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**| RESEARCH ARTICLE**

## **Study on the Path of Rural Cultural Development from the Perspective of “People, Things and Fields”: A Case Study of Yim Tin Tsai Village in Hong Kong**

**Guannan Li**

*School of Journalism and Communication, Zhejiang University of Technology, Hangzhou 311103, China*

**Corresponding Author:** Guannan Li, **E-mail:** [892763358@qq.com](mailto:892763358@qq.com)

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**| ABSTRACT**

Culture becomes solemn and heavy because of its antiquity, but it is also gradually difficult to keep up with the pace of the times. Yim Tin Tsai Village in Hong Kong has made remarkable achievements in the process of revitalization and exploration, but there are still some problems, such as the difficulty in development and limited innovation. In this study, Yim Tin Tsai Village was analyzed from the three dimensions of “people”, “things”, and “fields”, and its successful experience and existing problems were discussed. The objective of this study is to provide new ideas and solutions for continuously tapping into the vitality of cultural resources and empowering cultural development through innovation in order to contribute to the promotion of rural revitalization.

**| KEYWORDS**

Cultural and economic development; Rural revitalization; Innovation and transformation; IP development; Yim Tin Tsai Village.

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### **1. Introduction**

#### **1.1 Research Background**

The unique culture is the most recognizable symbol of a region, carrying the warmth of local history and humanistic flavour and permeating all aspects of the development of the entire region. In the process of continuously obtaining achievements in rural revitalization, it is not difficult for us to discover the significance of cultural revitalization for villages and its irreplaceable status.

#### **1.2 Literature Review**

There are numerous academic discussions on cultural revitalization, and there are also many studies focusing on the perspectives of “people” and “things.” However, the “field,” which serves as the carrier for both, is often overlooked by those within it due to its spatial characteristics.

Terry Clark first introduced the concept of “scene,” which refers to “a cluster of cultural facilities that correspond to certain social identities such as class, race, and gender, and reflect certain values” (Clark, 2004), emphasizing that the “field” is the sum of the relationships between people and their surrounding “things.” Building on this, Joshua Meyrowitz transcended the concept of physical space in scene theory by introducing “patterns of information acquisition,” which is an environmental atmosphere of behavior and psychology created by media information (Du, 2022). Robert Scoble and Shel Israel further extended the connotation of scenes and predicted that “the Internet will enter the scene age in the next 25 years” (Scoble & Israel, 2014). Combining the current characteristics of the Internet, they proposed the possibility of scenes breaking through temporal and spatial limitations, reinforcing the importance of the “field” and leading people to place equal emphasis on “people,” “things,” and “field,” thereby strengthening the relationship between people and media, as well as society.

### **1.3 Problem Statement and Objectives**

In the process of village revitalization, people as the main body of cultural inheritance and innovation, things as the presentation medium of cultural resources, and fields as the unique scenery carrying cultural connotations; all three of them cooperate and promote each other to form a harmonious and sustainable development pattern of "people - things - fields". Therefore, in this study, starting from the perspective of the "people - things - fields" relationship, the current development experience, existing difficulties and problems of Yim Tin Tsai Village were analyzed, and corresponding measures based on the summary were put forward. This study aims to help create a rural cultural brand IP to provide a reference for Yim Tin Tsai Village as well as other villages in need of cultural innovation to promote revitalization and transformation.

## **2 The Development Status of Yim Tin Tsai Village in Sai Kung**

### **2.1 Introduction to Yim Tin Tsai Village**

Yim Tin Tsai Village is also known as "Yim Tin Tsai". "Tsai" is a kind of tree and a symbol of nostalgia, which means that the villagers who moved to the island miss their hometowns. It is also because the villagers on the island in the past set up a salt field to dry salt to maintain their livelihoods that it obtained such a name. Later, because the salt produced on the island could not compete with products from other regions in terms of price, coupled with the increase in salt tax on the island after the improvement of transportation led to a decrease in the income of the residents, the salt industry began to decline and eventually shut down. The villagers also chose to move out of the island because they could not obtain a stable livelihood, resulting in there being only four villagers left on the whole island by the 1980s. Then, the island was gradually becoming deserted.

In 2000, a group of enthusiastic aboriginal descendants returned to Yim Tin Tsai Village and vigorously promoted community revitalization; this Hakka village began to revitalize. In 2011, the Salt and Light Preservation Centre was established, and it is responsible for the conservation and promotion of the natural ecology and culture of Yim Tin Tsai Village. The village committee, joint meeting, conservation center and other parties collaborate to form a mass participation model, actively carry out community services, inherit cultural resources, and carry out the "Yim Tin Tsai Village Art Festival", which integrates ecology and culture in a symbiotic way and re-creates cultural resources (Cui, 2023). Yim Tin Tsai Village has always adhered to the ancient method of salt production and inherited its own culture. Although the production of sea salt is small, it is of very high quality, which not only brings a certain amount of income to Yim Tin Tsai Village but also makes the visitors to the village praise the local sea salt.

With the continuous revitalization and development of Yim Tin Tsai Village, "St. Joseph's Chapel Restoration Project" and "Salt Flats Revitalization Project" on the island were awarded the "Merit Award" and the "Outstanding Award" by UNESCO for the Protection of Cultural Heritage in the Asia Pacific Region in 2005 and 2015 respectively. These milestones of great success are a great recognition of the efforts made by villagers and enthusiasts over the years to preserve Hong Kong's industrial heritage.

### **2.2 The Main Body of Development in Yim Tin Tsai Village - "People"**

Revitalizing a dormant culture requires vitality and creativity, as well as the enthusiasm and energy of people. In order to revitalize Yim Tin Tsai Village, the villagers returned to the village to participate in the construction, and a group of enthusiastic people from all walks of life - architects, artists, cultural researchers, and so on- participated in the restoration. More importantly, in the process of heritage conservation at Yim Tin Tsai Village, villagers, volunteers, students, heritage experts, artists and curators, as well as various visiting organizations and tourists, have been interacting and participating together to form an open and inclusive community.

It is people's continuous efforts and innovations that have led to the continued development and excavation of the salt workshop, stained glass, art festival, sea salt lab and other contents. The participation of many people has revitalized Yim Tin Tsai Village and filled it with possibilities for diversified development.

### **2.3 The Presentation Medium of Yim Tin Tsai Village - "Things"**

Yim Tin Tsai Village began restoring the salt field in 2013 and opened it to tourists in 2015 after nearly restoring the look of the original salt field. In the following year, the salt field produced its first barrel of salt after restoration. In 2018, a salt workshop was held. The salt field currently produces about ten tons of sea salt per year, and visitors can also buy some salt made at the salt field as a souvenir. A visit to the salt site and the heritage showroom (formerly known as Cheng Po School) is also included in the HK\$60 round-trip ferry ticket provided by the Salt and Light Preservation Centre. These not only can show us how Hakka people lived in the past but also have an important value in understanding and recognizing the history of Hong Kong.

Yim Tin Tsai Village used to be a Hakka village, and the village is still full of Hakka cultural features in the form of buildings and food, such as the Hakka Ban made by the villagers and the famous wood-fired clay kiln chicken. The villagers used to be Catholics, so there is also a century-old church building on the island, St. Joseph's Church, which has a significant cultural role in revitalizing the Yim Tin Tsai Village and promoting the development of the local ecological and cultural tourism industries.

#### **2.4 The Carrying Space of Yim Tin Tsai Village - "Fields"**

Yim Tin Tsai Village is only 500 meters wide, and the highest elevation is only 37 meters above sea level. The ecological environment of the island is unique, with many rare plants and landscapes. Jade Belt Bridge and Twin Pavilion are some of the more famous landmarks on the island. The Jade Belt Bridge connects Yim Tin Tsai Village and Kau Sai Chau, dividing the sea into two sides. Standing on the bridge, you can experience the sensation of blending into the sea, and at the same time, you can also appreciate the unique scenery of the coastline and the mangrove forests, which is the best choice for enjoying the beautiful scenery and getting in touch with nature. Twin Pavilion consists of two pavilions, one high and one low, and is located in the highest location of the whole island. It only takes about fifteen minutes to climb up to the pavilion, where you can have a full view of the whole island of Yim Tin Tsai Village.

### **3. Existing Problems and Difficulties**

#### **3.1 People-based Problems**

##### **3.1.1 The Conflict of Values**

As a matter of fact, the villagers as the main body in the process of rural culture protection have not been given enough attention, or in other words, the villagers as the main body have not been fully utilized. "Its organizational form is by and large a one-sided mode of protection formed by governmental acts and academic research acts, and the civil power has not been given due attention" (Zhou, 2005), so some of the villagers and the public believe that rural culture protection is a matter for the state and the government. There are also some villagers who worry that the development of the culture and tourism industry will affect the life of the island residents and deteriorate the ecological environment of the island, and they think that their own food, clothing, housing and transportation are important. The villagers' concept of life is in conflict with the needs of the sustainable development of the island, and the process of rural culture protection is subject to a certain degree of resistance.

It will lay the most solid foundation for village revitalization and development to mobilize the will of the villagers. Otherwise, if villagers do not have a high degree of recognition of village development, they will not be able to place themselves in the position of the main body of rural development. The lack of a basic carrier will lead to public participation in the trough and increase the difficulty of rural revitalization.

##### **3.1.2 Population Out-migration**

Population loss was the direct cause of the initial decline of Yim Tin Tsai Village. The exodus of people from the village made the population unstable; the main body and method of cultural inheritance tended to be single, and the only main body of cultural dissemination was broken, resulting in the lack of effective protection and inheritance of culture. Most of the out-migrated villagers have transformed or abandoned the traditional buildings and salt fields that used to carry the village culture, and the original salt production method and other spiritual cores that are closely related to the material carriers have been destroyed and gradually become indifferent and marginalized.

As the inheritors and developers of culture and economy and as independent transmitters and inheritors, people play a decisive role in the long-term development of a region and the expansion and promotion of its cultural core. As Yim Tin Tsai Village continues to be revitalized and restored, more and more people are setting foot on the land again. However, how to attract the immigrant population and encourage the return of indigenous people from their hometowns to stabilize and expand the population in the long term is still a problem that Yim Tin Tsai Village needs to overcome in the course of its development.

##### **3.1.3 Lack of Talents**

The development of culture and economy cannot be separated from the support of people and even more so from the support of professional talents. The inheritance of the ancient salt craft, the restoration of traditional buildings, the production of exquisite stained glass, the completion of the salt 3D laboratory, and the collection, restoration and exhibition of cultural relics are all diversified activities that require the cooperation of elite talents in related professions. The introduction and renewal of talents is an important driving force for Yim Tin Tsai Village's innovative development and rebirth, but it is also a challenge that needs to be overcome. How to continue to bring in more excellent talents with professional skills and how to make multi-professional linkage and synergy contribute to the sustainable development of the culture and economy of Yim Tin Tsai Village are issues that need to be further explored by the local community.

#### **3.2 Things-based Problems**

##### **3.2.1 Higher Maintenance Costs**

Most of the traditional villages are in the backward and closed areas. But, due to its cultural form attribute of originality, the culture of the traditional villages has a significant vulnerability, and it is very easy to be catalyzed by the external environment to undergo cultural deformation, and there is a risk of fragmentation (Li, 2022). In order to save a nearly extinct cultural village like Yim Tin Tsai Village from being deformed by modern civilization, to be restored in good condition and to keep up with the pace of innovation and development of the times, it is inevitable to pay a huge amount of cost and invest a lot of manpower, material and

financial resources in the restoration and maintenance of the buildings, salt flats and cultural relics, and in the development and design of innovative art activities.

### ***3.2.2 Mainly Static Display***

Currently, Yim Tin Tsai Village still has much room for improvement in the process of heritage maintenance. The data collection of cultural relics is insufficient, and the recording of cultural relic resources is only available in a single way, such as display and curation. In addition, Yim Tin Tsai Village has not yet formed a digital management system for cultural relics by combining digital technology, which utilizes advanced technology to export cultural relics or traditional salt production methods through virtual three-dimensional visual communication. It limits subsequent development and innovation. The only technical salt production laboratory on the small island of Yim Tin Tsai Village is not open due to subjective and objective factors. Regarding the funds for cultural relics, the special funds and subsidies related to cultural relics in villages are often not well guaranteed, which cannot be equated with the high requirements of cultural relics restoration techniques, the high cost of technicians, the price of restoration instruments, and the costly cost of developing and exploring innovations, and so on. This has brought about certain difficulties in the transformation and development of cultural relics as well as their living preservation.

### ***3.2.3 Insufficient Development Ideas***

The cultural and creative industry chain of Yim Tin Tsai Village is incomplete and lacks a long-term operation mechanism.

Content curation is lacking, and product connections are cut off. As a result of the failure to establish brands and IPs, the countryside will lack a core of content to develop themes at a certain stage of development, and cultural development will be autonomous but closed.

Developing product ideas is monolithic, and the overall effectiveness is low. Sea salt products are still in the stage of basic development at Yim Tin Tsai Village, mostly using the high quality of sea salt as a highlight to attract people. However, the high quality of sea salt can be derived from a wide range of health food categories, especially for the general products on the market. The people's pursuit of health and quality is gradually increasing, and more and more people are willing to pay high prices for high quality. As more and more people are willing to pay high prices for high quality, Yim Tin Tsai Village still has a lot of development possibilities in the promotion and development of sea salt products, as well as the positioning and marketing of consumer groups. At present, visitors to Yim Tin Tsai Village use the sea salt as a kind of souvenir. So, it does not have a high attraction to the public, and they do not have enough desire to spend money. Therefore, there is still more room for improvement in the development of economic benefits.

The cultural and tourism communication methods of Yim Tin Tsai Village are outdated, and its communication strategies are homogenized, basically favoring a one-way transmission state on the ground (Wang, 2022). Most of the island's many special features and historical stories can only be understood through written descriptions or other people's oral narratives, seriously weakening the narrative and communication effect of the regional culture. At the same time, the new media communication strategy is single. The main body of the communication of Yim Tin Tsai Village is mainly the government and other platforms, so there is no specialized communication channel. The existing dynamic video introduction of Yim Tin Tsai Village on the Internet is also relatively obsolete, and the single means of communication and platforms will also affect the attractiveness of the locality to young people and appeal.

## ***3.3 Field-based Problems***

### ***3.3.1 The Balance between Development and Protection***

Rural aesthetics is to coordinate the development of the village without destroying the original charm, which is essentially the respect and deconstruction of the village's original culture. The original natural beauty of the village is recognized by the villagers, but there is inevitably a monstrous alienation of the city's imitation and copying (Wang, 2023). In adapting to the process of modernization and development, Yim Tin Tsai Village has achieved good results in a relatively short period of time. But in the face of the all-round and multi-angle innovation and development of expression forms, communication media, artistic activities, technology promotion, etc., the short-term rapid change also means that the village authenticity of Yim Tin Tsai Village has suffered a certain degree of loss. In the future, with the continuous promotion of rural revitalization and the development of culture and tourism, more and more tourists will come to visit here, so the upper limit of the carrying capacity of the island and the environmental aesthetics will be challenged. The environment and ecology, as the spatial carriers of "people" and "things", will also be threatened once the remaining two are threatened. As the spatial carrier of "people" and "things", the environment and ecology, once threatened, the remaining two will also be adversely affected, which will bring inconvenience to the life of the island residents and limit the sustainable development of the culture and economy.

### **3.3.2 Lack of Application of Digital Science and Technology**

The field space includes not only the physical and ecological environment but also the construction of virtual scenes. Nowadays, the application of virtual scene technology into curation, cultural relics display, panoramic overlooking experience and other cultural inheritance means has been practiced in many inland villages. Different platforms and media entrances are connected to the same virtual field so that users or tourists can have a “cloud experience” with the help of science and technology. In the virtual cultural system, the virtual space will continue to play its cultural service function, realize the dissemination and propaganda of ideas and culture, and completely get rid of the limitations caused by the time and space attributed to the cultural and economic development of the region. The diversified activities and planning of Yim Tin Tsai Village can also be presented through the virtual field space so as to create a cultural development database. The cultural records can be more diversified and can be retrieved at any time. This not only preserves the dynamic scene of the event but also protects past activities or cultures from being unable to continue or spread due to the influence of uncontrollable factors on their material carriers.

### **3.3.3 Planning Cultural Ecotourism Spaces**

We should rationally plan cultural and eco-tourism routes at Yim Tin Tsai Village to realize the linkage and synergy of multiple attractions and improve the efficiency of resource utilization and visitors' experience. In previous academic research on Yim Tin Tsai Village, some scholars, based on the results of field trips and surveys, have also proposed the creation of hiking routes and attraction site routes according to the distance between the landscapes on the island, which can maximize the visitor's experience of the cultural interplay between the natural landscape and the human spirit (Li, 2020). So, it can be seen that there are still more perfect solutions for the integration and planning of cultural and tourism spaces in Yim Tin Tsai Village.

## **4. Suggestions for the Development Path of “People-Things-Fields”**

### **4.1 Based on Innovation - “People”**

#### **4.1.1 People in the Countryside: Active Collaboration for Community Participation**

Rural culture is a spiritual core shared by villagers, which can arouse the sense of belonging and identity of villagers and produce group solidarity, i.e., a two-way link between psychology and behavior. On this basis, if the process of rural cultural revitalization and development does not bring inconvenience and impact on the lives of villagers, but on the contrary, it can increase the villagers' cognition and economic income, then the villagers will have the main body position of rural construction and the awareness will be enhanced. The cultural consensus at the spiritual level and the benefit of linkage at the interest level will encourage the villagers to actively cooperate with the community participation and make more contributions to cultural and economic development.

#### **4.1.2 People Who Consume: Sharing and Co-creation of Cultural Development**

With the intensification of market competition and changes in life needs, people who consume change from passive choice to active participation, and their information acquisition and consumption decision-making emphasize personalization and interactive experience. Compared with the traditional one-way output of product value, consumers are more willing to become the co-creators of the product or carry out secondary creation.

In the past, Yim Tin Tsai Village's salt workshops and art festivals provided a platform for consumers to create and share works. When people have a clear enough understanding of consumer goods and can participate in self-creation or secondary creation, they can incorporate their own understanding of the information they have received and self-awareness into their creation, which, in the process, creates a sense of self-improvement and self-worth, and inadvertently brings about a new tendency to consume. Therefore, while continuously improving the development path, Yim Tin Tsai Village should follow the needs of visitors, improve the participation of visitors, give full play to the creativity of tourists, fully satisfy the audience's demand for sharing the value of co-creation, and improve the sense of experience, so as to realize the benign cycle of cultural consumption and the stable enhancement.

#### **4.1.3 Virtual People: Image Connections Shaped by IP**

The creation of character IP is an important part of village cultural brand building, and high-quality character IP will not only become a distinctive symbol and representative of the development of the region but also bring certain benefits of dissemination and economic income for the local community. Character IP can be created by selecting real characters based on their popularity and typicality. But Yim Tin Tsai Village has fewer real characters that meet the above conditions, so it is more recommended to create virtual character IP images based on the village's overall cultural characteristics and anthropomorphic design, similar to mascots in large-scale activities, etc. The virtual IP images can be used for the production of cultural and creative products, as well as for the production of local cultural and creative products. The virtual IP images can be used for the production of cultural and creative products and can also be used in the construction of digital museums, thus becoming a virtual “interpreter” to guide visitors to understand the Hakka culture and the history of Hong Kong. Cultural services are developed around the character IP, and some interrelated series of symbols together constitute the symbol positioning of the IP. So a holistic consumption symbol cognition system is established for the consumers (Wang & Lu, 2021). The IP should focus on showing the cultural characteristics

of the countryside and provide a prominent memory point for consumers so that consumers can understand the countryside, produce emotional appeal, and generate positive cognition of the countryside, and then they are willing to pay for the sentiment.

In short, it should come back to the needs of "people". Rural people are the core driving force for empowerment, virtual people are the new program for development, and people who consume are the service group and the measure of recognition for all content.

#### ***4.2 Based on Culture - "Things"***

##### ***4.2.1 Things Are Connected: Reducing Cultural Architecture***

The connection of "things" is embodied in the enhancement of cultural significance and the expansion of the functions and attributes of the field. The focus of the connection is to realize the innovation and upgrading of the business content and service mode of the material space and to extend the presentation form and the service scope so as to provide users with a more complete experience. The restoration of the salt field is the inheritance of the salt production history, the restoration of cultural relics is the tracing of Hakka culture, and the restoration of churches is the reminiscence of the faith. Different things have the same cultural core and different cultural extensions, so different things can realize the mutual supplementation of cultural significance.

##### ***4.2.2 Promoting People with Things: Beyond Time and Space***

Retaining and reconstructing buildings and key landscapes with values and stories is the repair of key memory points. The reconstruction of local cultural scenes and the use of traditional cultural space patterns can preserve specific nostalgic memories (Chen & Xu, 2022), which is conducive to the extension of the story space and the enhancement of spatial expression of meaning. Specific humanistic feelings and temperature can cross time and space and seek resonant feelings and experiences in the hearts of people and visitors in the countryside.

#### ***4.3 Based on Resource - "Fields"***

The "fields" is a spatial place that carries "people" and "things", which is manifested in the form of physical space and virtual space.

##### ***4.3.1 Physical Ecology: Conservation and Maintenance of Physical Space***

The natural or humanistic landscapes of the countryside, such as land, mountains, rivers, fields, villages, buildings, etc., are valuable resources of the countryside, and their value is irreplaceable. It not only contains people's love and attachment to the countryside but also contains the desire of urbanites in the midst of the urban crisis to return to nature and build nature. Cultural resources can only be maximized with the synergy of natural resources, so ecological conservation is a task that Yim Tin Tsai Village needs to pay attention to while developing itself. Much experience has proved that development at the expense of the environment is short-lived, and the environment is difficult to repair in the short term, so environmental protection and ecological aesthetics must be given a prominent place at all times. In this regard, a digital monitoring system can be utilized to assess the impact of daily or weekly passenger flow on the ecological environment of Yim Tin Tsai Village, to dynamically update the upper limit of the carrying capacity and detect environmental problems at any time, and to work together with other digital platforms to control the number of tickets and quotas in real time, so as to achieve a dynamic balance in the daily life and to safeguard the village's harmonious and sustainable development at the root.

##### ***4.3.2 The Virtual Field: Development and Construction of Digital Scenes***

There are two forms and three presentation methods for the construction of virtual fields. First, using the digital science and technology of the new period, the physical space is directly reproduced, and the physical space of the countryside is dynamically presented in the virtual space so as to bring the distance between different fields closer. This method can have two presentation methods: local reproduction and panoramic reproduction. Second, the virtual field can also be constructed through information technology to completely build a new virtual space that is different from and above the real world. This method of presentation has a greater subjectivity and adjustability. In this space, the user's visual, auditory, tactile and other multi-senses are fully mobilized so that he or she can obtain an immersive experience.

##### ***4.3.3 Virtual and Real: Virtual Experience Drives Physical Consumption***

Virtual space and real space are interconnected and mutually influential in a dependent relationship. On the one hand, the experience in the rural virtual scene can inspire people's desire to have a more realistic experience of the real scene, which may drive people to travel to the rural entity for cultural tourism consumption. On the other hand, users who have experienced rural cultural virtual space can express themselves on real social platforms and express their feelings about virtual tourism by sharing short videos, live broadcasts, etc. The communication methods and subjects become diversified, and the effectiveness and scope of communication are enhanced and expanded, which can also attract more potential consumer groups.

## **5. Path Optimization and Long-term Planning**

### **5.1 Developing in Line with the Times and Catering to National Policies**

The revitalization of rural culture cannot be achieved without policy guidance and strong government support. We should strengthen the government's functions of guidance, support and service, formulate effective policies and measures, promote the flow of resources and factors to the villages, and enhance the vitality of agricultural and rural development (Central People's Government of the People's Republic of China, 2022). The Hong Kong government has already provided a lot of guidance and assistance for the revitalization and development of Yim Tin Tsai Village. The Hong Kong government has incorporated Yim Tin Tsai Village in Sai Kung into the "Hong Kong Tourism Development Blueprint" and has built a brand new project integrating culture, tourism, heritage and ecology, which has enabled the rapid development of Yim Tin Tsai Village.

Following the establishment of the Rural Conservation Office by the Hong Kong Special Administrative Region Government in 2018, the Tourism Commission of the Hong Kong Government has allocated tens of millions of Hong Kong dollars from 2019 onwards to organize an arts festival entitled "Sky, Earth and People" for Yim Tin Tsai Village for three consecutive years. Thanks to the Government's strong support, Yim Tin Tsai Village has a solid foundation for revitalization and development and has been able to attract many professionals and young students who are willing to contribute to the community and explore and experiment for the long-term development of Yim Tin Tsai Village. Based on the diversified activities designed and planned over the past three years, which have been well received by tourists and transformed Yim Tin Tsai Village into a cultural and tourism attraction that can receive 20,000 to 30,000 people annually. The Hong Kong Government Tourism Administration has decided to launch the "Sai Kung Sea Art Festival" in 2022-2024, expanding its influence from Yim Tin Tsai Village to Kiu Tsui Chau, Kau Sai Chau, Grain Ship Bay, etc. It is expected that Yim Tin Tsai Village will continue to introduce new content and develop with the help of rural revitalization.

### **5.2 Extending IP Value and Expanding Product Effect**

The creation and realization of IP requires the enrichment of product groups and the improvement of follow-up services. When designing cultural and creative products derived from rural culture IP, it is necessary to highlight regional characteristics, organize and transform local symbolic resources, and make use of forms with national characteristics and retro flavors so as to make double innovations in both content and form.

In addition, the development of digital platforms needs to focus on cultural and entertainment needs. In order to maximize the IP effect, IP stories can be filled in, and music or simple virtual interactions can be produced so as to open up the market to parents and youth groups. At the same time, the government can take the lead in designing and recording a series of cultural and educational mini-classes in cooperation with major learning software and websites, as well as organizing daily social practice and rural experience activities in cooperation with schools, so as to not only disseminate the culture of the Yim Tin Tsai Village but also enrich the learning life of young students and standardize the value system and humanistic concepts.

Finally, it is necessary to create IP industry services that combine online and offline to create a linkage effect. According to the relationship among "people", "things", and "fields", scenes and interactive programs are designed so that users can experience IP stories in an immersive way with the help of virtual technologies such as VR and AR.

### **5.3 Expanding Media Effects and Helping Rural Revitalization**

As the coverage of the Internet continues to expand, the interactive integration of different media platforms has given rise to the digital economy era characterized by "perception, interconnection and intelligence of all things". At present, the digital construction of the countryside is in the initial stage of development. The most direct way of industrial and cultural communication is the cell phone. Nowadays, in this era where everyone can become a media person, cell phones have become the "new agricultural tools" for rural revitalization, and data networks have become the "new agricultural resources" (Duan, 2021). The process of people's participation in the communication is the process of using the "new agricultural tools", and the dissemination and promotion of cultural and economic benefits through shooting short videos are the result of using the "new agricultural tools". It is necessary to make good use of the huge advantage of the network era that transcends time and space, combined with the continuous development and upgrading of the cultural industry, and promote rural revitalization comprehensively.

## **6. Conclusion**

At present, more and more regions have discovered the importance of local culture, and the living conservation method has gradually become a social consensus. In 2009, the ICCROM formally put forward the "living heritage conservation method", which emphasizes the intangible cultural value and directly generates the important conservation concept of "living conservation" (Ye, 2014). It injects fresh blood into the development of culture and lays a solid foundation for long-term revitalization and economic development.

By integrating the entire text, Yim Tin Tsai has continuously innovated during its development process. Its current development experiences, such as repairing cultural buildings, hosting cultural and art festivals, opening salt-making workshops, collecting historical relics... and other specific measures, also play a pioneering guiding role.

With the advent of the information age, new communication media, science and technology, and cultural carriers bring new opportunities and challenges to the spiritual core and cultural development of the traditional villages, which can make up for the current development difficulties of Yim Tin Tsai Village. These opportunities can make up for the current development difficulties and problems of Yim Tin Tsai Village but will also bring new tests and trials in the future exploration process.

The revitalization of village culture is a long-term solution. We believe that Yim Tin Tsai Village, a village full of history, can successfully face the brand-new issues of the trend of the times again and again with a steady pace and a robust attitude.

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