

# Research on Social Characteristics of Human Feelings in Webcast Interaction

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## Abstract

The real society in contemporary China is a human society. The exchange of human society has the characteristics of vague acquaintance society, moral restraint and delayed return, while the exchange of contract society has the characteristics of accurate stranger society, legal restraint and consensus. These characteristics are also clearly reflected in the social interaction of the virtual community on the webcast platform. The anchor's emotional investment in the audience is to promote the audience's reward behavior. The essence of the relationship between anchors is the relationship between colleagues based on their career. Their manifestations are friendship or mentoring. Because of the same professional nature, they also show a certain competitive relationship in a certain period of time, and there are problems of competing for audience resources and rewarding income. But at the same time, they show a cooperative relationship, which embodies the characteristics of emotional interaction. The emotional interaction of the audience in the live broadcast room is characterized by real-time synchronization and temporary contingency, and the level of interaction is not particularly deep. After adding WeChat, the audience can realize 24-hour interactive communication, and their emotional communication is further strengthened through the communication of WeChat field. When they enter the live broadcast room again to watch activities, the human factors in communication will gradually emerge.

## Keywords

Webcast platform, virtual community society, and interactive human society.

## 1. Introduction

Network anthropology uses anthropological research methods to study the residents' interaction and cultural characteristics of online virtual communities, and the main research tool is virtual ethnography. Anthropological research methods can be traced back to Malinowski's *The Voyager of the Western Pacific*. In the study of workers' subculture, scholars in Birmingham Center adopted a unique research method called ethnography, which originated from the investigation of foreign cultures by cultural anthropology, especially the participatory observation method created by Malinowski. This method requires researchers to go deep into the culture of a certain community. And live in it for a long time, providing a narrative of the significance and behavior of the culture from the inside. [1] Fei Xiaotong, a famous scholar, was the first to introduce anthropological methods into China, and Jiang village economy was his doctoral thesis. This study mainly uses the method of virtual nation to observe the social characteristics of human feelings in the live webcast interaction. The human society has a long history, and Chinese people have obvious emotional tendencies in settling down. Today, the

human society is still playing an important role, and the rules of the acquaintance society continue to take effect. [2] Human feelings originated from the consanguinity and kinship in the society of the early people, which created the cultural customs of traditional society based on reciprocal exchange and the importance of dignity and face among acquaintances. [3] Chen Gang pointed out in the article "Society ruled by law and human society" that human society includes acquaintance society, relationship society and face society. [4] In "On China's Human Culture and Its Social Effects", Tu Bi pointed out that consanguinity, geography, sequence and ethics constitute the basic characteristics and main context of China's human culture, and they influence and interact with each other to jointly construct the main framework of China's human culture. [5] These characteristics of social interaction in the real physical space are also reflected in the network virtual space, especially in the webcast platform. Generally speaking, this study is mainly divided into the following aspects.

## 2. Organization of the Text

### 2.1. The realistic society in contemporary China is a human society

Fei Xiaotong once put forward the concept of "acquaintance society" in Native China. The traditional society in China is an acquaintance society, which is characterized by a personal relationship between people, and people are connected through this relationship to form a network of relationships. [6] In this social form, "relationship" replaces "contract", "emotion" of "acquaintance" replaces the majesty of law, and "emotion" between people occupies a decisive position in social communication. Liang Shuming once put forward the concept of "relationship standard", which is the third way to explore between "individual standard" and "social standard". It is believed that the human relationship between people is in the standard position in social communication. [7] By summarizing the commonness of previous studies on China's society, we find that China society is a typical "human society". Cheng Weiqing pointed out in the article "Power Control in a Human Society" that China's traditional society is an agricultural society, self-sufficient, with a stable family blood relationship, which has the typical characteristics of a human society and is a human society composed of kinship, geography and industry. "Human feelings" factors often influence the way people deal with problems. [8] In rural areas of China, the kinship between people formed by blood and marriage plays an important role in social communication.

The natural villages in rural areas of China are the basic units that constitute the traditional society in China. The most important relationship among villages is consanguinity, and villages are connected with each other through marriage. On this basis, a complex kinship is formed. The formation of kinship not only has ethical and moral factors, but also has social production factors. The kinship maintains and coordinates the mode of production in rural areas of China, thus laying the foundation for the operation of the whole traditional society in China. Fei Xiaotong pointed out in his book "Native China" that China's society is native from the grassroots level, and at the same time, he thought that a society that was not exactly the same as the local grassroots level had grown from the grassroots level, and a very special society had happened on the edge of contact between East and West in the last hundred years. [9] Mr. Fei Xiaotong pointed out here that the traditional society in China is gradually changing under the influence of the western society, reflecting a special social form. However, this social form is still influenced by China's traditional human society, which shows strong human social characteristics. In addition to the consanguinity still occupies an important position in China society, the relationship between geography and industry also shows an important influence in modern China society. Social members with close geographical relations are more likely to achieve smooth communication, emotional proximity and mutual assistance because of their common local culture, language characteristics and similar principles. The "hometown

association" in universities and the "hometown association" in metropolises are all manifestations of geopolitical relations. Members of the society who are close to each other have many intersections in their professional behaviors. Although there is a competitive relationship in a certain time and space, they also have a relationship of cooperation and coexistence, helping each other, adjusting their relationship through "emotion" and promoting the smooth progress of their professional behaviors. This is an important factor in the existence of various "chambers of commerce" and "industry associations" in contemporary China society. In China's contemporary social communication, the human relationship based on kinship, geography and industry has played an important role in coordinating people's behavior and promoting the smooth progress of social activities. The relationship of relatives, fellow villagers, colleagues, classmates and friends based on kinship, geography and industry edge constitutes the basic social relationship network in Chinese, and the contemporary realistic society in China is a human society.

Rousseau, a French thinker, pointed out in his book *On Social Contract* that people are born free, but they are everywhere in chains. People who think they are the masters of everything else are more slaves than everything else. [10] In the virtual community of webcasting, people are always in social relations. The interactive behavior between live broadcasts must accept the "shackles" of social relations. If this rule is ignored, the experience of live webcast interaction will definitely decline. Pierre Leroux, a French scholar, pointed out in his book *On Equality* that equality is a principle. Although this principle has never been put into practice at all, it is still accepted as the criterion of justice. [11] The audience in the webcast room is equal in nature, but the amount of rewards from both parties leads to their own status, which is difficult to achieve on the webcast platform. Feng Biyang pointed out in the article "Human Society and Contract Society — Based on the Perspective of Social Exchange Theory" that human social exchange has the characteristics of acquaintance society, vagueness, relying on moral constraints and delayed return, while contractual social exchange has the characteristics of stranger society, accuracy, relying on legal constraints and consensus. [12] In the contract society, goods and services are clearly marked, one party in exchange provides universal equivalent represented by money, and the other party in exchange provides goods and services. This exchange process has the characteristics of accuracy. In the human society, there is no clear price tag for the things exchanged by the two parties, sometimes it is embodied in concrete help behavior, sometimes in concrete material assistance, sometimes in concrete money and currency, and sometimes in abstract emotional comfort. The exchange between the two sides has the characteristics of fuzziness, and it is difficult to measure it with specific standards. In the contract society, the exchange between the two sides is bound by laws and regulations, and the binding behavior has the characteristics of compulsion, which is a hard binding measure. In the human society, the exchange between the two sides is constrained by morality, which is a soft constraint ethics. But this soft constraint ethics can also ensure the smooth exchange behavior of social members. Because if one of the two exchange parties violates this moral constraint principle and refuses to provide his own exchange behavior and goods after accepting the other party's exchange behavior and goods, it will lose the trust of the other party and make the subsequent exchange behavior impossible. The exchange behavior of human society has the characteristics of delayed return. There will be an interval between the time when a social member provides the exchange behavior and goods to the other party and the time when he gets the return from the other party. This time interval can be long or short, which is very accidental. It is determined by the needs of the social members who provide the exchange, and the exchange of human society reflects delayed return. Contract society has the characteristics of social exchange of strangers, and human society has the characteristics of social exchange of acquaintances.

Influenced by China's historical tradition, the realistic society of contemporary China embodies strong social characteristics of human feelings in social communication. "Human feelings" occupy an important position in people's social life, which is an important link connecting social members and an important reference standard for dealing with contradictions and problems in work, life and study. The community residents in the virtual community of the webcast platform are also members of the real society in contemporary China. Their interactive activities show strong social characteristics of human feelings, and their interactive behaviors show strong characteristics of fuzziness, delayed returns and moral restraint.

## **2.2. The anchor's emotional investment in the audience**

The anchor's emotional investment in the audience is to promote the audience's reward behavior. Generally, the big anchor pays more attention to the audience of the big title and is the key emotional interaction object. Because there are often about 100,000 real-time online people in the live broadcast room of the big anchor, it is impossible to interact with every audience emotionally. The audience of the big title has strong spending power, which is the guarantee to improve the anchor list. In the live broadcast room of medium and small anchors, more attention will be paid to the audience with big titles, and their inner feelings will be fully taken care of, so as to fully tap the consumption potential of the audience with big brothers of local tyrants. Small and medium-sized anchors will also have a certain degree of emotional interaction with the audience with a small title or the ordinary audience without a title, because there are usually only hundreds or dozens of viewers online in the live broadcast room of small and medium-sized anchors, and sometimes only a few viewers are online. Small and medium-sized anchors have sufficient time and energy to take care of the inner feelings of every audience. Although sometimes this emotional interaction process has little effect, because the average audience's spending power is limited, it can't give these small and medium-sized anchors a great degree of support, but the anchors will try their best to complete this emotional interaction process, make emotional investment in the audience, and expect to get their consumption returns.

The chat anchor will try his best to soothe the emotions of the audience, relieve the pressure faced by the audience in their lives, and make the audience relax psychologically in communication with the anchor. The chat anchor changed his relationship with the audience from a stranger to an acquaintance, which made the audience have a sense of identity and established a human relationship. Talent anchors will choose programs that the audience appreciates to perform, which will make the audience feel indebted, and the audience will often make up for this psychology by rewarding them, thus promoting the realization of the community business model. The outdoor anchor will choose the content and location of the live broadcast according to the audience's requirements, and choose the interviewee according to the audience's opinions, so that the audience can feel satisfied in the process of choosing dominance.

The process of emotional interaction between anchor and audience shows strong fuzziness, delayed return and moral constraint. First of all, this process of emotional interaction and exchange has strong fuzziness. There is no clear standard for the audience's consumption return to the anchor. There are some big-brother audiences with strong spending power, and they will draw a list of tens of thousands or even hundreds of thousands of yuan. Some ordinary viewers have weak spending power and can only brush gifts of more than ten yuan. Some viewers leave the live broadcast room after spending once and will never appear again. Some viewers have watched the live broadcast of the anchor many times and become long-term consumers. Although there are differences in the amount of money and the number of rewards, it is a reward for the audience's emotional interaction with the anchor. Secondly, this emotional interactive exchange process has a strong delayed return. Some viewers watched the anchor's

live broadcast for more than a year before they got a yellow vest in the anchor's live broadcast room and brushed out a gift of 131.4 yuan, which was the result of the anchor's long-term emotional investment. Some viewers will "top up" when the anchor needs it most, and support the anchor. For example, when the small anchor goes to the live broadcast room of the big anchor, the small anchor's own fans often brush gifts in the live broadcast room of the big anchor. The small anchor himself can't get the commission of these gifts, and the income of these gifts belongs to the big anchor, but the audience's reward behavior is mainly due to the long-term emotional investment of the small anchor himself. Thirdly, this process of emotional interaction and exchange has strong moral constraints. The anchor's emotional investment in the audience may not necessarily get the audience's consumption return. The realization of brushing gifts often depends on the audience's self-discipline. Because if the audience doesn't make consumption returns to the anchor's emotional interaction behavior for a long time, the anchor will gradually lose its emotional interaction motivation to the audience, and the audience will not be able to meet their emotional interaction needs in the live broadcast room. The case of emotional interaction between a Hefei anchor and a Jinan audience that the author pays attention to illustrates this point well. After the Jinan audience's girlfriend had a car accident, he was in extreme anxiety and worry. The Hefei anchor announced that he would suspend the broadcast of the program in the live broadcast room, and immediately called the Jinan audience after the broadcast to comfort him and meet the psychological needs of the Jinan audience at that time. In fact, the reason why the Hefei anchor attaches so much importance to the Jinan audience is also due to the emotional interaction behavior of the Jinan audience to the Hefei anchor before this. The Jinan audience is a warm-hearted technical worker in the automobile factory. He is a loyal audience in the Hefei anchor studio. He not only spends money in the studio and gets a yellow vest, but also actively cooperates with the anchor's broadcast content during the broadcast of Hefei anchor program, and participates in the game activities initiated by the anchor in the studio many times, thus establishing a good personal relationship between the anchor and the audience. When the Jinan audience faced difficulties in their own lives, this behavior of Hefei anchor reflected the social characteristics of reciprocity. A Taiyuan audience is also the object of the Hefei anchor's key emotional interaction. This audience is a middle-aged person who usually helps his children with their homework at home after work at night. Life is dull and boring. By watching live webcasts to adjust life, Hefei anchor's emotional interaction with him satisfied his psychological needs. The Taiyuan audience supported the Hefei anchor for two or three months, spending two or three thousand yuan in the live broadcast room, and finally became the orange vest of the Hefei anchor's live broadcast room. The emotional interaction between a Harbin anchor and a Guangxi audience also reflects this feature. The audience once went to Harbin to find the anchor in person, and they ate together, sang together and broadcast live together in real life. Harbin anchor not only has emotional investment, but also has financial investment in Guangxi audience, which reflects the fuzziness of human social exchange activities. In the interaction between the two people, it is difficult to accurately measure with a unified standard, which side has paid more. At the same time, this process also reflects the moral constraint. The reception behavior of Harbin anchor to Guangxi audience is voluntary and there is no mandatory constraint by laws and regulations. His purpose is to continue to get the support of Guangxi audience at the critical moment after establishing a deeper human relationship with the big brother of the consortium. Harbin anchor once said in a joking tone in the live broadcast room that the annual grand ceremony is coming soon, and I hope that the big brother can go up and support the younger brother, which also reveals the Harbin anchor's wish from another side.

### 2.3. The friendship and mentoring relationship between anchors

The essence of the relationship between anchors is the relationship of colleagues based on their career, and their manifestations are the relationship of friends or mentoring. Because of the same professional nature, there is a certain competitive relationship in a certain period of time, and there is a problem of competing for audience resources and gift income. But at the same time, they show a cooperative relationship, which embodies the characteristics of emotional interaction. The interaction between anchors is mainly realized in the form of continuous wheat, which usually occurs between heterosexual anchors, different types of anchors and large and small anchors. The opposite sex anchor can enrich the content of the program, balance the style of the program and attract audiences of different sexes. For example, the female anchor's live broadcast room is dominated by male audiences, and through the continuous wheat activities with male anchors, it can attract the attention of some female audiences. At the same time, because the anchors of Lianmai are heterosexual, it is easy for them to form a relationship of mutual attraction and cooperation, and there are many factors of emotional interaction. Different types of anchors carry out continuous wheat activities, mainly including chat anchors and talent anchors. Some chat anchors broadcast content mainly by improvising jokes, but if it is only this single content, it will make the program appear stiff. He will take the initiative to connect with the female anchor who is mainly a talent show, so that on the one hand, the program can maintain a humorous style and at the same time enhance the aesthetic feeling of the program. In the process of connecting the two types of anchors, they each take what they need and establish a friend relationship. In the process of connecting the big anchor and the small anchor, the factors of human relations are more obvious. In order to carry out continuous wheat activities with the big anchor, the small anchor often has to brush gifts for the big anchor in advance. After seeing the small anchor brush gifts, the big anchor will generally agree to the small anchor's continuous wheat requirements. This reflects a moral constraint, because if a big anchor violates such an agreement, it will have an impact on his own reputation and will be under the pressure of public opinion in the whole virtual community.

The mentoring relationship between the anchors also reflects more factors of human interaction. In order to worship the big anchor as a teacher, small anchors often express their sincerity by brushing gifts or showing kindness to the big anchor in real life. After accepting the small anchor's gift, the big anchor will generally agree to the small anchor's request to learn from the teacher, unless the guild has other special regulations. For example, some guilds will stipulate that the small anchor can only achieve the purpose of learning from the teacher by transferring to the guild first. As the master's big anchor, you can provide more human resources for the small anchor, and increase the number of fans of the small anchor through the way of connecting wheat, which is a manifestation of human relations.

The relationship between a Hefei anchor and a Qingdao anchor, which researchers are concerned about, has deteriorated for a time because of obvious competitive behavior. As a small anchor, the Hefei anchor once took the initiative to come to the Qingdao anchor live broadcast room to apologize, and showed his kindness to the Qingdao anchor by brushing gifts, which reflected Hefei anchor's understanding and grasp of the interactive characteristics of human feelings and society. Harbin anchor, which the researcher pays attention to, once met his younger brother, the same master, during the live broadcast to brush gifts for him and invited Harbin anchor to attend the younger brother's birthday party. At first, the attitude of Harbin anchor was not very enthusiastic. After the younger brother gave him a high reward, Harbin anchor was very embarrassed. He clearly told the younger brother that he would definitely go to the birthday party, and at the same time, he would also reward him with a high reward. This interactive process relies on moral constraints, and there is no mandatory force to require Harbin anchors to attend each other's birthday parties. This is very similar to the human relationship in real life, which shows that the human relationship society is an

important feature in both the real social life of contemporary China and the virtual community of the webcast platform.

#### **2.4. Human interaction between audiences**

The audience in the live broadcast room is mainly divided into several main groups: the audience of local tyrants, big brothers, students with low consumption power, farmers, migrant workers and the audience of ordinary yellow vests. Some local tycoons will cultivate their power by giving yellow vests to viewers with low spending power, and gain the right to speak in the live broadcast room through financial contributions. Through the dependence of these viewers with low consumption power, we will expand our influence in the live broadcast room. After getting the help of the big brother of the consortium, these viewers with low spending power will repay the kindness of the big brother in various forms, which is a form of human relations. When the big brother of the local consortium brushes out gifts in the live broadcast room, the audience of ordinary yellow vest type will express their gratitude and praise to the big brother. They hope that through this verbal friendly behavior, the big brother of the local consortium will be better integrated into the overall atmosphere of the live broadcast room, laying the foundation for the anchor to get higher income, which is also an emotional interaction with the anchor. As an audience of ordinary yellow vests, they will also agree and appreciate the work of field control in the live broadcast room. Because in the live broadcast room, in addition to the anchor, the field control is the most important staff. Having a good relationship with the field controller can establish a harmonious atmosphere in the live broadcast room, thus improving your viewing experience.

The emotional interaction of the audience in the live broadcast room is characterized by real-time synchronization and temporary contingency, and the level of interaction is not very deep. When viewers add WeChat to each other, they can realize 24-hour all-weather interactive communication. At the same time, WeChat has functions such as red envelopes and money transfer, which facilitates the communication and interaction of viewers in terms of material money. Although some viewers have never met each other, they have become particularly good friends after adding WeChat to each other. Many viewers have expanded their social scope through the webcast platform and got to know people from different social classes that they can't contact in real life. Some viewers are migrant workers in real life, and they can get to know private entrepreneurs and the rich second generation through the webcast platform. Some viewers are students in real life, and they can get to know social personnel with rich experience and even those released from prison on the webcast platform. There are some viewers whose economic situation is not very good, and they will take the initiative to send WeChat to the audience of the big brother type of local tyrants to ask for red envelopes, and some viewers of the big brother type of local tyrants will also meet such requirements. The audience's emotional communication was further strengthened through the communication in the WeChat field. When they entered the live broadcast room again to watch activities, the human factors in communication gradually emerged.

In real life, an audience in Yancheng, which I pay attention to, is a contractor who works in construction projects. He once brushed a gift of RMB from 52 yuan to help a Kaifeng audience get a yellow vest in the Hefei anchor live broadcast room. A Kaifeng audience is a junior high school student, with poor spending power, but full of energy and plenty of time. During his one or two weeks as the field controller of Hefei anchor live broadcast room, he showed special respect to Yancheng audience. The faithful execution of the orders of the audience in Yancheng reflects the emotional return of the younger brother to the older brother, because the audience in Kaifeng feels that they owe the audience in Yancheng, and he is conducting human relations in this way. A Chengdu audience concerned by the researcher used to be a yellow vest in Hefei anchor studio. At one time, a Jilin audience spent less in Hefei anchor studio. When he asked for

songs on demand, the anchor didn't respond in time, and he felt left out. At this time, the audience in Chengdu took the initiative to remind the anchor of the song content requested by the audience in Jilin, because at that time, the audience in Chengdu was at the top of the Hefei anchor live broadcast room, and the anchor respected his suggestion very much. Therefore, the audience in Jilin has a good impression on the audience in Chengdu, thinking that he can think from his own perspective and feel that his relationship with himself is close. In the subsequent interaction, if the audience in Chengdu spoke in the live broadcast room, the audience in Jilin generally expressed their support. The reason why he did this was actually to repay the help of the audience in Chengdu. The two not only greeted each other in the live broadcast room, but also had a warm dialogue. After they added WeChat friends, they also had good emotional interaction and communication. The Yan 'an audience concerned by researchers is a migrant worker, but the economic situation in real life is not very good. After adding the WeChat of Chengdu audience, he offered to borrow money from Chengdu audience, because he thought that Chengdu audience was the big brother of the consortium in the live broadcast room and had the obligation to help his friends. Chengdu audience refused his request and did not lend him money. This incident has affected their relationship to a certain extent. These cases of virtual community interaction are similar to the real life situation in contemporary China, which reflects the characteristics of social interaction in virtual communities of webcasting platforms.

### 3. Conclusion

To sum up, the realistic society in contemporary China is a human society with obvious characteristics of acquaintance society and face-saving society. Every social resident is in such a social relationship, and only by conforming to such social rules can we correctly handle the relationship between ourselves and the group. The social characteristics of human feelings also exist in the virtual community of webcasting. This feature is first reflected in the interactive relationship between the anchor and the audience. The anchor has invested emotionally in the audience, which is often unquantifiable and unequal. The audience gives back to the anchor in the form of rewards, which improves their own webcast viewing experience and realizes the business model of webcasting. This feature is also reflected in the competitive and cooperative relationship between anchors, which is essentially competitive, but in order to better improve their professional level, there are a lot of cooperative behaviors between anchors, which rely on the ties of human society as a connection. The audience in the live broadcast room also has the characteristics of human social interaction. By using the rules of human social characteristics, the audience can improve their viewing experience and be in a favorable position in the live webcast interaction. According to the above discussion, there are obvious social characteristics of human feelings in the social interaction of webcasting virtual communities.

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