

Study on the Willingness to participate in the Learning and Punching Time Card in in WeChat Moments Based on the Dramaturgical Theory

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Keywords: dramaturgical theory, WeChat moments, learning and punching in, willingness to participate.

Abstract: In recent years, WeChat moments have become a new network gathering place for "learning to punch in". For the WeChat moments quickly occupied by learning to punch time cards, what is the user's willingness to participate? This article explores the college students' willingness to participate in WeChat moments through the questionnaire survey and in-depth interviews. The results of the study show that college students generally have a positive attitude towards the behavior of learning and punching in WeChat moments, and factors such as self-identification, incentive measures, and impression management will prompt them to participate in learning and punching time cards.

1. Introduction

With the rise of knowledge payment, the current WeChat moments is not only a virtual space for socialization, leisure and entertainment, but also as a gathering place for a new type of online learning method. More and more apps for learning and punching in are available through various means, which attracts users to participate in the WeChat moments to clock in, and the phenomenon of "learning to punch in" to swipe the WeChat moments is frequent. So what are the factors that affect users' willingness to participate in "learning to punch in" that floods screen? This is an emerging issue worth studying. Therefore, this article takes the group of college students as the research object to explore their willingness to participate in learning and punching in the WeChat moments, which is necessary and has certain practical significance.

2. Literature review

By combing the two parts of the literature on WeChat moments supported by dramaturgical theory and the phenomenon of punching in WeChat moments, it is found that the behavior and motivation of the phenomenon of punching in WeChat moments are studied more and have a wider range. The research perspectives related to WeChat moments supported by dramaturgical theory have become more diverse and gradually deepened.

2.1 Research on WeChat Moments based on dramaturgical theory

"Dramaturgical theory" was proposed by American sociologist Erving Goffman and is also called "self-presentation theory". In 1959, Goffman formed the academic book "Self-presentation in Daily Life" by collating materials. He introduced the important concepts such as "front stage", "backstage", "audience", "drama group", "performance", and "impression management" in the drama, and proposed the "dramaturgical theory". [1] "Life is a performance, society is a stage" is the basic view of "dramaturgical theory". In the interactive process of human society, everyone is both an audience and a performer, and individuals pay particular attention to the management and presentation of self-image when carrying out specific communication activities with others. Goffman describes how people interact with each other in the process of social communication by "transplanting" a series of stage performance concepts: society is like a stage, and each social individual plays a specific role in

it. In the role of self, they also watch other people's performance while performing themselves, but no matter what kind of role, people try to present their image on the social stage with the standards and methods expected by others or groups. Among them, "foreground" and "background" are important concepts in the theory. The so-called "foreground", in Goffman's opinion, refers to the standard expressive equipment that individuals undoubtedly use during the performance; "backstage" refers to the association with a given performance, deliberately intended to create the opposite effect from the foreground performance. The performances of the two are completely different, one is an effort to achieve a successful performance, and the other is an effort to hide the area for the success of the performance.[2]

In the specific research that uses dramaturgical theory as the theoretical introduction and WeChat moments as the research object, different scholars have carried out multi-angle related research. Zhou Yuanyuan, Wang Hongchun, Dong Jiangyan analyzed the selective role-playing and self-image construction of college students in WeChat moments, self-realization and interaction strategies in WeChat group, and the role and significance of self-image shaping by WeChat stickers from three levels of macro, meso and micro respectively. [3][4][5] Liu Wei and Fan Yixin's research believes that compared with Weibo, WeChat users are more likely to choose the foreground when they present themselves, which is determined by the strong user stickiness, sociality and privacy of WeChat moments. [6][7] In addition, Yao Yao believes that we see personal dynamic behaviors in the daily WeChat moments. In fact, it is the idealized performance of users in order to shape their self-image.[8]

By summarizing the above documents, it is found that the current research of scholars on dramaturgical theory in WeChat moments focuses on three levels: one is the study of the self-presentation method in WeChat and Weibo; the other is from WeChat moments to the WeChat group to the specific research on the self-expression of individuals under the three carriers of WeChat stickers; the third is to analyze the performance strategies and reasons of the specific behavior of the audience in the WeChat moments.

2.2 Research on the phenomenon and motives of punching in WeChat moments

WeChat moments generally refers to a social function on Tencent WeChat, which was launched when WeChat was updated in April 2012. Users can post text and pictures through WeChat moments. At the same time, they can share articles or music to the WeChat moments through other software. The interaction of likes and comments in WeChat moments has realized the transformation and connection of strong and weak relationships, and has become an important platform for people to show themselves.[9] And the current research on WeChat moments is mainly concentrated in two categories: learning to punching in research and sports punching in research. Although the research objects are different, their research all use quantitative or qualitative research methods to explore the causes, significance, and influencing factors of different types of punching in phenomena. Yang Minmin and Jiang Dan attributed the learning and punching in WeChat moments to the process of users' impression management, which is to shape their ideal selves. The users realize the psychological satisfaction of both parties during the interaction, and at the same time alleviate the knowledge anxiety to a certain extent. [10][11] For the relevant research on sports punching in, Wu Chenlu started from the self-presentation theory, through the in-depth interview method to get the cause of sports punching in the WeChat moments and critically reflected on such phenomena .[12]

Through the analysis of the above documents, we can see that the current research in the academic circles on the dramaturgical theory and the punch-in of the WeChat moments mainly focuses on exploring the causes and meanings of the behavior based on specific behaviors. What is the users' willingness to participate when "learning to punch in" floods screen? Can this kind of learning and punching in really stimulate the user's interest in learning or will it have a negative impact? Scholars have not yet conducted research on such issues, and relevant research is urgently needed to supplement.

3. Research Design

The research design is divided into two steps: Step one uses the questionnaire survey method to collect data, publishes questionnaires online by quota sampling method on WeChat . At the same time, on the campus of Sichuan Agricultural University (Ya'an Campus), the respondents were also selected through quota sampling and invited to participate in the filling of the questionnaire to obtain data. Step two, use the in-depth interview method to further understand the user's willingness to participate in the learning and punching in WeChat moments, and also invite 6 college students to conduct in-depth interviews in Sichuan Agricultural University (Ya'an Campus) through quota sampling.

3.1 Questionnaire survey method

In order to study the user's willingness to participate in the learning and punching in WeChat moments, using the dramaturgical theory as the framework, the author sets the questions into the following three categories:

Motivation, to analyze the reasons for learning and punching in from the perspective of individuals and others, and explore the deep motivation of punching in by answering related questions.

Attitude, to study the respondents' opinions on the learning and punching in WeChat moments and the evaluation of related behaviors, starting from attitudes, to understand people's preferences for such behaviors.

Effect, to study the influence of learning and punching in WeChat moments on personal social image and interpersonal relationship, and reveal self-presentation in the process of learning and punching in from the perspective of reality and vitality.

The selection of the survey object was sampled by quota sampling method. A total of 230 questionnaires were recovered, and 213 valid questionnaires were collected. The invalid questionnaires were eliminated based on the two conditions of "questionnaire completion time less than 60S" and "repeat the same IP address". Therefore, the effective recovery rate is 92.6%.

3.2 In-depth interview

In order to make up for the shortcomings of the questionnaire survey data in measuring users' attitudes and reasons for learning and punching in WeChat moments, supplemented by in-depth interviews, this paper probes into the reasons why users participate in learning and punching in WeChat moments and the deep reasons why they have a positive attitude in it. The selection of interviewees was again made by quota sampling from the participants of the offline questionnaire. The selection of interviewees was selected again from the participants in the offline questionnaire through quota sampling. Before identifying the interviewee, it first determines the outline of the interview. There are two principles for the selection of interview subjects: one is stability (understand WeChat, more than one year of use, and has the habit of continuous use); the second is authenticity (personal information and head portraits are real, the number of verified friends has a high degree of coincidence with the real life, and real information about individuals is published in the circle of friends and there is interaction). Based on the above principles, 6 university student users were finalized, including 3 girls and 3 boys, numbered W01-W03 and M01-M03 respectively.

4. Data analysis

4.1 Reliability and validity test

4.1.1. Reliability test

A total of 26 multiple choice questions (19 multiple choice questions and 5 multiple choice questions) were set in the questionnaire design of this study to measure the respondents' willingness to participate in the learning and punching in WeChat moments. Then use the Cronbach's alpha coefficient for reliability analysis. The results show that the total reliability coefficient of the questionnaire is 0.984 (see Table 1 for details), and the reliability is relatively good.

Table 1 Questionnaire reliability analysis table

	Number of items	Crobach'S α coefficient
Questionnaire as a whole	54	0.984

4.1.2 Validity analysis

The KMO value of the questionnaire in this paper is 0.963, which is greater than 0.7, and the Chi-square value of the Bartlett sphericity test is 34036.329, and the significance P value is 0.000 <0.001, which means that the questionnaire has good validity. (See Table 2 for details)

Table 2 Questionnaire validity analysis table

KMO sampling suitability measure	Bartlett sphericity test		
	Approximate chi-square x 2	.df	Sig.
0.963	34036.329	300	0.000

4.2 Data analysis

The user's willingness to participate in learning and punching in WeChat moments is affected by multiple factors. At the moment when learning and punching in WeChat moments floods screen, higher participation willingness and sharing frequency have gradually become a trend. Users actively participate in learning and punching in WeChat moments due to various motivations. Among them, according to the data of the questionnaire survey, the following conclusions were drawn:

First, college students' participation in learning and punching in WeChat moments is influenced by both the subjective and objective factors. According to Table 1, 51.49% of users think learning and punching in WeChat moments can spontaneously improve their ability, accounting for more than 50%, the proportion of college students who learn and punch in WeChat moments in order to receive the awards of application software is 49.5%, while 33.66% of users think that punching in is to supervise, and for test need, curiosity, pure like this kind of form, work need was accounted for 26.73%, 11.88% and 9.9% respectively.

circle of friends can improve their ability spontaneously, accounting for more than 50%. The rate of card punching in order to get rewards from application software reached 49.5%, while 33.66 % Of users think that punching is for the supervision of the circle of friends, and the examination needs, curiosity and follow the trend, simply like this form, work needs accounted for 26.73%, 11.88%, 9.9%.

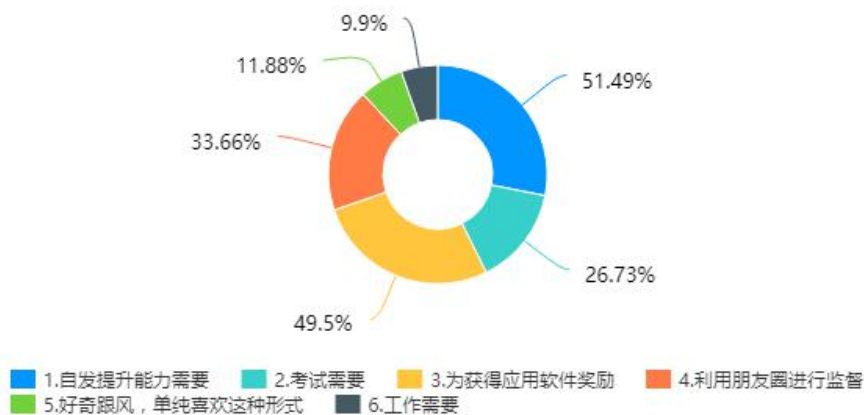


Figure 1. Motivation of college students' to learn and punch in WeChat moments

Second, learning and punching in WeChat moments has gradually become the behavior of pursuing self-expression and economic benefits. According to Figure 2, when users are asked about the reasons for the prevalence of punching in, 54.46% believe that the behavior of learning and punching in WeChat moments has a strong driving force; 43.56% believe that the popularity of

learning and punching in WeChat moments is the result of using cashback and other incentives by merchants; 30.69% think that the act of punching in has a distinct style in WeChat moments; 28.71% attribute the reason to the psychology of young people who like to follow suit and seek novelties, and 22.77% think that punching in WeChat moments can provide personalized services to users; 14.85% attributed it to other causes.



Figure 2. The reasons why college students do not resent learning and punching in WeChat moments

Third, the learning and punching in the WeChat moments is more common among college students and has gradually become a trend. As can be seen from Figure 3, of the total sample of 213 people, 80% of the respondents said that they have participated in learning and punching in WeChat moments, which accounts for a very high proportion, and through cross-analysis of age and type of punching in, it is found that among the group of college students at the age of 18-35, the proportion of learning and punching in WeChat moments is much higher than other types of punching in such as health care, beauty and skin care, etc., accounting for more than 80%. This shows that the willingness to learn and punch in among college students is quite high.

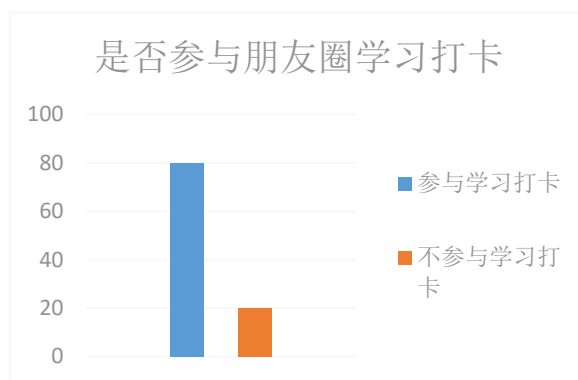


Figure 3. Whether college students are learning and punching in WeChat Moments

Fourth, college students use learning and punching in WeChat moments for impression management. According to Figure 4, 57.43% of the users choose to be fully visible in the openness of WeChat moments, accounting for the majority; and 28.71% of the users are set to partially visible; only 13.86% of the users choose not to be visible at all. As an open platform, users has the right to choose the space and scope of display in WeChat moment. From the survey, we can see that most users will still use it as the entire visible range for others to visit, so as to maximize the display function of the WeChat moments, and some groups choose to be partially visible. Whether it is all open or partially visible, it shows that the respondents are very concerned about the social attributes of WeChat moments, willing to share their lives, willing to use WeChat moments for self-display and

performance. WeChat moments is regarded by the vast majority of users as a self-presentation stage, so they are willing to open some or all permissions to let friends watch self-performance.

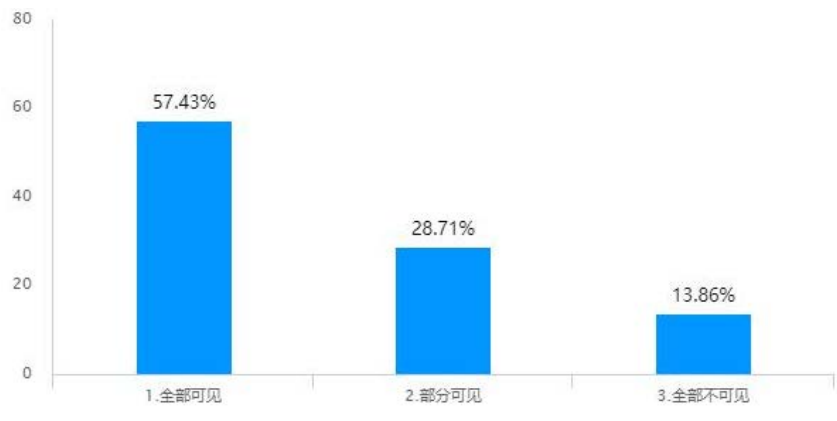


Figure 4. Visibility of college students' WeChat moments

Fifth, college students gain recognition of their identities and roles in the process of learning and punching in WeChat moments. The majority of interviewees hold a positive view of learning and punching in WeChat moments. It can be seen from Figure 5 that 46.58% of the points are worth encouraging; there is a sense of urgency and the attitude that others are learning is accounted for 15.07%; 34.25% of users hold a neutral point of view and have no sense of learning and punching in WeChat moments. A very small number of people hold opposing views, accounting for 4.11%. Overall, more than half of users still hold a positive attitude and think that this behavior is worthy of encouragement. This kind of behavior is not only a learning behavior, but also a social behavior. While watching others punching in, they are also examining themselves, and in the comparison, they form their own cognition and judgment of punching in behavior.

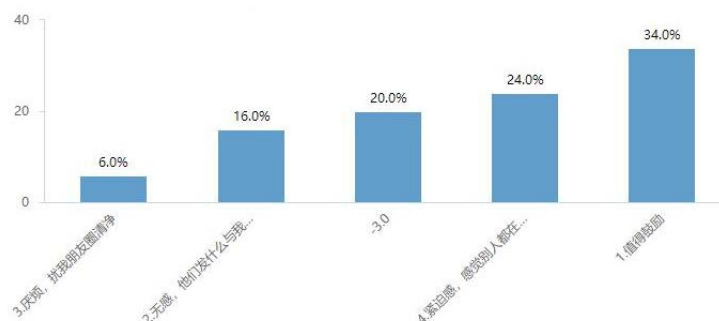


Figure 5. Evaluation of college students' attitudes towards learning and punching in WeChat moments

5. Enlightenment and discussion

In summary, based on the data analysis of the questionnaire survey, it can be concluded that the vast majority of interviewees have a positive attitude towards learning and punching in WeChat moments. Among them, there are three main influencing factors that affect their willingness to participate in the learning and punching in WeChat moments: self-identification, impression management, and incentive mechanism.

5.1 Create an image and enhance self-identification

Curry once compared the self-research of psychology to "looking glass self". The society formed by the "other" is the "mirror" for people to form self-cognition, so the existence of the "other" becomes the background and environment of "self". Self-consciousness can only reach its truth of self-consciousness by being recognized by others. "looking glass self" includes: the image I imagined

in front of others; the evaluation of my image by others I imagined; some kind of self-sensation caused by the above two aspects.[13] Another founder of symbolic interaction theory, Mead (1934), put forward the concept of "playing the role of others" (Mead, the founder of another symbolic interaction) Proposes the concept of "playing the role of others". Mead believes that social interaction is carried out by people through various symbols, and use symbols to understand the behavior of others and evaluate the impact of their behavior on others. This is the basis of all social life.[14] That is, when individuals shape their self-image, they often do not use their own attitudes as the standard of behavior, but confirm their next actions through others' attitudes towards their own behaviors and form a code of conduct, which not only satisfies the expectations of others for roles, but also shapes self-role and increases recognition of self-behavior. The results of the questionnaire survey show that when the surveyed people viewed the reasons for the prevalence of learning and punching in WeChat moments from a subjective perspective, more than 50% thought that learning and punching in WeChat moments was an active behavior that could bring positive effects, and most people think that the reason why users are so keen on punching in is a unique new learning method. It can be seen that learning and punching in WeChat moments has very different purposes and needs for different people. According to the evaluation of others, users who participate in punching in will appropriately adjust their behaviors and create their own personalized image during the stage performance.

In addition, through in-depth interviews, it was found that those users who participated in learning and punching in WeChat moments thought that they were motivated and hardworking, and this good student's image shaping would also have an incentive effect on their continued punching in the. It is also a typical expression of Curry's "looking glass self" theory. When an individual's behavior receives positive attention and evaluation from others, the individual will tend to respond positively to his own behavior, intensifying or correcting the original behavior in the direction of being encouraged or corrected. Respondent W1 stated that "when his punching in is recognized by others, he will be more willing to continue punching in and continue to urge himself." Respondent M3 believes, "When others comment on me, I think it is a very meaningful thing to learn and punch in WeChat moments, but occasionally I will receive criticism from others. This kind of criticism will make me doubt whether to continue. "This shows that learning to punch cards in the circle of friends is indeed beneficial to the shaping of personal images, but the shaping of personal images is affected by the "mirror" that others evaluate. "Punch" means that learning and punching in WeChat moments is indeed beneficial to the shaping of personal image, but because the shaping of personal image is affected by the "mirror" of others' evaluation. Therefore, only when others make more positive feedback and evaluation of the user's punching in behavior can they better promote self-identity and gain recognition and respect from others, otherwise it will cause this behavior to fade or change.

In summary, users learn to shape their own image through the new learning form of learning and punching in WeChat moments. In the process of character shaping, personal performance is not only affected by self-cognition, but also by the evaluation of others. In the actual punching in behavior, users will consider other people's attitudes and evaluations more, and expect to carry out a punching in behavior that caters to others' preferences under the gaze and supervision of the "audience". This behavior has been positively evaluated by others. Positive feedback will be generated for the user: that is, to increase self-identity.

5.2 Impression management to create a perfect personality

Goffman pointed out in his book "Self-Presentation in Daily Life" that society and life are a big stage, and the daily interaction of people with others in social life can be regarded as a performance to a certain extent. Everyone is the actors and spectators on this stage. Everyone strives to perform behaviors that are in line with the expectations of society for their roles at the "front office" every day, and puts unacceptable behaviors on the "backstage" of the stage. In daily interpersonal communication, we are very concerned about the image evaluation of others, and will use various methods to create a good personal image in the "front office" that meets social expectations and affirmation. This process of image formation is called "impression management." [15]

The behavior process of impression management includes two aspects: one is impression motivation, and the other is impression construction. In the process of forming impression motivation, individuals will want to be able to leave a good impression in others' hearts based on self-needs and specific purposes, and based on this desire, they will generate behavioral motivations that control how others view themselves better; Under the guidance of people, people will start to consider how to build a good self-image in the hearts of others. Among them, external image modification, display of behaviors and oral expressions are the main means of impression construction. From this process, learning and punching in WeChat moments is just an "ideal performance" for ideal impression management. Through the questionnaire survey, we can see that the motivations of users to learn and punch in WeChat moments are mainly divided into active and passive motivations. Most people choose to learn and punch in WeChat moments more because of an active motivation, who believes that they can promote self-ability. This self-active motivation is first of all a manifestation of self-control. In order to create an idealized image, users begin to perform impression management under self-expectation, hoping to leave a good image in the hearts of others. Afterwards, under the guidance of motivation, users constantly adjusted their behaviors, and displayed predetermined self-images through various symbolic performances on the stage that can be seen by the public to achieve the shaping of ideal personality.

From the in-depth interviews of the interviewees M1 and W3, we can know the reason why they do not hate learning and punching in WeChat moments that swipes the screen: this new type of learning behavior helps to arouse everyone's enthusiasm for learning, and let more people know that you are learning through open methods, and the likes of your friends will make them feel that if punching in is interrupted, they will most likely have an embarrassing situation of being "slapped", so in order to maintain a consistent idealized image, they will insist on punching in. This externally-supervised punching method will encourage individuals to pay more attention to the selection of punching content, publishing frequency and time, choose information release that is conducive to self-image shaping as much as possible, and display their excellent qualities such as perseverance and love to learn in "Foreground", and the time spent behind and difficulties encountered are hidden in the "backstage". Once you want to give up, the supervision of others by others will prompt the individual to keep punching in order to maintain the unity of self-image, which is also an incentive behavior to perform impression management to make your behavior more in line with the expectations of others.

In summary, in the process of learning and punching in WeChat moments, under the motive of creating a perfect image, users hold the expectations of themselves, through constantly adjusting their behavior, using various means to give punching in behavior a personalized meaning, to achieve the purpose of image shaping through continuous punching with a view to creating a perfect image in the hearts of others, which not only satisfies the vanity and sense of accomplishment of self, but also effectively conveys self-expectations to others.

5.3 Incentive mechanism and formalism punching in under excessive performance

Goffman sees the entire society as a huge stage. People start their performances on the stage. The stage has a "front stage" and a "back stage". The "performance" at the front stage and the back stage are completely different, one is the various efforts on the stage for the success of the "performance", and the other is the hidden area for the success of the performance. On the "social stage", if the performance is going smoothly, then we have to find the people who perform these performances. Any "performance" is done with the joint efforts of the members of this performance.

Through questionnaire surveys and in-depth interviews, we can learn that, in addition to actively self-checking, some users are motivated by preferential means such as learning cashback apps, purchasing discounts and other incentives to carry out learning and punching in WeChat moments. This part of the users pay more attention to the economic benefits of this behavior, such as returning the registration fee, when learning and punching in WeChat moments. The result of excessive attention to the final gains makes learning and punching in WeChat moments flow to the surface,

gradually becoming a form of activity. And through in-depth interviews, it was learned that the vast majority of users participating in learning and punching in WeChat moments

with the purpose of obtaining discounts and gaining attention from others, which often results in "feeling that they have learned nothing, wasting a lot of time on editing punch card content. But the specific knowledge points have never been read "(M2) and" Every time you send a learning and punching in link and your friends like it, you will be very happy, and you will want to get more likes later "(W2) This shows learning and punching in WeChat moments has gradually become a kind of "performance" that individuals expect to gain the attention and recognition of others through selective display. People strive to build and shape their idealized image in the hearts of others in "performance". The performer will cover up or partly cover up activities, facts, and motives that are inconsistent with his own ideal image. When they finished punching in WeChat moments, they began to expect people to like, look forward to evaluations or direct financial rewards to prove their attention and presence. In the end, learning and punching in WeChat moments has become a tool for people to pursue economic interests and eyeballs, but it has ignored the most essential part of the performance. Without paying attention to the accumulation and reflection of experience in the show, punch card gradually reduced to a form.

Therefore, when users think too much about the economic benefits brought by learning and punching in WeChat moments and the attention of friends in WeChat moments, the original pure acting behavior begins to become misleading and formalized, tools for earning profits and eyeballs, and the real purpose of learning is obscured. Such behavior not only wastes a lot of time, but also is not helpful for the improvement and expansion of personal knowledge.

6. Research limitations and deficiencies

In addition, this study has some limitations and shortcomings. First, the sample size of this study is small, and it does not reflect the actual situation of most users. A total of 236 people participated in the questionnaire survey and in-depth interviews. Among them, 230 people filled in the questionnaire and 6 in-depth interview subjects. The small sample size does not accurately reflect the willingness of users to participate in learning and punching in WeChat moments. Second, there are limitations in sample selection. First of all, due to the geographical location and the author's own reasons, whether it is in the questionnaire survey or in-depth interviews, the selection of the target group is mainly based on the group of college students, but this type of group is only one type of people who participate in learning and punching in WeChat moments. The willingness to learn and punch in WeChat moments does not represent and reflect the wishes of all users, so the age and occupation of the respondents should be expanded. Third, this study started in December 2019 and ended in May 2020. It is a cross-sectional study, and the phenomenon of learning and punching in WeChat moments is still continually fermenting and changing, and the user's willingness is also changed, which requires more diachronic research as a complement and reference. The above shortcomings are also the direction that the author needs to make further efforts to improve in the follow-up research.

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