

Research on Narrative Mining and Identity Aggregation Efficiency of Festival Cultural Symbol Community in Hexi Corridor

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Abstract: As the golden channel of the Silk Road, the Hexi Corridor's festival culture symbols carry the historical memory and community consciousness of many nationalities. Based on the theoretical framework of cultural semiotics and narratology, this paper systematically excavates the community narrative pedigree contained in Hexi Corridor festivals, and analyzes the internal mechanism and practical path of their identity aggregation. The study finds that the festival cultural symbols in the Hexi Corridor form a narrative structure of "pluralism and unity" through the interaction of ritual practice, myths and legends and material carriers; In the construction of collective memory and cross-regional cultural flow, festival symbols effectively realize the dual aggregation of local identity and the consciousness of the Chinese nation community, and provide practical support at the level of folk practice for forging the consciousness of the Chinese nation community.

Keywords: Hexi Corridor; festivals; cultural symbols; community narrative; aggregation of identity

1. Introduction

The Hexi Corridor is located at the intersection of the Loess Plateau, the Qinghai-Tibet Plateau and the Inner Mongolia Plateau. Since ancient times, it has been a strategic channel for the Central Plains Dynasty to manage the Western Regions and a cultural corridor for mutual learning among diverse civilizations. In this long and narrow oasis belt, Han, Tibetan, Hui, Yugu, Mongolian, Kazak and other ethnic groups have lived together for generations, forming a unique festival cultural ecology. Cultural semiotics holds that festivals are a highly condensed symbol system, and their rituals, myths, utensils and behavioral norms together constitute an interpretable narrative text. Community narrative emphasizes the realization of value consensus and emotional belonging of group members through shared story framework and meaning interpretation. This paper tries to break through the limitations of a single case study of festivals, regard Hexi Corridor festivals as an organic cultural symbol system, dig deep into the discourse structure and meaning generation mechanism of its community narrative, and provide solid theoretical reference for the creative transformation of regional folk culture.

2. Community narrative pedigree of festival cultural symbols in Hexi Corridor

2.1 The generation mechanism of festival symbols under multiculturalism

The generation of festival cultural symbols in Hexi Corridor is rooted in its unique geographical space and historical encounters. As a transitional zone between farming civilization and nomadic civilization, the festival symbols here present a significant "overlapping" feature [1]. Taking the Spring Festival as an example, Sheshuo performances in the Han area incorporate elements of music and dance from the Western Regions, and plastic arts such as high platforms, cores, and iron cores retain the legacy of ancient operas; The "horse mane cutting" ceremony held by the Yugur people during the Spring Festival grafted the Mongolian sacrifice to Aobao with the Han New Year's customs. As a symbol carrier, the horse mane not only symbolizes the bumper harvest of animal husbandry production, but also metaphors the continuation of the vitality of the ethnic group [2]. This symbol generation mechanism follows the logic of "cultural acculturation": while each nation has its own cultural core, through the periodic public time and space of festivals, it constantly absorbs heterogeneous cultural elements and carries out localized transformation. The custom of "sliding sand and listening to thunder" in the Dunhuang area transforms natural sounds into festival symbols, endowing Mingsha Mountain with a sacred narrative function; The "Jiuqu Yellow River Lantern Array" in Zhangye area borrowed the lantern skills of the Central Plains to reconstruct the geographical image of the Hexi Corridor, giving the Yellow River symbol a new narrative connotation in the northwest border. Festival symbols are no longer the marks of a single ethnic group, but become multi-ethnic A shared medium of meaning.

2.2 Narrative Text and Symbolic System in Ritual Practice

Ceremony is the core mechanism for the activation and transmission of festival cultural symbols. The ritual practice of festivals in Hexi Corridor constitutes a rich narrative text, and its symbolic system can be analyzed from three levels. At the

level of mythological narrative, many festival ceremonies retain the communication memory of the ancient Silk Road [3]. The costumes and movements of the “Gongguzi” dance in Wuwei area have been verified by scholars to have a relationship with Xiliang music and dance in the Tang Dynasty. The performers reproduced the cultural dialogue between the Central Plains and the Western Regions through body narrative. Mythical narrative does not stop at the reproduction of ancient legends, but also completes the translation of time and space through the on-the-spot interpretation of rituals, transforming the survival awe of the Gobi oasis and the ancient memory of cross-regional and ethnic groups into perceptible physical experience, making the abstract Silk Road history Separated from literature records, it has precipitated into a cultural perception that local people can participate in from generation to generation. At the level of historical narrative, the “Wei and Jin brick painting imitation” activity in the Jiayuguan area transformed the images of underground tombs into ground festival performances, making the historical memory of the Hexi Corridor as a frontier fortress continue contemporary. This type of performance breaks down the barriers between cultural relics and folk life, transforms the dusty frontier production and communication scenes into festival practices that the public can participate in, dissolves the elite attributes of historical narratives, and allows ordinary people to become the main body of co-construction of frontier historical memory. At the level of life narrative, the production of “oil fragrance”, the Tibetan “jumping” ceremony, the Han “steaming steamed buns” custom, etc., through daily practices such as food, dance, and handicrafts, weave the “beauty of each ethnic group, and the beauty is shared”. life picture. This kind of life-oriented ceremony is completed by relying on the cooperation of families and neighbors. The elders impart skills and customs to the younger generation, complete the intergenerational transmission of culture in the process of practical operation, embed the values of the ethnic group into the daily fireworks, and consolidate the folk foundation of community life. These narrative texts do not exist in isolation, but collude with each other through a specific symbolic order. In terms of color symbols, red, yellow, blue, white, and green, which are generally advocated by all ethnic groups, form a visual consensus in festival decoration; In terms of sound symbols, the reading and singing of Hexi Treasure Scroll, the melodious folk songs of Yugur nationality, and the recitation of scriptures resonate in the festival space; In terms of spatial symbols, temples, temples, aobao, and ancestral halls take turns to become the center of community public life in the festival cycle, constituting material witnesses of the coexistence of beliefs.

3. The identification and aggregation path of festival cultural symbols

3.1 Construction of Collective Memory and Shaping of Local Identity

In the Hexi Corridor, the collective memory construction of festival cultural symbols presents the characteristics of “accumulation”, and the communication imprints of different historical periods accumulate and superimpose in the same festival, forming a profound cultural stratum. Take Zhangye’s “Jiuqu Yellow River Lantern Array” as an example. This custom originated in the Ming Dynasty. It was originally a Taoist ceremony for sacrificing disasters and praying for blessings during the Zhongyuan Festival. Later, folklore, historical stories and local scenery knowledge were absorbed in the process of spreading. The walking route of the lamp array coincides with the direction of the gossip, and each lamp represents a historical allusion or moral admonishment. During the lantern swimming process, the participants not only completed a physical space crossing, but also experienced a deep activation of cultural memory. The ceremony site is not a one-way cultural instillation, but an interactive field of memory transmission between generations. The elders combine the light array points to tell young people about the past of Hexi reclamation and border defense and business exchanges, and embed regional survival other than books into festival practice, so that abstract historical narratives can be transformed into perceptible on-site experiences. Utensils, speech and physical behavior jointly weave a memory network, weakening the sense of distance of written historical materials, allowing the fragmented history scattered among the people to complete the living inheritance with the help of festival ceremonies. For the residents of the Hexi Corridor, such festival symbols constitute the core content of “local knowledge”, enabling individuals to confirm their connection with the land, ancestors and neighbors in their participation [4]. The construction of collective memory goes beyond the boundaries of a single nation. In multi-ethnic communities in Jiuquan, Jiayuguan and other places, the Spring Festival social fire teams are often composed of people of all ethnic groups. The dragon dance of the Han nationality, the Guozhuang dance of the Tibetan nationality, and the Andai dance of the Mongolian nationality are performed in sequence or at the same time in the same time and space sequence. This “juxtaposition of symbols” realizes the intercommunication of memory frameworks through the shared festival framework, and gradually internalizes the local identity of “Hexi people” into emotional belonging that transcends ethnic differences. Multi-ethnic festival performances do not have the assimilation and transformation of niche customs by strong culture. Each ethnic group completes emotional docking on the premise of retaining its own cultural symbol core. Festival activities break the social barriers brought about by daily living circles. Collaborative behaviors such as performances and cooperative preparations for social fires generate a common festival experience. Differentiated cultural narratives reflect each other in the field of public

festivals, weaken the distinguishing effect of ethnic identity labels, gather the scattered ethnic sense of belonging under the regional community, and consolidate the emotional foundation for the survival of the multi-ethnic symbiosis pattern.

3.2 Cross-regional cultural flow and strengthening of community awareness

Historically, trade exchanges along the Silk Road led to the long-distance spread of festival customs; In the contemporary context, population flow, media communication and tourism consumption have further accelerated the cross-regional circulation of symbols. Spreading outward strengthens the foundation of cultural self-confidence. As a national intangible cultural heritage, the “Flower Club” in the Hexi Corridor has already broken through provincial boundaries, forming a cross-regional singer network and audience in Qinghai, Ningxia, Xinjiang and other places. When the festival symbols of the Hexi Corridor are recognized and reinterpreted in other regions, the cultural pride and identity of the residents of the origin are significantly enhanced; Inward input enriches the contemporary meaning of symbols [5]. With the cross-regional flow of populations of various ethnic groups, festival elements from other places continue to flow into the Hexi Corridor. For example, activities such as “Dragon Boat Festival Dragon Boat Experience” and “Mid-Autumn Festival Poetry Lantern Festival” that have appeared in urban communities in recent years have injected new forms of participation into the festival. However, its core symbols “zongzi”, “moon” and “poetry” are still embedded with the local emotions of the Hexi Corridor, forming an identity renewal mechanism of “new wine in old bottles”. This two-way flow makes the festival cultural symbols of the Hexi Corridor surpass the narrow localism and become a nodal existence in the cultural network of the Chinese nation community, strengthening the collective identity of “the Chinese nation is one family”.

4. Conclusion

The festival cultural symbols of the Hexi Corridor are the crystallization of exchanges and mutual learning among multiple civilizations on the Silk Road, and its community narrative is deeply rooted in the historical practice of exchanges and exchanges among various ethnic groups. From symbol generation to identity aggregation, festival culture plays the social function of gathering groups and shaping consensus through ritual reenactment, memory construction and cross-regional flow, providing historical resources and spiritual impetus for Chinese cultural identity and the construction of the Chinese nation community.

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