

Self-Presentation Strategies of Post-90s Youth in Rural Government Affairs Wechat Groups

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Abstract: With the rise of rural government affairs wechat groups, young people born in the 1990s show different ways of self-presentation in rural government affairs wechat groups. We conducted in-depth interviews with 17 young people born after 1990 and conducted participatory observation in three rural government affairs wechat groups. The research finds that there are three self-presentation strategies for the post-1990 generation to reveal the truth: striving for the right to information, passive use: active diving and self-protection: selective presentation, to dynamically build the image of "movie-watchers" in rural government wechat groups.

Keywords: Rural Government Affairs Wechat Group; The Post-90s Youth; Self-Presentation Strategy; Moviegoer

1. Introduction

With the innovation of we-media communication technology, we-media platforms, represented by wechat and Weibo, are deeply embedded in People's Daily life. This reform has derived new features of reality and theory. On the one hand, the rural government affairs wechat group connect dispersed villagers again. The need to interact and share is a powerful driving force that pushes people into virtual space, retribalizing human society. On the other hand, the field studied by Goffman has undergone substantial changes. The stage of individual self-presentation is gradually changing from daily life to semi-public and semi-closed wechat groups. Rural government affairs wechat groups are the middle zone between reality and virtual. The post-90s youth show different self-presentation strategies from reality and virtual.

2. Research method

Because qualitative research can conduct in-depth research on the problems to be solved in this paper, the methods of in-depth interviews and participatory observation are adopted to collect data. Three rural government affairs wechat groups in northern Anhui are selected, and one government affairs wechat group in Village L is taken as the main research field. Based on the sample characteristics, 20 young people born in the 1990s living in Village L are selected by intensity sampling. Who has joined or not joined the rural government affairs wechat group is involved. It should be pointed out that the observation of wechat groups for young people born in the 1990s is not only limited to rural government affairs wechat groups but also joins other types of rural government affairs wechat groups for young people born in the 1990s. Such as girlfriends, work groups, groups of students, and so on.

3. Research findings

3.1 Show the truth: fight for the right to information

The self-presentation of authenticity is the premise of entering the rural government affairs wechat group and transmitting friendly signals, which is conducive to establishing trust with group members and obtaining the right to information. If a villager applies to join the wechat group of rural government affairs, he/she must indicate his/her identity in the remarks. Only with the permission of the group owner can he/she enter. In the field, the author tried to enter the communication group of Village D through the introduction of junior high school students. The host of the group said that non-villagers of the village were not allowed to enter, so he entered the communication group of Village D and declared a failure. Since the rural government affairs wechat groups are established based on geographical relationships, the hometown village government affairs wechat group has a strict entry threshold, requiring that the members of the group must be the villagers of the village, and foreigners are not allowed to enter. After entering the

rural government affairs wechat group, the group master will remind the new members to change their nicknames into real names.

As the front desk of self-presentation, wechat business cards show their true expression in two ways. On the one hand, wechat group avatar. Through a long time of rural government affairs wechat group observation, the wechat profile pictures of young people born in the 1990s are generally carefully selected after personal or their children's profile pictures. In addition, wechat avatar is a dynamic change, not static. Wechat avatar is a display of their current state, with emotional fluctuations, wechat avatar is also in change. The other is the real name. When asked about their real names in L rural affairs wechat group, most of the time they will tell them their own names. But since not all of the post-1990 generation's names follow strict clan lines, it can be difficult to tell who they are in most cases. It should be pointed out that the name of the post-70s generation is strictly following clan senility, and the characters in the middle can clearly distinguish which generation of the family this person is. The Xie family is divided into..... Zhen, Feng, Jing, Guang..... ", then the "feng" in Xie Fengbin is the characteristics of his family. If the name has not been recognized, then he will mention his father's name, which can be roughly recognized to a certain extent. Dynamic and authentic self-image management of the post-90s youth helps eliminate the strangeness of the community so that the wechat group in the intersection zone of reality and virtual can extend the boundary of social interaction of acquaintances. Provide a way for the post-90s youth to acquire a collective self.

3.2 Passive use: active diving

Frison E et al. put forward the concept of active use and passive use when studying teenagers' use of social networking sites. Active use refers to the activities that promote the interaction between users and other Facebook friends, while passive use refers to the situation where users do not directly communicate with each other. Monitoring the lives of others by viewing the contents of their profiles. After more than a year of investigation into the wechat group of L Village government affairs, it was found that 90 young people rarely spoke after entering the wechat group of L Village government affairs. Even if they did speak, they would give instructions on the implementation of epidemic prevention policies issued by L Village public officials, and basically would not participate in the discussion of topics. Combined with the in-depth interview, most young people born in the 1990s expressed that they occasionally read the wechat group content of L Village government affairs and understood the chat content of the wechat group of L Village government affairs. When a stranger speaks, the curiosity tendency is to click the opening button as if to see who it is. In most cases, they pay more attention to the wechat group established by interest relationship, and both the substantive content and activeness of their speeches are much higher than those of rural government affairs wechat group. For example, a villager of the post-90s taxi mentioned the problem of speaking in different groups.

Q: Have you ever sent a speech code to this group?

No. It's always been scuba diving. Sometimes I find someone in the group who looks strange and click on his profile picture to see who it is. A listener, of sorts. The onlooker is watching from the outside. This is different. I'm in the group.

Q: Are you always a spectator or listener?

Most groups, yes, but you, like my high school friends, are not bystanders, but participants. I can be a part of it. Because at least we have something to talk about.

Q: Do friend groups chat often?

How's the friend group? We often chat during the Spring Festival. They all came back from the field. Talk about everything in the group. I talk passively. I don't take the initiative to start a topic. (A5)

Compared with the active use of their classmates' wechat groups, young people born in the 1990s mostly use a passive way to present themselves in L village government affairs wechat groups. Young people born in the 1990s have always regarded themselves as divers, paying attention to the information in the group, but rarely speaking up. They will actively marginalize their own existence so that their image can be retired.

3.3 Protect yourself: selective presentation

Whether it is domestic Cui Xixi, Liu Qingqi and foreign Kim J , etc., positive self-presentation and real self-presentation strategies, or Li Yungeng et al proposed three basic dimensions: the degree of other-centered, egocentric, and the degree of front and back control. The strategies of self-presentation can be summarized into protective self-presentation strategies and positive self-presentation strategies.

After young people born in the 1990s enter the wechat group of L Village government affairs, they will selectively present content for self-protection, which is acceptable to all people. However, compared with the girlfriends and death party groups established by the interesting relationship, this selectivity will be weakened. When the author interviewed the content of the speech, he found two characteristics of the two aspects selectively presented. On the one hand, in the wechat group of L Village government affairs, the post-90s youth association will edit the content before making a speech and watch it repeatedly to make sure that it is correct before sending out the edited content. However, in the small number of death party groups, they will not pay much attention to editing their speech information, and they will say what they think. On the other hand, young people born in the 1990s will not present personal emotional information in the wechat group of L rural government affairs but will choose to communicate their troubles through one-to-one phone calls or offline, as well as in the group of girlfriends and death party. It is worth noting that offline communication and one-on-one communication are still the mainstream. Among the interviewees, one who is married from another country is more obvious in this problem.

Q: Do you think about sending messages?

right Basically I think about it before I send it. But in that group of girlfriends, close friends, they just post whatever comes to mind.

Q: What kind of information will not be sent out in the rural government affairs wechat group?

Personal emotions. Never post this kind of thing in a wechat group. They talk on the phone one-on-one, never in a group. I'm not comfortable with that message, but I'm not going to talk about it. (A8)

From the chat, we can see that in different wechat groups, young people born in the 1990s adopt different management strategies. For L rural government affairs wechat group, selective self-presentation is more prominent.

4. Conclusion

Young people born after 1990 first revealed themselves to enter the wechat group of rural government affairs and fought for the right to know the information of L Villages. Secondly, after entering the village wechat, I actively dive in the wechat group of L village government affairs and passively observe the information in the wechat group of L Village government affairs. Finally, after entering the village, I selectively present the content for self-protection. Thus playing a kind of "moviegoer" image.

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