An Experimental Study on the Influence of Tibetan Antelope Conservation Documentary on Audience

Yuwei Li1,* and Bai Yang2

Krirk University, Thanon Ram Intra, Khwaeng Anusawari, Khet Bang Khen, Krung Thep Maha Nakhon 10220, Thailand

Email: Li.Yuwei@staff.krirk.ac.th

Abstract. From the perspective of human activities, survival and development, the documentary on the protection of Tibetan antelope reveals the current situation of the survival crisis of rare and wild Tibetan antelope, and shows the panoramic ecology of the competition between hunters and guardians. This paper uses text analysis, narrative analysis and experimental research methods to explore the ecological view of Tibetan Buddhism reflected in the Tibetan antelope conservation documentary, presents the image creation techniques used by the ecological view and the environmental action force generated by the audience. Through text analysis and research, recorded images show the natural and environmental protection concepts of "all living creatures have spirits" in Tibetan Buddhism, such as worship of nature, protection of life extension, equality of all living beings, prevention of killing and protecting living creatures. It is not difficult to draw the conclusion that the documentary image is based on the premise of non-fiction, and the image theme containing the ecological ethics of Tibetan Buddhism is expressed by means of symbolic narration and detailed narration. Through the experimental research method, combined with the questionnaire survey contents of the experimental subjects, some readers and listeners will increase the awareness of ecological protection and generate the power of environmental action.

1. Introduction

1.1. Research background

The modernization of human civilization has brought about the progress and development of the society. At the same time, in order to obtain higher economic benefits, the survival of many rare wild animals is facing an unprecedented crisis. With a strong sense of responsibility and
mission, the creators of the documentary on the protection of Tibetan antelope focus on the wild Tibetan antelope and the relationship between man and nature, and examine the impact of human civilization on the ecological environment.

1.2. Research purpose
The direct recording method of image makes the audience affected in different degrees. This paper focuses on the ecological view of Tibetan Buddhism contained in the documentary on the protection of Tibetan antelope, presenting the image creation techniques used by the ecological view and the environmental action force generated by the audience.

2. Literature review
Tibetan Buddhism's view of nature that "all creatures have spirits" is conducive to the protection of the natural environment. Ancient Tibetan ancestors had an animistic view of nature. This is reflected in A song of slaughtering cattle and Genesis. This idea was absorbed by later bon religion and Tibetan Buddhism.[1] In later development, a more systematic view of nature was gradually formed. Tibetan ancestors' understanding of nature and ecological environment gave birth to the thought that "all creatures have spirits".

According to the shurangama sutra, mahayana Buddhism advocates "merciless sex", which means that all sentient beings who are merciless can become buddhas with the same Buddha nature as sentient beings.[2] The idea that all beings are equal endows each existence with an ethical value, As long as all beings are equal, people will care and respect for other species, so as to reduce the harm and killing, and maintain the natural balance of the original ecology. It will play an important and positive role in protecting species diversity and maintaining ecological balance.

It is recorded in The life and Enlightenment of Yeshe Tsogyal that "during the solemn sacrifice of the bon religion, thousands of yaks, deer and sheep were often slaughtered." However, with the introduction of Tibetan Buddhism, people gradually changed the traditional way of sacrifice, and finally this system was completely abolished. However, due to the special ecological environment in Tibetan areas, tibetans are mainly nomadic, and most tibetans are mainly carnivorous, so hunting is inevitable, and it is impractical not to kill at all. [3] So the local Tibetan monks put forward a lot of compensation methods, such as the periodic closure of hunting, Tibetan people to encourage more trees and forests.

According to Andue Bazin, "reality" is mainly reflected in three aspects: the reality of the representation object, the reality of space and time, and the reality of narrative structure.[4] In combination with the documentary itself, the video narration of "balance" adds the realistic real "story", as well as the creator's emotional control over the reality.[5,6]

3. Research methods
This paper uses text analysis, narrative analysis and experimental research methods to explore the ecological view of Tibetan Buddhism reflected in the Tibetan antelope conservation documentary, presents the image creation techniques used by the ecological view and the environmental action force generated by the audience.

This study contains several major core concepts, namely
1. The ecological view of nature of Tibetan Buddhism
2. The view of life that all beings are equal
3. The concept of protection against killing and protecting life

The explanation and understanding of these three core concepts are the basis of this thesis.

4. Results and discussion
4.1. The ecological view of nature contained in Tibetan Buddhism
4.1.1. Animistic view of nature
The so-called "animism" means that all living and non-living things have spirituality and are dependent on the gods. The idea that "all creatures have spirits" fills Tibetans with awe of nature. Tibetans regard alpine snow mountains as "holy mountains" and plateau lakes as "holy lakes". Tibetan people for mountain worship of sacred lake is unique to Tibetan religious belief and the folk custom culture forms, one of the profoundly reflects the Tibetan people fear of the nature and guardian, every a holy mountain and a sacred lake has an immortal gods lived and management, they are not allowed to be defiled, damage, or you will receive the punishment of the gods. For example, cutting down trees on the mountains, throwing away rubbish at random, or making a noise in the valley, or polluting the clean water of the holy lake, all these behaviors will annoy the gods, which will make them suffer from bad diseases, bad luck, and all kinds of extreme weather effects such as hail on crops like highland barley. The ecological environment in the Tibetan plateau is very fragile, but the forests, land and lakes are rarely destroyed by human forces.

4.1.2. The view of life that all beings are equal
The word "equality" comes from Buddhism, The buddhist sutras say, "the heart Buddha all beings, three no difference, equality and equality." Tibetan Buddhism puts forward the idea of equality of all beings according to the theory of origin. The equality here is not partial equality, but complete and comprehensive equality. The idea of the equality of all beings contains the ideological principles of respect for life, reverence for nature, and equality between human beings and all natural beings. Buddhism holds that life in the universe is essentially a whole, and all beings have the interconnectedness and equality of existence. Tibetan Buddhism attaches great importance to the equality of all beings, Man wants to live in harmony with nature, If people violate the objective law of the development of nature, or willfully destroy the natural environment, they will be punished by nature. So the buddhist concept of equality is a broad sense of complete equality, everything in nature is equal, The elimination of the distinction between things and things has expanded people's understanding of life, The so-called "heaven and earth and I the same root, all things and I one", to achieve the mutual integration of human and nature of the ethical realm. The idea that all beings are equal endows every life with ethical value, As long as people believe that all beings are equal, they will care for and respect other species, so as to reduce the harm and killing, and maintain the natural balance of the original ecology, which will play an important and positive role in protecting species diversity and maintaining the ecological balance.

4.1.3. The concept of protection against killing and protecting life
To abstain from killing and protecting life is to respect all life in the world. The idea of avoiding killing and protecting life comes from the buddhist precepts, which express that all beings are equal and have Buddha nature. Tibetan Buddhism especially emphasizes the care and care for all living beings in the world, and the value of loving and respecting life is the important value
of Tibetan Buddhism. The preservation of life is the awe of nature. People live in a large ecosystem with millions of animals and plants. To some extent, human beings share the same fate with thousands of lives, and human beings are not allowed to arbitrarily kill and injure other species, so that the ecosystem on which living creatures live can function normally. Abstinence from killing and protecting the living is the protection of the ecological chain, which is not destroyed artificially, so that different species can coexist harmoniously.

The widespread spread of Tibetan Buddhism's concept of "stop killing and protecting students" and the practical practice of Tibetan people's concept of "stop killing and protecting students" play an important role in protecting plants and animals in this region. The primitive religion of the Tibetan people, the bon religion, advocated sacrifice to the gods, and sacrifice was one of the important forms in large-scale sacrifice activities. So you have to slaughter a lot of animals before you can sacrifice them.

4.2. The film contains the ecological ethics of Tibetan Buddhism

4.2.1. Narrative performance of "animism"

Documentaries on different subjects will convey certain values. Environmental protection has increasingly become a global concern, so environmental documentaries have the ability to transcend race and region. Most of the environmental protection topics concerned in documentaries on environmental protection are the common topics concerned and discussed by all mankind. However, due to the differences between different cultures, there are differences of ecological concepts in environmental documentaries. Taking Balance, an environmental documentary on the protection of Tibetan antelope, as an example, this paper explores the phenomenon that the narrative conveys a variety of ecological concepts. Balance is the representative work of Tibetan natural ecology documentary, and it is a realistic documentary with strong influence. Compared with the feature films, the documentary is less story-telling, but the story of the documentary balance is thought-provoking, attracting the attention of a large number of audiences, and the documentary has a high degree of recognition. The story construction of documentaries is different from the deliberate design of plot and contradiction by feature film directors. The narrative conflict of documentaries is often contained in the process of plot development and transformation, rather than artificial production. The method used by the creators is called "real movies," Real movies were born in France in the 1860s, Without commentary, the plot recorded by the camera remains as primitive as possible and is presented objectively to the audience. The documentary balance focuses on the deep-seated value and concept conflicts between man and nature, man and society, and man and us. The forms of the conflicts are hidden, and most of the shallow conflicts are handled naturally. In a more objective way, the reader is guided to feel the deep-seated conflicts. In the process of the characters' inner struggle against the real environment, the animistic ecological concept of Tibetan Buddhism is expressed through detailed narration. Through the narration of Zabadoj, the protagonist of "balance", the audience can clearly see the conflict between the Tibetan people's hunting lifestyle and the protection of wild animals. Zabadoj sighed helplessly to the side, feeling that he believed in the spirit of all things, but also face the dilemma of real life. Zabadoj's tenacity and determination, his confusion and hesitation, the perseverance and efforts of the patrol team members in the cold and difficult environment and the friendship between them, the dilemma of the environmental protection concept in the reality, And the fact that
Zabadoj and his team are on the run to raise money for the fight against poaching, each of the actual recorded plots is woven into a rich narrative that moves the audience.

4.2.2. Internal rhythm contains "stop killing and protecting life"

The internal rhythm of the documentary can also be understood as the rhythm of the content, which is directly felt by the audience by the development process of the objective record events, the activities of the characters and the changes of the inner feelings of the characters. If the documentary content conveys too little information, it is boring and simple, making the internal rhythm slow and lengthy, which will give the audience a boring subjective feeling. If the contradictions and conflicts in the plot are too concentrated, the rhythm presented by the documentary will be too tight, easy to make the audience feel nervous. Therefore, the structural arrangement of the documentary is very important. In terms of the design of internal rhythm, the importance of narrative paragraphs in the whole film should be weighed, and the change of internal rhythm should be determined according to the mood of the overall theme. Internal rhythms are often achieved based on the following aspects: the first is the setting of plot lines. Contains the main and secondary lines. The main line is the core event of the documentary. In balance, Zabadoj focuses on their ongoing battle against poachers to protect the Tibetan antelope, Each member of the mountain patrol will always keep in mind the ecological concept of stopping killing and protecting life, the main line to promote the development of the plot. The secondary line is composed of some trivial events, which assists in the advancement of the narrative and makes the narrative content rich and delicate. The second is the setting of contradictions and conflicts, so that narrative tension can be formed, In the process of protecting the Tibetan antelope from hunters, there are many occasional incidents. Therefore, there is uncertainty in the development of the plot, which reflects the changes and fluctuations of the narrative rhythm and greatly stimulates the interest of the audience. Still have the element that detail transfers internal rhythm. Detail is the smallest unit describing the social environment, the natural environment, the development process of the event and the character. The details can show the true reflection of the inner activities of the characters closest, and detect subtle emotional changes. For example, in one of the most striking moments of conflict in balance,a mountain ranger has to hunt a Tibetan antelope in order to survive. The shaking body language of the team members clearly shows the forbearance and helplessness of the inner world. They have been protecting and believing in killing and protecting the students. But in the face of life's threats, the documentary makes the audience feel the imbalance of the protagonist's inner world from the details.

4.2.3. Details reflect "all beings are equal"

In terms of the details of the video narration, balance makes a detailed and objective record of the changes in the facial expressions, language movements, life states and other life links of the characters in the story. It expresses the deep Tibetan Buddhism about the equality of all beings. For example, in the documentary, students sent unknown birds and mice and rabbits, These are small things compared with the grand environmental theme of protecting wild animals, but they convey to the audience the Tibetan Buddhism idea of the equality of all beings with spirits in camera language. In another scene, they fall into the mud, all covered in mud, as they work their hearts out to pry the wheels out of the mud so they can start again, Not because of personal identity and there is a bit of slack or complaints, they finally succeeded in the mud now after the car pushed out, everyone's face immediately smile, laugh together. This detail has nothing
to do with profession, status, or rank. Everyone is working hard for a common goal. In the aspect of detail, the narrative and transmission methods of the image increase the authenticity of the image. Hoh xil's work to protect wild Tibetan antelopes, Zabadoj's sad life, and then the involvement of Yang xin, an environmental volunteer, These images record numerous narrative chains, with no absolute truth in the plot, but as close to the truth as possible. The detailed narration presents distinct features of video narration: firstly, it can rise to the height of ecological concept through simple event recording. The second is to show people or things as the center, respect the original appearance of life, not deliberately fictional. In addition, when the details reflect the equality of all creatures and all beings and other ecological views of nature, star effect is not deliberately pursued, and long lens is often adopted. Highlight its documentary, the use of telling, memories and other ways to cooperate with the narrative. Finally, through the smooth and simple form to arouse the audience's true feelings, the pursuit of image reality.

4.3. Experimental investigation on the spread of Tibetan antelope conservation documentary among junior college students

4.3.1. Survey subjects and scope

The research focus of this paper is on the environmental feelings of junior college students after watching the documentary on Tibetan antelope protection, and whether they can generate environmental awareness and action. Therefore, in order to accurately understand the spread of the documentary on protecting Tibetan antelope among junior college students, this questionnaire was distributed to junior students in our school. In order to make the results of the survey valid, the ratio of male to female students in the gender distribution of this survey is about 1:1, About 37.7% of the students majored in media and 62.2% of the students majored in non-media.

|            | Media major | Non-media major | Total |
|------------|-------------|-----------------|-------|
| male       | 10(38.46%)  | 16(61.54%)      | 26    |
| female     | 10(37.04%)  | 17(62.96%)      | 27    |

4.3.2. Distribution and recovery of questionnaires

This survey is mainly a questionnaire survey, and the sample is a random sample of junior students in the campus. In the actual survey process, the respondents are required to fill in the real situation and the real feelings after watching the film. Before filling in the questionnaire, the author explained to the survey subjects and specified the specific videos to watch to protect the Tibetan antelope. At the same time, some of the survey subjects were interviewed. In the process of questionnaire recovery, there were few repeated submissions of questionnaires, so invalid questionnaires were excluded and 53 valid questionnaires were confirmed.

4.3.3. A basic overview of the questionnaire results

The sampling method is adopted in this questionnaire survey, and the actual number of men and women in the effective questionnaire accounts for about 49% and 51% of the total. From the sample's professional learning background, the actual proportion of media students is about 38%, and that of non-media students is about 62%. According to the general review of the
questionnaire results, boys pay more attention to the conflicts in the documentary than girls, so they have more feelings about protecting wild animals and opposing poachers, and girls have more feelings about volunteering for environmental protection activities. With the media kind professional study background of the students who have produced to feel also more volunteers to join the environmental protection activities, the media class students who have to combat poaching, wildlife protection, cherish nature, the maintenance of ecological balance, and want to volunteer to join the environmental protection organization, in the service of environmental protection activities such as the attitude and intention distribution than the average. The general picture is shown in table 2.

| Attitude and intention | gender | Professional background |
|------------------------|--------|-------------------------|
|                        |        | Male | Female | Media | Non Media | Media | Non Media |
| Fight poaching and protect wildlife |                               | 12   | 9      | 37.5% | 23.8% | 12     | 37.5% |
| Cherish nature and maintain ecological balance |                               | 6    | 6      | 22.2% | 19.0% | 10     | 31.2% |
| Volunteer for environmental activities |                               | 8    | 11     | 40.7% | 57.1% | 10     | 31.2% |

As shown in the table above, the survey involved both genders, including male and female college students. In order to compare the effects of the nature of different majors on the protection of Tibetan antelope after watching the documentary, the majors involved in this survey are divided into two categories: junior media students and non-media students. In order to compare the professional factors of junior college students, the proportion of media students and non-media students is 38% and 62%, respectively. The reason why the proportion of media students is relatively low is that the number of junior students majoring in media is small, so the sampling range cannot be widened. In the questionnaire, all the students' feelings about protecting Tibetan antelope after watching the documentary were generally divided into three aspects. The first is about the central theme of the film, which is to protect wild animals such as Tibetan antelope. Angry at the poachers who mercilessly hunted the Tibetan antelope in the documentary, The second kind of feeling is that human beings should protect the Tibetan antelope to protect the nature, respect the nature, treat the creatures in the nature equally, protect the biological diversity and try their best to maintain the ecological balance. The third is that the students deeply respect the "wild yaks" in the documentary for their bravery and tenacity in protecting the Tibetan antelope, And go to the hoh xil difficult areas to complete the film crew, in the future will have the opportunity to participate in environmental organizations or activities,
for the cause of environmental protection.

5. Conclusion
Through the analysis of the results of the questionnaire, it can be seen that watching the documentary on Tibetan antelope conservation will have an impact on the group of junior college students. Among the media students, more emphasis is placed on the visual and spiritual impact brought by the authenticity of documentaries. Watching a documentary on the conservation of Tibetan antelope is like watching a leaning building. Once you pay attention to it, you can hardly move into the anxiety of whether it collapses or not. So they are more willing to apply the media technology they have mastered to the future of environmental action after a calm stare. Non-media students feel that the content involved is more multi-directional and multi-angle, Focusing on the urgency of protecting the Tibetan antelope and other wild animals, human beings should not be excessively selfish and greedy. In the face of poachers' hunting guns, most of the students felt angry and depressed. For the protection of nature or the fear of nature, we should not only stay in words, but also connect with the actual environment, put the concept of environmental protection into action, volunteer to join environmental organizations or participate in environmental protection activities. In a word, this investigation shows that watching the documentary on protecting Tibetan antelope will make students have an awareness of protecting wild animals and some students will have environmental behaviors or activities they want to practice.

There is still a small number of investigation samples in this study, and the research on the impact of environmental documentaries on audiences needs to be further improved and explored. It also laid the foundation for my further research on the central problem. However, the documentary on the protection of Tibetan antelope has a typical impact on the lower grade students, which proves that the use of environmental documentary film has a general impact on the lower grade students. Most people have environmental awareness and environmental action motivation. In the following theoretical and practical exploration, it is necessary to do more in-depth research on the impact of environmental films on audiences, so as to construct a multi-dimensional research problem.

References
[1] Zang Jia Ga M 2010 Tibetan religious and cultural ecology（Bei Jing:Social sciences academic press）
[2] Weishou ShenM 2015 Study on ecological carrying capacity and sustainable development model in Tibet(Bei Jing: China environment publishing)
[3] Luria,A.R.,Cole,Michael M 1970 Cognitive Development:It's Cultural and Social FoundationsCambridge:Harvard University Press
[4] Andue Bazin M 2017 What is a Cinima（Bei Jing: The commercial press）
[5] Blokdyk,Gerard M 2018 Documentaryanalysis:Standard Requirements(Charleston: Createspace Independent Publishing Platform)
[6] Hughes,Helen M 2014 Green Documentary:Environmental Documentary in the Twenty -First Century(Intellect UK)