

## **Paradise·Morality·National Epic ——Research on the Story of Tree in the Era of Party Newspaper**

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**Abstract:** At present, the research of typical character report is in a quiet period. However, the significance and value of the typical character report has been debated. More studies have concluded that the role of typical character reports in the whole nation's moral education is still water flowing deep. Based on the myth archetype theory, this paper studies the stories of model characters in the era of Party newspapers related to trees. The results show that the educational function of typical characters' stories is reflected in three aspects: the warning of virtue, the narration of epic and the return of paradise.

### **1. Introduction**

There are two main views in the academic circles about the report of typical characters. One is that the report of typical characters will be disappeared with the development of society. The other is that the report of typical characters is a unique phenomenon in socialist society. From the news practice in recent years, the academic discussion of typical character reporting is declining, and the news practice is still in full swing.

The model of the times is a major national advanced model in the new era. On March 31, 2014, Zhu Yanfu was reported as the first model of the times. To this day, 111 era models (including the collective) have been reported. They are advanced characters with progressiveness, representativeness, epochal and typical character. They are new expressions of typical characters in the new era.

The research object of this paper is the party newspaper's report on the characters related to trees in the era model. This paper uses the theory of storytelling and myth archetype to explore the significance and value of typical characters' reports. The reason why this paper studies the characters' stories related to trees is that trees are closely related to human production and life, and have the mythical attribute of being indispensable. Tree is an old topic, which has been explained by human beings. The same is true of the stories of characters related to trees in typical character reports. Taking the story of trees as the starting point, it can explain the consistency of the two seemingly opposite trends in the reports of typical characters, as well as the reasons, value and significance behind the seemingly sameness.

By combing 111 era models, we find that there are seven era models related to trees. They are babusha liulao Han, Saihanba Tree Farm, Retired cadres HeSu & Bulong Ga, Chaorong Wen & Jiayuan Wang who are secretary of the Party branch of the village, and the first brigade of a transport search and rescue regiment of the air force known as the flying Green Hawk. Through the analysis of the motif and types of the story, this paper studies the relationship between the story and the tree myth, and explores the moral education significance of the era's model character story.

### **2. Tree story: Environmental Protection and Poverty Alleviation**

The report of typical characters tells a typical story that keeps pace with the times. These stories are closely related to the survival and development of individuals, nations and countries. They are fundamental, original, long-term and practical. This is the story of the model characters in the era of the party newspaper related to the tree.

In chronological order, there are mainly seven stories about trees in the era model reported by the party newspaper. The stories are as follows: Babusha liulao Han, who harness the desert; Saihanba Tree Farm, which has changed from desert to oasis; He Su, who has planted the artificial Haloxylon ammodendron forest in Heicheng; Wen Chaorong, who has led the masses to plant trees in rocky desertification barren mountains; Bulong Ga, which afforests the two mountains in the north and south of Xining; Wang Jiayuan, who has practiced spring breeze complex, and The Flying Green Hawk, which have been sowing sand for 39 years. These stories are analyzed in detail below.

Babusha is the largest sand mouth in Gulang County, Gansu Province. The wind and sand spread to the village at the speed of 7.7 meters per year. In the 1980s, six old men decided to control sandstorm. In 1981, they formed a desertification control team and started afforestation to protect their homes. After many difficulties, they afforested 40000 mu of desert in 10 years. Now, the desertification control people have spread to the third generation, forming a new mode of desertification control.

Historically, Saihanba was a royal hunting ground. Then, it degenerated into a barren plateau. In 1962, Saihanba Forest Farm was established. In 55 years, the world's largest plantation has grown. It includes six forest farms and 1.12 million mu of forest land. This is the result of three generations of afforestation, forest protection and afforestation in Saihanba. In the process, they fought against sandstorm, cold, hunger and wolves, and produced stories such as "six women on the dam" "horseshoe pit battle" and "Wanghai tower".

He Su who plant trees in HeiCheng, was related to ecological deterioration. Heicheng, where he lived, is an ancient city of Xixia in history, with dense forests and grass. After the 1950s and 1960s, the ecological deterioration intensified, and Ejina Banner became the source of sandstorm. In 2000, He Su invited the Japanese Association of desertification control to plant trees, but there was no survival rate. In 2004, He Su retired early and planted Haloxylon ammodendron. Finally, this Haloxylon ammodendron forest became one of the largest artificial Haloxylon ammodendron forests in Alxa League of Inner Mongolia.

Chaorong Wen is the Party branch secretary of haique village, Bijie City, Guizhou Province. The villiage is very bitter. Until 1985, it was still "no cooking, no clothes covering the body". Since the winter of 1987, Chaorong Wen led the villagers of haique village to plant trees on the rocky desertification mountains, which led to the afforestation stories of haique village, such as "planting trees in the hole" "transplanting in the same direction" "borrowing mud to become fertilizer", etc. In 2016, HaiQue was lifted out of poverty as a whole.

Because of high altitude, low temperature and serious water shortage, the survival rate of planting trees in the mountains on both sides of Huangshui River Valley in Qinghai Province is very low. Bulong Ga, the former vice governor of Qinghai Province, retired and became the "greening team leader" of the north and the south. In 18 years, he planted 37500 mu, realizing his wish of greening the two mountains.

Jiayuan Wang is the Party branch secretary of Chunfeng village, Yibin City, Sichuan Province. His purpose of planting trees is to control rocky desertification. After many trials, the plum tree was finally planted on the barren mountain. These trees not only led the farmers in the village to become rich, but also led the surrounding villages to set up the spring breeze complex.

From 1982 to now, a transportation search and rescue regiment of the air force, known as "flying green Hawk", has spent 39 years flying sand control to help fight poverty. Its tracks reach as far as 300 sowing areas, covering a total area of more than 26 million mu and sowing more than 10000 tons of tree species and grass seeds. Its significance is that the desert is green, and the people become rich.

Through the analysis of seven times model tree planting stories, we can see that there are two main types of times model tree planting stories told by the new era party newspaper. They are

environmental governance stories and poverty alleviation stories.

The story of protecting environment is about the revenge of nature after the destruction of the environment. In order to improve the environment, people are committed to planting trees and protecting their homes. The story of getting rich is about the role of trees. Planting trees is a magic weapon to change the poverty and backwardness in Hilly and mountainous areas.

### 3. Tree Myth: Cosmic Tree, Tree Connecting God and Man, Life Tree

For human beings, the thing that human life and existence depend on is God [1]. Trees are closely related to the production and life of human beings, resulting in myths such as cosmic tree, tree connecting heaven and earth, life tree.

The universe tree, also known as the world tree, symbolizes the universe and heaven. It is the real center, representing the inexhaustible source of life in the universe [2]. In Nordic mythology, there is a huge tree. The branches and leaves of this tree cover the whole world. Its branches support the weight of the whole universe, and the roots run through the whole world. This tree connects the universe of nine worlds [3]. As one of the most popular religions in the world Shamanism [4], the fir tree grows on the navel of the earth and the God lives on the top of the tree. Here, it's called the center of the universe.

The universal tree has the nature of connecting heaven and earth, so it is called the universal tree. JianMu is a divine tree in Chinese mythology. Witches go up and down the ladder to communicate with heaven and earth [5]. According to Huai Nan Zi, JianMu was in DuGuang. God can go up and down freely by the tree. It is characterized by no shadow in the sun and no sound in the sky and earth. [6] Often, TongTian tree is a towering tree standing in the middle of the earth. In Tibetan Bon mythology, there is a vertical tree at the top of the mountain, which is located in the center of the world. On the tree is a bird symbolizing God.

The universe tree is also a symbol of the source of life and the Lord of destiny, known as the tree of life. On the one hand, it is the starting point or the first product of the creation of the universe. Because of its holiness, fecundity and evergreen connotation, it is connected with the concepts of creation and reproduction. In Vedic mythology and Hindu mythology, the biboro tree, which belongs to the category of fig tree, is regarded as the tree of life. Its age is very long and it can grow fast. Its roots can grow out of the trunk and plunge into the soil, giving birth to new buds and growing into big trees. In other myths, the dwelling place of tree gods is sacred [7]. These sacred trees are generally very tall and have luxuriant branches and leaves. On Theo island in the East Indies, there is a kind of forest spirit. They have big heads, long limbs and heavy bodies, and often come out on full moon nights. Local people often sacrifice grain, poultry, goats and so on in the places where the elves appear [7].

In the myth of tree life, Tree-giving-birth-to-human Myths are widely spread. In the Bible, the tree life in the Garden of Eden is the God who created all life. In Sumatra, Indonesia, all kinds of gods are formed from the fallen branches of banyan trees. This banyan tree is the tree with God's back when the universe was born. [7] The Yi nationality believe that they were born after the marriage of their ancestors who came out of the bamboo tube and the strange girl who became a pine tree. There is also a saying in the Han nationality that children grow up from the branches of trees. Later than the myth of folklore, the tree also gave birth to the hero. In Mongolian folklore, Genghis Khan was found under a tree when Jungar Khan died. Hezhe's sun shooting hero was born in the birch tree. [7] At the same time, in the origin of the world, there is also the myth that trees produce all things. In Philippine mythology, God's spear on the ground grows into a towering tree, and the seeds of the tree are sown on the ground, giving birth to all things in the world.

On the other hand, the tree of life can make life eternal, which is called the immortal tree, and is related to health and longevity. Peach blossom is good for people's health. There are several kinds of Sophora, which can treat hemorrhoids. These records say trees can cure diseases. The Mountainsea records a kind of wood, called GanMu, which is the immortal tree. According to The Loser, there is a forest of longevity trees with thousands of sceneries. The sun and the moon are the shade. If you rest under the trees, you will never die or get sick. In Persian mythology, the ancient Kahn tree is the

tree of life to maintain the hope of human resurrection.

#### 4. Tree Sacrifice and the Story of Becoming Rich

At the beginning of civilization, the wealth of trees is the usefulness of trees to human beings. In the struggle with nature, people notice that trees have great vitality. The tree has abundant branches and leaves, and can be rich in fruit. Therefore, people hope that the tree god can make crops and livestock harvest. At the same time, trees can help women have more children [8]. This shows that the myth of tree wealth has always existed. Only with the passage of time, its manifestation has changed.

There are myths, sacrifices, legends, festivals and other forms of praying for a good harvest and prosperity of six animals. In China, there is a myth that Sanglin prays for rain in Shangtang. Therefore, Sanglin is able to lift the clouds and relieve the drought. [9] According to Mozi, when the king of Xia, Shang and Zhou dynasties founded the capital, they will choose the main altar of the capital and set it up as an ancestral temple. And they will also choose the place where the trees are tall and luxuriant to set up the sacrificial place. According to The Book of Rites, the purpose of sacrifice is to obtain abundant harvest and yield. [10] In modern society, it is more expressed as festival symbols. The oldest is the Beltane Festival, which is the most important spring holiday in Europe. It is a celebration of the fertility of the land and their animals. People use the branches of tree to represent the plant. They believe that the gods are on the branches of that tree. By passing the branches, they can convey good wishes and blessings. In some places, The Goddess at this time of year is dressed in white. Her head is wreathed with May blossoms. Then, she would sing from door to door in the company of her friends, and welcome the tree god. In some places, fig trees are transported back from the forest for decoration and sacrifice.

The Chinese, the more sons, the more blessings. These prayers are manifested in mythology, sacrifice, ceremony and so on. When people see that the tree is rich in fruit, they unconsciously connect the human reproduction with the tree, hoping that the tree god will bless them with more children and more happiness. The tribes in northern India believe that coconut is the fruit of breeding goddess. So the coconut tree became a symbol of high yield. If a woman comes to ask for a son, she will be given this kind of fruit [11]. Maoris believe that trees have the ability to make women have more children. Because they think these trees are the umbilical cord of their ancestors. If an infertile woman embraces the tree, she becomes pregnant [12]. Han folk use dates, peanuts, longan, lotus seeds and other symbols to have more children. Pomegranate and chestnut trees are also symbols of many children.

The relationship between tree myth and wealth, is from the tree of life, to the best tree, and then to a legendary tree that sheds comes when shaken. The tree of life has the sacredness of evergreen and longevity [13]. With the development and extension of the immortality of the life tree, the best tree decorated with gold and jewelry appeared. The Mahabharata records that ten top pure silver best trees have been decorated with Mt. Sumeru [14]. The best tree, highlights wealth and power. Later, the legendary tree directly linked the tree with money. In ancient China, the legendary tree appeared earlier in Southwest China, representing wealth and auspiciousness. The shape of the legendary tree is a round flat piece of jade with a hole in its centre hanging on the tree, and a shell container full of coins is decorated under the tree.

Another way to connect tree myth with wealth is to transform nature. The characteristic of this change path is to add the standard of morality. The ancients believed that only by respecting the laws of nature can we get rich and have great virtue. Here, the end is virtue, not wealth. According to Yi Zhou Shu, if we respect the laws of nature, the land will not lose its power, universe will not lose its function, and people will not lose their duties. If you do not miss the season, you can achieve all kinds of wealth. After all kinds of wealth are achieved, they are distributed for people to enjoy. This is Zhengde.

The story of fighting against nature and getting rich highlights the spirit of the times. This type of story is similar to the wealth type story of tree constructed by the above two paths. It can be seen that with the development of human society, there are still many difficulties facing nature. The

significance of the model of the times is equivalent to the heroes in the myth. They face the barren mountains and deserts without fear or retreat. They are scientifically introduced and managed to lift the mountain areas out of poverty and make the deserts green.

## 5. Tree Taboo and Environmental Protection Story

In the process of productivity development and land development, conflicts often occur between man and nature. There are two ways to oppose the conflict, one is religious taboo revenge, the other is natural law revenge.

The taboo of cutting down trees stems from animism. Generally speaking, trees in shrines, temples, cemeteries and old trees should not be cut down. The book of Rites record that when the ancients invaded other countries, they did not destroy the sacrificial places [11]. North American Indians rarely cut down green or living trees. Austrians believe that trees in the forest are alive, and people are not allowed to cut trees with knives without any reason.

Natural revenge is accompanied by the struggle between man and nature. Until now, the relationship between man and nature is still an eternal topic. As early as the pre Qin period, people have noticed the relationship between flood, drought, famine and forest cultivation. The planting of mulberry and fruit trees has also been paid attention to. In the Qin Dynasty, there was a crisis. According to historical records, when Qin Shihuang visited Xiangjiang River in the south, he encountered strong wind. He blamed Xiangjun for cutting down all the trees on Xiangjiang mountain.

In the Qing Dynasty, there was a crisis. According to The Historical Records, when the first emperor of Qin visited Xiangjiang River in the south, he encountered strong wind. He blamed the deity of the Xiang River and then cut down the trees on Xiangjiang mountain.

After the middle ages, the ecological environment in many areas deteriorated. According to Han Music Verses, the pines of Nanshan became the beams of the palace. The war at the end of Han Dynasty caused the depression and collapse of forest planting industry.

It's a violation of morality to go against the weather, which is not allowed by heaven. The Emperor Zhou of the Shang Dynasty disobeyed the natural and local virtues, and deforested the forest resources when they were growing up, resulting in the subjugation of the country.

In addition, health and longevity is a very deep meaning of environmental protection. In the tree myth, The essence of immortality is to pursue longevity. The common people want to live a long and healthy life with money.

The environmental protection stories in the reports of the era's model figures are the outstanding performance of the struggle between man and nature at the present stage. Due to the destruction of human beings, trees were cut down, causing environmental damage, and nature punished human beings. This consequence can be seen clearly in the process of the Loess Plateau changing from forest and grassland environment to ravine and broken surface. In the Qin and Han Dynasties, this area was reclaimed and immigrated to the border, and large-scale deforestation and reclamation began, which seriously damaged the forests in the northern Loess Plateau and vast mountainous areas. From the northern and Southern Dynasties to the Yuan Dynasty, pastoral areas, agricultural areas and semi Agricultural Pastoral Areas changed many times, and a large area of forest was destroyed, but there was an intermittent period. During the Ming and Qing Dynasties, the land reclamation caused unprecedented disaster. The main reason is deforestation and reclamation. By all means, we will set fire to the mountains, expand arable land, and rely on natural fertility to produce food. The result of destroying forest is that water conservation conditions are destroyed, drought and flood disasters, wind and sand are aggravated, and the hydrological condition of rivers is deteriorated.

Typical characters of the party newspaper, such as babusha liulao Han, Saihanba Tree Farm, Retired acadres HeSu & Bulong Ga, Chaorong Wen & Jiayuan Wang who are secretary of the Party branch of the village, and the first brigade of a transport search and rescue regiment of the air force known as the flying Green Hawk, etc., are modern stories of human and nature struggle by planting trees to restore ecology, manage environment and balance nature.

## 6. Conclusion

The tree story sprouts in the past, flourishes in time and memory, and extends to the infinite future. In the typical characters' report of the party newspaper, the story of tree mainly shows two categories: environmental governance and poverty alleviation. The connotation of trees in talent, immortality and other aspects does not appear in the story of the era's model characters.

Due to the destruction of human beings to the environment, a large number of trees have been cut down. Afforestation to protect the environment is very prominent in this period. At the same time, the tree is also a symbol of wealth, especially in mountainous and hilly areas, planting trees can get rich. The difficulties of planting trees mainly lie in how to plant trees suitable for the local geographical environment and how to make the local geographical environment suitable for planting trees. They either help farmers and mountain areas to plant trees through science and technology, or lead people to overcome natural difficulties to plant trees.

In the story of the era's model characters, trees are the paradise of human beings, which are pursuing and returning. What the Bible shows is that paradise is destroyed and human beings are expelled from paradise. Adam, the representative of human beings, was expelled from Eden for a hundred days because of his crime. At the same time, the reality of human beings is paradise lost. This determines that human beings must go through the ordeal of purgatory and return to the garden of Eden. After leaving the forest homeland, human beings are showing more and more contradictory and complex psychology. On the one hand, people pursue progress and move towards civilization day by day. On the other hand, they often return to their old hometown and yearn for their original homeland. The separation between man and nature is an important reason. Therefore, the eternal significance of the story of trees is the return of human beings to nature.

Secondly, the story of trees comes from ancient times, which is longer than human history. But the story of trees has been told for generations. Each generation has its own story of different trees. As Walter Benjamin said, their difference is memory, time, and materials. The same object can absorb and narrate the occurrence and development of time in the memory of generations. This process is not only news, story, myth, but also epic. It carries the memory and soul of the nation.

Thirdly, morality is eternal. The cultural gene of the Chinese nation is essentially moral. In the tree taboo, we see the power of morality and belief; in the cruel struggle with nature, we see the warning that virtue is higher than wealth. The story of trees, in a certain sense, constructs the virtue of Chinese culture. In the model stories of the times, the aura of morality first appears. Regardless of fame and wealth, they make silent contributions to the country and the nation, and become the spiritual benchmark of the times.

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