

Co-created Focus: The Formation, Sustainability, and Reflection of the Study Streaming Field—A Postprint Based on an Investigation of Gen Z Users on Bilibili

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Abstract

Purpose: By exploring the construction and engagement mechanisms of the study streaming field, this study aims to uncover latent issues within study streaming against the backdrop of deep mediatization, reflect on potential challenges of online autonomous learning, and provide pathways for the healthy development of mediatized and socialized learning among young people.

Method: From a field theory perspective, in-depth interviews and participatory observations were conducted with Bilibili study streaming UP 主 s, users, and streaming rooms.

Results: The formation of the study streaming field depends on the platform, UP 主 s, and users investing their respective advantageous forms of capital to achieve a supply-demand equilibrium centered on concentration. The maintenance of the study streaming field relies on various actors within the field establishing three habitus strategies—“check-in,” “joining groups,” and “huddling together”—oriented toward sustaining concentration, thereby accomplishing recognition of external gaze, obedience to field rules, strengthening of weak ties, and provision of emotional and affective support.

Conclusion: Mediatized learning exemplified by study streaming exhibits issues including traffic-oriented competition for attention, dispersion of concentration caused by excessive sensory stimulation, excessive pursuit of the quantified self, and audience commodification resulting from the capitalization of attention. This paper proposes improvement pathways from the three perspectives of users, UP 主 s, and the platform.

Full Text

Co-creating Focus: The Formation, Maintenance, and Reflection of Study Streaming Fields—An Investigation of Gen Z Users on Bilibili

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Abstract

This study examines the construction and engagement mechanisms of study streaming fields to reveal hidden problems in study streaming within the context of deep mediatization, reflect on potential challenges in online autonomous learning, and provide pathways for the healthy development of mediated and social learning among youth. Using a field theory perspective, we conducted in-depth interviews and participatory observations with Bilibili study streamers, users, and live streaming rooms. The findings indicate that the formation of study streaming fields depends on platforms, streamers, and users investing their respective advantageous forms of capital to achieve a supply-demand equilibrium centered on focus. The maintenance of these fields relies on actors within the field establishing three habitual strategies—“check-in,” “joining groups,” and “grouping”—to sustain focus, which facilitates recognition of external gaze, compliance with field rules, strengthening of weak ties, and provision of emotional and affective support. The study concludes that mediated learning represented by study streaming faces risks including traffic-oriented competition for attention, distraction caused by excessive sensory stimulation, over-pursuit of quantifiable selfhood, and audience commodification resulting from the capitalization of attention. This paper proposes improvement pathways from the perspectives of users, streamers, and platforms.

Keywords: study streaming; field; mediated learning; Gen Z

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Study streaming, also known as “study companionship,” represents an immersive learning format based on internet video platforms. As modern higher education increasingly demands self-directed learning and self-discipline from students, enhancing autonomous learning efficiency in unsupervised environments has become a practical challenge. Simultaneously, amid the construction of a learning society, growing segments of the population have developed new needs for online learning environments, propelling this online collaborative self-

discipline learning model to popularity. Among various video and social media platforms, Bilibili (B 站) has rapidly become the dominant venue for study streaming in China, distinguished by its horizontal screen format, bullet comment culture, and vertical content specialization. Viewers enter virtual learning fields constructed by streamers through graphics, text, sound, and scenery to engage in synchronized learning, thereby achieving online supervision, companionship, and motivation for autonomous learning behaviors. As Bilibili's study streaming user base continues to expand, its themes, formats, styles, and functions have become increasingly diverse, making it one of the platform's longest-duration streaming categories. Today, despite the resumption of offline instruction and normal operation of study spaces, the popularity of study streaming has not diminished, prompting us to ask: How does this virtual learning space attract and retain users? What significance does it hold for study streaming users?

Understanding the essence of study streaming, academic consensus has emerged—it represents a ritualized online learning space and media spectacle created through the online learning practices of different actors. When study streaming gradually becomes a virtual scaffold for focus formation, we must examine the underlying mechanisms driving this phenomenon. From Bourdieu's analytical perspective on society, study streaming space can be regarded as a virtual field built upon internet space, where different individuals occupy distinct positions determined by the capital they possess, while these positions simultaneously influence their control over capital. Using field theory as an analytical framework to examine the space from the perspective of individual relationships within the study streaming field helps us deeply understand the different behaviors and motivations produced by various actors under the guidance of different habitus, positions, capital, and strategies, thereby mapping the internal mechanisms through which streamers and users contribute to, stimulate, compete for, and sustain attention as the core form of capital. To better address the questions raised above, this study selects Gen Z—a deeply engaged user group of study streaming—as its research subjects, with Bilibili as the research platform where study streaming is most active. Through participatory observation and in-depth interviews, we focus on exploring the construction and engagement mechanisms of the study streaming field to uncover hidden problems in study streaming within the context of deep mediatization, reflect on potential challenges in online autonomous learning, and provide pathways for the healthy development of mediated and social learning among youth.

1. Research Subjects and Methods

This study focuses on Gen Z study streaming users born after 1995. Through investigation of Bilibili study streaming, we found that current study streaming spaces primarily manifest in three forms: companion streams with streamers on camera, online study rooms based on OBS push streaming, and learning imagina-

tion spaces. To comprehensively understand the formation and continuous operation mechanisms of study streaming fields, we selected the period from October 2023 to February 2024—a time when various examinations are concentrated—and employed network participatory observation and in-depth interviews. Using follower count and viewership as criteria, we browsed and screened different styles of study streaming rooms on Bilibili, ultimately selecting three representative rooms—“Fanfan and Xiong,” “Wandering Little Scholar,” and “LofiGirl”—as case studies representing three types of study streaming. During this period, we recruited five interviewees (A01-A05) from these three key streaming rooms and, using “participating in study streaming for more than 20 hours per week” as a selection criterion, recruited ten deep users of Bilibili study streaming through social media posts and notes, including seven regular users (A06-A12), two streamers (A13, A14), and one streaming room moderator (A15). We conducted semi-structured interviews with all 15 respondents via WeChat voice calls. All interviewees were aged 18-25, with identities and occupations covering undergraduate students, graduate students, company employees, full-time exam preparers, and self-media entrepreneurs. Interview durations ranged from 30 to 100 minutes. Following ethical principles of informed consent, we recorded the interviews, transcribed them into text, and formed qualitative research data.

2. Formation and Maintenance of the Bilibili Study Streaming Field

Bourdieu proposed the concepts of “field,” “capital,” and “habitus” to explain practice and social construction, arguing that the driving force behind field operation and transformation lies in “the distance, gap, and asymmetrical relationships between its structural forms and various forces within the field.” Actors in a field compete or cooperate around forms of capital including cultural, social, economic, and symbolic capital. “Habitus” refers to the adaptive rules and experiential strategies formed by actors through long-term social practice. Thus, practice by actors in a field results from the interaction of capital, habitus, power, structure, and action strategies. As a typical internet-mediated practice involving multiple actors, study streaming necessitates a relational perspective to examine the formation and maintenance logic of this network-based virtual learning field, and to consider and reflect on how modern media technology influences and penetrates learning behaviors.

2.1 Formation of the Study Streaming Field: Supply-Demand Collaboration for Creating Focus

In field theory, the attributes and quantity of capital determine a field’s formation and its logic of competition or collaboration. With the development of media technology, new media and network platforms, as “new entrants,” have penetrated traditional learning scenes. Analyzing the main capital composition and interactions among platforms, streamers, and users is fundamental to understanding how actor interactions create this new study streaming field.

2.1.1 Traffic and Community: Commercial Capital Provided by the Study Streaming Platform In network information technology, “traffic” describes metrics such as the number of users visiting a website and the pages they browse. Data shows that Bilibili, as a comprehensive video community with a highly concentrated young generation in China, has over 100 million daily active users. By the end of 2022, 190 million users were learning on Bilibili, making it one of China’s largest online learning platforms. Therefore, in terms of commercial capital from “traffic,” Bilibili can attract study streamers. “I initially used Tencent Meeting for study streaming, but later synchronized it to Bilibili because it has many young users who would come to watch,” explained one streamer (A13). The reason lies in Bilibili’s development of growth-oriented, high-quality interest circles and its cultivation of highly active, highly connected, and highly interactive social networks and ecological communities, which build a traffic barrier for the platform. In social science research, “traffic” refers to all social interactive relationships within society. A significant function of internet platforms is to help users “gather like with like and group people with people,” creating different community resources through content to promote effective information flow. According to Bilibili’s data disclosure, mainstream users in 2023 were the core of Gen Z—university students—with over 82% of students from 985 and 211 universities using Bilibili. One streamer noted, “I’m not a professional streamer. Bilibili is my main site for learning and entertainment, so my full-time exam preparation streaming attracts some followers, including those from 985 and 211 schools. Everyone is quite high-quality” (A14, full-time postgraduate exam streamer). Bilibili’s attraction, aggregation, and cultivation of youthful, high-quality user communities also provide quality traffic support for study streaming streamers’ account operations.

2.1.2 Content and Style: Cultural Capital Displayed by Study Streaming Streamers Cultural capital refers to knowledge-, education-, and culture-related capital possessed by individuals or groups, manifesting in three forms: embodied, objectified, and institutionalized. It constitutes dominant capital in educational fields. As a new scene formed under media influence, cultural capital is the primary factor enabling the formation and operation of study streaming fields. Streamers’ display and sharing of embodied, objectified, and institutionalized cultural capital create the content and style of study streaming fields, thereby constructing their discourse power and influence within the field.

Embodied cultural capital serves as the personal branding label for study streaming streamers. Knowledge, cultivation, skills, and tastes accumulated and embedded within individuals through their educational experiences—embodied cultural capital—typically appear as “personal branding labels” that reflect relevant learning content, fields, and levels, thereby attracting user attention and sustained participation. Through participation and observation of three study streaming rooms, we found that streamers typically display text content highlighting their knowledge, abilities, and levels, such as “985 undergraduate grad-

uate” or “cross-disciplinary success,” on streaming screens, comment sections, and personal profile introductions. In Bourdieu’s exposition of cultural capital, he argued that due to differences in social status and cultural environments, actors occupy unequal positions in acquiring embodied cultural capital. Therefore, streamers’ demonstration of unique embodied cultural capital significantly attracts users. “The streamer I regularly watch is from a 985 university. He uses many software tools, websites, and methods in his study streaming, and I’ve gained a lot of new knowledge,” noted one user (A09, junior). Another streamer explained, “Because of Bilibili’s search mechanism, writing your advantages or abilities in the streaming room title and introduction makes it easier to be found by like-minded people” (A14, full-time postgraduate exam streamer).

Objectified cultural capital constitutes the attention rewards provided by study streaming streamers. Based on and guided by embodied cultural capital, streamers create or disseminate objectified cultural capital embedded in material and information forms, such as books, study materials, and software. Obtaining this content is the main purpose for users participating in study streaming, and such access typically requires a certain duration of attention or participation as exchange. “Following study streaming allows me to obtain streamers’ compiled exam preparation materials, which reduces my learning burden,” explained one user (A12, working postgraduate exam preparer). Another noted, “By following the streaming room and privately messaging the streamer, I can get free cloud links to all the music” (A01, junior).

Institutionalized cultural capital serves as the capability endorsement for study streaming streamers. Embodied cultural capital typically corroborates institutionalized cultural capital. During study streaming, streamers usually display educational credentials, certificates, and professional qualifications—institutionalized cultural capital—on streaming screens or in posts to verify their capabilities and professionalism, building a trust foundation for communication within the field. “The streamer displays various report cards and scholarship certificates in account posts, making me feel he is diligent and hardworking,” observed one user (A03, senior). Another noted, “The streamer shares exam-related content in posts, which I find very professional” (A10, senior).

2.1.3 Attention and Monetization: Economic Capital Invested by Study Streaming Users

Bourdieu argued that economic, cultural, and social capital can be converted to limited degrees. For study streaming, economic capital is users’ attention—the foundation for generating economic value and monetization in this field. In network society with exponentially growing information, attention has become a scarce resource, and those who hold this capital are precisely the other main actors in study streaming field formation—the users.

Users’ attention constitutes the primary economic capital in study streaming fields. As a typical product of the “attention economy,” Bilibili’s “Knowledge”

section live streaming comprehensive ranking and recommendation mechanisms are influenced by “data performance” metrics including follower count, likes, views, bullet comments, coin donations, and favorites, reflecting how users’ attention investment affects the “visibility” of study streaming rooms and streamers on the platform. Additionally, as digital natives, Gen Z users generally possess high media literacy and understand how to use recommendation algorithm mechanisms to “train” their Bilibili recommendation lists. For users, attention is not only an important resource competed for by study streaming streamers but also a fundamental element for the formation and operation of study streaming fields. “I definitely follow streamers I regularly watch. If I don’t, I won’t be able to find them next time I want to watch,” explained one user (A02, first-year graduate student).

Attention monetization forms the basis of capital conversion within study streaming fields. All capital conversions within study streaming fields are based on attention. First, users’ attention achieves monetization through virtual currency. Through sufficient interaction between commercial and cultural capital, platforms, streamers, and users reach consensus on supply-demand collaboration around focus, facilitating the conversion of attention capital held by users into actual capital: users purchase virtual currency from the platform through recharging, then exchange it for virtual gifts of varying values to “feed” streamers as a show of support and affirmation. “I give coins to streamers because they create a good learning atmosphere. Wouldn’t I also have to pay to find an offline study room that meets my requirements?” noted one user (A11, unemployed exam preparer). According to a certain ratio, platforms and streamers can cash out virtual gifts into real currency. For platforms, the share from virtual gift cash-out can cover service expenses such as platform operations and traffic provision. For streamers, attention monetization realizes the conversion of their cultural capital into economic capital within the field, stimulating further release of their cultural capital to some extent and promoting the formation of a positive cycle in Bilibili’s study streaming field. “I’m not a professional streamer and don’t expect rewards. I feel embarrassed receiving gifts, so all I can do is increase information output. Currently, I’ve compiled a lot of exam preparation experience to give back to those who support me,” explained one streamer (A14, full-time postgraduate exam streamer). Second, users’ attention undergoes a leap to cultural capital. By investing attention, study streaming users achieve learning goals in the co-creation with streamers and platforms, realizing the conversion of economic capital into cultural capital. “Imitating the streamer’s learning methods helped me achieve ideal results,” noted one user (A08, senior).

2.2 Maintenance of the Study Streaming Field: Interaction Strategies and Games for Sustaining Focus

For many Gen Z learners, offline study spaces still require study streaming to create atmosphere and pressure. “When the dormitory is noisy, I use stream-

ing to block out distractions. When I'm alone in the dormitory, I also turn on streaming while studying—it's uncomfortable when it's too quiet," explained one user (A05, sophomore). When Bourdieu elaborated his "philosophy of practice," he proposed that the chips in a field are the accumulation of capital, which both accompanies the field's process and constitutes its product. Therefore, in the cycle formed by capital investment, accumulation, and exchange, rules, behaviors, and value orientations are established by default and adhered to by various actors to maintain the existence and development of this cycle. Consequently, it is necessary to examine the maintenance of study streaming fields from the perspective of norms and strategies, interpreting the significance of study streaming for each actor.

2.2.1 "Check-in": Recognition of External Gaze and Compliance with Field Rules Fields construct habitus, which comprises the shared behavioral norms and value orientations followed by different actors in a field. The formation of behavioral norms and value orientations in study streaming fields is based on the unspoken creeds upheld by users and streamers, such as "self-improvement" and "time-saving." Through internet live streaming, the learning process originally situated in the "backstage" is transferred to the "frontstage," mutually granting rights of watching and being watched, thereby transforming external gaze into a "technology" for creating focus. For streamers who use Bilibili as a secondary streaming platform, this measure enables "cloud study rooms" to accept "dual gaze" based on participatory mutual supervision and from the push streaming platform.

Through the internet, study streaming streamers and participants from across the globe achieve co-presence. Typically, streamers "go live" at fixed times and send streaming room rules and participation passwords in the comment section, completing the "check-in." "Our streaming schedule is synchronized with university class times. At the start, we always remind participants that if they don't turn on their camera more than three times, they will no longer receive the meeting password," explained one streamer (A13). Another noted, "I use passwords to make everyone recognize the rules. If someone violates them, I will give a warning but won't kick them out" (A14, full-time postgraduate exam streamer). After entering the streaming room, users confirm their permission for external gaze and compliance with streaming rules by sending comments matching the streamer's password. Correspondingly, when ending the stream, both streamers and users conclude the display of their mirrored bodies through similar "check-in" behaviors such as learning duration screenshots or passwords, announcing the cessation of gaze acceptance. As one of the habitus formed through study streaming field operation, participants repeatedly perform "check-in" behaviors, establishing and complying with rules while accepting mutual and external gaze. Through discipline, they complete the transformation of external truth creeds into their own behavioral styles, thereby shaping themselves into highly self-disciplined modern subjects.

2.2.2 “Joining Groups”: Cross-Platform Social Migration Against Weak Ties The immediacy of live streaming and the anonymous social characteristics of Bilibili determine the weak-tie nature of study streaming. Based on these weak ties, both streamers and users’ display of learning states exhibits features of stranger sociality—performance—which creates the spectacularization of Bilibili study streaming. However, through participatory observation of several stable study streaming operations, we found that the behavioral strategy of “joining WeChat groups” migrates and strengthens the weak ties generated in Bilibili study streaming across platforms. Group clustering is human nature. In the social environment of a “semi-acquaintance society,” WeChat groups, with their strong-tie attributes and functional architecture adapted to “semi-acquaintance” relationship development, have become important social platforms for maintaining study streaming fields.

For streamers, first, WeChat groups serve as excellent platforms for curating personal cultural capital in cyberspace. WeChat Moments can permanently display streamers’ personal cultural capital, forming corroborative interactions with cultural capital presented during streaming. “Once I saw a photo in the streamer’s Moments showing many English books in his bookcase—no wonder his English is so good,” noted one user (A05, sophomore). Second, WeChat groups partially overcome the difficulty of maintaining deep interpersonal communication during live streaming, strengthening weak-tie social relationships established through study streaming and serving a functional role in maintaining study streaming field order. “After each stream, you can get the streamer’s network disk link for materials in the group by sending a screenshot of your check-out,” explained one user (A12, working postgraduate exam preparer). Another streamer noted, “With the WeChat group, casual chat in the streaming room has decreased. If there are questions, they’re discussed in the group” (A14, full-time postgraduate exam streamer). Finally, WeChat groups provide off-platform channels for converting economic, cultural, and social capital within Bilibili study streaming. “The platform has thresholds and commissions for cashing out. During each stream, we tell people in the group not to tip on Bilibili but to buy things from our WeChat store. But we can’t openly mention WeChat group information during the stream—we can only express it very subtly,” explained a streaming moderator (A15). For users, as mutual benefits in modern social interaction strengthen, efficiency and precision become core elements for measuring social value. Joining WeChat groups enables study streaming to deliver added value beyond focus formation—social connections. “I tipped my favorite streamer, and she introduced me to a senior student at my target university via WeChat,” noted one user (A08, senior). Within WeChat groups, “semi-acquaintance” sociality facilitates partial disclosure of real identities and exchange and flow of social capital represented by “connections,” enhancing mutual recognition of group members’ identities. Confirmation of “insider” status to some extent influences communication and exchange among actors within the field after “going live.”

2.2.3 “Grouping”: Bidirectional Provision of Emotional Value and Support In addition to the primary goal of forming focus and self-discipline, the maintenance of Bilibili study streaming fields also depends on participants’ desire to obtain emotional support and companionship through collective learning to offset the loneliness generated by studying alone. “Grouping,” this form of group solidarity, represents the effect manifestation of habitus strategies such as “check-in” and “joining groups” and constitutes the main presentation of emotional support within study streaming fields. “Grouping” maintains study streaming fields primarily in two aspects: First, “support.” When new actors enter the study streaming field and face 质疑 from non-group members, “insiders” can receive positive responses through group encouragement. “When newcomers in the comment section sing a different tune, some regular study streaming participants unite to counter them,” noted one user (A11, unemployed exam preparer). Second, “companionship.” In study streaming fields, the virtual interactive field characterized by companionship between streamers and users—regardless of “insider” status—can provide a shared meaning space for those seeking autonomous learning, offering support when their real environment is unsatisfactory. “Studying while working and preparing for exams, seeing so many people in the stream doing the same thing brings me comfort,” explained one user (A07, working exam preparer).

3. Conclusion and Reflection—Alienation of Study Streaming Under the Attention Economy and Countermeasures

In cyberspace, study streaming fields are formed through small-world network connections and reconstruction, where platforms, streamers, and users achieve supply-demand equilibrium around “focus” through investment of their respective advantageous capital. However, research reveals that actors in study streaming fields still face certain hidden concerns during the process of co-creating focus.

3.1 A “Scaffold” for Focus Formation or a “Placebo” Under Dataism?

The premise for all capital exchange within study streaming fields is “data.” Better “data” performance is more likely to receive platform traffic support, thereby attracting more attention capital into the field. Study streaming operates through internet audio-visual media, where visual attention is the best way to attract users to “enter.” Therefore, from the streamers’ perspective, using eye-catching tactics like “clickbait titles” and “gimmicks” to attract users into streaming rooms achieves “good-looking” data to obtain platform traffic support as an “entry ticket.” “The platform launches streamer support programs requiring official tags in stream titles. Most of these programs aren’t actually related to learning, but you have to do it to get traffic support,” explained one streamer (A13). Additionally, some streamers excessively pursue creating “immersion” through technical equipment or scene arrangement, which 反而 affects users’ focus generation. “Sometimes I’m attracted by the streamer’s ‘produc-

tivity tools’ and then go to Taobao to search for the same model, losing focus instead,” noted one user (A08, senior).

From the users’ perspective, digital media practices such as “following study streaming” and “check-in” essentially represent a shared intentional belief in objectively quantifying self-behavior and socially tracking phenomena through online media technology and big data analysis, constructing and reinforcing learners’ learning faith. Although study streaming data can only indicate the frequency and duration of user participation, most respondents in our study equated it with learning effectiveness. “Being here means learning. I post my weekly study streaming duration on Moments every week,” explained one user (A09, junior). Learning status is stripped from the subject and crafted into a data product shared among learner communities, with data itself becoming an important medium for learners’ self-perception and external participation. This to some extent encourages the spectacularization of study streaming participation, loses the subjectivity of learning, and affects users’ expectations and judgments of learning effectiveness.

3.2 A “Refuge” for Maintaining Focus or a “Business”?

Most users initially participate in study streaming to eliminate distractions and complete learning goals in unsupervised environments, thereby achieving psychological satisfaction and endowing study streaming fields with the connotation of a “refuge” that shields external interference. However, this contradicts Bilibili’s underlying logic of “interest-based sociality” and the innate human nature of “group clustering.” Particularly, the migration of social relationships within study streaming fields to WeChat and the strategy of “joining groups”—while facilitating group identification and becoming an important method for maintaining study streaming fields—also introduces “human sentiment” constraints into interactions originally based on weak-tie fields. “I’m always disturbed by chats and consultations in the WeChat group but feel embarrassed to say anything, which 反而 makes my learning state worse,” noted one user (A06, junior). Therefore, how to balance the relationship between “sociality” and “focus” is a problem facing the healthy development of study streaming.

The intervention of “semi-acquaintance” relationships splits the Bilibili study streaming field into a “display field” based on streaming and a “social field” based on WeChat. The trigger for this field separation is the platform’s threshold and commission settings for monetization, which drive the migration of attention monetization in Bilibili study streaming fields into WeChat groups, attracting commercial capital attention. Through streamers’ KOC marketing, streaming rooms and WeChat groups respectively complete the closed loop of product seeding and purchase monetization. The entry of commercial elements, for this relatively special streaming format, accelerates and broadens the speed and channels of attention capital monetization but to some extent weakens “focus” formation. “The keyboards and stationery appearing in study streaming are all advertisements with exclusive links,” noted one user (A10, senior). An-

other observed, “With so many soft advertisements, I don’t think study streaming is any different from regular streaming” (A05, sophomore).

The emergence of trending search terms like “I’m attending university on Bilibili” and “I’m studying in the library on Bilibili” signifies that internet platforms are gaining attention from more groups with needs in the process of building a learning society. Mediated learning will become a lifelong practice accompanying the entire population. To better leverage the “scaffold” role of study streaming in building a learning society requires collaborative efforts from multiple actors. As digital natives of network society, Gen Z groups possess strong experiential knowledge and adaptability for mediated learning and constitute the main users of study streaming. They should develop rational understanding of actors, structures, and capital configurations within study streaming fields, comprehend the habitual strategies maintaining these fields, rationally view the auxiliary role of mediated learning in self-growth and potential risks, and strengthen awareness and perception of physical space. For streamers, while establishing communities outside streaming rooms, they also need to enhance their information management literacy, foster healthy community culture, and balance the relationship between “sociality” and “focus.” For platforms, they should recognize the differences between study streaming and other entertainment streaming, provide traffic support for high-quality companion study streaming creators through recommendations and top placements to increase their exposure and influence, and simultaneously explore diversified cooperation, revenue models, and incentive mechanisms adapted to study streaming to provide sustainable income sources for companion study streaming creators.

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