

The theoretical logic and practical path of community emotional governance: From the perspective of differential pattern

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Abstract: Emotional governance is an important dimension of national governance and an important measure to improve national governance capacity and promote the modernization of national governance. Community emotional governance is an important means to resolve residents' conflicts, improve community belonging and condense community emotions. At present, community emotional governance is faced with lack of home identity and weak sense of belonging; The emotional connection is difficult and the group integration is low; Public spirit is lost and community cohesion is poor. Therefore, this paper analyzes the theoretical logic and practical dilemma of community emotional governance from the perspective of differential pattern, and tries to find solutions from micro, meso and macro perspectives.

Keywords: Community governance; Emotional governance; Differential pattern

1. Literature review and questions raised

Community governance is the key link of national grass-roots governance. With the acceleration of urbanization, problems such as large-scale urban communities, high-speed population flow, diversified residents' demands, and community governance to be optimized have brought many challenges to urban grassroots governance. Especially in the context of "stranger society", the "defamiliarization" of urban communities results in multiple dilemmas such as blurred self-identity cognition, insufficient participation momentum, and disordered inter-subject cooperation of community residents. However, Chinese society is formed on the basis of human feelings and relationships, and it is still a "human society" in general, and the structure of social interpersonal relations still has the characteristics of "differential pattern". However, the current research on community governance, whether in theory or practice, focuses on the rational dimension, emphasizes the institutional guarantee and technical support, pays too much attention to the technicality and regularity of grass-roots governance, and ignores the subjective dimension and emotional factors of people. Therefore, whether "emotion" is used as the governance object or governance means to conduct a systematic study on community governance in theory, or a systematic investigation of community governance methods based on "emotion" in practice, and the application of emotional governance ideas to real difficulties to solve practical problems is an important proposition to improve the effectiveness of community governance.

At present, the discussion about community emotional governance mainly focuses on the concept connotation, function utility, focus dimension, operation logic, governance dilemma, practice approach and so on. Emotional governance is a kind of institutionalized or non-institutionalized emotional response, aiming at emotional comfort and spiritual comfort, including social mentality at the macro level, group psychology at the meso level and individual psychology at the micro level.^[1]Community emotional governance mainly refers to the behavior and process of community workers using emotional strategies to realize the emotional connection of community residents. It can not only reduce the cost of grass-roots governance, increase the stock of social capital and reshape the relationship between the state and the people^[2], but also soften the rigid power structure of "state-society", reconstruct interpersonal interaction and enhance the sense of identity and belonging of residents^[3].The residents' community emotion is fluid, which is manifested as a self-centered dynamic emotional pattern from the perspective of "differential pattern". Starting from treating emotion as the object and means of governance, community workers apply the two paths of "regulating emotion" and "treating emotion with emotion" to residents' emotions towards the community. Through emotional navigation, emotional translation and emotional diffusion^[4], unfamiliar relations in urban communities become

familiar, acquaintance relations become connected and association relations become cooperative, thus find the emotional dimension of community governance, make up the emotional gap between residents, and improve the effectiveness of community governance^[5]. Although some places in the practice of exploring the integration of emotions into community governance, has achieved remarkable results. However, there are still three overlapping obstructions in community governance, such as shrinking of the life field, alienation of human habits, and loss of social capital^[6]. Moreover, there are problems in community emotional governance, such as difficulty in emotional connection and difficulty in maintaining the "acquaintance" relationship between the government and the public^[7]. In order to solve the above problems, two governance methods^[8] can be adopted: original emotional governance and instrumental emotional governance, and solutions can be explored in activating community emotional resources, cultivating emotional governance subjects^[9], responding to and satisfying residents' emotional needs, cultivating and shaping community positive emotions^[10], improving the emotional governance quality and ability of grassroots cadres, and broadening emotional connection paths.

To sum up, existing studies have revisited the emotional dimension of grassroots governance, conducted deeper studies on the functional logic, governance strategy, focus dimension and application limits of grassroots emotional governance, and obtained many useful research results, which greatly expanded the research vision of grassroots emotional governance. However, the existing research has no clear context on how to apply emotion to the practice of grassroots governance, and there are few studies on the operation logic, realistic dilemma and underlying reasons of grassroots emotional governance.

Therefore, there are many practical problems in grassroots emotional governance that need to be solved urgently: First, due to the transformation of the main contradictions in our society, people are bound to have more emotional needs when they yearn for a better life. How to identify and respond to the emotional needs of residents and realize the emotional connection of residents? Second, at present, grass-roots emotional governance emphasizes more on external emotional generation and external intervention in emotional regeneration, how to stimulate residents' subjectivity and internal power of emotional governance? Third, grassroots emotional governance is more reasonable and basic in the "acquaintance society" such as rural communities, and it is difficult in the large-scale, atomized and fragmented "stranger communities". How to use emotional governance to improve the effectiveness of community governance in this context? Based on this, this paper attempts to explore the theoretical logic of emotional governance from the perspective of "differential pattern", apply its ideas to the real dilemma, and try to propose solutions.

2. The theory and logic of community emotional governance

As a kind of capital, emotion not only exists within individuals, but also exists between individuals^[11], but it does not belong to any individual. Because emotion is formed in the process of interaction between people, it does not reside in objects, symbols and individuals, but is the result of the circulation between objects, symbols and individuals, and emotion accumulates emotional value in the process of circulation^[12]. Emotion has fluidity, and emotional interaction is the transfer of emotion between people through interaction. In emotional interaction, people, groups, organizations and countries as subjects further promote the flow and dissemination of emotional information, thus forming the construction and feedback of social relations, international relations and national image^[13]. The emotion of community residents has a differential pattern in the field of community. Community residents influence others through emotional interaction and are influenced by others at the same time, so that emotions are constantly in circulation and interaction, so as to realize the connection of community emotions. Therefore, based on Fei Xiaotong's differential pattern theory, this paper attempts to analyze the theoretical logic of emotional governance.

2.1. Theoretical Basis - "Differential Pattern"

Mr. Fei Xiaotong used the term "differential pattern" to describe the structure of Chinese social relations. First of all, the word "difference" can be understood from the horizontal and vertical two dimensions, the horizontal "difference" is reflected in the elastic, self-centered interpersonal relationship closeness, distance, vertical "order" is reflected in the rigid, social hierarchy status. The "difference pattern" is not only the analysis of horizontal social relations, but also the analysis of vertical three-dimensional and multidimensional social structure^[14], so we can not only see the "difference" and ignore the "order", nor can we only emphasize the "order" and ignore the "difference".

Second, Felix proposed that "our pattern is like a circle of outward ripples caused by dropping a stone on water." The stone that causes the ripples is "self", and the circles of ripples are the circles of relations that are self-centered and pushed outward, and the relations that are pushed by the ripples occur. Each person is the center of the circle pushed out by his social influence and forms different circles of interpersonal difference according to different value orientations, such as: The circle of friends and relatives, the circle of fellow citizens, the circle of classmates, the circle of comrades and the circle of colleagues, etc., in the "ripple circle" of this multiple "differential pattern", everyone maintains a special relationship with people in other positions, and plays different roles and assumes different responsibilities^[15].

At first, "differential pattern" was used to describe the interpersonal relationship and social structure in traditional Chinese society. With the development of The Times, the connotation, extension and field of "differential pattern" have been expanded, supplemented and extended accordingly. Fei Lao proposed that the interpersonal relationship in traditional Chinese society is a "differential pattern" based on blood and geographical relations. On this basis, Bu Changli further explained, and summarized this interpersonal relationship model as "self-centered", "reflects the Confucian ethical model" and "reflects the allocation of scarce social resources" three characteristics^[16]. Other scholars have also put forward different understandings of the "differential pattern". Wang Zhenzhuo understands the differential pattern from micro to macro levels. On the micro level, the differential pattern reflects the self-centered interpersonal relationship network. Mesoscopic, the pattern of difference reflects the social circle formed by the expansion of interpersonal network. On the macro level, the differential pattern includes the local society at the basic level, the Jianghu society at the middle level and the temple at the high level^[17]. Chen Junjie and Chen Zhen understand the difference from three dimensions. They believe that the difference not only refers to the difference of Confucian ethics, but also includes the difference of ethics, emotions and interests^[18]. Later, the academic circle not only discusses the difference in theory, but also applies it to practice. For example, Gu Aihua and Zhou Huan discussed the formation, realistic performance and resolution of the dilemma of administrative responsibility under the pattern of difference. Using the differential pattern theory^[19], Peng Hongwei and Zhang Weidong analyzed the current structural contradictions between the structure of social relations and public power in our country, and explored the social objective environmental factors and inducements of public power corruption, and then proposed solutions^[20].

It can be seen that the concept of "differential pattern" has been widely studied and applied in interdisciplinary fields. In particular, the research on the affective dimension under the "differential pattern" has been further expanded. Based on the concept and theory of differential pattern proposed by Fei Xiaotong, Ren Min subdivides the types of interpersonal relations in modern society and its six interactive logics: emotional logic, ethical logic, face logic, technical logic, system logic and justice logic^[21]. Yuan Xiaojin and Guo Siping further found through investigation and research that people have different emotional tendencies towards themselves, relatives, acquaintances and strangers, and different interpersonal relationships show a differential pattern in the intensity of emotional connection^[22]. In addition, Sun Jing draws on the concept of differential pattern and proposes that emotion has differential, which is the process from "private emotion" to "public emotion", that is, from utilitarian emotion to moral emotion^[23]. At the same time, Liu Taigang and Xiang Fang proposed that the emotion of community residents has fluidity, which is a dynamic emotional pattern built by self-centered structure and diffused outwards^[24].

To sum up, although some scholars have made deeper studies on the theory and application of affective differential pattern, there is still no research on community affective governance under the affective differential pattern. Therefore, the author further explores the theoretical logic of applying the differential pattern to community emotional governance after theoretical analysis of the conceptual connotation, development and affective dimension of the differential pattern.

2.2. Community emotional governance under the "differential pattern"

Based on the above literature review of emotional governance and differential pattern theory, the author tries to explore the theoretical logic of applying differential pattern to community emotional governance. Public space is the basis of emotion generation. In a certain public space, individuals will be affected by the people or things around them, and will affect the surroundings accordingly, so as to realize the emotional interaction of different subjects. At the same time, emotion is a kind of "adhesive", which plays an important role in connecting individual and group, individual and society, and group and society in the process of emotional interaction.

Under the background of traditional "acquaintance society" and "human feeling society", the emotion of rural community is established in the interpersonal relationship network based on blood and geography, and the people around it are divided into different circles according to the distance of close and distant relationships. In different circles, because of the frequency of interaction and the closeness of affection, the two interacting parties will determine their relationship with others and the extent to which they will influence and be influenced by others. For example, in the kinship circle, they interact frequently with others and have close feelings, and their emotions are easily transmitted to others in the circle. If their emotions are positive emotions, then through the emotional interactions with others, the positive emotions flow between the emotional subjects, and the emotions of others are also easy to be positive, which is conducive to the diffusion of positive emotions in the group and the enhancement of emotional belonging in the community. And vice versa.

The development of economy and the advancement of urbanization have brought about the rapid flow of population and the increase of spatial distance. There is a trend of defamiliarization and atomization among neighbors. Neighbors in the community are no longer blood relatives or generations of acquaintances, but constantly changing "strangers". Therefore, the traditional society is transformed from "acquaintance society" to "semi-acquaintance society" or even "stranger society", and interpersonal communication is not only based on "human feelings" and "face", but also "interests" become the key factor to determine the closeness and distance of interpersonal relationships. In the interpersonal relationship network, people no longer divide the people around them into the circle structure of closeness and distance only according to blood and geography, but also consider more interests. According to which people can increase the rights and interests of "me" more, and which people can increase the rights and interests of "me" less or not, people around them are divided into different circles, such as those who are close, distant, irrelevant, etc.^[25]. Interpersonal communication is more utilitarian, and contradictions between people will continue to highlight when it affects the core interests of "me". In addition, due to the transformation of the main contradictions in our society, people's need for a better life is growing day by day, and more emotional needs are bound to appear at the level of spiritual life. When residents' emotional needs cannot be responded and satisfied externally, the intimate relationship with others will be affected. Therefore, no matter in which circle, the intimate relationship between subjects will be weakened, which is manifested as community indifference in the community, that is, the indifference between neighbors, the low participation of residents in community governance, the weak emotional belonging and the lack of sense of home identity, so that the positive group emotional diffusion and community emotional connection become more difficult.

As a kind of inner experience, emotion will further affect the behavior of individuals, and then affect the social governance. For example: In the community, positive emotions will encourage residents to treat each other sincerely, help each other and actively participate in the governance of various community affairs with a "master" mentality, so as to enhance residents' satisfaction with the community and enhance residents' identification with the community, so as to further enhance the emotional connection between the community residents and build a positive and benign community network. In the process of community residents' emotional interaction, not only positive emotion has radiation and driving effect, but also negative emotion accumulates continuously in the contradiction of interpersonal communication. Residents with negative feelings will frequently take non-participation, difficult communication and other non-cooperative behaviors, which will affect the participation and cooperation of community residents in community affairs, resulting in serious community governance problems, which is not conducive to the improvement of community governance ability.

However, emotion is not completely spontaneous, emotion can be divided into internal emotion and external emotion, and the external emotion can be obtained through "transplant-reinvention - sublimation" in a certain field. Specifically, in the "transplant" stage, the individual identity is reconstructed and the group home belonging is strengthened. In the "reconstruction" stage, resolve the contradiction and reach a consensus; In the "sublimation" stage, create an atmosphere and cultivate trust^[26]. And the generation of emotions between people is more dependent on interpersonal interaction. Therefore, when emotion is used as a governance object or governance means, the governing subject applies emotion to governance through the two emotional governance modes of "treating emotion with reason" and "treating emotion with emotion" in a specific field, and brings emotion back to the grassroots governance. In the community, community workers use emotion to regulate the relationship between governance subjects and residents or residents and residents by carrying out activities to gather common emotions, helping residents from individual emotion generation to group emotion diffusion, and finally realizing community emotion connection and improving the effectiveness of community governance. Accordingly, the author organizes it into the following analysis framework, as shown in Figure 1:

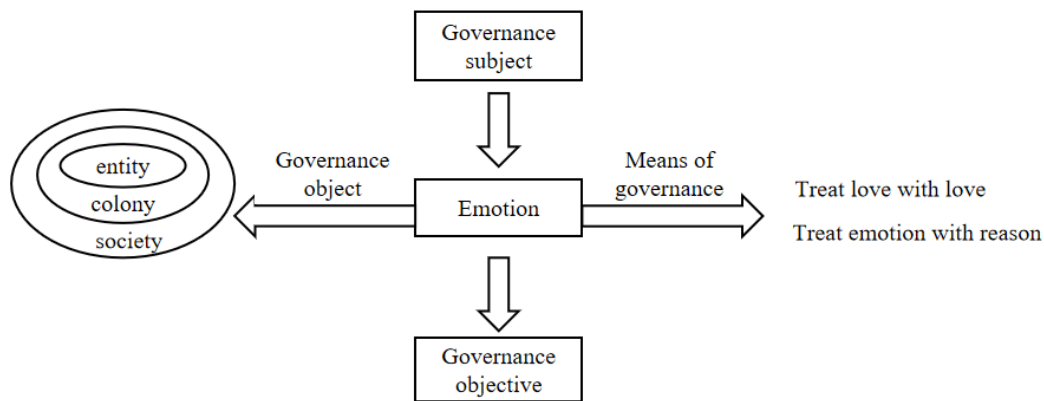


Figure 1: Emotional governance running logic

3. The practical dilemma of community emotional governance

3.1. Lack of home identity and weak sense of belonging

The rapid progress of urbanization and large-scale population flow have changed the original social network of acquaintances, and the neighbors have become more and more unfamiliar. The increase in the population inside and outside the community makes most of the residents do not know each other, and the relationship is relatively distant. Even if they exchange greetings in daily life and work, most of the migrants do not seem to recognize their identity as community residents psychologically. They simply regard "community home" as a physical place to live, so they lack a strong sense of responsibility and hero spirit. However, defamiliarization occurs even among acquaintances. The rationality of "economic man" and the complexity and diversification of individual interests and needs make "material interests" override "spiritual needs". People are no longer connected through human feelings, but through realistic interests, and the interests between people are often in conflict. Therefore, under the behavior-oriented value cognition based on "material interests", the emotional consensus between neighbors to help each other is gradually consumed, and the emotional belonging of community residents is increasingly thin. Residents' emotional indifference to the community and their emotional belongingness make them hold the attitude of "no concern" and the psychology of selective participation in the community public affairs.

3.2. Difficulty in emotional connection and low group integration

Community integration is manifested as the sense of identity and belonging of residents to the community at the micro level and the integration degree of various groups in the community at the macro level. Emotional connection is an important criterion to test the degree of community integration and the effectiveness of grassroots emotional governance. Community emotional connection includes the connection between residents and residents, residents and community grass-roots cadres. First of all, the community emotional interaction is mostly limited to the circle of acquaintances, and the gradual weakening of the "acquaintance society" and the "defamiliarization" among acquaintances make the problems such as the dilution of interpersonal relations and the reduction of social interaction more prominent. The mentality of "each family clears the snow in front of its own door and does not care about the frost on others' tiles" and the impasse of "staying indoors" hinder the emotional interaction between residents and make the community emotional connection more difficult. Secondly, it is difficult to maintain and strengthen the emotional connection between residents and community grass-roots cadres. Most community grass-roots cadres have weak concept of emotional governance, they are often too tired to deal with transactional work, and do not want to establish emotional connection with residents subjectively. Therefore, when dealing with the specific problems of the community, it is difficult for the community cadres to adopt a more humane and warmer way of working, it is difficult to "integrate feelings" in the work of the masses, and residents do not cooperate with the work of the community cadres. In this case, not only the top-down emotional sinking from community cadres to residents is seriously affected, but also the bottom-up emotional feedback from residents to community cadres is blocked.

3.3. Public spirit fades and community cohesion is poor

Community governance is a systematic project. In a complete sense, the modern community not only has a sense of identity and belonging, but also the community residents have a public spirit, which is the bridge of modern social governance. At present, from the acquaintance community to the stranger community, the sense of identity and belonging of community residents are not enough, the participation of community public affairs is not high, and the spirit of contract and public spirit are not enough. First of all, the psychology of "staying at home" and "hanging high and indifferent", as well as the insufficiently attractive community activities, greatly reduced the enthusiasm of residents to participate in community activities. The decrease of public activities directly affects the decrease of public space, and the contraction of community interaction public space affects the cultivation of public spirit. Secondly, the traditional social structure is a network pattern of private interests formed with "family" as the center, and promoted outwards layer by layer with "self" as the center. Under the long-term egoization of the social structure, residents put their personal interests first when participating in community affairs, and once their own interests are involved, contradictions and conflicts may be caused among residents. Residents' consciousness of rights and responsibilities is unequal, which seriously hinders the cultivation of public spirit.

4. The practice path of community emotional governance

4.1. Public values inspire and nurture emotions

Positive emotion needs the guidance of positive public value. In the background of differential pattern, positive emotion takes "self" as the center and spreads out in circles. Affected by positive emotion, people in the circle tend to have positive emotion, and positive emotion can effectively promote community integration. To stimulate and cultivate individual positive emotion through public value is a key link to promote the improvement of community emotional governance ability. Specifically, first, we must give play to the leading role of party building. Improve the team building of community party organizations, and create a governance model based on "Party building +", such as: "Party building + service", "Party building + property", etc. At the same time, by giving play to the fighting fortress of community party organizations in community emotional governance and the vanguard and exemplary role of party members, the Communist Party of China gives full play to the emotional energy in the contemporary Chinese revolution and political movement, and uses emotional governance to achieve success. Also, giving play to the leading role of the party organization in the community can effectively stimulate and cultivate the positive emotions of the community residents. Second, we should strengthen the construction of community culture. Community culture is the soul of community construction, which influences the spiritual value and group consciousness of residents imperceptibly, and is the main way to generate the values and moral values of community members. Community party organizations take the lead in promoting community culture, carrying out community characteristic cultural activities, holding community folk culture festivals, etc., to enhance the influence and publicity power of community culture, and create a good community cultural atmosphere. At the same time, continuously building and improving community cultural infrastructure provides favorable external conditions for cultivating community public spirit and public value system.

4.2. Interactive mechanisms respond and convey emotions

An important aspect of the main contradiction in society is to satisfy people's needs for a better life, including emotional needs. In the process of communication and interaction, people are driven by the "egoistic" tendency to pursue the maximization of personal interests and lack of emotional communication, which will make people's irrational actions triggered by negative emotions such as anxiety, jealousy and resentment, resulting in contradictions that are difficult to solve and even conflicts. Delivering positive emotions through interactive mechanisms and resolving negative emotions are the top priorities for improving community governance ability. First, we need to respond promptly to residents' emotional demands. In the face of diversified and differentiated emotions and needs of residents, community cadres, neighborhood committees, property companies and residents are actively mobilized to explore and build a collaborative governance mechanism for community emotions, collect social conditions and public opinions in a timely manner, and respond in a timely manner. At the same time, residents' satisfaction with the handling of appeals is taken as one of the criteria for assessing the community and community staff, so that residents' appeals can be responded

to and everything can be implemented. Second, we need to broaden the channels for people to express their interests. We establish a party and mass discussion platform, build a community conflict mediation structure, and collect the interests and appeals of community residents through an "online+offline" emotional interaction and communication platform, solve the problem of interests and provide feedback and appeals, such as online community service WeChat groups, smart community apps, offline book clubs, and the establishment of interest groups, so that community residents can continuously eliminate barriers, resolve negative emotions, and achieve emotional resonance in emotional communication, Promote emotional integration.

4.3. Materialization and cohesion of emotions in community space

After stimulating and cultivating residents' positive emotions through public values and responding and transmitting emotions through interactive mechanisms, the key is to integrate and connect community emotions in the community space field. Community space is not only the physical place of community residents' daily life, but also the field carrying residents' emotions and memories, which is an indispensable external condition for community emotional governance. First, we should expand the function of community space. Some community public Spaces are not well used or occupied, crowded or not used at all. Ignoring community public Spaces does not help residents to enhance their activities and communication and community sense of belonging. Therefore, the first step is to implement the function of community space, strengthen organizational leadership and strengthen capital investment, in-depth publicity, and mobilize the participation of all members of the community. Then through the reconstruction of community space pattern and function, to create all-age and multi-functional community space for children, young people and the elderly. Second, to materialize the community image. Community image is a reflection of the emotions of community residents. Through material carriers such as community squares, roads, greenery, historical buildings, or cultural carriers such as traditional festivals, community activities, banners, etc., the unique things in the community can be transformed into community images with emotional markers, and the image of "home" can be created, so that residents can form emotional identification and sense of belonging to "home" in interaction, enhancing community emotional connection.

5. Conclusions

As a "sentient ontology" society, China's emotional governance has a solid reasonable foundation and practical experience. The historical, theoretical and realistic logic of community emotional governance provides strong support for the operation of community emotional governance. However, in the defamiliarization society, community residents' sense of participation, identity and belonging is insufficient, and community emotional governance encounters many difficulties. Based on this, from the perspective of differential pattern, the author tries to apply the differential pattern theory to community emotional governance to solve the difficult problem of community emotional governance. In community emotional governance, the governing body takes emotion as a governing object and means to achieve governance goals. Based on the differential pattern theory, the interpersonal relationship in Chinese society is a circle of self-centered circles extending outwards, and individuals affected by the ripples will also affect others in the circle. In addition, the emotion has fluidity, and the emotion of residents forms a concentric circle from individual to group and then to the whole community in a differential pattern. In theory, residents can form community emotional connection through emotional interaction from the perspective of differential pattern. However, in practice, community emotional governance has encountered multiple difficulties, such as weak sense of belonging, low degree of group integration and poor community cohesion. The author tries to put forward solutions from the micro, meso and macro levels, namely, to stimulate and cultivate emotion through public value at the micro level, to respond and transmit emotion through interaction mechanism at the meso level, and to materialize and gather emotion through community space at the macro level, and strive to improve the effectiveness of community governance through emotional governance.

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