




hello everyone!

this is a brief insta summary of my project on
laowai wanghong (老外网红) and haiwai wanghong (海外网红)
for the 18th Chinese Internet Research Conference (CIRC).

i am filming this on campus

i am a/prof crystal abidin,
principal research fellow in
internet studies, curtin university.
i am an anthropologist of internet cultures,
and my research is archived on wishcrys.com



i would like to acknowledge
the traditional owners of the land
where my campus is situated -
the Wadjuk people of the Nyungar Nation



i have been working on a 5-year project funded by the Australian Research Council on social media influencers in the Asia Pacific region.



specifically, i study how they are conduits for inter-cultural knowledge exchange.



you can read more at wishcrys.com/decra



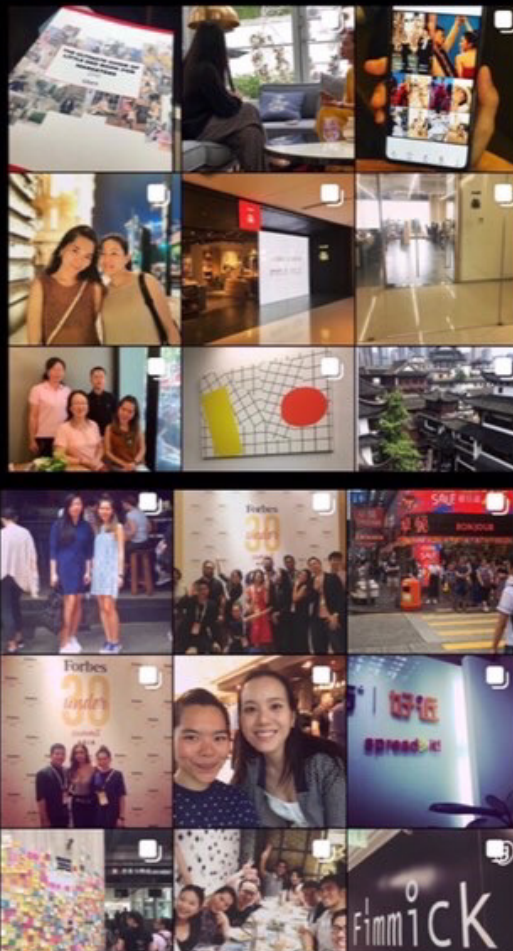
tokyo,
december 2019.



seoul,
december 2019.



snippets of my ongoing fieldwork



shanghai,
august 2019.

hong kong,
july 2019.



one of my research programmes
focuses on influencers in the “in
between” spaces of culture -

expats, migrants, diapora

who are a critical group who use their
personal branding and life
experiences to channel inter-cultural
knowledge to different groups.

for example:

the ‘laowai’ (老外) in China,
the ‘gaijin’ (外人) in Japan,
the ‘oegugin’ (외국인) in South Korea

who are influencers
or internet celebrities

like laowai ‘wanghong’ (网红),
like gaijin ‘tarento’ (タレント),
like oegugin ‘ll-in media’ BJs (일인 미디어)

in this paper, i focus on

laowai wanghong
(老外网红)

VS

haiwai wanghong
(海外网红)



foreigners
in china



chinese diaspora
elsewhere

focusing on those who speak mandarin
chinese and target chinese audiences
locally (内地) and abroad (国外)

while i survey several platforms in my project, the findings in this talk focus on:



based on traditional participant observation, digital ethnography, content analysis of social media content, reviews of industry documents, and personal interviews.

summary
of
three
key
findings!



1) promote chinese culture primarily through 'a day in the life' videos to showcase 'the everyday as exotic', often focus on the local 'people' in their accounts



laowai wanghong
(老外网红)

2) utilize 'standpoint theory' framings to talk about their own privilege as people in the 'siloed fringes' of society

1) promote chinese culture primarily through displaying 'rooted cultural practices' while abroad to showcase 'the exotic in the everyday', often focus on 'environment' (环境) in their accounts



2) utilize 'cultural relativism' framings to talk about personal experiences of adapting in the 'siloes' in society

3a) audience measures legitimacy via their fluency in mandarin chinese and distinctive phenotype

3a) audience measures legitimacy via fluency in a foreign english accent & native fluency in mandarin chinese



laowai wanghong
(老外网红)



haiwai wanghong
(海外网红)

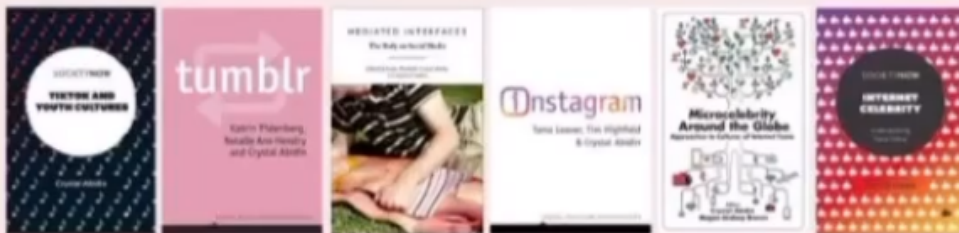
3b) audience criticizes them for being 'privileged outliers' and 'abandoners/leavers' when commenting on social issues

3b) audience criticizes them for being 'drop ins' and 'uncommitted spectators' when commenting on social issues

hope you enjoyed this mini-mini talk on my research. read more here:



wishcrysdotcom



wishcrysdotcom The latest of my book children is an emo goth ♡♡

THANK
YOU!