

## Scholars enlighten traditional Jiangnan culture

By WANG GUANGLU

A literature and history panel on the theme of “enhancing Jiangsu’s historical culture and advancing cultural innovative creation” was held at the 16th Academic Conference of Social Sciences in Jiangsu Province, serving the creative transformation and development of fine traditional Chinese culture.

### Historical accumulation

“Under the interaction of the Yangtze River culture and the Grand Canal culture, the culture of Jiangnan [region south of the lower reaches of the Yangtze River] represents a significant form of historical and cultural heritage in the Jiangsu region,” said Han Yuxuan, an associate professor from the School of Humanities at Jiangnan University. The emergence of Jiangnan culture is closely related to the interplay between the Yangtze River culture and the canal culture. The Yangtze River culture, as a “natural axis,” has opened up development space for Jiangnan culture in terms of natural resources, economic resources, and existence posture, while the canal culture, as the “cultural axis,” has brought forth ample material, spiritual, and human resources to Jiangnan. Their joint influence has shaped a Jiangnan cultural spirit characterized by poetics and elegance, determination and innovation, tolerance and inclusiveness, earnestness and practicality. As a form with rich connotations and wide extensions in the map of Chinese culture, Jiangnan culture features “poetics-aesthetics.” Its inherent modernization factors have provided resources for the modernization of Chinese culture.

“The ‘water’ culture is a distinctive feature of Jiangsu’s regional culture,” said Jiang Qingbai, a research fellow from the School of Chinese Language and Literature at Nanjing Normal Uni-

versity. The numerous rivers spreading through Jiangsu, and the Grand Canal vertically connecting the Yangtze River and the Huai River, make “water” an indispensable part of the regional culture. Within Jiangsu, the canal runs through Xuzhou, Suqian, Huai’an, Yangzhou, Zhenjiang, Changzhou, Wuxi, and Suzhou. The river flows through the cities, and the cities thrive due to the river. In contrast with the surging Yangtze River, the canal is generally peaceful. In an agrarian age dominated by a slower pace of life and a self-sufficient natural economy, the canal shaped the traits of the Jiangsu people, who are bright, low-key, pragmatic, open-minded, inclusive, stable, and peaceful.

As an important regional cultural form in Jiangsu, Chu-Han culture mainly refers to the dynastic cultural form in the Xuzhou region during the Han Dynasty (202 BCE–220). Nowadays, the culture can find its most abundant and typical cultural relics in northern Jiangsu, especially in Xuzhou. According to Wang Jian, deputy director of the Research Institute of Han Dynasty Culture at Jiangsu Normal University, if exploring the generation mechanism of Chu-Han culture from the philosophy of culture, we can see it resulted from the comprehensive transformation of surrounding regional cultures, involving the regrouping and renewal of the genes of different cultural spheres.

### Cultural inheritance

Fine traditional Chinese culture not only presents itself in the form of classics and cultural relics, or in academics and education. It can also be found in the customs, concepts, material usage, and aesthetics in daily life, and even resonates with fashionable hotspots. No matter how distant history is, it is always endowed with the power to inspire people’s emotional identities and cultural resonance under certain conditions.

“Integrating culture and tourism through the exploration and application of ancient poetry resources offers a practical path in advancing the creative transformation of fine traditional Chinese culture,” said Cheng Hongliang, a professor with the Jinling Institute of Technology. The “Road of Tang Poetry” is not only a physical geographic route, but also an abstract space where poetic culture aggregates. The ancient Jiangsu region boasted developed transportation systems, and was particularly renowned for its waterways. The Grand Canal and the Yangtze River routes have accumulated abundant Tang poetry resources. Integrating Tang poetry into tourism is able to meet the leisurely spiritual needs of travelers, while demonstrating the “green” development concept and facilitating harmonious coexistence between humans and nature. In terms of implementation strategies and paths to achieve the deep integration of culture and tourism, it is advisable to extract Tang poetry materials, construct tangible landscapes, make cultural and creative products, and compose cross-media comprehensive art works, thereby activating the underlying “Tang poetry memory” through rich contemporary cultural and creative forms.

“Strengthened efforts are required to facilitate the protection, inheritance, and innovation of ancient canal opera art as precious cultural heritage,” suggested Feng Shanbao, a professor from the School of Liberal Arts at Jiangsu Second Normal University. The opening of the Grand Canal spurred the exchange, collision, and fusion of different regional cultures from north to south. In particular, traditional Chinese opera was markedly influenced by this and prospered. From the migration of the Song (960–1279) imperial family to Hangzhou to the “Four Anhui Opera Troupes” entering Beijing during the Qing Dynasty (1644–1911), the spirit of inheritance, integration, innovation, and development embodied in this process is inspiring for the construction of contemporary opera art and culture. This calls for greater efforts to clarify the cultural resources of the canal opera, perform rescue conservation for those on the verge of extinction in cities along the canal, and intensify support for researchers. This will enable a deeper understanding of the cultural connotations of canal opera and provide theoretical and literature support for its inheritance and innovation.

The seminar was hosted by the Publicity Department of Jiangsu Provincial Committee of the Communist Party of China, and the Jiangsu Provincial Federation of Philosophy and Social Sciences in Xuzhou, Jiangsu, on March 10.



Cargo ships sail on the Grand Canal in Huai’an, Jiangsu Province, on Feb. 21. Photo: CFP

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It’s fair to say that this has changed history while improving the Marxist theory of the rule of law, Chen said. As such, studies of Xi Jinping Thought on the Rule of Law should not only be confined to law, but also start from the perspectives of scientific socialism theory and Marxist theory.

Practice is the source of theory, and

theory is often produced to solve problems in practice. After reviewing the formation and development of Xi Jinping Thought on the Rule of Law, Xu Hanming, a professor from the School of State Governance at Zhongnan University of Economics and Law, said that it has originated from the great practice of building China into a modern socialist country in all respects.

The thought reflects the overall thinking of domestic and international governance, and has the distinctive features of being practical, well-conceived, and adaptive to the needs of our times, Xu said.

The seminar was jointly organized by the Renmin University of China (RUC) Law School and the Academy of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era at RUC.



*A Chronicle of Journalism and Communication in Tibet*

By Zhou Decang  
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## A history of Tibetan journalism and communication

By WANG LUO

*A Chronicle of Journalism and Communication in Tibet*, by Zhou Decang, a professor from the College of Journalism and Communication at Xizang Minzu University, is a monograph on the history of regional journalism. It incorporates important journalistic figures, events, and media outlets that have occurred in Tibet between the years 633 and 2000, in chronological order.

The book intentionally integrates journalistic activities, undertakings, institutions, and concepts, constructing a historical narrative space and establishing the “outline” of the entire book. In this way, it is consistent with the mainstream narrative of journalism and communication history, systematically delineating the origins, development, prosperity, and iteration of institutionalized journalism in Tibet. Moreover, it incorporates elements relating to Tibetan journalistic activities and development into the writing system by applying the disciplinary thinking of media sociology and media ecology. This includes personnel dynamics and composition, development concepts, operations and management, communication systems, language use, dissemination modes, the circumstances surrounding the reception of aid, and academic research.

Information transmission activities were both conservative and open in ancient Tibet, beginning in the Tubo Kingdom period (c. 618–842) and slowly entering the era of written communication through the Yuan (1271–1368), Ming (1368–1644), and Qing (1644–1911) dynasties. Communication media developed from bamboo, wood, and stone tablets to paper and ink, while dissemination means were marked by post stations, the ancient Tea Horse Road, and official notices. The process incorporated the information release mechanism represented by oaths of alliance and paying tributes, and gave rise to typical information disseminators of tribute envoys and appointed imperial commissioners in Tibet. The entire historical process was tinted with religious color.

In modern times, local mass media emerged in Tibet, including the Tibetan vernacular newspaper founded in 1907 and a Lhasa radio station. However, an independent modernized communication system was not established due to a lack of corresponding material foundations and news markets, as well as the suppression and destruction by feudal serfdom.

Guided by the national policy of regional ethnic autonomy and supported by the implementation of the pairing assistance strategy, a modernized local system and an education structure for contemporary journalism and communication have been established in Tibet since 1951. Possessing prominent trans-regional and international communication capabilities, it fulfills distinct political and social responsibilities. It has established the basic mode of “Tibetan-Chinese bilingual communication,” and achieved the systematized development of ethnic journalism communication industries with Tibetan-language media as the main framework, ushering in industrialization development in the field and pushing the media ecology from “closedness” to “innovation and openness.”

Wang Luo is from the College of Journalism and Communication at Xizang Minzu University.