

Short Video APP: Collection of Cloud Community Video and New Paths for Rural Poverty Alleviation*

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Abstract—In recent years, the community video which is gradually known is a true portrayal of the social reality that the image producer cares for. Short video production technology has a low threshold, and ordinary people can share content instantly through portable devices, which provides an opportunity for cloud collection of community videos. At the same time, the short video APP not only serves as a "mirror" for recording the world, but also empowers individuals to carry out a series of public welfare activities for rural poverty alleviation. This paper attempts to pay attention to this new video practice form, analyzes the collection of cloud community videos of short video APP, and explores the similarities and differences between community video recorded by short video and traditional community video, the current development trend of community video of short video APP and possible visions.

Keywords—cloud community video; short video APP; rural poverty alleviation

I. INTRODUCTION

Community video is also known as participatory video, alternative video, grassroots video, process video. As a working method of Western development communication in the 20th century, community video appeared in the late 1960s and was combined with the later new social movements (environmental movement, feminist movement, Aboriginal movement, etc.), finally becoming a video type that is emerging in global community building and participatory development communication. [1] Shaw and Robertson (1997) define it as a collective activity that creatively uses image documentation equipment to produce their own videos by including participants and recording themselves and the surrounding society. [2] According to the opinion of Pamela Brooke et al (1997), the characteristics of community videos are that the narrative control and decision-

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making process of the program are in the hands of the community members. As a way of social intervention, community video often focuses on the development of specific cities, towns and rural communities, and through the participatory cooperation with the community, ultimately promotes the solution of social development problems.

II. SHORT VIDEO APPS BUILD A NEW PATH FOR RURAL FIELD INVESTIGATION

As an video practice of grassroots social development, community video plays an important role in empowering vulnerable groups, promoting popular participation, strengthening communication, safeguarding minority interests, and solving development problems. Its goal is to promote social change. In the new media environment, the demand for scenes has arisen, and the short video app has quickly become a new form of community video development due to its portable recording method. The short video types are diverse; the information carrying capacity is large; the visualization is high; and it is easy to watch. It can meet the entertainment needs of the audience and realize the function of transmitting information. The documentary short video that has emerged in recent years is based on the principle of authenticity. It draws on the current real space and natural appearance, and presents the originator's shorter non-fictional activity videos. This kind of documentary short video active on the short video APP platform has the characteristics, such as "short production cycle, high degree of personalization, low production cost, mobile phone shooting, real-time transmission, real-time topics, etc.". However, in the creation and communication, it is more flexible and platform-oriented. [3]

From the overall situation of the industry, Tencent's "second beats", "Mei Pai" of Meitu, "Yitiao" video and "Ergeng" video of the We-Media, successful financing of "papi sauce", and rapid development of "Pear video" and watermelon video with distinctive features, and "douyin" and "kuaishou" recording the life prompt the formation of short video. Douglas Kellner believes that "the stories and images of the media provide symbols, myths and resources that are involved in the formation of a culture shared by the majority of people in many parts of the world today." "By controlling

leisure time and shaping political ideas and social behavior, while providing materials for people to cast their own identity, the media promotes the formation of daily life structure." [4] The short video APP records the rural community video, and is an important channel to shape the rural media image. Especially, the rural independent expression represented by the short video of the network, not only becomes a new way of constructing the rural image, but also continuously forms aesthetic judgment of value and self-identification in the process of production and communication, and finally becomes the new path of the current rural field investigation.

Short video is the most intuitive, convenient, effective and compound expression means stimulating sense organs. Intelligent technology makes video recording and uploading easy. In this medium environment, entertainment social platform and network short video app become the most fashionable leisure application, especially suitable for the media contact characteristics of rural groups. "It is very difficult for people to meet someone who make us have a desire to express in the vast sea of people." Marginal people are usually the most promising subjects for documentaries, but these people are usually wary of your curiosity. [5] The emergence of short video App "kuaishou" has changed all of this. The media sinking groups in the 4th and 5th tier cities record their daily lives through "kuaishou", and even form a tribal group with localization, forming the social ecology online to offline. For example, the group of truck drivers gathered in virtual space on the "kuaishou" platform recorded the knowledge and local customs along the way. The Donkey Burger brought from the home was shared with the off-screen audience at the rest station. The "city-to-city" feature of "Kuaishou" allows video anthropologists to move coordinates anywhere in the world and ask "Kuaishou" to show real-world life near the coordinates. In-depth field investigations, which would have taken a long time to complete, require a small amount of time to complete a fairly in-depth image collection with short video. From the private context of daily life and the chilling and ridiculous laughter of the public context, to surpassing themselves in the fictional world, the audiences blend into the organization and find the sense of belonging. Rural users create a virtual communication space by publishing and watching rural-themed videos. The video content implies the value-oriented, symbolic symbol, survival appeal and other elements. It has also become a shared culture that resonates with the countryside, providing grouped tribes online for fragmented rural reality and forming a highly homogenous circle. After a field investigation, the sociologist Bo Yang said: "We have spent a lot of effort in the northwest for more than half a year, and operated a topic called 'Great Wall Zone'. Later, we discovered that there were many anchors with research values in every place we had visited, and even some walked through the entire Great Wall in live broadcasts. If we learned to use "kuaishou", the efficiency would be greatly improved". With the help of short video app, the moment of flash that had sunk in the vast life gets rid of the surface of the era, which not only brings entertainment and enjoyment to the audience, but also provides convenient and powerful cloud selection database for anthropologists." [6] Just as he

said, "I used to spend half a year going to the northwest to search for the descendants of Muslim martial arts scattered around the folk. However, in the "kuaishou", I spent three days finishing the collection." At the same time, the short video app also recorded cultural phenomenon of regional characteristics. During the New Year period, among the many activities of sacrifice in the country, the "Electronic Sounds" represented by the "Three Princes" of the Southern Fujian became a hot spot. These investigation materials need to be obtained by social scholars thoroughly in local areas. Through the breakthrough of media technology, scholars who master the big data mining and induction technology will easily obtain the collection of cloud community videos. "Kuaishou" App has gradually formed an important online field that uses the rural people as the main active group, spreads rural videos and displays rural culture. "Kuaishou" App has reconnected the scattered "villages" together, formed a rural network settlement in the cyberspace, and shown the state of rural life, looked back upon the local values, presented the rural reality in a new way, and reshaped the rural cultural behavior and spiritual end.

As early as the 1960s, Mr. McLuhan proposed the extension of "the medium as a person". Fifty years later, the extension of the media has not been confined to the senses, but to a deeper level. Taobao and road stores extend the consumption desire of the human; "Tantan" and tinder extend the hormones used by the youth; Google and "Zhihu" extend the knowledge and experience of cultural elites; and short video apps extend the perception of people on real life. When the video works on the short video app are swiftly swept under the fingertips of the audience, thousands of lifestyles extend humans to countless double eyes on a few square centimeters of the retina. This super power given by the media forces implies the elements of value orientation, symbolic symbolism, and survival appeal, which also has become a shared culture that resonates with the countryside, providing online community tribes for the fragmented rural reality and forming a cultural circle built by virtual medium.

III. SHORT VIDEO PLATFORM PARTICIPATES IN RURAL PRECISE POVERTY ALLEVIATION

In addition to most of the daily details and entertainment videos, the short video app platform also hosts a small set of agendas for thinking and discussing rural realities. Most of the contents reflect the imbalance of educational resources in China by photographing the poor educational conditions of rural primary schools. By recording the mentality of returning home to start a business, they put forward many suggestions for the future development of the village. In addition, there are rural public welfare and rural environmental pollution problems. For example, the nicknamed "sleepy child" has always been committed to reflecting the growing predicament of stay-at-home children in rural areas. Shirley of the Miao and Yi autonomous prefecture of Guizhou Province has been the only healthy labor force to live the farm work, thus changing the status quo of individual poverty. In the short video era, the threshold for promoting the self-literature tourism industry in poor areas is rapidly decreasing. The short video app's

vertical screen playback, high-definition and music elements are especially suitable for the spread of magnificent scenery. In the "douyin", in addition to Xi'an, Chongqing, Chengdu and other new first-tier cities have become popular, there are quite a few county-level administrative districts with a fairly sparse population and natural beauty becoming popular. The characteristic landscapes or customs of some online sensation-stricken areas have also become the online sensation scenic spots through the "douyin" platform, and then they successfully removed the online sensation by means of the cultural tourism. According to the "Scenic Spots Data Report of douyin Counties", about 30% of the most popular 100 county-level scenic spots are located in poverty-stricken counties; among the ten most popular counties in "douyin", there are four poverty-stricken counties, including Fenghuang County, Daocheng County, Luanchuan County and Yonghe County; among the top ten scenic spots in "douyin", there are five scenic spots located in poverty-stricken counties, including Shequ National Geological Park of the Yellow River, sea of flowers of Shangshanzhuang, Colored sea, glass bridge and milk sea of Zhangjiajie Grand Canyon. Taking Luanchuan County of Henan Province as an example, the county is a national poverty-stricken county. In September of this year, "Bytedance poverty alleviation", "douyin" and the Luanchuan County Travel Industry Committee jointly launched the challenge event "Wonderland Luanchuan". Only a short video of the Tianqiao of Chongdugou Scenic Area has won more than 300,000 likes on the "douyin", becoming an online sensation scenic spot. The broadcast volume of "Wonderland Luanchuan" has exceeded 800 million. The scenic spot took the opportunity to rename the bridge as "Chongdugou shaking online sensation bridge" and opened a special douyin account to promote it. "Douyin" users with many likes shot a short video of the characteristic poverty alleviation project "Boyun Mom Noodle" in Boyunling village, Tantou Town, Luanchuan County, with the likes of over 100,000. Yang Haobo, the major secretary of the village, said that many friends around the county had made a special trip to the village to eat noodles because they saw this video. During the National Day, the farmhouse noodle restaurant "family on the top of the mountain" was full every day at the meal, and it was necessary to be busy until three or four in the afternoon to rest. The 7-day revenue exceeded 20,000 yuan. During the Golden Week this year, Luanchuan County received a total of 317,900 tourists, achieving a comprehensive tourism income of 278 million yuan, a significant increase in tourists compared to that of last year. The county's rural tourist spots received 72,000 tourists, and the newly established tourism poverty alleviation booths in the scenic spot have driven 138 poor households, and the per capita income has reached the national poverty alleviation standard (3,000 yuan/year). Through the big data technology and field visits, the Bytedance Poverty Alleviation Project Team optimized the brand positioning of Luanchuan to complete the accurate design of local short video APP platform for local poverty alleviation. In addition, it is available to hold the new media skills training for local media practitioners to help tourism them master the content creation skills of new media platforms such as "douyin" and

"Toutiao". And local tourism practitioners in Luanchuan can spontaneously and continuously display the beauty of their hometown, establish a tourism brand, and promote the local poverty alleviation work for a long time, so as to achieve hematopoietic poverty alleviation.

In November 2018, World Internet Conference (Wuzhen) had an official film festival, which was organized by Zhejiang Newspaper Group and Ant Financial Services Group. The theme was "100 Faces of Internet Change" and 7 "kuaishou" users were selected. One of them is Yangyang in the cliff village of Zhaojue County, Daliangshan, Sichuan. His name of Yi nationality is "Mousesubure". On June 30, 2017, China Mobile set up a base station, and the mobile phone signal covered here. In just one year, there are 10 "kuaishou" users in the cliff village with 100,000 fans. The farmers in the poor areas use "kuaishou" to record daily farm work such as climbing ladders and collecting honey. They sell their local products in "kuaishou" and change their lives, thereby completing the economic poverty alleviation. Another "kuaishou" user at the film festival was "warm and comfortable". He was Shang Yukang, a returning entrepreneur in Cheng county of Gansu Province. He raised 4,000 chickens and had 400,000 fans. He always makes a lot of warm-hearted glyphs when feeding chickens. Short videos and live broadcasts make it easier for anchors and fans to build trust, which is media social stickiness. In the rural poverty alleviation, the short video APP platform accurately locates the local industry that is suitable for audiovisual language, which makes the original simple agricultural production occupation pattern change or even has subversive adjustment. The social relationship of short videos has made fans and audience become value customers in another level because of the user's stickiness. Another typical case is Wu Yusheng, the first secretary of poverty alleviation in Gaibao Village, Liping County, Guizhou Province. By mobilizing young people who love to play "Kuaishou" in the village, they organized seven ethnic minority girls to create an IP "romantic family of seven fairies" to update their daily life. The account has grown to nearly 40,000 fans in 3 months. The team will open a topic selection meeting every morning, live every night, and the live broadcast ends with a summary meeting. The daily live income is about 1000 yuan, and the monthly price is 30,000 yuan. The county leaders were very open-minded and set up a "kuaishou" office. The full name is "kuaishou" Online Sensation Poverty Alleviation Association. The short video APP platform will include Wu secretary and the youngest person who is called "Dong Dilraba" in the first batch of happy village leaders, and give them more support with the first batch of students from the Rural Entrepreneurship Institute jointly organized by Tsinghua University. At present, this account has 140,000 fans. They set up a company to promote the costumes of the Dong people and plan to build a tourism base. In this way, there has the project, forming the cultural tourism poverty alleviation.

In the process of China's development, the mass media has always paid attention to the city and paid less attention to the countryside. China's traditional Internet market also mainly aims at the Kochi people aged 20-35 in first-tier cities.

The appearance of short video APP will lead the eyesight to the non-first line. According to the statistics of the Penguin think tank, 40.3% of the core users in the short video app come from the fourth-tier cities and below. The average level of the students' education is low and the use is sticky. On the short video platform, micro-records on rural and rural life are everywhere. Based on this, "kuaishou" promotes the "kuaishou Happy Village" program; "douyin" launches the program "douyin of mountain being a good scenery", forming individualized precision poverty alleviation and local cultural tourism poverty alleviation. Different from the traditional public welfare mode dominated by the government, the communication of public welfare of "kuaishou" relies on the social media developed by the Internet to attract more online users to participate in the form of short video. In this mode of communication, "kuaishou", as the initiators of public welfare activities, has the advantages of fast information dissemination, wide spread, large user base and true and reliable video information, and plays an important role.

IV. FUTURE DIRECTION: SHORT VIDEO APP PARTICIPATES IN COMMUNITY VIDEO AND RURAL GOVERNANCE

When it comes from community participation, the short video app that is led by the community and serves the community public affairs in a multi-directional manner completes the cloud collection of community videos and gradually integrates into the governance of the current community. The growing cultural issues which is constantly being popularized with new media technologies will also have a broad, sustained and enormous social impact within and outside the community that is fundamentally oriented towards community governance, and in turn will form a new "culture — governance" community relationship. Based on this, it can basically set the general path of community video participating in community governance as: community issues → imaging tools → cultural events → (resource endowment, interest competition) → issue extension → image products → spread diffusion → (repetition game, consensus) → collective action → solving problem. [7] The imaging cost and media literacy, image hegemony and image ethics, communication boundaries and alliance formation, and the effectiveness and legality of image "empowerment" accompanying this process will directly affect the formation of "relationship" and governance effects, and community culture and security. Community video participating in community governance is a broad and open topic. It is available to adhere to community-oriented community video, which can be the oral history of the community, the inheritance of cultural heritage and the performance of cultural activities, and it can meet the emotional identity, identity and spiritual cultural needs of community members. It can be similar to the aforementioned various issues such as production, life, and even poverty alleviation, so as to meet the balanced development and common progress of the community. It can also be a true portrayal of community environment and resources, streets and buildings, and folk customs and people, so as to understand, recognize and reflect on its own nature and humanity. It can also be the

struggle for its own power and rights and the release of its responsibilities and obligations, so as to meet the basic aspirations and willingness to share as a citizen of a democratic society.

Furthermore, the community video formed under such a framework of community governance must be a new growth point for the construction of multi-community culture, completing the full generation of community cultural capital to the society capital in the process of constructing this new community culture. This is precisely the core of community governance. "The purpose of community governance is to provide public goods to residents. These public goods include both material and non-material aspects. The former refers to the basic facilities construction of community residents, etc., and the latter is mainly social capital." [8] And such a community-oriented video production and dissemination for community governance will take time to form a development path that is different from the mainstream of Western community video. The "conflict theory" is the core media activist path, and embarks on a path of "self-participation, self-management, self-monitoring and self-development". This is not only beneficial to the development of the community video, but also to the ideal vision of community governance and ultimately towards good governance.

V. CONCLUSION

The innovative practice of short video APP has opened up a new space for image collection in the cloud community, creating a record of "life aesthetics" that is different from traditional national imagery. At the same time, along with the production potential of UGC social short video, a new communication is formed. In the situation, in the cloud to collect the characteristics of national customs and local characteristics, short videos complete the protection and transmission of national culture through high-quality content, channel distribution and creative concepts.

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