On the Construction of Festival Cultural Identity in Internet Group Communication

Yu Liu[(✉)]

School of Journalism and Communication, Zhengzhou University, Zhengzhou, China
`liuyu030398@126.com`

Abstract. Traditional festivals carry and maintain the festival memory and cultural identity of a nation. In its specific time and space cycle, the connotation and scale of festivals are strengthened and extended by ceremonial festival performances. In the era of media, the media narrative logic of Internet group communication based on the weak connection and strong interaction between Internet groups shows a rich face and bursts out new vitality. On the basis of promoting cultural exchange, the global mobility of information will also bring potential risks to cultural identity. Therefore, it is necessary to reasonably examine the impact of Internet group communication on holiday cultural identity, and prevent and resolve the negative impact of Internet group communication on holiday identity.

Keywords: festival memory · festival cultural identity · Internet group communication

1 Introduction

On the basis of Durkheim's "collective consciousness", which is the sum of the common beliefs and feelings of social groups, Maurice Habwach inherited and developed the concept of "collective memory". Collective memory emphasizes the relevance of the whole and the role of the individual, while social memory emphasizes the diffusivity based on the relevance and generates the energy to promote this diffusion [1]. However, Paul Connerton deepens the problem of how society remembers in the level of collective memory transmission, that is, social memory is transmitted through three forms of personal memory, cognitive memory and habitual memory. Paul Connerton regards memorial ceremony and physical practice as two ways to maintain and transmit social memory, and believes that the state between the two ways is inseparable.

2 The Festival Memory in the Internet Group Communication

2.1 The Relationship Between Traditional Festival Memory and Social Memory

Relying on social media platforms, Internet group communication has the characteristics of routine and dispersion of traditional group communication, and even has the characteristics of ritual, custom and standardization [2]. It is precisely this kind of ritualized

communication that connects individuals with the country and society in strengthening the shaping of national identity by festivals, which has great theoretical and practical significance for promoting the cultural identity of festivals. Moreover, traditional festivals bear our national memory, and festival cultural identity is an important component of cultural identity pedigree. Because of its powerful information storage and communication ability, the Internet plays an important role in the communication of festival culture and the shaping of festival identity. The circle communication and personalized communication led by the Internet group communication disperses the traditional festival ceremonies to the network space through the digital intermediary.

2.2 Construction of Traditional Festival Cultural Memory and Ritual Performance

Many ceremonial activities of traditional festivals were born out of nature worship and farming activities in ancient times, which reflected the ancestors' reverence for nature. Ancestor worship and sacrificial divination also became important rituals in the germination of festivals. Scholar Wang Dan believes that the cultural memory of traditional festivals, based on the needs of people's life, integrates, intervals and embodies the diversified relationship between history and reality. It is also driven by various life relations that the cultural memory constructed by traditional festivals with ritual as the center is inherited and developed [3]. Traditional festivals fill the festival memory through the cultural symbols of ritual performance, which transform the ceremonial activities into our cultural memory under the stimulation of collective emotion and environment. The symbols symbolizing the ceremony pass the festival cultural memory through the holding of the ceremony, and are constantly deposited and strengthened by the writing of history.

3 The Presentation and Evolution of Festival Memory in the Internet Group Communication

3.1 From Offline Celebration to Online Carnival

Driven by technology, social media has evolved into the main front of Internet group communication, and the communication practice of communication subjects has shifted from the physical space to the "cloud". In the open background, holiday rituals shape holiday memories on the Internet through the ritualized actions of Internet groups. The festival memory in the Internet group communication is restored in the form of media reconstruction in the diversified online space of the network subject, and copied and produced in the circle with cultural symbols in the new space. The migration of festival ritual life to the network space enables the construction of festival memory in the network space in the interaction of online ceremony, and the construction of festival memory together with offline ceremony.

3.2 Intermediation of Intergenerational Emotional Exchange

As the "network natives" symbiotic with the mobile Internet, the young group has higher proficiency in media operation and perception of current hot issues than the elderly group. This creates a problem. The memories of the elderly about festivals are expressed more secretly in reality, so we need to capture these memories that are not easy to see. Online public space provides a place for intergenerational festival memories to connect. Groups of different ages participate in festival rituals together, memories about festivals are aroused, and the cultural significance of festival rituals is reproduced through emotional interaction on social media.

4 How Does the Internet Group Communication Retain the Festival Memory

From traditional time to media time; From regional space to mimicry space, the festival cultural memory in the Internet group communication has changed from the folk ceremony based on the specific spatio-temporal field to the spatio-temporal environment brought by mass communication. In the age of social media, the "transfer" of daily life positions makes people's memories of traditional festivals shift from offline to online, and festival memories are written together through the combined force of online and offline. The influx of digital practices into daily life has profoundly changed the concept of life and festival memory, while the Internet is able to write people's festival memory through the transformation of time, space and social context, thus filling new nutrients for the content of cultural memory.

4.1 From Traditional Time to Media Time

The defined time of traditional Chinese festivals was derived from the observation of astronomical phenomena by the ancients, and the ancient astronomical and calendar concepts such as the celestial trunk and the earth branch, solar terms, and astrology were generated to express the time of the traditional calendar, which laid the foundation for the development of the traditional Chinese festival culture. As a traditional festival stipulated by a specific time, the advent of the media technology era has caused a subversive cognition of its time view. Anthony Giddens believes that the invention of clocks and watches separates time from space and makes time embedded in People's Daily life under the modern society. The view of time in the mobile era is embodied in the real-time and fast social communication. The real-time sharing of the Internet of everything reduces the sense of alienation in interpersonal communication to a certain extent while diluting the geographical separation.

4.2 Transfer from Regional Space to Mimicry Space

For a long time, the daily life of traditional festivals has been a ritual practice in a closed geographical environment. As Marx stated, "Space is social and practical in nature. 45 The development of media technology makes it more convenient for people to have access to media in their daily life and express themselves more easily in cyberspace.

Social media platform, as the core place of circle gathering in the Internet group communication, is an important platform for the real ceremony to transfer to cyberspace. When the traditional offline festival ceremony is transferred to the mimicry space, the mimicry space in turn affects the festival memory of the real space, and the two interact to construct the memory of the traditional festival.

5 The Festival Culture Identity in the Internet Group Communication

5.1 Internet Group Communication Strengthens Festival Cultural Identity

In the context of digital globalization, instant communication has compressed physical distance, forming what McLuhan called "global village". "Internet + Festival" shows its multi-dimensional vitality in the practical aspects of innovating festival expression, maintaining festival memory and strengthening festival identity. For example, traditional festival cultural resources are explored and innovated by network groups in an integrated way. For example, the annual Lantern Festival during the Lantern Festival, the activities of "Internet + Lantern Festival" are promoted in the network space, and the online rituals of guessing lantern riddles and watching fireworks are innovatively presented in the interaction of network groups.

5.2 Internet Group Communication to Eliminate Festival Cultural Identity

The cultural identity of a nation state is closely related to the level of economic, political and technological development. The Internet has changed the traditional information dissemination and life style, and the folk festival of traditional festivals has been put on the network public place. It also shows the role of strengthening the festival identity in the public reconstruction of festival ceremonies and the innovative development of the formal connotation. However, due to the complex environment of capital business and social public opinion field, the Internet group communication to some extent dispels the seriousness of festival expression and increases the systemic risk of cultural identity construction.

First of all, festival consumption domesticates our habits and expressions, and festival identity is eroded to some extent. We should carefully examine the holiday consumption in the network space and clarify the holiday consumption culture under the commercial narrative. Strengthen the spiritual core of traditional festivals; Strengthen the cultural identity of festivals. Secondly, from a macro point of view, festival cultural identity belongs to the field of ideology. The evolution of globalization makes the Western nihilism rush into society. Under the influence of cultural nihilism, the cultural identity of traditional festivals is obscured, which becomes the potential crisis to collapse the cultural identity of national festivals. Therefore, it is necessary to clarify the mainstream ideas in the communication of traditional festivals in the network space, and prevent and resolve the negative influence of cultural nihilism on the cultural identity of traditional festivals.

6   Conclusion

Traditional festivals are a prominent manifestation of a nation's difference from other nations. The fundamental logic behind festival culture and festival identity is to build up national identity, and thus provide sustainable power for the cultural development of the nation. Tradition and modernity are not opposite. Traditional festivals and traditional festivals under the empowerment of the Internet jointly compose the national festival memory and festival cultural identity, combine the cultural identity and festival identity with the trend of social development and the Chinese dream, highlight The Times value of the traditional Chinese festival etiquette culture, and contribute to the inheritance and innovation of traditional culture.

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