

A Comment Study of Li Ziqi's Cultural Short Videos in Light of Attitude System

Congying Zhang^a, Lingling Liu^{b,*}, Tianyi Gan^c

School of Foreign Languages, China Three Gorges University, Yichang, Hubei, China
^azhangcongying1227@163.com, ^bliulingling@ctgu.edu.cn, ^cgantianyi20040720@163.com

Abstract: In the digital age, short videos have emerged as a vital medium for cross-cultural communication, exemplified by Li Ziqi's cultural content, which bridges Chinese traditions with global audiences. While prior studies focused on video content analysis, this research addresses the gap in comparative sentiment analysis of viewer comments across domestic and international platforms. Grounded in J.R. Martin's Attitude System theory, this study examines 40 top-liked comments from Bilibili (domestic) and YouTube (foreign) to explore affective attitudes and value recognition. Through word frequency analysis and text classification, findings reveal overwhelmingly positive sentiments on both platforms. Domestic comments emphasize cultural identity and nostalgia through keywords like "traditional" and "family warmth," reflecting localized narratives. In contrast, foreign comments prioritize universal aesthetics and cross-cultural resonance, particularly highlighting admiration for Chinese philosophical values such as "quiet" "filial piety" and "self-sufficiency". The study demonstrates how Li Ziqi's micro-narratives transform abstract Chinese values into tangible cultural symbols, fostering emotional engagement. By expanding the application of the Attitude System framework to short video discourse, this research offers novel insights into enhancing the global dissemination of Chinese culture, underscoring the interplay between cultural specificity and universal appeal. Limitations include sample representativeness and multimodal analysis gaps, suggesting avenues for future inquiry.

Keywords: Attitude system, Li Ziqi, Video comments, Affective analysis

1. Introduction

In today's digital age, short videos, as an emerging form of communication, have characters such as fast dissemination speed, a large audience base, and strong interactive participation, providing new channels and new ideas for the international dissemination of Chinese culture^[2]. Relevant data shows that mainstream video platforms both domestically and internationally, such as Bilibili, and YouTube, all feature numerous Chinese language and culture short videos with high view counts and likes, becoming important mediums for foreign learners to understand Chinese culture. Therefore, leveraging the agency of individual users of online short videos is a beneficial attempt and feasible path for the cross-cultural dissemination of Chinese culture^[16].

Among them, "Li Ziqi" stands out as an exemplary representative. Since 2015, Li Ziqi has created a series of high-quality videos showcasing the unique characteristics of traditional Chinese culture, using her hometown in the rural areas of Sichuan as the backdrop, with a focus on Chinese food culture and traditional crafts^[20]. In July 2016, she released her first short video titled "Leaves You Can Eat" on the Bilibili platform. As of April 14, 2025, the number of fans of the "Li Ziqi" account on the Bilibili platform has reached 10.297 million, and the total number of videos played has reached 360 million. Liziqi not only has a strong cultural influence and guidance domestically, but has also received continuous attention and widespread acclaim abroad. According to an analysis by the Noxinfluencer data platform, as of April 14, 2024, the "Liziqi" account has 26.3 million subscribers, with a total of over 3.3 billion views across 131 videos, averaging over 24 million views per video, ranking first in the Chinese region on the YouTube platform. Guangming Online described Liziqi as a practitioner of "overseas communication," while The New York Times stated that Liziqi's lifestyle provided comfort to viewers who were quarantined at home during the pandemic^[25].

Li Ziqi, with her approachable and gentle demeanor and micro-level humanistic narrative style, showcases the diligence, independence, beauty, and wisdom of Chinese women through cultural short videos. This has sparked a wave of interest among overseas netizens in Chinese traditional culture on

social media, making her a classic case study in the field of cross-cultural communication of Chinese culture^[18]. However, previous research has mostly focused on the content of Li Ziqi's videos themselves, such as the symbolic meaning, emotional structure, aesthetic value, and the content, methods, and characteristics of the dissemination. There has been little specialized comparative study on the attitudes towards her videos' comments both domestically and internationally. Based on this, this paper selects Li Ziqi's videos on Bilibili and YouTube, which have both domestic and international influence, as the research subjects. Comments under Bilibili and YouTube videos were selected as the research subjects for an empirical study, aiming to examine the attitudes of domestic audiences and overseas users respectively, while also conducting a comparative study to uncover the Chinese values behind Li Ziqi's cultural short videos^[30].

2. Previous Research on “Li Ziqi” Cultural Short Videos

Li Ziqi's cultural short videos, by reconstructing the narrative of traditional aesthetics and integrating modern media technology, have created a new paradigm for the dissemination of Chinese culture. Her works use pastoral life as a medium, transforming intangible cultural heritage, agricultural wisdom, and Eastern aesthetics into a globally shared visual language, showcasing unique vitality in cross-cultural communication^[11].

As of April 14, 2025, there are 1,286 documents available on CNKI (China National Knowledge Infrastructure) with “Li Ziqi” as the search keyword. A total of 1,286 articles were published, with the majority released in 2020, amounting to 436 articles. This indicates that Li Ziqi's cultural short videos are currently a hot topic, and the academic community generally recognizes their research value and practical significance^[17]. Previous studies on Li Ziqi's cultural short videos have shown a multidimensional academic concern, but overall, there are still limitations such as scattered research perspectives, insufficient theoretical depth, and weak empirical methods.

The majority of studies focus on two interconnected dimensions. First, intercultural communication and cultural identity dominate discussions. Scholars like Pan Hao and Wang Yue highlight Li's success in transcending the “cultural discount” by embedding universal values (e.g., benevolence, diligence) into pastoral narratives, thereby bridging cross-cultural cognitive gaps. Overseas researchers, such as Cui and Kim (2020), emphasize her creation of a culturally recognizable brand through “Eastern cuisine” symbolism. Second, content production and symbolic construction are extensively analyzed. Song Yu (2019) interprets her visual language—low-saturation tones and slow-paced editing—as a modernization of traditional aesthetics, while Wei Qiuhua (2020) examines her use of micro-narratives (e.g., seasonal labor, familial bonds) to idealize rural life. Critical perspectives, like Shan Xiaoxi and Zhi Peng's (2021) media myth theory, frame her work as a consumerist appropriation of tradition under commercialized new media^{[5][8][24][29]}.

On the other hand, research on audience reception and effect evaluation. Such studies are primarily based on quantitative analysis, but the sample sizes are generally small. Zhang Kun and Zhang Jingjing (2020) found that overseas users' attention to Li Ziqi, through scraping comments from Twitter and YouTube, focused on “natural aesthetics” and “family warmth”, but the manual coding research method led to insufficient objectivity in the conclusions. Du Yanman et al. (2021) used Python sentiment analysis and found that positive emotions such as “healing” and “yearning” accounted for 78% of Weibo comments, but the limitation of focusing on a single platform is evident. At the same time, Xin Jing and Ye Qianqian (2022) combined word frequency measurement and text analysis to propose suggestions for optimizing cross-cultural communication pathways, such as enhancing the detailed presentation of “intangible cultural heritage skills” and the narrative strategy of “emotional resonance”^{[21][26][27]}.

However, existing research rarely examines the affective attitudes of comments, especially comparative studies on the affective responses to Li Ziqi's short videos using the attitude system theory. Based on this, this study conducts a comparative research on the affective attitudes of comments on Li Ziqi's cultural short videos from the perspective of the attitude system on the two platforms Bilibili and YouTube, aiming to answer three questions: Under this atmosphere, we seek to identify the comments we collected from the Bilibili and Youtube in order to examine and compare the attitudinal resources from domestic and foreign views, following the questions below: 1) What is distribution of attitudinal resources of domestic viewers' comments on Li Ziqi's cultural videos? 2) What is distribution of attitudinal resources of foreign viewers' comments on Li Ziqi's cultural videos? 3) What are the differences between domestic viewers' comments and foreign viewers' comments?

3. Research methods

3.1 Data Collection

In this study, the highly popular comments of we-media account “Li Ziqi” on short videos on Bilibili and YouTube were selected as the analysis unit. With April 14, 2025 as the deadline, we collected the top ten hot short videos released by “Li Ziqi” on Bilibili and YouTube, a total of 20 short video theme samples, and sorted out the playback, likes and pedals of these 20 short videos by ourselves ; Then, the first two valid comments with the highest popularity (closely related to the video content or Li Ziqi herself) were selected from those 20 videos, which forms the data including 40 comments we are going to discuss (all the comments on Bilibili platform were in Chinese, and all selections on YouTube are in English). Attention, the domestic comments are from Bilibili and foreign comments are from YouTube.

3.2 Analytical Framework

The Attitude System Theory, as a core theoretical framework at the intersection of Systemic Functional Linguistics (SFL) and social psychology, provides refined analytical tools for discourse analysis and the construction of interpersonal meaning by deconstructing the emotional, judgmental, and evaluative resources implicit in language^[13].

This theory belongs to the core category of Appraisal Systems (Martin & White, 2005), with its focus on “appraisal” at the center of the “system”. The appraisal system includes three major subsystems: engagement, attitude, and graduation. Additionally, based on semantics, they are further sub-systematized. The subsystem of “engagement” is divided into monogloss and heterogloss , the subsystem of “attitude” is divided into affect, judgment, and appreciation, and the subsystem of “graduation” is divided into force and focus. Moreover, force and focus can be further systematized. The sub-systematization of force is divided into raise and lower, and the sub-systematization of focus is divided into sharpen and soften (Figure 1)^{[3][22]}.

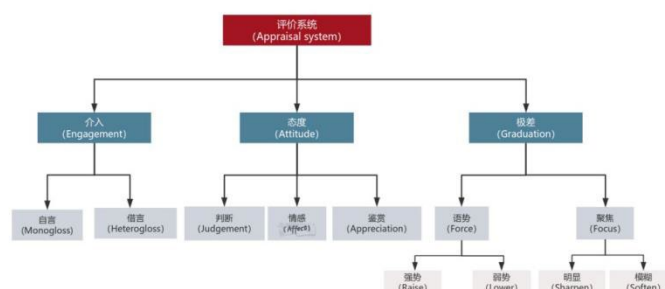


Figure 1 Evaluation system (according to Martin2000)

Unlike traditional attitude studies, the Attitude System Theory focuses on how language achieves the negotiation and transmission of attitudes through lexical and grammatical resources, emphasizing the dynamism, contextual dependence, and socio-cultural construction of attitude expression. Although the prototype of the attitude system theory was proposed by J.R. Martin in the 1990s, its application value has only been fully realized in recent years with the development of corpus linguistics and multimodal discourse analysis techniques (Wang, 2001). Relevant domestic research began in the early 21st century, and in the past decade, the enthusiasm for research in fields such as discourse analysis, literary criticism, and intercultural communication has continued to rise. Research topics cover various dimensions, including the classification system of attitude resources (Li, 2004), the mechanism of attitude negotiation in discourse (Hu, 2005), and strategies for attitude intervention in foreign language teaching (Chen, 2010). This study we use the Attitude System Theory to discuss the data we collected in order to illustrate the distributions of these attitudinal resources^{[6][7][9]}.

This study mainly adopts a combination of word frequency measurement and text analysis methods. First, identify and count the high-frequency words and their occurrences in the selected comments; second, using the attitude system theory, classify the high-frequency words by attitude type, and calculate the proportion of each type of attitude resource to study the usage of the three types of attitudes. Finally, based on word frequency statistics and attitude analysis, combined with context, further explore the Chinese value concepts recognized by domestic and international users. First, after

the collection of the data including 40 comments, we divided them into two parts (each 20 comments) regarding whether they are domestic or not. Second, after identifying and counting the high-frequency words in these two parts, we discuss the distributions of attitudinal resources of domestic and foreign viewers' comments on Li Ziqi's cultural videos. Last but not least, we compare the differences between domestic viewers' comments and foreign viewers' comments.

4. Results

This study is based on J.R.Martin's Appraisal System theory, especially in the terms of three subsystems of "Attitude System" — Appreciation, Affect and Judgment. This paper analyzes the domestic public comments on Li Ziqi's short cultural videos. Evaluation theory holds that language is not only a tool to describe the objective world, but also a means to express the subject's attitude and establish interpersonal relations (Martin & White, 2005)^[15]. As a phenomenon of cultural communication in recent years, Li's videos focus on "pastoral life aesthetics" and resonate widely at home and abroad by showing traditional handicrafts, farming culture and family warmth.

4.1 High-frequency words and their classifications in domestic comments

Overall, the viewers' attitude towards Li Ziqi's video content shows a significant positive tendency in domestic comments. As for the figures and words that we categorized as shown in Table 1, by means of Attitude System Theory, we discuss and find the results that appreciation words (62 times, accounting for 22%) and reaction appreciation words (96 times, accounting for 34%). The appreciation words include "beautiful" (28 times), "natural" (22 times), and "traditional" (15 times), reflecting the audience's deep recognition of the rural life scenes and traditional cultural skills presented in the videos. The reaction appreciation words, such as "good" (35 times), "great" (25 times), and "amazing" (20 times), lean towards direct emotional feedback on the content, highlighting the combination of micro details and macro artistic conception. In terms of affective attitudes, realistic emotional vocabulary (112 times, accounting for 39%) is mainly composed of "like" (50 times), "love" (35 times), and "miss" (18 times). The language style tends to be everyday and colloquial, conveying the audience's emotional resonance with the video content, especially a deep attachment to family ties and nostalgia. In terms of judgment attitudes, words related to social constraints (2 times, accounting for 1%) and words related to social evaluation of talent (6 times, accounting for 2%), although the proportion is low, words like "respect" and "strong" indicate the audience's recognition of Li Ziqi's personal qualities and the lifestyle attitude she conveys.

In conclusion, domestic comments included a total of 283 instances of attitude resources, all of which were positive. Among these, appreciation resources accounted for 158 instances, or 56%; emotional resources accounted for 112 instances, or 39%; and judgment resources accounted for 13 instances, or 5%.

Table 1 High-frequency words and their classification in domestic Bilibili platform reviews

Attitude Type (Frequency / Rate)	High - Frequency Words (Frequency)
Appreciation Attitude (158 times / 56%)	Constitutive Appreciation Words (62 times / 22%): Beautiful (28), Natural (22), Traditional (15), Fresh (12), Poetic (10), Warm (15), Elegant (8), Healthy (10), Simple (18) Reactive Appreciation Words (96 times / 34%): Good (35), Great (25), Amazing (20), Admirable (18), Moved (15), Proud (12), Warm (10), Healing (8), Serene (8), Stunning (10)
Affective Attitude (112 times / 39%)	Realistic Affective Words (112 times / 39%): Like (50), Love (35), Miss (18), Nostalgic (8), Distressed (10), Happy (12), Remember (10), Grateful (12)
Judgment Attitude (13 times / 5%)	Normative Social Judgment Words (2 times / 1%): Lucky (2) Ability Social Judgment Words (6 times / 2%): Versatile (3), Patient (3) Tenacious Social Judgment Words (3 times / 1%): Strong (3) Proper Social Constraint Words (2 times / 1%): Respect (2)
Total	283 times

4.2 High-frequency words and their classifications in international comments

Overall, the viewers' attitude towards Li Ziqi's video content also shows a significant positive tendency in international comments. As the figures and words shown in Table 2, from the analysis of high-frequency words in comments on the foreign YouTube platform, we can find that value-appreciation words (29 times, accounting for 22%) account for a prominent proportion. Words such as "beautiful" (20 times), "peaceful" (10 times), and "relaxing" (8 times) affirm the aesthetic value and life philosophy conveyed by the video from a macroscopic perspective. Supplemented by the attention to detail in the appreciation words "natural" (12 times) and "traditional" (8 times), it reflects an overall appreciation of Chinese cultural symbols. Among affective attitudes, realistic affective words (58 times, accounting for 44%) are mainly "love"(46 times) and "like" (12 times), expressing direct and intense emotional tendencies, which are in line with the characteristics of emotional expression in informal communication scenarios. As for the judgment attitudes, the proportion of social judgment words such as "talented" (5 times, accounting for 4%) and "hardworking" (4 times, accounting for 3%) is higher, reflecting the emphasis that foreign audiences place on Li Ziqi's personal ability and fighting spirit. The proper social constraint word "respect" (once) reflects the recognition of the value concept conveyed by the video.

In conclusion, the total number of attitude resources in foreign reviews is 134, all of which are positive: appreciation resources 64 times, accounting for 48%; emotional resources 58 times, accounting for 44%; judgment resources 12 times, accounting for 8%.

Table 2 High-frequency words in foreign YouTube comments and their classification

Attitude Type (Frequency / Rate)	High - Frequency Words (Frequency)
Appreciation Attitude (64 times / 48%)	Value Appreciation Words (29 times / 22%): beautiful (20), peaceful (10), relaxing (8), calming (6), culture (5), pure (4), adorable (3) Constitutive Appreciation Words (18 times / 14%): natural (12), traditional (8), simple (6), healthy (5), fresh (4), lovely (3) Reactive Appreciation Words (17 times / 12%): good (10), great (8), wonderful (5), amazing (4), incredible (3)
Affective Attitude (58 times / 44%)	Realistic Affective Words (58 times / 44%): love (46), like (12), miss (3), happy (4), enjoy (3), joy (2)
Judgment Attitude (12 times / 8%)	Normative Social Judgment Words (2 times / 1%): new (2) Ability Social Judgment Words (5 times / 4%): talented (5) Tenacious Social Judgment Words (4 times / 3%): hardworking (4) Proper Social Constraint Words (1 time / 1%): respect (1), inspiring (1)
Total	134 times

4.3 Differences between domestic viewers' comments and foreign viewers' comments

After the discussion of the comments from both views, we are interested in analyzing differences between domestic and foreign viewers' comments through dimensions of judgment, affect, and appreciation as the followings.

4.3.1 Judgment

In terms of judgment attitude, domestic viewers have a relatively low frequency of judgment-related words, accounting for only 5% of the total comments, with a total of 13 times. The high-frequency judgment words include "lucky" (2 times), "versatile" (3 times), "patient" (3 times), "strong" (3 times), and "respect" (2 times). This shows that domestic viewers' judgments are relatively scattered, and they tend to make judgments on aspects such as the talent, perseverance, and respect-related behaviors of the characters in the video.

In contrast, foreign viewers' judgment attitude accounts for 8% of the total comments, with 12 times. The high-frequency judgment words are "new" (2 times), "talented" (5 times), "hardworking" (4 times), "respect" (1 time), and "inspiring" (1 time). Foreign viewers seem to focus more on the talent and hard-working nature of the video creator, and also show a certain degree of recognition in terms of innovation ("new").

Overall, domestic reviews have portrayed Li Ziqi as a model of "cultural awareness" that breaks

through gender boundaries through words like “versatile” and “strong”, endowing her with the mission of “telling good Chinese stories”, and responding to society’s expectations for the spirit of striving through “narrative of suffering”. Foreign audiences reconstruct the image of Eastern women through words such as “talented” and “respect”, recognizing their cross-cultural communication value as “envoys of folk culture”, and emphasizing the recognition of universal abilities rather than the carrying of values. The two respectively take the sublimation of local values and global cultural diplomacy as the core logics, confirming the cultural contextual dependence of the judgment scale^{[4][10]}.

4.3.2 Affect

For domestic viewers, the affect attitude accounts for 39% of the total comments, with 112 times. The high-frequency emotional words are rich, including “like”(50 times), “love” (35 times), “miss” (18 times), “nostalgic” (8 times), “distressed” (10 times), “happy” (12 times), “remember” (10 times), and “grateful” (12 times). This indicates that domestic viewers’ emotions are complex, with a strong sense of like and love, as well as some nostalgic and grateful emotions, which may be related to the evocation of traditional Chinese culture and rural life in the videos.

Foreign viewers’ affect attitude accounts for 44% of the total comments, with 58 times. The high-frequency emotional words are “love” (46 times), “like” (12 times), “miss” (3 times), “happy” (4 times), “enjoy” (3 times), and “joy” (2 times). Foreign viewers’ emotions are more concentrated on positive emotions such as love and like, showing a strong positive emotional response to the videos.

Overall, domestic comments trigger collective nostalgia with words like “childhood” and “family”, viewing the video as a compensatory utopia of the urban-rural divide and atomized society, and the emotional projection is deeply bound to local issues such as “996” and “involution”. Foreign audiences express their idealized expectations for “organic life” with words such as “life goals” and “dreams”, construct emotional communities through daily narratives, strip away cultural contexts, and highlight cross-cultural identity. The essence of the difference lies in the demarcation between the social publicness (local) of emotional compensation and the personal idealization (global)^{[12][14]}.

4.3.3 Appreciation

In the appreciation dimension, domestic viewers’ appreciation attitude accounts for 56% of the total comments, with 158 times. The high-frequency appreciation words are divided into constitutive appreciation words (such as “beautiful”, “natural”, “traditional”) and reactive appreciation words (such as “good”, “great”, “amazing”). The richness of these words shows that domestic viewers have a comprehensive appreciation of the video, including the content, form, and cultural connotations.

Foreign viewers’ appreciation attitude accounts for 48% of the total comments, with 64 times. The high-frequency appreciation words also include value appreciation words (such as “beautiful”, “peaceful”, “relaxing”), constitutive appreciation words (such as “natural”, “traditional”, “simple”), and reactive appreciation words (such as “good”, “great”, “wonderful”). However, compared with domestic viewers, foreign viewers seem to pay more attention to the value-related aspects of the video, such as the peaceful and relaxing atmosphere, while domestic viewers have a more balanced appreciation of various aspects.

Overall, domestic audiences have anchored Li Ziqi’s videos as symbols of Chinese culture through “constitutive appreciation” and “reactive appreciation”, and associate local philosophy and social criticism with high-frequency words such as “nature” and “intangible cultural heritage”, for instance, using the metaphor of “slow life” to resist the anxiety of modernity. Foreign audiences, on the other hand, focus on “value appreciation”, transforming traditional skills into globally shared cultural heritages with words like “beautiful” and “peaceful”, emphasizing visual aesthetics and universal living paradigms, weakening cultural particularities, and highlighting the “deindustrialization” aesthetic consensus of cross-context symbols. The two reflect the tension between the decoding of cultural connotations and the global aesthetic convention^[19].

5. Discussion

According to the Appraisal System, the core criterion of evaluation is the value, and the audience’s comments are essentially the discourse projection of its value orientation. From the foreign comments of Li Ziqi’s video, it can be seen that the audience’s yearning for “quiet”, the recognition of “filial piety” and the admiration of “self-sufficient” lifestyle have formed a profound echo with the core concepts of “quiet adherence to the Tao”, “filial piety and brotherhood” and “coexistence between heaven and man”

in ancient Chinese philosophy.

5.1 Recognition of the meaning of “quiet” in ancient Chinese philosophy

The core of “quiet” in Chinese philosophy is “to keep quiet and return to the true” (Tao Te Ching), which emphasizes the insight into the essence and the balance of body and mind in precipitation. The recognition of “quiet” by foreign comments is mainly reflected in the yearning for “slow pace of life” in the video and the affirmation of its healing function.

Critics frequently use calming words such as “peaceful” (10 times), “calming” (6 times), and “relaxing” (8 times) to define the video world as a safe haven against the anxieties of modernity. For example, one viewer mentioned: “I live in a city consumed by noise and rush... watching Liziqi feels like stepping into a quiet sanctuary”. This kind of respect for “quiet” is in line with Lao Tzu’s philosophical view of “:manic victory over cold, quiet victory over heat, and quiet for the world.” Emotional words such as “love” (46 times) and “grateful” (12 times) are often bound to the scene of “quiet”, reflecting the audience’s emotional dependence on “quiet”. One viewer wrote: “After a stressful day at work, her videos bring me a peace that no other media can provide”, the video is regarded as a “spiritual medicine”, echoing Zhuangzi “empty static push in heaven and earth, The mind and body harmonized with all things. This emotional resonance shows that the philosophy of stillness has transcended cultural boundaries and become a common resource for global audiences to cope with existential anxiety^[23].

5.2 Recognition of the connotation of “filial piety” in ancient Chinese philosophy

“Filial piety” is the core of Confucian ethics, emphasizing respect and care for elders, and its essence is the ethical expansion of “caring for the elderly and people’s aging”. The recognition of “filial piety” in foreign comments is mainly reflected in the emotional resonance of the details of Li’s interaction with her grandmother, as well as the cross-cultural identification of “intergenerational warmth”.

Reaction words such as “adorable” (15 times) and “heartwarming” (21 times) are frequent in comments about grandparent and grandchild interactions. For example, details such as grandma’s “being reminded of eating cold dishes” and praising father’s love of shredded potatoes “were described by viewers as “the sweetest moments of genuine care”. This focus on everyday matters is the practice of Confucian “filial piety in the present” - filial piety is not only material support, but also spiritual companionship like “color difficulty” (The Analects of Confucius). An audience member mentioned: “I admire how she always serves her grandma first, even with the smallest details like the softest piece of meat”, “Filial piety” is interpreted as the ethical practice of “seeing the big from the small”. The judgment words “respect” (27 times) and “inspiring” (72 times) are also often associated with “filial piety”, reflecting the audience’s recognition of the social value of “filial piety”. for example, “The way she cares for her grandma is a beautiful example of how families should support each other”, Sublimation of individual behavior into the universal model of “family ethics”. The audience also reflected on the problem of elderly loneliness in Western society: “In my country, many elders are isolated, but Liziqi shows that aging can be filled with love and dignity.” It shows that the Confucian idea of “respecting the old and respecting the old” provides a cultural reference for solving modern social problems^[28].

5.3 Recognition of the connotation of “self-sufficiency” in ancient Chinese philosophy

“Self-sufficiency” is not only the practice form of small-scale peasant economy, but also the concentrated embodiment of “the unity of nature and man” and “the unity of knowledge and action” in Chinese philosophy - to achieve survival needs through cooperation with nature, highlighting the unity of respect for nature and own initiative. The recognition of “self-sufficiency” in foreign reviews is manifested in the appreciation of “labor aesthetics” and the yearning for “sustainable life”. “Natural” (12 times), “organic” (3 times), and “sustainable” (5 times) serve as appreciative terms, collectively highlighting the audience’s ecological recognition of the “self-sufficiency” model depicted in the video. For example, Li’s whole process, from growing rice to making rice wine, from picking lacquer trees to making lacquer ware, has been described as “a perfect cycle of nature and human labor”. This complete presentation of “from the land to the table” and “from nature to the craft” is in line with the symbiotic concept of Taoism “human law, earth law, heaven law, heaven Law, and nature law”. One viewer pointed out: “She doesn’t just take from nature; she cares for it, which is why her life looks so

harmonious “, and directly points out that the essence of “self-sufficiency” is “human-nature interaction” rather than “human-centered”. The terms “talented” (70 times) and “hardworking” (44 times) are frequently used to evaluate Li’s hardworking abilities, such as “she is an engineer, chef, and farmer all in one”. It is regarded as a model of “unity of knowledge and action”. This assessment goes beyond the division of professions and points to the tradition of “practice leads to true knowledge” in Chinese philosophy - from carpentry building houses to ancient papermaking, every skill embodies the unity of “knowing” and “doing”. Some audience members sighed: “In a world of instant gratification, her patience to grow food and craft items by hand is a lesson in living deliberately”. It shows that the labor philosophy of “self-sufficiency” provides the survival enlightenment of “anti-alienation” for modern society^[15].

6. Conclusion

Based on Martin’s evaluation system theory, this study reveals the difference of audience’s attitude, resource distribution and value recognition in different cultural backgrounds by comparing and analyzing the domestic and foreign comments on Li Ziqi’s videos on Bilibili and YouTube. The study found that both domestic and foreign comments were dominated by positive attitudes, among which appreciation and affective attitude accounted for the highest proportion, reflecting the audience’s deep recognition of the aesthetic value, emotional connotation and cultural concept of the video. Specifically, domestic reviews focus on cultural identity and homesickness narration, while foreign reviews focus on global aesthetic consensus and cross-cultural value resonance, especially the Chinese philosophy of “quiet”, “filial piety” and “self-sufficiency” shows a strong recognition. These findings not only expand the application of attitude system theory in the analysis of short video comments, but also provide a new perspective for understanding the emotional mechanism of overseas transmission of Chinese culture.

However, there are still some limitations in this study. First of all, the sample only selected hot comments, which may not fully reflect the attitude of the whole audience; Secondly, the audience’s age, region and cultural background are not subdivided, so it is difficult to deeply explore the identity differences of different groups. Finally, the paper only focus on text analysis and do not discuss the influence of multi-modal resources (such as video images and music) on attitude expression. Future studies may further expand the sample range, introduce a mixed research method combining quantitative and qualitative methods, explore the differences in affective attitudes of different groups, and combine multi-modal discourse analysis to fully reveal the deep mechanism of cross-cultural communication of short videos.

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