Xi Jinping pointed out that it’s necessary to make safeguarding the unity of the motherland and strengthening ethnic unity the focus, which is the key of Xizang’s work, and it’s necessary to promote interaction, exchange and integration among various ethnic groups.

“Khampa culture is pluralistic and composite, and Khampa literature must also has its unique features, namely, the pluralistic characteristics of the ethnic groups” (He Zhifu, 38). In the *Communist Manifesto*, Marx pointed out that with the advent of modern civilization, “the spiritual products of all nations have become public property. The one-sidedness and limitations of the nation became increasingly impossible, so that a world literature was formed”(Xu Qichao, 225). The current academic community has misinterpreted Khampa literature as regional literature on the basis of the local landscape narrative characteristics of Khampa literature. Khampa literature should present itself with diversified identity features, increase its discourse in cross-civilization world, and refuse to be marginalized. “Khampa literature is rich in natural imagery, diverse in writing forms, distinct in its multi-ethnic hybridity, and deeply remembers the traditions of its own ethnic group” (Zhang, Yunhe; Lei, Changxiu, 89). In *The Red Poppies*, A Lai says, “with the Han emperor under the morning sun, and

the Lama under the afternoon sun, we are a little further east under the noon sun. This position is decisive. We have more contact with the Han emperor in the east” (Tang Hongmei, 167).

The construction of a spiritual home for all ethnic groups in Khampa is one of the genes in the literary works of “Kangding QiJian”. “Kangding QiJian” live in the hills of Kangding, which is an important hub of Han-Zang exchange, an important trade channel of the tea-horse market, a key station of the ancient tea-horse road, a border area where multi-ethnic cultures collide, where nomadic culture and farming culture meet, witnessing the interactive development of the economy and culture of various ethnic groups. It is a historical testimony of mutual assistance, national harmony, national unity and unification of China. “Kangding QiJian” were born and grew up here, so the sense of community for the Chinese nation with multi-cultural interaction has long been integrated into their creative genes. They all have their own way of writing about the interactions and intermingling of various ethnic groups.

The Khampa writer Yixi Zeren stressed “the culturally mixed” (Xu Qichao, 107). His stories are often linked to those of the Han people. The life style and thoughts and emotions of the Zang people are closely linked to the background of the Chinese nation, with the ethnic minority herders, ordinary people and cadres closely linked to each other. Zang’s herders are both masters of cattle and sheep, and masters of the great rejuvenation of the Chinese nation. They have to chant and turn the scripture wheel, at the same time to learn the policies of the Communist Party of China and the transformation and development of the country. Their own culture and the culture of other ethnic groups, life on the frontier plateau and life on the Chengdu plain, traditional life and modern life are highly unified, carrying the grassland on their backs and facing the Chinese nation and the world. Da Zhen’s *Khampa* is regarded as an epic poem of human nature of ethnic integration. The novel recounts, from the Zang people’s perspective, the continuous process of integration of different religious backgrounds represented by Yundeng Gelong, Zheng Yuanlong and Erjin, namely, the buddhism, islam and christianity. Kangding is considered to be the cultural meeting place of Zhu Geliang’s expedition and King Gesar’s rest place. “For centuries, the Zeduo River which contains the diverse civilizations of the Han, Zang, and Hui peoples, has been rushing without words to shape the intermingled and complex meanings of Kangding, the center of Tea-horse Road” (Da Zhen, 2). In Dazhen’s *Khampa, Tu Erji* a soldier from Xikang, participated in the great war of counterattack in western Yunnan, as a medic along with a large number of Han, Zang, and Hui youths. When the arm of blaster Zhaxi Nima is shot by heavy machine gun bullets, his blood splashes; associating with the master Ni maiqi pulling out the entrails of dead people, he vomits as a former lama, and his comrade Huang Xiao from Chengdu makes fun of him. In front of the national disaster, all Chinese nationalities are brave and fearless to save lives in the rain of bullets. Yin Xiangdong in *Horse in Wind* depicts the ethnic fusion in Kangding; in this novel Ren Limin’s original name is Renzhen Duoji, while his brother Ren Zemin’s original name is Renqing Wengga. The two brothers from the grasslands to Kangding, gradually accept the Han people’s name and become good friends to many Han people. In the Tomb-sweeping Festival, together with Luo Guozhuang to the grave to offer sacrifices to ancestors, they can accept that the wind horse flag is to decorate graves, and “Sizhe” is lit. This kind of custom would be so incompatible if it were in the Han area or the grassland area of Khampa, but in Kangding it is very natural and harmonious. In Kangding, a place where many cultures are blended together, the Tibetan thinking is the main gene with the Han identity blended into, and finally a multifaceted identity is constructed, showing the unique charm of the blending of many cultures.

2. The Deep Planting of Patriotic Feelings

The basic element of patriotic feelings is to love our motherland, also one of the important elements in casting a firm sense of community for the Chinese nation. On the occasion of the 70th anniversary of the founding of the People’s Republic of China, General Secretary Xi Jinping spoke of the need for the Chinese nation to hold high the banner of unity, vigorously promote the spirit of patriotism, and push the ship of the great rejuvenation of the Chinese nation to ride the waves and sail away. The sense of community for the Chinese nation is premised on the existence of the People’s Republic of China so that it necessarily takes patriotism as the first priority, to vigorously promote the culture of patriotic feelings (Qing Jue, 1). Those common heroes, such as the most beautiful struggler Kuerban Tulumu, and the Khampa mail messenger, Qimei Duoji, love the party, love the motherland, and love the Chinese nation, the people of all ethnic groups like pomegranate seeds clinging together. Patriotism “is a political consciousness and moral code, a unity of patriotic feelings, patriotic consciousness and patriotic behavior” (Zhang Jun, 115). Patriotism manifests itself in deep feelings and responsibility for the motherland.

“Kangding QiJian”, most of whom were born in Kangding, have been living and working in Kangding for a long time. They write about their ethnic experiences and life on the plateau in Chinese and show their strong patriotic passion. The “ethnic group theory” in cultural anthropology believes that ethnic group should not be based on objective cultural characteristics such as language and dress, but on subjective cultural identity. Yixi Zeren actively joined the Communist Party of China and served in the Propaganda Department of Party Committee of the Seda County, the Ganzi Newspaper Office, the Propaganda Department of Party Committee of Ganzi Prefecture, the Gongga Mountain Magazine, and the Sichuan Provincial Literary Federation. During his visit to Yugoslavia in 1994 to attend an international writers’ conference, he recited Chinese versions of Zang love songs and widely publicized the policies of the Chinese Communist Party and the development of the country. His novels and essays are mostly about the life in Zang people’s areas after the reform and opening up of the country, and he says, “In my novels, I often write about the people and things I know best and feel most deeply” (Xu Qichao, 111). Liemei Pingcuo graduated from the Southwest College for Nationalities in 1982 with a degree in Chinese language and literature, and joined the Chinese Writers’ Association. The poem “Journey to the Holy Land” describes the poet’s pilgrimages on the plateau, and the poem “The Eagle Hovering Over Mount Gongga” expresses not only praise for the pilgrims who come to Kangding from afar but also gratitude for the milk of the China-motherland. As a member of the Chinese Communist Party, Gerong Zhuimei’s works take Zang’s villages as the background, radiating across the entire Qing-Zang plateau of the motherland, depicting the changes of the times in this land and thinking deeply about the conflict between tradition and modernity. Da Zhen also graduated from the Chinese Department of the Southwest College for Nationalities, and was elected Vice Chairman of the Sichuan Writers’ Association in 2021. His work *Happy Songs across China: Stories of Poverty Alleviation in the Snowy Region* shows the gospel brought to the people by the Party’s practice of its original aspiration and mission, and his gratitude and love for the Party and the country are evident between the literary lines. Gao Xufan served as the scriptwriter of the TV series the *Love Song of Kangding* which tells the story of the young master Qudeng and a girl of Han nationality Hongliu fall in love, a harmonious atmosphere of unity and mutual assistance among the masses of various ethnic groups in the vast land of Ganzi. Yin Xiangdong shows his deep memories of Kangding by writing around the Wengma Gonma and the city of Kangding. His novel *Wild Pigeons* depicts the cultural differences that occur when a woman of Han nationality named Su Shunli, enters a Zang people’s family and lives in a pasture, to care for the life of a pregnant woman Qiong. Yongcuo unravels the humanistic code of western China’s countryside, and her essay collection *Ao Village* uses poetic language to describe the life along the Dadu River, which is the place where she holds on to her virtues and where her soul is clear.

The multi-ethnic identity of the “Kangding QiJian” makes them always stand in the perspective of the Chinese nation and makes a declaration of love for family and country, which is the basic idea running through their works. They write about the vastness of Chinese nature, the weight of history, and the true beauty of the nation’s soul, always maintaining an intrinsic connection with Chinese cultural traditions, expressing their patriotic sentiments, and their high degree of identification with Chinese culture. The love for family and nation has become an important narrative driving force for the writers.

3. A Firm Grasp of the Changes of the Times

Since the founding of New China, the Communist Party of China has united and led all ethnic groups along the road of socialism with Chinese characteristics. From the spirited socialist revolution to the incomparably passionate socialist construction, from the exploration of reform and opening up with a new vision, to the new era of socialism with Chinese characteristics, China has undergone radical changes. The new era of socialism with Chinese characteristics has been transformed, and literature is profoundly linked to the times and the people, and literature must record the new era, write the new era, and eulogize the new era. Therefore literature must live up to the times and the people, taking the core socialist values of “advocating wealth and strength, democracy, civilization and harmony; advocating freedom, equality, justice and the rule of law; advocating patriotism, dedication, honesty and friendliness, and actively cultivating and practicing the core socialist values” (Wang Xiaohui, 33) as its guide, to answer the question of what kind of society we want to build, what kind of country we want to build, and what kind of people we want to cultivate, consciously to take the rise of China as our responsibility, promoting and maintaining national unity.

“Kangding QiJian” has always grasped the pulse of the times, written about the trend of the times, adhered to the core socialist values, and been a firm practitioner of the core socialist values. Many of

Yixi Zeren's short and medium-sized novels touch on the tragedies of the times, but they do not directly depict their cruelty, but use the writer's unique sensitivity to "focus on the trauma of innocent herdsmen and ordinary people and cadres in the Zang areas of Khampa"(Xu Qichao, 108). Liemei Pingcuo's poetry focus on ecological consciousness and the spirit of nature in the process of social development, and consider tradition and modernity, the individual and the community. In *The Hidden Face*, Gerong Zhuimei recalls the beginning of the ancient world, tribal strife, the People's Liberation Army's entry into Tibet, and the impact of the tide of the commercial economy, and takes Zang villages as the background, radiating the entire Qinghai-Zang plateau of the motherland, depicting the changes of the times in this land and thinking deeply about the conflict between tradition and modernity. The background of Da Zhen's work is particularly clear. Da Zhen's creation is particularly marked by the times, actively integrated into the fast lane of development and the flood of the times: *Khampa* places the stories of the fate of ordinary people in the context of the great tea-horse trade to interpret the interplay and harmony of different ethnic groups and faiths in the same time and space in terms of survival, friendship, love, culture and other aspects. His novel *Destiny* forms a community of fate between the ethnic minorities of Khampa and the Chinese nation, to show the history of the Chinese nation's against imperialist invasion. *Jinzu Mami* tells the legendary story of war and love in Changdu, Xizang. *Happy Song across the Country* is a panoramic depiction of Ganzi Prefecture's getting rid of poverty. *Dreams of Creating the Silicon Valley* tells of the Chengdu Medical Center. When Da Zhen was elected vice chairman of the Sichuan Writers Association, he told reporters that for the next five years he will go deep into the Sichuan- Xizang Railway, nearly 1,000 kilometers of Ya-lin (Ya'an - Linzhi) railway section, to write a new epic of the times. *The Soul of Roads* will tell the spirit of the Communist Party of China. Da Zhen said my literary career is to tell a good story of national unity, people's happiness, social stability of Xizang, Sichuan, and China. There is no doubt that writing about this great era is the mission of these men of letters to assume.

As mentioned above, the sense of community for the Chinese nation has been integrated into the blood of all Chinese people. "Kangding QiJian" take Kangding—a place of multicultural fusion—as their base to write about the harmonious coexistence of multiple cultures, the patriotic feelings, the changes of the times, and the enrichment of the understanding of the sense of community of the Chinese nation.

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