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**RESEARCH ON THE CONSTRUCTION OF COLLECTIVE  
MEMORY OF '3000 ORPHANS ADOPTED IN INNER MONGOLIA '  
—TAKING THE RELEVANT REPORTS OF ' INNER MONGOLIA  
DAILY ' AS AN EXAMPLE**

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**Abstract:**

The construction of collective memory requires the common cognition and understanding of history among members of the group. As a kind of ' common memory of the past among the members of the group ', it has cohesion and continuity. Most of the existing studies focus on the interpretation of the commemorative text of a historical event, and less on the production of memory by the media in a multi-ethnic context. Through the study of Inner Mongolia Daily 's report on ' 3000 orphans adopted in Inner Mongolia ', this paper finds that Inner Mongolia Daily 's collective memory construction of ' 3000 orphans adopted in Inner Mongolia ', through the process of forgetting and awakening of collective memory, shadowing and highlighting of collective memory, and differences and unification of collective memory, constructs three symbolic representations of grassland culture, the spirit of the times and the consciousness of the Chinese nation community.

**Keywords:** 3000 orphans adopted in Inner Mongolia ; Collective memory ; Chinese National Community ; Inner Mongolia Daily ; News report

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The media presentation of the collective memory of '3000 orphans adopted in Inner Mongolia' This study takes ' Inner Mongolia Daily ' from 1960 to 2023 as a specific case on the report of ' 3000 orphans adopted in Inner Mongolia '. On the one hand, through the analysis of the number and time distribution, the theme of the report and the layout of the report, the preference and expression of collective memory in media reports are found. On the other hand, through the text analysis of the title, introduction, text, content and other dimensions of the ' 3000 orphans adopted in Inner Mongolia ' related reports, this paper explores the content and characteristics of collective memory presented in different reporting stages, and analyzes the meaning and values behind the reports from the aspects of language, narration and symbol.

Through the analysis of the age distribution of the number of reports, it is found that the development of related reports and events is not completely synchronized. The period from 1960 to 1980 was the main time node for the " 3000 orphans adopted in Inner Mongolia " incident, but there was no direct media coverage of the incident. Therefore, at this stage, the social memory of the incident existed in fragmented individual memories and dust-covered historical documents. At the social level, a deep and unified collective memory of the incident has not been formed. In the period from 1980 to 2023, the incident of 3000 orphans adopted in Inner Mongolia re-entered the public 's memory through the increase in the number of media reports, and focused reports around specific years and nodes further consolidated the public 's collective memory.

Through the analysis of the layout and theme, it is found that although the reports on the entry of 3000 orphans adopted in Inner Mongolia are distributed in various layouts, they mainly focus on the reports on the current situation. By focusing on the reports of typical figures such as Duguima, the mother of the prairie, the concrete symbols of the event of ' 3000 orphans adopted in Inner Mongolia ' are shaped. Through rituals, celebrations and education, these reports connect history with the present and strengthen the collective memory. In the spread of 3,000 orphans adopted in Inner Mongolia, Inner Mongolia Daily is not only a multi-angle reporter, Inner Mongolia Daily is not only a multi-angle reporter, but also a



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public opinion platform for civil, official, academic and other parties to voice, which provides a basis for the formation of collective memory.

Through the text analysis of the issue of " 3,000 orphans adopted in Inner Mongolia, Inner Mongolia Daily is not only a multi-angle reporter, " it is found that the report of Inner Mongolia Daily on the incident of " 3,000 orphans adopted in Inner Mongolia " presents two characteristics of consistency and uniqueness in the text. Frequent and stable occurrences in decades of events, such as ' grassland ', ' nation ', ' country ' and other keywords, reflect the bond between Inner Mongolia and themainland with grassland as a symbol, the spiritual outlook of harmonious coexistence and development and progress of Mongolian and Han nationalities, and represent the core connotation of the collective memory of ' 3,000 orphans adopted in Inner Mongolia '. The different high-frequency keywords in the report of the incident of ' 3,000 orphans adopted in Inner Mongolia ' reflect the change of dominant power on the other hand. From 1983 to 2007, the report focused on the role of ethnic minority cadres, emphasizing their leadership responsibility in the event and their contribution to national unity. From 2007 to 2017, film, television and art works became the main media to spread the event, expressing the understanding of the connotation of nationalunity through the praise of love across ethnic, blood and region. After 2018, the reportbegan to promote this event as a cultural symbol to forge the consciousness of the Chinese nation community, emphasizing the profound tradition and cultural self-confidence of national unity. It can be seen that in the process of constructing the collective memory of 3,000 orphans adopted in Inner Mongolia, although the core connotation has always shown consistency, there are different interpretations of its connotation by dominant power in each period.

Through the emotional analysis of high-frequency words, it is found that in the report of 3,000 orphans adopted in Inner Mongolia, the media shapes the collective memory of 3,000 orphans adopted in Inner Mongolia through the selection, strengthening and reshaping of specific historical events or themes. On the one hand, it deliberately emphasizes the positive side, such as development, progress, people, and models. The difficulties, problems, poverty and other negative factors are placed in a more secondary position,



and the length is relatively small. It can be seen that Inner Mongolia Daily has influenced the public 's cognition and memory of the event through the infiltration of positive emotions and the marginalization of negative emotions, and has shaped the emotional background of the society 's collective memory of 3,000 orphans adopted in Inner Mongolia.

Construction of collective memory Forgetting and awakening of collective memory On the Inner Mongolia Daily 's report on ' 3,000 orphans adopted in Inner Mongolia ', for two decades from 1960 to 1980, due to the ethnic policy and political environment at that time, the incident was not reported, which became a forgotten memory at the social level. Although there are many parties involved in the ' 3,000 orphans adopted in Inner Mongolia ' incident, due to factors such as the age difference of the parties, personal motivation and the passage of time, people 's memory of the incident presents a vague, distorted, different and even obscured phenomenon. During this period, the lack of media intervention led to the failure of collective memory to form a profound, extensive and unified cognition, which was gradually forgotten, and then evolved into fragmented and blurred individual memory. It can be seen that in the process of constructing collective memory, the organization, reconstruction and dissemination of media have become the dominant factors in the process of mutual transformation between collective memory and individual memory. As a ' public historian ', the media also plays an important interactive role in the process of awakening collective memory. In this process, through the construction of collective memory, the media makes individual memory and collective memory connect and resonate under the common spatial field and identity, so as to successfully awaken collective memory. In 1983, the society urgently needed a model of national unity. The historical story of 3,000 orphans adopted in Inner Mongolia was re-examined in this context and matched with the needs of contemporary society. This event re-entered the public view, triggering the public 's resonance of unity and harmony. Through identity elements such as grassland, Mongolian, Han and ' mother ', the public finds a sense of identity, transforms other people 's experiences into a common memory, and makes this story widely spread and integrated into collective memory.

The shadowing and highlighting of collective memory in the construction of



collective memory, the media plays a key role. The media selectively records through highlighting and masking. The media highlights certain information to highlight specific themes or positions, while masking other information and excluding content that does not match these themes or positions. In the report of ' 3,000 orphans adopted in Inner Mongolia ', Inner Mongolia Daily uses highlighting and masking to make the construction of memory more communicative and directional. This strategy helps to shape specific social cognition and collective memory, and also reflects the influence of power relations and ideology behind it. Through LDA analysis, it is found that in the report of the ' 3,000 orphans adopted in Inner Mongolia ' incident, the media adopted a strategy of highlighting and masking. On the one hand, the report highlights the images of ' children of the country ' and ' prairie mothers ', emphasizing their importance in the event. On the other hand, public roles such as government personnel and nurseries are blurred or abstracted through macro concepts such as ' grassland ' and ' Inner Mongolia '. This kind of shielding and highlighting is not only reflected in the concept, but also in the frequency of reporting. For example, ' children ', ' Duguima ' and other words appear frequently, while ' cadres ', ' caregivers ' and other words appear less. This kind of selective reporting is also reflected in the theme tendency. Due to the long time span of the event, the media usually selectively report the content of a specific time period, often focusing on the story of raising children, while ignoring the overall background of the event and the perspective of other participants. This choice of text highlights the love and dedication of the caregivers, but it also leads to the one-sided construction of memory and omits other important dimensions. In addition, positive emotions are widely used in the report, shaping a positive image of the event, but ignoring the suffering and hardship in the event. Therefore, through the way of masking and highlighting, the media successfully symbolized and widely disseminated the image of grassland mother, which positively affected the construction of collective memory.

The differences and unity of collective memory construction

Collective memory is a process of continuous expansion, change and transformation, but at the same time, collective memory is temporal, which contains narrative clues from the past, present to the future. Collective



memory may be used, and different groups may invoke collective memory to achieve specific goals and agendas. Therefore, the construction of collective memory is based on the differences in individual experience and perception, social identity and cultural differences, the dissemination and processing of information, power and control, the construction and reconstruction of social memory, cognitive bias and psychology. In the process of constructing the collective memory of ' 3,000 orphans adopted in Inner Mongolia ' by ' Inner Mongolia Daily ', the report presents three stages. In the early stage, it mainly focuses on the restoration of historical events, and the report lacks multiple perspectives. It is mainly dominated by Inner Mongolia Daily and focuses on the narrative of the event itself. In the middle stage : the focus shifted to the image of the grassland mother. The report was gradually dominated by film and television dramas, dramas and other works of art, emphasizing emotional and cultural expression, but the report also favored the interpretation of art works, and the emotional color was stronger. In the later stage, it focused on the framework of national unity, the center of the report shifted from specific stories to broader national spirit and cultural values, and the role of the media changed from a single reporter to a multi-voiced public opinion field, but it still focused on the theme of national unity, showing the structural characteristics of unified center and scattered periphery. Therefore, the construction of collective memory has both differences and unity, which is affected by many factors and presents different characteristics at different stages.

To construct the triple symbolic representation of the collective memory of ' 3,000 orphans adopted in Inner Mongolia '.

Memory is the result of symbolic behavior and activity. Through symbols, the retrospective functional field is constructed in the real space, thus forming a symbolic memory space. Symbols play a key role in collective memory. They transmit cultural information and values, and promote the formation and dissemination of collective memory in the communication and sharing among members. Specific to the historical event of ' 3,000 orphans adopted in Inner Mongolia ', it has gradually become a symbol through the construction of media, representing the three levels of grassland culture, the spirit of the times and national unity.



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### Symbols of grassland culture

In the collective memory of ' 3,000 orphans adopted in Inner Mongolia ', the grassland has become a core symbol, not only a geographical location, but also a cultural symbol. The characteristics of perseverance, tolerance and care for life contained in grassland culture are reflected in the event. The image of the grassland mother, especially the representative grassland mothers such as Duguima and Zhang Fengxian, reflects the Mongolian philosophy of respecting life. The raising of orphans by these mothers not only shows maternal love, but also shows the spiritual core of grassland culture, making orphans from ' children of the country ' to ' children of the grassland ', enriching the significance of grassland culture in collective memory and becoming an important part of cultural heritage.

### Symbols of the spirit of the times

' 3,000 orphans adopted in Inner Mongolia ' has become a symbol of the spirit of a particular era, representing the national responsibility and humanitarian spirit in difficult times. This memory symbol not only restores the event itself, but also reflects the spirit of the times at that time. In the 1960 s, the upbringing of three thousand orphans was not only a political task, but also a manifestation of personal responsibility. Under the difficult conditions at that time, it overcame the difficulties of ideology, material and personnel quality, formed a common collective consciousness, and provided valuable historical experience and spiritual support for contemporary society. The spirit of the times reflected in this memory is not only a review of historical events, but also inspires contemporary emotional resonance and social responsibility.

The concrete symbol of the consciousness of the Chinese nation community  
The collective memory of 3,000 orphans adopted in Inner Mongolia is not only the collective memory of the Chinese nation to jointly resist disasters, but also a profound interpretation of the community of destiny. This historical event symbolizes the unity and mutual assistance of the Chinese nation in the face of difficulties, showing the profound interaction and interdependence among all ethnic groups, as well as the consciousness of coexistence in the common destiny. In addition, the collective memory of 3,000 orphans adopted in Inner Mongolia also implies the historical context of the overall consciousness of the Chinese nation community. This memory



not only reflects the individual 's sense of responsibility and national feelings, but also the identity cognition of a member of the collective, which is the embodiment of the spirit of the times shared by the Chinese nation as a political community at that time. This kind of cognition and consciousness is inherited in the continuation of time, which adds span and depth to the consciousness of the Chinese nation community. Therefore, the collective memory of 3,000 orphans adopted in Inner Mongolia is not only the practical memory and spiritual inheritance of the Chinese nation under the common historical conditions, but also the ideological memory of identity and responsibility consciousness.

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