https://doi.org/10.37420/j.cer.2025.063

A Study of the Communication Value of the Spanish "China Travel" Vlog on YouTube

Yinuo Chen*
School of International Studies, Communication University of China
***Corresponding author, E-mail: leonor_chen@mails.cuc.edu.cn**

Abstract
As China's international communication capacity building enters a new stage of high-quality development, new communication means such as good sense communication, embodied communication and folk communication are gradually integrated into the cross-cultural communication system, which provides a new direction and impetus for accelerating the formation of international discourse power that matches China's comprehensive national power and international status. This study takes the Spanish "China Travel" Vlog on the YouTube platform as the object of study, and adopts the content analysis method and text analysis method to analyze its cross-cultural communication value in the three value levels of cognition, emotion and behavior. The study shows that Spanish "China Travel" Vlogs construct cultural pictures and real China in cognition, stimulate developmental resonance and trust and empathy in emotion, and drive understanding of China and willingness to come to China in behavior.

Keywords
Spanish "China Travel" Vlog; Communication Effect; National Image; China

1.Introduction

Since November 17th, 2023, China's 72/144-hour visa-free transit policy has been extended to 54 countries[1], and the Chinese government has taken advantage of the policy to increase its openness and attract more foreign tourists to travel to China. As of December 17th, 2024, according to the National Immigration Administration, China's transit visa waiver policy has been fully relaxed, and the stay of foreigners has been extended to 240 hours [2]. As the process of globalization continues to advance, cross-cultural exchanges between China and other countries have become more frequent and in-depth. As a modern powerhouse with a long history and diverse culture, China attracts a large number of foreign tourists and travel bloggers. According to the National Immigration Administration, there were 13.074 million foreigners entering and leaving the country in the first quarter of 2024, almost the same as the 14.14 million foreigners entering and leaving the country in the first quarter of 2019 [3].

As the number of domestic inbound tourists continues to rise, many tourists choose to share their travel experiences by posting "China Travel" Vlogs on social media platforms, which have become an important vehicle for spreading Chinese culture and played a good role in foreign communication. At the same time, domestic mainstream media reproduced and re-created "China Travel" Vlogs posted on overseas platforms,

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

realizing the secondary dissemination of video information, which enhanced confidence and stimulated the economy from the perspective of publicity, and also provided more windows for people who know China and are friends with China to learn more about China. Specifically, "China Travel" Vlog refers to videos with the hashtag #chinatravel on overseas social media, and its content also centers on recording travel experiences in China. Different from previous outreach videos, "China Travel" Vlog has significant communication characteristics. Borrowing the classic Lasswell's 5W theory, the communicators of "China Travel" Vlog are bloggers traveling to China, the content is Vlogs about their travels in China, the channel medium is overseas social media mainly YouTube, the audience is overseas users, and the effect of the dissemination has already been explained in the above article. The "China Travel" Vlog has gradually become an important medium for displaying Chinese culture and spreading China's image, and vividly presents the bloggers' travel experiences in China to the global audience through video, text, music and other forms. These contents are not only the blogger's personal travel records, but also an important bridge between Chinese and foreign cultures.

The explosion of "China Travel" Vlog has led to a research boom. However, up to now, the academic research on "China Travel" Vlog and the research on the communication value of "foreign netizens" have chosen English works as samples and have not taken other languages into consideration. Spanish, as the second largest language in the world in terms of the number of speakers, has a large audience and a wide range of radiation areas, in which the Latin American region, where Spanish is mainly used, plays an important role in the construction of communication discourse in the global South as the object of China's "One Belt, One Road" cooperation. Therefore, this study selects the viewers' comments of the Spanish "China Travel" Vlog on the YouTube platform for data analysis, and analyzes the cognitive, emotional and behavioral changes of the overseas audience after watching it, so as to explore its communication value. This study is of great significance as it provides experience for the construction of communication discourse in China's global South and the reshaping of the international communication pattern.

2.Theory

The core of this study is to explore how travelers (vloggers), as cultural intermediaries, co-construct meaning, stimulate emotional connections, and drive behavioral intentions through mediated practices and dynamic interactions with Chinese cultural scenes and Spanish-speaking audiences. To this end, this study relies on the theoretical framework of interculturality and integrates its philosophical foundation of intersubjectivity and the concept of textual intertextuality adapted to the characteristics of online media to construct the core pillars of the analysis.

Interculturality is a core concept in contemporary intercultural research, referring to the dynamic relationships and creative practices generated by different cultural systems in interaction and dialog. The current research in intercultural communication, in a nutshell, is mainly a study of two kinds of interculturality, namely intersubjectivity and intertextuality [4]. It breaks through the static understanding of culture, and instead emphasizes the fluidity of cultural identities, the permeability of boundaries, and the potential of multiple subjects to reconfigure meanings during encounters. According to Yvette Reisinger, the degree of similarity and difference between hosts and guests at a place of travel, i.e., the degree of interculturality, is a key variable influencing social interaction [5]. From its philosophical roots, interculturality is derived from the phenomeno-

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

logical theory of Intersubjectivity, i.e., the ability of subjects to construct shared meanings through interactive consciousness. Habermas argues that "the 'self' comes to the fore in its interrelationships with the 'other,' and that its central significance is intersubjectivity," and that the subject must learn to "to take another's perspective on themselves" "to relate to the objective, social, and subjective worlds from their lifeworld in order to enter a common context"[6]. According to Sui Yan, the subjects communicating with each other in the Internet are a kind of "textual people", and the intersubjectivity is no longer the intersubjectivity between human beings, but has evolved into textual intersubjectivity[7]. This perspective is crucial to the understanding of the communication value of Vlog as a product of network media, especially to support the context generated at the cognitive level.

3.Materials and Methods

In this study, we adopt content analysis and text analysis to select the Spanish "China Travel" Vlogs posted by Chinese bloggers on YouTube platform as the research samples. Vlog is a kind of weblog that records and shares one's life, experiences, opinions or specific topics in the form of long videos, combining various modes such as video, audio, text and images, and is published and shared through social platforms, which has a high degree of personalization, interactivity and immediacy[8], and is widely loved by young people at home and abroad. Vlogs were firstly appeared in the process of recording travel videos, and have become the preferred form of content creation for travel bloggers at home and abroad. Among all overseas social media platforms, the "China Travel" Vlog on YouTube is the most typical. According to the Digital 2024 Global Overview Report, YouTube, as the world's largest video sharing platform, has more than 2 billion monthly active users[9], and its user base covers a wide range of the world. Meanwhile, compared with the short video platform TikTok, YouTube is more suitable for long videos and detailed travel records with both content depth and breadth. Therefore, it is representative to choose Vlogs on YouTube platform as the research sample.

In order to synthesize the representativeness and operability of the research samples, this study firstly searched for 1146 long videos of "China Travel" on YouTube by using the python programming language and accessing the official application program interface of YouTube. A total of 86 Spanish vlogs posted by foreign individual bloggers in 2024 were screened by manual coding. In this study, we used python programming language to extract the comments underneath the 86 sample videos, eliminated pure emoticons and non-Spanish comments, and obtained 74179 valid comments, and then utilized the spaCy library to segment the valid comments, retaining the nouns, verbs, and adjectives in them. The retained words were sorted according to their frequency and finally a word cloud of high frequency words was generated using python.

4.Results and Discussion

Since the late 1920s, research on communication effects has begun to focus on the impact of media on audience perceptions, attitudes, and behaviors. After receiving information, the public will first produce changes in perception and cognition, and then produce emotional or affective changes, which will affect the public's attitudes, and then act on their concepts and value systems, and finally affect their behavior. Among them, cognition is manifested as the acceptance of information and the perception of risk, and the cognitive

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

response is primitive and direct; the emotional effect is the audience's deep reaction to the information, which is the judgment, analysis, and trade-offs of the information with emotional coloring, and then affects people's attitudes; and the behavioral effect is the change in the audience's behavior after receiving the information, including the elimination of antagonistic behavior, the elicitation of cooperative behavior, and the mutual transformation between the two. From cognition, emotion to behavior, it is a process of gradual accumulation, expansion and deepening of communication effect. Most of the existing studies have adopted the "cognitive-emotional-behavioral" framework, which indicates that these three factors are tested and more effective indicators[10]. Therefore, this study selects the cognitive, emotional and behavioral dimensions to analyze the communication value, and explore what kind of cross-cultural communication value Vlogs have.

In this study, we use python software to crawl the 74179 valid Spanish comments below the 86 sample videos for word frequency statistics, list the top 30 nouns, adjectives, and verbs in the overall comments in terms of word frequency in Table 4.1, Table 4.2 , and Table 4.3, and make noun, adjective, and verb word cloud maps respectively, such as Fig. 4.1, Fig. 4.2, and Fig. 4.3, for analysis in the following section.

Table 4.1 Sample Video Review Noun Word Frequency Table

Word Frequency Sort	Noun	Word Frequency Sort	Noun	Word Frequency Sort	Noun
1	vídeo	11	año	21	mexico
2	mexico	12	foto	22	contenido
3	chino	13	mundo	23	vida
4	país	14	chico	24	salud
5	revés	15	idioma	25	traducción
6	gracias	16	persona	26	comida
7	cosa	17	lugar	27	abrazo
8	gente	18	cultura	28	hombre
9	saludo	19	tiempo	29	gusto
10	canal	20	amigo	30	señora

Table 4.2 Sample Video Review Adjective Frequency Table

Word Frequency Sort	Adjective	Word Frequency Sort	Adjective	Word Frequency Sort	Adjective
1	chino	11	mejor	21	prohibido
2	vivo	12	divertido	22	dulce
3	interesante	13	puro	23	feliz
4	bonito	14	lindo	24	comunista
5	hermoso	15	increíble	25	común
6	mexicano	16	fuerte	26	puesto
7	guapo	17	único	27	español
8	chido	18	normal	28	difícil
9	excelente	19	alto	29	importante
10	genial	20	rico	30	pequeño

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

Table 4.3 Sample Video Review Verb Frequency Table

Word Frequency Sort	Verb	Word Frequency Sort	Verb	Word Frequency Sort	Verb
1	ver	11	seguir	21	mostrar
2	gustar	12	esperar	22	hacer
3	encantar	13	salir	23	llevar
4	querer	14	pensar	24	dejar
5	poner	15	tener	25	comer
6	vivir	16	ganar	26	traer
7	pasar	17	entender	27	parecer
8	hablar	18	amar	28	llegar
9	aprender	19	tomar	29	venir
10	decir	20	faltar	30	sentir



Figure 4.1 Noun Word Cloud of Sample Video Comments



Figure 4.2 Adjective Word Cloud of Sample Video Comments



Figure 4.3 Verb Word Cloud of Sample Video Comments

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

4.1 Cognitive Value: Building Cultural Pictures and the Real China

Cognitive value refers to the impact of information dissemination on the audience's knowledge structure and way of thinking. In cross-cultural communication practice, cognitive value has transcended the category of traditional soft power and evolved into the infrastructure of civilization dialogue in the digital era. In the noun frequency analysis, *chino* (Chinese) (3rd), *persona* (human) (16th), *cultura* (culture) (18th), and **comida** (food) (26th) appear with high frequency, indicating that the video content has been analyzed through the terms "people", "food culture" and "food". food culture" and "cultural symbols". In the adjective frequency analysis, the high-frequency words *chino* (Chinese) (1st) and *único* (unique) (17th) indicate that the audiences perceive the distinctive cultural symbols such as traditional festivals, dialects, and food through the Vlogs and pay close attention to the localized travel experience. This cognitive focus helps overseas users break through the stereotype of the "mysterious East" and form a more concrete cultural understanding.

From the user comments, we can clearly perceive that diversified, authentic and attractive content is needed to break the stereotypes of Western audiences in international video communication. The Vlogs showcase China's technological innovations, modern urban environments, and the lifestyles of the younger generation through symbols of modernity, allowing viewers to see a different image of China than they have in the past. This kind of cognitive reshaping not only promotes cultural understanding, but also eliminates prejudices and misunderstandings to a certain extent, helping to build a more comprehensive and realistic image of the country.

(1)Ver a los artesanos crear jarrones de cloisonné, me siento muy relajada y reconfortada. Me hizo darme cuenta de que la estética china no se trata solo del producto final, sino de la filosofía que está presente en cada golpe del martillo."

(Observing the craftsmen making cloisonné vases was very relaxing and healing, and I understood that Chinese aesthetics is not only about the finished product, but also about oriental philosophy. @kevinulloaisves7101)

(2)"¡Yo siempre creí que Chengdu solo era famoso por los pandas! Pero al ver lo diversa y colorida que es la vida de los jóvenes allí, siento que la imagen de China entera se volvió más joven para mí."

(I always thought Chengdu only had pandas! I didn't realize how colorful the young people's lives are in Chengdu, and it made the whole image of China in my mind younger! @rubenjuanoxs)

(3)"¡Qué escena tan armoniosa forman los ancianos, los jóvenes y los niños! Mi abuela lleva años sin salir de la residencia de ancianos, y estas abuelas que está n bailando son mucho más felices que ella."

(Old people, young people, children ..... What a harmonious scene. My grandmother hadn't left the house for years in a nursing home, and these dancing grandmothers were much happier than she was. @sergioromandia4982)

In comment (1), overseas viewers marvel at the process of making celadon porcelain, a case of craft communication that reveals a micro-path of cultural decoding that effectively circumvents ideological confrontation and allows audiences to complete cultural decoding unconsciously. When foreign audiences perceive

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

"Chinese craftsmanship" through the production of Jingdezhen celadon, the grand narrative of "cultural China" is deconstructed into technical details such as glaze ratios and styles of needlework that can be experienced. This communication strategy of transforming the civilization system into a "technology inheritance map" and a "regional product genealogy" makes it possible for high-context culture to be interpreted cross-culturally. This kind of visualization not only activates the contemporary value of arts and crafts, but also opens up a cognitive channel to understand the Oriental value system through material carriers. In comment (2), viewers are guided by the video to marvel at the richness of young people's lives in China through the panda, and a prominent cultural symbol can become a cognitive gateway to pry overseas users' attention to their daily lives, youth development and other related content, thus constructing a cultural picture of the "real China". In comment (3), the observation of square dancing reveals the mechanism of constructing emotional ties. When overseas viewers deduce the conclusion that "Chinese families have strong bonds" from the collective scene of elderly people dancing with red silk fans to "The Most Flamboyant Ethnic Wind," they are actually experiencing the psychological chain of "favorable stimulation - empathetic projection - cultural association". The visual rhythm of the red silk fan and the physical interaction between the elderly constitute a non-verbal emotional coding system that transforms the everyday symbol of the square dance into a key to deciphering high-context cultural codes. As a Western viewer commented, "These dancing grandmothers are much happier than the retired people in England" - the essence of which is to implicitly associate the dancers' smiles with the Confucian ethic of filial piety, which in turn triggers an understanding of "Chinese piety". The essence of this is to implicitly associate the dancers' smiles with the Confucian ethic of filial piety, which in turn triggers the civilized imagination of "Chinese-style community mutual support". This path of activating macro-cultural cognition through micro-body language proves how emotional resonance can reshape others' cognition through "non-confrontational penetration".

4.2 Emotional value: stimulating developmental empathy and trusting sympathy

Emotional value is particularly important in cross-cultural communication, because emotion is a solid bridge that connects the cognition of viewers from different cultures, and Vlogs have successfully established an emotional connection between users and content through emotional narratives. In the noun frequency analysis, *gracias* (gratitude) (6th), *vida* (life) (23rd), *amigo*(friend) (20th) are high-frequency words pointing to the viewers' gratefulness and living experience, and the viewers repeatedly express the friendship between Chinese and Latin American people, which conveys a sense of cultural closeness. In the adjective frequency analysis, among the top 10 high-frequency words, *vivo* (living) (2th), *bonito* (beautiful) (4th), *hermoso* (spectacular) (5th), and *genial* (awesome) (10th) are strong positive words that form an emotional tone, which is directly related to cultural attraction and social affinity. The high frequency of *feliz* (happiness) (23rd) comes from the fact that the life scenes in the video create the "human flavor" of Chinese society, which conveys a real and beautiful "happy China" to overseas users and triggers emotional resonance.

It is worth noting that in the adjective word frequency analysis, *chino* (Chinese) (2nd), *mexicano* (Mexican) (6th), and *común* (common) (25th) appear with high frequency, reflecting that Mexican netizens are highly concerned about the common points of Chinese and Mexican cultures, and that through the blogger's cross-cultural communication strategy, Latin American audiences represented by Mexican netizens are able to better accept and understand Chinese stories and Chinese culture through the common points of the two

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

cultures, which improves the communication efficiency.

In the study of user comments, it was found that empathic communication can greatly enhance the influence and dissemination effect of video content by establishing emotional connections. By skillfully utilizing empathic communication strategies, creators can effectively deliver messages and promote viewers' emotional engagement, and vlog viewers can find resonance amidst cultural differences.

(1) "Gracias, cambiaste mi forma de pensar sobre el hermoso pueblo chino. No esperaba que fueran tan corteses, amables y humildes."

(Thank you, you've changed my mind about the Chinese. I didn't realize they were so courteous, kind and humble. @reyesbourdierdsh)

(2) "Diosss, que buena gente son los de China , así me dan tremendas ganas de ir. Ahora voy a aprender chino."

(My God, the Chinese are so friendly, it makes me want to travel to China, and I'm starting to learn Chinese right now! @chicxsolitarx._.7150)

(3) "El desarrollo de Shanghái me dejó con la boca abierta. Si México está ahora como China hace 20 años, ¡imagínate si en 20 años nos ponemos las pilas y quedamos igual de increíbles!"

(Shanghai's development astounds me, if Mexico is now like China was 20 years ago, it would be nice if we could develop like that in 20 years! @detoniunpoco4689)

The above viewers' comments vividly illustrate how the Spanish "China Travel" Vlog breaks down cultural barriers through the strategy of emotional visualization. Comment (1) demonstrates the power of emotional reversal, as viewers' cognitive shift from preconceived prejudice to the discovery of the kindness and humility of Chinese people reveals the cognitive reconstruction function of emotional communication. Details such as the kind interactions and smiles between strangers found everywhere in the streets and alleys in the video make the cultural differences dissolved by the emotional commonality, forming the same frequency resonance of moral emotions shared by the whole world. The deeper value of comment (2) lies in presenting the process of constructing emotional anticipation, where the user's intensely excited emotion stems not only from landscape imagery, but also from the participatory narrative of the blogger's interactions with the local people in the video. This pre-emotional experience stimulates experiential resonance and trusting empathy by demonstrating cultural inclusiveness, elevating language learning from an instrumental behavior to an investment in emotional value, and shifting destination expectations from geographic coordinates to emotional connections. Comment (3) shows that the audience associates China's development with Mexico's development, injecting emotional expectations into the country's development, so that the Latin American audience has a de-Westernized "development empathy".

4.3 Behavioral Value: Driving Understanding of China and Willingness to Come to China

Behavioral value refers to the impact of communication content on audience behavior. The Western "Chi-

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

na Travel" Vlog not only spreads Chinese culture, but also stimulates viewers' willingness to take action by showing their cultural charms. In the noun frequency analysis, *vídeo* (video) (1st) and *foto* (photo) (12th) appear frequently, indicating that users actively mention the video medium itself, reflecting that the content has the potential for secondary dissemination. Among the verb word frequencies, *ver* (to see) (1st), *salir* (to leave) (13th), *llegar* (to arrive) (28th), and *venir* (to come) (29th) are directly related to action intentions, driving viewers in front of the screen to shift from remote viewing to on-the-ground exploration.

By showcasing China's natural beauty, historical sites, and modern cities, the work sparks an interest in Chinese culture and in traveling to China, an interest that translates into practical motivation to promote friendly exchanges between Chinese and Latin American people.

(1)"Estuve en China en diciembre. Es un país fantástico con gente muy amable y servicial. Fuimos a Pekín, Xi'an y Shanghái. Me encantaría volver. "

(I was in China last December and it is a wonderful country with very friendly and helpful people. We went to Beijing, Xi'an and Shanghai. I would love to go there again. @davidstacey1449)

(2)"Muchas gracias por la información. Es bueno para planear mi próximo viaje."

(Thank you very much for the information. It was very useful for me to plan my next trip. @melc6317)

In comment (1), the user's outspoken "I want to go back to China" is not an accidental impulse, but rather the result of a combination of emotional memory reinforcement and cognitive value confirmation. When users find that the video content is highly compatible with their real experiences, it triggers deep cognitive trust, which leads to the closed loop of "viewing-experiencing-transmitting" behavior. Comment (2) reveals a deeper behavioral transformation. In the video, the blogger shares her experience of her multi-location trip to China, and introduces to the viewers the payment, transportation and precautions needed for travel in China, transforming emotional resonance into actionable guidelines, and transforming overseas users from cultural appreciators to behavioral practitioners.

In summary, the Spanish "China Travel" Vlog has successfully created a colorful image of China by realizing the value of cross-communication at the cognitive, emotional and behavioral levels. This series of works successfully reduces the cultural discount in cross-cultural communication, and this communication channel not only promotes overseas users' understanding of China, but also attracts overseas users to pay attention to Chinese stories and culture by stimulating cognitive transformation and emotional empathy, increasing the international goodwill of China's national image, breaking through the Western-centered cross-cultural communication paradigm, and exploring new paths of communication in the global South.

5. Conclusion

The study finds that the cross-cultural communication value of the Spanish "China Travel" Vlog is reflected in the three-dimensional linkage of cognition, emotion and behavior. On the cognitive level, by constructing a real picture of Chinese culture, it breaks the single, stereotyped and even distorted image of China that has been shaped by the Western mainstream media for a long time, and allows overseas audiences to form a

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

new perception of China based on more realistic and comprehensive information; on the emotional level, it stimulates developmental resonance and trusting empathy. This kind of emotional rendering not only triggers general favor and yearning for Chinese culture and lifestyle, but also stimulates unique "development resonance" among Latin American audiences. Latin American countries belong to the same developing world as China and face similar development issues. China's progress in infrastructure construction, science and technology application, and improvement of people's livelihoods, etc., as shown in the video, can easily make Latin American viewers feel a sense of identification and identification, and thus establish an emotional connection and a sense of trust based on the common vision of development; at the behavioral level, the video's other-narrative feature significantly reduces cultural discounts, promotes the viewers' understanding of Chinese culture, and drives the behavior of overseas users in coming to China, and at the same time, the video drives users to engage in spontaneous "secondary dissemination" behavior, further expanding the scope of influence.

References

[1] Yao Naiwen. Analysis of Chinese Culture "Out of Circle" under the Perspective of "Transcultural" Communication--Taking the Phenomenon of "ChinaTravel" as an Example. China Travel" as an example[J]. Journal of Youth, 2024,(05):49-54.

[2] Nie Shujiang,Huang Yong. Breaking the Distorted Mirror Image: Internatio al Communication and Public Diplomacy of Incoming Bloggers in the Ageof Group Broadcasting[J]. External Communication,2024,(08):41-45.

[3] Digital Narrative Strategies of Foreign Bloggers' Beijing Travel Vlogs underthe China Travel Trend[J]. Journal of Journalism and Communication,2024,1(04):78-86.

[4] Xu Xinrui. Optimization of international communication strategy of culture and tourism industry: A corpus analysis based on user comments of YouTube #China travel video[J]. Science and Technology Communication,2024,16(17):134-139.

[5] Zhou Shuhang. A study on the construction and dissemination of China's image from the perspective of travel bloggers to China: a sample analysis based on YouTube videos[J]. Journalism Research Guide,2024,15(16):64-70.

[6] ZHAO Yonghua, LIAO Jing, DO Shuqi. The "Other Shaping" of China's Image: The Influence of "Foreign Netizens" on Overseas Audiences' Cognition, Emotion and Behavior: An Analysis Based on You Tube Video Audience Comments [J]. Journalism and Communication Review, 2024, 77(02): 93-105.

[7] Vu Xiaofei,Han Xinyue. "Foreign Netflix" Short Videos Going to Sea: A New Way to Construct National Images: An Examination Based on the Chain of Interactive Rituals [J]. Media Forum, 2024, 7(05): 21-24.

[8] PENG Huaxin,LI Haimin. National Sketch and International Narrative: A Study on the Other Perspective of Expatriate Netizens in Social Media [J]. Media Watch, 2024, (06): 92-101.

[9] TANG Ding,TIAN Xinyan. Interpretation of the popularity of "foreign netizen" Guo Jierui's short videos from the perspective of cross-cultural communication [J]. Television Studies, 2021, (08): 52-55.

[10] Qiu Guanghua. From "I am Jerry Guo" Vlog to see how "foreign netizens" tell China's story [J]. Media, 2021, (17): 53-55.

[11] Wu Minghua,Li Yiming. The practice of fan communication and its cross-cultural significance [J]. Young

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

Journalists, 2021, (06): 54-55.
[12] Luo Wen. On the inter-subjectivity and inter-textuality of cross-cultural communication and its discourse dimension [J]. International Journalism, 2006, (10): 34-38.
[13] Reisinger, Toner. Tourism Intercultural Behavior Research[M]. Zhu Luping, Translation. Tianjin:Nankai University Press,2004:61-64.
[14] Habermas. Reconstructing historical materialism [M]. Guo Guanyi, Translation. Beijing:Social Science Literature Press,2000:52.
[15] Sang, D. B., Cao, T.. Beyond "self" and "other": A study on the unique narrative paradigm of foreigners in China telling China's stories in short videos[J]. Journal of Guangxi Normal University (Philosophy and Social Science Edition),2022,58(06):94-105.

© 2025 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)