

Research on the Application of Chinese Traditional Etiquette Culture in the Interaction of Network Broadcast from the Perspective of Cyber Anthropology

Qingqi Wang

School of Literature and Journalism, Shandong University of Technology, Zibo 255000, China

Abstract

The Tiktok live, Kwai live, Taobao live and YY live are the main online live broadcasting platforms that have sprung up in recent years, including both entertainment live broadcasting based on reward mode and e-commerce live broadcasting based on delivery mode. No matter which live broadcasting mode is adopted, the social interaction of the virtual community on the live broadcasting platform is an important issue, which directly affects the operation effect of the reward mode and the goods delivery mode, and is the key factor to realize the business mode of the virtual community. From the perspective of cyber anthropology, this paper selects Tiktok live, Taobao live and YY live as the survey points. The research period lasted from December 2022 to April 2024, for a total of 16 months. With the participation observation method as the core field work method, Collins' interactive ritual chain theory as the research foundation, and combining online and offline research, this paper mainly analyzes the application and embodiment of Chinese traditional culture in the live broadcast interaction on the Internet. In the study, the author found that emotional energy and group solidarity are two important issues in the social interaction of the online live virtual community. The "Five Virtues" thought and the "Five Constant Virtues" thought in Chinese traditional culture are reflected in different degrees in the interaction of live webcast. The gentleness, courtesy and concession in the thought of "Five Virtues" can make the interaction process more harmonious and orderly, and the benevolence, righteousness and faith in the thought of "five constant" can make the community business model more smoothly realized. We should further apply and extend Chinese traditional culture at the level of virtual community and meta universe based on the principle of sublating in criticism and developing in inheritance.

Keywords

Cyber anthropology, chinese traditional etiquette, and network broadcast interaction.

1. Introduction

The live streaming industry in China originated in 2003 and can be traced back to the pioneer of the voice industry - Chat Voice. Its main function is to meet the voice communication needs of gaming platforms. In 2012, the three giants of live streaming shows (9158, Six Rooms, and YY Live) were officially formed. The year 2016 is recognized as the first year of China's webcast. Tiktok Live, Kwai Live, Taobao Live, YY Live and other platforms have developed rapidly. Tianyou, A Zhe, Li Jiaqi and Weiya once became phenomenal webcasts. When online live streaming first emerged, entertainment live streaming was the main focus. In 2019, live streaming sales began to rise, and e-commerce live streaming gradually developed from a tipping mechanism to a sales mechanism. Affected by the COVID-19 in 2020, the live broadcast e-commerce industry has developed rapidly. 2020, also known as the year of nationwide live streaming, is based on 5G technology, which makes live streaming possible with zero latency,

while the pandemic is the direct catalyst. According to the 2022 China Internet Development Report, as of December 2022, the number of live broadcast users in China has reached 751 million, accounting for 70.3% of the total Internet users. It is expected that by 2025, the scale of China's live streaming e-commerce industry will reach 2137.3 billion yuan. [1]

2. Organization of the Text

2.1. The Research on Live Streaming Platforms from the Perspective of Network Anthropology

With the continuous emergence of various new types of virtual communities, network anthropology has gained more and more research fields. Steve Mizrach pointed out that network anthropology is a discipline that studies people in virtual communities and online environments. [2] The difference between communities in a community and isolated ordinary people is that communities have channels for communication. From this, we can see that people in virtual communities also have connections and channels for communication, which is a significant difference from isolated and isolated netizens. In online live streaming platforms, hosts and viewers can communicate through public screens and private messages, and viewers can also communicate through public screen speeches and other means. Some anchors will establish fan WeChat groups and QQ groups, which can establish strong relationships with fans and facilitate communication even without live streaming. Therefore, the hosts and viewers of online live streaming platforms have the characteristics of virtual community people in the research object of network anthropology, and it is appropriate to use network anthropology methods to study the interactive behavior of online live streaming platforms.

The research scope of network anthropology includes three aspects: firstly, the holistic study of computer and network technology. The second is research on online virtual communities. The third is the study of other issues related to internet social culture. [3] The operation and application of technology are particularly evident in online live streaming platforms. The rapid development of information and communication technology has solved the problem of signal transmission for online live streaming. The interactive platforms in the forum era belong to delayed asynchronous virtual communities, while the interactive platforms in the live streaming era belong to real-time synchronous virtual communities. In the study of virtual communities, behavioral patterns and social relationships are important components. In online live streaming platforms, the anchor holds a dominant position in the live broadcast room. Being in a dominant and guiding position in the social relationships of virtual communities, live streaming platforms have also granted broadcasters more authority to manage live streaming rooms. But in the interactive behavior of online live streaming, the behavior of the anchor is also subject to certain special types of viewers. The more viewers pay for live content through various forms such as gift giving, the more they have a say. Viewers who pay less or no for live content are at a disadvantage in interactive behavior. These are significant features in the interactive relationships of online live streaming platforms. The main content of this study is the traditional Chinese etiquette culture, which falls within the research scope of the subculture of online live streaming. The etiquette issues in real physical space are fully reflected in the virtual community of online live streaming platforms.

The participatory observation method is the core of anthropological fieldwork. [4] Online fieldwork can be defined as the process of describing ethnic groups and their cultural phenomena in a virtual community through continuous online participatory observation during a specific period of time. [5] Regarding the duration of field investigations, classic scientific ethnography suggests that the study of traditional agricultural societies typically takes one year. Because one year can cover the entire production cycle of an agricultural society: from spring sowing to autumn harvest and then to winter storage. There is no fixed length of

time required for online fieldwork, but it is necessary to examine a complete network production cycle. For example, at the micro level, it can be the time from an anchor entering the platform to leaving the platform and stopping broadcasting. At the macro level, it can also be the entire process of a live streaming platform from app launch to development and growth, and then to decline. In the process of participatory observation, it is important to avoid the "localization trap" as much as possible. Because researchers often immerse themselves in the interactive behavior of online live streaming platforms, and they themselves are also research subjects. This places high demands on research behavior, requiring constant adherence to an objective research attitude and a clear research stance. The combination of online and offline fieldwork is very important in online fieldwork. [6] Offline fieldwork is the foundation for explaining online phenomena. If many behaviors rely solely on online fieldwork, they often only observe superficial behavioral phenomena and cannot understand the causes, impacts, and underlying social motivations behind certain behaviors.

The survey points selected for this network anthropology study are Tiktok Live, Taobao Live and YY Live. The research period will last from December 2022 to October 2023, totaling 11 months. The research method is mainly based on participatory observation, combined with in-depth interviews and casual conversations, and a combination of online and offline fieldwork. More than 40 anchors and over 80 viewers were selected for observation and interview. The selection of research subjects meets the research requirements of online anthropology and virtual ethnography. Network anthropology belongs to qualitative research, and it is appropriate to control the number of research objects within a few dozen. It does not require hundreds or thousands of research subjects like quantitative research. It focuses on obtaining first-hand experience materials through observation and participation, and gaining in-depth understanding of the interaction in virtual communities through interviews. The anchors studied in this study include sales anchors, talent anchors, chat anchors, and game anchors. There are both big internet celebrities and big anchors with over one million followers, as well as small anchors with hundreds or thousands of followers. The audience studied includes various age groups, professions, and identity types. In the study, it was found that traditional Chinese etiquette culture has been fully applied and reflected in social interaction in online live streaming virtual communities.

2.2. The connotation of traditional Chinese etiquette culture

The explanation of the two characters "li" and "yi" in the "Shuowen Jiezi" is as follows: "li" is the way to perform the ritual, so it brings blessings to the gods, from demonstration to abundance. "[7] " yi "is the way to measure." yi "is the way to follow the principles of righteousness and sound. [8] Therefore, etiquette can be interpreted as offering sacrifices to the gods and goddesses of heaven and earth according to certain rules and standards, in order to obtain blessings. [9] The original purpose of etiquette was to worship the gods of heaven and earth, but later it gradually developed into behavioral norms such as rules and standards for treating other members of society. According to the different roles and positions of social members in their social relationships, corresponding rules and standards are adopted to handle their relationships. These behavioral norms have historically promoted social harmony and stability, regulated social interactions among members, alleviated conflicts among members, and consolidated relationships among members. Marx pointed out that the essence of human beings is the sum of all social relations in its reality. The essential attribute of human beings lies in their social attributes, not in their natural attributes. For example, the human eating process is not just about satisfying hunger, but also includes a lot of dietary culture, table social etiquette, and so on. The seating arrangement and toasting order in table manners are determined by the social relationships in which people are situated. Social etiquette is a direct reflection of these social relationships and a necessary means of maintaining and coordinating them.

Chinese traditional etiquette culture generally refers to various etiquette rules, etiquette systems, etiquette norms followed by people before the May Fourth Movement, as well as various material and spiritual cultures related to etiquette. There are both the Five Constants of benevolence, righteousness, propriety, wisdom, and trustworthiness, as well as the Five Virtue Standards of gentleness, kindness, respect, frugality, and concession. There are both traditional beliefs of "loyalty, filial piety, integrity, shame, and courage" and self-improvement ideas of "self-cultivation, family harmony, governance, and world peace". [10] Chinese traditional etiquette culture has a dual nature, with both positive, optimistic, and upward aspects, as well as negative, outdated, and outdated aspects. We need to both reject and criticize, as well as inherit and protect. We should continue to promote and develop the excellent traditional Chinese etiquette culture in contemporary society. Abandon the authoritarian hierarchical ideology and ethical norms that imprison human nature, streamline the overly performative and formulaic formalities, and create a Chinese etiquette system with local characteristics. [11] Modern civilized society advocates equality for all, eliminates gender and racial discrimination, and resists privileged classes. Advocate for the liberation of human nature and the comprehensive development of human freedom, and encourage the realization of everyone's life value. The pragmatic values are also values that many people believe in, and the superficial and cumbersome etiquette forms are criticized by people. In the fast-paced modern life, what should be preserved is the core etiquette connotation after removing the surface form.

The traditional etiquette of our country was pioneered by Confucianism. The most important classic of Confucianism, the Thirteen Classics, includes three parts that discuss etiquette, namely the "Zhou Li", "Yi Li", and "Li Ji". [12] There are also many other classics in the Thirteen Classics that involve etiquette. In the Analects of Confucius, there is a statement that goes, "Without knowledge of etiquette, there is no way to establish oneself." [13] This places the issue of etiquette at a fundamental level, indicating Confucius' emphasis on etiquette. In the Analects of Confucius, there is a saying that goes, "A gentleman has nothing to contend with, he must also shoot! He rises with surrender and drinks from below, and his contention is also a gentleman." [14] A gentleman should bow before a archery competition, and after the competition, they should drink together and have fun. Even in the face of competition, he should have the demeanor of a gentleman, compete with dignity, and maintain harmonious relationships between people. In the Analects of Confucius, there is also the phrase 'If a person is not benevolent, what is ritual?' [15] which refers to the fact that without benevolence, ritual becomes an empty shell with only performative meaning. [16] This is consistent with the previous mention of simplifying the form of etiquette and preserving the core of etiquette. The Chinese nation has had a traditional etiquette culture of respecting the elderly since ancient times. It is not only necessary to show respect for the elderly on the surface, but also to have a sincere and benevolent attitude. The ultimate goal of etiquette is to regulate social behavior and coordinate social relationship services. The etiquette and customs of respecting the elderly in China are determined by the elderly care mechanism of traditional Chinese society. Due to the lack of a socialized pension security mechanism, the family has become the basic unit for elderly care. Advocating a social etiquette culture of respecting and loving the elderly can help coordinate social conflicts related to elderly care and promote harmonious social development. Respect for the elderly should not be superficial, but should be deeply understood in terms of its core connotations and sociological implications.

There is a saying about the "Four Hearts" in "Mencius' Confession to Confucius": "The heart of concealment, the heart of shame and evil, the heart of respect, and the heart of right and wrong. [17] The spirit of respect is closely related to etiquette culture. 'Respect' refers to the external behavior exhibited, while 'reverence' refers to the sincere attitude within. People are always in a certain social relationship, and interacting with other members of society is an inevitable

problem when participating in social activities. How to examine one's own position and that of other members of society, and how to express one's thoughts and consciousness appropriately in language, all require a reference code of conduct. Respect and courtesy are important means of regulating social behavior and coordinating social relationships. In Xunzi's "Self Cultivation", it is pointed out that "if a person lacks etiquette, they will not be born; if things are impolite, they will not succeed; if a country is impolite, they will not be peaceful." [18] From small individuals to large countries, and from being a person to doing things, etiquette norms are indispensable. The "etiquette" of a country refers to a set of behavioral norms for social operation, which involves various aspects such as politics, economy, culture, society, ecology, etc. The 'ritual' of the state is a macro manifestation of the 'ritual' of individuals, and the 'ritual' of individuals is the foundation for the good operation of the 'ritual' of the state.

From the above discussion, we can summarize that traditional Chinese etiquette culture includes not only attitudes towards heaven, earth, gods, and ancestors, but also norms of behavior towards monarchs, elders, peers, and juniors. It is not only a requirement for individual moral cultivation, but also a behavioral standard for regulating relationships among members of society. It fully reflects the social attributes of human beings and constrains their natural attributes. On the one hand, it is expressed through specific forms of etiquette, and on the other hand, it is not limited to specific forms, emphasizing the etiquette ideas contained in the form.

2.3. The embodiment of traditional etiquette culture in online live streaming interaction

Renowned American sociologist Randall Collins proposed the influential theory of interactive ritual chains, which has been widely applied, developed, and extended in many social science studies. The core of this theory is mutual subjectivity, as emotional connections bring a sense of identity associated with cognitive symbols, while also bringing emotional energy to encourage members to engage in activities that conform to group unity. [19] Identity, emotional energy, and group unity are three important issues. In online live streaming interactions, viewers in the same live room have a strong sense of identity. They share the same interests, hobbies, and viewpoints, and tend to recognize and support the same anchor. The same sense of identity can bring strong emotional energy, a sense of closeness between viewers, and a sense of dependence on the anchor, which can promote the emergence of group solidarity behavior. When conducting live streaming and gift brushing competitions in two rooms, viewers often pay a certain economic cost to give high value gifts to express their support for their hosts due to emotional factors towards them. The implementation of live streaming tipping behavior is not only about viewers paying for program content, but also a manifestation of group unity and emotional energy. Max Weber, one of the three founders of sociology, pointed out that social action has four orientations, one of which is instrumental rationality to achieve specific goals. The second is the conscious belief in value rationality. The third is emotional, especially emotional. The fourth is deeply rooted traditional habits. [20] In online live streaming interactions, emotions, emotional factors, and a conscious belief in value rationality play an important role. In the social actions of virtual communities, it plays an important driving force.

Collins believes that there are two main types of exchanges in the interactive ritual market: emotional energy exchange and symbolic capital exchange. Emotional energy is not a concrete emotion in the ordinary sense, it is a long-term and stable accumulation of emotions. People's memories of past conversations, language styles, knowledge or expertise, decision-making privileges, and the right to receive honor are resources that make up cultural capital. [21] In online live streaming interaction, each member of the live streaming room has different powers, with the anchor having the dominant power and the venue controller having certain specific

management rights. Viewers who brush gifts on lists one, two, and three have a greater say, with their say decreasing according to the amount of the gift. Ordinary viewers have the right to participate and withdraw. These are all capital that can be exchanged between members. In the context of relationship oriented online live streaming, the anchor's strategy of showing weakness in interaction is more likely to trigger the audience's willingness to give rewards. In task oriented online live streaming scenarios, the anchor adopts a strong interactive strategy, which is more likely to trigger the audience's willingness to give rewards. [22] Language communication and talent display in a single live streaming room belong to typical relationship oriented live streaming scenarios. Anchors can also gain more fans and live streaming tipping income by adopting a strategy of showing weakness and interaction. The strategy of showing weakness and interaction is the foundation of task oriented online live streaming scenarios. The gift competition between two live streaming rooms and the host completing the monthly tasks arranged by the official are typical task oriented online live streaming scenarios. Both sides of the audience support their live streaming hosts by swiping gifts. The anchor promotes the implementation of community business models by showcasing competitive relationships and completing target tasks, which is a typical demonstration scenario.

The social relationships in virtual communities are a reflection of the physical space in the metaverse, and the excellent traditional Chinese culture has been fully applied in the social interaction of online live streaming virtual communities. The Five Virtues of "Wen Liang Gong Jian Rang" is the foundation and starting point of Confucius' [23] "ren" learning philosophy. In the Analects of Confucius, there is a sentence that goes, "Zigong said: Confucius is gentle, virtuous, respectful, frugal, and yielding to obtain it." [24] In the entire Analects of Confucius, "Wen Liang Gong Jian Rang" appears as a whole only once. The Five Virtues ideology is clearly reflected and applied in online live streaming interactions. Wen "can be expressed as" harmony "in the code of conduct, while" gentleness "means" appropriateness, propriety, and moderation ". [25] In online live streaming interaction, the behavior of the anchor is often gentle. When two live streaming rooms are connected via microphone, the language communication between hosts is generally more appropriate and restrained. After becoming friends with each other, the fans in the other's live broadcast room can often become their own fans, achieving a win-win effect. The attitude of the anchor towards their live broadcast room administrator is also milder, because the essential identity of the live broadcast room administrator appearing as a field controller is also fans and viewers. Out of their support for the anchor, some of them play the role of field controller administrator for free. Some of the venue controllers may have some economic income, but the host's gentle attitude towards the venue controllers is an important factor in the smooth progress of live room management work. The host's gentle attitude towards the audience, loyal fans, and ordinary viewers who brush gifts on the list is even more evident. Because only in this way can we expand our fan base, increase our popularity and traffic.

'Gong' appears 13 times in the Analects, meaning both dignified appearance and humility towards others, as well as being respectful and responsible in their work. [26] Online live streaming platforms have strict dress codes for broadcasters, which are important standards for reviewing live streaming content. Dressing appropriately is one of the many behavioral requirements for live streaming platforms. Anchors with a large fan base often work hard, conscientiously, rigorously, and responsibly, which is an important factor in their success. The competition in the online live streaming industry is fierce. Based on the investigation conducted by the author, although the educational level of the hosts is relatively low and the proportion of those who have received higher education is not high, many of them have high school, vocational school, or even junior high school degrees. However, their attitude towards live streaming is not perfunctory. Becoming a major anchor often requires intense competition. In dealing with people, they have strict requirements for themselves. Although they may appear

relaxed and casual during live broadcasts, sometimes their language may be slightly frivolous, and sometimes they may lack cultural cultivation. However, to become a big anchor, they often have strict self requirements and a positive and enterprising career spirit.

'Rang' appears seven times in the Analects, expressing ideas such as humility, courtesy, and tolerance. [27] The composition of hosts and viewers on online live streaming platforms is quite complex, with each member having different ideological concepts and interests, making it easy for conflicts and contradictions to occur between members. When faced with this situation, 'letting go' has become an effective way to alleviate the problem. Firstly, it is the host's courtesy towards the audience. As online broadcasting platforms adopt a direct payment method for program content, the audience becomes the investor of the program and has the right to choose content. Therefore, the host's courtesy towards the audience has become a basic principle. There is often a situation of courtesy in the interaction between viewers, and ordinary viewers tend to choose courtesy when facing paid and more influential viewers in the live broadcast room. Because the entire live streaming content is primarily aimed at serving paid viewers. Ordinary viewers can only fully integrate into the social relationships of the entire virtual community of the live streaming platform by fully respecting, yielding, and sometimes even tolerating paid viewers, thereby obtaining a better viewing experience and interactive feeling. The order of courtesy in live streaming rooms may include emotional and self-discipline factors in some cases, but fundamentally it is determined by the order of consumption rankings, which is determined by the characteristics of the live streaming tipping model.

In online live streaming interactions, not only is the traditional Five Virtues ideology reflected, but some important elements of the Five Constants ideology are also reflected. The Five Constants of "benevolence, righteousness, propriety, wisdom, and trustworthiness" are the core of Confucian ethics. Mencius summarized them as the "four ends" of "benevolence, righteousness, propriety, wisdom, and trustworthiness," while Dong Zhongshu summarized them as the "Five Constants. [28] The "Five Constants" ideology is a moral code of conduct in traditional Chinese society and a representative symbol of the Confucian moral system. [29] In "Mencius' Admonitions to Confucius," Mencius first proposed the concept of "benevolence, righteousness, propriety, and wisdom" as a whole: "The heart of compassion is benevolence; the heart of shame and evil is righteousness; the heart of respect is propriety; and the heart of right and wrong is wisdom. Benevolence, righteousness, propriety, and wisdom are not external to me, they are inherent to me, and I am grateful. [30]

The core idea of "ren" is to "love others". Confucius said, "Those who are benevolent love others." The connotation of human beings also includes the "way of loyalty and forgiveness", which requires "self-restraint and restoration of propriety", restraint of personal thoughts, and pursuit of a perfect personality. [31] Do not do to others what you do not want done to yourself. Mainly discussing the principles of how to be a good person and how to treat others. [32] In online live streaming interaction, the ultimate goal of the anchor is to obtain tipping income and sales income, and the pursuit of economic benefits is reasonable and encouraged by the platform. But obtaining economic benefits must be done through legitimate, reasonable, and moderate means. Some anchors may increase their tipping income by competing on rankings, stimulating viewers' competitive mentality, and impulsive consumption. However, most anchors advise their fans to consume rationally, restrain their pursuit of economic interests, and establish an image of considering their fans. This approach is also beneficial for increasing one's fan base and attention, ultimately leading to an increase in one's income. In live streaming sales, some anchors deceive fans into placing orders and purchasing through false advertising or unfair means such as raising prices first and then discounting. However, most anchors can promote products with integrity, truthfully introduce the characteristics of the products, and inform consumers to make rational purchases. This approach can actually win the favor of fans. In the interaction between viewers, due to significant differences in their real social identity,

occupation, age, gender, education level, etc., their understanding of the same issue also varies greatly, which often leads to conflicts and frictions in live streaming interactions. The key to alleviating this problem is to adhere to the principle of considering others and putting oneself in others' shoes, and to "do not do to others what you do not want done to yourself" and "love others with kindness". Viewers with higher levels of education and comprehensive qualities often have good interpersonal relationships in live streaming rooms. A portion of the audience with lower education levels and lower overall qualities often judge problems based on their own personal opinions and impose their own standards of right and wrong on others. Such viewers will experience constant friction, conflict, and contradictions in online live streaming interactions. Not only is their own viewing experience relatively poor, but the ratings from live streaming hosts and other viewers are also relatively low, making it difficult for them to integrate into specific live streaming virtual communities.

Righteousness "refers to just and appropriate principles or actions. The explanation of" righteousness "in" The Doctrine of the Mean "in the Book of Rites is:" Righteousness is appropriate. "Liu Xi's" Shi Ming "states:" Righteousness is appropriate, and punishing things is appropriate. [33] "In" Ren Li "of the Analects of Confucius, there is a discourse that" a gentleman is likened to righteousness, and a petty person is likened to profit, "which sparked the debate between righteousness and profit later on. Confucius believed that profit should obey righteousness and prioritize righteousness over profit. In online live streaming interactions, hosts often use "righteous" behavior to achieve the goal of "profit". When facing audiences who have a high consumption of live streaming tips in the past, even if this audience does not brush gifts or give tips during a certain live stream, the anchor will arrange targeted live streaming content to meet the audience's viewing demands. Sometimes, the anchor will perform talents for this audience for free, although such performances usually require paid on-demand in the live broadcast room. Because the audience who give more rewards have a foundation of interactive emotional relationships in the past, this behavior of the anchor is actually a form of reward behavior. Even if the audience did not make any tipping or consumption during the live broadcast, if the audience directly requests content playback, the anchor will definitely meet such requirements, because this is a fair and appropriate behavior based on previous interactions. As long as the anchor and the audience maintain such an interactive relationship, in the future live streaming process, the audience will also give back to the anchor, continue to give gifts and consume in the live streaming room, which is closely related to the characteristics of China's traditional human society. In the profit model of entertainment anchors, content live streaming and receiving rewards are a long-term accumulation process, and should not be rushed to achieve success or monetize. Seemingly emphasizing "righteousness" over "profit", in fact, both "righteousness" and "profit" are accepted.

The concept of "faith" is referred to by Confucianism as the "foundation of moral cultivation," the "way of establishing people," and the "foundation of establishing government." Confucius put forward ideas such as "if a person lacks faith, they do not know what they can do." and "if the people lack faith, they cannot establish themselves. [34] To achieve the principle of "making friends and keeping promises" is the main content of Confucian integrity thinking. In online live streaming interactions, anchors often keep their promises to the audience and fulfill their performance content truthfully. The audience with the highest tipping consumption is revered as the "Top Brother" in the live broadcast room, and they enjoy a particularly high status in live interaction, but the "Top Brother" also needs to bear corresponding responsibilities. For example, when competing for gifts in two live streaming rooms, if the "Top ranked Brother" has made relevant promises to support the anchor in advance, they will fulfill their promises truthfully, so as to consolidate their position in the live streaming room and obtain a better viewing experience.

3. Conclusion

From the above discussion, we can see that traditional Chinese etiquette culture is fully reflected and applied in the social interaction of online live streaming virtual communities. Community residents should actively follow the basic principles of etiquette culture, take its essence, discard its dross, sublimate in criticism, and develop in inheritance. Actively preserve the beneficial and positive aspects of traditional Chinese etiquette culture, resolutely abandon the negative and negative feudal customs, and further develop and extend the excellent traditional Chinese etiquette culture at the metaverse level.

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