

The Transmission and Reception of Tibetan Culture in the United States

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Abstract: As one of the ethnic groups with a long history in China, Tibetans have traditional national culture that is an important part of Chinese culture, with distinctive national character and rich cultural connotation. In the process of globalization development, the inheritance and development of traditional Tibetan culture are affected by many factors. Therefore, the promotion of people's national cultural values, the establishment of a comprehensive network publicity platform, and the promotion of activities through activities and other forms of active promotion of traditional Tibetan cultural knowledge and Special activities are conducive to the inheritance and promotion of traditional Tibetan culture. This article examines, explores, and thinks about the status of Tibetan cultural transmission in the United States by digging, sorting out, and studying traditional Tibetan cultural thoughts. The study found that the most people who understand Tibetan music account for 19.37% of the total, indicating that Tibetan music is most popular in the United States. Extensive; the maximum number of people who do not understand Tibetan festivals is 47.5%, indicating that most traditional Tibetan cultural festivals are not well known to foreigners. Therefore, studying the spread of Tibetan culture in the United States is not only important for promoting the excellent Tibetan cultural traditions, but also has implications for the overseas spread of Tibetan culture and even Chinese traditional culture.

1. Introduction

In the process of globalization, cultural unification has become an inevitable trend. In the international spread of Chinese Tibetan culture, we cannot ignore this reality. The Tibetans are one of the ethnic minorities in China. Their culture is far-reaching. Tibetan culture, including local culture and excellent foreign culture, has been passed down for thousands of years and has achieved cultural unification. The Tibetan culture with a strong religious culture is unique in Tibetan culture and is strongly protected by the state and the government. As a special existence of Chinese ethnic diversity, inheriting the excellent Tibetan culture can promote the overall development of our

country and is one of the important issues in the construction of Chinese culture. In addition, with the development of communication technology, the popularity of the Internet, the emergence of new media such as smart phones, Weibo, and WeChat, there has been a trend of media merger, and new issues have emerged in the international spread of Tibetan culture. In order to meet the challenges of globalization and the ecological environment of new media and fly against the wind in the complex international cultural ecological environment, it is necessary to provide comprehensive care for the international exchange of Chinese culture and Tibetan cultural exchanges.

Tibetan culture is a rich, complex, multi-level, multi-functional, and complex system. It is also a pillar for Tibetans to continue their history and spiritual growth, and mainly focuses on the common psychological characteristics of Tibetans. By spreading Tibetan culture to the United States, China's Tibetan culture will truly move towards the world, and Tibetan culture will be shared in the world as part of Chinese culture[1-2]. At the same time, Tibetan culture is a part of Chinese national culture, and the spread of Tibetan culture internationally is a specific aspect of the spread of Chinese culture internationally. Through international exchanges, Tibetan culture transforms cultural soft power into a part of the soft power of Chinese countries in international competition, thereby enhancing China's competitiveness in the world [3]. On the other hand, from the geopolitical point of view, Tibet's geographical location greatly enhances its strategic significance, that is, to find an international exchange path suitable for Tibetan culture and to maintain the long-term interests of regional and national stability and prosperity. In some countries such as the West and South Asia, there are misunderstandings and prejudices against the protection and development of Chinese Tibetan culture and Tibetan human rights. Propagating Tibetan culture through appropriate international communication channels will help foreigners understand the actual situation in Tibet and Tibet, and thus improve the misunderstandings and prejudices caused by foreigners to Tibetans. It is also very important for foreigners to understand Chinese culture [4] .

Guoping Zhang compared the relevant research at home and abroad and found that the relatively complete comments and research on Chinese Tibetan culture are basically concentrated in China, but in Western countries, especially the United States, the world's contemporary cultural center, the academic community The reaction of the Chinese Tibetan culture can be described as indifferent, or even indifferent [5]. Tripathi found that apart from a handful of academic experts who study Chinese culture, most Americans have only one-sided knowledge of China with a long history, and they have little knowledge of it, thus affecting their interest in Chinese Tibetan culture. The American academic community also basically lacks interest in and exchange intentions for Chinese Tibetan culture. The content of Chinese Tibetan culture in relevant history books published in the West is rare, which makes Americans ignore Chinese Tibetan culture even more [6]. Although the culture of ancient China will also mesmerize a small number of artists, despite the rapid development of information dissemination in the era of globalization, the proportion of Chinese Tibetan culture in American academic ideas is still very small, and the spread and influence of Chinese Tibetan culture in the United States is not small. Dilemma. Legha R K believes that under the globalization perspective, it is difficult for Chinese scholars to face up to difficulties, and actively respond to find countermeasures that can promote the healthy development of Chinese Tibetan culture and gradually increase international influence [7].

This article studies the spread and acceptance of Tibetan culture in the United States. It first explains the history of Tibetan culture and its profound knowledge. Through the combination of literature research methods and cross-research methods, it summarizes and compares the predecessors' spread of Tibetan culture internationally. At the same time, the questionnaire survey method is used to analyze the understanding of Tibetan culture in American society by combining data and put forward relevant opinions on the spread of Tibetan culture in the United States, which

provides a path for the spread of Tibetan culture in the United States.

2. Proposed Method

2.1. Tibetan Culture

(1) The concept of Tibetan culture

China's Tibetan culture is defined as the Qinghai-Tibet Plateau that began more than 1,000 years ago. The distribution area and range are composed of Tibet, Qinghai, Gansu, Sichuan and other provinces, China's Tibetan nobles, monks, etc., and Xinjiang, Yunnan, and Eastern Culture and other provinces and regions are part of Chinese culture. Conceptual culture centered on Jinjiang philosophy, classical culture represented by unique behavior, systematic culture characterized by political and religious integration, and monastic culture characterized by reincarnation of monks the culture with the subject as the main explanation, and the folk culture with the ritual of Buddhism and manor scene as the main body [8-9].

(2) Tibetan culture emphasizes spiritual pursuit and enjoyment of light materials

The formation of Tibetan culture plays a decisive role on the basis of its special natural environment and economy. The important role of Tibetan Buddhism and its monastery education is also indispensable. From a cultural point of view, Tibetan culture, like the culture of other ethnic groups, must include two levels of material and spiritual wealth. Due to the historical monopoly of Tibetan nobles and monks in Tibetan cultural education, the original Tibetan intellectuals, especially some monks and nobles, ignored the material culture produced by the Tibetans and have long influenced the Tibetan Buddhist ideas in Tibetan culture. Spiritual pursuit and light material pursuit form a cultural tradition that emphasizes happiness. When studying Tibetan culture, one should focus on spiritual culture and ignore or ignore material culture [10].

(3) Tibetan culture is not only the Tibetan people living in Tibet, but also the culture of the entire Tibetan people

From the perspective of the identity of the cultural subject, the Tibetan culture is continuously created and inherited by the Tibetan community in long-term life and production practices. It is also the result of the common wisdom of Tibetan monks and people in the formation process. Inevitably, Tibetan culture It will absorb and digest ingredients from the cultures of other countries. From the perspective of the scope and distribution of cultural transmission, Tibetan culture is widely spread in Tibet. Some foreign scholars need to emphasize that there are misunderstandings here. The distribution of Tibetan culture is limited to Tibet, which is significantly reduced. The popularization and distribution of Tibetan culture has caused the mistake of equating Tibetan culture with Tibetan culture [11]. In fact, according to China's 2013 census statistics, the population of Tibetans in China at that time reached 6.4 million, distributed in China's Tibet, Qinghai, Gansu, Sichuan, Xinjiang, and Yunnan provinces, with only more than 2 million people living in Tibet. From the point of view of the formation and development of the national community, the formation of the Tibetans only took more than 1,000 years. In the study of Tibetan culture, it is not easy to treat the culture of Tibetan ancestors as a special discussion of Tibetan culture. In addition, although it does not help to correctly understand the formation and development history of the Tibetan culture, it is characterized by hindering the comprehensive understanding and understanding of the Tibetan culture, and also leading to the study of the confusion of the Tibetan culture [12-13].

2.2. Connotation Characteristics of Tibetan Culture

(1) All in one

The most important concepts put forward by Tibetan culture are the overall concept of the

integration of all things and the concept of interconnection. They believe that all biological and non-biological environments in the universe are a unified whole, and all the factors in this unified whole are interrelated in a dependent network. The destruction of local individual factors will endanger the whole nature [14]. Human society is also an integral part of this nature, so human activities must be integrated into nature, conform to natural characteristics, and coordinate with various factors in nature. At the same time, people are also natural people who are going to be "enlightened people" and have an obligation to protect nature and create a spiritual and material culture in harmony with nature. Therefore, the ideal state supported by the Tibetan culture is: natural habitats and the main body of life are interdependent, man and nature are interdependent and integrated, the human body and mind are a small universe, connected with the external material universe. Nature affects people, and people also feel nature. Human harmony can bring nature into harmony, and the final result is a high degree of harmony between man and nature [15-16]. Industrial culture develops in the factory yard, and commercial culture develops in the city's market. These cultures are located on the top of the brick factory. Therefore, the separation of man and nature, and then the conquest of nature, plundering nature and dividing the sphere of influence have become the basic characteristics of industrial culture. The ecological culture of Tibet is a unity of nature and man. Nature is the foundation of the Tibetan people's survival and the ultimate destination of the Tibetan people. Here, not only the landscape of the grassland is getting wider and wider, but also the environmental awareness of the herdsman is getting stronger and stronger [17-18].

(2) Respect for nature

Tibetan culture believes that nature has the characteristics of life, not only the characteristics of biological life, but also the characteristics of spiritual life. Nature has its own right to life and survival function. As human beings, we must respect the right to life and abide by the laws of material existence. Due to spiritual life and will to survive, nature appears mainly in the form of gods. Therefore, the Tibetan people's respect for nature is mainly achieved through the worship of God, but behind this worship is still the worship of nature [19-20]. Out of respect for nature, taboos appear in nature. There are Shenshan, Shenhu, Shenyuan, Shenhe, and sacred animals and plants all over Tibet. All sacred things have taboo characteristics. Therefore, the location of the mountain gods, water gods, and temples has become a sacred natural sanctuary, and no one can offend the gods and creatures within its scope. Monks and ordinary people are ordinary members of the natural area. They must respect the activities of other creatures in the sanctuary and survive with them, thereby protecting the biodiversity of these areas. The protected area is rich in vegetation, so there are rich species here. , The scenery is pleasant [21-22].

(3) Respect for life

Respect for life must not only respect the lives of all people in human society, but also respect the biological life of all nature. Generally speaking, it is inaccurate to measure everyone by absolute standards, and no one is absolutely good or bad. Similarly, all living things in nature cannot be defined as good or bad. The birth of any creature has its meaning [23]. Human beings cannot harm their right to survival because of their own interests, because all living things in nature are in the same system as human beings, and all living things are interdependent and mutually causal. People and other creatures also have a relationship of reward and patience. The creatures in the same space separate and cooperate with each other. This relationship also has a blood relationship within the same relative. Therefore, protecting other creatures in the environment is protecting human beings, and the survival of all living creatures in nature is the prerequisite for human survival. Such ideas and behaviors have effectively protected the biodiversity of the Qinghai-Tibet Plateau in Qinghai, maintained the balance of the ecosystem, and maintained the sustainable development of life on earth [24-25].

3. Experiments

3.1. Research Methods

(1) Literature research method

The literature research method is a written argument, which is based on previous studies. Researchers have found credible evidence from previous studies and established their own arguments, thus pushing a topic forward. It provides people with information about the existing knowledge of a research topic, provides environmental and background information, and lists logical arguments to prove a point of view on a topic. In this paper, through the literature research method, by looking up various kinds of predecessors' summary of the spread of Tibetan culture in the United States, the study of the spread and acceptance of Tibetan culture in the United States under the current situation.

(2) Cross study method

The cross-research method is a research method of interpenetration between disciplines, breaking the field limitations of the original disciplines, breaking through the barriers of disciplines, and seeking new academic research points in the cross-penetration of multiple disciplines to make the core of concern the problem is explained and resolved as reasonably as possible. In this paper, through cross-research methods, Tibetan culture is infiltrated into many fields such as Chinese culture, Tibetan music culture, and American traditional culture, and a detailed analysis of the spread of Tibetan culture in the United States.

(2) Questionnaire survey method

The questionnaire survey method is a commonly used research method in social research. The questionnaire is mainly designed for the objects that need to be studied. The person who fills in the questionnaire fills out according to the actual situation. Due to differences in personal thoughts, a few questionnaires will generally appear, and the results are generally Do experimental data based on valid questionnaires. This article uses a questionnaire survey to investigate the well-known situation of Tibetan culture in the United States, and can understand the current status of the spread of Tibetan culture in the United States.

3.2. Experimental Design

This article uses a combination of literature research methods and cross-research methods to summarize the predecessors' dissemination of Tibetan culture in the world and analyze the dissemination of Tibetan culture in the United States. At the same time, a questionnaire survey was used to analyze the understanding of Tibetan culture in American society by combining data. The questionnaires selected in this paper are students and staff of a private university in the United States. Most of these respondents are native Americans, aged between 20 and 55, 90% of them are Americans, 10% For foreign students from other places, most Americans get reliable information. In order to ensure that the questionnaire is filled out falsely due to personal reasons, it is randomly distributed among the surveyed population using anonymous filling methods. A total of 200 questionnaires were sent out and 182 were returned. Through the analysis, 160 valid questionnaires were screened out.

4. Discussion

4.1. An Analysis of the Spread of Tibetan Music Culture in the United States

In today's society, culture, politics, and economy are developing rapidly, and social development

is changing rapidly. The Tibetan music culture must be brave to innovate and adapt to the relationship with world culture on the basis of tradition. With the progress and evolution of the times, music production technology is also constantly innovating. Modern music technology equipment and creation techniques are widely used in Tibetan music creation, especially popular music creation. Such projects have time. Not only can they meet the aesthetic requirements and culture of the current public at the same time, he also used modern music creation methods to create Tibetan music works in the new period. These 70s works include "White Hada", "Plus "Rong Love Song", "Ak Shamba", etc. Moreover, these works have not lost the inherent characteristics of Tibetan music in terms of form, sound or rhythm. The cultural characteristics of Tibetan music have been deeply revealed in terms of musical inspiration and choice of orchestration. Such creative methods and methods not only enrich the performance of Tibetan music, but also expand the influence of Tibetan music on a global scale, so that the public can understand and accept Tibetan music. As shown in Figure 1, the white Hada.



Figure 1. White Hada

As can be seen from Figure 1, Tibetan songs are full of good wishes. Not only that, due to the increasing frequency of various exchanges around the world, especially cultural exchanges have greatly promoted exchanges between nations and nations. Among them, music has become one of the important tools for cultural and emotional communication. Therefore, the music form and form with national cultural representation has become a new buying point in the commercial market. At present, the most popular category in the music record market of most American international cities is world music. The world music in this kind of scene is mostly a representative variety of music in a certain region, nation or country, or the traditional music of a certain nation with modern orchestration. In these world music, there is also a figure of Tibetan music culture. These works have become an important window for Americans to understand Tibetan culture. At the same time, it has also promoted the mutual understanding and interaction between the United States and Tibetan culture in other aspects. Figure 2 is Zha Mu Nie, a traditional Tibetan musical instrument.



Figure 2. Zha Mu Nie

It can be seen from Figure 2 that Tibetan folk music coexists with the folk environment and changes constantly with people's aesthetics and social changes. Once the folk cultural environment on which Tibetan folk music depends changes, it may die or wither. The phenomenon. Take the Batang Xianzi art in the Tibetan Kangba region as an example. The Tibetan Ba Tang Xian Zi is a comprehensive art form integrating song, dance, music and poetry. It is a popular folk music art in the Kangba Tibetan area. The transportation in the Ba-Tibetan area has improved, and many Batang people have moved to the city. This has resulted in the desire to appreciate the original Ba Tang Xian Zi art. Instead of going to Batang County, you can enjoy it in the city. However, due to the influence of tourism and intangible cultural protection, Batang Xianzi in Batang County has lost its original appearance, and its existing functions and values have changed. Although the Chinese government has established a more systematic Ba Tang Xian Zi inheritance mechanism, which is intended to preserve and protect the original ecology of Ba Tang Xian Zi, from a single cultural environment to a change in the lifestyle of the two cities, as well as some important Ba Tang Xian Zi art inheritors. In addition to the current changes in people's aesthetic methods, the development prospect of Ba Tang Xian Zi is worrying. Figure 3 shows the traditional Tibetan dance Ba Tang Xian Zi.



Figure 3. Ba Tang Xian Zi

It can be seen from Figure 3 that Ba Tang Xian Zi's dance is beautiful and moving, but in the face of the status quo, some experts have put forward new development proposals on the current problems of Batang Xianzi, such as "Kangba Xianzi" created by the School of Arts of Southwest University for Nationalities, which is being retained. Based on the original style of Ba Tang Xian Zi, it expands and enriches the connotation of Ba Tang Xian Zi art from the angles of artistic structure and performance form. In addition, the National Art Fund's "Huqin Music Talent Training" project is not only dedicated to the cultivation of young people's Huqin art talents, but also aimed at the current status of minority ethnic Huqin arts on the verge of extinction, the reform of ethnic minority Huqin musical instruments, especially those in Ba Tang Xian Zi Huqin "Biwang" strives to reduce the impact of social and cultural changes on minority Huqin art through the reform of minority Huqin musical instruments so that they can meet the current dual needs of ethnic minorities for their own culture and instrumentality. The National Art Fund's "Huqin Musical Talent Training" project does not limit the protection of minority Huqin to solid state protection, but after the improvement, it returns minority Huqin to its cultural context and re-engages in the ceremony and Folklore activities, in order to make it lively inherited and retained. From the situation of reform and innovation, good results have been achieved.

4.2. An Analysis of the Popularity of the Dissemination of Tibetan Culture in the United States

This article uses a combination of literature research methods and cross-research methods to summarize the predecessors' spread of Tibetan culture in the world and analyze the spread of Tibetan culture in the United States. The results are shown in Table 1 and Figure 4.

Table 1. Understanding of Tibetan culture

	Tibetan Festival	Tibetan music	Tibetan food	Tibetan clothing
Very understanding	18	31	26	20
A little understanding	26	35	41	33
Know of	40	44	59	55
Do not understand	76	50	34	52

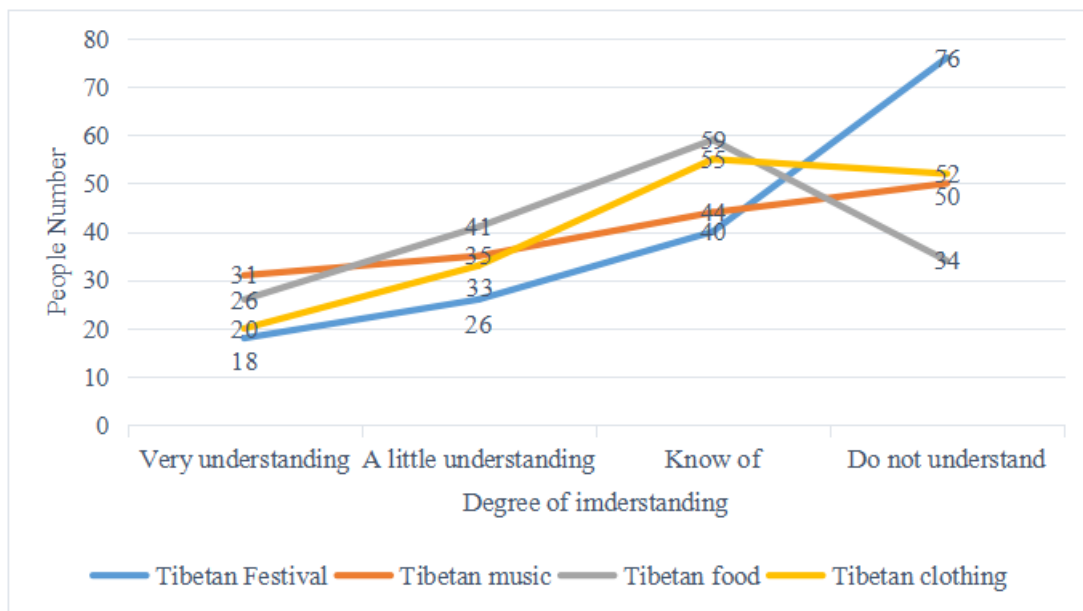


Figure 4. Understanding of Tibetan culture

It can be seen from Table 1 and Figure 4 that the spread of Tibetan culture in the United States is still unsatisfactory. According to the results, most of the Americans surveyed are completely unaware of Tibetan-related culture, including Tibetan festivals, music, food, and clothing. Among them, the number of people who understand Tibetan music is the largest, accounting for 19.37% of the total number, indicating that Tibetan music is most widely spread in the United States; the number of people who do not understand Tibetan festivals at most is 47.5%, indicating that most traditional Tibetan cultural festivals are not well known by foreigners. Propaganda efforts need to be intensified; other Tibetan cultures are mainly do not understand and have heard a little about Tibetan culture. The specific performance is shown in Figure 5.

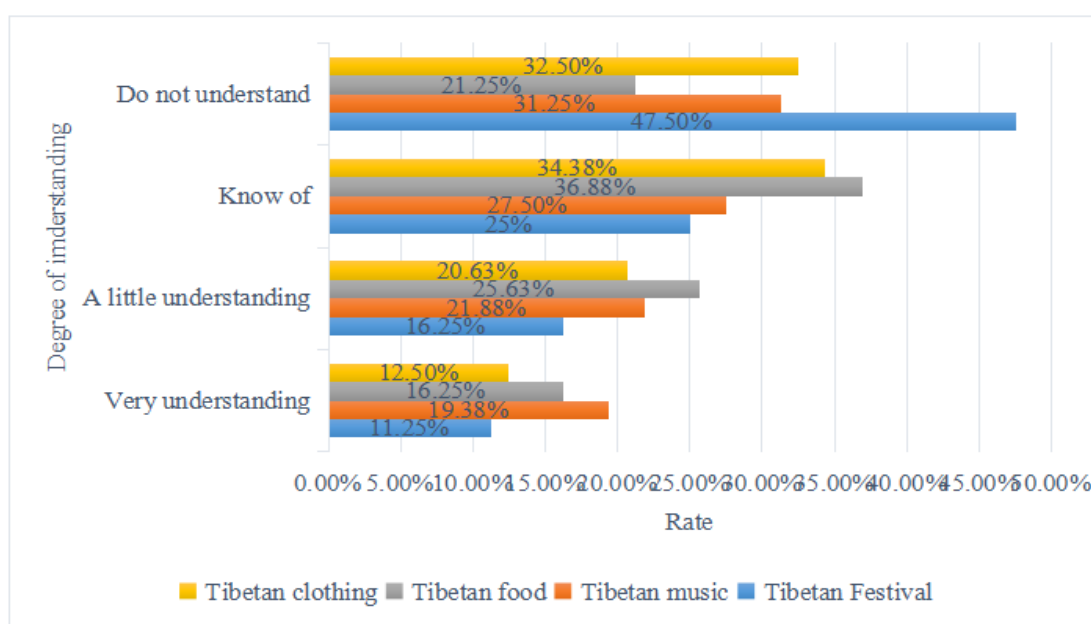


Figure 5. Understanding proportion of Tibetan culture

As can be seen from Figure 5, the spread of Tibetan culture in the United States is not wide enough. With the rapid development of new media, the spread and promotion of national culture has brought both opportunities and challenges. The spread of Tibetan culture not only exists in the spread of paper culture, but also allows more people to feel the charm of Tibetans in the form of documentaries or videos, but it is affected by the diversified social thoughts of Western cultures and other aspects. Inheritance faces huge challenges. Tibetan culture is vulnerable when it spreads in Western culture. Some lawbreakers use Western culture's liberal view to mislead young people's understanding of our culture, but also weaken their national cultural identity and ancestor generations. The traditional Tibetan culture passed down has been ignored or abandoned. For example, the customs, concepts, clothing, and Tibetan medicine of the Tibetan people have not been valued and inherited, resulting in the spread of Tibetan culture among young college students in the globalized environment. And inheritance has a certain negative impact, and the spread of traditional Tibetan culture is getting smaller and smaller.

4.3. Suggestions for the Spread of Tibetan Culture in the United States

(1) Strengthen the education of national traditional cultural values and enhance students' thinking

College students as the successors of socialism in the new era, and colleges and universities as an important position for the cultivation of socialism successors. Therefore, doing a good job of the ideological education of college students is the fundamental manifestation of implementing the educational mission of Lideshuren and the foundation of spreading culture to the outside world. Facing the changing ideological situation in the world, actively practicing and cultivating the core values of socialism is the implementation and practice of the socialist theory with Chinese characteristics in the new era. Dreams have an important role in promoting, and Tibetan culture, as an important part of Chinese national culture, should strengthen the education of contemporary Tibetan students' cultural values, so that students can develop correct national cultural awareness and concepts, and at the same time strengthen the exploration of Tibetan traditional culture. inherit. Classified and layered protection for traditional Tibetan culture, inviting intangible cultural inheritors to give lectures and impart relevant knowledge to college students to expose students to

the original elements of Tibetan culture; secondly, organize students to go deep into the environment of traditional Tibetan culture. Explore and learn, experience and experience the local culture and atmosphere on the spot; at the same time implement relevant national policies and regulations, so that students form the correct traditional cultural values.

(2) Create Tibetan traditional cultural brand activities and form a mode of event communication

The development of traditional Tibetan culture in the United States is not only believed and inherited by local people, but also to spread and shape with the help of related media to promote the development and promotion of traditional culture. As the successors in the new era, college students have the responsibility and obligation to do a good job of inheriting the traditional Tibetan culture. Therefore, the school should also shoulder the important task of promoting traditional culture while playing the role of educating people. According to the characteristics of Tibetan traditional culture, the school should develop a program suitable for student development in conjunction with the student training program, which not only enriches and improves the daily learning environment of students, but also promotes traditional culture. The school creates a traditional culture of "two sessions and one special" in combination with the actual situation. For brand activities, the "two sessions" are the welcome party and graduation party, and the "one special" is the special event. During the design of the "two sessions", we will increase the design of characteristic traditional projects and improve the quantity and quality of programs. Innovation is a way of continuous progress of national culture. Strengthen the innovative design of some traditional projects on the original basis; in the characteristic brand activities, the traditional Tibetan culture is summarized and classified, and the performances and practices are carried out from time to time according to the characteristics of the culture, so that students can experience the charm of traditional Tibetan culture. .

(3) Establish a complete network publicity platform to realize the entire process of network communication

With the continuous development of new media technology, it has brought convenience to people's lives, but also enriched the teaching materials of traditional education and broadened the field of traditional teaching models. It is also an effective way for people to contact minority cultures, so a perfect network is established. Propaganda platform forms a complete network matrix system to better realize the whole process of network education. First of all, the school level should improve the setting of the cultural platform for ethnic minorities on the official publicity platform, regularly update and improve the relevant culture, and at the same time publicize the cultural policies and laws for the protection of ethnic minorities, so that everyone understands the importance of learning the first knowledge, from the heart to the importance of traditional culture. Urgency; secondly, while actively responding to the school's relevant policies, the college establishes relevant publicity platforms to promote and learn the traditional Tibetan culture. At the same time, it also needs to implement the traditional Tibetan cultural activities. Organize relevant knowledge lectures, salons, photo exhibitions and other forms to promote the promotion of Tibetan traditional culture from multiple angles and aspects, increase the collection and preservation of Tibetan cultural video images, carry out the curriculum setting of Tibetan traditional culture, and form classroom teaching and extracurricular practice Unified education model. The inheritance and development of Tibetan traditional culture has a positive role in promoting the development of China's traditional culture. Doing a good job in the excavation, sorting and development of traditional Tibetan culture not only promotes the Tibetan culture of our country internationally, but also serves as an important catalyst for the development of our ethnic minority culture.

5. Conclusion

There are many types of Tibetan culture. As far as its American communication is concerned, we cannot spread it apart from the primary and secondary cultures, which is not allowed in terms of resources and energy. Whether it is the prospect of establishing a good image of the Chinese nation or the image of Tibetan citizens, whether from the perspective of spreading positive energy to other countries in the international community, the spread of Tibetan culture in the United States should focus on the essence of these Tibetan cultures. According to the research in this article, the essence of the Tibetan culture includes: First, the Tibetan culture with the spirit of anti-evil heroes, resisting oppression, resisting aggression, defending the country, and moving forward without fear of sacrifice. Second, Tibetan culture is rooted in the realization of ideals, not greed for money and property, regardless of cost and loss, fear of hardship and hardship, and the spirit of life and death, such as hunger, hunger, weather, ice and snow The Moon and Jokhang Temple in Lhasa are dedicated to Rinpoche. Third, it embodies the culture of Tibetan adherence, persistence, hard work, learning and entrepreneurship. Fourth, Tibetan culture incorporates social customs such as philosophy, philosophy, and beans, and Tibetans are honest with God and Buddha. Fifth, embody simplicity, integrity, self-respect, and respect for the Tibetan culture of the people, sympathize with the weak, and suppress a strong moral outlook. Sixth, integrate Tibetan culture with an optimistic attitude.

The research in this article finds that the spread of Tibetan culture in the United States must first have an appropriate subject to make the intangible culture visible, and secondly, the protection of Tibetan culture must be an undistorted strategy and cannot be deformed in a way that the public likes. Although Tibetan culture is only a local culture with limited influence, it is also one of the outstanding representatives of Chinese culture. When hearing the classical dance music of Batang Xianzi, the tourists who travel abroad not only remember the dance of Batang Xianzi, but also the distant hometown and popular voices. When foreign friends can sit down and listen to appreciate the Tibetan art performances at that time, what he saw and heard was not only dance, but also another manifestation of Chinese culture. Through the unremitting efforts of the predecessors, Tibetan culture has received more and more attention in the United States and has been accepted by more and more people. At the same time, the national culture of the United States has also been affected by the subtle influence of traditional Chinese culture.

In the context of globalization, the spread and influence of Tibetan culture in the West, especially in the United States, has become increasingly important. Obviously, it is necessary to frankly recognize the difficulties of the expansion and development of Chinese Tibetan culture overseas, and actively respond to these difficulties. There is an urgent need to find practical countermeasures. We must see that in the context of globalization, although national culture is being assimilated, globalization is also undergoing a national transformation. The homogenization of globalization is through cross-cultural and cross-language exchanges as well as capital, information and human resources. Infiltration has achieved the goal of assimilation, but it has a profound cultural heritage. A very "regional" national culture is not easy to be assimilated. World culture has never entered a "globalized" Datong society. It is only based on Chinese traditional culture. It deeply understands the essence and excavation, classification and innovation in the context of globalization, adapts to the times, monitors international trends, and makes full use of different communications. Means, high-speed operation with strategies and goals are the only way for Chinese Tibetan culture to spread in the United States.

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Data Availability

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Conflict of Interest

The author states that this article has no conflict of interest.

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