Research on the influence of short video use of urban "old drifters" on their social integration in the post-epidemic era

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Abstract: With the continuous improvement of urbanization rate, the phenomenon of population aging is becoming more and more serious, and the number of "old drifters" continues to rise. Through the research methods of questionnaire survey and in-depth interview, this study analyzes the use of short videos of "old drifters", and from the perspective of "use and satisfaction", preliminarily discusses the influence of short videos of "old drifters" on their social integration and identity in the post-epidemic era. It is found that the self-presentation behavior and identity of the old drifters are in direct proportion to the number of new friends.

Keywords: Old drifters, short videos, social integration

1.Introduction

With the aging of China's population, the migration of the elderly population has become the main trend of the current population movement. According to the "China Floating Population Development Report 2018" released by the National Health and Health Commission, the floating elderly account for 7.2% of the total floating population, among which 43% of the floating population is elderly people who go to big cities to take care of their younger generation, and the phenomenon of "old drifters" is significly serious. "Old drifters" refer to the elderly floating population who, driven by family ties, leave their homes and come to strange cities to continue to dedicate themselves to their children or grandchildren. Most of the "old drifters" flow from the countryside to the city, and their original social relationship is broken. Therefore, after they flow into the city, they face the situation that their material life and spiritual needs cannot be supported, and they become "marginal people" in the city. As a large number of "old drifters" flowing into cities in the process of urban modernization, their spiritual space is related to their identity and sense of belonging. How to promote the "old drifters" to better integrate into the society, achieve the sense of identity, and then promote the realization of self-worth, is the focus of current academic research and attention.

Based on the phenomenon that the offline social network of the elderly has been cut off in the post-epidemic era, this paper applies the theory of "use and satisfaction" and adopts the research

methods of questionnaire survey and in-depth interview to explore the social integration, identity and the relationship between use and satisfaction of "old drifters" after using short videos.

2.Literature review

On the research of "old drifters" in urban adaptation, the academic circles mostly focus on social integration and digital integration. By studying the social needs, living obstacles and digital dilemmas of the "old drifters", the academic circles pay attention to the integration of the "old drifters". The author sorts out the following literatures about related research.

2.1social integration

"Social integration" refers to the process of social action in which the subject in a weak position actively and continuously interacts with individuals and groups in a specific community. Social integration is very important for the "old drifters". On the one hand, it has an impact on the degree of identity and belonging, on the other hand, it has an effect on personal emotion and social cognition.

Some scholars believe that the "old drifters" are in the image of sojourners in the city, which makes them unable to have a sense of belonging to their offspring's residence. Most of the "old drifters" face language barriers, cultural differences and lifestyle differences, and feel that they are "marginal people" in the city, and lack of awareness of participation in urban social affairs. Some scholars have also suggested that "old drifters" can't have a sense of belonging to the society because their husband and wife are separated from each other, and they are eager to communicate with other "old drifters" in the same city to alleviate their loneliness to the city. However, the mental changes of the "old drifters" and their dependence on the original space make them fall into the social isolation, resulting in a negative mental state. Research shows that the "old drifters" have the weakest psychological adaptability and feel more pressure.

2.2digital integration

Digital integration not only refers to the access of equipment and use, but also refers to the social integration of people who lack information. In the digital age, the "old drifters" have become "digital refugees" in the digital age because they can't adapt to the intelligent life.

Some scholars believe that from the perspective of community support, it is helpful to bridge the digital divide of "old drifters" by integrating resources of all parties, developing digital training, strengthening personnel training, introducing professional institutions and increasing publicity. Some scholars also believe that when the kinship and business relationship of the "old drifters" break, they need to network or return to their hometown in stages to maintain their relationship. Under the background of "internet plus", they can actively learn how to use mobile

phones, computers and other electronic products, improve their intelligence level and keep up with the times ". However, in the information age, the digital participation of the elderly who migrate to city is more passive, especially during the epidemic of home isolation, the time spent on the Internet and the dependence on the Internet have increased significantly, and the "old drifters" have gradually evolved into "old curtilages". Zhuang Xi pointed out in "Internet Society of Urban New Immigrants under the Background of New Urbanization" that the information support needs of the elderly who migrate to city accounts for the highest proportion, reaching 61.1%, and the emotional support needs and accompanying support needs account for 45%.

From this point of view, at present, the academic circles are mostly confined to the research of social integration and digital integration of "old drifters", which is analyzed from the perspectives of spatial sociology, social work and empowerment. It is seldom based on the background of post-epidemic era that the offline social network of the elderly is blocked, so as to study how the "old drifters" integrate into society, and then replace offline interpersonal communication through online communication to achieve the satisfaction of use and self-worth, thus better integrate into society. Actually, in the data age, for the need of epidemic prevention and control, the elderly have changed from initially rejecting the use of smart phones to actively accepting the use of intelligent technologies. The core issue of this study is: the influence of short video usage of urban "old drifters" on their social integration in the post-epidemic era. This paper discusses the social integration of the "old drifters" under the digital technology environment. This paper makes the following assumptions:

H1: The more self-presentation behaviors, the stronger the sense of identity.

H2: The more self-presentation behaviors, the more new friends you make.

Based on the above assumptions and research core, this study mainly uses quantitative research methods (questionnaire survey) , supplemented by qualitative research methods (in-depth interview), to study the influence of the use of short videos of "old drifters" on their social integration.

3.Research methods

This study adopts the method of questionnaire survey and in-depth interview.

3.1 Questionnaire survey

This survey completed the process of data collection, collation and analysis on October 10, 2022. The survey mainly focused on closed questions. The main contents are: (1) Confirmation of basic information: including gender, age, household registration and education level. (2) independent variable "self-presentation behavior" (3) dependent variable 1 "identity" (4) dependent variable 2 "number of new friends".

This questionnaire contains 21 questions, including the main motivation of choosing to

watch the videos of "Old drifters", the frequency of using short videos, and whether exposure to short videos can enhance one's sense of identity. It is distributed online through WeChat circle of friends, WeChat group and QQ zone. On this basis, the results of the questionnaire survey are statistically analyzed by SPSS software.

3.2 In-depth interview

At the same time, through the research method of in-depth interview, the daily life, short video usage and feelings of the "old drifters" are comprehensively and deeply observed, trying to get a detailed understanding of the short video usage of the "old drifters". This study interviewed 10 "old drifters" who used short videos. The interview began on October 7, 2022 and ended on October 11, 2022. Respondents include users who use, make and publish short videos for a long time. Interviewees were interviewed in writing. The basic information of respondents is shown in the table:

Table 1: Basic information of the respondent

serial number	gender	academic degree	Short video exposure years	Do you make and publish short videos?
Respondent 1	woman	primary school	2 years	be
Respondent 2	woman	junior school	Less than 1 year	no
Respondent 3	man	junior school	1 year and 2 months	be
Respondent 4	woman	junior school	3 years	be
Respondents 5	woman	primary school	1 year and 6 months	no
Respondents 6	man	primary school	2 years	be
Respondents 7	man	junior school	3 years	no
Respondent 8	man	primary school	2 years and 3 months	be
Respondent 9	woman	primary school	Less than a year	be
Respondent 10	woman	junior school	2 years	be

4.Research results

A total of 277 valid questionnaires were collected, including 130 males and 147 females. Most of the subjects migrated to the local area within five years, their education level is mainly junior high school, accounting for 41.2%, and most of them were registered in rural areas. 47.7% of them said that they could not integrate into the city, indicating that the "old drifters" lacked the sense of integration in migrating to new cities.

4.1Sample description

In the post-epidemic era, due to the need of epidemic prevention and control, the offline social way of "old drifters" was blocked. Faced with the impact of generational differences, social interaction and social integration, the "old drifters" can't normally integrate into urban life.

"There are a lot of elderly people in the community and I really want to talk to them. I can't understand what they say. Every time I watch them chat there, I can't get together. There's really no way. They don't want to talk me because I'm an outsider. All my children work in daytime, and at noon eat in the canteen, so they can only be seen at night. Although I am not as busy as they are at ordinary times, I still have to do housework, take care of my children, cook, and watch TV and watch videos for a day. It's not interesting, and there is nothing like in my hometown that I can still talk to people. " (Respondent 2)

It can be seen that, faced with such problems as language barrier, busy children's work and difficulty in looking after grandchildren, the "old drifters" are prone to negative emotions that it is better to go back to their hometown in the city, and they urgently need to communicate with others in terms of psychological appeals and social contacts. From the descriptive analysis, the reasons why they can't integrate into city life, social interaction, identity and psychological mood are ranked in the top three in the questionnaire, while in the survey, 94.6% of the "old drifters" have the habit of using short videos, and most of them choose "active search" to get information, and the frequency of contact is frequent, but they choose to watch the videos of "old drifters". The "old drifters" are influenced by both social external factors and psychological internal factors, so they can't carry out interpersonal communication. Most of the "old drifters" flow from rural areas to cities, and their original social relations are broken.Although they needs to build a new social network in city, they cannot overcome the fear of communication, which is not conductive to their better integration into society.What's more, it's difficult for "old drifters" to conduct normal offline communication, aggravating in the era of epidemic. In the age of intelligence, short video helps "old drifters" kill time, and at the same time, it also promotes "old drifters" to communicate with each other through intelligent technology.

4.2The more self-presentation behaviors, the more new friends you make.

According to gofman's exposition of "self-presentation theory" in Self-expression in Daily Life, self-presentation refers to the process of adjusting one's behavior to create a special impression on others. In my opinion, the self-presentation behavior of "old drifters" when using short videos can be divided into the following points: First, the behavior of "old drifters" participating in the production and release of short videos. Second, the "old drifters" communicate and interact with others through short videos. Third, the "old drifters" actively share their life and family situation with others through short videos.

According to the results of the questionnaire survey, among the "frequency of sharing daily life with short videos every week", "4-5 times a week", "more than 5 times a week" and "2-3

times a week" occupy the top three places. Among the types of making short videos, animal and plant conservation, elegant demeanor display and parent-child interaction are the top three. It can be seen that it is common for "old drifters" to share their daily life through short video platforms, and the content they share is mainly leisure interaction.

"I often send them private messages and chat. Communication is mostly about life, such as cooking, raising children and flowers. We also built a group to chat, forward some news and send out red envelopes. " (Respondent 4)

"It's hard to say. Anyway, there are quite a lot topics.We still have a group. If we have nothing to do, we can also make an appointment to go to the scenic spot to play. You have to lead your own life even though you have children to take care,right?" (Respondent 10)

From this point of view, the "old drifters" get great satisfaction in using short videos and get more friends through the short video platform. Through social network interaction and sharing, the social circle of "old drifters" is further expanded, forming a new social relationship grid. Pearson correlation analysis shows that the more frequent self-presentation behaviors are, the more new friends you associate with, and H2 holds true (r=0.662**, p=0.000).

4.3The more self-presentation behaviors, the stronger the sense of identity.

In the questionnaire survey, "You can increase your self-identity by contacting the videos of" Old drifters "",41.9% of the audience think that watching the short videos of "Old drifters" will greatly help you to increase your self-identity, and 61.7% of the audience think that it will greatly influence your understanding of local culture. Based on this, the author found that the "old drifters" had more feelings and identification with the "old drifters" when using short videos.

"They are so kind, and are all people like me, that is, I feel like I'm back in my hometown. Chatting with them makes me feel like back to my hometown ,and I have no burden. I can say whatever I want. Unlike in the city,I don't understand what they talk about, so I can't communicate with them. Every time I see them, I run away, for fear that I won't understand what they say and be laughed at." (Respondent 2)

When communicating with the "old drifters", the author found that "cordial" was the word they mentioned most frequently. Social networking platforms closer the distance between people, and the "old drifters" gain a sense of intimacy and belonging when communicating with the city's "old drifters", and their intimacy is deeper than offline communication.

"Yes, it has improved a lot. I never thought I would chat with strangers on the Internet, but I didn't like it. Now, because of the epidemic, I have to stay at home. When I go out less frequently , I chat with them on the Internet, It's about where to buy masks and where to make nucleic acids. Is the dish enough for this kind? " (Respondent 3)

The exchange topics between the "old drifters" mostly focus on the living conditions and mood fluctuations. Over time, the "old drifters" in the same city will form a small group and become the most dependent groups in the city. Pearson correlation analysis shows that the more

frequent self-presentation behaviors, the stronger the sense of identity, and H1 holds (r=0.684**, p=0.000).

5.Conclusion

In the post-epidemic era, the original social support system of the "old drifters" has broken down, and reshaping the social network relationship of the old drifters has become a top priority. When the "old drifters" can't integrate into the rhythm of life, the way of communication and participate in social affairs in strange cities, their inner identity, sense of social integration and inner appeal also need to attract the attention of academic circles. As the product of intelligent society, short videos are popular, life-like and friendly, and are more likely to be favored by "old drifters". According to the investigation, the following conclusions can be drawn:

5.1"Old drifters" have a low sense of identity.

In the investigation, the author found that most of the "old drifters" flow from rural areas to cities, and their education level is junior high school level, so it is difficult to get a sense of belonging and identity in cities. Travel difficulties, language barriers and intergenerational differences have become the difficulties faced by the "old drifters", which makes it difficult for them to actively identify with the culture and ideas of the city. The purpose of "old drifters" flowing into the city is mainly to take care of their children or grandchildren, which does not mean that their life in the city is limited to their families, which should be their support, not all. Similarly, the low identity of the "old drifters" is the decisive factor for their social integration. According to the survey, most of the "old drifters" are around 50 years old, and their own social network has already taken shape. Under the situation that the old social relationship is fragmented, the "old drifters" with low identity tend to lower their quality of life and make friends, which will adversely affect their mental health for a long time.

5.2"Old drifters" have the phenomenon of spiritual drift.

In the research and investigation, the author found that most of the "old drifters" couldn't integrate with the people who have lived in the city for a long time because of their living conditions and ideas, so they didn't take the initiative to communicate with them, and they were disgusted with the local people in the city. The desire to return to one's hometown reflects the separation of "old drifters" from urban life and psychological emotions. According to Maslow's hierarchy of needs theory, respect needs and love needs are inseparable from interpersonal communication, and self-realization needs especially interpersonal communication. Interpersonal communication is very important to the "old drifters", because they seldom participate in social activities outside the world. For the "old drifters" who are basically cut off in social activities,

their spirit is easy to wander.

It is worth mentioning that the short video platform relies on big data, blockchain and other technologies to collect data from users, generate user portraits, and then accurately push the content that meets users' needs, which greatly meets the spiritual needs of the "old drifters" and provides favorable conditions for their better integration into society. Facing the content and friends with more quality, temperature and identity in short videos, the "old drifters" are also willing to choose the way of communication and interaction through short videos, instead of the offline friends' demand due to the disagreement of life concept. As Fei Xiaotong said, it is the embodiment of the normal social order and the proof of the integration of the "old drifters" into the society to settle down and live.

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