

Analysis of Cultural Fusion of Xi'an Hui Community through Hui Literature

Cuiyan Chang

Humanities and International Education College, Xi'an Peihua University, Xi'an, China

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Abstract: With the acceleration of urban modernization and new urbanization, the migration of all ethnic groups towards the city will inevitably lead to the continuous increase of ethnic composition in urban communities. Many communities with relatively single ethnic origin are no longer pure communities of one ethnic group. This also brings a difficult problem for building a harmonious community, that is, how to deal with the cultural conflicts that may arise from the existence of different ethnic cultures within the community, and how to effectively integrate and promote the organic integration of different ethnic cultures in urban communities. In order to solve this problem, we must strive to find an effective way of harmonious coexistence and mutual tolerance of different national cultures on the premise of mutual respect for different national cultures. The path choice is to integrate the similarities of different cultures within a reasonable and orderly scope, so as to form the community culture that people respect together. At the same time, we should allow the existence of cultural differences between different nationalities, so that people can gradually achieve mutual tolerance and integration through daily communication, understanding and mutual learning.

1. Introduction

In the construction and development of the community, the cultures of different nationalities will have an opportunity to play an active role in the construction and development of the community. So, what role can culture play in community construction? As the first scholar to promote community studies in the history of Sociology in China, Wu Wenzao emphasized the third element of community - culture. He believes that culture is the central concept of understanding and understanding the community, and that the core of community research is non-culture. It is pointed out that in order to establish and develop communities, we must proceed from the cultural characteristics of each community itself. He emphasized: "If we want to plan economic construction for a country, we must first use the point of view of location school to discuss the material preparation of national social economy and the ability to adapt to the new environment; and if we want to seek cultural construction for a nation, we must first use the point of view of cultural school to examine whether the old culture inherent in the nation and the new foreign culture have the ability to adjust or melt. Yes, the economic construction depends on the community study of the location school, and the cultural construction depends on the community study of the culture school. The two kinds of community research are indispensable if we want to go hand in hand with economic and cultural construction."

2. Structural Analysis of the Hui Community in Xi'an

The Hui community in Xi'an has its own unique structure, which is based on its monastery structure and has its own social, economic and cultural structure. As shown in Figure 1.

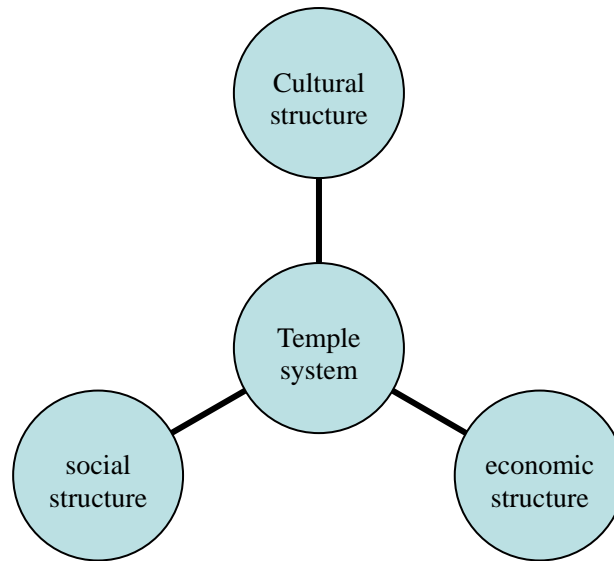


Fig. 1. Structural sketch of Hui community in Xi'an

2.1 Social structure

The social structure of Xi'an Hui community mainly includes its family and marriage structure. The Hui community has its own family structure and plays an important role in its development because of its long-term minority population and other reasons. For example, Jia's dumpling steamed buns were founded by Jia Zhijing, the eldest son and eldest third of his family benefited from it. At present, Jia's dumpling steamed buns have become an indispensable part of the Hui snacks in Xi'an. Because of religious beliefs and other reasons, the population of Hui community generally only intermarries with their own ethnic group to maintain the purity of their culture. However, with its continuous development, many Hui men now marry Han women, and the taboo of Hui women marrying Han men is still prominent. This leads to more marriage-based relatives in Hui communities. For example, in Lianhu District, most Hui people may have relatives, which is not conducive to the improvement of the quality of the Hui population and long-term development.

2.2 Economic Structure

The economic structure of the Hui community in Xi'an mainly refers to its prominent industrial structure, with commercial operation as the main body, and the connection between people is mainly completed through commercial operation. Business operation is mainly catering, dried fruit, etc., a few people break through this restriction.

2.3 Cultural Structure

The cultural structure of Hui community is mainly based on its common religious culture - Islamic culture as the carrier, including daily worship, the activities of important festivals such as Gurban Festival, as well as the traditional education of Scripture halls. As a special cultural group, the Hui community in Xi'an also has its cultural function. Islamic culture is an important cultural phenomenon in China and even in the world. The Islamic culture with the Hui community in Xi'an as the carrier makes the culture of Xi'an more pluralistic. The coexistence of multi-cultures creates more cultural capital for the development of the city and promotes economic development.

3. Cultural Integration of the Hui Community in Xi'an

In the process of cultural dissemination, foreign cultures need to adapt to local cultures, and local

cultures also need to adapt to foreign cultures. They adapt to each other to achieve cultural integration, which is fully reflected in the cultural exchanges between the Hui people and local people in Xi'an. With the development of Islamic customs in China, they have evolved into some cultural customs different from traditional Islam, while the Hui Muslims in Xi'an are more special in cultural customs. For example, when Hui men and women marry, according to Islamic rules, imams need to testify for new couples in public places. However, in Xi'an, the local Hui people changed this cultural custom into that the bridegroom went to the bride's house to hold a marriage testimony ceremony, which was changed by the cultural custom of "welcoming" in the Han wedding. The new generation of young Hui people in Xi'an grew up with the progress of network technology. Most of them were brought up in Han schools. They came into contact with the cultural education of the Han people, but spoke Putonghua. However, they still have their own religious beliefs and national characteristics. Whether they are in contact with the Han people in Xi'an or with Hui relatives, they all play a role in disseminating the culture between them. In the face of the interaction between the Hui culture in Xi'an and the local Han culture, most of the Hui people in Xi'an, especially the older generation, retain the feeling of resistance in their cultural exchanges with the local Han people. They are unwilling to contact new foreign things and only touch the things in their own cultural circle. This is the role of self-protection in the model function.

However, the trend of cultural integration is evident in the new generation of young people, who are exposed to the education of the Han nationality at an early age and do not see any difference from the local people in terms of communication and appearance. They only maintain their own religious beliefs, but they have always maintained an attitude of understanding and learning about the development of Han culture and science and technology. In the long process of the development of the Hui people in Xi'an, culture has been disseminating and communicating with each other, which makes the culture constantly updated. With religious beliefs and habits unchanged, the new generation of young people are exposed to new ideas, receive the latest education, use new electronic products, and inject new vitality into Hui culture through new media such as Internet mobile phones. With the continuous development of society, the social problem of "marginal people" of the Hui people in Xi'an will be less and less manifested in the new generation of young people nowadays. Today, with the further advancement of ethnic integration, the mosque-centered church system of the Hui people in Xi'an will continue to exist, but the integration of Hui culture and Han culture will be an irresistible trend.

4. Cultural Integrity

Being surrounded by Han culture and influenced by many external factors, Hui community has been impacted many times in its long-term development. Many Hui population has lost their original living habits, such as health habits and worship habits, which threatens the cultural integrity of Hui community. How to maintain its cultural integrity is also one of our considerations and One question.

5. Conclusion

The Hui community in Xi'an has its own unique social, economic and cultural structure because of its unique development history and geographical location. It plays an important role in the development of Xi'an. In its future development, it should be improved from many aspects to reduce the factors hindering its development. First of all, starting from the fundamental point of Islamic culture, we should arouse the importance and inheritance of the Hui community population to the national culture, maintain its cultural integrity, and effectively play the role of Islamic culture in the social and economic development of Xi'an. Secondly, we should pay attention to the improvement of the quality of community personnel, adopt effective methods to improve the level of national education, so as to improve their own situation of earning "hard money", enhance the level of business operation, and develop diversified management. Finally, the government, relevant units and scholars should explore effective ways to transform Hui communities, improve the poor

living environment of Hui population as soon as possible, and make the Hui community develop healthily and continuously.

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