Research on the Positioning Strategy of Rural Symbols From the Perspective of Cultural Tourism: Taking Xitang as an Example

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ABSTRACT

Under the premise of rapid development of rural areas, monotony has been found the most serious problem in rural development. And cultural tourism, in some way, might be the one who can break the spell. This article discusses the references and types of current rural symbols, explores what the rural symbols are from a new perspective of cultural tourism, and analyzes the current public's feedback on existing rural symbols and new rural symbols through semantic analysis and Kano models. The goal of this article is to discover what the deep demand for a possible new rural symbol is and the importance of cultural tourism symbols in different types of villages through the use of the Internet.

Keywords: Rural symbol, Rural cultural tourism, Xitang.

1. INTRODUCTION

At present, rural tourism is the key to rural development. Cultural integration brings the fresh water to this stagnant. The integration of cultural and tourism has become the mainstream of rural revitalization. In the process of integration, a large number of superficial and false "transient rural cultures" have been spread virally and decentrally with the help of Internet platforms, and have constructed rural consumption symbols in the logic of "continuous replication". The appearance of this symbol has brought about the disappearance of rural localization characteristics and the deterioration of the public's perception of rural areas. Under this unstoppable trend, in response to the country's 14th Five-Year Plan period to "Push forward all-around rural vitalization," this article classifies and summarizes different types of cultural tourism villages, and uses Xitang as a case to collect information on rural symbols for collection and comparative analysis. It also summarizes the excellent cultural tourism symbols in different villages, and the translation methods of cultural tourism symbols in rural revitalization, so as to demonstrate the importance of cultural tourism symbols in different types of villages through the use of the Internet, and to discover what the deep demand for a possible new rural symbol is.

2. THEORETICAL RESEARCH

2.1 The Countryside Under the Integration of Culture and Tourism

Cultural tourism refers to the behavioral process that realizes the purpose of perceiving, understanding and experiencing the specific content of human culture through tourism [1]. Cultural tourism broadens the types of tourism, and develops a series of cultural collision tourism forms based on different local cultural types such as ecology, architecture, and traditional customs.

As an important way of rural development, the integration of cultural tourism gives the direction of rural tourism development. Culture tourism profoundly excavates local culture, and organizes "cultural + rural" modes such as picking and farming activities and rural trains in the form of liveness, ecology, and gamification.

2.2 Rural Cultural Tourism Symbol

As a widely used element, the meaning of symbol has different meanings in different fields, which makes it difficult to be accurately generalized. In communication studies, British scholar Terrence Hawkes made a relatively comprehensive generalization-"As long as anything exists independently, is connected to another thing, and can be 'explained', then its function is a symbol [2]" In semiotics, Professor Zhao Hengyi defines it as a tool for expressing meaning. In these concepts, the symbol not only exists as a simple symbol, but also includes the transmission and exchange of information [3]. Symbols have three main features based on their functions. First, symbols are all in certain forms which are produced in the referential relationship, expressing the refinement and concreteness of information. Secondly, symbols can be abstracted from the existence of their referents and still present the interpretation function while symbols' senders and receivers are under the same space time. This is because the symbols lose its existence meaning if their interpreted referents are simultaneously present. Finally, as a medium of communication, symbols are used to exchange artificially-given meanings.

Marx and Engels regarded the separation of urban and rural areas as the first "largest division of labor" between material labor and spiritual labor, and rural and urban areas gradually distinguished production and lifestyle [4]. When urbanization develops to a certain degree, there are more and more restrictive symbols in the city, and people gradually regard the countryside as the spiritual ideal world. At this time, the village was given a new symbol by the public-the ideal village. This kind of countryside is built on the appeal of "suitable for sightseeing", and presents a consistent and neat visual landscape by changing the original ecology and environment [5]. To create such a homogenous rural symbol is the mainstream of the current rural construction. In order to break this deadlock, according to the rural revitalization strategy, the culture of each village is refined and integrated into the rural tourism of various places.

Symbols of cultural tourism, in this sense, can be seen as the symbolization of the image of countryside, which includes its landscape and human history. Quoting Charles Sanders Peirce's general "Trinity Theory" ,which, according to the ideograph types of rural images, has divided rural symbols into three types who are iconic symbols-"things", statute symbols-"events " and "meaning"

[6]: "Things" are the entity images in the countryside, such as buildings, textures, vegetation, etc., which exist in the public's insight and memory of the countryside, they are most similar to the actual "objects", they are the physical connection points, and the most direct influential factors; "Events" refer to the image of intangible events in the countryside, local customs, national characteristics, allusions, etc., and "meaning", are consisted of local spirits and rural complexes, namely the spiritual culture in the countryside, .They are people's general experience of the countryside. They are formed by man-made conventions and regulated by culture. After shallow cognition, they have been owned the attributes of experience and perception.

2.3 The Spread and Influence of Cultural Tourism Country Symbols on the Internet

Nowadays, as a way of expressing meaning, symbols can be seen as the flow of symbols on the Internet platform. The public quickly understands the content through symbolization, and finds the destination through the spread of symbols. Network dissemination has the characteristics of fast speed, large amount of information, rich content, convenient access, and strong interactivity. This large and rich information dissemination mode enables a large number of impressive symbols to be disseminated. Symbols gradually become new real information in life.

2.3.1 The Characteristics and Influence of Symbol's Network Communication

With the development of science and technology, the emergence of the Internet has accelerated the speed of information dissemination, and the amount of information the public obtains has increased dramatically. Internet communication gradually embodies six characteristics: the rapid transmission speed leads to nearly real-time information; the diversity and quantification of the amount of information, a large number of texts, pictures, movies, etc., to create comprehensive information from all aspects of vision and hearing; secondly, information is transmitted. It will be fed back in real time, and the public will have rapid discussions and exchanges on the Internet platform to generate interaction; the final spread and tribalization, Internet information is shrouded in a web, the public can share information at will, while having the same preferences and values People will

gather together to share information more easily [7]. These characteristics of network communication and the role of symbols refer to things complement each other, accelerate the spread of symbols, and people will discuss and feedback on them more truthfully and quickly.

But the rapid spread of symbols through the Internet has also caused a series of problems. Such as advertising, marketing, publicity, etc. use familiar visual images and impactful words around to create a "virtual symbolic scene." In this scene, the public is gradually blinded by the scene created deliberately, so that the original goal is alienated or fixed [8]. The public gradually loses the distinction between real and virtual symbols and is manipulated by symbols.

2.3.2 Types of the Main Body of Symbol Network Communication Media

As an important platform for information dissemination today, the Internet will bring many real voices due to its virtual and non-real-name particularity. As the sum of public opinions and opinions, public opinion reflects the dissemination and translation of symbols. In this process, there are mainly three media subjects as the main communication force:

First of all, the official media, as the government's voice, mainly publicizes the local government's planning and development policies. As the main participants of cultural tourism and rural symbols, the official media controls many channels of dissemination, producing a guiding and positioning function, and conveying one kind, so the resonance with the masses is very low. The official media, because of its own social role, makes its information fair and appealing, thereby safeguarding the development direction of the entire symbol.

In the process of dissemination, "opinion leaders", such as "big V" on Weibo, certified well-known bloggers, etc., are the role of prestige and reputation who can give people opinions, often show firm will and clarity their attitudes, and have a certain influence on its target group. They will publish propaganda related to cultural tourism and villages, as well as some feedback and opinions, and form certain symbols to have a certain impact on the public's choices and judgments.

As the main symbol dissemination group, the general public has more comprehensive but more complicated feedback information. The rise of a hot spot will first attract the online public to discuss, and then, in the discussion, the symbol itself is constantly reshaped and deconstructed, showing a complex situation. How to remove the meaning of symbols in different contexts, due to the large base, the refinement of public opinions will greatly affect the development and changes of symbols.

2.3.3 The Authenticity of Rural Symbol Network Communication

As mentioned above, symbols use the Internet as the main communication vehicle to communicate through different media. However, in the process of communication, signs will shape the "virtual meaning" into real "scenes", as Baudrillard said people are surrounded by signs. In the face of such a situation, the authenticity of symbols often becomes the focus of shaping the surrounding environment. In the rural symbols, this paper divides them into "things", "things" and "meanings" in order to explore the corresponding "emotional symbols" based on the real local emotions and break the existing homogeneity caused by "consumption symbols". That means the "ideal village" and the vulgar scene of the country.

Therefore, this paper takes Xitang, which has experienced a period of development, as a starting point, and use ROAT-CM6 to conduct symbol sampling analysis through the real feedback of the public on the existing symbols of Xitang on the Internet, to find out the public's attention and favor of the existing symbols of Xitang.. At the same time, I will apply Kano analysis to other people to find out what the "village symbol" really needs.

3. THE SAMPLING AND CLASSIFICATION ANALYSIS OF RURAL CULTURAL TOURISM SYMBOLS TAKING XITANG AS AN EXAMPLE

3.1 Sampling Analysis of Rural Cultural Tourism Symbols Based on Network Evaluation Text

As an important information media in daily life, more and more people are willing to share their thoughts and express their opinions on online. Compared with questionnaire surveys, the evaluations on travel websites are more real and timely. As opinions to other visitors on the website, these evaluations will also be written in more details and have more richness and extensibility.

In order to obtain the user's symbol perception of Xitang, the evaluation information disclosed by Ctrip travel website is selected as the source of network data, and the python crawler is used to collect the evaluation of all scenic spots in Xitang on the Ctrip website. Through sorting, a total of 3861 comment text data are collected. In order to refine the noise data in the text database, ROST-CM6 is used to filter the comment text data. First, the custom word segmentation database is expanded [9], for example, the names of the scenic spots in Xitang are "Burn Hong Kong" and "Yan Yu Chang Lange" and others are added to the vocabulary, and then some phrases are expanded, such as expanding "commercial" to "commercialization" and so on. Secondly, perform word frequency analysis on the data after word segmentation, and filter the meaningless words in the final result, so as to output effective words of more than 2 characters. Finally, according to the frequency of vocabulary, the top 50 high-frequency vocabularies related to the research topic are screened out.

Through the analysis of this vocabulary, it can be found that tourists' symbolic cognition of Xitang mainly focuses on location and environment symbols and symbols of experience and consumption. They have a strong degree of experience and feeling for the spatial environment of Xitang — the charm of the water town is most easily experienced and perceived by us, but its spiritual core which is the historical and cultural aspects of the symbol is quiet hard to be expressed to and perceived by the public. For Xitang, among its three rural cultural symbols — "thing", "event" and "meaning", the "event" aspect is the weakest link in perception. ("Table 1")

Table 1. The frequency of words evaluated by Xitang

Symbol type	Symbolic theme	Specific symbol and frequency	Reference point example
Location environmental symbol(7389)	Geographic conditions(2658)	Xitang (2396), Wuzhen (168), Shanghai (94)	Close to Shanghai, close to Hangzhou City
	Space environment(3396)	Jiangnan Water Town (989), Scenic Area (596), Scenery (467), Misty Rain Corridor (443), Corridor (288), Small Bridge and Flowing Water (226), Architecture (155), Burning Hong Kong (136), Small Town (96)	An ancient water town in the south of the Yangtze River with a pleasant climate, unique and charming, making people linger
	Natural resources(1335)	Night scene (839), daytime (178), mist and rain (113), riverside (109), early morning (96)	The night view of Xitang is beautiful, and during the day it is a typical Jiangnan water town
Local cultural symbol(1640)	History and culture(1640)	Ancient town (1061), long history (397), culture (182)	Nice Xitang, an ancient town, full of cultural heritage
Experience and consumption symbols(7011)	Consumption content(1489)	Food (389), Bar (378), Tickets (273), Shops (267), Inns (182)	The bars all over the street look like Guilin Yangshuo. Of course, in addition to the bar, there are food, various snacks, and many clothing stores and gift shops, which can be a full day of shopping
	Business atmosphere(1960)	Features (475), lively (330), convenience (307), commercialization (226), high cost performance (219), charm (177), price (137), bar street (89)	The lively bar street is in sharp contrast with the quiet and narrow alleys The commercial atmosphere of the scenic spot is too strong, and the scenery of the ancient town is good, but it is too commercial
	Leisure experience(1608)	Special (269), Cozy (242), Quiet (230), Play (138), Take Pictures (131), Delicious (116), Life (114), Too Many People (97), Holidays (94), Walking (89), weekends (88)	Xitang in early spring, there are not many tourists, it is quiet and beautiful, and being in it is like being in an ink painting, comfortable and comfortable
	Overall evaluation(1954)	The scenery is beautiful (497), worth a visit (468), like (331), very good (236), beautiful (184), recommended (142), great (96)	Scenery is beautiful. Especially standing on the bridge to see the scenery. Worth a visit

In order to understand the internal connection and logical relationship between high-frequency symbols, the social network and semantic network of ROST-CM6 are used to analyze the comment text data and generate a semantic map of the comment text. The figure shows the power relationship that a specific symbol has in the network. The more lines there are, the more connections the symbol has with other symbols in the network, and therefore it is in a more influential position. After analysis and research, it is found that in the symbol perception of Xitang, the symbols of "spatial environment", "commercial atmosphere" and "leisure experience" have a strong influence. Tourists' generalization of Xitang's symbols mainly comes from location environment symbols and experience and consumption symbols. These two categories, but the immaterial symbols such as historical and cultural symbols are difficult to be perceived by tourists. ("Figure 1")
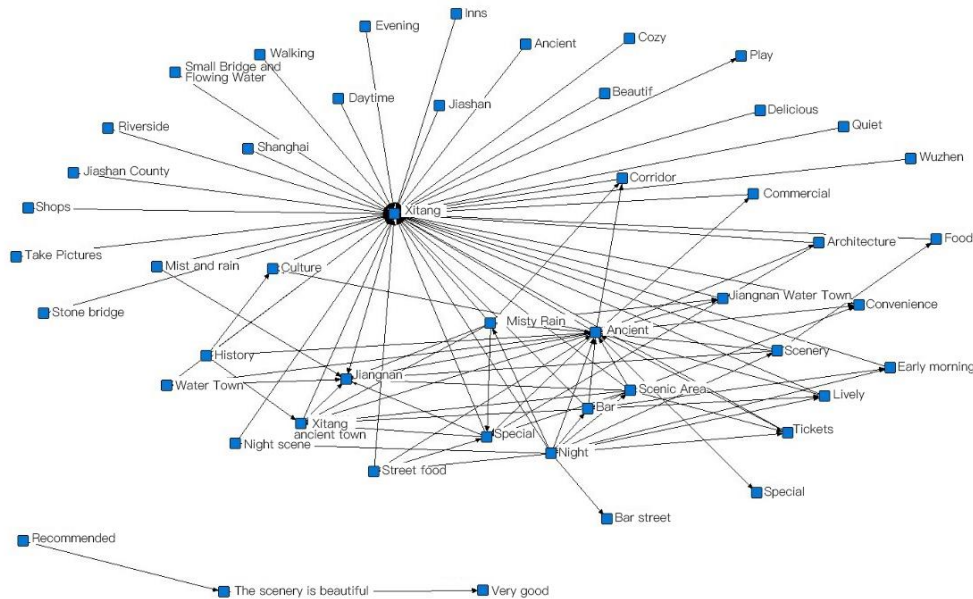

Figure 1 Semantic network analysis diagram of comment text.

In view of the weak influence of the local culture of Xitang scenic spot on tourists, in future, the construction of local culture can be taken into account. Xitang's cultural tourism industry is a kind of immersive experience consumption for the general public. The location environment symbols and convenient modern services have been perfected, but there is still a lack of spiritual culture excavation and creative content transformation. It seems to be a large number of "things". Dissemination and copying can easily make the public suffer from "aesthetic fatigue" of this type of representational symbols, and lack in-depth transformation of the impression of Xitang.

3.2 Research on the Needs of Cultural Tourism in Xitang Ancient Town Based on Kano

3.2.1 Kano Model Analysis Process

The Kano model is a useful tool for classifying and prioritizing user needs invented by professor Noriaki Kano at Tokyo Institute of Technology. The model divides user needs into 5 levels: basic needs M, expected needs O, and excited needs E, Undifferentiated demand I, and reverse demand R. Among them, basic needs are also called necessary needs, which are needs that customers believe must be met; expected needs are needs that meet customer expectations, not necessary for customers, but unsatisfied can lead to customer dissatisfaction; excited needs are beyond customers Expected demand; undifferentiated demand and reverse

demand are demands that do not affect customer satisfaction and customer unnecessary [10].

Therefore, after a targeted design of positive and negative questionnaires, according to the Kano

classification score sheet, each customer's needs for a certain item are analyzed to which level of needs. ("Tabe 2")

Table 2.   Kano classification score table

customer request		Negative question				
		love	like	doesn't matter	Reluctantly accepted	no
Positive question	love	Q	A	A	A	O
	like	R	I	I	I	M
	doesn't matter	R	I	I	I	M
	Reluctantly accepted	R	I	I	I	M
	no	R	R	R	R	Q

Finally, according to the results of all customers, the Better-Worse coefficient is used to determine the degree of influence of each attribute. The specific formula is as follows:

$$Better_i = \frac{E_i + O_i}{E_i + O_i + M_i + I_i}$$

$$Worse_i = -1 \times \frac{M_i + O_i}{E_i + O_i + M_i + I_i}$$

3.2.2   Specific Use of the Model

In this investigation, through the division of "thing", "event" and "meaning" of rural symbols, the current development of Xitang Ancient Town was divided into three different symbols, and the first-level functional requirements based on location conditions as basic functions, Taking local culture as the secondary function of cultural tourism development needs, and establishing consumption and experience symbols with the rural core as the tertiary function. According to these three-level functions, a complete customer demand is gradually constructed. ("Figure 2")

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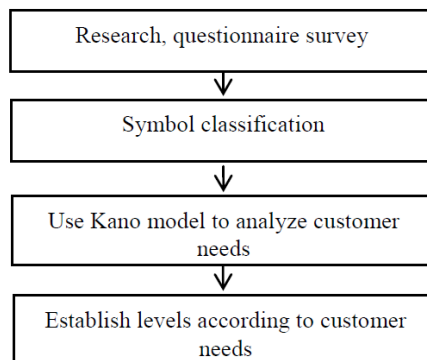
Figure 2 Xitang symbol positioning strategy process.

In this questionnaire survey, this paper collects a total of 169 questionnaires, covering all age groups and regions, and conducted comprehensive information collection and statistics. Among them, a targeted questionnaire design was carried out based on the six elements of "food, housing, transportation, travel, shopping, and entertainment" of cultural tourism [11], including local cultural facilities, consumption types, and local service attitudes. According to the survey results, the needs of customers are classified according to the Kano model:

Table 3.   Classification of customer needs by kano model

customer request	A	O	M	I	R	Q	sample number	category
Original ancient building	32%	24%	18%	22%	1%	3%	169	A
Native natural landscape	37%	24%	17%	17%	1%	4%	169	A
Public facilities have local cultural characteristics	45%	20%	10%	21%	1%	4%	169	A
There are traces of residents living in the ancient town	24%	15%	14%	38%	5%	5%	169	I
Experience intangible history and culture	41%	34%	7%	14%	1%	4%	169	A
Exhibition hall	30%	9%	6%	48%	2%	5%	169	I
Immersive cultural entertainment experience related to local history and culture	54%	12%	2%	28%	1%	4%	169	A
Cultural performance	40%	12%	1%	42%	2%	3%	169	I
Rich business consumption types	17%	5%	4%	63%	9%	2%	169	I
Friendly staff	17%	57%	18%	5%	1%	2%	169	O
Service staff have a sense of active service	39%	17%	6%	34%	2%	2%	169	A
Convenient travel service platform	39%	21%	11%	24%	1%	4%	169	A

According to the results in "Table 3", it uses Better-Worse to classify the Kano model in proportion:

Table 4.   Better-Worse classification of kano model to customer needs

	Customer request	Better	Worse	Kano grade
Location environmental symbol	Original ancient building	0.58	-0.44	A
	Native natural landscape	0.64	-0.43	A
	Public facilities have local cultural characteristics	0.68	-0.31	A
	There are traces of residents living in the ancient town	0.42	-0.31	I
Local cultural symbol	Experience intangible history and culture	0.79	-0.43	A
	Exhibition hall	0.42	-0.16	I

	Customer request	Better	Worse	Kano grade
Local cultural symbol	Immersive cultural entertainment experience related to local history and culture	0.69	-0.14	A
	Cultural performance	0.55	-0.14	I
Experience and consumption symbols	Rich business consumption types	0.25	-0.10	I
	Friendly staff	0.76	-0.77	O
	Service staff have a sense of active service	0.58	-0.24	A
	Convenient travel service platform	0.63	-0.34	A

According to "Table 4", it draws the dispersive point map of the functional requirements and attributes. It can be seen more intuitively that most of the surveyed people have not been to the ancient town of Xitang in the past three years, which leads to the need for more attractive attributes. Among them, the local features such as "primitive ancient buildings" and "primitive natural landscape" in location symbols are all currently pursued by tourists; in regional cultural symbols, they also pursue new experiential methods; in terms of experience and services, The pursuit of service consciousness goes far beyond the satisfaction of commercial consumption. From this, it can be seen that people are pursuing more "meaning" and "things" in modern rural cultural tourism, and what they hope to see is a primitive state. ("Figure 3")
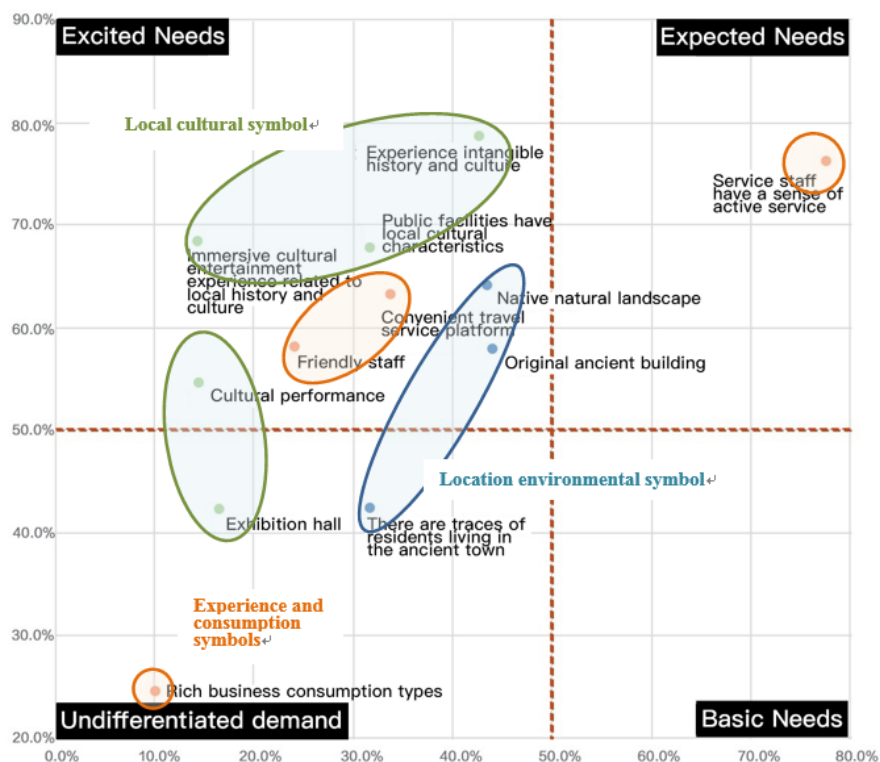

Figure 3 The distribution point diagram of functional requirement attributes.

3.3 Summary of Xitang Symbol Sampling and Classification Analysis

Sampling and analysis of network evaluation text symbols and classification of consumer needs through the Kano model, you can see the different expressions of the tourists and the general public on the mining of local cultural tourism and rural symbols.

In the sampling of text symbols, it can be seen that the public's expression of experiential consumption symbols far exceeds local cultural

emotional symbols. There are 7389 key words about location and environmental symbols, but in the location conditions, Xitang is mostly connected with the surrounding relatively developed and commercial cities or scenic spots; in the space environment and natural resources, the words "Jiangnan Water Town (989)" is the most prominent. Facing the southern water villages, the public's descriptions are only in the Jiangnan water villages "in their own knowledge", and there is no difference from other water villages; local cultural symbols are the most prominent and special points of local characteristics. , There are only 1,640 keywords, and only "Ancient Town (1061)" and "Long History (397)" are used as descriptions. There is no description of the real historical sites and culture of the local area. It is just a superficial experience of the local culture. The experience and consumption symbols (7011) far surpass the local cultural symbols (1640). From the richness of consumption content to the strong commercial atmosphere, it can be found that the masses are surrounded by consumption. The places that are out of place in the ancient town have been mentioned many times, and the public's impression of the local area is more filled with bars. In addition, from the semantic network analysis diagram of the comment text in Figure 3.1, the keywords related to the natural environment and local culture are displayed in a single layer, while the words related to consumption are related to each other. From the above phenomena, it can be found that it is precisely because of the forcibly inserted consumption symbols that do not conform to the local characteristics that the public is deeply trapped in the consumption symbols. At the same time, the consumption symbols shape the Jiangnan water town in the public's mind, and the Jiangnan water town symbol is inherent.

When using the kano model to analyze the needs of the public, a targeted questionnaire was designed to investigate three parts: location environmental symbols, local cultural symbols and experiential consumption symbols. It can be seen that local cultural symbols are basically located in exciting needs, but they are not in commercial consumption.In the status of the differential demand, the public has a very deep demand for local cultural symbols, which is completely contrary to the results obtained by our text sampling symbols. The current situation in Xitang does not give travelers a satisfactory answer. In the era of emphasizing experience, the masses need entertainment + cultural composite consumption content to meet their sensory enjoyment and cultural needs, and transition from simple consumption symbols to emotional symbols of "thing", "event" and "meaning".The cultural tourism villages are in need of such construction ideas. The demand of tourists in Xitang does not match the current development.

4. CONCLUSION

Just as Baudrillard believes that people are in a consumer society,people have become "seeing the emergence, perfection and extinction of things" from before disappearing from the annihilation of things [12]. The objects here are "products of human activities", virtual scenes of luxury and abundance produced by humans. These scenes are composed of highly abstract virtual symbols. In order to attract more people, abstract symbols are also developing towards popularization and convergence. This is exactly the problem of the current development of rural tourism. As mentioned above, people have been immersed in the "imaginary countryside". The village of leisure life has developed from the imagination of "us" to the separation of symbols. The symbols of a village are successfully and quickly reproduced in other villages. In the process of reproduction, commerciality gradually emerges, and the village becomes a place that needs constant strange scenes to attract the public. But this alienated village will gradually be reflected by the public.

The research in this article also proved this point. Everyone gradually rejected popular and commercial symbols, and began to have a deeper pursuit of local culture.people are trying our best to get rid of the false scene surrounded by the existing consumer symbols, trying to dig out more authentic cultural symbols. The pursuit of this kind of cultural symbol is not simply placing the bookstore and other intellectual activity areas in a village at will, but a kind of localized cultural reproduction. In the accounts of Blumenberg (1986) and Lubbe (Lubbe, 1998), this kind of cultural reproduction is "the inheritance of cultural norms and knowledge", which "reflects the stability and continuity of society" [13]. It is on this basis that rural cultural tourism has become the mainstream development direction.

In many "Xitang", they are all facing this turning point. The masses are pursuing more personal, in-depth, and diversified needs, making people's travel mode from "passive" following travel to "immersive" experience travel. This kind

of personal and deeply local cultural symbol is a concrete means to break the "popular" alienated rural scene, turning this experience activity into "a meaningful, humane and creative experience". Relying on traditional means to increase tourism experience links for tourism cannot effectively enhance the experience value of the rural cultural tourism in the region. Only by reorganizing and refining symbols for the local area, and using different designs and marketing strategies to strengthen the experience methods and modules for weak links can passengers be allowed To meet the needs of all aspects and leave a unique impression on the place during the tour, the rural cultural tourism symbols of the place can really come alive and deeply rooted in the hearts of the people.

Fortunately, the complete set of consumption chains in the existing rural consumption symbols has not been fully formed, and the local culture has not been completely stripped away. Because the existing consumption symbols in the countryside are forcibly added, each of them competes on their own in terms of eating, housing, and playing. There is no chain of consumption that runs through the chain of modern commercial consumption. The local culture serves as the local culture. The lifestyle is still preserved.

Of course, what people cannot deny is the power of network communication, just as the false symbols brought about by the speed of network communication quickly form a new "real" situation, the "things", "things" and "meanings" in the cultural tourism rural symbols have become Symbols that reflect the real world, gradually breaking the deadlock of false symbols becoming real. At the same time, people must not neglect to see that the Internet brings new discussions and thinking after the spread of real symbols. This is the exploration of the real world, the development and improvement of cultural excavation.

AUTHORS' CONTRIBUTIONS

Lili Wang is contributed to revising and editing, Zhihan Jiang wrote the manuscript, and Feiyun Lai analysed data and wrote the manuscript.

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