

Research on Commercialization Development of Flower Headdress Products in Quanzhou, Fujian under the Perspective of Internet Economy

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Abstract: This study takes the unique flower headdress product of Quanzhou Xunpu Village as the research subject, and explores the characteristics and strategies of its online publicity and offline services under the Internet economy mode. This study uses the fantasy theme analysis method and content analysis method to analyze the short videos on the theme of hairpin flowers, and uses the SWOT analysis method to discuss the advantages, disadvantages, opportunities, and challenges of the development of the hairpin flower industry, and draws the conclusions that the online publicity of the hairpin flower products in Quanzhou is homogenized, the offline services are caught in the low level of competition, and the development of the tourism economy has contributed to the dissolution of the local cultural traditions.

Keywords: E-commerce economy, Flower headdress experience, Short video.

1. Introduction

According to the latest accounting data from the Fujian Provincial Bureau of Statistics, in 2019, Quanzhou's GDP was 994.666 billion yuan, which, taking the total amount of the fourth national economic census as the base, has increased by 8.0% compared to last year and exceeds the growth rate of Fujian province by 0.4%, ranking at second place in Fujian province. In the industrial aspect, Quanzhou has formed an industrial cluster with a total worth of hundreds of millions, featuring five main industries including textile and clothing, footwear, petrochemicals, machinery and equipment, building materials and home furnishings, which leads to its currently leading position in traditional manufacturing industries. With its large population, the labor force there is abundant and thus productivity is high.

The development of modernization and urbanization cannot be separated from the support of common wealth policy conducted in the countryside. Fujian Province strictly implements the policy and deployment of the central government, and the CPC Fujian Provincial Committee and Fujian Provincial Government have successively issued policy documents such as Implementation Opinions on Comprehensively Promoting Rural Revitalization and Accelerating Modernization of Agriculture and Rural Areas, and Implementation Opinions on Doing a Good Job in Comprehensively Promoting Rural Revitalization Key Work in 2022. At the same time, Fujian Province has successively issued a series of supporting policy documents for the cultural industry, such as the Action Plan for Promoting the High-quality Development of Culture and Tourism Economy in Fujian Province (2022-2025), Several Policies on Accelerating the Development of the Cultural Industry, Eight Measures on Promoting the Integration of Cultural Creativity and Design Services with Relevant Industries, and Implementing Opinions on Accelerating the Development of Foreign Cultural Trade. In terms of specific practice, Fujian has successively created a series of cultural protection projects such as Zhuzi Lane Block in Fuzhou and Shangxiahang Historic and Cultural Reservation Area, and

promoted the integration of intangible cultural heritage elements like oil painting, wood carving and stone carving, paper-cutting, calligraphy and painting skills with the trendy products of modern industries like footwear, sanitary ware, umbrella and so on.

With the development of the Internet, a unique headdress tradition in Quanzhou has become a hot topic on the Internet, and the catchphrase "head dressed with flowers in this life, beautiful in the next life" has led to countless trips to Quanzhou, boosting the development of the local tourism industry. In the past two years, the images of several celebrities experiencing the headdress tradition of Xunpu women have attracted many tourists, leading to headdress experience shops springing up in Quanzhou.

According to the 53rd Statistical Report on the Development Status of the Internet in China issued by China Internet Network Information Center, by December 2023, the number of Internet users in China has reached 1.092 billion, and the Internet penetration rate has reached 77.5%. The rapid development of the Internet has facilitated the dissemination of traditional culture. Even if one is unable to personally go to the field to experience flower headdress, they can still make use of online shopping and tutorials to realize the "freedom of flower headdress" at home.

The Internet has made great changes to the traditional rural market, increasing the diversity of goods and convenience, but to a certain extent, it has transformed the rural market from the original "trade between acquaintance" to the "trade between strangers", and reduced the face-to-face dialogue between people. However, it is undeniable that the Internet economy is favorable to agricultural economy, providing a safe and reliable platform for farmers to sell directly to customers without intermediaries, which increases farmers' profits and enables customers to buy their preferred items at more affordable prices. The development of the Internet allows consumers to buy headdress materials directly, reducing the number of circulation links, lowering distribution costs and broadening sales channels.

Searching for keywords of Quanzhou headdress materials on e-commerce platforms such as Taobao, we can find that

most of the products are shipped not from Quanzhou, but from Zhejiang and other places. On the one hand, this may result in customers receiving goods that are not authentically from Quanzhou, which is not in favor of the promotion of the traditional culture of the Quanzhou region; on the other hand, this also shows Quanzhou has not fully seized the opportunity to develop the manufacture and sale of headdress products due to the lack of Internet thinking and inability to keep up with the wind, despite the fact that the explosion of headdress experience has indeed driven its tourism economy.

2. Related Theories and Literature

2.1. Related Theories

Baudrillard's Consumer Society argues that the deeper meaning behind consumption is that of runic manipulation and manufactured consumption. "The series of consumer goods in the consumer structure of contemporary capitalist society is a set of necessarily ordered relations between consumer goods, in which the fundamental dominant thing is the implicit structural meanings and symbolic values (style, prestige, luxury, and positions of power) produced by symbolic discourse." So Baudrillard makes it clear that in the consumer relationship, the consumer's needs are aimed "not at objects, but at values, and the fulfillment of the needs has first and foremost the meanings attached to these values", in other words, it is not the function of the object itself that attracts people to consume today, but rather some kind of symbolic meanings that have been created.

When consumers buy headdress products and experience the process of headdress, they are actually buying symbolic values such as "beauty," "traditional Chinese style," and "celebrity-approved". In consumers' daily life, products such as hair cards, hair ropes, scarves, earrings, etc. are still frequently used in their lives after purchase, and have a high value of use; whereas headdress products, due to their strong regional flavor, are used in limited scenarios, and will not be used or seldom used when tourists return to their daily lives after they end their trip.

Characteristic regional culture and its extended products have their usage scenes. Grayburn puts forward the theory of "secular-sacred-secular", which argues that the tourist's travel experience is actually a process from the "secular" of daily life into the "sacred", exotic cultural scene, that is to say, entering an unfamiliar cultural scene and generating a heterogeneous experience. When tourists finish their journey, they will return to the "secular" of daily life. When tourists travel to Quanzhou, they experience the process from the secular to the sacred, and when they consume Quanzhou's characteristic cultural products, the headdress, they are also consuming the sacredness of the culture. But at the same time, for the local residents of Quanzhou, the headdress belongs to the realm of the secular. It is for this reason that Quanzhou locals may overlook the potential business opportunities of headdress products and their attractiveness to tourists from other regions.

In the process of traveling, the souvenirs become one of special local cultural symbols, transforming them from the original "sacred" to "secular". After tourists consume headdress flowers, they bring them back to their daily lives, but they are not secularized, the core reason being that headdress flowers are too strong in their regionality, which makes it inappropriate for them to appear in the urban life scene.

2.2. Related Literature

Wang Donglin and Zhu Lan adopt the method of cyber ethnography to conduct an online survey of users in the online community who are related to the videos of Xunpu culture, and summarize the path of users' production of viral content: firstly, users watch related videos on the short-video platform, which makes them willing to make a trip to the place and stay current with the trendy topic, i.e., "a trip of pilgrimage". Secondly, they go to the flower headdress store offline to experience it themselves. Thirdly, users make appointments with freelance photographers and finally, they co-produce short video content, showing the image of themselves dressed as a traditional Xunpu woman and the collision between rural culture and urban scenes. By uploading videos to the online platform, users are establishing a common relationship of social concern and coalescing a collective cultural imagination by allowing their bodies to coexist with others in the virtual space [1].

In the article "Research on the construction logic and discourse strategy of the rural image in short videos", He Ying and Li Kexin mentioned that the popularity of short videos enables many people appear in the videos as rural people, using the concept of "self-construction", which was first put forward by Marcus and Kitayama Shinobu in 1991. It is mentioned that the Internet has changed the rural production methods and offered more jobs to rural people [2].

Wu Xiaolan mentioned the results of the research on rural short video in her article, and found that the research strategy in the Internet mainly focuses on the operation strategy, production and dissemination mechanism, and economic value. Currently, there exists a trend of homogenization and emotional contagion in the operation of short videos relating to agriculture, rural areas and life of farmers, and sometimes the content creators will intentionally construct a certain rural image based on the needs of their audience.

He Siying puts forward that the short videos relating to agriculture, rural areas and life of farmers nowadays make netizens interested in the construction of rural areas, which to a certain extent promotes the development of rural revitalization. Nowadays, China attaches great importance to enhancing the rural residents' identity and self-confidence in rural culture, and the production of these kind of short videos have been supported by the national policy [3].

Li Chunyong's article proposed that digitization in rural area is of great significance to the development of the country, the General Office of the CPC Central Committee and the General Office of the State Council issued the "Rural Construction Action Implementation Plan", which calls for implementing the Digital Rural Construction and Development Project, promoting in-depth integration of digital technology and rural production, and pushing the extension of the "Internet +" service towards the rural areas [4].

3. Analysis of flower headdress Short Video Based on Fantasy Theme Analysis Method

As a theory and method of social science, fantasy theme analysis has been developed for nearly 50 years since Bowman first put forward it. The theory is based on the human nature as fantasizers, i.e., members of the society communicate with each other through dramatized messages and share the social reality in a fantasy world. Therefore,

through the analysis of the communication messages, we can gain insights into the communication process and the worldview of a certain group. Widely used in sociological, communication and linguistic research at home and abroad, the theme covers digital democratic participation, network community, etc. Through layer-by-layer derivation of the analysis from the surface to the inside, we explore the “rhetorical vision” or symbolic reality constructed by the

communication medium (symbols) in the text. Fantasy thematic analysis explores how representations such as symbolic cues, tasks, and plots present dramatic rhetorical images and further enable the Internet to become a “persuasive communication tool”.

In this study, 15 Quanzhou headdress experience videos were selected based on the comprehensive ranking recommendations of the Tik-Tok platform.

Table 1. Fantasy Theme Analysis

Number	Character	Scenes	Content	Fantasy Themes
1	Model	Headdress Shop Dressing Room	Introducing the difficulties and solutions in making headdress and presenting the results.	Promote photo shooting with headdress looks
2	Female Tourist experiencing traditional culture	Headdress Shop, alleys	Introducing traditional culture and publicizing the group purchase discount of headdress experiencing and shooting.	Share Tips in doing flower headdress styling
3	Blogger experiencing traditional culture	Headdress Shop, temples	Demonstrate the beauty of clothing and make-up techniques through the contrast of before and after make-up	Share the headdress Experience
4	Female blogger visiting the experience shop	Headdress Shop, ancient residential buildings	Introducing the experience of four headdress stores.	Share Tips in doing flower headdress styling
5	Large number of tourists	alleys	Tourist flow	Sharing the situation during the peak tourist season
6	Blogger visiting the shop, elder female villager dressed in traditional clothes	Headdress Shop, garden villa	Introducing the process and shooting scenes of the headdress stores.	Share Tips in doing flower headdress styling
7	Female blogger visiting the store	Indoors	Introduce accommodations and transportation in Quanzhou, recommend stores for headdress	Share Tips in doing flower headdress styling
8	Female model, elder female villager	Ancient residential buildings	Recommend various poses for shooting photos with headdress looks	Share Tips in shooting flower headdress styling photos
9	Travel Blogger	Ancient Architecture in Quanzhou	Introduce ancient buildings	Promote Traditional Culture
10	Model	Ancient Architecture in Quanzhou	Take pictures with ancient buildings	photo posing tutorial
11	Store-exploring blogger	Headdress Shop	Makeup tutorial	Makeup tutorial matching the headdress looks
12	Local blogger in Quanzhou	dock	Travel Tips	Quanzhou Travel Tips
13	Store-exploring blogger	Headdress Shop, Gourmet Street	Introduce make-up matching headdress looks, outdoor food photography	Share Tips in doing flower headdress styling
14	Store-exploring blogger	Headdress Shop, Xunpu Village, West Street	Teach audience how to avoid terrible experiences, pointing out how online promotions do not match the reality and giving solutions	Share Tips in doing flower headdress styling
15	Travel blogger	Headdress Shop, temples, Gourmet Street, Xunpu Village	Recommend local delicacies with local professionals of intangible cultural heritage.	Quanzhou Travel Tips

After observation and analysis, it was found that in terms of fantasy themes, 6 out of 15 samples were “Sharing Tips in doing flower headdress styling”, 3 samples had themes related to photo shooting, 1 was “sharing headdress experience”, 2 were “sharing travel tips for Quanzhou”, 1 was “promote traditional culture”, 1 was “make-up tutorial matching the headdress looks”, 1 was “Sharing the situation during the peak tourist season”.

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the theme “Sharing Tips in doing flower headdress styling” usually involves the content where video blogger recommends a particular makeup shop to audience, while ‘Sharing headdress experiences’ focuses more on showing the contrasting effects of before and after the makeup and attracting users to travel to Quanzhou to experience it without focusing on a specific store. The fact that more bloggers focus on recommending specific shops reflects the commercialization of headdress styling experience on the Internet. The video mentions that the headdress industry in Xunpu Village has realized one-stop service of “makeup, clothing, headdress, and shooting”, and the short video bloggers stands at the frontline of the one-stop service, i.e., recommending users to go to the stores to experience the

service.

The fact that there are fewer videos on themes such as sharing makeup, filming the real situation of tourism in Quanzhou, and publicizing traditional culture reflects the lack of attention to the authenticity of flower headdress as a traditional culture. “The idea of “authenticity” first appeared in October 1931, when the First International Conference of Architects and Technicians of Historic Monuments was held in Athens, which adopted the Athens Charter on the Restoration of Historic Monuments (i.e., the Athens Charter). The real concept was proposed at the second conference in 1964, which adopted the International Charter for the Conservation and Restoration of Monuments (the Venice Charter). The idea of authenticity emphasizes “inheritance in evolution”, i.e., the adaptation of traditional culture to modern life in the midst of changes in modern lifestyles. The Quanzhou traditional flower headdress is not adapted to the dress style and architectural environment of modern society, so it needs to be specially matched with corresponding antique costumes, which is also the reason why the headdress industry in Xunpu Village includes a one-stop service from costumes to filming. The images of Quanzhou locals appearing in many videos are mainly grandmothers wearing flower-patterned clothes, reflecting the impression of retro brought by flower headdress culture.

4. Word Frequency Analysis of Short Video Comments on Flowers Headdress Videos

This study collects 50 headdress-themed video comments on TikTok, analyzes them for word frequency, and summarizes 42 high-frequency words.

Table 2. High-Frequency Words

Keyword	Frequency	Keyword	Frequency
Quanzhou	13	Good-looking	10
Photographer	9	Clothes	9
Experience	8	Traditional	7
Grandma	7	Store	6
Makeup	5	Photo shoot	5
Then	5	Beautiful	4
Friends	3	Eyelashes	3
Otherwise	3	Surprise	3
Smile	2	Almost	2
Headdress	2	Travel distance	2
Boys	2	Suggested	2
More	2	Encounter	2
which place?	2	this life	2
Auntie.	2	Sadness	2
Scary.	2	Clothing	2
Ordinary people	2	Sis	2
Sister	2	Local	2
Soul	2	Satisfied	2
Generous	2	each	2
Time	2	Granny	2

The high frequency to which the words “granny”, “auntie” and “grandmother” appeared in the comments is because there is a local granny in Xunpu Village who often takes photos with tourists and charges 40 yuan for taking photos at

a time, who is jokingly called “shooting props” by netizens. During the peak season, she can take photos with 20-30 people in one hour. There are comments arguing that tourists can bring their own relatives to take photos, and there are also comments saying that they don't feel it necessary to include strangers in their photos (if they get to choose) .

Makeup and eyelashes are what most tourists care about. Some people think that the makeup designed by makeup artists is distinctive, considering the uniqueness of each person and highlighting their own beauty; however, a small number of people think that this kind of make-up shop put the same makeup on different people, with no highlights, and that everyone looks like the same after doing the makeup.

The high frequency of words such as “photographer”, “photo shoot” and “rip-off” reflects the real feedback of most tourists' experiences. After arriving in Quanzhou for a photo shoot, tourists feel like that the quality of the service they receive depends on the luck they have when choosing photographers. After watching so many videos of different people wearing similar styles of makeup on the internet, audience may have the feeling that the tourists have become a kind of “assembly line products” and most of the commenters want their photos to be different from others' to show their own personality.

The keywords “clothing” and “out of place” show that a small number of people think that Quanzhou traditional headdress is out of place, and that the local fisherwomen's clothing are “rustic and not stylish enough”.

Summarizing this type of negative comment, the deficiency of most people's acceptance of Quanzhou traditional culture be attributed to the lack of publicity by the local cultural and tourism bureaus.

The words “tradition” and “experience” are the highlighted words. The popularity of the Quanzhou headdress represents the rise of a traditional culture and people's love for traditional Chinese culture. We believe that with Quanzhou flowers headdress in the lead, more and more regional traditional culture will be seen by the world.

The frequency of words like “which one” and “suggestion” reflects that some tourists are eager to try flower headdress, but they may be afraid of encountering profiteer and thus affecting the experience, so they leave messages under the comments of those who have been there, hoping that they can find a good shop. However, most of these comments appear under the videos sponsored by certain merchants, and it is impossible to rule out the possibility that they are actually a kind of publicity for the merchants.

Words like “surprise”, “satisfied”, “soulful”, “almost” are more likely to appear below the comments asking for a store recommendation under the video. Now that the one-stop service of headdress experience in Quanzhou has sprang up, there was generally no difference in quality of most stores' make-up techniques and clothing, and most of the reviews show that customers are usually satisfied.

The appearing of keyword “Boys” is rather interesting, because most of videos relating to headdress experience are posted by female tourist, which leaves a number of male tourists wondering if the headdress tradition is exclusive to women. In fact, there is no gender difference in the original publicity of headdress experience, and the catchphrase “one whose head is dressed with flowers in this life will be born beautiful in the next life” doesn't accurately indicate that only girls can wear flower headdress. Boys also have the right to the pursuit of beauty.

5. SWOT Analysis of Quanzhou Flower Headdress

Heinz Wehrich, a professor of international management and behavioral sciences at the University of San Francisco, developed SWOT analysis in the early 1980s and proposed TOWS analysis.

The four letters of SWOT stand for Strengths, Weaknesses, Opportunities and Threats. Strengths and weaknesses are internal factors, while opportunities and threats are external factors.

5.1. Strengths

The e-commerce model of Quanzhou flower headdress is based on online publicity and promotion and offline service. Consumers see the products, have the desire to purchase and payment is finished online, and the service is done offline, and the evaluation and feedback of consumers continue to be transferred online.

In Xunpu village, the headdress industry is a one-stop service from online to offline, including stores and photographers who use social media to promote their service. In the summer of 2024, Xunpu village receives more than 20,000 tourists per day on average, with the number reaching close to 100,000 during the peak time and the whole village owns more than 330 photography stores featuring traditional looks photo shooting, which is 200 stores more than that in 2023. and on average, a store receives 60 people per day. Many villagers in the village have rented out their traditional residential buildings to outsiders to run their stores, reflecting the village's rapidly increasing capacity in reception and operation.

In terms of publicity, the structure is more standardized with numerous stores and photographers and shop-visiting bloggers producing videos for dissemination on social media.

In terms of manpower, the flower headdress, as a kind of intangible cultural heritage, is supported by well-known representative local inheritors and organizations such as traditional culture associations. make-up artists, restaurant cooks, salespersons and other professions are all taken up by locals while photographers, due to the high technical requirements of this profession, are mostly taken by outsiders. As a result, the industry of “accompanying photographers” has emerged.

Local headdress stores generally follow the “celebrity effect + social media” rule of dissemination, relying on the attention that celebrities bring, post store-exploring and experiencing videos in the social media.

5.2. Weaknesses

The vast majority of the stores in Xunpu Village are merchants from outside the region, due to their lack of understanding of the local customs and headdress culture of Quanzhou, some headdress they make for tourist will cause some contradictions and conflicts with local customs. For example, to cater to the aesthetics of tourists, some merchants use the blue, white and yellow flowers to decorate the headdress, but in the local customs, these colors will only be worn at funerals.

At the same time, the emergence of replica in e-commerce platforms has also squeezed the living space of local headdress products in Quanzhou. In Taobao and other e-commerce platforms, replica of “Quanzhou flower headdress” jewelry can hit a monthly sales of more than 2,000 pieces, and

there are merchants who can make a monthly income of 200,000 yuan just out of one stock keeping unit, if we set the unit value at 108 yuan.

Due to the standardization of content production of headdress service provider, there are controversies such as “assembly line princess” and “homogenization of makeup”. This strategy can drive the overall traffic into the area, but it also lacks individual characteristics and can easily lead merchants into low-priced competition, eventually affecting the quality of service.

5.3. Opportunities

Opportunities for Quanzhou flower headdress mainly include online traffic, government promotion, and the social trend of returning to tradition.

In 2023, Quanzhou city realized tourism revenue of 100.240 billion yuan, an increase of 68.9% year-on-year; received 86,529,700 tourists, an increase of 53.9% year-on-year. In addition to the offline heat, the online attention it attracts is also very impressive.

Quanzhou Culture and Tourism Bureau has been working with social medias like Little Red Book, TikTok and other platforms, creating more than 20 hit online posts with more than 100 million views. Among them, the most viral is the post of Xunpu women wearing flower headdress, which has reached 15 billion views in a single social media of TikTok. In 2024, the popularity of Quanzhou still remain high thanks to multiple events and activities including the road festival held by the little red book in Quanzhou, the exhibition of flower headdress technique in Shanghai brought by Huang Li, the Inheritor of this traditional technique, and the viral video of an audience wearing flower headdress to cheer for Li Fabing, an weight-lifting athlete from Quanzhou, when he obtained a gold medal in Men's 61kg weightlifting competition during the Paris Summer Olympics.

On the government side, according to information provided by the Quanzhou Culture and Tourism Bureau, Quanzhou has taken measures to improve visitors' experience from five main aspects, namely accommodation expansion, traffic optimization, market management, complaint handling and service enhancement. For example, the government encourages residents of the ancient city of Quanzhou to participate in the operation of B&Bs, builds six new public cultural spaces in and around the ancient city, and launches the construction of Quanzhou Minnan Cultural Expo Park. The local government has issued a special plan for the protection of cultural ecology of Xunpu Village, and has included intangible cultural heritages such as “Xunpu women's customs” and the beliefs in Mazu, as well as ancient architectural groups such as oyster-shell buildings and red-brick alcoves, etc. into the scope of special protection, and has established a joint protection mechanism led by the government and participated by the society. At the same time, the Quanzhou Women's Federation has provided villagers with training in headdress decoration, make-up, photography and live broadcasting to improve their skills.

In terms of social trends, after years of chasing Western trends, a sense of traditionalism has brought the eyes of China's younger generation back to the country. In recent years, the rise of “traditional Chinese style fever” has brought traditional culture back into the public eye, and it has gradually become a “new trend” in people's daily lives. For example, traditional Chinese style clothing and cosmetics have taken the lead in the “traditional culture + fashion trend”

at the consumer level; audio-visual works such as “Night Banquet in the Tang Palace” and “White Snake 2: Green Snake Hijacking” blend traditional culture with modern aesthetics, attracting the attention of many young viewers; a number of cultural and tourism scenic spots have organized campaigns to give away free tickets if tourists can recite ancient poems related to this spot and these activities are widely welcomed by tourists. “Cooking tea around the stove”, “wearing Chinese traditional costume to tour the ancient city” and “practicing traditional sports like Baduanjin” have all become a part of trendy lifestyle that young people are chasing after. The “traditional Chinese style fever” has transformed from a commercially driven consumption activity to a culturally driven national identity recognition, and people have even skillfully transformed traditional culture into a trendy daily life style, which further promotes the interactive fusion of tradition and modernity. Under the “traditional Chinese style fever”, the public is no longer a passive receiver and listener of traditional culture, but an active disseminator and practitioner.

5.4. Threats

In an era of information explosion, everyone's attention span is limited, which means brands need to spend more time and money on marketing and promotion. Accordingly, brands that invest too much in marketing inevitably hold the idea of making quick money in a short amount of time and lack the awareness of long-term investment and product innovation.

At the same time, witnessing social media influencers making fast money can sometimes mislead young people who are not yet experienced in the world to ignore the significance of education, knowledge and skills, and even drop out of school trying to make a fortune through social media. And to get huge amount of attention, some social media users don't hesitate to step on the bottom line of public morality to create viral contents.

6. Conclusion

6.1. Lack of Internet Thinking Lead to Business Competition And Employment Staying in A Low-Quality Level

The tourism industry is highly seasonal with distinct off-peak seasons, and practitioners are very busy in the peak season, but in the off-season they move to other places to earn money or take up other livelihoods such as fishing as “part-time jobs”. The villagers' deficiency of literacy and education leads them to focus on short-term benefits rather than long-

term planning, and they will not learn and plan for e-commerce. At the same time, the lack of innovation will lead to a business competition staying in a low-quality level where practitioners blindly following and copying others' business models.

there are better practices for innovation such as innovating flower headdress style, inviting makeup artists for promotion, and developing other local cultural experiences in offline programs to prolong customers' stay.

6.2. The Staging and The Dissolution of Traditional Culture

The development of tourism has led to some changes in the headdress culture in Quanzhou. The way people decorate headdress with flowers has developed from just a few flowers on the side to a head full of flowers, and the local taboos on the color choice of flowers are not strictly respected during the process, and the clothes that tourists wear when experiencing flowers headdress are also commercially improved Hanfu that has nothing to do with local culture.

In addition, the development of tourism has led to the gradual normalization of the original solemn rituals in Quanzhou, resulting in traditional ceremonies no longer being scarce economically and no longer sacred culturally. The superstitious meaning constructed on the “local exclusive” context gradually loses its own sacred meaning in the process of continuous advertisement and reproduction.

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