

# Research on Ritual Communication for Strengthening the Cultural Identity of Ice and Snow Sports

Chen Lyu<sup>1, a</sup>

<sup>1</sup>Dong-A University, South Korea

<sup>a</sup>Email: clyu832@gmail.com)

## Abstract

To promote the development of ice and snow sports in China and better achieve winter sports objectives, the State Council released the "Opinions on Vigorously Developing Ice and Snow Sports in the Context of the 2022 Beijing Winter Olympics" in March 2019, re-emphasizing the popularization of ice and snow sports culture. This shows that ice and snow sports culture has become an important part of the development of ice and snow sports in China. Strengthening cultural identity is inseparable from media dissemination; healthy and constructive "diffusion" and "communication" are the fundamental drivers for strengthening China's ice and snow sports cultural identity. This paper, based on James Carey's ritual model of communication, investigates the impact of television ritual communication on the cultural identity of ice and snow sports. Likewise, the development and popularization of any culture are inseparable from identity, and ice and snow culture identity has attracted significant scholarly attention as a key variable in the popularization of ice and snow culture in China.

## 1. Research Background

"Cultural identity" serves as a crucial component of a nation's history. On the one hand, it allows individuals to understand their nation's political system, ideology, customs, and religious beliefs, offering spiritual support to the national community and laying the foundation for its collective identity. On the other hand, cultural identity serves as a bridge connecting ethnic, group, and national identities and is an important factor in promoting unity and cooperation among China's various ethnic groups, contributing to the great rejuvenation of the Chinese nation (Chen, 2012).

In recent years, especially following the successful bid for the Winter Olympics, ice and snow sports have developed rapidly in China. This growth is dependent on supportive policies from the State Council and the General Administration of Sports, such as "Opinions on Accelerating the Development of the Sports Industry to Promote Sports Consumption" and the "Ice and Snow Sports Development Plan (2016-2025)." These policies aim to seize the opportunity presented by the Winter Olympics to popularize ice and snow sports across the country, thus advancing national objectives of general fitness and a healthy China.

Cultural identity often accompanies the "diffusion" and "communication" to external spaces. As pointed out in the 19th Party Congress report, "Culture is the soul of a country and a nation; culture makes a nation strong." The development of ice and snow sports cannot be separated from media dissemination; healthy and constructive "diffusion" and "communication" are fundamental to its sustainable growth. Although technology advances have led to the rapid development of mobile information media, studies have shown that certain channels and individual platforms have disruptive and even violent content aimed at gaining public attention (Lyu, 2019). Therefore, in today's age of information overload, television, as the "first medium" for information release and dissemination, becomes even more critical. This paper studies the relationship between television ritual communication and the cultural identity of ice and snow

sports, and it has important theoretical and practical significance for strengthening such identity through TV ritual communication.

## 2. Significance of the Study

The core content of "300 million people participating in ice and snow sports" is not simply a numerical representation of people in China engaging in these activities. More importantly, it represents the positive proliferation of a sporting spirit, the dissemination of the culture of ice and snow sports, and the gradual increase in people who are aware, understand, recognize, and participate in the popularization of this culture.

The formation of any culture is the crystallization of history, a process involving continuous vertical and horizontal dissemination. From the perspective of communication studies, cultural identification cannot be realized without a degree of dissemination. In today's information explosion era, with the development of various media, the deviation in the identification of ice and snow culture is becoming increasingly serious. Media forms are changing the way Chinese people identify with ice and snow sports culture. Television, as a foundational platform for information dissemination, plays an irreplaceable role in this process. Under the context of globalized sports and culture, people live in a "simulated environment" created by mass media. The notion of "TV rituals," which is getting attention from scholars, can offer a force for identification (Xing, 2013).

## 3. Literature Review

Ice and snow sports have a long history in China. Records as early as 1,400 years ago during the Tang Dynasty describe winter activities in the Greater Khingan Range. The Song Dynasty saw even more prosperous developments, like the earliest "ice beds." The Manchus brought with them traditional ice and snow activities, "ice frolics," during the Qing Dynasty. However, after the Qing Dynasty, China faced various difficulties. It wasn't until 1979 that China regained its position in the International Olympic Committee and truly reignited interest in ice and snow sports, especially after the successful bid for the 2022 Winter Olympics and the strategy of "300 million people participating in ice and snow sports."

### 3.1. Research on Chinese Ritual Communication

Studies have examined rituals from different dimensions: meaning, function, behavior, and situation, showing rituals as social culture. Media itself is considered a form of ritual, transforming information into symbolic tokens and creating boundaries and structures. Media is gradually becoming an "opinion leader," changing people's perceptions of media, individual, collective, and society as a whole. Research also points out the power of live TV broadcasts in ceremonies like the National Day celebration, in solidifying national power and enhancing identification.

In summary, research paradigms in the field of ritual communication can be broadly divided into four types: cultural studies, communication effects, media sociology, and role shaping. Ontology, praxis, and axiology are the main points of research entry. Studies on TV ritual communication often involve identity, especially national identity, ethnic identity, and cultural identity, which are widely acknowledged by scholars.

### 3.2. Research on cultural identity of ice and snow sports in my country

Research on ice and snow culture has shown a steady upward trend since 2013. Zhang Hongbo and Lianyang (2014) took the construction of Heilongjiang's regional characteristic ice and snow culture as their research purpose, and concluded that sports, as a special urban cultural phenomenon, have It plays a strong role in improving and satisfying people's comprehensive

quality. It is also discussed from the aspects of policy orientation and cultural industry, reflecting the impact of sports culture and urban development; Huang Chunyan, Li Xiudong, and Guan Baifeng (2017) innovatively proposed Use "culture" to influence the sports population, expand the base of China's ice and snow sports population, and vigorously develop venues, equipment and facilities to promote the strategic goals of China's ice and snow sports; Yang Yongqiang (2018) compared the "ice play" of China's Qing Dynasty with military training Connection, starting from the Manchu ethnic identity, believes that the military elements and entertainment elements it produces can well unite the spirit of the ethnic group and is a good way to build identity.

Li Rongzhi and Tang Shouyan (2011) Contemporary society is under the influence of globalization, and the development of traditional sports culture identity has fallen into a quagmire. They proposed the importance of traditional sports culture identity and the concept of "four-in-one", through schools and families. Coping system of society and related associations. Yang Xiaofeng and Li Jianguo (2014) combined sports culture and identity system and proposed that people build multi-level identities through various festivals, competitions and practices. Dong Qing and Hong Yan (2015) proposed The spread of contemporary sports through various media is unprecedented, and it has become an important way for the whole society to build sports cultural identity. It is also believed that sports communicated by the media can have a positive impact on people's emotional cognition and intentional behavior. People are in The degree of exposure to sports information in media such as television and books and newspapers is directly proportional to Chinese cultural identity; Yuan Shuying and Zhang Ying (2018) used "Tokyo Eight Minutes" as the research object, in order to provide cultural countermeasures for the preparation of the Winter Olympics from a cultural perspective : Adopt "art" media, from the perspective of semiotics and anthropology, and use modern video design methods to promote the transition of "others" to the cognitive field of "self", thereby enhancing cultural identity.

### 3.3. Research on the spread of Western rituals

The West has more experience and achievements in related research on rituals, and it can basically be considered that it has a strong related academic system. Goethals (1981) proposed the concept of "television rituals" and believed that during the process of information dissemination through television, "Ritualization"; Rubin (1984) believes that television has the characteristics of "ritualization" and "instrumentalization", and the ritualization attribute is mainly to meet the entertainment needs of the audience; Couldry (2003) first proposed the media ritual He believes that media rituals themselves are constantly changing and can have a significant impact on maintaining social order. This explanation opens up a new research direction in the communication of television rituals; Daniel Dayan and Elihu Ka In "Media Events - Live Broadcast of History", Ci directly equated media "events" with media rituals and television rituals; Kored (1989) proposed the behavioral patterns and thoughts and consciousness that people have in their daily lives. Influenced by "rights" media, these media with a high degree of discourse power integrate society through the release of information, regulating and restricting the people in it.

Relevant scholars in Western countries believe that the study of ritual communication is very important, and there are many research directions. The whole can be divided into three parts: First, from the perspective of communication, the proposal of ritual communication theory provides a new perspective To re-examine the ritual, the attribute of the ritual itself to establish a common belief identity is amplified, and the way of information transmission is also transformed from traditional on-site participation to virtual space participation; secondly, from a sociological perspective, it can be seen that in the eyes of Western scholars, although today The number of social communication methods increases, but television is still the "first

medium" in life, and television ritual communication is the most basic and most effective means of grabbing social attention; thirdly, from the perspective of research objects and methods, TV The study of rituals has gradually moved from qualitative theoretical exploration at the beginning to a combination of qualitative analysis and quantitative testing; it has shifted from focusing on TV rituals themselves to combined research on target areas such as society, culture, celebrations, and sports.

### 3.4. Research on foreign cultural identity

Western countries represented by the United States attach great importance to national identity and cultural identity education. In his book "The Power of Identity", Manuel believes that identity is an indispensable integration force in this society, and it is the link between people and society through the events they have experienced. The combination of life experience; Sloan (1989) starts from the motivation of identification and understands identification from the perspective of the purpose chain as a feeling that people actively build. Hill (2000) believes that fans' team identification has a positive impact on fan loyalty. Trail (2001) believes that people's identification with a sport can improve people's sports consumption behavior; Huntington (2002) believes that the basis for establishing identification is that the process of globalization promotes the invasion of different civilizations and cultures, and at the same time, in What arises from the conflict with local culture in this process is a kind of self-identity; Arthur Slesinger, Jr. (1991) published the book "The Dividing of America: Reflections on a Multicultural Society". He pointed out that the cultural identity of the United States is social. Each group in society can have its own identity within the group, but the group should be based on the society, and the same is true for identity; Durkheim It is believed that identity itself can be regarded as a kind of cohesion, and can even exist as "consciousness" to a certain extent; Samuel Huntington (2005) once made a comment on identity in "Who Are We? Challenges Facing the American National Identity" It provides a more complete understanding: first, individuals have identity, and groups also have identity. Second, identity itself is a constructed feeling, derived from people's pressure, incentives and choices. Third, identity includes two dimensions: reality and psychology. Fourth, identity is the product of communication among social members. Fifth, for individuals and groups, various identities also depend on the situation.

## 4. Conclusion

To sum up, in the specific research field of media rituals and the construction and promotion of cultural identity, there are few domestic and foreign research results. Domestic research mainly focuses on the interpretation and development of theories, and foreign research results mainly focus on identity. and behavior, focusing on the field of psychology. And research on "cultural identity" at home and abroad is almost all concentrated in the field of politics and ethnic groups.

## References

- [1] Chen Zhenyong, Yao Kongyun. Construction and empirical research on the indicator system of Hui nationality martial arts in promoting national cultural identity - taking Lanzhou Hui nationality martial arts as a case [J]. Sports Science, 2012, 32(09): 52-61+74.
- [2] Lu Chen, Shi Yanhua. Mobile phone ritual communication: a new way to build social memory of ice and snow sports [J]. Ice and Snow Sports, 2019, 41(04): 67-73.
- [3] Xing Yanhui. Research on TV ritual communication and national identity [D]. Wuhan University, 2013.

- [4] Xue Yibing. Anthropological explanation of ritual phenomena (Part 1) [J]. Guangxi Ethnic Studies, 2003(02):26-33.
- [5] Shi Yibin, Xiong Hui. Media rituals, space and cultural identity: critical reflection and interpretation of symbolic power [J]. Hubei Social Sciences, 2008(02):171-174.
- [6] Wang Ying. Analysis of symbols in the National Day Ceremony and its media presentation—taking CCTV's 60th National Day television report as an example [J]. Southeast Communication, 2009 (12):35-37.
- [7] Zeng Yiguo. Media rituals and national identity—Program analysis of CCTV live broadcast of the "60th Anniversary Celebration of the National Day" [J]. Television Research, 2009(12):68-69.
- [8] Zhang Bingjuan. Ritual communication and national identity construction in the era of globalization—On the communication significance and value of the National Day military parade [J]. Journal of Zhengzhou University (Philosophy and Social Sciences Edition), 2010, 43(05):147 -150.
- [9] Guo Jiangyong. Communication of film and television rituals: interpretation and transformation of Shaolin Zen and martial arts culture [J]. Journal of Shanghai Institute of Sport, 2012, 36(02): 66-70.
- [10] Xia Yumeng. History, memory and identity - interpretation of "National Treasure" from the perspective of ritual communication [J]. News Enthusiasts, 2018(04):33-36.
- [11] Zhang Hongbo, Lian Yang. Constructing an urban ice and snow sports cultural system with regional characteristics [J]. Sports Science and Technology, 2014, 35(02): 28-29.
- [12] Huang Chunyan, Li Xiudong, Guan Baifeng. Expanding the population of ice and snow sports based on the characteristics of ice and snow culture [J]. Ice and Snow Sports, 2017, 39(04): 93-96.
- [13] Yang Yongqiang. Research on cultural traditions and ethnic spirit in the Qing Dynasty Ice Festival [J]. Sports and Science, 2018, 39(04): 86-91+97.
- [14] Li Rongzhi, Tang Shouyan. Research on the construction of inheritance system of traditional national sports in modern society [J]. Journal of Xi'an Institute of Physical Education, 2011, 28(01): 59-62.
- [15] Yang Xiaofeng, Li Jianguo. Identity and expression of urban folk sports culture [J]. Journal of Shanghai Institute of Sport, 2014, 38(06): 75-78+83.