The Characteristics of Users' Collective Excitement Turning in the New Meida Platform Society —Taking the Communication Event of Three Days Back to the Village, the Second Uncle Cured My Mental Internal Friction as an Example

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Abstract: Under the background of the media platform, a large number of ordinary users pour into the platform space to participate in news production. Compared with professional news production routines, citizen journalists are more inclined to participate in public discussions based on their own life experience and emotion, which provides a new research perspective for exploring the emergence and generalization of inversion news in the platform. In the communication events represented by the video of "the second uncle ", the author found that there is always a kind of collective excitement in the platform, and then this collective excitement tends to turn to another extreme and form the opposite public opinion results. This kind of turning has gradually become the "new normal" of the platform space. The characteristics of this "collective excitement turning" and the interaction between "platforms, media and users" in this process are worth studying. Based on the observation of the development process of news events in Bilibili as well as Sina Weibo and the media behaviors of users, such as comments, likes and retweets, this research has initially found the following characteristics: Firstly, the turning of the collective excitement is often accompanied by the shift of the main body in the field of public opinion. Secondly, the mainstream media's commentary on events tends to shift the collective excitement. Finally, the social principal contradiction faced by the masses in real life also exert an influence on the direction of collective excitement.

Keywords: platform society, user, collective excitement turning

1.   Introduction

The advent of the World Wide Web in the 1990s brought an end to traditional media [1]. Similarly, the arrival of the web 2.0 era in 2005 brought us new expectations and concerns of digitalization in journalism. Over the past 25 years, the development and application of technology have had a great impact on the media ecosystem. The autonomy of users has been greatly improved in the public domain mediated by the platform. Users can express their opinions openly in the form of likes, comments, retweets, bullet screen and so on. With the continuous transmission and aggregation of

emotions in the platform, a large number of public opinion reversal events also appear in the platform. Users gather in the same platform space to form an exclusive virtual group with same value orientation. When group members face the same mass communication event, they generate collective excitement through the flow and aggregation of emotional energy, and finally form a certain common symbol and collective consciousness, which are expressed through public opinion.

The above model is more consistent with Collins' "interactive ritual chain" theoretical model, which is based on the traditional interaction with personal participation. Collins believes that sufficient identity contact is the prerequisite for the formation of interactive rituals. However, the unbounded and infinite nature of Internet technology breaks the physical barrier between users. The platform creates a more real sense of space existence for users. Users pay attention to the same social topic through different media, and the collective consciousness and common emotion among users are condensed in the interaction. The author found that the public opinion in many communication events often presents a process of "unification, pluralism and then reverse unification". After the emotional energy is gathered to form a kind of collective excitement, it will turn in a very short time, reversing the direction of collective excitement, and most of them turn from collective praise to collective criticism, and finally produce opposite ritual results.

Many studies have analyzed the reversal of public opinion in social platforms, and most of them focus on two dimensions: exploring the narrative framework of reversal news from the perspective of text content; exploring the causes and regulations of inversion news from the perspective of communication rules. However, few researchers have focused on the correlation analysis of the shift after the formation of collective excitement in platform society. Therefore, this paper will make a deep exploration of the collective excitement turning in the platform society.

The case selected in this paper. The video communication event of *Three Days Back to the Village, the Second Uncle Cured My Mental Internal Friction*, is a relatively popular event on social media platforms recently. In the video, the author tells the story of the second uncle's tortuous but optimistic life experience and encourages the public to learn from the spirit of the second uncle. The video has been widely discussed on the Internet, with 41.945 million views, 5.347 million likes, 6.489 million coins and 2.467 million collections. On the first day after the video was posted, most users on social media platforms praised the video. For example, the most popular comment on the video was posted on Bilibili: "I can't get enough of this video a few times, and I would like to call it a kind of cold sense of humor......". After one day of popularity, the video was caught up in the controversy. In addition to questioning the authenticity of the content, many users also began to criticize the spirit of "bearing hardships "conveyed in the video. This case occurred on the social platform represented by Bilibili and experienced the change of public attitude from collective praise to collective criticism. Therefore, this case is selected as the case of this study.

2.　Literature Review

The interaction ritual chain theory was proposed by American sociologist Collins on the basis of Durkheim's discussion of social interaction rituals. Based on Durkheim's emphasis on the role of interaction for social bonding [2], Collins describes interaction rituals as a set of processes with causal links and feedback loops. Collins emphasizes four key core elements of ritual: the gathering of two or more people in the same place; set boundaries for outsiders; Focus on the same thing; Share a common emotion or emotional experience [3].

In the relevant studies exploring the development of interactive ritual chain theory in the social media environment, researchers mostly focus on two aspects. First of all, some researchers focus on social media's expansion of "hands-on" interaction. Collins emphasizes the importance of "hands-on" interaction in the theory of interactive ritual chain and considers it as the main source of social motivation [4]. Collins argues that the body presence in physical space is necessary for ritual

formation [3]. However, in the new media environment, the long-distance information transmission through social platforms breaks the restriction of physical space and makes people form virtual groups in social media, forming the co-existence of Internet virtual space. Many researchers have extended the use scope of interactive ritual chain and revised the theoretical model of interactive ritual chain in combination with new forms of media interaction in social media. At the same time, a large number of researchers pay attention to the new interaction methods in the platform society, such as whether interaction ritual chains can continue to be carried out without the physical presence of the body and generate mutual attention and emotional links and other topics [5]. Secondly, some scholars focus on the exploration of the interactive ritual chain model of various network subcultural groups. Through the interaction of a large number of different types of network subculture groups, researchers have found that the high degree of group adhesion and identity of network subculture groups plays an important role in improving and optimizing the interaction ritual chain model. Wu and Yan found in the interactive ritual chain model of network subculture group that offline auxiliary rituals of network subculture group strengthened identity; the power stratification ceremony of the network subculture group supports the community culture; the benign guidance of rituals in network subculture groups promotes society [6].

Most of the above studies focus on the beginning of the interactive ritual chain model, such as the formation of rituals and the rhythm of emotions in micro interactive rituals. There is little discussion on the phenomena or influencing factors between forming "collective excitement" and finally producing "ritual outcome". Therefore, this study breaks through the previous research on the theoretical model of interactive ritual chain and focuses on the development process and influencing factors between collective excitement turning and "ritual outcome".

A large number of studies related to public opinion reversal began to appear in 2015. The key reason is that the term "post-truth" was widely mentioned in media platforms in 2016. The frequent occurrence of post-truth events in the media public domain makes a large number of researchers start to pay attention to the contents related to public opinion reversal. Researchers' research on post-truth can be classified into the following categories:

Firstly, explore the formation mechanism of post-truth. Through a large number of case studies, researchers have explored the formation mechanism of post-truth and the role of emotional transmission during the period. Song and Yuan drew the following conclusions when exploring the emotional communication mechanism of netizens from the perspective of post-truth: Social media complicate communicators; Many factors in social media affect the "coding-decoding" process of communication content production; The empowerment of users by social media makes post-truth present the characteristics of "four modernizations" : information fragmentation, decentralization, tribalization and idolization [7]; Social media encourages audiences to form communities and circles, which intensifies the spread of emotions [8].

Such studies have yielded rich conclusions about the mechanism of post-truth and public opinion reversal. In this kind of research, it can often be seen that the public sentiment tends to present the form of "scattered and diversified", which constitutes the public opinion landscape of emotional carnival. However, with the deepening of public expression on social platforms, the author finds that many public opinion events tend to show a trend of "unity-dispersion-unity". Therefore, this study will focus on the "dispersion-unity" part in the second half to explore.

3. Methodology

Case analysis and observation are the research method of this research. The Communication Event of *Three days back to the village, the second uncle my mental internal friction* is very popular in recent times on the Chinese Internet. Firstly. The video has sparked heated debate on the Internet. On the first day after the video was sent out, most of the users on the social platform praised the video.

But after a day of popularity, the video fell into the vortex of controversy. This case happened on the social platform represented by Bilibili, and at the same time, the public's attitude changed from collective praise to collective criticism. Therefore, this event is selected as the case of this study. This study studied the characteristics of collective excitement turning by observing the interaction behaviors such as forwarding, commenting and liking related to cases in Sina Weibo and Bilibili social platforms.

4.   Result

The video was first posted on Bilibili and generated a lot of attention, and the subsequent discussion about the video spread from Bilibili to other platforms. Such changes reflect that in many online public opinion events, the field of network space where collective excitement occurs often shifts from one platform to other platforms. With the development of digital technology, platforms have gradually moved towards infrastructure, and the empowerment of users has blurred the boundary of the public sphere [9]. A large number of untrained citizen journalists have entered each platform. Different from professional content producers, citizen journalists tend to rely on their own life experience, feelings and emotions in information production and dissemination, and then pay more attention to their own role in events [10]. Due to the differences in technology, content production mode, target users, platform positioning and other factors that different platforms rely on, the user groups gathered by them are also different, and the external characteristics displayed by the platforms are also different. In the interaction between users and the platform, the characteristics of the public domain formed by the platform are constantly circulated and strengthened, and a relatively stable identity and value attribute of the platform are finally formed. Platform to reappear the value attribute of different makes public opinion events, different platforms on public opinion will exist different reaction period, the focus is also different, therefore, in the presence of collective excitement to often is the event "circle", from a platform to another platform, due to the changes of main body, make collective excitement has changed.

In the second uncle's video, mainstream media also have comment on it. Searching related topics on Sina Weibo platform, it can be found that mainstream media, represented by People's Daily, often present relatively positive comments on the video. In these comments, it is often found that the mainstream media agree with the values which is conveyed by the author in the video. Some users expressed doubts about the video and questioned the motivation of the author to post the video. They also wonder whether it was a tool to spread positive energy, thus they raise doubts about the authenticity of the story. In spite of the fact that mainstream media are actively reforming in the new media environment. They are actively reforming in the aspects of value strategy, production mode, discourse mode and so on. However, the mainstream media still shoulder the task of communicating social core values, its reform of the discourse is not completely also. In a relatively open, multiple voices and diversified demands of the Internet, the voice of the mainstream media are often in a "weak" status, rarely cause the collective public opinion field support, but often cause mass collective resistance. After the video went viral, mainstream media intensified their recognition of the values in the video, and users' resistance to the so-called "mainstream values" turned to the video itself, showing a collective turn of excitement.

"The second uncle" video transmission event in the collective excitement turning also reflects the current Internet field users' psychological climate and the main social contradiction. The core users of social platforms are mainly young and middle-aged people. The main contradiction that young people encounter in society is different from the social contradiction of the era that "the second uncle" in the video encountered. Therefore, although the video can arouse users' feelings at the beginning, after the interaction between users and in-depth discussion of the content, it will be found that no way can be found from the experience of "the second uncle" to avoid their own "mental internal friction".

They will turn to the opposite emotion, thinking that the author is consuming the second uncle 's suffering. In this video, what the author mentioned: "the happiest person in the world is the one who doesn't need to be responsible for others, and the second happiest person is the one who never looks back" conveys the value that "in the face of suffering, we can only take it as it comes, and cure ourselves if we can't go back", which is not accepted by users on social platforms. Views such as "suffering is happiness" and "suffering is happiness" are no longer accepted by Internet users, and this conflict of values also makes the collective excitement of users show a fierce and thorough change.

5.   Discussion

The above conclusion is obtained by analyzing the process of establishing the interactive ritual of the "the second uncle" video event. This section will analyze the launch and operation of the interactive ritual of the case.

The video *Three Days Back to the Village, the Second Uncle Cured My Mental Internal Friction* was released by one of the Bilibili up "Yige Caixiang" on July 25, 2022. As it came to August 17, the video has been viewed 41.945 million times and received 25 comments on Bilibili ,5.347 million likes, 6.489 million coins and 2.467 million collections. The video attracted a lot of attention on the Internet on the first day. Not only did the video get more than 16 million views on Bilibili, but also the article related to the video frequently appeared on hot search. Professional media, opinion leaders and ordinary users have expressed their views on the incident on various social platforms. Until July 26 in Bilibili under the video comments, the attitude of the public on the video mostly towards "moved", "cured", "tears", "impressed", "deep thinking" which showed the collective praise of the collective mood in Bilibili.

Collins' interactive ritual chain model can be used to analyze the process of user collective praise initially triggered by the video at Bilibili.

At first, the users of Bilibili were considered to be the subcultural group of young people who were interested in the quadratic culture and opposed to the mainstream [11]. According to blue lion asked relevant statistics, Bilibili stands at the core of the user's generation "Z" (1990-2009). Until last year, Bilibili stood nearly 82% of the users is Z generation, most of whom are middle school students and college students in second and third-tier cities. Their characteristics include the pursuit of quality, creative content, the eager to break conventions. At first, the content of Bilibili was mainly ACG quadratic element. With the continuous development of the Internet, the users of Bilibili gradually broke the circle and began to close to the mainstream culture. In addition, Bilibili also has a strong user autonomy system. For example, when setting the user entry threshold, users are required to complete 100 questions within one hour and achieve more than 60 points to become a regular manager. At the same time, Bilibili forms a high degree of user community autonomy by setting up "small black house" and "discipline committee". Therefore, the users of Bilibili have strong group adhesion and clear group consensus. At the same time, the network virtual space formed by Bilibili is the scene provided by the users together.

In the interactive ritual formed by the video of "the second uncle", one of the keys to gather the core users of Bilibili also lies in the values transmitted by the video. The video uses the "Yu Hua" style narrative to tell people about the setback the second uncle faced, but he still be optimistic and positive in facing the hardships and struggle in his life. This is certainly a good medicine for young people who are experiencing "emotional internal friction" on a large scale. The positive values advocated in the video are also in line with the example that the current platform society wants to set. Therefore, the video is not only promoted to the homepage of Bilibili, but also praised by major mainstream media in the new media platform.

Since the users of Bilibili have unique characteristics in cultural consumption and value orientation, people can only come together on the premise of confirming that "there is a shared meaning among

the participating parties" [3]. The boundary between outsiders was already set. In the following communication process, "the experience field of the others and my own experience field will be integrated" [3]. However, in the past two years, Bilibili has gradually moved to "diversification" and "popularization". According to the proportion data of the top 100 UP zones of Bilibili in 2021, the areas of game, knowledge and information, life, entertainment, music and food are relatively concentrated in the Top 100 UP zones. However, there is a large number of losses of old users in the traditional section such as demon, game and dance in Bilibili. In this situation, the group adhesion between virtual groups is also increasing, forming a relatively obvious group boundary. Therefore, once a relatively fixed value tendency is formed in the group, it will form a strong resistance ability and refuse the participation of "outsiders".

A total of 208 videos were found in the search of "internal friction" on Bilibili, most of which were titled "XXX cured my mental friction", "resist friction", "refuse friction" and so on. A search for the term "internal friction" on Sina Weibo also yielded a number of related discussions about "how to combat internal friction". It is obvious that "internal friction" has become the most popular topic in current platform. Mental internal friction means that people need to consume psychological resources in self-control. When resources are insufficient, people will be in a state of so-called "internal friction", and the long-term existence of internal friction will make people feel tired. In the social and emotional climate where the public is eager to get rid of "mental internal friction", the word "internal friction" in the video title of "the second uncle" has successfully attracted the attention of platform users and become the focus of common attention, making the public's attention quickly gather in Bilibili, which provides the basic conditions for the emergence of collective excitement.

On July 31, six days after the video was posted, "the second uncle" video entered the fray. The public began to question the authenticity of the video content and UP's motives for making the video. Although the author of the video "Yige Caixiang" in the subsequent response is true, it still does not make the public opinion about him in the field of doubt. Later, Bilibili withdrew its recommendation on the video, and the debate about the video on Weibo has become more and more heated. One month later, the discussion on the video on the Internet platform gradually faded away. The author of the video said in an interview that after the broadcast of the "the second uncle" video, the author and his family were questioned a lot, which affected their lives, so he wanted to make a 40-minute clarification video. As soon as the news came out, it triggered a lot of heated discussion on Weibo, with many netizens questioning the author of the video of "the second uncle" for "excessive consumption" and "wanting to be an Internet celebrity" ...... Since July 25, "the second uncle" video issued has been more than a month of time, the trend of public opinion on this video has also experienced from the "Bilibili unanimous praise" to "a piece of doubt" collective excitement turn. In the turning of collective excitement, by analyzing the forwarding, comments, bullet screens and related topics of the video on different platforms, people finally analyze the characteristics of the collective turning in this communication event.

6.   Conclusion

By analyzing the communication event of "the second uncle", the establishment of the interactive ritual and the development process of the collective excitement turning. This study analyzes the following characteristics of the "collective excitement turning": Firstly, the collective excitement turning is often accompanied by the transfer of the vocal subject in the field of public opinion; Secondly, the mainstream media's commentary on events tends to shift the collective excitement; Finally, the main social contradictions faced by the masses in real life also exert an influence on the direction of collective excitement.

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