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Introduction

Despite the importance of observing various communication channels for enhancing understanding of different cultures and countries, past research has predominantly relied on traditional and real-world communication such as advertising and face-to-face communication. Since computer-mediated communication (e.g. email, instant messaging, blogs, and photo-sharing services) is one of the important channels for people to communicate, cross-cultural researchers should not ignore how culture may influence people's communication online. The rapid efflorescence of the blogosphere in recent years may inspire our further understanding on how cultural characteristics manifest themselves in a virtual environment.

Blogs, defined here as frequently modified web pages in which dated entries are listed in reverse chronological sequence, are becoming an increasingly popular form of communication on the World Wide Web. Although some claim that the earliest blog was the first web site created by Tim Berners-Lee in 1991 (Winer, 1999), what is commonly recognized as the present-day format first appeared in 1996, and the term weblog was first applied to it in 1997. Blogging as an online activity has been growing exponentially since mid-1999, enabled by the release of the first free blogging software (Blood, 2002) and fueled by reports from the mainstream media of blogs as an alternative news source, especially after 9/11. Blogs have been viewed as fundamentally different from previous Internet communication, such as email and personal homepages, for their social networking and democratizing potential (Herring, Scheidt, Wright, & Bonus, 2005). Journalists see blogs as alternative sources of news and public opinion (Lasica, 2001). Educators and business people see them as an environment for knowledge sharing (Festa, 2003; Ray, 2003). Individuals create blogs as a vehicle for self-expression and self-empowerment (Blood, 2002). Blogs provide individuals with an audience and a relatively audible voice; they also offer a virtual space where information ignored by mainstream media can be published. As Andrew Sullivan (2002, A4) argues, blogging is "arguably the most significant media revolution since the arrival of television", providing the ability to "make arguments, fact-check them and rebut them in a seamless and endless conversation". In addition, extensive studies of blogs have demonstrated their ability to create online social networks and contacts (Herring, Kouper, Scheidt, & Wright, 2004; Herring, et al., 2005).

Although still young, blogs have been described and defined in many ways. Some define blogs by their format: frequently updated Web sites containing dated entries arranged in reverse chronological order. Blog genres range from personal, diary-like pages to in-depth public affairs analyses. Blogs bear different purposes: some provide descriptions of subjectively selected links, others relate details of the blogger's day, and some offer personal opinions and commentaries about current issues and events.

Whatever the type, purpose or content of a blog, it is a virtual environment controlled by the author; unlike face-to-face communication, the author expresses him- or herself wholly through the content on the site. Personal identification on blogs can be anonymous (Wallace, 2001) and can produce a deindividuated state that may bring about further disinhibition of one's behavior on the Internet (Postmes & Spears, 1998). Blogs can be hyper-personal, as suggested by CMC scholars, because they provide message senders a host of communicative advantages over traditional face-to-face interaction. Compared to ordinary face-to-face situations, a hyper-personal message sender (the blogger) has a greater ability to strategically develop and edit self-presentation, enabling a selective and optimized presentation of himself to others. Therefore, some authors manage to create a persona, making themselves a "celebrity" among the community of bloggers. These bloggers are

among the most well-known and regularly linked by others. As such, they are opinion leaders in a virtual environment. This group of popular bloggers may have the largest influence on the public's perception of blogging because of being the most linked. The content and style of their expression are also expected to reflect dominant cultural values in their society.

Hofstede's (1980) individualism/collectivism cultural value dimension is perhaps the most prominent in cross-cultural communication research. While the United States is often seen as the "representative" of individualist cultures (Oyserman, Coon, & Kimmelmeier, 2002, pp. 3–4), recent studies have also shown the emerging importance of relations (*guanxi*) among East Asians and Chinese ethnic groups in the way they relate to others (Wang and Liu, this issue). It is therefore interesting to find out if the works of bloggers of different cultural backgrounds would reflect such characteristics.

By building upon previous online self-representation research, this study will investigate the differences in impression management tactics and strategies used by the two groups of popular blog authors. It is believed that analyzing the content presented in blog posts offers the most effective means in examining impression management and reduces the chance of receiving socially desirable answers that could result through a survey method. In doing so, this study provides a view of what the reader sees rather than what the blogger thinks she or he might be presenting.

Literature review

Culture is to society what memory is to individuals (Kluckhohn, 1954). It includes what has worked in the experience of a society, so that it was worth transmitting to future generations. Hofstede (1980, 1983) defines culture as a collective mental programming. This mental programming is shared by the members within a nation, region or group, but not by members of other nations, regions or groups. Cultural values are the deepest manifestations and expressions of culture, and they appear to be relatively stable features of individuals and societies (Hofstede, 2001). Values reside in the deep structure of personality, which influences perceptions, attitudes, and behaviors (Pollay, 1986). Cross-cultural explorations of human behavior have been studied since the 19th century. According to Weber and Hsee (1999), "Considerable benefits can be derived from a fresh advocacy for comparative cross-cultural investigations of individual and group differences in perceptions, values, attitudes, and behaviors" (p. 612). This may also be true in exploring impression management online; i.e., how individuals present themselves over the Internet.

From individualism/collectivism to relational-self for impression management in Chinese culture

Cross-cultural researchers (e.g., Hsu, 1983; Hui, 1988; Triandis, 1995; Triandis & Gelfand, 1998) have discussed the distinctions between individualism and collectivism in many contexts. On the one hand, individualists (a) believe that the self is the basic unit of survival and (b) have high needs for autonomy. On the other hand, collectivists (a) hold the view that the unit of survival lies in a group or in several groups and (b) have greater associative and nurturing needs (Hui, 1988).

Cross-cultural differences in communication behavior may best be studied first through the concepts of collectivism and individualism. Among cultural values, Hofstede's individualism/collectivism cultural value dimension is one of the most prevalent in cross-cultural communication studies between Eastern and Western countries.

The individualism-collectivism cultural syndrome has been studied intensively (for review, see Kagitcibasi, 1997; Markus & Kitayama, 1991; Triandis, 1989, 1995). For example, people in collectivist cultures use indirect and face-saving communication more

than people in individualist cultures (Holtgraves, 1997). During communication, people in collectivist cultures frequently use “we”; individualists use “I”. The languages used by people in collectivist cultures often do not require the use of “I” and “you”, whereas the languages used by individualists do (Kashima & Kashima, 1998).

Triandis (1994, 1995) proposed the hypothesis that collectivism culture is high in cultures that are simple and tight, which indicates members in the society have many rules and norms about behavior and punish those who deviate from norms (Triandis & Suh, 2002). In a tight culture, norms are observed rigorously. In loose cultures, deviation from norms is tolerated. Carpenter (2000) obtained empirical support for the correlation of collectivism and tightness. In collectivist cultures, people are interdependent with their in-groups (family, tribe, nation, etc.), giving priority to the goals of their in-groups, shaping their behavior primarily on the basis of in-group norms, and behaving in a communal way (Mills & Clark, 1982).

According to Rozin, Lowery, Imada and Haidt (1999), there are three moral codes: community, autonomy, and divinity. Community codes are especially important to people in collectivist cultures, whereas autonomy codes are important to individualists’ cultures. They evoke different emotions. Violation of common codes, including hierarchy, evokes contempt; violation of autonomy codes (e.g., individual rights) evokes anger. Violation of the divinity code (purity, sanctity) evokes disgust. Data from Japan and the United States support the theory. This theory may be applicable in the context of communication online. In order to present themselves properly, bloggers may communicate online in a way that their own culture will be more likely to accept.

While research in cross-cultural psychology on self-construal has generally confirmed the individualist tendencies among respondents from Western, and notably American, cultures, studies using East Asian samples also showed the importance of a relational self (Yuki, 2003, pp. 169–170). People in Chinese culture emphasize relations. In a political culture study about China, Pye (1972/1992) indicated that Chinese stressed order and fear of chaos and conflict. Huang (2005) pointed out that Chinese valued harmony and disapproved conflict. Chen’s (2002) study indicated that in a Chinese society, a skillful communicator was one who could keep the social interaction concordant. Trubisky, Ting-Toomey and Lin’s (1991) study found that Chinese use accommodation and retreat for conflict resolutions.

Hwang (2005) pointed out that under the influence of Confucianism, Chinese tend to express “relational self” rather than “independent self” in an individualistic culture. He also indicated that in individualistic cultures, such as in the United States, Germany, or Australia, people’s private self was closer to their public self. In contrast, people in a collectivist culture, such as in China, Japan, and Korea, self is a concept based on the social context and relations. People in Confucian culture will identify their role according to those with whom they are interacting in a particular situation. That is, Chinese will behave according to what they perceive as the best for their images—the so-called “face”. Hwang’s study also identified that the Chinese view on “face” is closely related to morality and achievement, which connote “honor”. If one fails to achieve goals, it will result in disgrace. To save “face” during social interaction, Chinese are inclined to express thoughts and feelings that may make them look good. In order not to lose “face”, they will try to hide their own failures.

As suggested by the findings on the impact of Chinese culture on communication, it is expected that bloggers’ social relations will be mentioned more frequently on blogs from Taiwan than from the United States.

Self-presentation and impression management

The self-presentation concept, also referred to as impression management, implies that every individual performs a certain role while appearing in public. Goffman (1959) explained it as

the ways individuals manage impressions of themselves on their audiences. Leary and Kowalski (1990) proposed that impression construction involves both the process of determining the kind of impression one tries to make and choosing how one goes about it. This study conceptualized self-presentation in accordance with scholars who have defined impression management and self-presentation in terms of fostering an impression in others' eyes.

Using the metaphor of a theatrical play, Goffman described a person managing self-presentation as an "actor". This actor plays in a scene on the stage, managing what the audience sees. The actor is not always on stage and can take respite "backstage" where the behind-the-scenes living occurs. Papacharissi (2002: 654) asserted that Web pages enable Web authors to "stage an online performance through which the individual's personality or aspects of it are revealed".

Later studies built on the self-presentation concept review impression management strategies incorporated in the process. Jones (1990) discussed impression management through the command of variables such as ingratiation, competence or self-promotion, intimidation, exemplification, and supplication. According to Jones, ingratiation is used by a person who intends to be liked by others and does not typically involve conscious awareness or deliberate planning. Common characteristics of ingratiation are opinion agreement, compliments, favors, warmth, understanding, or compassion. It is possible blog authors use the ingratiation strategy when they link to other blogs (showing opinion agreement with what others have posted) and may attract readers with their attempt to be likable. Competence or self-promotion is used when one tries to be perceived as skilled and qualified. Common characteristics include claims about abilities, accomplishments, performances, or qualifications. Self-promotion strategies go beyond claims of competence and require framing of performances. Jones mentioned that people not only want to be seen as competent, but are interested in having their achievements attributed to natural ability. People using intimidation have power as their goal. Typical characteristics are threats, statements of anger, and potential unpleasantness. The goal of exemplification is to be perceived as morally superior or possessing high moral standards. Characteristics include ideological commitment or militancy for a cause, self-sacrifice, and self-discipline. For supplication, the goal is nurturance or appearing helpless so that others will come to help. Characteristics include self-depreciation and entreaties for help.

Self-presentation on blogs

Papacharissi (2004) content-analyzed a random sample of blogs to reveal personal expression and social utility as primary motivations. An average blog featured a self-reflective account that served the purpose of personal expression. The study revealed important differences between personal home pages and blogs, especially with regard to self-expression online. Papacharissi argued that "personal home pages present a medium for self-presentation, whereas blogs, on average, present a medium for self-disclosure (22)".

These findings are consistent with claims about blogging. Returning to Goffman's metaphorical look at self-presentation, a good deal of content in blogs provides a "behind-the-scenes" look into the blogger's "backstage". This creates transparency in content production where the process of creating content actually becomes discussed alongside traditional conversations. Thus, review of self-presentation in blogs presents an excellent opportunity to examine the traditional constructs set forth by Goffman.

Several studies have studied specific blog genres and explored self-presentation and identity. Bortree (2005) analyzed teen blogs, finding that girls self-disclosed more information than boys on their blogs. Additionally, Bortree found linking from one blog to

another represented a form of ingratiation, in expressing “like” for another blog or blogger. Huffaker and Calvert (2005) investigated identity constructions on teen blogs. The researchers noted a high degree of self-revelation and submitted that disclosure of identity information, such as real name or location, “play[s] an important role in creating and maintaining blogs since these kinds of descriptors are relevant to the self”. In terms of culture differences, the collectivist culture inclines to emphasize social relations and tightness (Carpenter, 2000; Triandis, 1994, 1995).

Taiwan and the United States are two representative societies for collective and individualistic cultures in our study, respectively. Blogs in these two countries are emerging and getting popular at almost the same time, so these two areas should be compatible. Based on the previously reviewed literature on impression management and cultural values, the following research question and hypotheses are developed:

- RQ: To what extent do the popular blogs in Taiwan and in the United States reveal themselves?
- H1: The content of the popular Taiwanese blogs reveals more social relations than that of the American blogs.
- H2: For impression management, there will be more content of ingratiation, less of self-promotion, less of blame, more of exemplification, and less of supplication in the Taiwanese than that of the American blogs.

Method

This study investigated strategies of impression management and the extent of self-presentation by popular bloggers in the Eastern and Western blogs through content analysis. Content analysis is “a research technique for the systematic, objective, and quantitative description of the manifest content in communication (Berelson, 1952, 18)”. The use of Berelson’s definition is intentional, as his definition specifies a scientific method where coders are not to consider latent content or “read between the lines” to determine meaning. In a similar study on the characteristics and self-expression used on personal homepages, Papacharissi (2004) relied on content analysis as the sole method of inquiry.

Sample

Blogs were defined as Web pages with entries arranged in reverse chronological order. A “popular blog” was operationally defined as a blog that had a high readership. A complete directory of blogs does not exist, and it is impossible to select a random sample. In the absence of such an official directory, a list of the “most popular blogs” was obtained through alternate ranking systems. This study identified the top popular blogs in Taiwan through a ranking site called Blog Watch (<http://look.urs.tw/>) and in the United States, through Technorati (<http://www.technorati.com>). These two ranking sites automatically searched the most linked blogs in Taiwan and in the United States, respectively. This popularity ranking is built upon the logic that in order to be popular, other people should be reading the blog content and be inspired to link to it. To qualify for inclusion in this study, blogs in Taiwan and in the UNITED STATES had to be in the top 200 of the most linked blogs by Blog Watch and Technorati, respectively, thereby supporting the claim that these blogs are popular.

The 400 blogs were collected by locating the Web addresses provided by the ranking sites on 30 April 2009. Front pages and the three most recent posts of the blogs were downloaded between 1 and 15 May 2009. There were two levels of analysis. For self-revelation, a blog was the unit of analysis; for social relation and impression

management tactics, a post was the unit of analysis. We selected the most recent three posts in each blog for content analysis. Therefore, the sample size of posts was 1200.

Categories

The codebook, based on the work of Trammell & Keshelashvili (2005), was used to investigate the self-presentation of popular bloggers; specifically, coders examined each blog and its posts for basic demographics, self-revelation and impression management, including ingratiation, self-promotion, and criticism.

Extent of self-revelation was operationalized as information presented by a blogger about gender, nationality, age, marital status, contact information, and photos of himself/herself. These variables were measured dichotomously as being either present (1) or absent (0).

Social relation was operationalized as information presented in a post about the blogger's relationship with family, friends, and coworkers. These variables were measured dichotomously as being either present (1) or absent (0).

The impression management tactics were indicated by demonstration of praising, self-promotion, or criticism in a post. The operational definitions discussed earlier for these constructs from the literature review were used, and these variables were measured dichotomously.

Coding process

Four trained coders content-analyzed the units. Intercoder reliability was established throughout the coder training process based on 10% of randomly selected items from the sample. Intercoder reliability was tested using Holsti's formula to measure the percentage of agreement for the following variables: extent of self-presentation (.98), social relations (.97), and impression management strategies (.99).

Results

Coders identified the 200 most linked blogs in Blog Watch and Technorati, respectively. For self-revelation, a blog is a unit of analysis; for impression management and social relations, a post is a unit of analysis.

Blogs

Blogrolls refer to a list of blogs on a blog that reads as a list of recommendations by the blogger of other blogs. Table 1 shows that whereas 75% of blogs from Technorati have blogrolls (Mean = 22.9, SD = 14.9), 81% of blogs from Blog Watch have blogrolls (Mean = 24.6, SD = 23.9). Nearly 90% of the top 200 popular blogs from Technorati have posts over 600 in total (mean = 566, SD = 103), and 70% of the blogs were updated more than once a day in the past week (Mean = 6.44, SD = 2.49). Blogs in Taiwan were updated less often. Sixty percent of the 200 most popular blogs were updated three times a week (Mean = 3.75; SD = 1.38). Only 3.8% were updated daily. On average, one-third of the popular blogs in Taiwan have posts over 600 in total (Mean = 478, SD = 105). The t-tests showed that American bloggers posted more and updated their blogs more often than Taiwanese bloggers.

[Insert Table 1 about here]

Posts

For blogs in Taiwan, the posts were text-graphic-mixed. Forty percent of posts were text-only, and nearly 37% of posts were text-graphic-mixed in blogs from Blog Watch. For blogs in the Technorati, posts contained fewer visual elements. Over 65% of posts were text-only, and only 35% of posts contained visual elements. Only 3.4% of posts in Taiwan and 8.5% of posts in the U.S. contained multimedia.

Self-revelation

When the coders examined the extent of self-revelation in blogs, each item was analyzed in a dichotomous manner for the presence of information about the blogger. Bloggers presented a considerable amount of information about themselves. In Blog Watch, more than half of the popular bloggers revealed their gender. Among the 200 blogs, 34.5% of them were maintained by males, 20.5% by females, and 45.0% were unknown. In Technorati, 64.5% of blogs were maintained by multiple authors. Among the single-author blogs, 75% revealed the blogger's gender. Of the single-author blogs, 54.2% were maintained by males, 20.8% were maintained by females, and 25.0% were unknown. In Blog Watch, the top 200 bloggers were all Taiwanese, and wrote in Chinese. In the Technorati sample, all bloggers wrote in English. Most of them in Technorati did not reveal their nationality. Among those who showed nationality (N = 16, 22.2%), Americans constituted the largest proportion, which was 5% of the total sample. Most bloggers from Blog Watch (92.5%) and 77.8% from Technorati did not reveal their age. In Blog Watch, more than half of the blogs displayed photos of the blogger, but only 20.5% of blogs from Technorati did. Thirty-five percent of bloggers from Blog Watch left their personal contact information in blogs. Most contact information was their email addresses. In contrast, more than nine out of ten bloggers from Technorati (94.5%) revealed their personal contact information. Table 2 summarizes the extent of self-revelation of bloggers in Taiwan and in the U.S. Chi-square tests indicated that there were significant differences in revelation in gender, age, nationality, and personal contact information, but not in personal photos. Taiwanese bloggers revealed more on nationality and presented more personal photos, while American bloggers disclosed more about gender, age, and personal contact information.

[Insert Table 2 about here]

Social relations

We selected the three most recent posts for each blog for analysis of social relations. Items were analyzed in a dichotomous manner for the presence of information about the blogger's relationship with family, friends, and coworkers. Table 3 shows that for Taiwanese bloggers, 20% of the posts concerned relationships with family, 14% mentioned relationships with friends and 11% mentioned coworkers. For the Technorati, 6.0% mentioned relationships with family, 4.0% mentioned friends, and 3.0% mentioned coworkers. Chi-square tests showed that the differences between the Taiwan and the U.S. samples in these three categories were all statistically significant.

[Insert Table 3 about here)

Impression management strategies

We selected the three most recent posts for each blog for analysis of impression management tactics. Items were analyzed to identify whether posts seemed to demonstrate praising others, self-promoting, blaming others, self-exemplifying, or self-supplicating. Bloggers from Taiwan showed more ingratiation (Mean = .20, SD = .21) than the American bloggers (Mean

= .07, SD = .30), and the difference is significant: $t(398) = .31, p < .01$. However, contrary to our expectation, Taiwanese bloggers showed more self-promotion in their posts (Mean = .92, SD = .98) than the American bloggers (Mean = .61, SD = .80), and the difference is also significant: $t(398) = 3.32, p < .001$. Neither the Taiwanese nor American blogs attempted intimidation, and t-tests indicated that the Taiwanese and the U.S. bloggers were not significantly different in showing exemplification and supplication (see Table 4). The results of t-tests suggested that compared with the American bloggers, Taiwanese bloggers presented themselves as more likable and more competent.

[Insert Table 4 about here]

Discussion and conclusion

This research investigated impression management strategies in Taiwanese and American blogs. Past research in cross-cultural communication regarding individualism/collectivism focuses on face-to-face communication and other forms of mediated communication in the real world. This study enriches the research stream by examining blogs, a new form of media in the virtual environment. One unique characteristic of blogs has made them worthy of studying in terms of self-presentation: the blogger is expressed solely by the content on the blog.

The results of this research showed that in this sample, over 50% of the bloggers from both Taiwan and from the United States revealed their gender. Yet, in comparison to their American counterparts, significantly fewer bloggers from Taiwan revealed information on their age and gender, and even fewer left their personal contact information in blogs. While one may suspect that this refrainment from revealing personal and contact information reflects a desire for a deindividuated state, and thus disinhibition of one's behavior on the Internet (Postmes & Spears, 1998), the fact that over half of them posted personal photos on the blogs seems to point, however, to a reluctance to develop more private or direct communication with their audience; a tendency to keep a distance from the visitors. This finding is in line with research results that, in contrast to what was believed to be characteristic of those from collectivist cultures, East Asians showed a lack of interest in strangers, either in the positive or the negative sense (Brewer and Chen, 2007; Yamagishi, Nobuhito, & Kiyonari, 1999; Yuki, 2003).

In terms of social relations, our findings showed that Taiwanese bloggers presented a "relational-self" by posting more information about their relationships with family, friends, and coworkers than their American counterparts. Thus, the finding indicated that Hwang's (2005) notion on Chinese bloggers' relational-self does also exist in the virtual environment. Impression management is a cultural bound domain that Hwang differentiated on the basis of communication styles that predominate in a culture. Our analysis indicated that blogs from Taiwan tend to show more of likability than their American counterparts.

The above finding, combined with the extent of bloggers' personal information revelation, more of revelation on gender, age, personal photos, but less of personal contact information, can also be seen from a perspective of importance of relationship and reciprocity in an Eastern society, long influenced by Confucian teachings. As crucial to the way networks are formed in Chinese culture are the rules of reciprocity. These rules must be considered together with the rules of differentiation; while the latter pave the ground for initial interactions, the rules of reciprocity determine the nature and the kind of relationship that is developed. Taiwanese bloggers see their relationship with their visitors as more like strangers (rule of differentiation) with no tangible benefits, so reciprocity will not exist and there is no need to reveal personal contact information. Nevertheless, Taiwanese bloggers emphasize harmonious relationships with visitors and thus use ingratiation as an impression management tactic more than their American counterparts.

Moreover, bloggers from Taiwan also used more self-promotion strategies by showcasing their intellectuality than did American bloggers. Taiwanese bloggers may use self-promotion to boost popularity—after all, a blog is a cyberspace, and bloggers need to attract visitors and obtain further online interactions. Demonstrations of competence and intellectuality may bring readers back.

A ranking as a top 200 blog indicates that the blog enjoys a relatively large audience, and the blogger must be aware of his/her need to keep the readership numbers up. Ingratiation implies inviting more communication with the audience and the continued success of the blog. Based on Jones's propositions, popular bloggers demonstrated

competence and ingratiation. Bloggers seemed to prefer these strategies over being critical. Popular bloggers strived to be more likable in communicating to their audience. This suggests that being critical would be unattractive and might jeopardize the image the blogger wished to convey. Particularly in a collectivistic society, people tend to emphasize harmony, so blame will not be an oft-used tactic for impression management.

Our focus is comparing self-presentation of popular bloggers from Taiwan and from the United States. Collectivism and individualism should not be the only cultural differences that influence self-representation strategies, however. Other cultural dimensions, as Hofstede (1980, 1983) noted, may influence how people communicate online. Furthermore, the linguistic features of English and Chinese may also cause differences in self-expression style. In addition, this study used a purposive sample from two ranking sites to explore cultural differences. To further examine the cultural influence on blogs, one should investigate the relationship of bloggers' cultural values with their strategies of impression management in content. A survey on bloggers would allow researchers to observe more directly the cultural impact on the content of blogs.

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Table 1. Characteristics of the 200 Most Popular Blogs in Taiwan and in the United States.

	Taiwan		USA		<i>t</i>
	Mean	SD	Mean	SD	
No. of blogrolls	22.9	14.9	24.6	23.9	-.85
No. of posts	478	105	566	103	-8.45***
Freq. of updating last week	3.75	1.38	6.44	2.49	-13.39***

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Table 2. Self-revelation of the 200 Most Popular Bloggers in Taiwan and in the United States.

	Taiwan N=200 (%)	USA N=71 ^a (%)	Chi-square
Gender	54.5	75.0	$\chi^2 = 9.27, df = 1, p < .01$
Age ^b	7.5	22.2	$\chi^2 = 11.36, df = 1, p < .001$
Nationality	100	22.2	$\chi^2 = 195.89, df = 1, p < .001$
Contact information	35.0	94.4	$\chi^2 = 74.85, df = 1, p < .001$
Photos of bloggers	56.5	20.5	$\chi^2 = 2.78, df = 1, p = .06$

^aOnly includes single-author blogs

^bData were dichotomously coded with 1=present (age reported) and 0=absent (age not reported)

Table 3. Chi-square Tests of Social Relations in the Posts of the 200 Most Popular Bloggers in Taiwan and in the United States.

<i>Social relations</i>	<i>Taiwan</i> <i>N=600</i> (%)	<i>USA</i> <i>N=600</i> (%)	Chi-square
Family	20.0	6.0	$\chi^2 = 8.06, df = 1, p < .01$
Friends	14.0	4.0	$\chi^2 = 5.82, df = 1, p < .05$
Coworkers	11.0	3.0	$\chi^2 = 4.74, df = 1, p < .05$

Table 4. Mean differences of impression management strategies in the posts between Taiwan and the U.S. popular blogs

	Taiwan N=600		USA N=600		<i>t</i>
	Mean	SD	Mean	SD	
Ingratiation	.20	.21	.07	.30	3.11**
Self-promotion	.92	.98	.61	.80	3.32***
Intimidation	.00	.00	.00	.00	NA
Exemplification	.06	.28	.06	.31	0
Supplication	.12	.38	.08	.31	1.15

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

第六屆世界華文傳媒與華夏文明國際學術研討會大會開會心得

一、參加會議經過

政治大學傳播學院的頂尖大學計畫中華人傳播為三大計劃之一，汪琪教授與我策劃華人傳播研究群於 2009 年參加在新加坡舉行的第六屆世界華文傳媒與華夏文明國際學術研討會有一年以上，從招募有興趣的研究者到確定研究主題，撰寫 proposal 等等，過程相當曲折，但也有趣。

我們在四月時得知通過，華人傳播研究群可以在第六屆世界華文傳媒與華夏文明國際學術研討會中有兩個 session，六篇論文發表。這六位作者包括政治大學的汪琪老師、羅文輝老師、世新大學葉蓉慧老師、香港中文大學的黃懿慧老師、相加波南洋理工大學的假芝雲老師以及我。可以說不僅跨校，而且跨地區。

汪琪教授和我分別擔任兩場的主持人，評論人分別為香港中文大學社科院院長李少南教授以及黃懿慧教授。

兩場的發表都相當順利，而且現場聽眾擠爆到許多人站在門口聆聽。

最後大會總結時，中國的新聞史學會會長說這兩場是大會中最有焦點的討論。

二、與會心得

這次參加第六屆世界華文傳媒與華夏文明國際學術研討會大會議收穫非常多，看到大陸傳播學界的思考比以往精細純熟，且往新媒體發展的趨勢相當明顯。比起我過去發展出比較細緻的研究議題。

三、建議

國內不斷舉辦學術研討會時，也應該鼓勵不同世代學者出國開會，包括兩岸四地的研討會，雖然大陸的學術水準還不如台灣，但新一代的學者還是相當有潛力，不妨找尋合作機會，蒐集資料，尤其國際學術社群對大陸的興趣較高。另外，香港與新加坡學者的水準與台灣相比是整齊許多，且批判討論風氣較盛，而且也聚焦。

四、攜回資料名稱及內容

第六屆世界華文傳媒與華夏文明國際學術研討會大會議程

新加坡南洋理工大學簡介

數篇有關華人傳播的論文