

Research on the Tendency of Money Worship in Online Live Streaming Interaction

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Abstract

The social interaction in the virtual community of live-streaming platforms shows a rather obvious tendency of money worship. First of all, the "omnipotence" of money and the tendency of money worship are quite intuitive and obvious in the daily life of contemporary Chinese people, which is reflected in various aspects such as clothing, food, housing, transportation, education, medical care, daily necessities, and leisure and entertainment. Many people resort to any means to earn more money, take risks, and even embark on the path of crime. In the virtual community of live-streaming platforms, the audience's right to speak can be obtained in many ways, such as by investing money, time, energy, and emotions. However, among these different factors, money is the most important and fundamental determining factor. The audience who invest the most money, such as the "big brothers" of the rich and powerful, have the strongest right to speak. When the host needs to make a choice among these factors, they often choose the money factor and abandon the others. Making money and obtaining economic income are the most fundamental purposes of the host's social interaction in the community. The common feature of big hosts is that they have a large number of fans, a large number of people online in real time in the live room, and a high ranking on the list. But ultimately, it is because their income is high that they are recognized as big hosts on the live-streaming platform. In conclusion, the social interaction in the virtual community shows a rather obvious tendency of money worship.

Keywords

Social interaction; money worship; and webcast platform.

1. Introduction

Tik Tok, Aauto Quicker, YY and other live broadcast software set off a "national live broadcast" craze. According to the research requirements of network anthropology, researchers used the research method of virtual ethnography to carry out virtual field work for a total of 18 months. During more than 500 days of virtual field work, I will enter the virtual community of the webcast platform almost every day, and the online observation time can reach five or six hours every day at most, which is in a research state of "immersion". During the 18 months of virtual field work, there are more than ten days of sporadic breaks, but this will not have a substantial impact on the continuity of research. At the same time, do offline field work for key anchors, live with them for a period of time, and conduct in-depth interviews and small talk interviews through face-to-face communication and telephone interviews. This study uses the method of virtual ethnography to describe the virtual community of webcasting platform, which will make the academic and industrial circles have a deeper understanding of the virtual community of webcasting platform. Show the community ecological group image, lifestyle, development and changes, and provide fresh, rich and wonderful community life materials for academic researchers. The ethnographic method can provide first-hand empirical materials and literary

and readable ethnographic text works, which can make up for the lack of pure theory and literature research. Through online direct observation and latent online participation observation, through in-depth interviews and small talk interviews, through structured interviews and unstructured interviews, and through qualitative research on the life history of important cultural reporters and individuals, the online live broadcast platform is studied more deeply and stereoscopically. This paper uses the method of virtual ethnography in a strict sense to study the synchronous virtual community, and observes and interviews various problems caused by the real-time interaction of community residents, which is innovative in the field of virtual ethnography research. As for the research on ethical issues, the author adopts an anonymous approach while ensuring the basic principles of anonymity, data confidentiality, non-slander, and knowledge. The researchers found that the social interaction of the virtual community on the webcast platform showed a clear tendency of money worship.

2. Organization of the Text

2.1. The Tendency of Money Worship in Contemporary China's Real Society

Yang Jirong pointed out in the article "Socialist market economy and commodity fetishism-economic analysis of money fetishism" that Marx called money fetishism fetishism, and the socialist market economy is also a commodity production and commodity exchange economy, which not only has the conditions of commodity fetishism, but also has commodity fetishism. [1] The socialist market economy is the product of the combination of the socialist system and the market economy. The market plays a fundamental role in resource allocation, but at the same time, the macro-control of the country is also an important aspect. This economic system is still a commodity economy in essence, so there is also the problem of commodity fetishism. Zhou Xiaoxiao distinguished commodity fetishism and money worship in his article Comparative Analysis of Commodity Fetishism and Money Worship, and pointed out that commodity fetishism and money worship have great similarities in forms of expression, but they are different in essence. [2] We should resolutely spurn and ban money worship, while we should recognize its objective conditions and make positive guidance. This study clearly distinguishes the conceptual differences between them, which is of great research significance. The English word for money worship is mammonism, which is a kind of values of "in society, you can't do anything without money" and "money is supreme". Sui Yun in "What is money worship? The article points out that money worship is also called money fetishism and money fetishism. It is a moral concept of money first. It is believed that money is not only everything, but also the standard to measure everything. Money worship existed in the pre-capitalist society, but in the capitalist society it has become an important moral standard universally pursued by the bourgeoisie. [3] Zhai Xiaojang analyzed the theoretical roots of money worship from Marx's theory of money worship in the article "Research on the Roots and Countermeasures of the Overflow of Money Worship in Contemporary China", and at the same time analyzed the realistic causes of money worship from the perspective of social factors. [4] Social factors include many different aspects, among which the combination of entertainment attributes and economic attributes of webcasting platform is an important factor. Webcast platform needs to achieve the purpose of profit, and economic factors should be put in the first place in system setting. Shi Shaobo pointed out in the article "On Money Worship under Market Economy" that money worship has sprouted since the currency came into being, and reached a crazy level in capitalist society. Now, under the market economy in China, money worship is also spreading [5].

Adam Smith pointed out in The Wealth of Nations that egoism is the driving force of all human economic behaviors. He also believes that egoism is not worth opposing or abandoning, and he believes that individual selfishness can contribute to the welfare of the whole society. [6] In the

rule setting of the webcast platform, the self-interest of community residents should be fully utilized as the basis for the realization of the business model of rewarding webcasts. Managers and guild operators of webcasting platforms make full use of Adam Smith's viewpoint and human nature, fully mobilize the enthusiasm of residents in virtual communities of webcasting platforms, and realize the profitability of webcasting platforms while providing entertainment content, which is also in line with China's macroeconomic policy. China implements a socialist market economic system, and under the macro-control of the state, the market plays a fundamental role in resource allocation. Through the price lever, various resources can flow reasonably, thus promoting the smooth progress of production activities, and the price is expressed in the form of money. From the intuitive performance of economic operation, when the supply of a commodity is in short supply, the price of the commodity will rise, which will attract more capital to invest in production activities, thus achieving a balance between supply and demand until there is an oversupply situation. When the supply of a commodity exceeds the demand, the price of the commodity will fall, which will promote the decline of product supply and reach the balance between supply and demand until the demand exceeds the supply again, which is the concrete embodiment of price leverage in production activities. All kinds of resources will be concentrated in industries and regions with relatively high profits, and "everything is in line with money" reflects the "omnipotence" of money to some extent. The state often regulates the operation of the economy through financial policies. When the economy develops too fast, it will raise the benchmark interest rate of one-year deposits and loans of banks. When enterprises feel that the loan interest rate rises and the repayment pressure increases, they will reduce the amount of loans and control the scale of production, thus cooling the overheated economy. Residents feel that the deposit interest rate is rising and the deposit interest rate is higher, so they will deposit the funds originally used for consumption in the bank, which can promote the withdrawal of money, reduce market demand, and on the other hand, cool down the overheated economy. When the economic development is too slow, the country will lower the benchmark interest rate of one-year deposits and loans of banks. When enterprises feel that the loan interest rate is falling and the repayment pressure is less, they will increase the loan amount and expand the production scale, thus speeding up the slow-developing economy. Residents feel that the deposit interest rate is falling and the deposit interest rate is low, so they will use the funds originally deposited in the bank for consumption, which can increase market demand and speed up the slow-developing economy on the other hand. This is the embodiment of the regulatory role played by money leverage in the financial field. The state can adjust the development of the whole economy by changing financial policies and influencing the behavior of social members through money interests.

The omnipotence of money and the tendency of money worship are more intuitive and obvious in people's daily life, which is reflected in clothing, food, housing, transportation, education, medical care, daily necessities, leisure and entertainment and so on. Under the current economic policy, if you have money, you can buy expensive big-name clothes and luxurious meals, you can buy houses that cost tens of thousands or even hundreds of thousands of yuan per square meter, you can buy luxury cars, you can let your children receive better primary and secondary education by buying school districts, and you can choose private hospitals with better conditions to see a doctor, thus avoiding the trouble that the number one is hard to find when registering in public hospitals. You can buy a higher-priced Apple mobile phone, and you can choose leisure and entertainment activities more easily. These are the manifestations of the "omnipotence" of money in daily life. At the same time, some people also show obvious money worship tendency. They are often proud of wearing brand-name clothes, and think that big-name clothes can reflect their dressing taste and consumption level and improve their grade. Some people buy expensive Apple phones. On the one hand, some people really think that Apple

phones are fast and have a smooth experience, but it does not rule out that some people are for the purpose of satisfying their vanity.

Many people regard money as a measure of a person's success, and think that making more money is success. In fact, there are other aspects besides money, such as whether you have realized your own life value, whether you have contributed to the development of human society, and whether you have realized knowledge innovation and scientific and technological innovation. However, in contemporary China society, many people have a very narrow understanding of the criteria for success, and think that making more money is success. In order to obtain higher economic returns, human resources are concentrated in industries and regions with higher returns. Many media people choose to transform and get jobs in industries with higher economic returns. In Bai Yansong's words, "the best journalism graduates have gone to banks", and human resources are concentrated in industries such as finance with higher pay. At the same time, human resources are also concentrated in first-tier cities such as Beijing, Guangzhou and Shenzhen, where the treatment is higher, and the emergence of ant families is also based on this reason. Many college students who have just graduated from ordinary foreign universities flock to first-tier cities. In their own words, they should work hard and exercise themselves when they are young, with the ultimate goal of making more money. Because of wandering in first-tier cities, although there are many difficulties in life, job opportunities and labor remuneration have more advantages than those in other places. The view of many people in China today is that you should earn enough money before the age of 35, and then travel around the world after the age of 35. They think that only when they live in a good house and drive a luxury car can they be successful. The top richest people in China, such as Wang Jianlin and Ma Yun, are widely sought after by people. Their life experiences and inspirational stories have become examples for people to learn. Many people take risks and commit crimes by hook or by crook in order to make more money. These are the manifestations of money worship in the real society of contemporary China.

2.2. Money is the Fundamental Source of Audience's Right To Speak

Bertrand Russell pointed out in "On Power" that among people's infinite desires, the main ones are power desire and honor desire, and obtaining power is often the most convenient way to obtain honor. [7] After the high-level audience of the webcast platform has mastered the right to speak in the live broadcast room, they can gain the respect of other audiences in the live broadcast room even if they don't speak in the live broadcast room, which is a great sense of honor. Even if the high-level audience does not reward consumption, they can gain a sense of honor. The audience's right to speak can be obtained in many ways, such as by investing money, time, energy, emotion and other different ways. The anchor will not only interact with the audience of the big brother type of local tyrants who invest more money, but also interact with the ordinary audience who invest more time, energy and emotion. But among these different factors, money is the most important and fundamental determinant. The audience of the big brother type with the most money has the strongest right to speak. When the anchor needs to make a choice among these factors, the anchor often chooses the money factor and abandons other factors. The reason why the audience of the big brother type of local tyrants are keen on spending activities on the webcast platform is because they have the strongest right to speak in the social interaction of the online virtual community of the webcast platform, and they have a high viewing experience, and they can show the power of their own money naked. The special treatment of the anchor, the general respect of the audience, the implementation of their opinions and ideas can strongly influence the social interaction behavior of a live broadcast room, which makes them feel extremely satisfied psychologically.

A Shanghai audience concerned by the researcher is aloof and often ignores other viewers in the live broadcast room and his activities, but still gets the special attention of the anchor and

the respect of other viewers in the live broadcast room. In the final analysis, it is because his consumption in the live broadcast room is relatively high, reaching more than 2,000 yuan, which is the orange vest in the live broadcast room. Theoretically, he can delete and add yellow vest, blue vest, green vest and white vest at will, which is the embodiment of his right to speak in the live broadcast room. In the conflict between a Kaifeng audience and an Yan 'an audience, Yancheng audience played a decisive role because he was another orange vest in the live broadcast room. Kaifeng audience is his younger brother. Yancheng audience asked Kaifeng audience to screen as little as possible, which promoted the contradiction between him and Yan 'an audience. A Taiyuan audience concerned by the researcher is another orange vest after the Shanghai audience. He brought a Luoyang audience, a state audience and a Guangzhou audience from other live broadcast rooms, and they formed a small gang relationship. These people all called Taiyuan audience big brother. The reason why I respect Taiyuan audience so much is that Taiyuan audience has the strongest spending power. In their words, Big Brother is more open and generous in brushing gifts.

A Jinan audience concerned by the researcher is a yellow vest in the live broadcast room. The anchor appreciates him because of his long-term companionship with the anchor, but in fact, the more important reason is that he has been spending continuously. Although the amount of consumption is not high, it lasts for a long time. Although a Yan 'an audience concerned by the researcher is not strong in spending power, he can brush gifts when the anchor needs them most. In his own words, "good steel should be used on the cutting edge". A Kaifeng audience concerned by the researcher didn't spend money in the live broadcast room of Hefei anchor, but he just paid time and energy to do the field control work in the live broadcast room. When the popularity of the anchor's live broadcast room is relatively low and the list is relatively low, the anchor can also tolerate the brushing behavior of the Kaifeng concept. However, when the anchor in Hefei moved to a new guild and the popularity of the live broadcast room increased, the anchor directly deleted the yellow vest of Kaifeng audience, which made him lose the right to screen. At the same time, he was banned to prevent him from interfering with the normal order of the live broadcast room. Kaifeng audience is very puzzled by this, and they don't understand why the anchor can tolerate the screen brushing behavior before, but now it can't. That's because the big brother of Kaifeng audience, Yancheng audience, had little consumption at that time. He only watched without brushing gifts in the live broadcast room, and he gradually lost the right to speak in the live broadcast room. In addition, the yellow vest of Kaifeng audience was not obtained by brushing gifts themselves, but the yellow vest of Yancheng audience helped him card. Therefore, when the audience in the Hefei anchor live broadcast room is large and the list is high, the Kaifeng audience's yellow vest will be removed mercilessly and he will be banned. These cases all show that money is the source of the audience's right to speak.

2.3. Money is an Important Measure of Anchor's Ability And Its Purpose of Community Social Interaction

Money worship is a kind of social consciousness and behavior that regards money as the only pursuit and ultimate goal of life activities, and it is the core content and fundamental orientation of capitalist egoism values. [8] It is an important aspect of many evaluation systems to measure the anchor's earning ability on the webcast platform. The anchor that can make money is still the big anchor. Although some anchors have a large number of fans and a large number of people in the live broadcast room, their ability to realize cash is relatively poor, and the evaluation of such anchors on the webcast platform is not very high. Money worship regards money as the only criterion for evaluating the value of life and the ultimate goal and all contents of life pursuit. [9] The performance in the webcast platform is particularly obvious, and many big anchors often regard whether to make money as the only way to realize the value of life.

The common characteristics of big anchors are a large number of fans, a large number of real-time online users in the live broadcast room and a high list, but in the final analysis, they are recognized as big anchors on the webcast platform because of their high income. Their annual income is generally more than several million yuan, and many guilds want to spend a lot of money to dig them, just because they take a fancy to their interactive potential and their ability to absorb gold. Other small and medium-sized anchors on the webcast platform envy the big anchor mainly because they see that the big anchor makes more money and has a high standard of living, and its essence is the worship of money. Although some small and medium-sized anchors don't have too many fans and live online people, their live room lists are very high. That's because their live rooms are supported by the big brother audience of local tyrants and consortia, and there are a large number of high-level audiences. Small and medium-sized anchors will also be respected by other anchors. They will learn from the advantages of these anchors in the program broadcast to achieve the purpose of improving their live room lists.

Max Weber pointed out in his book *Economy and Society* that people do what they do because of their belief in authority, the compulsion of the administrative team, the calculation of self-interest and some effective habits. [10] There are many factors that motivate people to choose their behavior, some of which are based on the fundamental belief in authority at the ideological level, some are based on absolute obedience to administrative orders, and some are based on self-economic interests. There is a simple long-term habit. Earning more money is the most fundamental purpose of the anchor's social interaction in the community, which reflects the calculation of self-interest as an important factor. To a great extent, the dance anchor of the webcast platform is engaged in body production, and the social body constantly shapes the natural body, which is the reproduction of the body in contemporary visual culture. The field of body is both the most personal and social. [11] Dance anchors must transform academic dance knowledge into performance content adapted to the live webcast platform, so as to promote the smooth performance of dance content in the live webcast room. The content of the webcast platform must meet the aesthetic needs of the audience. Under this requirement, the personal body production becomes the social body production. In the book *Self-Presentation in Daily Life*, Goffman mainly focuses on the way that an individual presents himself and his activities to others in ordinary work situations, the way to guide and control others' impressions of him, and all kinds of things that he may or may not do when maintaining his performance in front of others. [12] The anchor of the webcast platform will try to present the state that the platform requires and the audience likes during the performance, and play what the audience wants the anchor to have in the live broadcast room.

In the multiple interactions between live broadcast rooms, the anchor is the center of the interaction, but the audience is in the decisive position of the interaction, because the audience is the investor of the program content, the customer of the community business behavior, and the resident with demand and potential consumption ability. First of all, as the investor of the program content, the audience encourages the anchor by brushing gifts as the main form of investment before and after the production of the program content. In the process of making program content, the production of program content is restricted by brushing gifts. The consumption behavior of the audience before the production of the program content will arouse the enthusiasm of the anchor and improve the quality of the program. Rewarding behavior after the production of program content will encourage the anchor for a long time and promote the realization of the anchor's long-term program production behavior. In the process of program production, the audience expresses their opinions by changing the number of gifts and the behavior of brushing and not brushing, which restricts the program production process. Secondly, the audience is the customer of the community business behavior, and the common business principles such as "the customer is always right", "the customer is God" and "the customer's demand is the goal pursued by the business" are also applicable to the virtual

community of the webcast platform. The anchor will try to meet the reasonable requirements of the audience without violating the relevant laws and regulations of the state on online live broadcast platform content services. Thirdly, the essence of the audience in the virtual community of the webcast platform is the residents with demand and potential consumption power. On the one hand, it is necessary to meet the reasonable needs of the audience, but at the same time, it is more important to turn the potential consumption power into actual consumption behavior. There are also many specific measures for this webcast platform. For example, the purpose of the cherished group activities is to turn non-consuming audiences into consuming audiences. Many viewers recharged the webcast platform for the first time just because they participated in the activities of the cherished group, and cultivated their consumption habits and laid the foundation for consumption through small consumption behaviors. Winning the support of the audience is an important embodiment of the anchor's ability.

Some viewers don't respect the anchor very much, which is ugly. Without considering the feelings of the anchor, the anchor generally won't get angry with these viewers. Because the purpose of the anchor's program broadcast is to make money, the main purpose is not to dispel his loneliness and loneliness by interacting with the audience. Some viewers will make excessive demands on the anchor, and in this case, the anchor will try his best to meet them. For example, some viewers asked the anchor to put the balloon in a basin filled with water, and then the balloon was inflated. In the researcher's chat interview with the anchor, the anchor said that in fact, he was unwilling to do so in his heart, and he didn't feel the game was interesting, but there was no other way to make money. In the anchor's own words, it is "for the sake of money, any crime can be suffered." On the surface, the quarrel between the anchors is due to the fierce rhetoric between the two sides and the failure to take care of each other's feelings. However, the fundamental reason is that the other side robbed its local tycoon, which made its own economic interests suffer. By expressing dissatisfaction to the other side, it reminds the opponent not to go too far and should stop. The direct purpose of the master-apprentice relationship and the even-wheat relationship between anchors is to attract more fans, and the fundamental purpose is to hope that there will be big brothers of local tyrants among these fans, so as to improve the probability of the audience to brush gifts and finally improve their income level, which shows that money is the fundamental purpose of the anchor to carry out community social activities.

2.4. Money is the Fundamental Driving Force for the Operation of Webcast Platform and Guild

The ultimate goal of the webcast platform is to make a profit, and the platform will extract about 50% of the anchor gifts. The guild will draw anchor gifts and reward them by about 15%. The anchor will only get about 35% of the economic benefits of the gift reward. The higher the economic income of the reward behavior of webcasting, the higher the profit of the webcasting platform and the higher the profit of the guild. Generally speaking, the official staff of the webcast platform will not often appear in the live broadcast room, but only when there is a major event, they will send official staff into the key live broadcast room to supervise and manage, so as to ensure the healthy broadcast content and the orderly development of the platform. Guild is a middle-level organization in the community ecology, which is equivalent to the economic company of artists in the real society. It is responsible for the training and promotion of artists and earns income from the gifts received by the anchors. Some guilds stipulate that their big anchors can only connect with their own guilds, because small anchors can increase their fans by connecting with big anchors and lay a good foundation for improving their income level. This regulation of the guild is mainly to train the small anchor of its own guild and crack down on other guilds as competitors. This can lay a good foundation for the

reward and profit of the guild. Some guilds stipulate that their own big anchors can only accept their own small anchors as apprentices. Many small anchors must transfer to the big anchor's guild if they want to learn from the big anchor, which can increase the number of anchors in the guild and expand the scale of the guild. Guilds will make unified regulations on the broadcast content of their own anchors. For example, some guilds stipulate that anchors should not neglect the audience, and under any circumstances, they should not quarrel with the audience. This regulation is to ensure the broadcast quality of anchors and promote the realization of the audience's long-term reward behavior. So it is beneficial to the long-term development of the guild and lays a good foundation for the final profit.

The guild is composed of guild owners, managers and general staff. The guild bosses are generally the founders and owners of the guild. Many of their identities in real life are private entrepreneurs. First, they became large consortiums and local tyrants on the webcast platform, and later they founded their own guild. They are the higher class among the guild groups in the webcast virtual community. These private entrepreneurs have a strong ability to make money in real life. In the management of trade unions on the webcast platform, they will give full play to their advantages in working ability and maximize profits as much as possible. Other managers under the boss of the guild are the middle class, who are responsible for the management of personnel and finance of the guild. This is the executive group of the profit-making work of the guild. The lower class of the guild group is the general staff, who usually go to various live broadcast rooms to do field control, be responsible for issuing notices and preaching specific rules and regulations, and their real identity is often just the ordinary audience of the webcast platform. Guild staff generally do not often appear in the live broadcast room. Different guilds have different practices. Some small guilds let their own development regardless of the live broadcast content of the anchor. Some more planned guilds will send staff to do field control management in the live broadcast room of the anchor. These are the guarantees for the profit of the guild.

3. Conclusion

To sum up, there is an obvious tendency of money worship in the live webcast interaction. In the dimension of realistic physical space, China society has entered the mature stage of socialist market economy. Financial and economic means regulate people's behavior, and money worship is a common tendency in people's daily life. The pursuit of economic interests has become the common understanding of the public and the main driving force of people's work. Money is the main source of the audience's right to speak, and the amount of gifts has become an important standard to measure the audience's status and the source of the audience's power in the live broadcast room. Money is the main motivation and fundamental purpose of anchor live broadcast behavior. The anchor's profit determines the broadcast quality and sustainability of the program. Money is the fundamental purpose of webcasting platform and guild operation. The normal operation of the webcast platform needs high cost, the guild employs middle-level managers, and the guild owners also need to make some profits, which are inseparable from the realization of reward behavior.

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