

Inheritance and Innovation of Local Culture in New Media Era

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Abstract: New media is a new carrier and a new way of local culture communication and innovative development. China's folk culture is rich in local culture, which should be carried forward with the help of new media, so as to stimulate the sense of national identity and enhance national cohesion, promote cultural inheritance and sustainable innovative development. The countryside gradually broke away from the narrative shackles of the city and gained the media opportunity of self-speaking. These short videos, which represent the aesthetics of Chinese local culture, have a model to follow, a distinct style and a typical role setting. This paper mainly discusses the influence and strategies of local culture in the process of communication from the perspective of new media.

1. Introduction

The 21st century, the new media era background, the unprecedented development of digital technology, from the initial E-mail, web portal, blog, BBS to weibo, short video, WeChat, live platform, such as the growing emergence of new media, and personal computers, smart phones, tablets, e-readers, such as the rapid popularity of the Internet terminals, makes people shifting from the traditional media platform to meet the new media platform, and presents the mainstream trend. According to the latest Statistical Report on China's Internet Development, as of March 2020, the number of Internet users in China has reached 904 million, the number of online video users (including short video) has reached 850 million, and the number of mobile Internet users has reached 897 million^[1]. Local culture is a culture with regional and national characteristics in order to adapt to the changes of natural environment during the development of human society^[2]. It is an integral part of rural China, the Chinese nation generation after generation, after the baptism of time, is the treasure of accumulated in the long-term social practice, is the foundation and development of Chinese traditional culture, including folk customs, legends, hexiang remains, biographies, village regulations, family tree, traditional craftsmanship, famous trees, and many other aspects. As Comrade Xi Jinping pointed out in his report to the 19th National Congress of the Communist Party of China (CPC), "We will fully tap into the concepts, humanistic spirit, and ethical norms embodied in China's fine traditional culture, and carry on and make innovations in line with the call of The Times, so that Chinese culture will exhibit its enduring charm and charm of The Times." As a part of Chinese culture, the inheritance and development of local culture is related to the revival and development of Chinese rural culture. New media is a new carrier and a new way for the communication and innovation of local culture, which is characterized by novel communication forms, diverse communication channels, fast communication speed, more accurate communication and wide audience. Therefore, we must firmly grasp the opportunity and make use of the power and advantages of new media to save the excellent rural culture that is about to disappear in China's rural areas. It is of great practical significance to maintain the cultural diversity of rural areas, realize the cultural Renaissance and sustainable development.

2. Communication Strategies for Short Videos of New Media and Local Culture

2.1 Effective Communication among Targeted Populations

According to the official website of Kuaishou, in November 2012, Kuaishou tried to transform from a single tool to a video community application. In 2013, it transformed into a short video

social software. In June 2015, it had more than 100 million users, and in April 2016, it had more than 300 million users^[3].

The principle of Kuaishou short video platform for its users is not defined, no interference, no label, which greatly improves the user viscosity. That is to say, Kuaishou does not package and train specific groups such as web celebrity, nor does it sign cooperation agreements with stars. It does not clearly classify content or define author types, such as defining whether such people are beautiful, funny or serious.

The target audience of Kuaishou short video platform is more ordinary people. The audience group is mainly aged 19-45 years old. This group usually has low economic income and low education level. Most of the users are from rural areas, non-central cities and the fringe of first-tier cities, and the rate of online activity is higher than in real life. With the low threshold of Kuaishou short video platform, beautified videos can be produced without technical level, which meets their inner needs and gives them a sense of belonging. If we try to classify the rural short videos in Kuaishou from the perspective of whether they reflect the real countryside, one is unique to the countryside and reflects the real rural life, such as the video introducing the beautiful scenery of hometown, the video playing games in childhood, etc., which is referred to as “rural video”. One is that it is not unique to the country, but is labeled by the country^[4]. For example, dance videos with rural characteristics are called “labeled videos” for short. If we classify the audiences of rural short videos, they can be roughly divided into two categories. One is that the content of short videos can arouse their memories of the countryside and arouse their emotional resonance for the local culture, which is referred to as “emotional audiences”. One category is the curiosity hunter who maintains a strong interest in the local culture (the curiosity hunter may have different attitudes towards the rural culture). We call them the “curiosity hunter audience”. However, “rural video”, “label video” and “emotional audience”, “curiosity audience” are not one-to-one correspondence relationship, but there is a cross relationship.

In the first type of audience, their favorite quickly appear closer to the real content, each behind a “country” video, is the real rural production, such as winter tool made of their skating on the ice skating, summer but tree on the bird's nest, and so on, these behind the real rural life with a lot of people's emotion, the emotion connected to the memory of every audience about country, about the memory of childhood. The country dance and country pop music behind each “hashtag video” can evoke our deep homesickness. We saw the long-lost kang and green farmland in the short video. These scenes are the real rural life, close to the hearts of the people.

In the second type of audience, they are mostly from the elite class who have more power of speech in the society. With the rapid development of the Internet industry, rural users have more ways to express themselves, and Kuaishou is a platform for their voice. The elite of society had more opportunities to examine “rural culture”. Taking “eating broadcast” as an example, “eating broadcast” refers to the way in which fast hand anchors broadcast and recorded videos of themselves eating certain foods, so as to gain a lot of attention through the videos. Active in quickly short video platforms “broadcast” mainly for the three lines, four lines of urban and rural residents, their performance is more exaggerated, show more “ground”, “broadcast” video behind the exaggerated expression and stylized performance to some extent represents the urban and rural residents in three or four line way of life, “audience” to see the country “broadcast” flattered behind is more curious about the way of life^[5].

Because Kuaishou locates its user group in non-central cities, and this group has huge vitality and market. In daily life, Kuaishou does not have rich entertainment methods and ways to express themselves as first-tier and second-tier residents do. They are eager to express themselves and get recognition. “Kuaishou” allows the majority of rural people to free themselves from the closed context of expression, and find their own sense of cultural identity and group belonging.

2.2 Regional Communication of the Column within the City

As Kuaishou transforms itself into a video community app, it has launched a city-by-city function that allows users to view short videos and live broadcasts of nearby users through

positioning. In the network broadcast, the psychology of seeking identity is an important way to construct subjectivity, which can get emotional resonance and sense of belonging in the similar dialect environment, similar growth experience and life background, and the same profession^[6]. The “same city” section is one of the three main sections of the “Kuaishou” homepage, providing users with a path to find content with regional proximity. Regional differences culture, local culture also has regional, dialect, closeness of cultural characteristics, such as “quickly” in “b” plates can strengthen the identity between users, whether online or offline, the same city users can build more trust, because they are in their own familiar places, they would feel each other kind, reliable and easy to produce trust each other. This creates a high level of stickiness between users and makes it easier to socialize^[7].

Kuaishou also began to explore in the regional model, online city service, its service project is similar to 58.com. In Northeast China, where the penetration rate is the highest, Kuaishou has begun to explore localized services. It is a new attempt on the road to commercial cash. Kuaishou has launched in-city services on the “same city” page of cities such as Mudanjiang in northeast China, providing five services including job hunting, car selling, real estate, second-hand goods and Q&A (see Figure 1).



Fig.1 Kuaishou City Interface

On the home page of city services, local users can post city information under different categories. Kuaishou users can choose to contact the publisher of their information by private message or phone in the details page, and the view number and comment number are displayed under each city message. At present, in the city service section of Kuaishou, recruitment, real estate and second-hand cars are first displayed, which are the services with the most cash ability. The choice of the first line in the northeast area, because “Kuaishou” on the northeast user group is the most large and active. Kuaishou's high local penetration gives it a user base to develop its services in the city^[8].

Take Mudanjiang as an example: the 1.42 million registered users in Kuaishou from that area now account for nearly half of the city's total

More than 50 percent of the resident population. In the city service section, several new city service information will be added every hour, and each content can have dozens of page views after more than ten minutes online.

2.3 Accurate Propagation of Intelligent Algorithm

While positioning the user group accurately, Kuaishou also reformed its client application to make it more suitable for user groups and make its operation simpler.

First, Kuaishou is not only very simple in function setting, but also in operation, as shown in Figure 2:

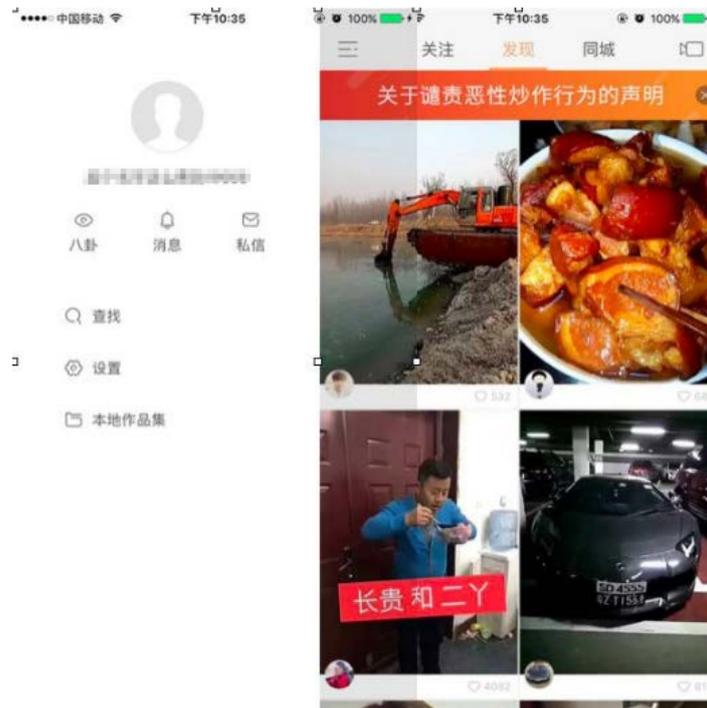


Fig.2 Composite Diagram of Kuaishou Main Interface and Auxiliary Interface

A brief description of some of these features:

- (1) Personal center: personal data and works are managed in three categories: works displayed to the public, works hidden from the public (privacy), and works I like.
- (2) Gossip: the main content is the recent developments of the users you follow, such as: the users you follow have released new works, like other works, and which users they follow.
- (3) Message: it will display other people's comments on your work thumb up, or when you make comments in the comment area below other people's video content, others reply to your content. After clicking a comment, it will jump to the corresponding video content interface.
- (4) Private Messaging: Instant Chat.

Under such a simple operation mode, Kuaishou APP is friendly to the majority of third - and fourth-tier cities and rural residents, enabling them to easily operate Kuaishou APP without having received a general higher education. Under this premise, it can stimulate the creative vitality and active degree of quick use, and make the “local culture” with rural characteristics spread quickly.

Second, Kuaishou personalized recommendation, more targeted to users to push relevant short video content. The development and application of big data have had a huge impact on all walks of life. Kuaishou APP, as a mobile short video application, is more suitable for data-oriented operation. By acquiring users' reading data and analyzing users' reading behaviors, we can find users' concerns and track the dissemination of information, so as to push relevant video content to users in a more targeted way. In the era of information explosion, users have increased the time for content screening, made comprehensive analysis of users' interests, personal characteristics and content needs by using big data, and pushed customized content for users by adopting personalized algorithm recommendation technology.

In the “discovery” section of the “Kuaishou” homepage, each user opens a page with different content. This difference comes from Kuaishou's use of artificial intelligence, coupled with big data processing, which allows Kuaishou to learn about users as well as content, thus achieving a more efficient distribution. Unlike QQ and WeChat, which rely on real social relationships between users, Kuaishou's short video platform is based on content to interact and communicate. Ordinary users will only participate in the browsing process, while deep users will participate in the interaction process. Interactive forms include likes, comments, and followings.

Sunstein, an American scholar, said in his book *The Internet Republic* that personalized recommendation based on personal interests and hobbies makes the content become “thousands and

thousands of people”, and everyone has his own “personal daily newspaper”. The scholar Sunstein also pointed out the concept of “information cocoon room” (2) in his book *Information Utopia -- How Everyone Produces Knowledge* published in 2006. The push of personalized algorithm improves the arrival rate of information content, but also results in the solidification of users' interest and the narrowing of information reception.

2.4 Secondary Communication of Social Sharing

The communication between users on Kuaishou short video platform is manifested as “one-to-one” and “one-to-many” interpersonal communication. In the “one-to-one” communication, users can “follow” their favorite users. When the users who are followed send out new short video works, users can timely complete “interactive” interpersonal communication on their works through thumb up, comment, reply and other behaviors. In the “one-to-many” communication, users forward the short video works produced and produced by themselves to Kuaishou platform, and the works will be presented to more people. The interaction and communication between users and friends will form a wider range of interpersonal communication.

In the Internet era, everyone is a producer and disseminator of information, and “Kuaishou” and other media empower users with more rights. Well quickly users take original video uploaded to the platform, for everybody to watch, comment and forwarding, complete the spread of “one to many”, the user will think interesting short video sharing to WeChat, weibo and other social networking platform, complete the secondary transmission, third-party platform users to watch again after sharing, complete spread again, this way of real-time fast spread of information dissemination, has the incomparable advantage, through different platform for users to share and the spread of interactive short video brings out the fission. Some scholars on the basis of this puts forward the theory of “multicenter transmission of fission”, namely the mobile short video application platform as the starting point of information is a center, the mobile short video applications users have the right to release information and dissemination of information, as nodes in the information dissemination, each user and self-centered will build up the transmission network, information through the third party social networking application platform strong relationship to the spread of the weak relationship and communication, make the network continually expanding.

On the basis of the above communication mode, Kuaishou Short Video Platform will also cooperate with Big V on Weibo to publish content through Big V on the Internet to realize promotion and communication. For example, Kuaishou released the news that the number of users exceeded 500 million through Wang Zulan, and further expanded the influence of the spread and radiation range through the star effect. In terms of interaction and communication with users, Kuaishou makes use of other social media, such as opening an official microblog, launching a topic tag, and taking part in a lottery by forwarding thumb up comments to guide fans to participate in discussion, so as to gain their trust, support and expectation.

3. The Propagation Effect of New Media Short Videos on Local Culture

3.1 Remolding the Image of Farmers and Condensing Rural Values

Before the emergence of short video social media, most of the images of farmers we came into contact with came from screen works or news reports. However, there are not many agricultural themes on the screen^[9]. In the screen works, some show the suffering of farmers, such as the film “Happy Men” directed by Zhao Huanzhang. Some are presented as comedies, such as *Country Love Story*. The image of farmers is either presented in the form of performance or influenced by media agenda-setting, which is not the most real farmers. The emergence of Kuaishou short video platform has become a stage for rural groups, showing the true image of farmers.

The positive image of farmers presented by Kuaishou is often the image of farmers' hard work, showing farmers planting, breeding, grazing and fishing in the field. In the short video, we can see farmers all over the country skillfully operating agricultural machinery, planting rice seedlings in paddy fields, these images have a positive impact on the image of industrious farmers. Modern

farmers live in the Internet environment, especially the young generation of farmers, willing to accept and use the Internet. They use Kuaishou not only to document their rural life, but also as a platform to sell their produce. Urban users watch the unfamiliar rural life, feel the local customs and habits, rural users exchange farming experience. It weakens the stereotype of ignorant and backward farmers in people's long-term memory and conveys the positive cultural value tendency in rural areas. The elite class has changed the stereotype of rural areas and affirmed the value of local culture. Rural groups have also enhanced their cultural confidence through Kuaishou platform, and transmitted their positive rural culture to gain public recognition^[10].

However, there are also negative images of farmers in the video. Dependence on land and inheritance of land are rooted in the hearts of Chinese farmers. Traditional customs in rural areas have been passed down from generation to generation, and they are also imprinted with feudal conservative ideas and values. Some bad habits are difficult to change, and the spread of fast hands has a negative effect on the shaping of farmers' image. The most common negative image is created by funny skits, which are easy to understand and sell as the image of clumsy and dull rural people, exposing the problem of excessive scrutiny of ugliness by the peasant group.

Through the quick short video to reshape the image of farmers, change the audience's stereotypical memory of the media image of farmers, output rural culture, entertainment, values, connect the city and the country, the cohesion of rural values, promote the development of China's rural society. From the images of farmers in the short video, we can see the evaluation criteria of beauty, ugliness, good and evil, interpersonal communication based on reciprocity, the collective will of rural society and the formation of a tightly cohesive community of values in the countryside.

3.2 Local Culture Reproduction to Promote Cultural Diversity

China has experienced long-term development of agricultural society and has a long tradition of agricultural civilization. The countryside has always been the field that farmers rely on for survival and development. It not only carries all the production and life styles of farmers, but also continues the development of rural culture. With the development of urbanization, rural labor force outflow, the social structure from “native” to “divorced from the soil”, the rural society has undergone significant changes, and the rural culture is facing a dilemma. As a new medium to spread culture, the Kuishuo Short Video Platform has influenced the production and dissemination of rural culture. The inheritance of rural culture has become a dynamic process, which constantly blends and develops with the culture of the new era, renews and develops with the mode of “reproduction”, and enriches the cultural diversity.

The reproduction process of local culture on the medium platform of short video is reflected by the creators and content of short video. The creators of local short videos are the source of the reproduction of local culture. Their identities and backgrounds are diverse. Some of them are native villagers, while the other are new villagers. The mobility of rural population has changed the traditional social relations in rural areas, and also the cultural ecology in rural areas. The different identity backgrounds of rural short video creators lead to the differentiation of farmers' image building in rural short video. In quick-hand short video, farmers gradually get rid of the impression of farmers clinging to backwardness, and the image of farmers in the new era is gradually consolidated. The cultural ideas they carry and convey have also evolved. The content of rural short video is the concrete bearing mode of rural culture, which not only carries the material content of rural landscape, food, clothing, architecture, language, utensils, but also carries the spiritual content of rural worldly knowledge, traditional customs, kinship and so on. The wide spread of local short video content has re-consolidated the foundation of rural culture. In fact, the traditional way of production and life in rural society has changed. Some symbolic things of rural culture tend to die out, but some rural culture reappears vitality. These resurrected cultures are not the rebirth of the original traditional culture, but a kind of regeneration under the impact of new culture and values. It is not a simple copy of the original culture, its essence is the reproduction of local culture. The long suppressed discourse power of farmers has been released, and rural culture has been innovated in the process of creating short videos, thus realizing the reproduction of rural culture.

In general, the forms of local culture are diverse and have regional characteristics. The emergence of short video media has opened up a new mode of cultural production, communication and dissemination. Various cultures have blossomed, and the status of mainstream culture has been impacted. The local culture blends and collides with the mainstream culture in this cultural trend and gets a new life in the diverse culture.

3.3 Minimize Cultural Differences between Urban and Rural Areas and Reconstruct Rural Cultural Identity

In China's traditional society, urban and rural culture has been harmonious coexistence, but with the accelerating process of urbanization, the traditional social structure has changed, and the relationship between urban and rural has also changed, resulting in the collision and conflict between urban and rural culture, resulting in differences.

Urban and rural culture is divided into “urban culture” and “rural culture”. “Urban culture” refers to the cultural knowledge, ideas, moral norms, legal systems and other abilities and living habits formed by people living in urban society. “Rural culture” and local culture have something in common. In short videos, the countryside is often presented with some iconic landscape symbols, such as land, river, cultivated land, etc. This is very different from the city of steel and concrete, red and red. Rural society is traditional and conservative, not strong competitiveness, life is easy and comfortable, interpersonal relations are relatively simple. Cities, on the other hand, have strict social norms, scattered groups, intense and orderly pace of life, and complex and changeable social relationships. Through the quick short video, two groups in two living Spaces can see and understand each other's life, weakening the dominant position of urban culture, from which the urban elite has a new understanding of the countryside. The cultural differences between urban and rural areas are narrowing in the cognition and communication between the two groups, and the value of rural culture is gradually affirmed and recognized.

The cultural value contained in rural culture is positive, keeping up with the pace of The Times, and contains a strong vitality. It is in this dual culture area, the insulation in the mass media tend to focus on the perspective of city, and the lack of the village voice, so local culture can quickly became mainstream, short video platforms rural groups broke the city for the country's cultural hegemony, in a short video gradually formed in the social circle rural cultural identity. The author found that most of the comments expressed the recognition and affirmation of the countryside and almost no negative comments by browsing the comments below the content of the short video of countryside. Users' comments express their sense of belonging and affinity to the rural landscape and culture, and evoke good memories of their past rural life. After watching short videos of rural areas, the elite class abandoned the stereotypes of “backwardness” and “vulgarity” and rediscovered the cultural deposits and rural values of rural areas.

Therefore, urban and rural cultures collide and blend in short videos, and the audience groups of the two cultures also tend to intersect gradually, narrowing the cultural differences between urban and rural areas to a certain extent. Although such differences still exist, it is impossible for two cultures to completely merge into one culture, which is not conducive to the development of cultural diversity. However, in the process of narrowing the cultural differences between urban and rural areas, we can see that the trend of rural cultural identity is forming.

3.4 Inheriting Local Culture and Promoting Rural Revitalization

In his report to the 19th National Congress of the Communist Party of China (CPC), General Secretary Xi Jinping first proposed the “rural revitalization strategy”, which placed agriculture, rural areas and farmers at the height of fundamental problems affecting the national economy and people's livelihood, and required that the solution of issues related to agriculture, rural areas and farmers should always be the top priority in the work of the whole Party. The implementation of rural revitalization strategy is related to the survival and development of hundreds of millions of farmers, as well as the “root” of the countryside and the “soul” of the nation. At the same time, local culture plays an irreplaceable role in the rural revitalization strategy.

Kuaishou short video platform provides fertile soil for the regeneration of local culture, which is

of great significance in the context of rural revitalization. The rural revitalization strategy is conducive to the construction of local customs, family customs and folk customs. The regeneration of local culture on the short video platform provides cultural impetus for rural revitalization and revitalizes rural culture on the land of the countryside. The implementation of China's rural revitalization strategy will be continuously promoted to provide inexhaustible cultural impetus for the rural modernization development. The so-called “cultural platform, economic opera”, the development of local culture to drive the prosperity of rural economy.

Local culture boosts rural tourism and boosts regional economic development. Through quick short video show hometown rural style, highlight rural regional characteristics, further spread local culture. Take Coiyi Fan Village, Gaoqing County, Shandong Province as an example. In the past, the villagers of Coiyi Fan Village made a living by planting rice and fishing, with limited ways to increase their income, and the farmers were poor for a long time. But the fan village of coir coat is surrounded by water on three sides, the wetland is vast, has the unique natural scenery. By Posting short videos, the villagers spread awareness of the village and drove to the Yellow River to experience its local features. Now, Suoyi Fan Village has become a tourist village, where tourists can experience the taste of the countryside and the warmth of their hometown. The implementation of the rural revitalization strategy has made the countryside of Guangbao a happy home in the new era and enhanced the image of the socialist countryside with Chinese characteristics in the new era. With the help of unique rural cultural elements to develop rural tourism, the countryside has become the material and spiritual carrier of rural culture, arousing the general public's sense of belonging, identity and pride to the countryside and local culture.

Rural talents inherit local culture and promote rural revitalization. The development of urbanization process has led to the influx of a large number of rural talents into cities. There is a rapid outflow of talents from rural areas, including cultural elites. Most of the left-behind villagers are made up of the elderly, children and women. In the context of rural revitalization, how to retain and even attract talents to join the rural construction has become an urgent problem to be solved. There are abundant local cultural resources in rural areas. Folk artists all over the countryside are the most active factors in the local culture. They have a certain level of knowledge and technology and are also active users on Kuaishou. Traditional folk arts such as printmaking, paper-cutting, crosstalk, opera and acrobatics are still popular among the masses and have strong vitality. Folk artists' quick short video works have been loved and affirmed by the public, from which young people see the wisdom of rural workers, identify with the current and future values of rural culture, and actively undertake the responsibility of the inheritance and development of local culture.

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