



A Probe into the Mechanism of Cultural Prosperity in Tibet's Separation Period under the Background of Internet Big Data

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Abstract: The period of division and separatism was another period of high cultural and educational development after the Tubo Dynasty in Tibetan history, which formed a prosperous situation of “a hundred flowers blooming and a hundred schools of thought contending” in the history of Tibetan culture. The prosperity and decline of culture in different periods have certain commonalities and regularities in nature. There is a close relationship between culture and education. The prosperity of culture can promote the progress of education. In turn, the progress of education can promote the prosperity of culture. Also in today's Internet age, through concentrated research and analysis of the development and evolution of Tibetan culture and during the period of Tibet's separatism, providing some historical references for today's Tibetan education, the traditional Tibetan culture can better adapt to the present.

Keywords: Split Period; Tibetan Culture; Mechanism; Education

Mechanism originally refers to the structure and working principle of a machine, and is the process and way of interaction between the organizations or parts of a working system. The mechanism of cultural prosperity means that in the course of its development, culture can reach a stable and rising state through the interrelationship and function of various constituent elements. A certain culture is a reflection of a certain economy and politics.

The period of separatism is the most brilliant and active historical period in Tibetan history since the creation of Tibetan in the 7th century. Tibet during this period did not form a unified political entity. Such a specific historical background produced many important eminent monks and great virtues, and formed a far-reaching ideological system, which had a significant impact on the culture of later Tibetans. The academic circles' research on the period of separatism mainly focused on the post-prosperity period with the revival of Tibetan Buddhism as the main line, but there is little analysis of the mechanism of cultural prosperity in this period. It is of great significance to explore the cultural prosperity of this period from the perspective of education. Today we can do this job well with the help of modern technology tools such as computers.

1. The external mechanism of cultural prosperity in the period of division

The external mechanism is to break the original balance and stable relationship under the intervention of a certain external element or external force, so that part of the constituent elements of the substance or even the whole are changed. The development of culture is not an isolated social phenomenon, it is closely related to the politics, economy and society of the same period. And these politics, society, economy, military, etc. constitute the external mechanism of cultural prosperity.

1.1 Economic system

Before Songtsan Gambo unified the Qinghai-Tibet Plateau, Tubo had already entered a slavery society. At the time of this king (Langri Lunzan), there were Qiongbao • Bangse, the head of the Tibetan king Malmen, who offered 20,000 Tibetan households.^[1] (The land and households) are all in Zanpu's grasp. After Songtsen Gampo unified the Qing-

hai-Tibet Plateau, the Wangtian system has always been the economic basis for the existence of Tubo slavery society, and Zampo has the highest ownership of land. Zanpu gave land and pasture land to nobles, ministers and subordinates through the way of entrustment. The slave owners who were entrusted only had the right to use the land and pasture, but no ownership, and Zampo could take them back at any time.

In addition, the slave-owner nobles were not satisfied with the lands entrusted by Zampo, and kept sending slaves to open up new unowned wasteland. With the increasing number of private land reclaimed, the slave owners and nobles devoted more energy to the management of the private land, which severely hit the Wangtian system under the ownership of Zanpu. In the later period of the Tubo dynasty, Zampo continued to conduct military wars with foreign countries, and the exploitation of slave owners became more and more serious. The class contradiction between slave owners and slaves continued to intensify. With the death of the last Zanpulang Dama, the two sons fought for Zanpu to partially split the royal house, the Tubo dynasty collapsed, and separatists fought.

On the other hand, the slave uprising is like “a bird is in the air, all the birds follow.”^[2] The Wangtian system has existed in name only, and a new feudal land system has taken its place. During the period of separatism, the land state-owned system in the Tubo period was broken. With the free sale of land, self-cultivation farmers and tenant farmers have their own independent land and freedom, and their enthusiasm for labor and production has greatly increased, which promoted the emergence of new feudal production relations and created new classes-feudal serf owners and feudal serf classes. And gradually formed a feudal serf system based on the possession of the lord.

1.2 Political system

During the period of separatism, the Tubo dynasty collapsed and a unified political entity ceased to exist, forming large and small separatist forces. “The subjects of the mother-queen faction confronted each other, each holding the second prince as the king. Yundan occupied Weiru, Weisong occupied Yaoru, and there were frequent conflagrations between Weiyao. Its influence almost spread to the entire Tibetan area. It also followed in various places. Factions such as the Great Political, the Small Political, the Public, the Young, the Golden, the Jade, the Carnivorous, and the Zanba factions have emerged, and they are fighting with each other.”^[3] This situation continued until the Sakya faction supported by the Mongolian Khanate unified Tibet. It lasted for nearly four hundred years.

1.3 Cultural system

During the Songtsen Gampo period of Tubo, Tunmisangbuza created Tibetan script on the basis of Sanskrit, giving Tubo its own script. Songtsen Gampo took the lead in learning Tibetan, and the court also formed a good atmosphere for learning Tibetan. Tibetan as a new type of writing is widely used in various fields. But for most civilians and slaves, there are not enough opportunities to learn to use words. Most of the people who can receive systematic education are the upper classes of the ruling class. After the collapse of the Tubo dynasty, the upper echelons of the ruling class no longer firmly grasped the right to speak, and culture shifted downward. “The restrictions on academics by local forces have been greatly reduced, which is very conducive to the development of culture and forms a relatively free academic atmosphere.”^[4] These changes have led to an increasing number of knowledge audiences, and the rapid popularization and dissemination of knowledge among the common people. In order to expand their own strength, various sects widely spread the Dharma, which has accelerated the dissemination of knowledge to a certain extent.

In the same period, the South Asian subcontinent also fell into a state of division. The Ghaznavid dynasty, which believed in Islam, invaded India. It prohibited the spread of Buddhism wherever it went, persecuted monks and nuns wantonly, looted monasteries, and forced monks to convert to Islam. Buddhists either gave up Buddhism and converted to Islam, or fled to Tibet, Nepal and other places. Buddhism began to decline in India, and a large number of Indian monks came to Tibet to provide important talent support for the revival of Tibetan Buddhism. Master Atisha came to Tibet at the invitation of Lama Yeshe, and arrived at Ali Torin Monastery in 1042. He wrote “Bodhi Road and Lamp Theory” and discussed Buddhism with the great translator. In Tibet, Master Atisha received many disciples, and the famous ones are Zhongdumpa and O Lebai Xiluo. Among them, “you can’t serve anyone like Zhongdun. If there is one who grasps the Atisha rules, that’s him Zhong Dun.”

The development of culture is closely related to the social economy and politics at that time, but not all major changes in society in all times will lead to cultural development and prosperity. In the early stage of Songtsan Gampo's unification of the Qinghai-Tibet Plateau, the various tribes did not belong to each other and attacked each other. With the development and growth of tribes such as Yisubi, Xiangxiong, and Yalong, the unification of the Qinghai-Tibet Plateau has become a general trend. However, when this kind of society is turning, the culture has not undergone major development, let alone cultural prosperity.

1.4 Educational system

In the 7th century, Tunmisambuza created the Tibetan language on the basis of Sanskrit. The emergence of The Tibetan language made a qualitative leap in the development of Tibetan culture. In order to promote the use of Tibetan language in production and life, Songtsan Gambo has set up many schools in China. Education promoted the further development of Tibetan culture.

When it came to the separatist period, various sects of Tibetan Buddhism formed one after another in this period. In order to enhance their strength, various sects spread Buddhism in various places. In order to cultivate talents, various sects have formed a new education mode - temple education on the basis of traditional education. The temple education mainly studies the religious classics, has cultivated a large number of talented people. Temple education is still an important way for Tibetan Buddhist monks to learn and plays an important role in the development of Tibetan culture.

From the perspective of social and political changes during the period of Tibet's separatist regime, one is that the separatist regime has created an enlightened politics that is harmonious but different; the other is the freedom of public opinion caused by the disunity of ideas. It created important social conditions for the ideological and cultural changes during the period of division and the subsequent cultural prosperity. During the period of separatism, in the social environment that changed from unification to freedom, the free knowledge system began to profoundly affect the culture of Tibet during the period of separatism. Just like the emergence of various cultural forms in the Internet age today, the atmosphere of study tours and Buddhist debates has greatly promoted social mobility and the dissemination of knowledge, and has become an important foundation and prerequisite for cultural prosperity.

2. The internal mechanism of cultural prosperity in the period of division

“In the broad sense of ethnology, culture or civilization is a complex whole, which includes knowledge, beliefs, art, morals, laws, customs, and all other abilities and habits possessed by people as members of society.”^[5] Culture is created by human beings, and it embodies the attributes of people's social groups, and is the link between contacts, society and history. It is not only the long-term accumulation of history, but also the continuous integration of reality.

2.1 Cultural inheritance

The history of Tibet during the period of separatism was an era of social and cultural changes, development, and transformation. The development of culture in this period was the inheritance of the culture since the Tubo period, and did not completely surpass and change the original culture. During this period, Tibet was politically divided, but the culture was not divided, and it was still a unified entity. Since the Tubo Dynasty, Buddhist culture has been widely spread in the Qinghai-Tibet Plateau and surrounding areas.

In the development process of Tibetan culture, from the primitive indigenous culture represented by Bon religion formed in ancient times to the localized Buddhism which has been fused with Buddhism and Buddhism for more than two hundred years (629-842) after Buddhism entered. In the period of separatism, Buddhism was finally completely localized, and the main sects of Tibetan Buddhism were formed one after another. When Master Tsongkhapa established the Gelug Sect, Buddhism finally occupied an absolute dominant position in Tibetan historical society. Various cultural forms also focus on the expression of Buddhist content. This shows that Buddhism and Tibetan culture are inextricably linked.

The transformation of Tibetan ideology and culture during the period of separatism was based on the absorption and rejection of Tubo culture. Before the Tubo Dynasty, the Tibetans did not form a systematic and mature cultural system. During the Tubo period, the Tibetans built a unique cultural system from top to bottom, which was mainly manifested

in religious beliefs. Before Buddhism spread to the Qinghai-Tibet Plateau on a large scale, Tibetans mostly believed in the local religion-Bon. The Bon religion developed rapidly, especially during the period of Zhigong Zanpu. The Bon religion enjoyed a lofty social status among the ruling class. The “Guxins” could even influence the country’s politics and military affairs. However, as the power of the Guxins continued to expand, it greatly threatened Zamp’s rule. Religious theocracy and secular kingship clashed fiercely. After Gong Zamp banned benzene on a large scale, the development of Bon religion suffered a heavy blow.^[6] But as a spiritual belief, Bon religion has been widely spread in the Qinghai-Tibet Plateau.

There were two important struggles in the ideological circle during the period of Trisong Detsen Tsangpo, both of which were related to Buddhism. The first time was the dispute between Buddhism and Ben. The two sides of Buddhism and Ben had struggled through various forms of debate, writing and writing, but Buddhism received strong support from Trisong Dezan Zampo. In the end, Bon failed and Buddhism won. The Bon religions were forced to convert to Buddhism or go into exile. “The Bon religions were exiled to various places in Tibet... and their teachings were spread.”^[7] This is the second time that the development of Bon religion has been suppressed by the rulers. Later, there were several disputes between Buddhism and Ben. It can be seen that the Bon religion has been influencing the Tubo dynasty and has been dominant among the people. But in the face of Buddhism, the Bon religion did not actively respond. Instead, it adopted a repulsive attitude, which also laid the roots for the decline of the Bon religion.

Whether it was the large-scale introduction of Buddhism during the Songtsen Gampo period, or the extermination of Benxing Buddha by Trisong Dechan, or even the extreme seven household monk system of Trizu Dechan and the Rangdama forbidden Buddha. The development of Buddhism in Tubo was greatly influenced by the upper strata of the ruling class, and Buddhism did not spread among the lower strata. Unlike today’s Internet age, everyone can be a cultural protagonist. All the upper classes of the ruling class strive to build a new ideological system and cultural system through changes to the original ruling ideology.

2.2 Cultural innovation

Before the creation of Tibetan script, there was no mature script on the Qinghai-Tibet Plateau, the civilization form was relatively backward relative to the surrounding areas, and the system in all aspects of society was incomplete. With the continuous strengthening of Tubo’s military power and the continuous expansion of foreign armed forces, [7]Tubo has been in constant contact with neighboring countries and fully absorbed the advanced culture and systems of neighboring countries. This is similar to the fusion and innovation of culture in the computer Internet era, the royal family sent young aristocrats to study in neighboring countries, such as Zhong Cong and Qin Ling to study in the Tang Dynasty, “because of serving as servants, they have to watch the Chinese soldiers’ prestige and music.”

During the period of separatism, the Tibetans began to build their own cultural system in a complete sense. The Tibetans not only continue to learn the surrounding culture, but also pay attention to the localization of foreign culture, actively reverse the situation of cultural absorption, and continue to spread their own culture. Many innovations in the age of artificial intelligence are like this. During the period of separatism, before Buddhism was completely localized, its influence among the lower classes was still inferior to that of Bon religion. However, after experiencing the integration of Buddhism, the form and content of Buddhism have undergone great changes. Before it was introduced to Tubo, Buddhism had been widely spread in the surrounding areas of the Qinghai-Tibet Plateau. Guishuang, Southeast Asia Peninsula, Western Regions, Sui and Tang, etc. can all see the great influence of Buddhism. Buddhism has become a veritable world religion.

3. Conclusion

The prosperity of Tibetan culture during the period of separatism is the inevitable product of the development and maturity of Tibetan culture, and the result of the completion of the construction of a cultural system. At the same time, it is also closely related to the economic prosperity and social prosperity at that time. On the other hand, it should also be noted that the reason why Tibetan culture is mature and stereotyped has a certain degree of internal connectivity and commonality. It is easier to understand from the perspective of big data today. First of all, in terms of national spirit,

there is a certain degree of commonality and inheritance. The ethnic culture from the Yalonghu mentioning the Buye tribe period to the split and separatist period, although there are differences in cultural connotation and morphology. But this is the result of continuous adaptation and development of culture in the process of development. What has changed is the form of realization, and what has not changed is the core of culture. Secondly, the external conditions of the political and economic environment during the period of separatism have the commonality of prosperity and openness. People's spiritual consciousness is more relaxed and open, and it is easier to carry out in-depth and large-scale integration of foreign cultures.

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