The Political Communication of Bilibili on the Internet from the Perspective of Field Theory: Taking the Virtual Idol "Jiangshanjiao" as an Example

Yalin Yang
School of International Studies, Communication University of China, Beijing10010, China.
18092831910@163.com

Abstract: The official account of the Central Committee of the Communist Youth League, one of the first political accounts that entered in new media area, announced its launch of League Virtual Idol called Jiangshanjiao in February 2020. However, this virtual idol was hurriedly deleted only a few hours later. China's first trial of personifying a party organization failed to achieve the expected communication effect, which revealed that official media operators still need to improve communication strategies when interacting with the youth. This article adopted the content analysis method to conduct case studies and data analysis on the selected sample videos of Bilibili, reviewed the Communist Youth League Central Committee's attempt to merge into the subculture and discussed the game and interaction of the "two opinion fields" in this event. Based on the field theory, this paper has put forward some suggestions for the adjustment of political communication on the Internet.

Keywords: field theory; online political communication; Bilibili; virtual idol Jiangshanjiao.

1. Introduction

On February 17, 2020, the official Weibo account of the Central Committee of the Communist Youth League (hereinafter "Central Committee of CYL") released the official virtual idol Jiangshanjiao [1], which was hurriedly deleted in less than 5 hours. As a political symbol, the appearance of the virtual idol "Jiangshanjiao" has failed to win the favor of netizens, and even counterproductively received a lot of criticism. In such a background where people's sentiment is often stimulated by the fragmented information they receive, the public opinion field has impacted the dominant position of the official media through their voice online. This paper attempts to take this as an example to discuss the public's participation and discourse structure in the all-media era, and is expected to provide discourse strategies for political official account operators to refer to so that they can adapt their communication ways to the real situation properly and broaden its thinking perspective.

2. Literature Review

In the era of new media, the official accounts tend to be influenced by the We Media and social media's mode of discourse and logic, and the natural conflict between the two opinion fields [2] has become increasingly prominent, which calls for new discoveries from academic research. Based on articles related to this research and with similar purposes, this paper mainly reviewed the previous research content and achievements from three aspects: virtual idols, online political communication on Bilibili, and field theory. Based on the review, this paper figured out the deficiency of the current the research and further determined the research scope and analysis direction of this study.

2.1 Research on Virtual Idols

From people's worship of totems, psychics and heroes to their adoration of celebrities and grassroots stars, it is clear that idols are no longer natural objects or the natural form of people themselves, but a figurative personality symbol produced through artificial processing. In the 1990s, the concept of virtual idol has been proposed by the Japanese, in which "virtual" refers to a means of digital technology.
In the current research, foreign scholars have mainly investigated virtual idols in different dimensions from the aspects of technical means, feminism, and body as consumer objects. Among them, Robert Hamilton believed that the production of Japanese virtual idol Date Kyoko is a combination of comic industry, film and television industry and advanced computer animation technology, and pointed out that the consumer group of Japanese female virtual idols is mainly dominated by men [3]. Daniel Black examined Japanese virtual idols from the perspective of the body, and discussed the relationship between technological simulation and the body [4].

The research on virtual idols in China started relatively late and there were few about this topic until 2019 when more studies on virtual idols appeared. With the gradual rise of China's virtual idol industry, researchers have explored the generation, dissemination, IP-based development and consumption of virtual idols from different perspectives. Zhou chose to study the most influential virtual idol in China – Hatsune Miku – from the perspective of identity, and finally found that fans' consumption motivation is to achieve self-identity and enhance the sense of group belonging and self-esteem [5].

2.2 Research on Internet Political Communication of Bilibili

Political communication is a communication behavior dominated by political organizations. In the practice of political communication in China, political parties, the country and the government are the main bodies of political publicity, and at the same time they are both the producers of political information in political communication and the "gatekeepers" in the process of communication, which is a typical "top-down" approach. As an extension of political communication practice on the new media side, online political communication has changed the discourse monopoly role of traditional media, allowing every citizen to have a voice.

The positioning of Bilibili is the China ACG culture video sharing website characterized by its bullet screens. It initially started with the "two-dimensional" culture, and it began to gradually break through their stereotype of niche positioning and develop towards multicultural development after it was listed. Through the search, it is found that articles that take the official account of "Central Committee of CYL" on Bilibili as the research object account for a large proportion of the research on Internet political communication of Bilibili. In order to keep up with young people's trend and meet the needs of media integration, the Central Committee of CYL officially entered Bilibili in January 2017, and then expanded its communication map with a strong attitude.

The existing studies on Bilibili's political discourse vary in their perspectives, with most of which focus on exploring the discourse characteristics and existing problems of political consciousness expression in the context of youth subcultures, and the way Bilibili makes it known outside the fixed circle. Li and Lv conducted a discourse analysis of the bullet screens in the videos released by Central Committee of CYL's Bilibili account from 2017 to 2020, summed up the problems and their features in the expression of youth political awareness, and pointed out the path to guide the expression of youth political awareness [6]. Chen and Hu discussed the development direction of young people's ideology and faith based on the comments of videos released by Central Committee of CYL on Bilibili [7].

2.3 Research on the Opinion Fields

Field theory originated from theory proposed by Bourdieu when he studied on Weber's religious thought in the late 1960s. At present, the academia divides opinion fields in multiple dimensions. The concept of "two opinion fields" proposed by Nan Zhenzhong has been continuously supplemented and improved, and formed a widely-acknowledged definition: the two opinion fields include an official public opinion field with official traditional media such as national television, state news agencies, and party newspapers as the dominants; and a non-governamental public opinion field formed platform on the Internet, especially Weibo, WeChat, forums, other We Media platforms, etc. The two fields not only interact with each other, but also restrict and counterbalance each other. Deng believed that the development of emerging technologies has made the public opinion field free from
the dominance of the official opinion field and enjoy a larger share. If the two cannot cooperate or communicate well when competing for the dominant place, it will cause various unstable factors to the emotions of the whole society [8]. Hu, through the analysis of the development of public opinions on the speech "Rear Wave"[9] of Bilibili, concluded that in the context of the "converged media" era, the two public opinion fields should make more effort in the pre-judgment and judgment of what subsequent public opinion will emerge and how they develop [10].

2.4 Summary

It is found that the current studies on virtual idols are mostly concentrated on the aspects of economy, technology, culture, consumption, etc., while there are few on virtual idols in online political communication in the era of all media. Most of scholars hold a positive attitude towards the political communication of official accounts on Bilibili, but current studies are deficient in the communication behavior anomie of official public opinion fields. Although the number of research projects on Bourdieu's field theory has been on the rise in recent years, most of them focuses on the analysis of current domestic hot events, and there are few studies on emerging Internet platforms.

This paper intended to conduct case studies on the Central Committee of CYL’s launch of Jiangshanjiao on Bilibili. With data analysis, it was hoped to summarize the characteristics and generation mechanisms of political communication anomie from the perspective of field theory. The paper also sorted out the factors that affect the public's acceptance of political issues and further discussed how to properly integrate into different circles, play the effect of building identity and cohesion of the community, and finally achieve the goal of political communication.

3. Research Design

3.1 Research Methods and Sample Selection

The research adopted the content analysis method, selected videos related to Jiangshanjiao on Bilibili released from February 17, 2020 to August 30, 2020, with Bilibili as the main research platform. After sorting out the timeline, 11 videos were selected as the research object. The uploaders are all personal accounts, includes: @polymeat, @大航海的露比("Luby, the Live Streaming Fleet"), @咕噜肉嘎嘣脆("crunchy sweet and sour pork"), @量子少年-赫木("quantum lad - Haomu") @紫芝灵秀("delicate purple Ganoderma"), @半个熟鸡蛋("half of a boiled egg"), @小风一下("breeze"), @后年是龙年("the year of the dragon comes two years later"), @CategoryP, @拔丝仙人球("crisp sweet frying with cactus"), and @梦小强("dream for power").

3.2 Analysis Categories and Units

Since Jiangshanjiao's event entered the public on February 17, 2020, a large number of related videos have emerged on Bilibili, including reposting Weibo content, point of view sharing, knowledge popularization, original music and other secondary creations content. Taking netizens as the main participants, this article analyzes the following 8 categories of video content:

1). Video distribution mode: release time; release frequency.
2). Video type: original; reprint; material splicing.
3). Video popularity: repost; like; comment; bullet screens.
4). The subject of the video content: reprint on Weibo; the second creation of netizen comments; comments on the event itself.
5). Video-oriented information: words; pictures; sounds.
6). Comment type: positive attitude; negative attitude; neutral attitude.
7). Bullet screens: keyword analysis; the total number; the number of sessions and interaction.
8). Video content: keywords of subtitles; keywords of comments; times and frequency that Jiangshanjiao is mentioned.
4. Data Analysis

The 11 sample videos selected for this study were all released from February 17th to 19th, 2020 when this event was gaining more and more popularity and the online community was in a state of resistant ferment. Specifically, the number of videos released on February 17 was 2 and soon reached its peak on February 18 and February 19 (with 4 on each day); only 1 video was released on August 30, which is much later than the peak time of this incident.

![Figure.1 Time Distribution of Video Released](image)

4.1 User Generated Content (UGC) production of Political Discourse

In Table 1, the 11 sample videos are divided into three categories: original videos (7), reposted videos (1), and patchwork videos (3). Among them, original videos account for the largest number with most diverse forms, covering the music area, knowledge popularization area, animation area and so on. The number of patchwork videos occupies the second place, with the content of which are editing and combining information or Weibo posts released by the Central Committee of CYL and the comments for their posts. The reposted videos transfer the video for the debut of Jiangshanjiao and Hongqiman[11] uploaded by the Weibo account @江山娇与红旗漫Official ("Jiangshanjiao and Hongqiman Official"). In general, such a distribution of video types is in line with the UGC production model of Bilibili itself. Users active on Bilibili often combine the video style of the platform to re-create content related to social and current affairs or even to multiply generate corresponding content, such as texts, emoticons, videos, etc., to bring other users a new audio-visual experience.

<table>
<thead>
<tr>
<th>Video Types</th>
<th>2020/2/17</th>
<th>2020/2/18</th>
<th>2020/2/19</th>
<th>2020/8/30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original Work</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reposted Work</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patchwork</td>
<td></td>
<td></td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>

Table.1 Video Types

Bilibili initially positioned itself as a video platform for entertainment, which makes it easier for them to have ideological and emotional resonance and interaction with young people in this age. From Table 2, the video content topics are rather fixed. Among them, the number of videos directly reposting the official Weibo content of the Central Committee of CYL is 3, and that about the re-creation of netizens' comments and the comments about the event itself are both 4.
4.2 Competition for the Discourse Power: The Division of the Two Opinion fields

Since everything about "Jiangshanjiao" was erased, many uploaders on Bilibili where sub-culture groups gathered have been sorting out the various pieces of information, and rebelled against the mainstream culture by re-producing content related to Jiangshanjiao. According to Table 3, although the sample videos with different creative topics and styles differ in their influence, most of the videos related to this event have received great attention, which is reflected in the Users' likes, reposts, favorites, comments and other behaviors on the video. By 7:00 pm on February 15, 2022, the distribution range of the number of likes in the sample data is 68 to 912, the distribution interval of the number of comments is from 15 to 1857, the number of barrages from 0 to 422, and the number of reposts from 14 to 999. Among them, the materials patchwork video was titled: 【二次元偶像】最快flop的虚拟偶像:江山娇与红旗漫 ("Two-Dimensional Idols] Jiangshanjiao And Hongqiman: The Two Virtual Idols That Flopped At The Soonest), which ranked first in the number of view counts, likes, collections, and comments, maintaining a high exposure rate. Its influential scope was so wide, and the original video 团团的虚拟偶像:江山娇与红旗漫 ("The Virtual Idols Launched by CYL: Jiangshanjiao and Hongqiman") witnessed the highest amount of reposts with high popularity.

**Table 3 Video Popularity**

<table>
<thead>
<tr>
<th>A. 【杂谈】江山娇与红旗漫下的迷思: 21世纪的偶像崇拜 (&quot;[Free Talk]Probe in Jiangshanjiao and Hongqiman - Worship of …)</th>
</tr>
</thead>
<tbody>
<tr>
<td>B.20年生的江山娇 (&quot;Jiangshanjiao: A Virtual Idol Born in 2020&quot;)</td>
</tr>
<tr>
<td>C. 身为女性承受的压力(&quot;Pressures on Women&quot;)</td>
</tr>
<tr>
<td>D. 江山娇,处处吻&quot;Jiangshanjiao x Kiss Everywhere&quot;, note: Kiss Everywhere is a popular song sang by Miriam Yeung, and this…</td>
</tr>
<tr>
<td>E.【一起讨论】虚拟vtuber江山娇与红旗漫的乌龙,和一分为二 &quot;洗地&quot; ([Discuss together] About the Failure of Jiangshanjiao and…</td>
</tr>
<tr>
<td>F. 我为什么不喜欢团团的虚拟偶像? (&quot;Why I did not like the virtual idols of CYL&quot;)</td>
</tr>
<tr>
<td>G. 原创单曲</td>
</tr>
<tr>
<td>H.我把问江山娇的问题对我同一天推出的虚拟偶像也问了一遍 (&quot;I questioned all the Idols released on the same day with…</td>
</tr>
<tr>
<td>I.我为什么反对江山娇的偶像化(&quot;The Reasons Why I am against the Idolization of Jiangshanjiao&quot;)</td>
</tr>
<tr>
<td>J. 团团的虚拟偶像: 江山娇与红旗漫 (&quot;The Virtual Idols Launched by CYL: Jiangshanjiao and Hongqiman&quot;)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 2 Video Content Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repost from the Weibo Content</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

**Figure:**

- Repost
- Bullet Screen
- Comment
- Like
According to Table 4, the Weibo official account of Central Committee of CYL's attitude and performance in this incident triggered many netizens' disgruntlement and rejection. Among all the selected videos, seven hold a negative attitude, clearly criticizing the CYL's trial for integrating into minor circles out of political communication purpose; the rest of them have a neutral attitude; none of the sample videos have a positive attitude.

In addition, the researchers noticed that four kinds of oriented information (words, pictures, voices, and bullet screens) are commonly found in the sample videos (the oriented words and phrases, here defined as keywords showing audience's emotion and opinion like "haircut", "sickening", "feminist" and other similar keywords; oriented pictures refer to screenshots of Weibo netizens’ comments, emojis to express emotions, etc., and oriented voices refer to voice-overs that mobilize the audience’s emotions), as shown in Table 5.

Table 5. Oriented Information in this Video

4.3 Reconstruction of "Jiangshanjiao": Deconstruction of Gender Image in Political Context

As a way of expressing their opinions, bullet screens on Bilibili form a virtual communication space free from the time and space limitation, which aggregates its users' emotion in the online community, reinforcing a high sense of group identity as a reflection of collective effervescence. Therefore, it further forms a sense of companionship and common collective memory among the users.

From Figure 2, the bullet screen discourses in the sample videos show obvious feminist attitude. "Jiangshanjiao, do you have period?", "Jiangshanjiao, can you catch up with boys' achievements after high school?" A series of questions about "Jiangshanjiao" have emerged on the screen, involving all kinds of injustices and misfortunes a girl may face in different scenarios. These
questions are actually accusing the stereotypes of women hidden in real life. The question-raisers do not expect to be answered indeed, and of course they cannot be answered. This is more like a political participation activity in the virtual world under the collective carnival. Participants hope that by deconstructing the political symbol Jiangshanjiao at the gender level, the difficult living conditions of women in reality can be seen and hopefully changed.

Figure 2. Word Cloud of the Video Titled [Two-Dimensional Idols] Jiangshanjiao and Hongqiman: The Two Virtual Idols that Flopped at the Soonest

It is worth noting that there is a special realistic background behind the behavior of netizens' deconstructing the political symbol Jiangshanjiao from the perspective of advocating women's rights, which indicates that the actual effect of its launch ran counter to what the Central Committee of CYL expected through online political communication. Before the virtual idol Jiangshanjiao was launched, female medical staff supporting Hubei to fight against COVID-19 cut their hair off, arousing heated discussions, as well as the public's attention and sensitivity to women's issues, which is also reflected in the highly frequently-seen words "haircut", "hospital" and "society" seen in Figure 3. There is a huge gap between the women who have suffered injustice in the real situation and the cute, innocent image of Jiangshanjiao created for political communication purpose. In this regard, the virtual idol "Jiangshanjiao" has also been deconstructed by the public as a traditional Chinese girl who suffers from gender inequality under the control patriarchal society.

Figure 3. Word Cloud of Bullet Screens of Video "The Virtual Idols Launched by CYL: Jiangshanjiao and Hongqiman"
4.4 The Characteristics of Communication Anomie from the Perspective of Subculture

At present, the users of Bilibili have expanded, turning from the two-dimensional group to a more common and diversified public platform. The active users are mainly those born after the 1990s and 2000s, and the number of users born later than 2010 are increasing. As the main users of the Internet, the young generation is deeply influenced by the trend of individualism. They like to challenge authority and deconstruct traditional cognition. In the semantic deconstruction on the bullet screens discourse of the videos related to the cancel of Jiangshanjiao's launch, the study found that the senders of those bullet screens tend to interpret the event from the perspective of idols-fans or citizens-country relations. As is reflected in the Figure 2, words such as "country", "politics", "official", "idol" and "entertainment" are frequently seen. In Figure 4, high-frequency words including “position”, “comment”, and “definition” reflect the people’s backlash against the political symbol Jiangshanjiao.

![Figure 4. Word Cloud of the Bullet Screens of the Video "The Reasons Why I am against the Idolization of Jiangshanjiao"](image)

Pan-entertainment and pan-two-dimensional expression style are symbolic presentation of the anomie of the online political communication. Words with a sense of civic subjectivity, such as "Dear tuan[12], how dare you spend all the dues for CYL we paid on forming fans circle?", "The Communist Youth League, please rectify your excessive entertainment behavior" and other words were all severely criticizing the official Weibo account of Central Committee of CYL. Users who raised these views may not be against patriotism. Instead, they hate to follow the fandom love expression ways that maniac fans often perform to their idols. There are some other examples showing their anger and disgruntlement: "You two are not like Chinese, are you?", "I'm speechless. Is it appropriate to personify a country in this way?" They tried to show their strong antipathy towards Jiangshanjiao's idolization. This is actually incompatible with the image an official government department should display: being serious, integrated and solemn.

5. Inspiration and Discussion

This part will further review the Central Committee of CYL's trial to integrated into subculture circles, discuss the game and interaction of the "two public opinion fields" in this event, and put forward suggestions for the adjustment of network political communication from the perspective of field theory.

5.1 Integration of mainstreaming Culture and expressions of Minor Groups

In the era of pan-entertainment and information explosion, it is acceptable for those serious official department to seek innovative ways for communication. They are permitted to break through the
cultural barriers between mainstream culture and subcultures and seize the right to guide online discourse in publicity work.

Inspired from idol culture, two-dimensional art culture and virtual idols generated by digital technology, CYL created a personified image of an online political opinion leader, trying to penetrate into the youth group with an animated figure and a personalized narrative perspective. Jiangshanjiao was named after a line of Mao Zedong's poem, "Come and see our mother land so rich in beauty". The announcement wording of Jiangshanjiao and Hongqiman was also an adaptation of Mao's poem: Recalling the past, red banners wave freely in the west wind. We now leaning on a balcony and looking at distance; Observing the current, come and see our mother land so rich in beauty, we now welcome the come of a new spring's dance. From the meaning of the name alone, Jiangshanjiao was set as a cute, tender and idealistic girl. But in terms of external image, Jiangshanjiao was more highlighted in her cute appearance as the image in two-dimensional culture. It can be seen that when creating the virtual idol Jiangshanjiao, CYL tried to highlight the young and lovely characteristics of the characters, in order to cater to the modern audience's stereotyped appetite for girls: girlishness, cuteness, and thinness as beauty.

At the beginning of the creation of the virtual idol Jiangshanjiao, the CYL tried to build a perfect image and resonate with young people by using the words of fandom circle. It attempted to convey the official ideology in an entertaining and youthful way, and weaken the former superiority, a serious and unapproachable official image. However, while satisfying the audience's desire and fantasies about virtual idols, the characteristics of de-realization and virtualization make Jiangshanjiao a utopian image, which only display her jiao ("loveliness"). Worse still, the deficiency of profound connotation and distinctive character turns Jiangshanjiao a failure as political metaphor at the ideological level. It reveals the oppression and hegemony of mainstream consciousness.

On the platforms spreading subcultural circles represented by Bilibili, the paradoxical sense of Jiangshanjiao is gradually amplified, so that in the hyperreal world, the blurred boundary between real and virtual begins to reappear, the internal contradictions between the multiple binary relationships between politics and entertainment, state and citizens, and official and private relations have also become acute again. In addition, the "fan culture" overly worshipping idols, in essence, is to a certain extent an escape and passive resistance to the real world, and there is a natural incompatibility between the political communication based on the narrative of the real society. As a result, this political communication could not achieve the expected effect of building an identity and cohesive community.

5.2 The Game and Interaction of the Two Opinion Fields

Under the combined effect of mass entertainment culture and consumerism, the status of the two public opinion fields began to change. The mainstream status of the official opinion field consisting of traditional media was severely impacted, while the public opinion field, which often becomes the "igniter" and "fermentation ground" of public opinion events, has more right to speak.

In the Jiangshanjiao incident, the different perspectives of the "two public opinion fields" in constructing, interpreting and publicizing Jiangshanjiao have their own distinct characteristics. The Central Committee of CYL directly employed the discourse mode and operational logic of Japan's ACG culture and "fan circle culture", trying to establish a sense of closeness with young people psychologically. However, in the eyes of young people, the appearance of Jiangshanjiao is more out of date, as is displayed in the public's criticizing opinion and opposition for Jiangshanjiao, which shows their distrust of the content of official media and doubts about its attitude.

In the sample videos, Bilibili uploaders of the knowledge popularization area discussed the phenomenon of political entertainment when he shared his view on Jiangshanjiao's failure of being launched. As shown in Figure 5, words frequently seen in the subtitles of "[Free Talk] Probe in Jiangshanjiao and Hongqiman - Worship of Idols in the 21st Century" include "idol", "history", "fantasy" and so on. It is believed that the image of a country should not originate from virtual idols born for entertaining audience.
Figure 5. Word Cloud of the Scripts of Video [Free Talk] Probe in Jiangshanjiao and Hongqiman - Worship of Idols in the 21st Century

In Figure 6, it is clear that words with high frequency in the video "The Reasons Why I am against the Idolization of Jiangshanjiao" include "virtual", "official", "market", etc. It is proposed that at the moment when the two-dimensional culture is prevalent, virtual idols can be in any form of commercial practice but an official practice.

Figure 6. Word Cloud of the Scripts of Video the Reasons Why I am against the Idolization of Jiangshanjiao

Before the official Weibo account of Jiangshanjiao was forbidden, the Central Committee of CYL did not deliberately emphasize her "female" identity. However, with the previous incident of "female medical teams cutting their hair off for supporting Hubei more attentively" became more popular, the entire social network expressed dissent at this act, indicating that women are suffering injustice in reality. Many netizens expressed their opinions and shared stories in the comments of @Jiangshanjiao and Hongqiman Official, revealing the current situation of gender discrimination faced by women. Liu believes that opinion dissemination is realized by means of psychological contagion and imitation function, and imitation mechanism is the boosting force to increase opinion extension [13]. Under the "rebellious interpretation" of the public opinion field, Jiangshanjiao has been transformed into a gender symbol with feminist connotations, and a large number of re-creation
works and interpretations about the incident have emerged on the subculture-aggregated platform Bilibili, which has impacted the official and the dominant discourse power in the public opinion field. Pierre Bourdieu pointed out that the social structure in the field is not fixed, the social relationship is constantly changing, and there are interactions and influences between various fields [14]. With people's rage accumulated within the field, the public opinion field represented by Bilibili showed strong distrust and hostility to the official opinion field. In the case that the official opinion field remained silent, the public opinion field, by deconstructing Jiangshanjiao and emotional expressions, supplemented information in this incident, which aroused widespread attention from the society and promoted the resolution of the incident. The official opinion field responded by deleting the announcement, and at the same time deleted the comments made by netizens, making this incident come to an end.

5.3 Adjustment of Internet Political Communication under Field Theory

In the Jiangshanjiao incident, there are many factors that affect the acceptance of political issues in the public opinion field. The society environment and public opinion environment in the age of COVID-19 are two of the reasons for people's rage. Moreover, Jiangshanjiao in essence is inseparable from the "fan circle culture" characterized by irrationality, worshipping idol and looking down upon self, and indulgent attachment, which are all contradictory with what political publicity should display. There is a logical conflict at the core that is difficult to reconcile. At the same time, as a cultural commodity, there is a huge logical gap between idol and the national image that derives from a long history and community memory of Chinese people. As the bullet screen posted by users of Bilibili said, "I am your citizen, not your fan."

This case of anomie in online political communication reminds the official media once again that when trying to integrated into others' circle, they need to maintain their official identities and be regulated by responsibilities. They must clarify the communication characteristics of emerging online platforms and the user portraits of their audience before making an attempt in case they offend people in the target field. As the "fan circle culture" gradually penetrates into a wider network space, with the extreme enthusiasm of the fan circle, a large number of topics can be generated to attract more attention, which can be a possible way to effectively communicate with the youth subculture and builds the emotional identity of the youth. However, it is worth noting that the reason why virtual idols are followed by young people is that they carry a certain cultural spirit and values, instead of being a cold and lifeless machine. Due to the lack of research and judgment on the information and public opinion environment in advance, the Central Committee of the CYL is incompatible with diversified interpretations and it presented a top-down form of communication, so the deep logic contradiction between the virtual idol culture based on fan imagination still exists.

In any field, the struggle for discourse power is ubiquitous. In response to the "rebellious interpretation" displayed by the public opinion fields, the official media should hear the rational speeches and demands of the people, and make use of the guidance of public opinion to find the "discourse consensus" of the "two public opinion fields". In this incident, the Central Committee of CYL did not grasp the dominance of discourse from the very beginning. In the face of the public's questioning about its entertainment of politics and the promotion of women's rights and interests, it did not respond positively, either. Instead, it was in a relatively passive position, and finally hurriedly deleted the information related to Jiangshanjiao and netizens. However, such a move made some netizens reckon that the official media turn a deaf ear to the demands of the people, which leads to an adverse effect: the public paid more attention to the matter, and more people voiced their opinions. In the discussion of sensitive issues, the official opinion field should speed up the establishment of a sound guidance mechanism, form an orderly mechanism for online political participation, and avoid group polarization and loss of control.
Reference


[2] The term "two opinion fields" was raised by a Chinese chief editor called NAN Zhenzhong of Xinhua News Agency, who believes that there are two opinion fields nowadays: One is the "mainstream field" represented by Party newspapers, television and state news agencies, also known as the "official public opinion field"; the other is the "field of public opinion" formed by the Internet.


[9] "Rear wave" is a figurative way of referring to the new generation in China.


[11] Hongqiman, originated from Mao Zedong's poem Mountain Liupan—to the tune of Qing Ping Yue, refers to scene that red banners wave freely in the wind, indicating that the CPC grasped its power at that time. Hongqiman (the younger brother of Jiangshanjiao) was launched together with Jiangshanjiao (the elder sister).

[12] Tuan is the pinyin of "团", which means "League". "Tuantuan" and "Tuan" are nicknames given by those netizens to address Communist Youth League.

