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**Communicative Strategies of Linguistic Personality Self-Representation:
A Study of English Blogs**

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TABLE OF CONTENTS

INTRODUCTION.....	4
CHAPTER ONE BLOGGING AS A TYPE OF INTERNET COMMUNICATION.....	8
1.1. Weblog from a historical perspective.....	8
1.2. Genre variation in English Weblog	16
1.3. Blog as a multimodal text.....	25
Conclusions to Chapter One.....	34
THE PRESENTATION OF SELF IN A VIRTUAL ENVIRONMENT	36
2.1. Virtual vs face-to-face communication	36
2.2. Linguistic personality in a virtual community.....	44
2.3. Self-representation strategies on the social media platforms	46
2.4. Linguistic features of blog authors on the social networking sites	55
Conclusions to Chapter Two.....	61
GENERAL CONCLUSIONS.....	64
RÉSUMÉ.....	66
LIST OF REFERENCES	68
LIST OF ILLUSTRATION MATERIAL	80

INTRODUCTION

The recent technological progress has influenced the manner individuals communicate and interact. Social media have given families, friends, long-lost acquaintances, and even strangers a chance to connect and share information instantaneously (Mehdizadeh, 2010). Therefore, web users have the opportunity to create and project an online identity that may or may not reflect the reality (Mitra, 2010). Hjorth (2007) stated that people stay linked to each other virtually since the links may apparently resemble real-life relationships. Analogously, Jenkins (2004) noted that people who once were merely media consumers now appear to be both the media producers and meaning makers who reconsider sociocultural contexts. With the exponential accessibility and proliferation of technology, a great number of people is impacted by the power and social benefits that accompany having virtual access to almost everything in the palm of one's hand (Beer, 2012). Being initially elaborated in the context of face-to-face interactions, self-presentation as a notion still remains relevant in our up-to-date networked societies (McLoughlin et al., 2008) and particularly with social media. One of the underlying issues of online communication is the virtual representation of self in the social network environment. Discovering the ways in which people present themselves on the web is still relevant as technologies are advancing and online self-presentation is becoming as general and natural as offline one. One of the fundamental issues in the development of this research asks how web users present themselves on the social media and whether these presentations may be compared to self-presentation in offline environments. An examination of self-presentational strategies would necessitate a new perspective in order to analyze visual as well as textual elements that comprise blogs on the web.

For as long as the global information network has been around, it has kept evolving and changing. Initially, it was a simple medium used to distribute and save information at low cost, a means of ensuring the availability and accessibility of information. Currently, it provides a very wide range of uses, in particular various forms of entertainment (games, online films), a real-time means of

communication (video-conferencing on the Internet, instant-voice/video messaging), and business (business systems integration, e-commerce). People eagerly record personal experiences to recall their past events and share with others their thoughts on various topics. Clearly, our world has become more digitized and the price of storing data has been reduced (Kress, 2010). The web's first major role contributed to the achievement of its status as one of the world's biggest knowledge resources. People used to preserve information on the paper or in the PC before, now they collect, retrieve and provide data to users more actively via electronic devices in the digital age. In the modern era of information and technology, the use of smartphones, computers and other digital gadgets is gaining ground. All these brand-new innovations are making our lives easier, better, faster and more interactive. Different mobile devices have become the main way that some individuals connect to the Internet and thus have triggered the increase in online behavior. The way people communicate with each other in nowadays is wide ranging. We live in the age where government officials tweet national strategy announcements, teenagers communicate using pictures on Instagram and a YouTuber can have millions of subscribers from all over the world. Indeed, such digital platforms as Snapchat and Instagram rely on communication with the help of pictures. Instagram is a free online photo and video sharing application and Snapchat is the one that enables web users exchange pictures, posts, videos (snaps) that disappear after being viewed. Recently, Facebook and Instagram have gained popularity and have become the preferred means of communication for a great number of people. This research paper gives evidence that self-impression is an integral component of communication occurring on these platforms and that web users have to be sufficiently aware of their own and others' self-presentation strategies (Jung et al., 2007).

The topicality of this study originates from the general interest of modern linguistics in semantic and stylistic aspects of English computer-mediated communication. The topicality of the paper arises from the overall tendency of

contemporary mass media study to reveal self-presentation strategies relevant for social networking sites.

The object of the study is the English blog of different genres viewed through the prism of linguistic personality of a blogger.

The subject-matter of the paper is a range of communicative strategies of linguistic personality self-presentation in English social networking sites.

The **aim** of this research is to specify the strategies of linguistic personality self-presentation in English blogs of different genres.

In accordance with the aim, the following **tasks** were set:

- to reveal the specificity of English blogging as a type of Internet communication;
- to characterize different genres of the English blog;
- to define multimodal elements in English blogs;
- to elaborate on the typology of self-presentation strategies in English blogs with regard to their functions;
- to reveal linguistic features of blog authors on the social networking sites;
- to compare communication in online and face-to-face environments.

The **methodology** used in this thesis stems from the aim, the object, and the tasks of the paper and encompasses the following methods: semantic and stylistic analysis, applied for the study of English Weblogs, the method of contrastive analysis was used to define differences and similarities in virtual as well as face-to-face communication, the methods of inductive and deductive analysis were resorted to in order to collect, generalize, and systemize the material under consideration as well as to present theoretical framework and make conclusions.

Theoretical value of the paper is the contribution to the development of the theory of self-representation strategies in English and Ukrainian Internet discourses.

Practical value of the work is the possibility of applying the research results in English and Ukrainian Stylistic courses.

The master thesis consists of the Introduction, two Chapters with conclusions to each of them, General Conclusions, a Résumé in Ukrainian, a list of reference literature, and a list of illustration material.

The Introduction outlines the topicality of the research, its object and subject-matter, aim and tasks, the material, the theoretical and practical value of the results obtained.

Chapter One (*Blogging as a type of internet communication*) provides a review of theoretical issues connected to the research; identifies the notions of Weblogs and self-presentation strategies from different scientific perspectives and systematizes the definitions of these concepts in relation to the theme of the study.

Chapter Two (*The presentation of self in a virtual environment*) presents the typology of self-representation strategies on different social networking sites and outlines their functions and stylistic value.

General Conclusions gives a brief overview of the main results of the research and defines the scope for the future study.

CHAPTER ONE

BLOGGING AS A TYPE OF INTERNET COMMUNICATION

The following chapter deals with theoretical background of English Weblogs and their genre variations in modern linguistics. In accordance with the aim of the study we will delineate the concept of weblogs as multimodal texts from a linguistic perspective in order to elucidate the role and place of these notions in mass media.

1.1. Weblog from a historical perspective

A comparatively recent phenomenon in the growing use of Internet and computer mediated communication in scientific communication practice is the use of blogs. Weblogs (blogs) – regularly updated web pages on which dated records are listed in reverse chronological order – are the brand-new genre of online communications to proliferate and achieve worldwide popularity though having no systematic description (Herring et al., 2005). The following information distribution system is rapidly becoming mainstream. Back then there were only a couple of sites of the type which are now called weblogs, elaborated by Jorn Barger as a name for his Robot Wisdom website in December 1997. Testimonies to Barger's recognition as a community builder rather than ordinary inventor of the notion "weblog" include the statement that "he coined the term, started the trend" (Wallace, 1999); one journalist also asserted that Barger "inspired the Web Log community" (Gatlin, 1999). He made a promise to offer "daily commentary on new discoveries all around the web" (Barger, 1998d) and predicted that "there'll be hundreds of people maintaining pages like this, and that this will allow good URLs to spread much more quickly" (Barger, 1997). Barger assumed that blogs would challenge the social media; his "growing network of freelance editors" would create a "community of non-corporate truth-tellers" that would be involved in the practice of "linking to the best articles from every possible source, accompanied by honest summaries" (Barger, 1998d). The first bloggers were Web-savvy people,

usually programmers or designers engaged in the technology industry. Not only did they have to be able to post information on the Internet before search engines became as easily accessible as they are nowadays, but they also had to code their personal HTML pages. In 1999, many blog portals were launched, all proposing easy-to-use editing tools which need no coding experience. Since that time, the quantity of blog portals and bloggers has grown exponentially: a 2003 survey revealed that new blogs on eight famous blog hosting sites raised by more than six hundred percent between 2000 and 2001, with over four million blogs by the time of the survey and 10 million projected by the end of 2004 (Henning, 2003). The initial weblogs were link-driven sites. Each was a particular combination of commentary, links, essays, own ideas and experience. After a decade since the first site known as a “weblog” came online, the blog has progressed to the Internet’s major publishing paradigm. “It’s the easiest, cheapest, fastest publishing tool ever invented,” pointed out Jeff Jarvis, media pundit, news blogger and director of the interactive journalism program at the City University of New York’s Graduate School of Journalism (Wortham, 2017).

It has become surprisingly easy for writers to express their unique personal views to the entire world by using just a web browser. Blogs represent individualistic forms of self-expression with the help of which people can communicate, collaborate, exchange ideas and share their own outlooks. The representative recording medium such as a weblog enables individuals to freely express their feelings and opinions. Blog entries are mainly textual, though they may include photographs or some other multimedia content. The addition of engaging, professional imagery and infographics (charts) can help the blog posts to stand out and attract more viewers. More to the point, digital cameras, which record both images and moving pictures of private information, have prevailed all over the world. Amazingly, the information about where, when and what an individual did is recorded in video format with textual data being stored in the form of meta-information. The abbreviated “web-log” gives the potential for collaboration and connectivity via “micro-publishing” (Williams et al., 2004) with

the possibility of sharing ideas and potentially reaching a large audience. The process of updating a blog is generally called “blogging” and the person who runs a blog is a “blogger”. More and more people from different backgrounds are choosing to join the ranks and pursue the career of a blogger relying on various reasons. Who is actually a blogger? This is definitely a person who loves sharing moments from his life with public. Bloggers are fond of publishing posts on various topics: art, fashion, traveling, business, education, sports and lots of others. These people are mobile and thus don't have to stay in one place. Their whole life takes place on the Internet. Blogs are usually updated on a daily basis by using software which enables individuals with little or no technical basis to start and maintain the blog. The chronological organization of most blogs and unprecedented web filtering allow deploying time-based web browsing. The fact that writers must provide the keywords and categories for the posts can come in handy for the readers surfing or searching for particular kinds of information, enabling them to sort by category. In the vastness of the Internet, individuals can quickly and easily publish various types of writings and thus make their distinctive voices heard. The weblogs contribute to social interconnection – bloggers can portray their inner struggles, convey emotions and share personal interests with whoever is reading. They may also reflect some facts about their life, occupation, social circle, leisure pursuits and hobbies. These posts put together can give an unexpectedly intimate vision of what it is to be a particular personality in a particular place at a particular time.

While concerning the aims of creating weblogs, a few grounds have been put forth, namely to record one's life as catharsis, muse, commentary and a community forum (Nardi et al. 2004b), to which others have been added such as self-expression, improving writing skills, socializing, to present information and pass the time. Self-expression is considered to be an underlying topic among certain bloggers, who find the same opportunity that TV talk shows offer their participants: the opportunity to express their opinions in a mediated forum in front of a potentially wide, though far and invisible, audience. Bloggers denote both

their commentary and their linking as ways of self-expression: as means to trigger “a unique voice, a definite attitude, a clearer motivation” (Graham, 2002), to reveal old interests and explore new ones (Blood, 2002), to ensure a “forum for the voices in my head” (Powazek, 2002) or to “experiment with self-expression” (Barrett, 1999). Through blogging people are able to broaden their horizons while interacting with like-minded audience and other bloggers. Some individuals find blogs really useful as they touch upon various hotly-discussed topics about health, parenting, technical support and lots of others. The general public is willing to stay abreast of developments and be aware of current events, thus the fresh content written by bloggers contributes to meeting these particular needs. Publishing web posts which are timely, relevant, credible and informative will ultimately draw the attention of readers and recognize the blogger as a thought-leader and authoritative source. What is more, professionals can assert themselves as specialists in a field with the help of blogs. Blogging can help people legitimize their competence and expertise, as well as expand their presence and platform on the web. In this case a blog will serve as a portfolio to some extent that showcases your awareness of the subject to potential employers or customers. Blogs constitute perfect tools for the advancement of products, businesses and services. There is actually no need to sell anything, all bloggers have to do is provide valuable for people general information, reviews and relevant news. If bloggers build up an active audience, there is even a chance for them to monetize their blog by creating promotional content. Bloggers may obtain great revenue from their blogs provided that they work with commitment and passion. The confessional nature of weblogs has redrawn the line between the personal and the public dimensions of people’s lives – blogs can be public as well as intensely private in possibly contradictory ways. Practically, blogs address everyone and in the meantime no one, having no specific purpose, yet growing numbers of writers and readers are dedicating great amounts of time to them. The weblog is a rhetorical opportunity, fostered by technology that is getting more accessible and convenient to use, yet it was adopted so rapidly and broadly that it must be serving well established rhetorical requests. Why did

blogging reach popularity so quickly and so widely? What are the motives of somebody to start and continue a blog? What readership do bloggers address? What kind of audience actually reads certain blogs and why? In a nutshell, what rhetorical work do blogs exercise and for whom? How do blogs perform their work? What characteristics and components make the blog easily recognizable and functional? As linguist Geoffrey Nunberg pointed out some period of time ago, “blog is clearly a word whose time has come” (2001).

Clearly, bloggers have compassion and communication skills to indeed interact and get along with people. It is worthy to mention that some of them even encourage and inspire readers to achieve remarkable results, strive for greatness and make the most of their potential. What is more, they are always eager to share their life experiences and give answers to difficult questions. Openness helps bloggers get through the mass media clutter to highlight major issues, and in the meantime, is influencing the way traditional journalism involves the readership. Indeed, bloggers continue to make efforts and have a big hand in changing, creating and contributing to media culture. Surprisingly, but the confrontation of a blogger with his personal ideas and inner thoughts will make him a more confident writer. A community of a small or great number of readers may arise around the public record of his opinions. Being met with sincere responses, he may build more confidence with regard to his worldview; friendly voices may encourage him to give long forms of writing a try or to experiment with a creative project. Accustomed to enunciating his ideas on the website, the blogger may develop understanding of his inner world into a trust in his own vision. Thus, he will feel more confidence in articulating his own perspectives to himself and the audience. Eventually, the writer will find his own views and opinions praiseworthy, ones that deserve equal attention (Blood, 2002).

Followers can find multitude of blogs on the web and they are commonly interconnected, generating a system of ever-evolving ideas that responses to people’s desires. Almost all bloggers tend to recognize content as the most important element of a blog. The Weblog Review (blog reviewing site) estimates

three aspects on a 5-point scale: content, consistency and design, with the lion's share of the rating's weight, 80-90%, devoted to the content. Though it is complicated to generalize about the blogs' content because of their varied nature, there have been some efforts to make classification of blogs according to their content. The Weblog Review unites blogs into fourteen content-focused groups: anime, adult, teen, photography, camgirl, movies, personal, entertainment, news/links, computer, humor, music, news/links, Spanish/Portugese and video games. Content is of primary importance to bloggers as it reveals their freedom of choice and presentation. What a number of bloggers consider to be the most compelling about blogs is the opportunity to balance the genuinely personal and the immediately real, a unity that incorporates a refreshing contrast with the "bland commercial" point of view of so much internet content (Whatis.com, 2003). According to Andrew Sullivan (2002), blogs are "personal, imbued with the temper of their writer". Evan Williams (co-founder of Pyra, the company that established Blogger) stresses out that "personality" is one of the "three characteristics that are the driving factors in weblogs' popularity as a publishing format" (the other two are formal features, frequency and brevity) (Turnbull, 2002). Blood also underlines the significance of "personal thoughts" and self-expression, placing certain value on a tone of irreverence and sarcasm (2002). Cameron Barrett's self-styled "rant" about weblogs highlights this part of their substance: "CamWorld (his blog) is about me. It's about who I am, what I know, and what I think. CamWorld is a peek into the subconsciousness that makes me tick" (1999). Basically, the blogosphere counts on what Bolter and Grusin call "the logic of transparent immediacy" (1999), but in the case of the blog this logic relies less on the visual tactics they outline than on textual or verbal strategies that put emphasize on intimacy and spontaneity.

Social control and relationship development are predominantly directed outward, external, functions that use self-disclosure to establish links with others or to control their opinions. First and foremost, blogs are designed to be read. Keeping traffic and link statistics appears to be important to bloggers, and the

majority gives the audience an opportunity to leave feedback by way of posting comments straight on the weblog or through email. Some of them even offer readers to buy goods for them relying on their wish lists from Amazon.com. Most of the bloggers consider blogging as a way of growing relationships, via linking back with a virtual community: “the linking that happens through blogging creates the connections that bind us” (Hourihan, 2002). Moreover, they control the relationships through both commentary and linking, which have become signs of acceptance, approval, value and forms of social control. Blood points out that bloggers “position themselves” in the circle of bloggers, specifying through their links “the tribe to which they wish to belong” (2002). Linking as well as commentary form the hierarchy that constructs blogs’ social world, leading to the top-list celebrities and numerous complexly linked micro-communities. Blogs give readers something intriguing and informative to read every day, providing with an opportunity to post comments, interact and create a dialogue. Journalists regard blogs as accessible sources of news and public opinion. Educators and businessmen consider them as platforms for experience sharing; blogs developed for this end within an institution or organization are at times called k(nowledge)-logs. Last but not least, private individuals create blogs as a vehicle for self-expression and self-empowerment (Blanche et al., 2011). In fact, k-logs are the representation of hand-written project journals in which a scholar or project team submits comments, makes observations, notes relevant references, and so on about a particular area of knowledge. Also, less general uses of blogs can be included to off-line genres: travel blogs resemble photo albums and travelogues; memory blogs in which the author notes information for later use function; blogs created for people to communicate, resemble text messages exchanges, which have taken over the function of personal letters (Herring et al., 2005). Photography blogs and family blogs represent photo albums with captions. The archetypal photography blogs are “travel blogs” and “baby blogs”.

In the new era of communication, there is a whole range of genres of blogs, differing not only in the content type, but also in what manner that content is

delivered. According to Blood (2002), there are three basic types of weblogs: filters, personal journals, and notebooks. The content of filters is external to the blogger (world and online events, etc.), while the content of personal journals is internal, full of social interactivity (the writer's inner thoughts and internal workings); notebooks may be comprised of either external or internal content, and are characterized by longer, specific essays. The type of blog, in which the writer "pre-surfs" the Internet and sends the audience to selected content, is known as a filter. The filter-style weblogs are quite beneficial and helpful for the reading circles. They provide a great number of advantages to those who do not have time to surf. A special person sorts through the data packaged on a daily basis for our consumption and chooses the most enlightening, interesting and important material. The writer can add some extra information to that presented by the corporate media, reveal the fallacy of a statement, expose inaccurate or incomplete details and challenge the validity of the "facts" provided by authorities. This further allows readers to turn a critical eye to the data and comments of the weblog editor. What is more, the reverse chronological order of the blog ensures a "sense of immediacy," according to Blood (2002), a peculiarity that enhances the impression of content being true, or real. In fact, the genre of blog is evolving into various genres, meeting different demands for different authors – teens, journalists, the high-tech community, etc.

Blood affirms that the original blogs were filters, nevertheless, the journal type has now gained ground. Personal journal blogs include few links and do not give particular attention to web content; therefore, it is highly unlikely that they trace their genesis to the links list. On the contrary, they resemble the web-based journals found in the mid-1990s (Flynn, 2003), in that both concentrate on intimate and personal content, have a couple of links, are updated every day or nearly so, and list posts in reverse chronological order. The percentage of weblogs on the Web has increased exponentially. Since it has become much easier to register on the website and create a blog, the use of blogger software has grown. Today, an ever-increasing number of people of various ages and genders tend to create

personal journals instead of other blog types. In the meantime, individuals use blog software for non-blog commercial purposes. The amount of advertising material, undesired spamming and commercial messaging on blog homepages has considerably increased. Unfortunately, commercialization could influence the degree of credibility and spontaneity that goes into blog formation, eventually discouraging the release of intimate data. Hence, the weblog can be regarded as a socio-technical format performing different functions.

1.2. Genre variation in English Weblog

To date, many people consider the World Wide Web to be the main source of information and the first place to go to search for data. Blogs on the Web share common features with some other digital genres like the personal home page, which before the creation of weblogs was the preferred way to express oneself and one's points of view on the Internet. The home page is defined as the direct predecessor of the blog, though the difference lies in the fact that home pages are perceived as static rather than dynamic and yet the camera does not presuppose to provide commentary or external linking. Although people use their favorite sites and search systems to look something up, they apparently miss that piece of information. And the reason is because some of the data is hiding on a small, unnoticed and not that popular personal home page. There is much more information that a person can find on the Web than on the major commercial sites. The greatest benefit of the homepage over more commercial sites on the Internet arises from the depth and kind of data it carries. While the BBC and CNN websites provide enormous amounts of reliable and relevant information, a lot of information cannot be noticed within them. It is argued that the value of the homepage as a provider of information is based on the fact that they are simpler and more convenient than larger influential websites to navigate and find the right information. Crowston and Williams (2000) name personal home pages an "emergent" web-based genre which did not exist before the creation of the net.

Analogously, Dillon and Gushrowski (2000) consider the personal home page to be the first unique web genre. Bates and Lu (1997), Dillon and Gushrowski (2000) define structural features of personal home pages hypothesized to identify them as a genre, consisting of private information about the author; layout; formulaic greeting messages; amount and patterns of hyperlinks; iconographic and technical characteristics. Similarly, like weblogs, personal home pages are generally created and supported by a single person, and the great importance is attached to writer's interests. Some people claim that a personal home page is a website created in poor taste, with many color clashes, countless grammatical errors and typos, an extraordinarily long URL address, a self-promoting writing style (a lot of me's and I's), links to a couple of incomplete pages, an unprofessional photograph and strange tasteless animation. Advocates of private home pages lay emphases on the self-reflexive and liberating potential of portrayals of people in online public space. With the help of web pages individuals can share their personal perspectives, thoughts, laughs and tears. The readers are not limited to one particular social realm, since there is a whole range of topics hotly discussed on the Web. Today, the self is no longer perceived as a static and homogenous entity, but as a robust and multidimensional structure composing multiple self-aspects. The home page does not stand still, but instead focuses on diversity and change. It is updated on a regular basis with a view to reflect the most recent self-conceptions. According to Chandler's (1998) comparison, personal home pages are "the bedroom walls of young people in the West, with their diverse arrays of graphics and text in the form of posters, postcards, snapshots, sports insignia and so on." All above-mentioned observations show that previous practices from corresponding off-line genres are likely to be carried over into partially "reproduced" web genres.

It is argued that the global information network has the ability to fulfill the interpersonal needs of people (Morris et al., 1996) and actually there are supporters of the idea of the private home page fostering interpersonal communication (Dominick 1999). In fact, some people question the reasons for the creation of personal home pages. When considering the "self-online", Papacharissi (2002b)

provides six motives for the creation of personal home pages including entertainment, communication with friends and family, passing time, self-expression, information and professional advancement, whilst Maruyama (1999) names the possible five reasons that include “self-discovery/self-expression, editing and publishing information, making easy-going and delightful communication, mental exchange with visitors and the challenge to something new”. Killoran (1999) describes private home pages as personal projects (motives of self-construction, freedom from outside definition), as well as social projects (motives of sense of belonging, freedom to make contact). Another advantage of a private home page is the opportunity to contact the writer. It is suggested that most authors respond to questions about their web-pages with great pleasure and email is their most common Internet activity. Some of them claim that they created their pages to disseminate information to people who have similar interests, thus improving the web skills. Personal home pages on the Internet enable anyone to be a mass interlocutor. They give a unique chance to study the readers as producers of mass communication topics rather than as consumers. Lastly, one more reason in favor of the existence of unprecedented information on homepages lies in the fact that it is now quite affordable to make posts on the World Wide Web. As compared to people from the past who did not have a means to publish publicly available information, one simply needs access to a computer and the Web to distribute information now. This enables people who have no other medium to publish, to be heard through the Net. Dominick (1999) also endorses the idea, by claiming that before the World Wide Web, only particular groups of people could access the mass audience, including celebrities, politicians, advertisers, media magnates and pundits.

The personal home page is considered to be a perfect medium created to fulfill the modern-day demands with regard to identity work, i.e. people’s subjectively interpreted awareness of who they were are and who they desire to become. Where online pages are experienced as being emotionally close to their writers as well as physically detached from them, this can facilitate a sense of

dialogue with oneself (Chandler, 1998). The construction of a private home page facilitates the continuous answering of the identity-critical question: "Who am I?". As a means of self-construction and self-expression, the personal home page demonstrates significant and potentially favourable variants of people's intrapersonal communication, be it for a limited stage of life (e.g. dealing with a trauma, period of study, confession, pregnancy) or for an open timespan. Psychological research has demonstrated that whenever other human beings have the opportunity to observe our behavior personally or to obtain some information about it, we are very cautious about what kind of impression we make and we actively create our self-presentation. The purpose of such an everyday phenomenon as self-presentation is not to hurt or confuse other people but to facilitate interaction and communication with them properly and usefully. In real-life situations people are sometimes restricted in their self-presentational conduct, since they are stereotyped at first sight, they cannot reach appropriate audiences and exercise effective control over their spontaneous both verbal or nonverbal responses. Homepage owners are considered to be more extraverted than the rest of society. Extraversion is regarded as a tendency of being concerned with receiving gratifications from what is outside of the self (Costa et al., 1992). Nevertheless, the process of creating a personal home page is in the majority of cases a solitary activity (Marcus et al., 2006). It seems that running a homepage is a perfect way to address general population. Since extraverted people are commonly turned towards the external world and are inclined to provide better self-ratings, it is quite reasonable to suggest that a personal homepage is a form of self-presentation, which appeals to people who score high on extraversion. Extroverts are action-oriented, energetic, positive, outgoing individuals who love being the center of attention. To this end, homepages manifest extraversion in computer mediated communications. Clearly, enthusiasm and assertiveness are two major components of extraversion. For example, enthusiasm indicates that people's self-perceptions of their own creativity contribute to networking, collaboration and interaction. Assertiveness gives individuals an opportunity to contradict convention, develop

their creative, innovative ideas and at the same time receive feedback. It is obvious that extraverted individuals more commonly own a private home page than the general public. Indeed, their personality differs from the general public, because of their heuristic cognitive style, i.e. the ability to solve issues and make judgments promptly and efficiently.

In computer-mediated communication, people synchronously or asynchronously send each other electronic messages of different content while being spatially separated. Self-presentation online is always seen as incomplete and deficient, the one that conveys imprecise impressions of actual people. But according to the user-centered model of social information processing (Walther, 1992), an elaborated web page could indeed overlap with a personal encounter with respect to information content, insofar as people are supposed to actively cover information gaps. The theory of hyperpersonal interaction (Walther, 1996) in fact presupposes that with a positive approach on the part of the addressee, the web site can overwhelm other kinds of self-presentation as a particularly rich and expressive information source. The formation of impression in the course of personal home page visits could actually be correlated with impression formation occurring in other types of face-to-face or mediated meetings. That is true not only with regard to the amount of data and social presence, but also with regard to authenticity. With the use of the Internet and other computerized means of communication, control over one's verbal remarks is increased – people have the opportunity to present themselves more selectively, more deliberately and, if necessary, more anonymously than in personal encounters. More importantly, they are not placed under strong pressure of confrontation and pressure to act or say anything that they do not want to. On the one side, this fact can encourage emotional self-disclosure and enhanced self-authenticity, but on the other, promote deception and conscious masquerade like misrepresentation on someone's personal home page. The owners of home pages assume a very heterogeneous group of readers that extends from their closest personal surroundings (family, friends) to coworkers, acquaintances from the Internet, individuals with common interests and

anonymous random visitors (“surfers”). From the self-presentation perspective, it is rather difficult to deal with such a varied audience that accesses a private home page and notes a deviation from face-to-face contacts, in which we have more segregated and much smaller audiences and recipients.

The personal journal is itself replicated from the centuries-long style of handwritten diaries. According to historians and critics, conventional diaries arised as an identifiable genre in the end of 16th century; their stories are to be written serially, in installments; in the present and about the present; and to make reference to the factual experiences of the author, whether intrinsic or external. Basically, this last specificity leads to two generally accepted types of diaries, those that appeal by providing a window on history and those that appeal by portraying a self (Steinitz, 1997); the following two types are extremely similar to the two types of blogs proposed by Blood, those concentrated externally on information access and those concentrated internally on the revelation or development of character. The diary genre is flexible, offering various combinations of these two appeals: The exploration of diaries by Thomas Mallon differentiates several principal types by style and content, among them travel journals, prison diaries, pilgrimages (spiritual-emotional journals), chronicles, confessions. Nevertheless, many apply the notion journal to the externally focused and diary to the internally focused type. In the seventeenth century, diaries prospered in England. Obviously, just like many weblogs, diaries comprise of a combination of private, banal, intimate content and commentaries on the current political events. Diaries can add to historical investigations, interpretations of events and personal meanings. In historical research, diaries may be the only source of information, but more often they round out other private and public documents of life, including photos, subscriptions, letters, receipts and prescriptions. In order to tell a story about a person, community, event, or era from the past, historians make use of a variety of textual and oral source material. Diaries are especially beneficial to historians for obtaining personal observations, multiple perspectives and off-the-record data on historical events. Critical historiographers, who review and cast doubt upon

officially presented historical representations and interpretations of past events, take advantage from the unofficial voices contained in archival diary sources. Handwritten diaries can also be helpful to construct a detailed account of historical events whereas other sources are unavailable. Historians can make reference to the diaries of authorized official persons who were assigned with keeping records on daily events as a part of a religious or occupational responsibility. Unless the diaries are the writings of renowned artists, religious figures or dignitaries, they are basically the personal diaries of lay people. Biographers, who have taken on this task of “recreating a life”, as a rule, make use of diaries to reach a fuller and more complete retelling of a person’s experiences in some chronological sequence. Biography most often includes representation of life of someone alive or late, so diaries are of course a valuable source material contributing to the understanding of individual’s way of life. Private diaries are written down from the insider’s perspective, recounting a period of a person’s life, about their aspirations, associations with family and friends, career pursuits, dreams or some other important endeavours.

In essence, we are living in the age that depends on the information created by a diary – an immediate picture of a moment. With contemporary digital technology and social media, special attention is given to the online, interactive, “live” individuals, as well as their day-to-day lives. This current technologically facilitated self-focus is apparent in the popularity of documenting our ideas, social engagements, behaviors and certain actions with particular enthusiasm and passion. Internet-based electronic scrapbooking on social networking and wireless lifestyle monitoring devices have engendered “digital narcissism” (Tanner et al., 2013). Personal space is, in fact, substituted with welcomed invasion by other people into our everyday lives. We gladly invite strangers to track it all. It now appears somewhat bizarre and weird that in past decades diary researchers concerned that certain people would be burdened by reporting on their personal lives when they just wanted to live them. This is currently a cultural norm. Today a large number of our records are preserved in electronic rather than paper version. Nevertheless,

the proportion and frequency of what we document have increased dramatically – in our private lives, at work, as well as in educational settings.

Nowadays, the diary is a print genre, a behavior regime, a digital platform and a smartphone app. The diarists themselves reflect upon what things to write about in a freeform manner; what aspects and matters of their daily life to document and how to note them with diary entries. With advanced electronic means of communication and the web, the nature of journal and diary writing through blogging gives more access and profit to different kinds of writers around the world. Web-based, electronic diaries often consist of photos, as well as other visual images. Multimodal data of diaries may incorporate oral, written and also video entries. Entries can include fixed-response items and quantitative checklists alongside open-ended response prompts and qualitative short-answer in mixed-methods designs (Hyers, 2018). The online diary was appropriated by web users mainly to give description and reflect on particular occasions in their ordinary life. They turned to diary writing on the web as a way of introspection. Daily events in the following way provided an occasion for discovering what Internet users always referred to as their “inside” or “inner world.” Consequently, early online diary writing based on two underlying traits of typical characterizations of contemporary subjectivity. On the one side, users envisioned ordinary life as the ground for the establishment and development of selfhood (Seigel, 2005). On the other side, people conceived of themselves as “creatures with inner depths; with partly unexplored and dark interiors” (Taylor, 1989). Building on these premises, the practice of writing diaries on the web and the artifact enacted through this practice ensured writers a means of controlling a certain relationship to the self. Self-writing in electronic diaries became a way for the first users to obtain a new grasp of concealed aspects of the self that could possibly lead to self-transformation. Writing about the privileges of this practice, Burke (n.d.) asserted: “I’m learning expressiveness, coming out of my shells, meeting quantified leapers, and generally enjoying the hell out of living without secrets. There are a few left ... time will spill those out.” In this respect, Burke appears to expect that the secrets of the self,

illuminated by the practice of diary writing, would ultimately be evident not only to her audience, but also to herself. When these secret dimensions had been identified through their public disclosure on the Internet, online diary users had to meet the challenge of integrating them into their behavior and self-understanding. The early users of online diaries put the source of the capability to write and discover their inner world in a singular part of the self. Users cited such an ethical substance as the “soul” or the “heart” of the writer. Scholars connected these aspects to notions of sincerity and authenticity.

This varied typology on the ancestral tree represents most of the main blog features: semantic, syntactic, and pragmatic. The varied but apparently “real” content with both personal (intrinsic) and extrinsic, or political-historical, variants; the incremental and chronological form; the ambivalence about the readers – all have predecessors in more familiar and long-standing genres. Since the appearance of blogs, their number increased dramatically, when technological advances made it possible to unite features from a number of antecedent genres which under other circumstances might never have developed any common progeny: the commonplace book, the clipping service, the anthology, the diary, the broadside, the ship’s log. People might perceive the blog as a complex rhetorical hybrid (mongrel), containing genetic imprints taken from all these prior genres. The blog is a style of writing that regards a timeless rhetorical exigence in specific to its time ways. In the blog, the potentialities of technological devices, a set of rhetorical conventions available in antecedent genres, cultural patterns and the history of the subject have combined to create a recurrent rhetorical motive that has found a conventional mode of expression. Bloggers claim that motive in each other and continue enacting it for themselves. The blog-as-genre is a recent contribution to the art of the self. Blogging disclosed a specific part of the self. Users regarded this ethical substance not as the heart or the soul involved in diary writing, but as “personality.” Whereas online diarists tied the ethical substance to concepts of authenticity and sincerity, early blogging practitioners employed the notion of personality to denote an encompassing blend of qualities that characterized each

user. In her influential handbook, Blood (2002) suggested that “random observations, selected links, [and] extended diatribes [...] resolve into a mosaic revealing personality, a self [...] It is the writer’s unique fusion of interests, enthusiasms, and prejudices — her personality — that makes a weblog compelling”. Bloggers distinguished themselves from online diarists in two main ways. On the one hand, they focused on exteriority rather than interiority as a source for grounding the self (Blood, 2002). On the contrary, they also took pride in the technical knowledge necessary to configure their websites. As members of the Internet and software development fields, many early bloggers had proficient knowledge of advanced programming languages. Practices of the self such as posting hyperlinks, writing about ordinary events, sharing introspective comments and annotating the links, played an important role in the constitution of online diaries and weblogs as artifacts. Online diarists, for example, tried to extend the centuries-old practices that defined diary writing into a new phase of development on the Internet. Thus, users adopted self-forming practices often thought to be of a private nature and adapted their websites for the public performance of these practices online. In the case of blogs, users envisioned the website as an embodiment of techniques devoted to discovering and revealing the self through the selection of external information.

1.3. Blog as a multimodal text

Multimodality is a notion that is currently broadly used in the scientific world. The quantity of publication headlines featuring the concept has multiplied dramatically since it was coined for the first time in the mid-1990s. Since that times, multiple conferences, edited volumes, monographs and other academic discussion forums have been developed that address multimodality. Its contributing academics come from a variety of different disciplines such as linguistics, media studies, semiotics, education, new literacy studies, psychology and sociology. Multimodality is a reaction to the challenges that linguistic

description is confronting in light of the transformations in the way texts are produced, arranged and disseminated. Multimodality has been identified as “the approaches that understand communication and representation to be more than about language, and which attend to the full range of communicational forms people use – image, gesture, gaze, posture and so on – and the relationships between them” (Jewitt, 2009).

Web is regarded as a new source of multimodal information. Multimodality is deeply entrenched in systemic-functional linguistics, social semiotics and written discourse analysis (Gibbons, 2012). It varies considerably from traditional word-centered, monomodal linguistic research, since it not only explores words in meaning-making but also clarifies why individuals in particular social contexts select other modes to explain meaning (Jewitt et al., 2016). The past decade has witnessed enormous amount of attention regarding multimodal discourse analysis of human interactions in different contexts (Mondada, 2014). In fact, summarizing broad multimodal corpora of qualitative recordings concerning everyday speech can be really challenging. Consequently, a considerable number of scholars have begun to research alternative sources of information that are “born-digital”, including social media, telephone and video conferencing, podcasts, instant voice and video messaging. Lin (2017), for example, introduced the use of YouTube videos as an innovative source of multimodal information and developed a computer tool which enables people to build their personal multimodal corpus. The design of the tool bases on the concept of the web-as-corpus, and uses social media (video blogs) as a rich resource of user-generated, naturally occurring media content. Individuals can compile their personal sustainable and robust YouTube corpora with the help of online interface. Apart from the video performance YouTube incorporates comments, commercials, social media operators as well as announcements for other YouTube videos. The data integrates multiple modes and media and is interactively involved in numerous discourses. From a holistic perspective, some of the formal specificities that multimodal blogs tend to include are: peculiar textual layouts, varied typography and page design comprising the

concrete text structure for visual purposes, the insertion of pictures (illustrative, photographic, diagrammatic); multimodal blogs may play with the shape, size and design of the page, using pop-ups and many other techniques. Thus, bloggers encourage the audience to actively use and get involved in multimodal blogs: not just as simple reading, but also as participating and performing. Blogs have meaningful form beyond their posted textual and visual content. For instance, such blog publishing platforms as Wordpress and Blogger provide a number of templates and customizing features that bloggers can choose and join together to create their blog. Choice here incorporates a variety of default and customizable modal features, including layout, font type, color palette, animation and interactivity display, among others. These formal configurations are explicitly visible when accessing a blog and therefore are a major element of a blog's style, thereby shaping its aesthetics, before its written content.

Bezemer & Kress (2017) examined the following research question: How do individuals make multimodal texts for dissemination on the social media platforms? The focus of the research was on posts made by one Dutch boy, Daan, on Facebook. One of these posts is shown here by Figure 1.



Figure 1. Daan`s post on Facebook

First and foremost, we point out that these sign makers do not function in the same spatio-temporal frame: they are located in different places, and their sign-

making is differently arranged temporally. For example, there may have been a pause between boy's post and a gap in reply, of an hour, a day, or even more. What is more, communication in the given example is not face to face, though mediated by a web platform (run by a principal corporation), which offers a set of resources for meaning making. Hereinafter, the platform itself boosts, facilitates the use of a particular set of modes such as writing, for example, and (moving) image. These modes make it possible for sign makers to communicate across time and space, and to change, that is, to review and edit a sign-complex before it is made available to others for interpretation. Lastly, the sign-making implements a specific social relation: Friend-Friend. Then the interest of the sign maker is considered (Kress, 2010). Interest, in this light, emerges from the text maker's cultural, social, affective, material experiences and present position in the world, shaping his or her attention to and engagement with the world. Daan's post showcases his desire to communicate with the readers (friends, family) about a festive occasion which apparently have appealed to him, as the event is unfolding. He chooses features to which, relying on his interest, attention is drawn: selected parts in this event and the cultural, social and material environment in which the event is occurring. We can say that these, with a heightened sense of the event, are the things that seem to his curious imagination particularly worth choosing and showing. The boy, in turn, wishes to attract the attention of his readers to these heightened, defining elements of this occasion. In this, he makes choices about what to choose and how to represent what he wishes to convey. On Facebook platform, the text represents the genre of status update. A general version of the genre status update is the report, in which writers describe and demonstrate what they are accomplishing or what they have already done (through the modes of writing and video). The example illustrates how modes operate in ensembles to serve complementary functions. The video represents some of more concrete actions included in the event, and some of the features of the participants not mentioned in the written sentence, such as visual and vocal characteristics, giving an impression of atmosphere or mood. The signs are interrelated, mutually modifying – without each other the text would not

be the same. The example can be an instance of communication on the Web. It is the case when the texts we find on the social media are in fact multimodal. Multimodal texts pre-date the internet age, but digital technological advances have given a vast majority access to the resources needed to create and disseminate multimodal texts at relatively low price.

Modes, in the largest sense, belong to a number of culturally and socially conditioned means of meaning-making and communication. The way people communicate is particularly dependent on the combination of communicative modes interlocutors use in order to make themselves easily understood. Natural human conversation is a vast interaction between various verbal and nonverbal channels. Gestures constitute an important part of human conversational interaction (McNeill, 1992) and they have been explored extensively in the last years with an attempt to build computer-human interfaces that go beyond traditional input devices such as keyboard and mouse manipulations. In a wider sense “gesture” incorporates not only hand movements, but also gaze shifts and facial expressions. In natural conversation between people, facial expressions, gesture and speech work together as a coexpressive whole, providing one’s interlocutor access to semantic content of the speech act. Psycholinguistic evidence has established the complementary nature of the verbal and nonverbal aspects of human expression (McNeill, 1992). Speech and gesture are not mutually subservient, one of them acts as an afterthought to enhance or augment the other.

Indeed, gesture and speech relate to different expression modalities but they are correlated on some levels and cooperate to represent the same semantic idea units. The following modalities are not redundant. They are coexpressive instead, meaning that they emerge from a common semantic source but are able to convey different information, overlapping this source in their own ways. In oral communication, for example, modes which interlocutors use for extracting and discovering contextual meanings incorporate prosody, gesture, space, body posture, facial expression and eye gaze. The following behavioral cues are displayed when individuals interact with others, with media and with machines.

Gesture can be of the same importance in the society as speech can be, as it can easily serve all communicational and social needs. People dedicating a lot of time making music, taking pictures, painting, dancing, pottering – may well attribute the greatest expressive potential to modes other than language. Practically, most of communication takes place without the use of speech or writing. A multimodal perspective attracts attention to the shared and the special in speech and writing, emphasizing both what common features they share, with each other and with other modes, and how they differ. Hence, from a multimodal perspective, speech or writing, are differently resourceful; they do not possess more potential, but varying potential for meaning making – just like any other mode. Although not much attention was paid to the study of gestures in the area of linguistics, there are still numerous researches in cultural studies, anthropology and psychology exploring different types of gestures. In the area of gesture studies, much attention has been paid to the processes of conceptualization since the times when McNeill (1992) suggested that “gesture reveals a new dimension of the mind”. This dimension is the imagery of language. Gestures are supposed to transmit precise and clear signals; they cannot be vague so as not to confuse with other signals. In order to send these messages, gestures should have a “standard form” which shows relatively little variation. Scholars in gesture studies have elaborated frameworks for gesture analysis that have been implemented in the manual annotation of vast multimodal corpora. The most generally accepted framework for characterizing and categorizing co-verbal gestures is founded by McNeill (2005). According to his framework, co-verbal gestures fall into deictic/pointing, metaphoric, iconic and beat gestures. Deictic gestures are movements performed by body parts (e.g. fingers) that point to an item, a space or a location. Metaphoric gestures refer to the movements resembling the key elements in co-occurring, usually abstract contents (e.g. notion, knowledge, statement). Iconic gestures are motions carried out to describe the characteristics of the co-occurring speech components, such as movements and shapes of specific objects. For instance, a speaker outlines the shape of a clock and at the same time pronounces the word. Beat gestures are

identified as left-right/up-down hand movements. Sowa and Wachsmuth (2000, 1999) outline a study based on a system for using coverbal iconic gestures for describing objects in the performance of an assembly task in a virtual environment. The authors determined that “such gestures convey geometric attributes by abstraction from the complete shape. Spatial extensions in different dimensions and roundness constitute the dominant “basic” attributes in their corpus ... geometrical attributes can be expressed in several ways using combinations of movement trajectories, hand distances, hand apertures, palm orientations, hand-shapes and index finger direction” (Sowa et al., 2000). There is a type of gestures that stands between natural gesticulation and pure manipulation. This particular class of gestures, widely termed deictics or pointing gestures, possess some of the flavor of manipulation in its capacity of immediate spatial reference. Deictics also contribute to the “concretization” of abstract or distant entities in discourse, and so are the subject of researches in psychology and linguistics.

From a cognitive-linguistic perspective, the study of language presupposes examining basic processes of the human brain as language conveys thought. Ladewig (2011) has elaborated a framework for characterizing the three functions of the cyclic gesture on the basis of discourse contexts, i.e. word/concept searching (cognitive function), delivering the meaning of continuity (referential function) and encouraging/requesting (pragmatic function). The cyclic gesture performed in the context of a request can be identified as prompting the interlocutor to keep talking, continue the ongoing conversation. Gesticulation is another type of gesture (Kendon, 2004), referring to the improvising hand, arm and head movements performed while speaking. In fact, different meanings of gesticulations are dependent on the discourse contexts. A significant number of our actions are actually non-social, related to problems of body comfort, body care and body transportation. For instance, people wipe and rub themselves when they want to fix something in their appearance; they yawn, cough, stretch the limbs, sit and stand in various postures and styles. Although we do certain things automatically, our interlocutors can learn a lot about us basing on these peculiar, personal actions.

From the way we behave, people may predict what kind of personalities we are, what traits of character we possess and what mood we are in at the moment. Sometimes people notice “personality displays” and “mood broadcasts” they are making and then try to control themselves. However, when people do not check themselves, the point goes out clear and explicit.

Several decades of research in humanities have proved that nonverbal expression and communication is the main channel for revealing the true emotions and transferring social cues (Brunet et al., 2009), including relational attitudes (interest, sympathy, agreement, hostility) with regard to people and social situations. Clearly, facial expressions involve a number of various cognitive processes and generate understanding. Non-verbal signals play an important role in human interactions. The human face is able to reflect different emotions without words. What is peculiar about facial expressions is that they are universal, the same across cultures, though there are some culture-specific explanations of them. Human nonverbal communication signals enhance clarity, trust and rapport when they match up with the words, but when they don't, they can cause mistrust, tension and confusion. Most frequently, nonverbal behavior conveys messages that reveal information about person's state (emotions, status, self-confidence). People can easily detect nonverbal behavioral cues with their eyes and ears, though practically the same can be done with cameras, microphones or any other appropriate sensor. Eye contact is another crucial aspect of nonverbal communication which has been researched in communication sciences, psychiatry and social psychology. People behave in different ways when they are alone and when other individuals are present. For example, when other people surround us, our actions get more prosocial (Izuma et al., 2009), our memory works better and we smile more. When people know they are being observed, their behavior is typically changed with a view to preserving a good public image. This hypothesis has been elaborated with regard to self-presentation theory (Bond, 1982), which states that humans control their performance in front of others to increase their self-esteem and maintain a positive public image. Bond (1982) further described

that making mistakes while being watched implies poor performance and decreased self-esteem, irrespective of task difficulty. Reputation is believed to be a social construct that arises from the intention to cultivate positive self-impressions in others (Silver et al., 2018). Individuals can be approved by others and increase their personal reputation in multiple ways, like behaving in compliance with social norms or acting for the benefit of other humans. In order to manage and maintain reputation, people need to take into account what others think of them, care about how others perceive them, and have the desire to generate positive impressions in others (Cage, 2015).

Kress (1997) and Warschauer (2010) posit that the processes of globalization and internationalization have enhanced technological development (e.g. computers, the Internet), and thus, the upcoming of the electronic era which has moved literacy into the digital age (Kress, 1997). Kress names three aspects that paved the way for a new conception of communication and literacy in light of the electronic age. First, we have went through a “trend towards the visual representation of information which was formerly solely coded in language” (Kress, 1997). A look at the navigational interface of the websites such as Facebook, YouTube or Instagram exemplifies the displacement of writing as the primary medium of dissemination in many domains of communication to favor image. Digital devices evince the transition from language-centered texts (monomodal texts) towards multimodal texts (Lankshear et al., 2002). What is more, language studies have been influenced by “the multimodal turn”. Modern technologies facilitate the combination of different modes of communication such as written language, image, sound and animation among others. This is the reason why several scholars have acknowledged that all communication is multimodal (e.g. Kress, 2010; Machin, 2007). Kress (2010) shows that unlike past technologies in which electronic devices (e.g. radio, TV, telephone) were designed to perform one main task, new devices are designed in such a way that different technologies converge. If we look back in time, things like computers, phones, radios, TV, photographic cameras, video games, and newspapers were associated to certain

rituals carried out at a particular time and at specific physical spaces. For instance, the family members would gather together in the room to listen to the radio or watch the news. Nowadays, all of these items converge in a single electronic device in which information and communication are easily accessible, mobile, and ubiquitous: the mobile phone. The circulation of these devices impacts communication due to their ubiquity, availability, and ease of use (Beetham et al., 2009).

Conclusions to Chapter One

1. In computer-mediated communication, people synchronously or asynchronously send each other electronic messages of different content while being spatially separated. Blogs are a new medium of communication motivated by the opportunity to spread knowledge and reach various audiences. It has become surprisingly easy for writers to express their unique personal views to the entire world by using just a web browser. Blog has progressed to the Internet's major publishing paradigm. It represents individualistic form of self-expression with the help of which people can communicate, collaborate, exchange ideas and share their own outlooks. The representative recording medium such as a weblog enables individuals to freely express their feelings and opinions.

2. Blogs, rather than having one source, are a hybrid of existing genres. Indeed, the responsive, hybrid nature of the blog format is capable of expressing multiple genres, according to the preferences and user needs. The concept of blogging can be defined as a grassroots movement that may serve as a basis for new forms of public discourse, interactivity, journalism and online community. Weblogging will create an influential form of amateur journalism as millions of Internet users assume the role of reporter, publisher and analyst while inventing their own personal broadcasting networks (Lasica, 2001). Hence, everything above mentioned testifies to the fact that weblogs will continue to gain ground and recognition in the future, and that they will be put to increasingly various purposes.

The presentation of the self with the help of blogging also found a significant material expression in the use of the reverse chronological sequence as the style of these websites. As the recognition of blogs as a means for sharing various kinds of content on the Internet has grown, the blogger identity has obtained new modes of identification. Present-day descriptions of the blogger thus encompass a broad repertoire of meanings and practices, such as writing journalistic articles and reviewing political news. Blogging has also been attached to the term “microblogging,” which usually incorporates a mixture of hyperlinks and short comments about the self.

3. The appearance of computers and other digital devices is regarded as the main source of the recent changes in the area of communication. The turn to the multimodal is in contrast with language studies that have primarily foregrounded oral and written modes of communication. Multimodal blogs ask followers to integrate and cognize meaning from the creative combination, harmonization and fusion of text, image and sound. Language studies have downplayed the role of other semiotic resources such as gesture, proxemics, gaze, chronemics, spatial distribution and some other elements that interplay in communication exchanges and contribute to meaning making. The digital era has given way to the development of convergent technologies.

CHAPTER TWO

THE PRESENTATION OF SELF IN A VIRTUAL ENVIRONMENT

The following chapter dwells on the typological classification of self-presentation strategies in English Weblogs. The primary emphasis is laid upon the linguistic personality of bloggers on the social media platforms. The phenomenon of self-presentation is studied in different genres of blogs. Stylistic manifestations as well as the functions of self-presentation are of major importance in this part of the study.

2.1. Virtual vs face-to-face communication

In real life, the impression management takes place through both verbal and nonverbal communication, including body language, posture, speech and rank (i.e., status) (Bolino et al., 1999). When people are motivated to control their impressions, the impressions that they try to address are impacted by the roles that they take and the norms in the social context, the values of people whose perceptions are of concern, how they think they are currently perceived, their self-concepts, and their desired and undesired selves. Most recent studies argue that people have great control over self-presentation in a virtual community. They think that individuals can be free from unpleasant, unexpected or embarrassing situations which may often happen in face-to-face interactions. People have enough time and space to hide or disguise their physical shortcomings or traits of character in a virtual community. What is more, as far as the lack of social cues is concerned in the text-based interactions, a number of scholars claim that readers usually determine the creditability of delivered images by making reference to visual cues which humans reveal in their text, such as: wording, content, spelling, sentence flow, punctuation, tone and special symbols. These visual cues make up for the gap of social cues manifested with facial expressions and body movements in face to-

face communication (Dominick, 1999; Papacharissi, 2002b). Hence, the use of visual cues to facilitate text-based interactions in a virtual community will enhance the credibility in the projections of idealized images. One feature that distinguishes online self-presentation from self-presentation in daily life lies in the full control users have over their published information, allowing the self-presentation to be more strategic (Kramer et al., 2008). Online self-presentation can be based on longer and more systematic considerations than in a lively self-presentation (Leary, 1996). Consequently, users can showcase particular aspects of their identities or think about which photos convey the best images of themselves (Gibbs, 2006). Researches showed that individuals are inclined to exaggerate and are not always sincere when they present themselves online. For instance, “Fakesters” publish fake profile information in SNS and pretend to be more interesting and successful (Boyd, 2004). Some individuals just switch between their “real” self and their “fake” self on SNS (Jung et al., 2007). Thus, users actively participate in SNS to manage their impression (Kramer et al., 2008). Clearly, social media provide an ideal place for self-presentation. In IM, users can control their impression through texting others, attempting to be more interesting, more humorous and knowledgeable. They can also give an explanation to friends through IM if they did something not correct or make an apology if they hurt others. In SNS, users can control their impression by designing personal profiles, uploading images, leaving messages on others’ walls, or commenting on others’ files. In blogs and microblogs, web users can manage their impression with the help of diary writing, sharing their private lives everywhere, or demonstrating their love and friendliness to friends by leaving comments on others’ blogs or microblogs.

Drawing on the dramaturgical theory, text-based interaction in a virtual community offers people, the actors, a beneficial environment in which to manage the methods, timing, and content of the data that they want to “give” or “give off”. People can produce their ideal images without concerning about the ideal images and real images being easily defined. For instance, somebody who is up to act as a master in a virtual community usually aggressively “gives” his/her professional

perspectives on the issues or his/her qualifications in providing recommendations (Galegher et al., 1998). Alternatively, individuals may also select special nicknames with strong hints or connotations, demonstrate their guest books in private blogs or link with specific websites to “give off” their identities, tastes or the folks with whom they associate (Dominick, 1999; Papacharissi, 2002b). At the same time, readers also study the hints and cues between the lines to see whether the images people “give” and “give off” are credible. For instance, members in a virtual community often assess person’s level of education basing on his/her typoS or sentence flow in the text (Gibbs, 2006). In his studies on the presentation of self in personal web pages or blogs, Papacharissi (2002b) asserted that personal web pages or blogs cannot be completely anonymous like other interactions in cyberspace because the presentation is individual- centered. The audience can easily trace the authenticity of private information through the clues in guest books or external links. Nevertheless, individuals maintain much control over their self-presentation by choosing not to “give” certain background information or purposely “give off” visual cues. Papacharissi (2002b) stated that sometimes they unfortunately fail to create ideal images due to insufficiency of webpage techniques or personal experience in cyber world communication. Dominick (1999) also supported the assertion that people have great control in expressing ideal images in the web pages. His research is focused on the study of “give” information and offers that most self-presentation in personal web pages is rather the performance by an actor than the real images of a person. Trammell and Keshelashvili (2005) examined blogs with high hit rates and discovered that these blogs tend to establish private images by actively providing personal background information instead of using “give off” cues. Moreover, providing information such as private email address or work place for readers' reference, the hosts of these blogs rarely ignore or delete unfriendly replies from readers but rather try again to interact with them. It is proposed that by actively revealing back-ground information, the hosts of these blogs are more persuasive in showing the ideal

images than those who like to pretend to unintentionally “give off” information in their blogs.

It is important to note that each of the social impacts on our sense of self can be harnessed as a way of protecting our self-esteem. Positive self-esteem appears not only when we act well in our own eyes but also when we feel that we are positively perceived by those we care about. Because it is so significant to be seen as competent and productive society members, people naturally try to present themselves to others in a positive light. We attempt to make others think that we are good and worthy people by looking attractive, intelligent, strong and likable and by saying encouraging things to others (Schlenker, 2003). The tendency to exude a positive self-image to others, with the aim to increase our social status, is known as self-presentation, and it is a natural and basic part of everyday life. A major issue with regard to self-presentation is the extent to which it is a sincere versus more strategic, potentially dishonest enterprise. The sociologist Erving Goffman (1959) elaborated an influential theory of self-presentation and described it as a mainly honest process, where individuals need to present the parts of themselves required by the social role that they are playing in a given situation. If everyone plays their role in accordance with accepted social scripts and conventions, then the social situation will run smoothly and the participants will escape from embarrassment. Accordingly, self-presentation is a transparent process, where we are attempting to play the part required of us, and we trust that others are doing likewise. Other theorists, though, have regarded self-presentation as a more strategic endeavor, which may involve not always portraying ourselves in genuine ways (Jones et al., 1982). As is often the case with two seemingly different perspectives, it is quite likely that both are correct in particular situations, varying from the social goals of the actors. Goffman (1959) was among the first to acknowledge that individuals need to present themselves to others as an acceptable person. He demonstrated how the self-as-performer has a basic motivational core, and how individuals can be strategic in controlling the impression they create. People wear masks, play roles and present themselves in the ways they see

themselves or in the ways they desire to be seen by others (Goffman, 1959). They involve in complex intra-self-negotiations in order to project a desired impression and maintain it through consistently performing coherent and complementary behaviors (Schneider, 1981). Self-presentation study, which has been decisively impacted by the sociologist Erving Goffman (1959) and his metaphor of dramatic performance in everyday life, emphasizes the pro social aspects of impression management in terms of promoting friendliness and closeness and avoiding conflicts, embarrassment, shame and anger. In face-to-face-situations individuals are often restricted or handicapped in their self-presentational actions, e.g. because they are stereotyped or stigmatized at first glance, because they don't reach desired audiences, or cannot effectively manage their spontaneous verbal or nonverbal reactions. Goffman (1959) theorized that people act as “performers” who strategically present certain impressions by accentuating some things about themselves and concealing others from the audience. In the dramatic metaphor, the “performer” uses available tools and tactics to create a set of impressions. Tools available to a dramatic performer make the “setting” in a play, including things like backdrop, costumes, and stage props. In face to face interactions, performers can use the same props like dress, grooming, and sometimes furniture and surroundings to “set the stage”. Nonverbal cues like facial expressions, gestures and posture are other tools that a performer may use in addition to speech to address these impressions. Goffman (1959) argued that as social beings, people consciously perform identities for self-seeking purposes. Moreover, Goffman (1959) proposed that the behavior and actions of one person can influence the trajectory of a situation that involves others. For instance, a person may be manipulative in the attempts to present himself or herself in a better light than what is authentic. Self-Presentation Theory can be applied to the present through the examination of online social interactions. An example of this is the recent in camera phone technology and social media applications that enable web users to take, retake, and edit photos to make a desired visual effect for a given community (e.g., Instagram and Facebook). With the growing popularity of visual based social

media users put varying efforts to improve their appearance in their posts. The use of filters, along with using particular angles and attractive styles, are several examples of efforts to improve appearance of Instagram photos (Nilsson, 2016). Gilmore and his colleagues defined impression management as “conscious or unconscious attempts to influence images during interaction” (Gilmore et al., 1999). Individuals manage their impressions when they wish to present a favorable image of themselves to others (Bolino et al., 2008). Thus, the concept of impression management is based on the assumption that individuals have an inherent need to be accepted and included, and therefore act accordingly (Leary, 1996). Self-presentation serves the goal of impression management (Goffman, 1959). Therefore, these two concepts are inseparable and interchangeable (Tedeschi et al., 1981).

Numerous researches prove a relationship between extraversion and online communication. For instance, Sheeks and Birchmeier (2007) showed that a preference for computer-mediated communication is connected to shyness. This is in line with findings that people with social anxieties have an increased need for control that can be satisfied more easily in asynchronous communication (Hertel et al., 2005). Regarding Web platforms, it is more intriguing to ask, though, whether extraversion determines the form of self-presentation. Here Marcus et al. (2006) demonstrated that it is the extraverted rather than the shy users who engage in more elaborate online self-presentations; extraverted people more frequently host weblogs within their homepages and use them to present aspects of their own lives or opinions on different topics. The efficacy of self-presentation in social situations has been identified as one of the determinants for successful impression management (Mielke, 1990). The construct is based on Bandura’s (1997) self-efficacy, which suggests that people will only be able to act successfully once they have experienced themselves as capable and in control. The stronger the self-efficacy, the higher are the aims and the conviction to achieve these goals. As a result, self-efficacy with regard to self-presentation in social issues can be

described as the expectation that individuals will be able to involve in successful self-presentations.

One of the most pervasive facts regarding self-esteem is that humans have a “need for self-esteem” (Schlenker, 1980). People will seek for positive self-presentations and will present themselves in a positive light, for instance, by presenting great numbers of friends, by displaying celebrities, or by putting great effort into editing their profiles. Following Leary (1996), and Schlenker (1980), it is also plausible to assume that people with low self-esteem will be even more eager to engage in activities that are likely to raise self-esteem. On the other hand, Schlenker (1980) states that the larger the audience, the more truthful is the self-presentation; in this situation, an excessively positive self-presentation can be riskier. This would propose that individuals – and particularly those with low self-esteem – will take care not to present themselves to a worldwide audience in exaggerated ways. Anyway, Baumeister (1982) suggests that, although people with high self-esteem strive to increase it further through elaborate self-presentations, people with low self-esteem prefer consistent self-presentations and do not engage in compensatory presentations. With regard to online impression management, Banczyk, Krämer, and Senokozlieva (2008) showed that My-Space users with high self-esteem use more words in describing themselves than users with low self-esteem. Furthermore, they integrate more pictures and animations of celebrities into their profiles. On the contrary, neither Machilek et al. (2004) nor Marcus et al. (2006) identified differences between self-presentations of low and high self-esteem users on their personal homepages.

By way of emphasis, it should be stated that the most obvious personality trait to lay emphases on is extraversion. From one point of view, introverted and coy individuals have a preference for online communication (Hertel et al., 2005); but at the same time such people are not more likely to host homepages (Marcus et al., 2006). Furthermore, if introverts have home-pages, they are more reserved with regard to self-presentations and display less information as well as fewer opinions (Marcus et al., 2006). Unlike the general notion of self-esteem, the more specific

aspect of self-efficacy with regard to self-presentation (Mielke, 1990) is strongly related to several aspects of online impression management. On the whole, individuals with high values in self-efficacy with regard to self-presentation possess greater numbers of friends and provide more information in terms of completed fields. What is more, the information given is presented in an informal style. Also, their personal photos are less conservative and self-presentation is more elaborate and riskier. Bandura (1997) defined self-efficacy as an optimistic belief about one's own abilities and a feeling of competence and effectiveness with regard to completing a certain task. It also has a strong impact on behavior; only someone who believes that he or she is capable of doing something will try to accomplish it. Thus, it can be concluded that individuals who feel competent in presenting themselves will take the chance to do so in social environments. They feel comfortable about taking risks by way of presenting themselves more informally and referring to themselves more elaborately. Apparently, the self-efficacy within offline impression management situations can be transferred to the area of online self-presentation. What is more, it might even be asked whether the feeling of self-efficacy is more predictive for online self-presentation than for real-life behavior since the online presentation is more conscious and controlled than the automatic self-presentation in face-to-face interaction.

To sum up, all of the before mentioned studies agree that individuals have great control over their ideal images in a virtual community or in the other cyberspace either by "give" or "give off" messages. Nevertheless, these researches overlook the fact that the audience can also test the accuracy of the image delivered by somebody in the virtual world by external linkages or cross references. Do web users still have high degree of control over their self-presentation on these web platforms? Will individuals still maintain control of the projection of their idealized images in a virtual community if factors such as online cross references are included?

2.2. Linguistic personality in a virtual community

Cultural, sociological and cognitive tendencies in contemporary anthropocentric linguistics imply a thorough investigation of the language personality (LP) as a way through one of the main problems in linguistics – speech presentation of the self. In language studies, psychology, cultural linguistics and methodology of language teaching, the LP has been analyzed by Yu. M. Karaulov (2010), V. V. Krasnykh (2002), V. A. Maslova (2001), S. M. Avramenko (2010) and many others. In their works LP is regarded as a generalized self-image with a lingual mindset and outlook, language command and skills, language standards and practice, language tastes and trends. The following image of the self is realized in LPs of the language community representatives, who employ universal as well as nationally specific data in order to form their personal speech style. The LP study is aimed at discovering the ways individuals influence the language and discourse.

In the definition given by M. Karaulov (2010), LP is “an individual who presents themselves in the language and with the help of the language, and therefore can be reconstructed through the analysis of the language means they use”. It incorporates three levels: the verbal one, which reflects the ability to use a layman’s language, the cognitive one, which is where notions relevant for the community (and the person as a member of this community) are retrieved and processed to form the individual cognitive space and the pragmatic (conative) one, responsible for the identification of the goals and motives modelling the LP (Карaulов, 2010). To this end, the LP is considered to be a multilevel system of a person’s psychophysical qualities. It finds its realization in live communication; it is individual interaction where national and personal specificities of the LP are revealed. While considering the spheres of speakers’ communication, V. V. Krasnykh (2002) differentiates several aspects of LP:

1. LP proper, the personality in possession of knowledge and views, and manifesting itself in language performance.

2. Speech personality, the personality that reveals itself in communication choosing tools for putting a necessary interaction strategy into execution.

3. Communicative personality, a definite participant of the live communication act. The above mentioned affords ground for elaboration of component structure of LP that reveals itself in communication as a set of the following constituents (Маслова, 2001):

- axiological component (mindset, level of education), that is a system of values or norms. The language offers a spontaneous and considerate judgment of the world, forms the world image and creates the hierarchy of nonmaterial landmarks that underlie national character and drive national communication;

- personal component, embracing individual, intrinsic traits, which form the individuum;

- cultural component, the degree of culture exploration and internalization.

When we obtain the standards of elocution engaged in lingual and extralingual behavior, we improve survival skills and acquire effective tools of impact on the communicants.

Consequently, any LP provides the information, that incorporates norms and notions a particular person gains with the language, collecting knowledge created by the humanity. Clearly, the LP formation is to be a complex procedure of knowledge internalization and speaking skills progression. Practically, it can be influenced by three factors, i.e. the social one (as the personality is the core as well as the result of social regularities); the nationally specific one (as the personality is the product of the diachronic changes in the ethnic group), and the psychological one (as its pragmatic propensities appear when bodily needs, social and natural environment are balanced to the person's psyche) (Авраменко, 2010). The LP is any individual who perceives a language not only as a system of lingual norms but most importantly as a way of nationally specific knowledge representation.

2.3. Self-representation strategies on the social media platforms

Impression management or self-presentation are usually considered as inauthentic and manipulative practices. But one psychological study has revealed that whenever other people are able to observe our behavior directly or to receive information about it, we are careful about what type of impression we leave behind and we actively shape our self-presentation (Leary, 1996). The general purpose of self-presentation as an everyday phenomenon is not to deceive or harm other people but to communicate and interact with them adequately and usefully. To create positive impressions and to avoid detrimental ones, we employ particular assertive (e.g., self-praise) and defensive (e.g., apologies) techniques of impression management. Different self-presentation strategies may be used to produce various emotions in other people, and the use of these strategies may be evolutionarily selected because they are successful (Toma et al., 2008). According to Edward Jones and Thane Pittman (1982), five main strategies of self-presentation can be distinguished, each of which is expected to create a resulting emotion in the other person: 1) ingratiation (the goal is to create liking by using flattery or charm), 2) intimidation (the goal is to create fear by showing that you can be aggressive), 3) self-promotion (the goal is to create respect by persuading others that you are competent), 4) exemplification (the goal is to create guilt by showing that you are a better person than the other) and 5) supplication (the goal is to create pity by indicating to others that you are helpless and needy). Among some general techniques of ingratiation are saying positive things about others or saying mildly negative things about yourself, giving presents to someone, as well as statements of modesty, familiarity, and humor. For instance: *“I regularly post informative articles, interesting news and appealing photos to attract my followers to read them”*, *“I like commenting my friends` posts to show my strong interest”*. A person would act in some ways to make others like him or her so that he or she could gain advantages from them (Jones et al., 1982). Conversational activities to reach likeability include agreeing with, praising, complimenting or flattering a target

reader. Ingratiation is realized through the polite behavior of interlocutors, the desire for cooperation. Most often, this tactic is actualized by agreeing with the words of the presenter. Typical adverbs and phrases are: absolutely; right; sure; I couldn't agree with you more etc. Most often, self-promotion is implemented through the following techniques: demonstration of professional virtues and promotion of professional activity product. Behaviors such as making others perceive themselves as intelligent, skilled, competent, experienced and qualified are actions referred to self-promotion strategy. Self-promotion finds its realization through the numeral uses of the personal pronoun "we" (e.g. *Head up and believe in the work we are doing*); the use of inversion and rhetorical questions to increase the weight of one's own power and focus on achievements (e.g. *And so I not only kept trying...*). Intimidation is regarded as another power-oriented impression management strategy used to create an identity of authority with the help of anger statements, threats, and other power-imposing strategies. Exemplification is portrayed when "people self-sacrifice or go above and beyond the call of duty in order to gain the attribution of dedication from observers" (Bolino et al., 1999). Supplication referred to someone who projected himself as weak and displayed dependence to seek help from others (Jones et al., 1982). By demonstrating the weakness and dependency, individuals could obtain others' help, care, protection and support. Passive constructions (were offended; were attacked) reinforce the impression of insecurity and dependence. The adverb "again" is used for reinforcement (e.g. *The same situation happened with me again*). What is more, supplication self-presentations might be used to avoid responsibilities and to make excuses for poor performance. It was offered by empirical research that individuals conveyed impressions of being upset and discouraged when they wanted others to come to help them or when to avoid certain kinds of demands on them (Weary et al., 1990). For instance: *"I often demonstrate inability to accomplish work and thus seek help from other users of SNS"*.

Some individuals are naturally better at self-presentation – they adore doing it and are good at it – while others consider self-presentation less desirable or more

complicated. A significant individual-difference known as self-monitoring has been shown in many researches to have a major influence on self-presentation. Self-monitoring relates to the tendency to be both motivated and capable of regulating our behavior to meet the demands of social situations (Gangestad et al., 2000). High self-monitors are especially good at understanding the emotions of other people and hence are better at fitting into social situations – they agree with sayings such as *“In different situations and with different people, I usually behave like very different persons,”* and *“I suppose I put on a show to entertain or impress people.”* Low self-monitors, on the contrary, as a rule behave on their own attitudes, even when the social situation implies that they should behave otherwise. Low self-monitors are more likely to agree with sayings such as *“At public gatherings, I do not try to do or say things that others will like,”* and *“I can only argue for concepts that I already believe.”* In a nutshell, high self-monitors use self-presentation to try to make other individuals like them by acting in ways that the others find desirable, whereas low self-monitors seek to follow their internal convictions more than the demands of the social situation. People scoring low on self-monitoring are less sensitive to public issues, and, consequently, are less skilled at evaluating appropriate behaviors and self-presentation in different situations. Unlike high self-monitors, people scoring low on self-monitoring are inclined to have a limited repertoire of self-regulatory skills and select actions and words in accordance with their dispositions (Leary, 1996). Overall findings suggest that people who score high on self-monitoring are more skillful in their self-presentation endeavors by being able to assess social situations and adjust their behavior accordingly (Berscheid et al., 1976).

Similar to Jones and Pittman (1982), Jung, Youn, and McClung (2007) discussed four self-presentation tactics in blogs: 1) demonstration of competence revealing that the bloggers showed their abilities, performance, and qualifications indirectly; 2) supplication indicating that the bloggers deprecated themselves indirectly and showed weakness to others; 3) exemplification showing that the bloggers tend to be self-disciplined and devoted to others; and 4) ingratiation

demonstrating that the bloggers showed humor and familiarity in the blogs. Mazur and Kozarian (2010) analyzed the content of adolescents' blog entries and concluded that a careful concern for self-presentation was more central to their blogging behavior than direct interaction with others. This often seems to apply to micro-blogging sites like Twitter. Marwick and Boyd (2011) found that self-presentational strategies were a consistent part of celebrity tweeting, often deployed by celebrities to maintain their popularity and image. Rosenberg (2009) also studied the management of online impressions, and identified four self-presentation tactics used in Facebook: manipulation, damage control, self-promotion, and role model. Many other features might also make contribution to online self-presentation on the social media platforms. For instance, more friends presented on one's profile leads to a positive evaluation; popularity and pleasantness were greater when profile owners had a larger number of linked friends (Kleck et al., 2007). Analysis of the information and language used in Facebook postings has also proved that they are sometimes used by individuals to self-promote. Bazarova, Taft, Choi, and Cosley (2013) explored self-presentation through language styles used in status updates, wall posts, and private messages from 79 participants. The use of positive, pleasant emotion words was connected with self-reported self-presentation concern in status updates. This is consistent with the concept that individuals share positive experiences with Facebook friends partly as a self-enhancement strategy. What is more, men and women make use of different approaches to self-presentation. Men tend to present themselves in an assertive way, by visually focusing on the interlocutor when they are speaking, by expressing themselves and interrupting others. Women, on the other hand, are more likely to be modest; they tend to create status by laughing and smiling, and by reacting more positively to the statements of others (Dovidio et al., 1988).

One social media platform that remains favored by the majority of people nowadays is Instagram. Instagram users can present themselves in a visual form (photos, video) and text. Instagram facilitates visual use, coupled with editing features which give Instagram users an opportunity to present themselves

accurately on the web. Friendship-contingent self-esteem is an underlying factor in presenting one's behavior in the context of friendly relations. Nevertheless, there is negative influence of the use of social networking platforms, including lowering self-esteem, mediated by the fear of losing or fear of missing out (FoMO).

The lifestyle of the most popular celebrities was evaluated in terms of the content they showcase on their social media, or how frequent they post photos and videos of highly expensive belongings on the Internet aimed at showing the public how ideal their life looks like.



Figure 2. Instagram picture of Conor McGregor flaunting cash

For example, Conor McGregor posted a photo demonstrating how lavish his lifestyle is. This image was posted to induce the perception among his subscribers on Instagram that he has accomplished everything in life. This technique can be described as exemplification strategy. The impression Conor was trying to make was to show the whole world how luxurious his life is. By using exemplification strategy, he wants to produce an identity of sacrifice, dedication, commitment, and moral worthiness. He provides expressions of encouragement and validation. Conor states in his posts: *“Honesty, integrity, loyalty, commitment! A solid crew with a dedicated, life changing work ethic for all of our athletes, our clients, and our partners. So proud of this amazing company!”*. Communicative means of

exemplification are repetition and use of emotional vocabulary with a positive assessment. Prior to that, he is engaging in intimidation to look fearful or dangerous: *“Big as a horse, strong as an ox, everyone knows baldly can box!”*; *“You can run, but you cannot hide”*. The use of proverbs and famous sayings make his speech more emphatic and eloquent. The phrase *“notorious team”* written in his Instagram posts emphasizes the opposite, dangerous, powerful side of the word *“famous”*, the one that evokes fear and shows his superiority. Conor engages in more intimidation because in this way he appears as a powerful person in his competitors’ eyes. Intimidation is used to create an image of authority with the help of anger statements, threats, and other powerimposing techniques. Intimidators want to project attributes of danger and elicit fearful respect from their readers (Jones et al., 1982).



Figure 3. Picture of Keanu Reeves on a public transport

Despite millions of fans and celebrity status, most of Keanu Reeve’s pictures are showing an ordinary person living just a normal lifestyle. He uses ingratiation strategy to achieve likeability through the following conversational activities like agreeing with, praising, or flattering a targeted readership. His self-presentation strategy can be regarded as modesty – a part of ingratiation. In spite of his fame, he prefers living a humble lifestyle and he always shies away from demonstrating wealth to the public on the social media.

Jensen Ackles resorts to ingratiation strategy with the aim to portray himself as approachable and sociable person. In most cases, this strategy is based on flattery through positive and friendly messages to people on various social media platforms. It gives him more fans, likes on his posts and followers. Jensen encourages positive feelings with his followers through “compliments, agreement, compassion, and reciprocity” (Jones et al., 1982). Instagram posts are usually addressed to his fans expressing gratitude for being supportive to him: *“Thanks you for all the interviewers, photo shoots, set visits... and of course your support. Seriously... I know we did not look this decent when we took the pics. Ha!”* Informal language contributes to the positive perceptions, closeness and openness of his audience. He attempts to sound funny by using exclamation “ha” in the end of the sentence, thus creating a humorous effect. *“I’m happy to be surrounded by many of the people who have made it happen. Love you all guys... and love this show. It absolutely changed my life”*. Jensen acknowledges the hard work of his team, film staff and gives thanks to his fans. The body language observed on the posts based on the way the film star is smiling and laughing proves that he elicits an attribution of likability.



Figure 4. Instagram picture of Jensen Ackles on set

Having reviewed the posts, captions, videos and images selected from the Instagram pages of top most followed stars, it can be concluded that majority, 50% uses self-promotion strategy. It is the act of publishing posts, photos and videos to transfer information aimed at promoting positive impression. Instagram is a platform where the web users can show creativity with their identities. While maintaining a favorable impression, people select ideal gestures and perfect behaviors to be shot. For instance, Cristiano Ronaldo, the most followed football player with 242 million followers on Instagram, prefers posting pictures of him in action during the match or showing his incredible abilities on the pitch. Self-promotion strategy helps to reach popularity and gain more worldwide followers who admire his incredible abilities and accomplishments.

In his self-presentation, Cristiano Ronaldo mostly applies self-promotion strategy where he shows his physical capabilities and skills. The self-promotion applied by most celebrities is aimed at making the impression of them being achievers or successful performers. In his posts he writes: *“Not the result we wanted, but with this collective spirit, I do believe we will be stronger than ever!”*; *“The start was difficult but we did achieve our goal”*; *“Together we are the future of football. Can not wait to lead my country in the new jersey”*; *“As I am getting ready for my third season as a Bianco Nero, my spirit and ambition are as high as ever. Goals. Victories. Commitment. Dedication. Professionalism. With all my strength and with my teammates, we work once again to conquer Europe and the World!”*. Cristiano self-promotes to his online target audience his values and beliefs. He wants to be viewed as competent by showing abilities and accomplishments. What is more, by typing the word “world” with a capital letter, the famous football player wants to reinforce the scale of his plans and intentions. In addition, he uses the grammatical emphatic construction “do” – an auxiliary verb in the affirmative sentence to emphasize the correctness and create a positive image. The following representer is motivated to be regarded as persistent, successful, industries person capable of achieving the set goals.



Figure 5. Cristiano Ronaldo in action in a football match

The research proved that exemplification was the second most widely used self-presentation technique on Instagram. In most cases, it is practiced by celebrities who want to show their lavish lifestyle on the Internet. For example, Conor McGregor posted a picture of himself seating with stacks of dollars. In some cases, celebrities take photos of themselves in extraordinary cars or private airplanes, with gold plated rings around their neck intending to give the impression that they are living the high life.

Modesty is the third most used self-presentation strategy that shows a humble life. It is the way of under presenting the accomplishments of famous people. For example, Keanu Reeves uses public transport just like any other run-of-the-mill citizen when traveling around the city. The aim of modesty as a self-presentation strategy is to connect with people, especially the ones in the lower scale of living standards (Djafarova et al., 2017).

From the collected and analysed data, ingratiation is the fourth most used self-presentation strategy. In a variety of posts and pictures, some celebrities seek to look more appealing to their fans. Their social media posts are as a rule addressed to the fans with the aim to express gratitude for being supportive. This self-presentation technique intends to portray celebrities as approachable and sociable individuals; it is based on flattery through friendly messages targeted at

their fans on social media. As a rule, ingratiation tactics include thanking followers for visiting the pages or asking them about their ideas regarding particular topics (*e.g. Well, what are thoughts on this topic?*). Supplication and intimidation are rarely used by the majority of famous celebrities and bloggers on various social media platforms. Appearing incompetent is too risky and thus they prefer to avoid using intimidating techniques so as not to alienate or scare off followers. The use of intimidation strategy is usually directed at a specific audience like investigative journalists or competitors.

John's theory provided five approaches to the study of self-presentation, which are self-promotion, exemplification, modesty, ingratiation, and intimidation. The used tactic depends on the intention and target audience of the person. To conclude, the information individuals upload on social media platforms can be used to assess what they intend to present to the whole world and in what way they want to be perceived. All of these strategies are a subtle way of image design and impression management (Smith et al., 2015). Self-presentation can easily be overdone, no matter who is using it, and when it is, it backfires. Individuals who overuse the ingratiation strategy and who are seen as obviously and intently trying to get others to like them are as a rule disliked due to this. People who overuse the exemplification or self-promotion strategies by boasting or bragging, particularly if that boasting does not appear to reflect their true characteristics, may end up being perceived as arrogant and even self-deluded (Wosinska et al., 1996). The use of intimidation can also often backfire; behaving more modestly may be more effective. Indeed, the point is clear: we may want to self-promote with the aim of making others like us, but we must also be careful to take into consideration the point of view of the other person.

2.4. Linguistic features of blog authors on the social networking sites

In the modern era anyone can show up in the media and “broad-cast” himself or herself to the globalized world; the opportunities for run-of-the-mill

people to present themselves, their photos, videos or ideas have increased exponentially in the past decade. Social media are applications that enable people to interact with each other and build social networks that increase social capital (Barnes, 2008). Kaplan and Haenlein (2010) identified social media more theoretically as “a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, which allow the creation and exchange of user-generated content”. Spannerworks (2007) offered a similar definition of social media as “new kinds of online media that share most or all of the characteristics of participation, openness, conversation, community and connectedness”. Comm (2010) asserted that the “social” part of social media means that “publishing is now about participation”. Social media users sufficiently create not only content, but also conversations that combine further to create communities (Comm, 2010). Inquiries from focus groups among web users in urban China indicated that SNS, IM, blogs, and microblogs were their four most broadly used social media. The following results absolutely correlated with the statistics reported by CNNIC suggesting that in 2011 and 2012, IM, blogs, microblogs, and SNS were the four most popular widely used communication applications among Web users in China. Internet-based social networking platforms such as Instagram, Facebook, YouTube and Twitter are often considered innovative. In comparison with traditional media such as television, radio and film, they allow for information sharing and social interaction (Pempek et al., 2009). Social networking sites (SNS) give users a certain degree of connection with others, relational satisfaction, and a way to discover the surrounding culture (Croucher, 2011). Rather than viewing mass-produced content, with social networking sites, web users became the creators of their own content. They become the “stars” of their own productions as well (Pempek et al., 2009).

Managing self-presentation in web communities is an integral part of private and professional life (Rui et al., 2013). When individuals become members of a community, they must choose the relevant and appropriate pieces of information for their self-presentation to be consistent with the profile of the group. According

to Schwämmlein and Wodzicki (2012), the desire to give personal information in member profile is high since members get acceptance through extensive self-presentation that facilitates the establishment of relationships with other network members. Impression management can be identified as a study of how people attempt to manage or control the perceptions which others form of them (Drory et al., 2007). The main goal of impression management is to steer the impression of others with the help of pictures, videos, controlling information and present them properly on the Internet.

The opportunity to present oneself on the Internet has been in place since the mid-1990s when personal homepages started proliferating. Papacharissi (2002) states that personal homepages are ideally suited to self-presentation performances according to Goffman (1959), because “the expressions given off are either minimal, or carefully controlled, or both”. Chandler (1998) defines personal homepages as “online multi-media texts which address the question ‘Who am I?’.” The majority of the studies conducted in this area have focused on the motives for providing home-pages (Papacharissi, 2002). All in all, the studies suggest that one of the most underlying motives for hosting homepages is impression management and self-expression. The possibility to manage impressions has been advanced by new communication technologies (Walther, 1993). Dominick (1999) revealed that the five impression management strategies proposed by Jones and Pittman (1982) in face-to-face communication extended to the online setting of personal home pages. People can express themselves extensively with no disturbance, relying on different modalities and codes. The personal home page can supplement the face-to-face impressions we make on people who actually are familiar with us personally (e.g. friends, colleagues, lovers). Home page owners reach, with relatively little effort, broad as well as very small and specialized audiences. A large stage for self-presentation is now accessible, in principle, to all Web-competent individuals and not only a selected few media personalities. The tools available to the web users are html-based, but performers have the opportunity to creatively customize their own setting. Music, video, graphics and fonts “set the

stage” for the message that the performer wishes to convey to their readers. Images in users’ profiles are able to convey not only their appearance, but also some information about their personality traits through nonverbal cues and photographic technique or manipulation. Profile information and user-generated text approximate spoken information, while photographs and pictures approximate non-verbal communication and information about the setting. Users get feedback from their readers with the help of tools that allow viewers to “comment” on the user’s blog, main page or photo albums. Similar to a live performance, where readers’ feedback is likely to impact an actor’s portrayal, feedback on the web might help a web user tailor their information in a way that it presents their image in the best light. People require stimulation from their surroundings to feel worthy and to develop the feeling that they are competent. Stimulation in the form of feedback can push people to continually present a favorable image of themselves in growing intensity, to demonstrate to this person’s acquaintances that that he/she is a positive figure. The more dependent an individual is on other people’s responses towards their self-presentation, the more intense their display of positive self-presentation online will be (Sun et al., 2012). One’s online presentation enables them to change the aspects of their appearance, including their likes and dislikes, tastes, sense of humor, popularity, and other aspects of interaction that are impossible to change offline (Manago et al., 2008).

According to Dominick (1999), personal homepages turn average users, who are normally consumers of conventional media like TV, radio, or newspapers, into “producers of mass communication content.” In the last few years, this trend has become a popular phenomenon with a variety of different applications; Internet users run public blogs and publish private images (for example on www.flickr.com) or videos (www.youtube.com). These “interactive” Internet sites with millions of users are referred to as “Web 2.0” applications (O’Reilly, 2005). A popular aspect of this phenomenon is online self-presentation on such websites as MySpace (www.myspace.com) and Facebook communities (www.facebook.com). MySpace is created to be interactive rather than just a

collection of information about different people. Built-in feedback features incorporate the ability to leave “comments” on the performer’s blogs, main page and photo albums. This produces interactivity between the writers of the pages and their readers. MySpace gives users an opportunity to customize their own online environment with an open format in which text, design elements, music, video, graphics and photographs can be changed to depict the user’s online personality and can be updated frequently. The default setup offers preset “fill in the blank” components with titles such as “About me” and “Interests” that encourage people to showcase their private information and interests in their profiles. The “About me” section is used by the majority of users as a general “summary” of their personality, and writers would often use this section to introduce themselves to the viewer. Other customizable elements include a blog section, photo albums, and a “bulletin board” where users can instantly forward all their friends’ quick updates. MySpace has also become a popular place for individuals to access streaming music and video and show these features on their pages. By means of these web communities or social networking sites, every user can present himself or herself in a profile with personal information and one or more photos (Valkenburg et al., 2006). Via Facebook, web users have the right to choose the content they prefer to demonstrate. For instance, they can publicly upload posts emphasizing their best personality traits or share pictures that convey their ideal images to maintain a favorable impression and receive support from others. Individuals make a series of conscious decisions regarding how to self-present (Vitak, 2012) based on the people with whom they are interacting at any given time. Facebook and MySpace profiles serve as a stage on which people can make public or semipublic presentations of themselves, and most often users will seek to portray themselves in a positive light. As this self-image is publicly showed to a peer audience and subject to constant sanctioning via public feedback, it is even more important to the SNS user to be perceived as role model or as compliant to peer norms. It is therefore possible to assume that social media users make use of strategies that help in presenting themselves as attractive to the readers (Loss et al., 2013).

Facebook users can review posts they upload to their pages in order to showcase their appealing image while information that provoked unfavorable impressions from other people can be hidden or deleted. It is easier for people to control their self-presentational behavior on the social networking sites than in face-to-face environment, which provides an ideal setting for precise impression management as suggested by Goffman (1959). In 1999, Dominick described the structurally similar personal homepages as new opportunities for carefully structured self-presentation. By producing self-presentations on the Web, people have the chance to decide which sides of their personalities are to be presented and which photos convey the best images – users can manage their self-presentations more strategically than in face-to-face communication (Gibbs, 2006). Furthermore, people cannot tailor their self-presentations to the particular interaction partner since – in comparison with face-to-face interaction – they are addressing a broad audience. As a result, an individual has to compromise with different self-presentational purposes, which might lead to an increased importance of stable personality traits as a predictor for self-presentation. By the same token, Marcus, Machilek, and Schütz (2006) claim that personal websites can be regarded as weak situations and are therefore prone to the expression of personality traits. Prior to that, it has been revealed that these self-presentations are surprisingly precise; users indulge in authentic self-presentations and claim not to be interested in “playing with identities” (Machilek et al., 2004). Gosling, Gaddis, and Vazire (2007) confirm this self-reported info by means of a person perception study regarding a Web 2.0 platform; the impression based on reading Facebook pages is similar to the way in which users are seen by close acquaintances. What kind of information do individuals release in their online profiles? Is there any link between traits of character and the ways in which people present themselves, how many virtual friends they have and which user groups they join?

SNS users can interact in a number of communication modes using simple text, leaving comments on friends’ pages, posting status updates and sharing photos (Rui et al., 2013). As suggested by Boyd (2007), social networking sites are

based around a “profile,” a form of personal (less frequently group) home page, which gives a description of each member. Besides the text, photos and video produced by a member, a social network site profile includes comments from other members, and a public list of individuals that one identifies as “friends” within the network. In most cases, member profiles are identified by the real names of participants including photographs; therefore, the network of connections is displayed as an underlying part of one’s online self-presentation (Donath et al., 2004). The famous social networking sites such as Facebook and Instagram suggested an intriguing setting for this research due to the site's many options for users' self-presentation in online context.

Conclusions to Chapter Two

1. Mobile and online communications continue to seamlessly blend into many people’s lives, changing the way they communicate and maintain relationships. People do not only tend to carefully manage their impression face-to-face, but also in computer-mediated environments. The current research is a step towards understanding how individuals present themselves in a multimodal mediated environment. In the Internet era, people can make and remake themselves, choosing the details of their online impression (Mnookin, 1996). Adolescents now can manage the impression they make through social media in many ways. These impression management opportunities come with the visual anonymity of the social media, providing users much greater degrees of freedom (Joinson, 2003). People can manipulate different characteristics online to present themselves as more humorous, more friendly, or more likable than in daily life (Chester, 2004). Web users are motivated to control their impression when they think that creating a particular impression will help them achieve a certain goal. Self-presentation is a notion that shows that even the most mundane behaviors have a purpose. For instance, the appearance of a person or their manner of speaking can contribute to the impression others create about them. Indeed, people are goal-oriented

in face-to-face or online communication environments. That is to say, there exists a certain purpose behind every communicative act.

2. Anthropocentric linguistics touches upon the study of the language personality from various perspectives: from the point of view of the lexical-stylistic system of the language personality and the emotive image of the world. In a variety of studies, the LP becomes a subject of thorough research. It is the study of the language personality in the combination of its characteristic features that contributes to the understanding of the LP structure, its image of the world, and to focus on the national traits presented in each person's speech. Considering the problem of the language personality, it is not complicated to understand the importance of studying the concept of the linguistic identity in linguistics. "The combination of linguistics, language and linguistic persona has moved to a new direction of the study" the linguist Yu. Karaulov (2004) states. The concept of a language personality is the inner world of the human, the demonstration of their language. During the outline of writer's worldview and their attitude towards the environment, different words and phrases arise in character's description.

3. We have observed how the dominance of the screen has surpassed the dominance of the book. Consequently, we have become visual cultures. This is a phenomenon which can be seen on a daily basis as we navigate the Internet or we use technological devices. The majority of digital interfaces are elaborated so that we are supposed to read less verbal language and we are encouraged to read more audiovisual messages instead. Due to the rapid growth in popularity, Facebook and Instagram have become the most preferred modes of interaction for the majority of web users, whether it is a way of sharing the particular information on the blog or just staying in touch with friends and family members. According to Jones and Pittman (1982), individuals use the following impression management strategies: self-promotion, ingratiation, exemplification, intimidation, and supplication. Ingratiation strategy is used very often on Instagram as it is important for the blogger to appear hospitable and friendly. The extensive use of self-promotion techniques indicates that the blogger is eager to construct and present a persona of

competence. On the contrary, intimidation and supplication strategies are used less frequently. Clearly, bloggers do not want to be perceived as inept or inferior, especially on the platform that can be easily observed by competitors. By using a power-oriented exemplification strategy, people attempt to produce an impression of moral worthiness.

4. By means of the World Wide Web, any person with minimal knowledge of Internet technology can reach a potentially large audience. Unlike traditional media, social networking sites support many-to-many communication modes, where information presented by each participant simultaneously reaches many recipients. Being represented on the Internet with an information-rich, attractive, humorous or professional personal home page may enhance the impression we make on individuals who are not yet familiar with us personally. On MySpace, each web user has a virtual “space” for private information, which is elaborated to be perfectly suited for use as an online representation of self. Provided that Facebook profiles are visible to a large number of friends and acquaintances, the motives to carefully keep one’s self-presentation under control should be high. In fact, new opportunities for self-presentation and impression management provided by SNS give users an opportunity to design custom pages and report personal information strategically.

GENERAL CONCLUSIONS

The advent of the World Wide Web ushered the new age in the information network all around the world. Thus, the fast development of contemporary communication technologies and globalization turned mass media into the main means of transferring and receiving textual data. This term “fast data exchange” is regarded as a salient element of the 21st century and is tightly connected to the concept of the Web. Internet has become the major platform of media communication. It continues to attract the attention of many scholars as a relatively new area of study. In this research paper, Internet discourse is regarded as a computer-mediated communication that includes visual, written and auditory communication channels, thereby having its peculiar linguistic value. Web space is a consumption-oriented, inherently communicative notion that is evolving with technology.

The blog is a fast moving target, a genre that regards a timeless rhetorical exigence in the ways specific to its time. Blogs provide a point of view as well as a combination of links, they unite the personal and the public and enable bloggers to cultivate the self publicly. Personal weblogs allow followers to leave feedbacks, thus enabling them to actively interact with the creator of the blog. In the weblog, technological potentialities, rhetorical conventions existing in antecedent genres and a number of cultural patterns have united to generate a recurrent rhetorical motive which has found a conventional way of expression. The blog-as-genre is a modern contribution to the art of presenting the self. This magister paper presents an exploratory look at impression-management through blogs with the goal of defining, describing and analyzing their specific characteristics.

In the modern era, people do not only attempt to manage their impression face-to-face but also on the social media. Latest studies claim that individuals have great control over managing the self in a virtual community. A Web page allows maximum control over the revealed information. The absence of nonverbal or any other social cues restrains the data exchanged to the certain facts the Web page owner tends to communicate. Personal weblogs, missing social presence or media richness, limit

nonverbal communication. The lack of nonverbal elements may render communication less full, but at the same time allows web users to be more inventive with impression management. However, this study has illustrated the possibility to transfer nonverbal signals online, with the help of hyperlinks, animations, emoticons and other technological conventions. Competence of a person in manipulating such technology influences how successfully this online performance is carried out. The main goal of self-presentation is to direct others' impression with the help of controlling information, pictures, videos and properly present them on the Internet. In reality, the self-presentation happens during both verbal and nonverbal communication, involving body language, gesture, facial expressions, speech and rank.

The linguistic method selected for this research was content analysis identified by Neuendorf (2002) as "the systematic, objective, quantitative analysis of message characteristics". This particular method was given preference since it is the one that is perfectly suited to studying the textual and visual parts of a context in a systematic way. Content analysis of blogposts selected from Instagram, Facebook and other digital platforms are focused predominantly on the self-presentation of web users. The content analysis showed that ingratiation and self-promotion were the most generally used strategies demonstrated in the studied profiles.

The overall purpose of the study was to shed light on the social and intrapersonal processes that form self-presentation on the web, and in the meantime provide a first step toward a theory of impression management that takes both social and cognitive elements into consideration. This paper may help further demonstrate the personal uses of blogs and the mass communication potential of the Internet. Personal Web sites serve as a new channel of computer-mediated communication that gives everyone an opportunity to become a creator of media content, providing individuals with access to a large number of readers that they would not otherwise be able to achieve.

RÉSUMÉ

Робота присвячена встановленню комунікативних стратегій саморепрезентації мовної особистості в англomовних різножанрових блогах, як одній із фундаментальних соціальних потреб мовної особистості мати власне обличчя.

Блог розглянутий у роботі як регулярно оновлювана веб-сторінка, на якій датовані записи перераховані в зворотному хронологічному порядку. Це абсолютно новий жанр онлайн комунікацій для поширення інформації та досягнення світової популярності. Блоги є індивідуалістичними формами самовираження, за допомогою яких люди можуть спілкуватися, співпрацювати, обмінюватися думками та ділитися власними світоглядами.

Саморепрезентація визначена як свідомий або несвідомий контроль над враженнями, які створюються в соціальних взаємодіях або життєвих ситуаціях.

В роботі надано типологію комунікативних стратегій саморепрезентації мовної особистості, що включає: 1) отримання прихильності (ingratiation): людина, яка використовує цю тактику, прагне сподобатись іншим; 2) самопросування (self-promotion): використовується, коли особистість ставить за мету створити враження вмілої та кваліфікованої людини; 3) залякування (intimidation): основним завданням цієї стратегії є демонстрація влади; 4) екземпліфікація (exemplification): націлена на створення образу особистості з високими моральними принципами; 5) прохання (supplication): метою є показати себе безпомічним задля отримання допомоги.

Магістерська робота складається зі вступу, трьох розділів з висновками до кожного з них, загальних висновків, резюме українською мовою та списку використаної літератури.

У першому розділі узагальнено теоретичні засади та дистинктивні риси блогів, встановлено специфіку 'мультимодального блогу' на різних соціальних просторах інтернету, узагальнено лінгвальні особливості мас-медійної комунікації.

У другому розділі розроблено типологію комунікативних стратегій саморепрезентації особистості в англомовних різножанрових блогах, встановлено лінгвальні засоби саморепрезентації мовної особистості у розглянутому типі дискурсу, розкрито особливості семантики та функціонування комунікативних стратегій саморепрезентації в англомовних блогах.

Ключові слова: *Weblog, self-representation strategy, online communication, mass media, multimodal blog, impression management.*

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LIST OF ILLUSTRATION MATERIAL

1. Conor McGregor Official (@thenotoriousmma)
<https://instagram.com/thenotoriousmma?igshid=11m9mggsqwi08>
2. Cristiano Ronaldo (@cristiano)
<https://instagram.com/cristiano?igshid=1rladi8xmz9u5>
3. Jensen Ackles (@jensenackles)
<https://instagram.com/jensenackles?igshid=1twgmxugpp9ov>