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Dimensions of Online/Offline Social Communication: An Extension of the Hyperpersonal Model

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DIMENSIONS OF ONLINE/OFFLINE SOCIAL COMMUNICATION: AN EXTENSION OF THE HYPERPERSONAL MODEL

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DEDICATION

This study is dedicated to my family (Joseph, Nancy, Sean, Tom, and Jim) and friends (Jeremy, Stephanie, Shani, Dalamin, Spyro, Lindsey, Amanda, Jake, and Mike). They pushed me to continually improve myself and reach my goals. As well as Sylvia, my love. She and her family (William, Leanne, Cameron, Michael, Jeremiah and Carol) have also helped me in any way that they could.

"On the Internet, nobody knows you're a dog."

Also, a dedication to Peter Steiner, for a little humor and truth to what the internet can yield. He saw it first.

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DEVIN J KELLY

ABSTRACT

With the rise of technology it becomes important to measure and analyze the communication patterns that are emerging from these changes. Technologies open up different communication patterns for individuals to use (Tomas & Carlson 2015; Walther, 1996; Wei & Leung, 1999). Thus, this study develops the "ASOHIO" perspective, which incorporates a range of new and old communication patterns, online communication, offline communication, synchronous communication, asynchronous communication, interpersonal communication, and hyperpersonal communication.

This work also looks to extend the hyperpersonal model greatly by developing an actual multi-item scale to measure the construct at the individual level. Walther's (1996) basic description of hyperpersonal communication breaks down that there are a lack of non-verbal cues, a sense of strategic communication, and computer-mediated communication. This study takes things a step further, with a breakdown of the components of hyperpersonal taking into account current technologies, as well as using Goffman's "presentation of everyday self" and "interaction ritual" to help define what hyperpersonal could really mean in the current hybrid communication environment.

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CHAPTER I
INTRODUCTION

Take your phone out of your pocket for a moment. Think about how this device transcends time and space for people. This little computer connects you to a digital network thriving with other users such as yourself. These other users consist of single individuals, small groups and communities of people you know and plenty more you do not. There are plenty of ways to connect with these people, but how do you?

Wei and Leung (1999) discuss how cellphones have started a new society of social interaction with electronic devices. Norms are starting to develop as people use phones (as well as other devices) to socialize with family, friends, and other people all over the world (Aoki & Downes, 2003; Faulkner & Culwin, 2005; Laghi et al., 2013; Rettie, 2009; Ruppel, 2015; Tillema, Dijst, & Schwanen, 2010; Turner, Love, & Howell, 2008; Wei & Leung, 1999). Technology has changed people while at the same time people have changed technology. We see the rise of technology through the development of computers from being the size of a room to now fitting in the palm of your hand. We at first had to do large mathematical equations using our head or pen and paper, whereas now we can stick the same formula into a computer and have it solved in a split second. Technology has changed our communication; if a letter was written in the US and sent to

China, it would take months for a reply. Now, an individual can text an individual in China and get a response almost instantaneously. There are all types of reasons people use technology to communicate with each other. From socializing to shopping, people want to stay in touch in their own way whether online with devices or offline and in person. Because of this hybrid online/offline existence, people have the ability to show or not show themselves in ways they never have before.

This study will look into several concepts of communication and communication patterns; these concepts consist of values, friendships, cosmopoliteness, quality of life, communication capital, extraversion, neuroticism, and sense of community among a main group of friends, as well as the relation of communication patterns to how people interact with one another, online communication, offline communication, synchronous communication, asynchronous communication, interpersonal communication, and hyperpersonal communication. Furthermore, a new three-dimensional perspective will then be developed which provides new ways to understand how people interact. The three-dimensional perspective developed here refers to how a person would like to or does communicate with others. The three dimensions--Hyperpersonal vs. Interpersonal communication, Online vs. Offline communication, and Synchronous vs. Asynchronous communication--make up what will be called the "ASOHIO" perspective (Async/Sync/Online/Hyperpersonal/Interpersonal/Offline).

These communication processes are critical to study in the 21st century as technology has made one pole of each dimension more prevalent—i.e., hyperpersonal, online, and asynchronous communication possibilities have never been greater. It's easy enough in this day and age to use a smart phone to not only be hyperpersonal, online, and

asynchronous, by communicating through a messaging app but also be interpersonal, online, synchronous by communicating through Facetime or a Skype-like app. The smart phone can offer up different types of communication patterns with the ease of knowing how it works. Back in the 20th century earlier versions of these technologies existed but not at the speed or rate that they exist today. Thus, it is important to understand such "newer media" communication patterns now more than ever.

Hyperpersonal and interpersonal communication have both had their respective research traditions, with Joe Walther being the conceptualizer/voice of what hyperpersonal is, and who has articulated the differences between interpersonal communication and hyperpersonal communication (Walther, 1992, 1996, 2007). Interpersonal has its own sub-discipline within communication, however within the online context the study of interpersonal communication is still growing massively (Acquisti & Gross, 2006; Amichai-Hamburger, Kingsbury, & Schneider, 2013; Ross et al., 2009; Toma & Carlson, 2015; Tong & Walther, 2011). Hyperpersonal has only just begun to be studied and is systematically growing as well. This research is extending the outlook of what it means to be hyperpersonal and how it relates back to the traditional "interpersonal" community.

Online communication has started to garner more studies as time goes on, as the internet, which is a focus point for online studies, was only publicly shared in the 90s. There has been a great deal of research looking at comparisons of how people interact with one another with the internet and without the internet. Toma and Carlson (2015) and Ross et al. (2009) are examples that both research online social networks and how people utilize these websites to connect with other people. With offline communication spanning

across multiple other disciplines there is an abundance of research across various contexts.

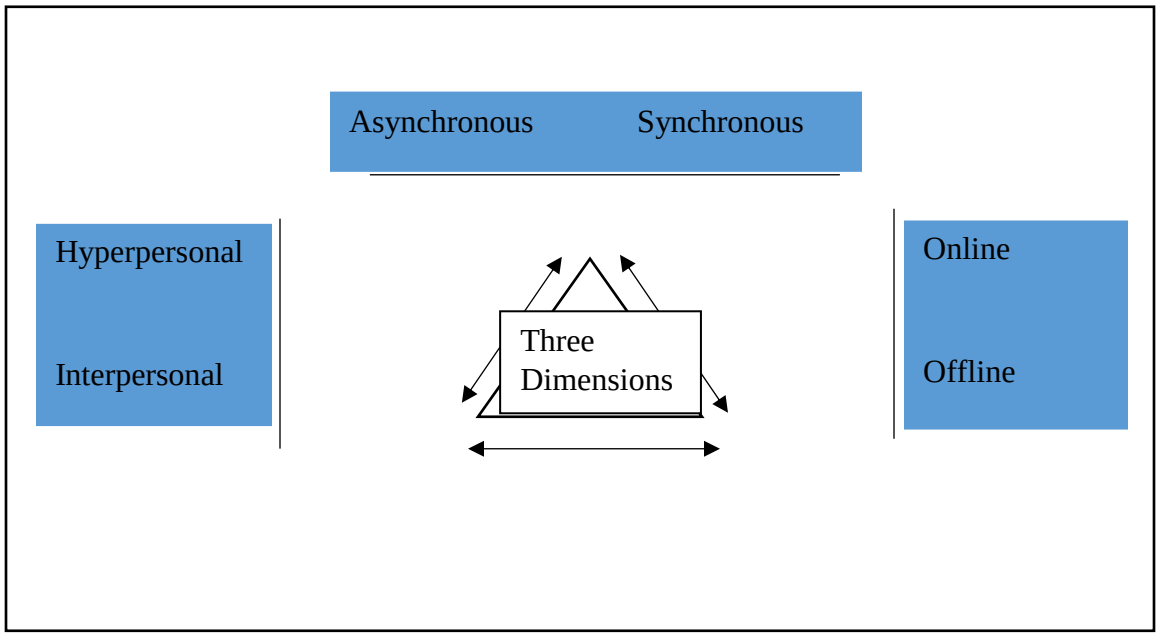
Finally, we come to synchronous (simultaneous in time) v. asynchronous (delayed in time) communication, which may have the least amount of past research conducted. Tillema, Dijst, and Schwanen (2010) looked into face-to-face (f2f) communication and electronic contact but used synchronous and asynchronous communication to define the difference between f2f (offline) and electronic (online) contact. They are relatively easy concepts to understand, such that synchronous is typically continuous and ongoing interactions, such as face-to-face or phone conversations, while asynchronous means delayed communication, such as mailing or even emailing. However, as will be seen, synchronous communication may indeed occur online, and asynchronous communication certainly can happen offline.

The ASOHIO perspective looks at the three dimensions mentioned above, and all possible three-way combinations of the dimensions' poles (see Figure 1). When talking about a three-way combination between these dimensional poles, an example would be offline/interpersonal/synchronous communication or what could be referred to as f2f communication. Another example of a three-way combination could be online/interpersonal/synchronous communication as manifested in Skyping/FaceChat. These patterns of communication are specific to how people will use and not use technology to interact with other people. Through this perspective we can also try to discriminate between how people actually connect with versus prefer to connect with their peers (i.e., reported actual communication patterns vs. preferences for different communication patterns).

The second major aspect of the study will look at an extension of Walther's hyperpersonal model (1996). The study will explore how the hyperpersonal model can transcend the online realm to our reality of the offline. This extension will look at the hyperpersonal model in depth and give an explanation as to how it operates and what it constitutes. The extension of the hyperpersonal model will help us to understand how a person adapts to the offline realm in a different presentation of self that may be considered parallel to their hyperpersonal activity online.

The final aspect of this study involves testing the hyperpersonal extension against communication concepts: communication capital, sense of community, quality of life, and cosmopoliteness. By analyzing patterns in a person's communication, we see relationships between a person's hyperpersonality within a close group and how it relates to the other concepts listed above.

Figure 1. The ASOHIO Perspective



CHAPTER II
LITERATURE REVIEW

The literature review begins with a review of the scholarship on the three dimensions that are the focus of the novel perspective introduced here. This review will emphasize the newer concepts of hyperpersonal/online/asynchronous communication because technology has drastically enhanced them.

Hyperpersonal/Interpersonal

In his theoretic examinations of how humans interact with one another in the computer-mediated environment, Walther (1992; 1996; 2011) describes a three-part hierarchy of communication that begins with the lowest level, impersonal, and ascends to the hyperpersonal. Walther introduces the impersonal, interpersonal, and hyperpersonal perspective to understand how technology has changed mankind's communication patterns. At first, computer-mediated-communication (CMC) was considered to be impersonal because of the lack of information that people shared with each other, as well as lack of nonverbal cues. People would use CMC for more task-oriented objectives instead of other types of interaction, such as interpersonal social communication between each other (Walther, 1996). This was considered beneficial for group communication as a work flow would be improved.

Over time, CMC technology and human interaction grew with each other. As technology became faster, humans became used to interactions over computers and devices. Walther goes on to state that the key difference between CMC and face-to-face (f2f) communication was the rate of communication exchange, but also contends that the amount of information exchanged is diminished in CMC because of lack of nonverbal cues (1996). Because of the technology systems at the time, computer network communication was slower overall, thus this slowed down the user experience, reducing it from interpersonal to impersonal communication (Walther, 1992; 1996).

Due to advancements in computer technology/social media, Walther began to see a hyperpersonal exchange develop. During hyperpersonal communication, an individual uses CMC to talk to others and selectively disclose information about themselves (Walther, 1992). Since the individual has control of the computer and their presence online, they can modify what they want others to learn about themselves (Walther, 1992). Walther points out that the nonverbal motions in face-to-face communication change the meaning of the message. When a person is exposed to the raw message in CMC they transcend the experience to a hyperpersonal interaction (Walther, 1996). Walther mentions how hyperpersonal interaction helps to transcend the experience because there are cues filtered out. Basically it comes down to the idea that if there are fewer physical identifiers to pay attention to, then that means an individual's persona may be left up to their own imagination. Walter (1996) suggests that people left to their own fruitions can help to transcend the experience they have because of their own thoughts.

Because developments in communication technology have changed how people interact with one other, there is a high chance that Walther's hypothesis on hyperpersonal

transcendence is correct. As electronic communication platforms have become more accessible, it has become easier for people to communicate through their phone or computer than just communicating face-to-face. CMC communication has given people the chance to bond without the necessity of being in proximity geographically. It may no longer be completely necessary for businesses to send their employees in person to other companies to communicate. Instead, they can save time and money by simply sending an email or using webcams to conduct meetings.

For the purpose of this study, Walther's three-part hierarchy will be limited to two concepts--interpersonal and hyperpersonal. Interpersonal communication typically deals with a face-to-face interaction, while hyperpersonal communication deals with lack of nonverbal cues but also control over self-presentation. For this study, hyperpersonal is represented by the amount of information control over self-presentation each person has as well as the limited cues excluded which consists of lack of nonverbal cues.

To clarify here, the notion of hyperpersonal began with Goffman's book *The Presentation of Self in Everyday Life* (1959) in the construct of impression management. Goffman's impression management takes a look into the idea that a person is maintaining face with other individuals. Impression management involves a person's self-perception or image and how that is reflect by their peers. This person may then maintain that same image as best they can with their peers (Goffman, 1959). Walther explicitly stated that he adapted the concept of impression management into hyperpersonal communication by explicating that even though there are nonverbal limitations of CMC, hyperpersonal communication has affordances where an individual is able to edit, spend time on message construction, have isolation from a receiver, shift utilized perceptions from

"environmental scanning," and enjoy nonverbal management to maintaining better message structure (Walther, 2007). Walther took impression management to a new level by recognizing affordances in order to develop the construct of hyperpersonal communication.

Wang, Moon, Kwon, Evans, and Stefanone's (2010) study used the hyperpersonal model to explain that people use Facebook as a way to connect their life experiences with others but through the veil of Facebook they are able to alter the life experience to a story that they think will tell best. This is a perfect example of current CMC. People have the ability to control their content and the messages others to see, so as a person experiences life, they actively think about what they should or shouldn't share on Facebook (Wang, 2013).

Spottswood, Walther, Holmstrom, and Ellison (2013) looked at CMC with male and female participants in online emotional support. It was found that people are more willing to talk about their problems in an online forum when there is a slight form of anonymity. However, it does depend on the amount of information that is revealed, as they didn't want to reveal too much personal information as it may make them more identifiable. The more information a person supplies the more a connection forms (Spottswood et al., 2013). A type of different relationship can form from this controlled self-disclosure. Take Reddit for example--Reddit offers an online forum in which people can be a part of different conversations, users can connect with other users to a certain degree with the more information that they reveal. If User A interacts with User B regularly, they will start to form a connection, through limited cues User A and User B may connect deeper because they both have a certain selective perception of each other.

Tidwell and Walther (2002) looked into a comparison of communication patterns through CMC versus f2f. They found that CMC participants were more comfortable asking questions and self-disclosing to their partners, in interactions, not love (Tidwell & Walther, 2002). These data strongly support the hyperpersonal model because people are becoming more vulnerable with one another through CMC.

Extension of the hyperpersonal. As mentioned before, the hyperpersonal model offers the idea of people controlling their self-presentation to others. Goffman's book, *The Presentation of Self in Everyday Life*, offers a similar understanding before the presence of the internet (1959). When a person is attempting to reveal themselves to another person they will do so in way that they feel most comfortable (Goffman, 1959). What the text points out is that people will take control of their appearance and try to communicate how they would like. However, we can take this one step further by combining the hyperpersonality model and concepts from Goffman's book *The Presentation of Self in Everyday Life*. With the current co-existence and relationship of offline and online activities, there has started to become a blend. People are coming out of their online worlds, there has been an overflow of hyperpersonality to the real world, what we may be seeing is that hyperpersonal may not just be digital. For example, we have started to see people refer to themselves as their online username or even people assuming a character's identity. We have seen this in other forms in the past, such as being referred to by nicknames or stage names, but a new identify shift is taking place. By establishing an online persona (controlled, and often hyperpersonal), then going to a real-world event as that character, the online persona in turn becomes a part of the

person’s personality. People are starting to refer to their online persona as a part of them, while presenting themselves as their online persona.

Within Goffman's *The Presentation of Self in Everyday Life*, he depicts how people interact with one another in terms of a theatrical play (1959), even referring to the individual as an actor. Goffman introduces the understanding that every person plays a role in their life, which in turn molds and shapes how the audience, or other people, perceive them. Goffman goes over how people will show different personalities to different people in order to make some type of impression. Goffman's *Interaction Ritual: Essays in Face to Face Behavior* (1967) also gives a better understanding to how Walther's hyperpersonal model works and can be applied to the real world. In Goffman's work, “face” is the sense of how people perceive you as well as how you want to be perceived. Goffman's work has shown that people will change and alter with facework. Goffman states that one person will give others a perception of who they are and how they think in order to achieve a status within the others' minds. This same individual will then keep up or continue this same status through facework, which means they will take actions based on the image they think other people expect to see of them (Goffman, 1967). This correlates with how Walther describes hyperpersonal as a way for people to construct their online personality through information control. As Walther (1996) notes, strategic communication is key. With both anonymity and time delay, when online, people have far more control over how others perceive them.

Goffman also brings up the idea of region in interaction ritual (1967). Goffman explains region as a type of spellbound place that even though the same actors may not be there to watch a performance of each other that place holds a certain link to each

actor. Those actors will have a sense of walking into a similar situation and perform a similar role. An easy example of this is how a nerd in high school will be referred as such by his other high school peers. Growing up in this town surrounding the high school he will be known as a nerd. In the nerd's mind he is a nerd in the same area as the high school. If the nerd was to move away, he may then have a chance to change himself as this new area or region offers him a chance at a new persona. There are several real-world examples where people have assumed another self, and they typically occur within settings surrounded by like-minded peers. Various conventions provide people with the opportunity to assume a role as someone else to dress up as character they know or want to be. This goes along with Goffman's idea of how a region affects behavior. (A region is a physical, geographic location that also includes a particular social network.) Because conventions often have themes, they attract specific crowds. People who are self-conscious of their everyday personality can easily go to these events as their online persona without feeling judged because their peers are likely to be doing the same thing, thus installing their online persona in the convention.

However, there are similar examples outside of specific areas concentrated with a group of people. Recently, a famous wrestler had an incident where he had to explain who he was and the difference between his real name, Terry Bollea, and his persona, known as Hulk Hogan. Bollea was in court against *The Gawker*, an online news source similar to TMZ where they publish articles about celebrities. Bollea took *The Gawker* to court for an explicit video of Terry having intercourse with a women. *Gawker* tried to state that since Hulk Hogan is a public figure the video was for public use, and Bollea disagreed with *Gawker*'s notion. Terry Bollea proved to the courts that the video *Gawker*

obtained and showed was that of Terry Bollea his private self, not Hulk Hogan his public self (Somaiya, 2016). What this case shows is that Terry/Hulk Hogan operates as two people. Terry created Hulk Hogan as a persona for his wrestling career, which he then went on to create a full personality for. We see many celebrities who have done something similar. They have their real name, and then they have their stage name. These celebrities are considered different from their private personalities because they are notably known for a talent they have, or an achievement they have reached. This talent or achievement garners the attention of the news media which can propel them into the public spotlight. However, within recent years many people have been gaining attention through other media platforms for different reasons. Instead of just following famous actors and world class athletes, people now follow internet sensations such as Twitch streamers and YouTube personalities. CMC and the accessibility of the internet is a big reason for this change.

This point brings up the idea that the internet has given common people an outlet to act and present themselves in a controlled way that they would like. Without the restrictions of their current physical environment, a person is able to create and be someone else in this other realm. However, now that the internet is in our pockets, our online personalities more regularly spill over into the real world. People realize they can be who they want outside of their safe online realm.

Walther's hyperpersonal model originally needed CMC, but perhaps this limitation is not necessary and hyperpersonal communication can be applied to offline situations. Through identities such as cosplay, a participant can come up with a new persona. Cosplay is short for "costume play," which is when someone dresses up as a

character that they admire from fandoms that they engage in. Fandoms that we typically see people dress up from are classified under nerd culture, which include science fiction television shows, comics, anime, and cartoons. One of the most notorious types of cosplay though comes from the furry discipline. Furries are people known to dress up as anthropomorphized animals, and their characters are often from fandoms or are completely made up. People who dress up in a fur suit refer to their character as their "fursona." Fursona is a play on the term furry persona, which we can identify as people creating their own persona. Within their new persona, a furry feels more comfortable, thus becoming more willing to socialize with other people.

Hyperpersonality as shown prior has a big aspect of self-disclosure. Barnell and Jourard bring up that self-disclosure usually comes down to trying to reveal more about one's self to people we like (1976). Jourard (1959) even states that in the amount of information that one person will self-disclose still invokes a degree of closeness. But for hyperpersonality we will use Wheeless's (1976) definition of self-disclosure as any information about oneself. This could mean that any general description of a one person to another could be considered self-disclosure.

Hyperpersonality may also be considered a conscious state of being. Jourard (1966) stated that true education aims at expanding consciousness as consciousness is the new possibility for thinking and acting. From consciousness more action comes out. Jourard views consciousness as a type of education level for an individual but for the purposes of this study we will view consciousness as a state of being in which a person is aware of who they are and how they communicate with other people.

Since technological communication has evolved the way it has, the internet has opened up many avenues that have never existed before. People can now open their hearts and minds to others through the transcendence of space and time. Just because someone lives in secluded location, they are not limited to the same path as previous generations. There is a whole new landscape to explore; the internet offers another world with plenty of new people to interact with, and those people can choose to act in just about any way they see fit. Goffman has brought up the idea that a person will act a certain way when experiencing a new setting, and then they will continue to act in that same way when in the same setting again. An example of this scenario is how an individual may act at a high school reunion. Even if they have completely changed over the years after school, there is a chance that the individual will revert back to former mannerisms due the nostalgic environment. The internet provides people with a variety of platforms to socialize in, so they have a higher chance of experiencing different types of people and communication patterns.

Overall this research study's extension of the hyperpersonal model encapsulates a number of properties: Nonverbal communication, facework, self-disclosure, consciousness, information flow, strategic sharing, and modification of self. Many of these are a combination of concepts derived from Goffman, Walther, and Jourard. As such, each of these properties helps provide a person with the capabilities to communicate normally but in a way different from that in what one does every day in their physical, offline existence.

This study will be looking at the construct of hyperpersonality in two ways. The first, its incorporation as a dimensional pole in the ASOHIO model, was explained in the

previous section, and the second way is via a hyperpersonality scale, designed to measure a trait-like orientation toward hyperpersonal communication and the construction of a "hyper-personality." The hyperpersonality scale attempts to tap an overall proclivity to communicate in a hyperpersonal manner, while the hyperpersonal dimension in the ASOHIO is a mode of communication, the degree to which hyperpersonal communication behaviors are actually manifested by the individual. This scale extends the hyperpersonal perspective to be more about the tendency to develop a personality, a new persona. With the ease of technology, a person may develop another persona quicker and to their ideal mindset. This person must then maintain that persona while communicating with others. Thus, the person has developed a "hyperpersonality."

Online/Offline

For this study, online does not specifically refer to the internet; it refers to digital networks that people are connected to through some device (mobile phone, smart phone, tablet, etc.) or personal computer. Offline can be viewed as the way people communicate without the aid of a digital network. This is commonly referred to face-to-face interaction, although offline communication may also include non-digital media (e.g., letter writing).

Facebook gives people a chance to connect with others through a social media platform. This platform consists of many other individuals interacting with each other in different ways like gaming, shopping, and messaging. Toma and Carlson's 2015 study shows that even though an individual may make their Facebook profile as a genuine self-presentation, the profile might not give the exact impression that the individual wants others to see. It was found that people who looked at their profile have mixed feelings on

if they were being portrayed accurately because they thought that certain traits were not expressed enough in a digital form (Toma & Carlson, 2015). It was also found that participants skimming over a Facebook profile page often thought that the page was an accurate representation of the profile owner's personality in f2f. Overall, participants in the study thought that Facebook showed how an individual might live life, but it did not show how thoughtful or caring that same person might be (Toma & Carlson, 2015). Facebook does give the users a sense of self presentation, but it does not give another viewer the perfect picture. In these interactions, viewers have the freedom to reject what they see within another person's profile, and people can use Facebook to connect themselves to other people in any way they see fit (Toma & Carlson, 2015).

Oldenburg and Brissett (1982) define where people inhabit as first, second, and third places. A "first place" signifies the home, a "second place" represents the workplace, and a "third place" refers to where people go to gather. Examples of third places often include: bars, churches, and coffee shops. Soukup (2006) offers the idea that the internet provides an escape to where there also exists another third place. This suggests that the internet may not itself be a third place but the websites you find on the internet are third places, almost like the internet is a vast city and each website is its own local establishment. When you visit a website, you are visiting the local community of regulars on the website. Even though people are not physically moving to an area other than their home or work, visiting a place online can still give the characteristics of a third place to this individual (Soukup, 2006). Through digital networks people are able to create or join communities to connect and interact with many other people.

In this study, online communication is determined by whether a person will use a device to communicate with another individual. This device can range from computer, to cell phone, or even a gaming console. Offline communication will be understood as interacting without the involvement of a device. Although being in person (f2f) is not typically referred to as being offline, as that makes no sense by itself, in this study it makes more sense to have the real-world communication or in person communication referred to as offline communication.

Synchronous/Asynchronous

Walther (1996) claims that as more communication channels open from the increase of communication technologies, different norms start to assemble. Synchronous communication has been around since humans initially started interacting with one another and is defined as a free-flowing interaction between at least two parties that occurs in real time. An example of a free-flowing interaction would be two people conversating by utilizing more than just verbal message cues to express themselves. Asynchronous communication, on the other hand, has been around for a shorter time but has become more prevalent because of the technologies that exist. Asynchronous communication refers to at least two parties sending messages to each other with a delay in time, and sometimes space. This gives each party control over how they want to be represented to the other. Some examples of asynchronous communication can be letter writing, email, and text messaging. Although they can be viewed and responded to quickly there is a delay in time from the sender sending the message to when the message is received. These days a person has multiple avenues to be contacted by, and this mean that the same person may have multiple asynchronous communication conversations happening altogether.

Not much communication research can be found specifically about synchronous and asynchronous communication. Tillema, Dijst, and Schwanen (2010) specifically looked into how people were communicating face-to-face and via electronic contact. They found that when people would want to interact it came down to the style of communication they would rather use dependent on the situation at hand. That is, when there was something that needed an immediate response, people would use face-to-face or a phone call (a type of synchronous communication) to get the answer or response they wanted. However, when there was no urgency, a simple email was used to communicate knowing that the response could take some time. The Tillema, Dijst, and Schwanen (2010) study didn't necessarily originally focus on synchronous or asynchronous communication but did find it in the results of people's responses.

Treem and Leonardi (2012) talk about asynchronous communication and how it assists an affordance, specifically "editability," that was uncovered by new technologies involved in the work place. In the context of organizational communication, asynchronous communication offers workers the practicality of editing text and messages over a long duration of time. Thus, Treem and Leonardi (2012) believe that through editability these workers are able to systematically establish thoughts and processes that work for the benefit of the worker/company. Overall, the editability affordance offers the user more control over the information that they delineate. Asynchronous communication, in Treem and Leonardi's opinion, gives the user more power in their communication. What can be seen here is that asynchronous communication, when used, can make a difference in how a message is created.

For the purpose of this study, synchronous communication is defined as the way that people communication in a real time experience. In a free flowing conversation where mistakes can be made and cannot be taken back, communication syncs up with the flow of time, being very active. Asynchronous communication is where people are able to take time to communicate, delaying responses and feedback to suite their schedule and needs. With asynchronous communication, people are able to use time to their advantage.

Research Question 1. In the current environment of hybrid online/offline communication, the three dimensions of the ASOHIO perspective, hyperpersonal/interpersonal, online/offline, synchronous/asynchronous, may reveal unique patterns of communication. Thus, this study queries:

RQ1: When we examine patterns of asynchronous, synchronous, online, offline, interpersonal and hyperpersonal communication, what distinct patterns of response (i.e., factors) will emerge?

Now that the three interactions of the ASOHIO perspective have been considered (i.e., Hyperpersonal/Interpersonal, Online/Offline, Synchronous/Asynchronous), there will now be a consideration of additional constructs and theoretic perspectives that may relate to the ASOHIO model. But first the context of the study will be explained.

Context of the Study

In order to provide a finite domain for studying the ASOHIO model and the construct of hyperpersonality, defining a context is necessary. This study uses the online friendship network as the context. This is not to imply that the hyperpersonal model cannot exist in other interaction contexts, such as the workplace, civic engagement, school, etc. This section will explain friendship as the context of the study (and a later

section will explain friendship attitude as a specific construct that is measured as part of the study).

Powell and Jourard (1963) found that self-disclosure helps to understand the strength of relationships between friends. Self-disclosure helps individuals become more interdependent but at the same time more secure (Powell and Jourard, 1963). As a person is able to explicate his/herself more it gives them the power to see more of who they are. While at the same time a person self-discloses they are also gaining friendship with someone as that person can now relate to them easier. Ramsay, Jones, and Barker (2007) have gone into further detail about friendship among college students. Friendship becomes a support system for individuals as they start to mature and experience different life styles (Ramsay et al., 2007). Support and self-disclosure seem to be two big aspects of friendship and what each party gets from it.

Past research had dived deeper into friendship development and how one on one action can contribute to a deeper relationship through interpersonal communication. However, as time has moved forward technologies helped change how people connect and form friendships. Online friend networks have developed through the last twenty to thirty years thanks to advancements in email, instant messengers, as well as social networks.

Past social network research has looked into many different contexts involving different platforms. Acquisti and Gross (2006) described an online social network as an internet community that reveals an individual through a profile that has public information as well as consisting of their public persona. Tong and Walther (2011) found that Facebook and other social network sites were a way for people to maintain

relationships and keeping up to date on their friends' affairs while also maintaining their own public persona to have others see how they are doing. Walther et al. (2008) even looked into the perception of individuals looking at another's attractiveness on Facebook as well as their behavior through the posts that they make. Facebook offers up a choice for the user to determine how and when they will reveal more information about themselves (Walther et al., 2008).

Each of the following constructs relates to online friendship networks in their own way: a) *Communication capital* provides a resource connection for individuals to connect to others; b) people find their social identity in their friend groups which can give them a *sense of community*; c) *cosmopoliteness* offers a person the perspective of a world view and thus may give an individual a sense of worldliness because of their connection to an online friendship network; d) friendship maintenance when it comes to online friendship networks can possibly help maintain a *quality of life*. Overall each of these constructs is very relevant to the friendship context.

Communication Capital

Malmelin (2007) views communication capital as a resource for businesses to measure intangible assets, whereas Jeffres, Jian, and Yoon (2013) regard communication capital as a pattern of communication through civic engagement. Malmelin (2007) describes communication capital as a sum of judicial, human, organizational, and relational capital which are "intangible assets" that can help to serve the business. These "intangible assets" refer to knowledge, skills, relations, experience, etc. (Malmelin, 2007). Whether you agree with Malmelin or Jeffres et al., it is interesting to think about communication capital as a catch all term. Even though these various assets are intangible, they play an important role in strengthening the bonds between two parties.

Jeffres, Jian, and Yoon (2013) have a more in-depth look into what communication capital entails in a scholarly sense. Jeffres et al. point out the Malmelin's communication capital terminology is incomplete because community networks are formed through the same intangible assets as well. It is also important to note that the capital created within the community lasts over time (Jeffres et al., 2013). Jeffres, Jian, and Yoon look at communication capital in a civic engagement aspect. Civic engagement refers to how people will participate in a community to promote better community through organizations. Jeffres et al. (2013) do make relations to how communication capital has a strong relation to social capital.

Lee and Lee (2010) measured people's social capital within online communities and found that there was only a small increase in capital in comparison to connections in f2f. From what was found it seems that the online community benefits by having a constant connection to their other members (Lee & Lee, 2010). This gives those members better sociability but not much is transferred into other communities. This proposes the idea that an online community is not a replacement, but rather a supplement for helping people socialize across various communities.

This study will operationalize communication capital as levels of communication resources across important contexts. People utilize these resources in their everyday life and the more that they utilize them the stronger communication capital they may have. These resources consist of different types of media consumption, socializing, organization involvement, and special event attendance. A person with a higher level of communication capital is suggested to be more communicatively connected in what they spend their time doing.

Research Question 2_A and Research Question 3_A. Based on previous research findings from Jeffres, Jian, and Yoon (2013), who showed support that social capital is related to communication capital, and Lee and Lee (2010), who showed support that social capital is related to online communities (which may include an online friend network), this study queries:

$RQ2_A$: Is there a relationship between people's response profiles to the ASOHIO Model and their communication capital?

At the same time when a person constructs a persona that they want to be seen as, this may relate to the resources that they want to utilize for a persona construction. From this, this study asks:

$RQ3_A$: Does one's level of hyperpersonality predict communication capital?

Sense of Community and Social Identity in Friendship

Technology has been acknowledged to be a driving force in helping to make communities (Jeffres, 2007). Technology is there to assist people in their everyday life, while in communities it helps people to connect on similar issues and interests. All in all, communities are made up of people and these communities become a unique identity that can represent the group. Each community uses and is used by the people who make it up (McMillan, 1996). McMillan and Chavis (1986) discuss the concept and definition of sense of community as that a community does not necessarily need a location but four dimensions within a group. These dimensions are 1) membership, which forms boundaries for people to connect; 2) influence, i.e., each person has influence over each other and the group; 3) integration and fulfillment of needs--the community rewards each person in a sense which makes them want to stay and strengthen the community; and

finally 4) shared emotional connection, the more interaction the more the community has the potential to strengthen (McMillan & Chavis, 1986).

Jeffres, Neuendorf, Jian, Kim, and Cooper (2013) go on to add that sense of community are attachments to groups of people. These attachments are from groups of people who participate in similar activities or organizations where each person may have similar beliefs to others living in the same city or neighborhood. Taking from Jeffres et al. and from McMillan, there is a similarity to what makes up a sense of community; a group that is made up of people with shared connection. A shared connection constitutes a cohesiveness that helps to bind the group.

But this shared connection is not limited by physical geography. Jeffres (2007) states that as people can communicate over the internet that they tend to meet in different areas. This may suggest that a person's sense of community may not be one hundred percent where a person lives but where they gather with others, which follows along what McMillan and Chavis point out about what makes up a sense of community. Although a physical space is not necessarily needed, it does help for people to meet and interact.

Once a community exists, the social identity of the members of that community is critical to the cohesiveness of the community. Social identity theory (which has enjoyed a long history and broad applications) can help explain how people function in society through groups. People use their groups as a way to assess their outside environment. Of course it is important for each person to contribute their efforts but by forming a group there lies the ingroup and outgroup mentality. A group contributes to life by showing how others in a group think while also understanding their position in the outside world (Tajfel & Turner, 1979, 1986).

Social identity provides a suitable proxy and well-established method of measurement for a sense of community in an identifiable group or society. Fujioka and Neuendorf (2015) looked at how racial groups viewed American values using the Social Identity perspective. Between the different racial groups--White American, African American, and Asian American--it was found that depending on the racial group, different values might be held higher than others. And, racial group and social (racial) identity interacted, such that White Americans with higher racial identity had greater support of several mainstream American values. In contrast, African Americans and Asian Americans with greater racial identity demonstrated greater value for their heritage.

Research Question 2_B and 3_B. Since there is no definite scale of sense of community, this study will utilize a social identity scale to show to what extent people are identifying with a friend group. With the context of friendship, a sense of community/social identity is important for an individual to have in order to relate to their friend group.

$RQ2_B$: Is there a relationship between people's response profiles to the ASOHIO Model and their sense of community/social identity?

$RQ3_B$: Does one's level of hyperpersonality predict sense of community/social identity?

Cosmopoliteness

Rogers' (2004) diffusion of innovation S-curve is a demonstration of how quickly an adoption of an innovation occurs. Rogers posited that cosmopoliteness is a contributing factor as to whether someone is an earlier adopter of innovations. Cosmopoliteness is the extent to which a person considers oneself a citizen of the world

(the opposite of "localite," considering oneself primarily a citizen of a local community). Jeffres, Bracken, Neuendorf, Kopfman, and Atkin (2002) took the concept of cosmopoliteness and developed eight specific dimensions that highlight the range of meanings of cosmopoliteness. These eight dimensions are 1) local to broad orientation; 2) identification; 3) parochialism: the openness to understanding others' culture and way of life; 4) tolerance: where one does not choose their own culture over others; 5) knowledge of cultures other than a person's own; 6) knowledge of what is going on around the world; 7) the diversity of media consumptions from different cultures; and finally 8) diversity of a person's personal connection to other people from different nations and/or cultures (Jeffres et al., 2002; see also Jeffres, Atkin, Bracken, & Neuendorf, 2004). Cosmopoliteness is an interesting construct to add into the study to help understand the communication patterns of people.

Research Question 2$_C$ and Research Question 3$_C$. Cosmopoliteness was chosen because with the greater control over time and space provided by digital devices, there is greater opportunity for an individual to communicate with people of other cultures, countries, or regions easily and in a short amount of time. Thus this individual has the chance of feeling one with the world and achieving a feeling of cosmopoliteness. This study endorses the definition of cosmopoliteness as a person feeling like a citizen of the world, someone who feels connected to everyone else and not just one nation or race. Thus this study poses the question:

RQ2$_C$: Is there a relationship between people's response profiles to the ASOHIO Model and their level of cosmopoliteness?

RQ3$_C$: Does one's level of hyperpersonality predict cosmopoliteness?

Quality of Life

Campbell (1976; 1981 as cited in Jeffres & Dobos, 1995) has pointed out that people's well-being comes from their own personal situation but suggests their surroundings help cause the situation. Quality of life is the general well-being of a person and society, and what constitutes a higher quality of life versus a lower quality of life is from the perception of the people. Overall quality of life comes down to being very subjective.

Jeffres and Dobos (1995) state something very similar, "individuals arrive with different values about what's important for a city or neighborhood..." (p. 234). This suggests a person who lives within the city will determine a quality of life by the factors that make up the city. A person will weigh their options on what makes the city good and if it increases their current quality of life. Thus a person's opinion determines his/her quality of life. Within this realm having the opportunity to communicate with one's peers in any way one so pleases may affect their quality of life.

This study will look at the extent to which quality of life is perceived to be enhanced through interacting with others, including friends. A person's surrounding groups of people, from general community to close friend groups, can affect their quality of life. Thus, this study wants to identify the relationship of the ASOHIO with quality of life and whether a person's hyperpersonality relates to their quality of life:

Research Question 2_D and Research Question 3_D.

$RQ2_D$: Is there a relationship between people's response profiles to the ASOHIO Model and their quality of life?

$RQ3_D$: Does one's level of hyperpersonality predict quality of life?

Values

This study also investigates to what extent a relationship between hyperpersonality and the four dependent constructs may be moderated by pertinent personality and attitudinal variables.

Rokeach (1968) introduces a value as "an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence" (p. 16). Thus a person can hold values on a spectrum where they would rather be higher on, for example, "loyalty" than low on it. People hold each value on their own personal scale. End-states of existence means until the end of this individual's life. "Once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action…" (Rokeach, 1968, p. 16). Schwartz and Bilsky (1990) agree with Rokeach as to how people will hold values at a certain point in a spectrum of the actual value. However, Schwartz and Bilsky (2009) believe that one person doesn't just follow one value but multiple values that have a type of hierarchy formed from what a person holds closest.

Similar values can be found across all cultures, according to Schwartz's conception of universal values. Schwartz states that there are ten universal value dimensions: 1) power: authority, wealth; 2) achievement: success, capability; 3) hedonism: self-indulgence, enjoyment in life; 4) stimulation: daring lifestyle; 5) self-direction: creativity, freedom, curiosity; 6) universalism: broadmindedness; 7) benevolence: enhancement of another's life; 8) tradition: respect for other cultures; 9) conformity: listening and respect norms that exist around society; and 10) security: the safety that exist within society (Lindeman & Verkasalo, 2005; Schwartz, 1992; 1994). Values are held in a way that also may determine how a person communicates and uses

media (Sotirovic & McLeod, 2001), which may help determine how people communicate through hyperpersonal/interpersonal/asynchronous/synchronous/online/offline communication patterns. Overall these values have been tested time and time again and as such this study will look at how people value each dimension.

Research Question 4. Research question 4 proposes to look into if there is a moderation relation with hyperpersonality which might be identified.

RQ4: Do one's cultural values moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

Friendship Attitude

For the purpose of this study, there will be a focus on two dimensions of friendship developed by Hagoel (1986): Intensity and completeness. Intensity means what the friendship represents to the individual and the expectations that they have for anyone that will be a friend. Intensity is important for friends to have because of the amount of self-disclosure they do for the support of one another (Hays, 1985; Selfhout, Denissen, Branje, & Meeus, 2009). Completeness represents the wholesome feeling people get from their friendship but more specifically the amount of self-disclosure that friendship with let onto each other. Jourard (1959) states that self-disclosure could be states or degrees of closeness. Completeness is another important aspect because of how friends will be there for one another or have each other's backs.

Research Question 5. Research question 5 proposes to look into if there is a moderation relation with hyperpersonality which might be identified.

RQ5: Does one's friendship attitude moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

Extraversion and Neuroticism

Originally, Raymond Cattell used a taxonomy created to narrow down the personality traits by using a factor analysis on several different concepts to reduce the volume of personality traits that were growing within the personality literature in the field of psychology (John & Srivastava, 1999). This list was eventually broken down further, with Lewis Goldberg conceptualizing the final terms. The term Big Five came from the idea that these factors are not small but can be perceived as being on a broad spectrum (John & Srivastava, 1999), encompassing the most important aspects of human personality. The Big Five have been used for decades, even to today and the age of social network sites. Ryan and Xenos (2011) found that "Facebook users are more likely to be extraverted and narcissistic, but they also have stronger feelings of family loneliness" (p. 1662). Since this study is meant to look into people's social habits, it would be useful to measure salient personality traits. Extraversion and Neuroticism come from the Big Five personality inventory. The Big Five personality traits tell us how a person exists for themselves but also for the society that surrounds them including the way a person interacts with other individuals. Extraversion identifies people's outgoing personality, how they approach situations with open arms or a closed mind. Neuroticism identifies people's issues within the personality, typically these consist of negative emotions like anxiety, fear, anger, guilt, depression. This shows how people will look to socialize and what they think about it. These two constructs may serve as important moderators

between hyperpersonal and other key variables in this study. Thus, their measurement is important to provide control variables.

These constructs are important to the study as these specific traits will determine how an individual will specifically interact with others especially when it comes to the individual's friend group. With these variables we can determine how they may interact with hyperpersonality when it comes to the dependent variables. For the purpose of this study, extraversion is defined as how out going an individual is or can be, while neuroticism looks at how an individual will hold themself back and not engage with others because of predetermined circumstances that usually involve fear, anxiety, or depression.

Research Question 6 and 7. This study questions that extraversion and neuroticism may have an impact on how hyperpersonality affects the dependent variables. Thus, research questions 6 and 7 propose to look into the relationships that might be yielded.

RQ6: Does one's level of extraversion moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

RQ7: Does one's level of neuroticism moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

Research Questions

This portion provides a summary of the research questions that were asked above.

RQ1: When we examine patterns of asynchronous, synchronous, online, offline, interpersonal and hyperpersonal communication, what distinct patterns of response (i.e., factors) will emerge?

RQ2: Is there a relationship between people's response profiles to the ASOHIO Model:

$RQ2_A$: and their communication capital?

$RQ2_B$: and their sense of community?

$RQ2_C$: and their level of cosmopoliteness?

$RQ2_D$: and their quality of life?

RQ3: Does one's level of hyperpersonality predict each of the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

RQ4: Do one's cultural values moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

RQ5: Does one's friendship attitude moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

RQ6: Does one's level of extraversion moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

RQ7: Does one's level of neuroticism moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

CHAPTER III

METHODS

The above research questions were assessed within a very specific context—that of the online friendship network. A convenience sample of undergraduate students from a diverse mid-west university were selected from communication courses in the Spring of 2017 by offering students extra credit, as well as a snowball sample of online social media friends collected from the writer's Facebook account to take a survey through SurveyMonkey. Participants were informed of their rights as participants in academic research and electronically signed informed consent prior to participation. These participants were informed of what the survey was researching prior to answering any items. A total of $n = 213$ were used for the analysis for the survey.

Participants

Of the total $n = 213$ sample, 56.3% of the individuals classified their sex as female ($n = 120$) and 36.2% were male ($n = 77$), 0.9% of the individuals classified themselves as other ($n = 2$). Most participants, 60.1%, reported their ethnic or racial background as being White/Caucasian ($n = 128$), 18.3% identified as Black/African American ($n = 39$), 6.6% of the participants reported their ethnic or racial background as

other (*n* = 14), 5.2% identified as Asian (*n* = 11), 2.8% identified as Hispanic (*n* = 6), and 0.5% identified themselves as American Indian (*n* = 1).

Measures

Each of the variables presented below were measured on an eleven-point Likert based scale (unless otherwise noted) where 0 indicates the highest level of disagreement and 10 indicates the highest level of agreement with each item.

Independent Variables.

ASOHIO. The ASOHIO Scale was developed by Devin J. Kelly and Dr. Kimberly Neuendorf and will be used to measure the dimensions of Hyperpersonal/Interpersonal, Synchronous/Asynchronous, and Online/Offline communication. The ASOHIO is comprised of 28 items, which consist of one-way measures for each dimension and three-way measures comprised of all different combinations of each dimension pole (see Appendix A).

Hyperpersonality Scale. The Extension of Hyperpersonality Scale was developed by Devin J. Kelly and Dr. Kimberly Neuendorf and will be used to measure the dimension of hyperpersonality. The Extension of Hyperpersonality scale holds 14 items that consist of what a person likes in relation to attributes that are hyperpersonal traits (see Appendix B). The Cronbach's Alpha for the hyperpersonality scale is .76 (α = .76, *M* = 62.39, *SD* = 19.66).

Dependent Variables.

Communication Capital. A set of measures developed for communication capital as applied to socializing, included measures based on the Jeffres' (2016) communicative cities and communication capital study as well as Jeffres, Lee, Neuendorf, and Atkin (2007), Jeffres, Bracken, Jian, and Casey (2009) and a national survey by Jeffres in 2006

(Jeffres, Bracken, Jian, & Casey, 2009). This scale contains 32 items to measure communication capital across various contexts—online media, legacy media, socializing, organizations, and festivals/events (see Appendices C and D). The Cronbach's Alpha for the communication capital scale is .91 (α = .91, *M* = 121.18, *SD* = 49.76) with an inter-item correlation mean of .239. The Cronbach's Alpha is considered to be too sensitive to the number of measures/items, thus Briggs and Cheek (1986) state that a .2 to .4 mean inter-item correlation for measuring constructs is acceptable.

Sense of Community/Social Identity. The sense of community scale is an adapted social identity scale originally from Luhtanen and Crocker. The scale, which contains 4 items, has been changed to look into a reflection of what an individual holds of themself in relation to their friend group. Example items are "The friend group I belong to is an important reflection of who I am," and "In general, belonging to my friend group is an important part of my self-image" (see Appendices C and D). The Cronbach's Alpha for the sense of community/social identity scale is .67 (α = .67, *M* = 23.95, *SD* = 7.95) with an inter-item correlation mean of .338. This is acceptable by Briggs and Cheek (1986) who state that a .2 to .4 mean inter-item correlation works for measuring constructs.

Cosmopoliteness. Jeffres, Bracken, Neuendorf, Kopfman, and Atkin's (2002) scale will be dissected and used for this study. Only two items will be used to see a possible connection of the ASOHIO perspective to the concept of cosmopoliteness, i.e., "I enjoy learning about other people," and "I think of myself as a citizen of the world" (see Appendices C and D). The Cronbach's Alpha for the cosmopoliteness scale is .72 (α = .72, *M* = 15.35, *SD* = 3.99).

Quality of Life. The scale used by Jeffres, Bracken, Jian, and Casey's (2009) study of impact of third places on community quality of life has two items traditionally used with another item constructed for the study specifically, "How would you rate the overall quality of life that you experience through your friend group (that you defined earlier)?" that will be used to measure the concept (see Appendices C and D). The Cronbach's Alpha for the quality of life scale is .82 (α = .82, *M* = 18.35, *SD* = 5.35).

Moderating Variables.

Values. Lindeman and Verkasalo's (2005) Short Schwartz's Value Survey (SSVS) was used to measure the multidimensional construct of values. The SSVS is comprised of 10 one-word value measures with sub-descriptions of all the one-word values. The SSVS attempts to measure each of the 10 Schwartz values via one item each (see Appendices C and D).

Friendship. Hagoel's (1982) Friendship scale will be used to measure the concept of friendship. Normally this scale is comprised of four dimensions, however for this particular study only two were used, intensity and completeness. Intensity is comprised of five items while completeness has six items. These two dimensions were chosen to reflect the Friendship concept at a basic form of what is required to be a friend (see Appendices C and D). The Cronbach's Alpha for the friendship scale is .78 (α = .78, *M* = 71.33, *SD* = 14.68).

Extraversion and Neuroticism. Rammstedt and John's (2006) 10 item Big Five Inventory scale was dissected to use only 4 items. These four items are representatives of extraversion and neuroticism. Both concepts have a reverse coded item and one regular item (see Appendices C and D). The Cronbach's Alpha for the two-item extraversion scale is .44. (α = .44, *M* = 10.93, *SD* = 4.29) with an inter-item correlation mean of .283.

The Cronbach's Alpha is considered to be too sensitive to the number of measures/items, thus Briggs and Cheek (1986) state that a .2 to .4 inter-item correlation mean is preferred. The Cronbach's Alpha for the two-item neuroticism scale is .30 ($\alpha = .30$, $M = 10.29$, $SD = 4.23$) with an inter-item correlation mean of .178. Clark and Watson (1995) also determined that an inter-item correlation mean is important to look at but they think that a .15 to .50 inter-item correlation mean works for measuring constructs, and for a higher order construct something between .15 and .20 would be ideal.

CHAPTER IV

RESULTS

This chapter presents the findings organized by research question, using factor, correlational, and ANOVA analysis.

Research Question 1

RQ1 posed the question: When we examine patterns of asynchronous, synchronous, online, offline, interpersonal and hyperpersonal communication, what distinct patterns of response (i.e., factors) will emerge?

The set of 14 ASOHIO communication habit measures was submitted to an exploratory factor analysis, with principal components factoring, orthogonal rotation, and an extraction cutoff of eigenvalue = 1.0 (i.e., using the latent root criterion). The results are shown in Table 1. The measure of sampling adequacy (MSA) was .813 (i.e., "meritorious" according to Kaiser, see Hair et al., 2010, p. 104) and the Bartlett's test of sphericity resulted in a highly significant chi-square (1011.764, $p < .001$), indicating the appropriateness of factor analysis for the set of 14 items. Communalities ranged from a low of .444 to a high of .838, indicating a moderate amount of shared variance for all items.

Table 1.

Factor Analysis of ASOHIO Frequencies (Orthogonal Rotation)

	Factor Loadings				
	1. Frequency Offline Interpersonal	2. Frequency Online	3. Frequency Offline Hyperpersonal	4. Frequency Asynchronous Limited Cues	Communalities
4f. OFF_How often do you interact offline?	**0.910**	0.059	0.073	0.036	0.622
4d. I_How often do you interact with people in face to face interaction (regardless of whether it's online, offline, or both)?	**0.901**	0.137	-0.018	0.031	0.800
4g. I_S_OFF_How often do you interact with people face to face in the same physical space?	**0.900**	0.038	0.090	0.108	0.559
4a. S_How often do you participate in a free flowing interaction in real time (regardless of whether it's online, offline, or both)?	**0.556**	0.405	-0.097	0.372	0.832
4e. ON_How often do you interact online?	0.013	**0.716**	-0.143	0.369	0.669
4h. I_S_ON_How often do you interact with people in real time through a video/audio application or program?	0.216	**0.615**	0.334	-0.039	0.838

4j. H_S_ON_How often do you interact with people through electronic text or audio only?	0.129	**0.608**	-0.206	0.241	0.832
4n. H_A_ON_How often do you interact with people through forums, emails or profile direct message?	-0.117	**0.600**	0.325	-0.034	0.538
4l. I_A_ON_How often do you interact with people through photos that are accompanied by text messages?	0.314	**0.527**	0.023	0.259	0.683
4i. H_S_OFF_How often do you interact with people face to face through cosplay (Costume imitation of a character)?	-0.041	-0.045	**0.815**	0.118	0.487
4m. H_A_OFF_How often do you interact with people through letters?	0.033	0.021	**0.743**	-0.053	0.591
4k. I_A_OFF_How often do you interact with people face to face in a formal presentation where there is a delayed feedback?	0.344	0.428	**0.537**	-0.024	0.444
4b. A_How often do you participate in a delayed feedback (regardless of whether it's online, offline, or both)?	0.037	0.075	0.073	**0.888**	0.557
4c. H_How often do you interact with people without the presence of nonverbal cues (regardless of whether it's online, offline, or both)?	0.176	0.383	-0.002	**0.617**	0.480
Eigenvalue	3.089	2.423	1.815	1.603	8.930
Percent of Total Variance	22.065%	17.306%	12.966%	11.451%	63.788 %
Percent of Common Variance	34.6%	27.1%	20.3%	18.0%	100%

KMO measure of sampling adequacy = .813

Bartlett's test of sphericity: approx. chi-square = 1011.764, $df = 91$, $p < .001$, $n = 199$

Note. Abbreviations within ASOHIO variable names are as follows: I = Interpersonal, H = Hyperpersonal, A = Asynchronous, S = Synchronous, ON = Online, OFF = Offline.

The analysis resulted in four factors with eigenvalues ranging from 3.089 (22.065% of total variance) to 1.603 (11.451% of total variance). The full four factor solution explained 63.79% of the total variance of the pool of 14 items. The four factors were given labels based on those items loading highly and cleanly on each factor. Factor 1 was titled "Frequency Offline Interpersonal" communication, as the high loadings pertain to the four items that measured a reported communication pattern that relates to the interpersonal, synchronous, and offline intersection formed from the ASOHIO perspective. Factor 2, "Frequency Online" communication, was given that label as the high loadings from the 5 items all refer to an online functionally of communication. Factor 3 was titled "Frequency Offline Hyperpersonal" communication, as the high loading by the three items measuring how a person may communicate with the lack of facial cues in a real-world setting. Factor 4, "Frequency Asynchronous Limited Cues," was given that label because of the high loadings by items that measure a different communication pattern that often lacks a component that makes up m a common communication pattern.

Given an *n* of 199, any factor loading of at least .45 may be considered significant (Hair et al., 2010, p. 117). Given this criterion, note that there are no cross loadings that hit the .45 mark.

The set of 14 ASOHIO communication preference ("liking") measures was submitted to an exploratory factor analysis, with principal components factoring,

orthogonal rotation, and an extraction cutoff of eigenvalue = 1.0 (i.e., using the latent root criterion). The results are shown in Table 2. The measure of sampling adequacy (MSA) was .866 (i.e., "meritorious" according to Kaiser, see Hair et al., 2010, p. 104) and the Bartlett's test of sphericity resulted in a highly significant chi-square (1165.248, $p <$ .001), indicating the appropriateness of factor analysis for the set of 14 items. Communalities ranged from a low of .432 to a high of .827, indicating a moderate amount of shared variance for all items.

Table 2. Factor Analysis of ASOHIO Liking (Orthogonal Rotation)

	Factor				Communalities
	1. Liking Offline Interpersonal	2. Liking Online	3. Liking Offline Hyperpersonal	4. Liking Letters	
5d. I_How much do you like to interact with people in face to face interactions (regardless of whether it's online, offline, or both)?	**0.891**	0.114	0.078	0.112	0.712
5g. I_S_OFF_How much do you like to interact with people face to face in the same physical space?	**0.890**	0.167	0.024	0.081	0.708
5f. OFF_How much do you like to interact offline?	**0.858**	0.054	0.156	0.093	0.618

Table 2. Factor Analysis of ASOHIO Liking (Orthogonal Rotation)

5a. S_How much do you like to participate in a free flowing interaction in real time (regardless of whether it's online, offline, or both)?	**0.753**	0.325	0.184	-0.075	0.825
5e. ON_How much do you like to interact online?	0.169	**0.781**	0.247	-0.078	0.705
5n. H_A_ON_How much do you like to interact with people through forums, emails or profile direct message?	-0.021	**0.742**	0.242	0.102	0.773
5j. H_S_ON_How much do you like to interact with people through electronic text or audio only?	0.091	**0.730**	0.046	0.059	0.827
5l. I_A_ON_How much do you like to interact with people through photos that are accompanied by text messages?	0.335	**0.707**	0.068	0.081	0.432
5h. I_S_ON_How much do you like to interact with people in real time through a video/audio application or program?	0.292	**0.449**	0.268	0.270	0.571

Table 2. Factor Analysis of ASOHIO Liking (Orthogonal Rotation)

5b. A_How much do you like to participate in a delayed feedback (regardless of whether it's online, offline, or both)?	0.234	0.159	**0.786**	-0.100	0.547
5c. H_How much do you like to interact with people without the presence of nonverbal cues (regardless of whether it's online, offline, or both)?	0.227	0.183	**0.728**	0.055	0.568
5i. H_S_OFF_How much do you like to interact with people face to face through cosplay (costume imitation of a character)?	-0.204	0.122	**0.629**	0.344	0.624
5k. I_A_OFF_How much do you like to interact with people face to face in a formal presentation where there is delayed feedback?	0.138	0.307	**0.530**	0.417	0.810
5m. H_A_OFF_How much do you like to interact with people through letters?	0.125	0.050	0.094	**0.885**	0.620
Eigenvalue	3.306	2.716	2.097	1.221	9.340
Percent of Total Variance	23.617%	19.397%	14.979%	8.719%	66.712%
Percent of Common Variance	35.4%	29.1%	22.5%	13.1%	100%

KMO measure of sampling adequacy = .866

Bartlett's test of sphericity: approx. chi-square = 1165.248, $df = 91$, $p < .001$, $n = 200$

Note. Abbreviations within ASOHIO variable names are as follows: I = Interpersonal, H = Hyperpersonal, A = Asynchronous, S = Synchronous, ON = Online, OFF = Offline.

The analysis resulted in four factors with eigenvalues ranging from 3.306 (23.617% of total variance) to 1.221 (8.719% of total variance). The full four factor solution explained 63.79% of the total variance of the pool of 14 items. The four factors were given labels based on those items loading highly and cleanly on each factor. Factor 1 was titled "Liking Offline Interpersonal" communication, as the high loadings pertain to the four items that measured a preferred communication pattern that relates to the interpersonal, synchronous, offline three-way intersection formed from the ASOHIO perspective. Factor 2, "Liking Online" communication, was given that label as the high loadings from the five items all refer to preference for the online functionally of communicating while online. Factor 3 was titled "Liking Offline Hyperpersonal" communication, as the high loadings were by four items measuring how a person may like to communicate with a lack of facial cues, being a member among the crowd almost. Factor 4, "Liking Letters," was given that label because of the high loading by the single item that measures how much people like to write letters.

Given an *n* of 200, any factor loading of at least .40 may be considered significant (Hair et al., 2010, p. 117). On this basis, there is only one item that has a cross loading with another factor. Item "5k. I_A_OFF_How much do you like to interact with people face-to-face in a formal presentation where there is delayed feedback?," was shown to have a loading of .53 on Factor 3, and a loading of .417 on Factor 4. This indicates that the respondents reacted to this question in at least two distinctly different ways (i.e., with

regard to liking offline hyperpersonal communication or "liking letters" somewhat like older communication patterns).

Research Question 2

RQ2 posed the multifaceted question:

RQ2: Is there a relationship between people's response profiles to the ASOHIO Model:

$RQ2_B$: and their communication capital?

$RQ2_C$: and their sense of community/social identity?

$RQ2_D$: and their level of cosmopoliteness?

$RQ2_E$: and their quality of life?

RQ2 queried what the relationship of the ASOHIO perspective was with the dependent variables, Communication Capital, Sense of community/social identity, Cosmopoliteness, and Quality of Life. The analysis took both sets of the ASOHIO factors, Frequency and Liking, and ran Pearson correlations with all eight factors against the four dependent variables. The results are shown in Table 3.

Table 3. Research Question 2- ASOHIO Correlation Matrix

		Dependent Variables:			
Independent Variables:		Comm. Capital	Sense of Community	Cosmo-politeness	Quality of Life
ASOHIO Factor 1— Frequency OFF I	Pearson Correlation	0.028	0.193**	0.148*	0.142[a]
	Sig. (2-tailed)	0.706	0.008	0.042	0.052
	n	189	189	189	189
ASOHIO Factor 2— Frequency ON	Pearson Correlation	0.190**	-0.012	0.168*	0.150*
	Sig. (2-tailed)	0.009	0.870	0.021	0.040

Table 3. Research Question 2- ASOHIO Correlation Matrix

	n	189	189	189	189
ASOHIO Factor 3— Frequency OFF H	Pearson Correlation	0.492***	-0.214**	-0.171*	0.005
	Sig. (2-tailed)	<0 .001	0.003	0.019	0.941
	n	189	189	189	189
ASOHIO Factor 4— Frequency A H (Limited Cues)	Pearson Correlation	0.122[a]	0.161*	0.305***	0.136[a]
	Sig. (2-tailed)	0.094	0.027	< 0.001	0.061
	n	189	189	189	189
ASOHIO Factor 1— Liking OFF I	Pearson Correlation	-0.119	0.297***	0.477***	0.197**
	Sig. (2-tailed)	0.102	<0 .001	< 0.001	0.006
	N	190	190	190	190
ASOHIO Factor 2— Liking ON	Pearson Correlation	0.268***	-0.010	0.266***	0.184*
	Sig. (2-tailed)	< 0.001	0.896	< 0.001	0.011
	N	190	190	190	190
ASOHIO Factor 3— Liking OFF H	Pearson Correlation	0.248**	-0.130[a]	-0.025	0.106
	Sig. (2-tailed)	0.001	0.074	0.737	0.146
	N	190	190	190	190
ASOHIO Factor 4— Liking LETTERS	Pearson Correlation	0.331***	-0.066	-0.009	-0.036
	Sig. (2-tailed)	< 0.001	0.362	0.904	0.626
	N	190	190	190	190

a .05 < *p* < .10
* *p* < .05
** *p* < .01
*** *p* < .001
Note. Abbreviations within ASOHIO factor names are as follows: I = Interpersonal, H = Hyperpersonal, A = Asynchronous, S = Synchronous, ON = Online, OFF = Offline.

ASOHIO Factor 1- Frequency Offline Interpersonal was found to be significantly and positively correlated with Sense of Community/Social Identity and Cosmopoliteness

with a near significant correlation with Quality of Life. There was no significance reported between Frequency Offline Interpersonal and Communication Capital.

For ASOHIO Factor 2- Frequency Online one can see that there are positive correlations with Communication Capital, Cosmopoliteness, and Quality of life. Frequency Online and Communication Capital is very highly correlated.

On ASOHIO Factor 3- Frequency Offline Hyperpersonal has a highly significant positive correlation with Communication Capital but has negative correlations with Sense of community/social identity and Cosmopoliteness. The negative correlation is the opposite of the positive correlation we see with Frequency Hyperpersonal Offline, which could be considered the opposite when it comes to the factors themselves.

ASOHIO Factor 4- Frequency Asynchronous Hyperpersonal (Limited Cues) is highly significant correlation with Cosmopoliteness and significant correlation with Sense of Community/Social Identity. There is near significance correlations with both Communication Capital and Quality of Life. Each of these correlations for Frequency Asynchronous Hyperpersonal are positive.

ASOHIO Factor 1- Liking Offline Interpersonal has highly significant correlations with Sense of Community/Social Identity and Cosmopoliteness and a very significant correlation with Quality of Life. All of these correlations are positive. There is not a significant correlation with Communication Capital.

On ASOHIO Factor 2- Liking Online is highly significant correlated with Communication Capital and Cosmopoliteness and significantly correlated with Quality of Life. All of these correlations are positive. There is not a significant correlation with Sense of Community/Social Identity.

ASOHIO Factor 3- Liking Offline Hyperpersonal has a highly significant positive correlation with Communication Capital and a near significant negative correlation with Sense of Community/Social Identity. Notice that this factor's correlation is opposite of Liking Offline Interpersonal. Just as the previous set of factors shows in Frequency they also show that these two Liking factors show the opposite dependent variables that are significant in correlations.

For ASOHIO Factor 4- Liking of Letters shows that there is a highly significant positive correlation with Communication Capital with no significance to any of the other dependent variables. Liking Letters also shows the opposite of Liking Offline Interpersonal but shows the similarities Liking Offline Hyperpersonal.

Research Question 3

The third research question asked: Does one's level of hyperpersonality predict each of the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

Research Question 3 posed what the relationship of the Hyperpersonality scale was with the dependent variables, Communication Capital, Sense of Community/Social Identity, Cosmopoliteness, and Quality of Life. Correlational analysis was conducted, as shown in Table 4. The Hyperpersonality scale was found to have a highly significant positive correlation with Communication Capital and Quality of Life while finding no sign of significance with Sense of Community/Social Identity and Cosmopoliteness.

Table 4. Research Question 3 Hyperpersonality scale Correlation Matrix

		Dependent Variable			
Independent Variable		Comm. Capital	Sense of Community	Cosmo-politeness	Quality of Life
Hyperpersonality scale	Pearson Correlation	0.373***	-0.108	-0.070	0.410***
	Sig. (2-tailed)	< 0.001	0.125	0.319	< 0.001
	n	202	202	202	202

* $p < .05$
** $p < .01$
*** $p < .001$

Research Question 4

RQ4 asked: Do one's cultural values moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

The results of a series of two-factor ANOVAs predicting Communication Capital, Sense of Community/Social Identity, Cosmopoliteness, and Quality of Life from the Hyperpersonality scale and the Schwartz Values items are shown in Table 5. The results are reported by each Value, beginning with Power. In each set of analyses, interaction effects will be examined to detect any moderation.

Table 5. Research Question 4- ANOVA IVs w/ Moderating Variables

Main Effect 1	Main Effect 2	Interaction	Dependent Variable
Hyperpersonality scale $F(1, 198) = 18.499$*** $p < .001$	Value: Power $F(1, 198) = 11.974$** $p = .001$	HSxP $F(1, 198) = 10.025$** $p = .002$	Comm. Capital
Hyperpersonality scale *ns*	Value: Power *ns*	HSxP *ns*	Sense of Community
Hyperpersonality scale *ns*	Value: Power *ns*	HSxP *ns*	Cosmopoliteness

Table 5. Research Question 4- ANOVA IVs w/ Moderating Variables

Hyperpersonality scale $F(1, 196) = 19.978^{***}$ $p < .001$	Value: Power $F(1, 196) = 8.061^{**}$ $p = .005$	HSxP *ns*	Quality of Life
Hyperpersonality scale $F(1, 197) = 17.651^{***}$ $p < .001$	Value: Achievement *ns*	HSxA *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Achievement *ns*	HSxA *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Achievement $F(1, 197) = 12.361^{**}$ $p = .001$	HSxA *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 197) = 27.452^{***}$ $p < .001$	Value: Achievement $F(1, 197) = 11.434^{**}$ $p = .001$	HSxA *ns*	Quality of Life
Hyperpersonality scale $F(1, 198) = 20.042^{***}$ $p < .001$	Value: Hedonism $F(1, 198) = 3.838$[a] $p = .052$	HSxH *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Hedonism *ns*	HSxH *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Hedonism $F(1,198) = 4.437^{*}$ $p = .036$	HSxH *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 198) = 25.521^{***}$ $p < .001$	Value: Hedonism $F(1, 198) = 4.173^{*}$ $p = .042$	HSxH *ns*	Quality of Life
Hyperpersonality scale $F(1, 197) = 19.248^{**}$ $p < .001$	Value: Stimulation *ns*	HSxS *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Stimulation *ns*	HSxS *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Stimulation $F(1, 197) = 10.586^{**}$ $p = .001$	HSxS *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 197) = 23.049^{***}$ $p < .001$	Value: Stimulation $F(1, 197) = 2.920$[a] $p = .089$	HSxS $F(1, 197) = 4.843^{*}$ $p = .029$	Quality of Life

Table 5. Research Question 4- ANOVA IVs w/ Moderating Variables

Hyperpersonality scale $F(1, 196) = 21.134$*** $p < .001$	Value: Self-Direction *ns*	HSxSD *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Self-Direction $F(1, 196) = 4.897$* $p = .028$	HSxSD *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Self-Direction $F(1, 196) = 20.447$*** $p < .001$	HSxSD *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 196) = 25.507$*** $p < .001$	Value: Self-Direction $F(1, 196) = 2.848$[a] $p = .093$	HSxSD *ns*	Quality of Life
Hyperpersonality scale $F(1, 198) = 20.438$*** $p < .001$	Value: Universalism *ns*	HSxU *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Universalism $F(1, 198) = 3.378$[a] $p = .068$	HSxU *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Universalism $F(1, 198) = 21.730$*** $p < .001$	HSxU *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 198) = 24.330$*** $p < .001$	Value: Universalism *ns*	HSxU *ns*	Quality of Life
Hyperpersonality scale $F(1, 198) = 22.818$*** $p < .001$	Value: Benevolence *ns*	HSxB $F(1, 198) = 4.806$* $p = .030$	Comm. Capital
Hyperpersonality scale *ns*	Value: Benevolence $F(1, 198) = 3.543$[a] $p = .061$	HSxB *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Benevolence $F(1, 198) = 18.417$*** $p < .001$	HSxB *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 198) = 25.798$*** $p < .001$	Value: Benevolence $F(1, 198) = 5.804$* $p = .017$	HSxB *ns*	Quality of Life
Hyperpersonality scale $F(1, 198) = 19.041$***	Value: Tradition $F(1, 198) = 3.510$[a]	HSxT *ns*	Comm. Capital

Table 5. Research Question 4- ANOVA IVs w/ Moderating Variables

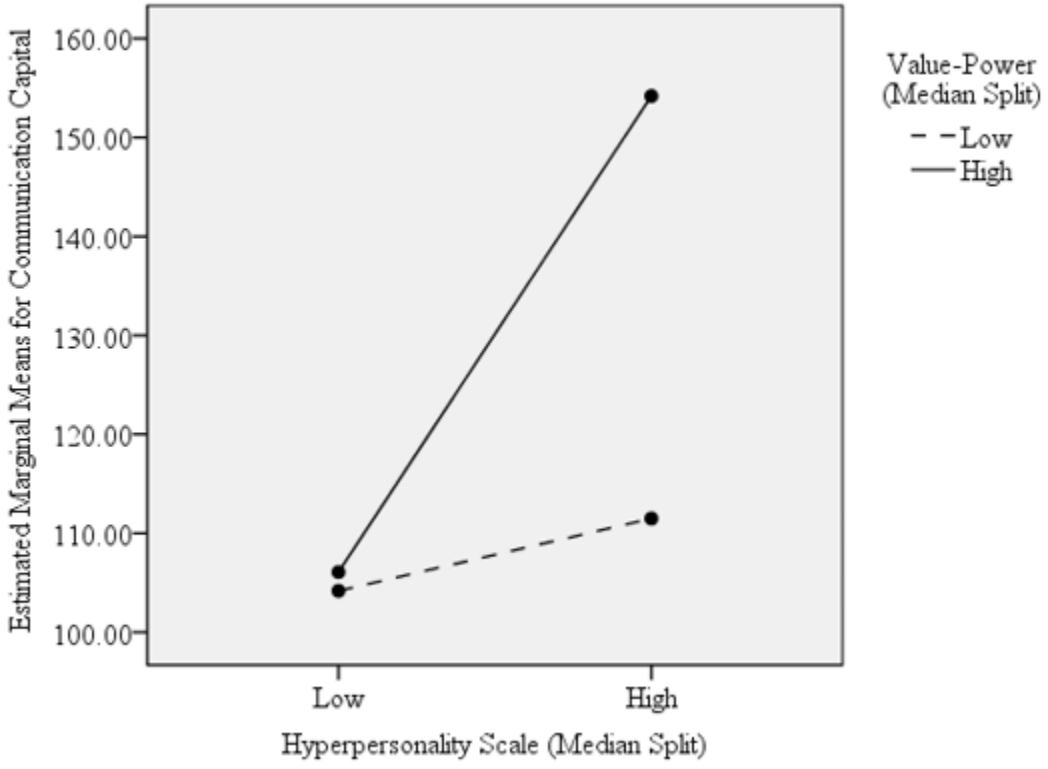
$p < .001$	$p = .062$		
Hyperpersonality scale *ns*	Value: Tradition $F(1, 198) = 3.925$* $p = .049$	HSxT $F(1, 198) = 3.081$[a] $p = .081$	Sense Of Community
Hyperpersonality scale *ns*	Value: Tradition $F(1, 198) = 4.955$* $p = .027$	HSxT *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 198) = 23.745$*** $p < .001$	Value: Tradition *ns*	HSxT *ns*	Quality of Life
Hyperpersonality scale $F(1, 198) = 18.969$*** $p < .001$	Value: Conformity $F(1, 198) = 2.881$[a] $p = .091$	HSxC *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Conformity *ns*	HSxC *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Conformity *ns*	HSxC *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 198) = 23.205$*** $p < .001$	Value: Conformity *ns*	HSxC *ns*	Quality of Life
Hyperpersonality scale $F(1, 198) = 17.858$*** $p < .001$	Value: Security *ns*	HSxSe *ns*	Comm. Capital
Hyperpersonality scale *ns*	Value: Security $F(1, 198) = 3.170$[a] $p = .056$	HSxSe *ns*	Sense Of Community
Hyperpersonality scale *ns*	Value: Security $F(1, 198) = 9.923$** $p = .002$	HSxSe *ns*	Cosmopoliteness
Hyperpersonality scale $F(1, 198) = 24.519$*** $p < .001$	Value: Security $F(1, 198) = 6.485$* $p = .012$	HSxSe *ns*	Quality of Life

* $p < .05$
** $p < .01$
*** $p < .001$

Section 1 – Power. In the prediction of Communication Capital, the main effect for Hyperpersonality scale was found to be significant ($F(1, 198) = 18.499$, $p < .001$) with a partial eta^2 of .06, and the main effect of Power is significant ($F(1, 198) = 11.974$, $p = .001$) with a partial eta^2 of .09.

The interaction between the Hyperpersonality scale (HS) and Power (P) is found to be significant ($F(1, 198) = 10.025$, $p = .002$) with a partial eta^2 of .05 in the prediction of Communication Capital. Figure 2 shows the nature of this significant interaction. Among those with a low Hyperpersonal score, there is little difference in Communication Capital between low and high groups on the value of Power. But among those with high Hyperpersonal scores there is a clear difference in Communication Capital with the high group on Power being high and the low group on Power being low.

Figure 2. Significant Interaction of Hyperpersonality scale and Value-Power in the Prediction of Communication Capital



For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .38$) and the main effect of Power is also non-significant ($p = .38$). The interaction between Hyperpersonality scale and Power is found to be non-significant ($p = .25$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .22$) and the main effect for Power is shown to also be non-significant ($p = .83$). The interaction between the Hyperpersonality scale and Power is found to be non-significant ($p = .38$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for Hyperpersonality scale is found to be significant ($F(1, 196) = 19.978$, $p < .001$) with a partial eta^2 of .09, and the main effect of Power is significant ($F(1, 196) = 8.061$, $p = .005$) with a partial eta^2 of .04 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Power is found to be non-significant ($p = .98$) in the prediction of Quality of Life.

Section 2 – Achievement. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 197) = 17.651$, $p < .001$) with a partial eta^2 of .08 while the main effect of Achievement is non-significant ($p = .29$). The interaction between the Hyperpersonality scale and Achievement is found to be non-significant ($p = .517$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .36$) and the main effect of Achievement is also non-significant ($p = .71$). The interaction between the

Hyperpersonality scale and Achievement is found to be non-significant ($p = .38$) in the prediction of Sense of Community.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .87$) while the main effect for Achievement is shown to be significant ($F(1, 197) = 12.361$, $p = .001$) with a partial eta^2 of .06. The interaction between the Hyperpersonality scale and Achievement is found to be non-significant ($p = .12$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 197) = 27.452$, $p < .001$) with a partial eta^2 of .12, and the main effect of Friendship is significant ($F(1, 198) = 11.434$, $p = .001$) with a partial eta^2 of .06 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Achievement is found to be non-significant ($p = .30$) in the prediction of Quality of Life.

Section 3- Hedonism. In the prediction of Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 20.460$, $p < .001$) with a partial eta^2 of .09, while the main effect of Hedonism is near-significant ($F(1, 198) = 3.838$, $p = .052$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Hedonism is found to be non-significant ($p = .76$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .60$) and the main effect of Hedonism is also non-significant ($p = 41$). The interaction between the Hyperpersonality scale and Hedonism is found to be non-significant ($p = .39$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .29$) while the main effect for Hedonism is shown to be significant ($F(1, 198) = 4.437$, $p = .036$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Hedonism is found to be non-significant ($p = .16$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 25.521$, $p < .001$) with a partial eta^2 of .11, and the main effect of Hedonism is significant ($F(1, 198) = 4.173$, $p = .042$) with a partial eta^2 of .02 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Hedonism is found to be non-significant ($p = .68$) in the prediction of Quality of Life.

Section 4- Stimulation. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 197) = 19.248$, $p < .001$) with a partial eta^2 of .09 while the main effect of Stimulation is non-significant ($p = .11$). The interaction between the Hyperpersonality scale and Stimulation is found to be non-significant ($p = 22$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .49$) and the main effect of Stimulation is non-significant ($p = .48$). The interaction between the Hyperpersonality scale and Stimulation is found to be non-significant ($p = .53$) in the prediction of Sense of Community/Social Identity.

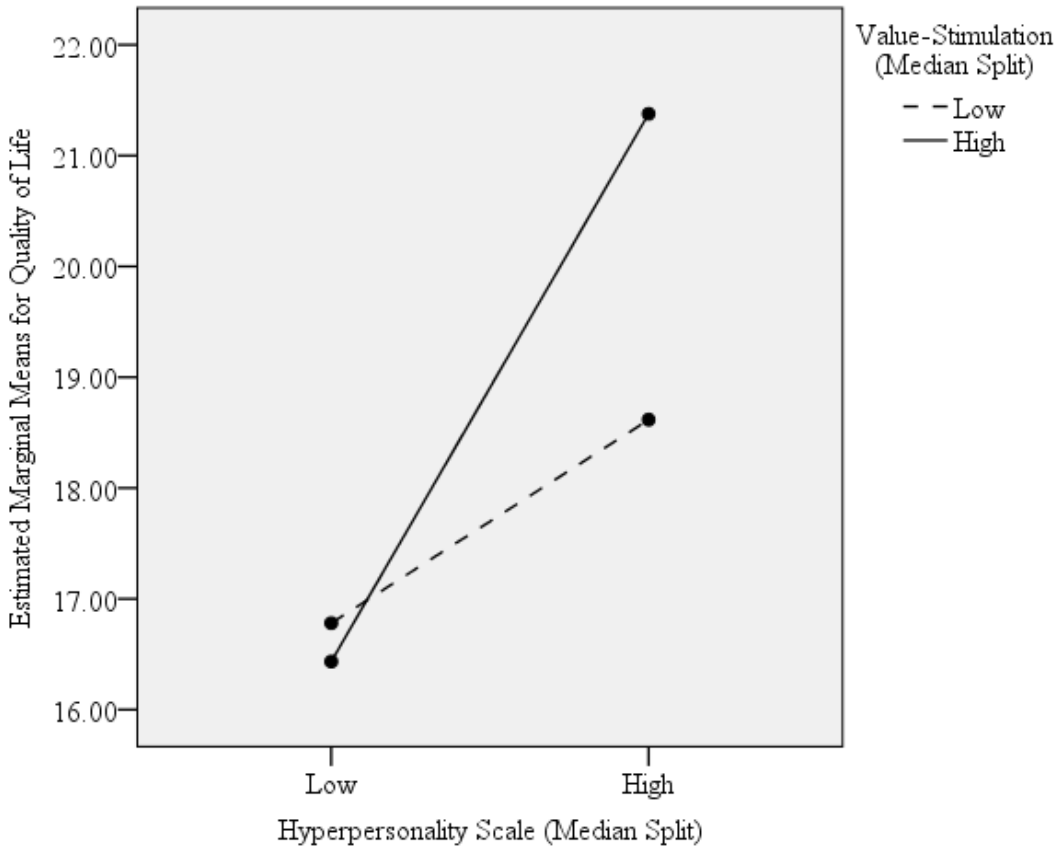
The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .17$) while the main effect for Stimulation is shown to be significant ($F(1, 197) = 10.586$, $p = .001$) with a partial eta^2 of

.05. The interaction between the Hyperpersonality scale and Stimulation is found to be non-significant ($p = .64$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 197) = 23.049$, $p < .001$) with a partial eta^2 of .11, while the main effect of Stimulation is near-significant ($F(1, 197) = 2.920$, $p = .089$) with a partial eta^2 of .02 in the prediction of Quality of Life.

The interaction between the Hyperpersonality scale and Stimulation is found to be significant ($F(1, 197) = 4.843$, $p = .029$) with a partial eta^2 of .02 in the prediction of Quality of Life. Figure 3 shows the nature of this significant interaction. Among those with a low Hyperpersonality scale score, there is little difference in Quality of Life with the low or high value of Stimulation. But among those with high Hyperpersonality scale scores there is a clear difference in Quality of Life with the high group of value of Stimulation being high and the low group of value of Stimulation being low.

Figure 3. Significant Interaction of Hyperpersonality scale and Value-Stimulation in the Prediction of Quality of Life



Section 5- Self-Direction. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 196) = 21.134$, $p < .001$) with a partial eta^2 of .10 while the main effect of Self-Direction is non-significant ($p = .21$). The interaction between the Hyperpersonality scale and Self-Direction is found to be non-significant ($p = .54$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .69$). However, the main effect of Self-Direction is significant ($F(1, 196) = 4.897$, $p = .028$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Self-Direction is found to be non-significant ($p = .97$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .41$) while the main effect for Self-Direction is shown to be significant ($F(1, 196) = 20.447$, $p < .001$) with a partial eta^2 of .09. The interaction between the Hyperpersonality scale and Self-Direction is found to be non-significant ($p = .96$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 196) = 25.507$, $p < .001$) with a partial eta^2 of .12, while the main effect of Self-Direction is near-significant ($F(1, 196) = 2.848$, $p = .093$) with a partial eta^2 of .01 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Self-Direction is found to be non-significant ($p = .51$) in the prediction of Quality of Life.

Section 6- Universalism. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 20.438$, $p < .001$) with a partial eta^2 of .09 while the main effect of Universalism is non-significant ($p = .95$). The interaction between the Hyperpersonality scale and Universalism is found to be non-significant ($p = .31$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .72$). However, the main effect of Universalism is near-significant ($F(1, 198) = 3.378$, $p = .068$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Universalism is found to be non-significant ($p = .41$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .25$) while the main effect for

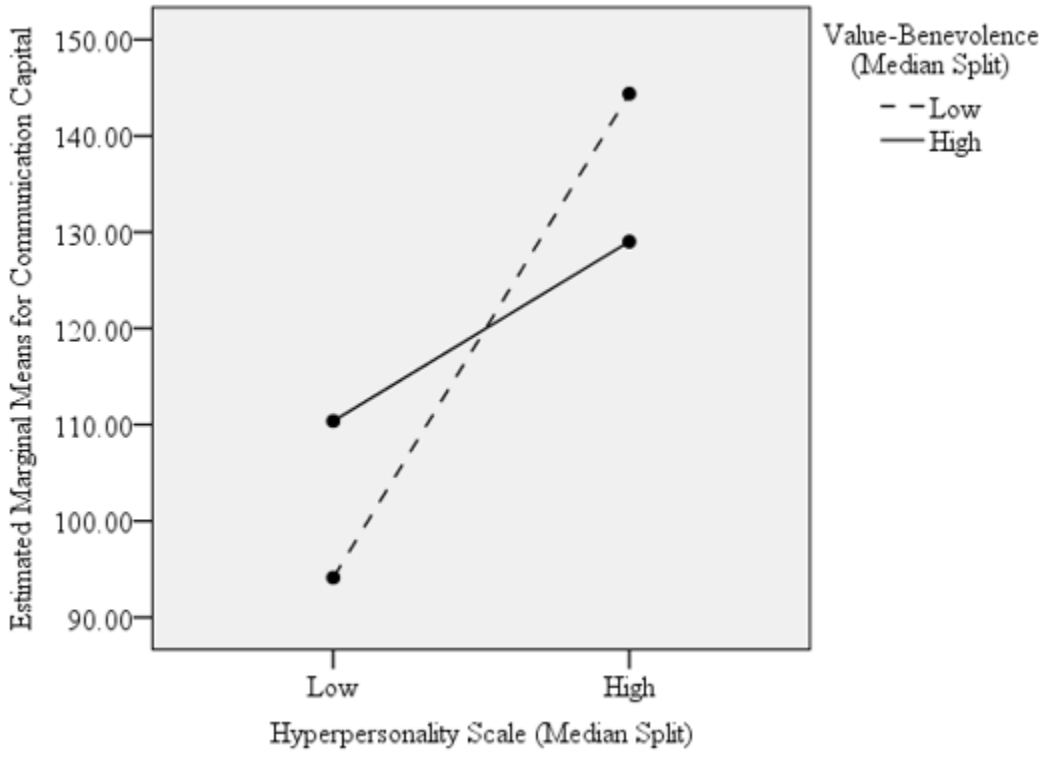
Universalism is shown to be significant ($F(1, 198) = 21.730$, $p < .001$) with a partial eta^2 of .10. The interaction between the Hyperpersonality scale and Universalism is found to be non-significant ($p = .82$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 24.330$, $p < .001$) with a partial eta^2 of .11, while the main effect of Universalism is non-significant ($p = .99$) in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Universalism is found to be non-significant ($p = .42$) in the prediction of Quality of Life.

Section 7- Benevolence. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 22.818$, $p < .001$) with a partial eta^2 of .10 while the main effect of Benevolence is non-significant ($p = 95$).

The interaction between the Hyperpersonality scale and Benevolence is found to be significant ($F(1, 198) = 4.806$, $p = .030$) with a partial eta^2 of .24 in the prediction of Communication Capital. Figure 4 shows the nature of this significant interaction. Among those with a low Hyperpersonal score, there is clear difference in Communication Capital applied to friend group socializing with the low Benevolence group being much lower than the high Benevolence group. Among those with high Hyperpersonality scale scores there is still a clear difference in Communication Capital applied to friend group socializing with the low Benevolence group now being high and the high Benevolence group being lower.

Figure 4. Near-Significant Interaction of Hyperpersonality scale and Value-Benevolence in the Prediction of Communication Capital



For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant. However, the main effect of Benevolence is near-significant ($F(1, 198) = 3.543$, $p = .061$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Benevolence is found to be non-significant ($p = .14$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .95$) while the main effect for Benevolence is shown to be significant ($F(1, 198) = 18.417$, $p < .001$) with a partial eta^2 of .09. The interaction between the Hyperpersonality scale and Benevolence is found to be non-significant ($p = .19$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 25.798$, $p < .001$) with a partial eta^2 of .12, and the main effect

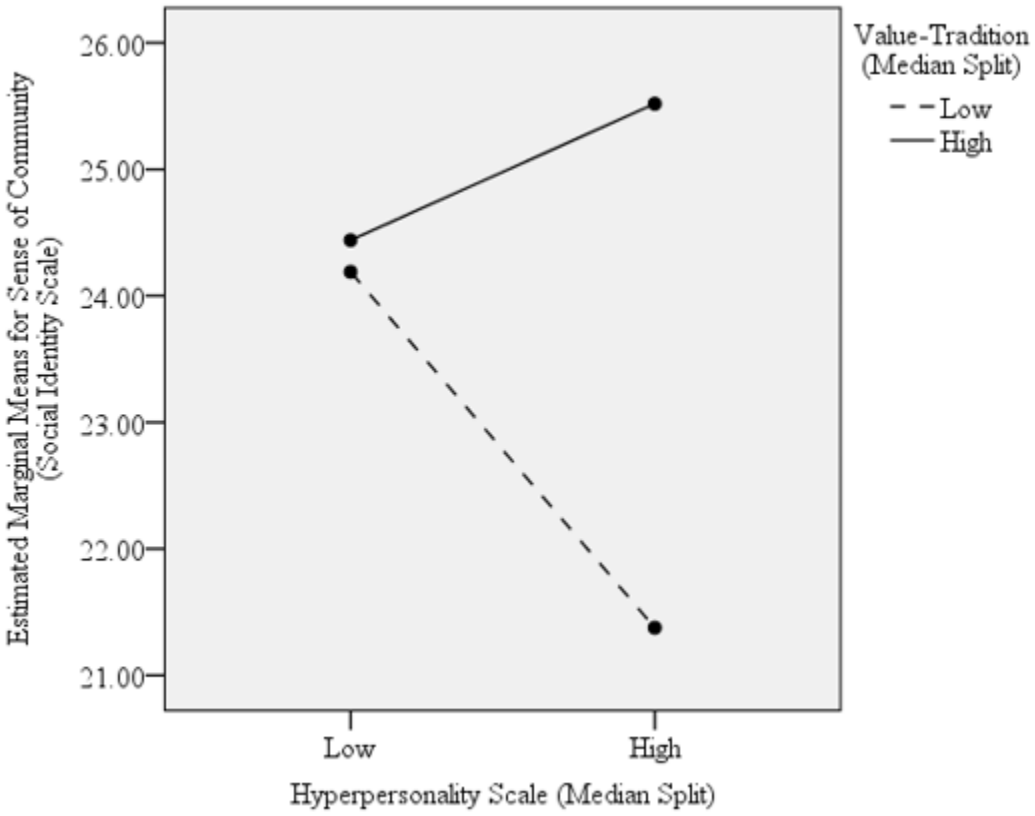
of Benevolence is significant ($F(1, 198) = 5.804$, $p = .017$) with a partial eta^2 of .03 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Benevolence is found to be non-significant ($p = .96$) in the prediction of Quality of Life.

Section 8- Tradition. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 19.041$, $p < .001$) with a partial eta^2 of .09 while the main effect of Tradition is near-significant ($F(1, 198) = 3.510$, $p = .062$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Tradition is found to be non-significant ($p = .99$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .44$). However, the main effect of Tradition is significant ($F(1, 198) = 3.925$, $p = .049$) with a partial eta^2 of .02.

The interaction between the Hyperpersonality scale and Tradition is found to be near-significant ($F(1, 198) = 3.081$, $p = .081$) with a partial eta^2 of .02 in the prediction of Sense of Community/Social Identity. Figure 5 shows the nature of this significant interaction. Among those with a low Hyperpersonality scale score, there is little difference in Sense of Community/Social Identity between the low and high groups on value of Tradition. But among those with high Hyperpersonality scale scores there is a clear difference in Sense of Community/Social Identity with the high group for value of Tradition being high and the low group for value of Tradition being low.

Figure 5. Significant Interaction of Hyperpersonality scale and Value-Tradition in the Prediction of Sense of Community/Social Identity



The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant (p = .17) while the main effect for Tradition is shown to be significant (F(1, 198) = 4.955, p = .027) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Tradition is found to be non-significant (p = .50) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant (F(1, 198) = 23.745, p < .001) with a partial eta^2 of .11, while the main effect of Tradition is non-significant (p = .10) in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Tradition is found to be non-significant (p = .85) in the prediction of Quality of Life.

Section 9- Conformity. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 18.969$, $p < .001$) with a partial eta^2 of .09 while the main effect of Conformity is near-significant ($F(1, 198) = 2.881$, $p = .091$) with a partial eta^2 of .01. The interaction between the Hyperpersonality scale and Conformity is found to be non-significant ($p = .21$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .53$) and the main effect of Conformity is also non-significant ($p = .56$). The interaction between the Hyperpersonality scale and Conformity is found to be non-significant ($p = .82$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .18$) and the main effect for Conformity is also shown to be non-significant ($p = .21$). The interaction between the Hyperpersonality scale and Conformity is found to be non-significant ($p = .55$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 23.205$, $p < .001$) with a partial eta^2 of .11, while the main effect of Conformity is non-significant ($p = .25$) in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Conformity is found to be non-significant ($p = .18$) in the prediction of Quality of Life.

Section 10- Security. In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 17.858$, $p <$

.001) with a partial eta^2 of .08 while the main effect of Security is non-significant (p = .34). The interaction between the Hyperpersonality scale and Security is found to be non-significant (p = .53) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant (p = .47). However, the main effect of Security is near-significant (F(1, 198) = 3.170, p = .056) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Security is found to be non-significant (p = .71) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant (p = .20) while the main effect for Security is shown to be significant (F(1, 198) = 9.923, p = .002) with a partial eta^2 of .05. The interaction between the Hyperpersonality scale and Security is found to be non-significant (p = .92) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant (F(1, 198) = 24.519, p < .001) with a partial eta^2 of .11, and the main effect of Security is significant (F(1, 198) = 6.485, p = .012) with a partial eta^2 of .03 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Security is found to be non-significant (p = .69) in the prediction of Quality of Life.

Research Question 5

RQ5 asked: Does one's friendship attitude moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

The results of a series of two-factor ANOVA predicting Communication Capital, Sense of Community/Social Identity, Cosmopoliteness, and Quality of Life from the Hyperpersonality scale and the Friendship items are shown in Table 6. Again, in looking for moderation, the interaction terms warrant particular attention.

Table 6. Research Questions 5 through 7- ANOVA IVs w/ Moderating Variables

	Main Effect 1	Main Effect 2	Interaction	Dependent Variable
RQ 5	Hyperpersonality scale	Friendship	HSxF	Comm. Capital
	$F(1, 198)= 20.460^{***}$ $p < .001$	*ns*	*ns*	
	Hyperpersonality scale	Friendship	HSxF	Sense of Community
	ns	$F(1, 198)= 9.996^{**}$ $p = .002$	*ns*	
	Hyperpersonality scale	Friendship	HSxF	Cosmopoliteness
	ns	$F(1, 198) = 5.739^{*}$ $p = .018$	*ns*	
	Hyperpersonality scale	Friendship	HSxF	Quality of Life
	$F(1, 198)= 27.907^{***}$ $p < .001$	$F(1, 198) = 8.941^{**}$ $p = .003$	*ns*	
RQ 6	Hyperpersonality scale	Extraversion	HSxE	Comm. Capital
	$F(1, 198)= 23.474^{***}$ $p < .001$	$F(1, 198) = 7.422^{**}$ $p = .007$	*ns*	
	Hyperpersonality scale	Extraversion	HSxE	Sense of Community
	ns	*ns*	*ns*	
	Hyperpersonality scale	Extraversion	HSxE	Cosmopoliteness
	ns	$F(1, 198) = 10.090^{**}$ $p = .002$	$F(1, 198) = 6.925^{**}$ $p = .009$	
	Hyperpersonality scale	Extraversion	HSxE	Quality of Life
	$F(1, 198) = 31.708^{**}$ $p < .001$	$F(1, 198)= 12.198^{***}$ $p = .001$	*ns*	

Table 6. Research Questions 5 through 7- ANOVA IVs w/ Moderating Variables

Hyperpersonality scale	Neuroticism	HSxN	Comm. Capital
$F(1, 198)= 17.620$*** $p < .001$	*ns*	*ns*	
Hyperpersonality scale	Neuroticism	HSxN	Sense of Community
ns	$F(1, 198) = 3.133$[a] $p = .078$	*ns*	
Hyperpersonality scale	Neuroticism	HSxN	Cosmopoliteness
ns	*ns*	*ns*	
Hyperpersonality scale	Neuroticism	HSxN	Quality of Life
$F(1, 198)= 21.506$*** $p < .001$	*ns*	*ns*	

RQ 7

a $.05 < p < .10$
* $p < .05$
** $p < .01$
*** $p < .001$

In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 20.460$, $p < .001$) with a partial eta^2 of .09 while the main effect of Friendship is non-significant ($p = .24$). The interaction between the Hyperpersonality scale and Friendship is found to be non-significant ($p = .78$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .73$). However, the main effect of Friendship is significant ($F(1, 198) = 9.996$, $p = .002$) with a partial eta^2 of .05. The interaction between the Hyperpersonal and Friendship is found to be non-significant ($p = .98$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .31$) while the main effect for Friendship is shown to be significant ($F(1, 198) = 5.739$, $p = .018$) with a partial eta^2 of .03. The interaction between the Hyperpersonality scale and Friendship is found to be non-significant ($p = .71$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 27.907$, $p < .001$) with a partial eta^2 of .12, and the main effect of Friendship is significant ($F(1, 198) = 8.941$, $p = .003$) with a partial eta^2 of .04 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Friendship is found to be non-significant ($p = .94$) in the prediction of Quality of Life.

Research Question 6

RQ6 queried: Does one's level of extraversion moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

The results of a series of two-factor ANOVA predicting Communication Capital, Sense of Community/Social Identity, Cosmopoliteness, and Quality of Life from the Hyperpersonality scale and the Extraversion items are shown in Table 6. Interaction terms reveal the possibility of moderation.

In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 23.474$, $p < .001$) with a partial eta^2 of .11 and the main effect of Extraversion is significant ($F(1, 198) = 7.422$, $p = .007$) with a partial eta^2 of .04. The interaction between the Hyperpersonality scale and

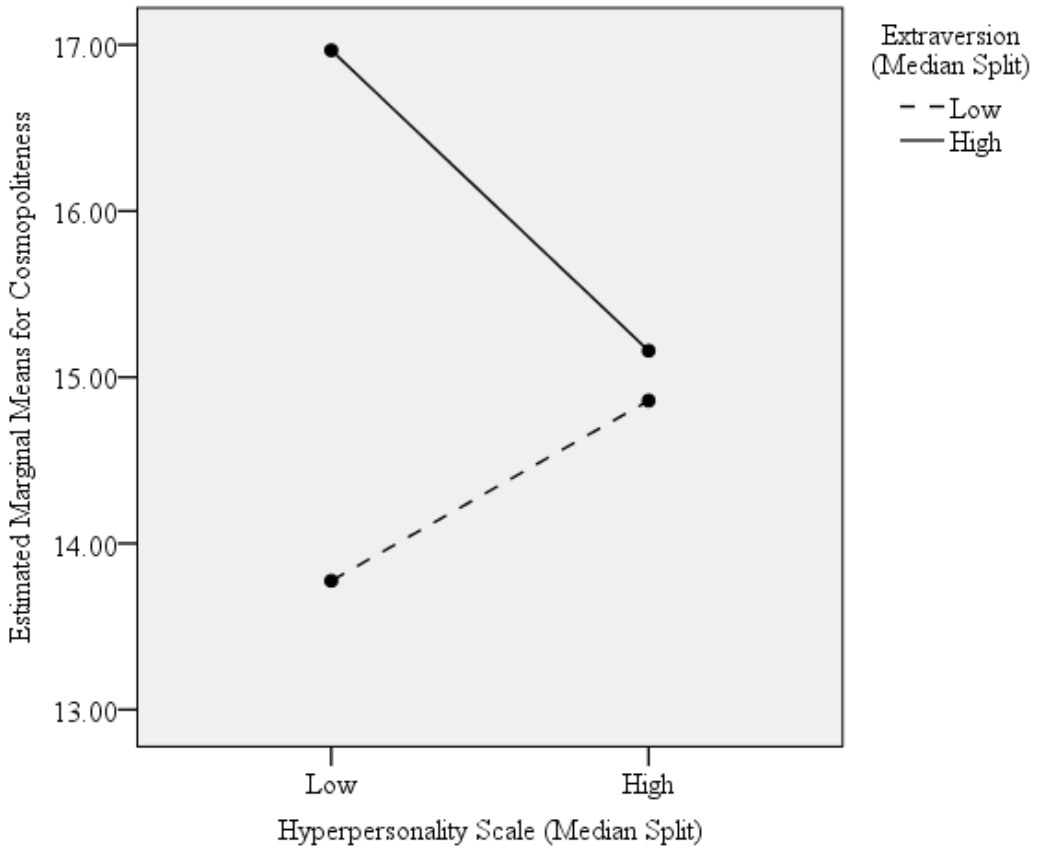
Extraversion is found to be non-significant (p = .21) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant (p = .51), also, the main effect of Extraversion is non-significant (p = .92). The interaction between the Hyperpersonality scale and Extraversion is found to be non-significant (p = .68) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant (p = .51) while the main effect for Extraversion is shown to be significant (F(1, 198) = 10.090, p = .002) with a partial eta^2 of .05.

The interaction between the Hyperpersonality scale and Friendship is found to be significant in the prediction of Cosmopoliteness (F(1, 198) = 6.925, p = .009) with a partial eta^2 of .03. Figure 6 shows the nature of this significant interaction. Among those with a low Hyperpersonal score, there is an extreme difference in Cosmopoliteness with the high group for Extraversion being high on Cosmopoliteness and the low group for Extraversion being low. But among those with high Hyperpersonal Scores there is a small difference in Cosmopoliteness with the high group for Extraversion being low on Cosmopoliteness and the low group for Extraversion being high.

Figure 6. Significant Interaction of Hyperpersonality scale and Extraversion in the Prediction of Cosmopoliteness



For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 31.708$, $p < .001$) with a partial eta^2 of .14, and the main effect of Extraversion is significant ($F(1, 198) = 12.198$, $p = .001$) with a partial eta^2 of .06 in the prediction of Quality of Life. The interaction between the Hyperpersonality scale and Extraversion is found to be non-significant ($p = .21$) in the prediction of Quality of Life.

Research Question 7

RQ7 asked: Does one's level of neuroticism moderate the relationship between one's level of hyperpersonality and the four dependent constructs (communication capital, sense of community/social identity, cosmopoliteness, and quality of life)?

The results of a series of two-factor ANOVA predicting Communication Capital, Sense of Community/Social Identity, Cosmopoliteness, and Quality of Life from the Hyperpersonality scale and the Neuroticism items are shown in Table 6. Again, the interaction terms assess whether there is possible moderation.

In the prediction for Communication Capital, the main effect for the Hyperpersonality scale was found to be significant ($F(1, 198) = 17.620$, $p < .001$) with a partial eta^2 of .08 while the main effect of Neuroticism is non-significant ($p = .90$). The interaction between the Hyperpersonality scale and Neuroticism is found to be non-significant ($p = .58$) in the prediction of Communication Capital.

For the prediction of Sense of Community/Social Identity, the main effect for the Hyperpersonality scale was found to be non-significant ($p = .67$). However, the main effect of Neuroticism is near significant ($F(1, 198) = 3.133$, $p = .078$) with a partial eta^2 of .02. The interaction between the Hyperpersonality scale and Neuroticism is found to be non-significant ($p = .70$) in the prediction of Sense of Community/Social Identity.

The prediction for Cosmopoliteness shows that the main effect for the Hyperpersonality scale is found to be non-significant ($p = .23$) and the main effect for Neuroticism is shown to also be non-significant ($p = .54$). The interaction between the Hyperpersonality scale and Neuroticism is found to be non-significant ($p = .64$) in the prediction of Cosmopoliteness.

For the final prediction, the main effect for the Hyperpersonality scale is found to be significant ($F(1, 198) = 21.506$, $p < .001$) with a partial eta^2 of .10, while the main effect of Neuroticism is non-significant ($p = .47$) in the prediction of Quality of Life. The

interaction between the Hyperpersonality scale and Neuroticism is found to be non-significant (p = .54) in the prediction of Quality of Life.

CHAPTER V

DISCUSSION

ASOHIO

In both factor analyses of the ASOHIO measures, it can be noted that interpersonal communication remains a dominant communication pattern, but that the online communication pattern is the next strongest. This could show that traditional offline self-disclosure is still an important way of communicating with friends, even if the friend group also exists online. What is known is that these separate orthogonal factors indicate that these are independent patterns. Basically, there is no correlation because of the orthogonal rotation. So, online communication is not a replacement for f2f interpersonal communication (this would be indicated by a strong negative correlation), and online communication is also not a supplement for f2f interpersonal communication (this would be indicated by a strong positive correlation). Jourard (1959) states that people when self-disclosing like to do so in a fashion that best fits them, thus maintaining that some f2f communication patterns may be the better or preferred communication pattern. The next strongest communication pattern is offline hyperpersonal. This is interesting to note, as hyperpersonal is considered to be more of a CMC concept traditionally, Walther (1993, 2007) stating that a person using hyperpersonal

communication patterns is doing so by text-based control without non-verbal cues. But the current research suggests that a person can be offline while behaving hyperpersonally. This is starting to show that there may be more to the hyperpersonal construct than originally thought.

The ASOHIO perspective was formed to illustrate the number of communication patterns that exist and how these patterns of communication are specific to how people will use and not use technology to interact. These technologies have made possible new communication pathways and thus the factor analyses help to identity new patterns of communication. The factor analyses seem appropriate to identity the nuances of the ASOHIO model as the factors are independent unique patterns that are statistically different from other patterns in communication as shown by the high eigenvalues.

Factor 1 of both Frequency and Liking (Offline Interpersonal Communication) were the most interesting patterns that were each constituted of the traditional f2f communication mode. Jourard (1963) showed that people want to be connected and want to connect to slowly self-disclose who they are as an individual. An interesting explanation on why this factor became the most dominant to emerge is that this could relate to f2f communication being the longest running form of communication. The items were straight forward, tapping long-standing habits of communication that are used by everyone.

Frequency and Liking Offline Interpersonal Communication have similar correlations with the dependent variables, including sense of community/social identity, cosmopoliteness, and quality of life, but Liking Offline Interpersonal Communication shows a stronger positive correlation. This may give way to seeing a gap of intention to

action, where the participants enjoy offline interpersonal communication but are less frequent to use it. However, this will need to be tested more as the correlations are just highlighting comparison relationships, not actually testing such a possible gap.

To further probe the nature of the Frequency and Liking factors, additional correlations with other study variables were run, and are presented in Appendix E. Offline Interpersonal Communication's additional analyses in Appendix E show that out of all of the 10 Schwartz values, eight of them are positively correlated significantly. The only two values not significant with the Offline Interpersonal Communication factor are power and conformity. What this shows is that those with more offline interpersonal communication patterns tend to value more achievement, hedonism, stimulation, self-direction, stimulation, hedonism, universalism, benevolence, tradition, and security. With an additional positive correlation in friendship, it can be noted that people who report more of this communication pattern value components that make up a good friendship--a friendship that offers them joy and further purpose down the road but a sense of fulfillment and reliance. Ramsay, Jones, and Barker (2007) indicate that a friendship is a support system for individuals to grow with. Hays (1985) reported that friendship development is a process of multiple interactions involving self-disclosure over a long period of time, and it seems here that endorsement of such positively valenced values as benevolence, universalism, stimulation, and achievement (as well as extraversion) fits a profile of a person who would be committed to the type of friendship development described by Hays. Barrell and Jourard (1976) bring up that people are always wanting to talk and self-disclose to others because they want to be more honest. What can be

interpreted from this study is that individuals who follow a more offline interpersonal communication pattern could be looking to make and maintain friendships.

The second factors for both Frequency and Liking have loaded items that have a good mix of hyperpersonal/interpersonal as well as asynchronous/synchronous communication patterns. But what is highlighted the most is the online emphasis that shows up in each item that is a part of the second factor for both factor analyses. This shows to be the next dominant communication pattern—Online Communication. Since online communication grows each year it does seem possible that this form of communication has become more prominent.

Frequency and Liking Online Communication shows significant correlations with communication capital, cosmopoliteness, and quality of life (Table 3). This shows us that people using an online communication pattern more will also have more of a cosmopolite feeling and quality of life feeling as well as having more communication capital. In Appendix E, which features more correlations, it can be seen that the use of online platforms such as Twitter, Instagram, LinkedIn, and Snapchat are significant with Frequency Online Communication, while Liking Online Communication is significant only with the use of Twitter, Instagram, and LinkedIn. This shows that people higher on the online communication pattern are also using more of the social media platforms to connect online. Toma and Carlson (2015) were using Facebook to study how people connected with others in a social media platform, but this study has found that the people using more of an Online communication pattern are also using the newer platforms. What is also interesting is that the participants are also significantly related to the mostly newer platforms other than Facebook. Facebook was established in 2004, Twitter was

established in 2006, Instagram was established in 2010, LinkedIn was established in 2002 but did not rise to significance until much later, and Snapchat was established in 2011. The people using the Online communication pattern more may also be using social networks as a third place more.

Soukup (2006) suggests that the internet isn't specifically the third place, but that the social media platforms may be the provisional third places where people will go to use their time. But perhaps, since there is no significant correlation with sense of community/social identity, people are using this third place as an information network, where they can gather more data on the people around them and track the people for more knowledge. Sometimes you hear a term such as "Facebook stalking," where an individual will use the power of social media to look into their friends and their acquaintances, to find more information and get to know them, without actually having to talk with the other individual. Instead of the bar, café, arcade, or bowling alley people are using the social media networks as their library, with their own profile/images/logs as their biography.

The third factor for the ASOHIO starts to veer off from here. Frequency Offline Hyperpersonal Communication is a communication pattern where they frequently communicate offline while also being hyperpersonal. Liking Offline Hyperpersonal for the ASOHIO swings more towards hyperpersonal. Although both are uniquely different communication patterns they both give off similar communication pattern feel because of the similar correlations found.

Frequency Offline Hyperpersonal Communication shows that there is a high positive correlation with communication capital and negative correlation with sense of

community/social identity and cosmopoliteness. This seems to suggest people that use more of an offline hyperpersonal communication pattern are exhibiting more communication capital and feeling less sense of community and cosmopoliteness. People with Offline Hyperpersonal Communication may want to utilize the resources available to them more in order to maintain a better appearance through manipulation of information flow. Frequency Offline Hyperpersonal Communication seems to suggest that people are almost researching. They don't necessarily want to be a part of a community but are looking into communication capital to be more active in knowledge and life experiences. Liking Offline Hyperpersonal Communication shows that there is a high positive correlation with communication capital but not a significant relationship with sense of community/social identity or cosmopoliteness, although there is a near significant negative correlation with sense of community/social identity. This could be reminiscent of the child in the back of the classroom, where the child wants to distance themself from everyone else while still trying to learn. They are aloof and would rather not be social with other people.

Additional analyses in Appendix E suggest that individuals who follow the offline hyperpersonal communication pattern are constantly using their cellphone and value power more. But there is a significant negative correlation with race (white), which shows that those reporting a high offline hyperpersonal pattern are non-white individuals. This is an interesting finding that will need more research to start to understand how an offline hyperpersonal person keeps their distance but also researches and does social activities as seen from communication capital.

Hyperpersonality was found to be significant only with Frequency and Liking of Offline Hyperpersonal Communication, which shows a very significant positive correlation. The Hyperpersonality scale was not correlated with any of the other factors of the ASOHIO. However, with the variable friendship, one can see that there is a significant or near significant positive correlation for all the factors from both Frequency and Liking except for Offline Hyperpersonal Communication. It's interesting to note that Frequency/Liking Offline Hyperpersonal Communication and the Hyperpersonality scale are significant with each other but not friendship and that friendship is significantly correlated with the rest of the ASOHIO factors. This may determine that a person with a hyperpersonality may not be concerned with friendship. Meaning that they would be okay with living on their own without forming a deep relationship.

Although the fourth factors for Frequency and Liking have two different high loadings and thus represent two separate communication pattern, it seems like there is overlap of maybe a dominant communication pattern. Factor 4 Frequency's highest loaded items are asynchronous and the hyperpersonal. Factor 4's communication pattern becomes similar to that of limited cues. Factor 4 Liking's communication pattern indicates primarily that a person reports liking to like write letters to people. This seems to suggest that this person is the quite stoic type. Factor 4 Liking suggests that an individual following this communication pattern will enjoy leaving and sending notes, that they want to express their thoughts in writing and like to write to people as it gives them a sense of value towards tradition. Factor 4 Frequency shows positive correlations with sense of community/social identity and cosmopoliteness, while Factor 4 Liking shows a positive correlation with communication capital. Appendix E additional

correlations show that Factor 4 Frequency is positively correlated with friendship, achievement value, self-direction value, benevolence value, tradition value, level of education, and Facebook use. Factor 4 Frequency almost shows a pattern reminiscent of an engineer where they are frequently caring (but not very likely to show it) and frequently feeling a part of the group. Appendix E additional correlations show that Factor 4 Liking is significantly correlated with fewer constructs—those high on this factor tend to have higher traditional value, be female (near significant), and less likely to use a computer. Factor 4 Liking shows a writer, who is someone distant to other but does research and look for valuable life experiences. Liking Letters means that this person really only wants to live a solemn life while being only connect to people through what they consider important through their values.

RQ1 found that the four factors in both of these analyses suggest that the patterns of communication tend to move, from highest eigenvalue to lowest, from the more traditional to the less traditional modes of communication. We see the first factor reflecting that the most important way in which people's communication habits are discriminated is via the traditional modes; the second most important pattern is through online methods (which are already becoming traditional); the third most important pattern is one that reflects keeping one's distance a bit; the fourth most important pattern is the most idiosyncratic, reflecting a real distancing of the communicative actor. One could suggest that the Factor analyses show a progression from very social to non-social from left to right, that we have the very basic f2f communication that individuals use in a day to day basis being the dominant form and online communication patterns bringing up the rear. And offline hyperpersonality exists, but perhaps only located in very refined

scenarios (not linked with other, more common types of communication). Finally, Factor 4 has limited cues and writing letters as the highly loading forms of communication; these tend to be least common, and this could somewhat explain why they are independent from the other factors. RQ2 found that the ASOHIO when split into the two types (Frequency and Liking), produced eight factors that correlated with the dependent variables all over the matrix.

Hyperpersonality

The Hyperpersonality Scale was shown to be somewhat of a success. What has been shown is that there are relationships between the tendency toward a constructed persona and communication capital and quality of life. But further validation comes from the additional analysis in Appendix E, where it can be seen that hyperpersonality scale is related to the offline hyperpersonal communication pattern dimension, thus showing that hyperpersonality relates to a particular mode of hyperpersonal communication. Walther did not distinguish between the orientation towards hyperpersonal communication vs. actual communicative behaviors, which this study is trying to delineate. Thus, there may be a chance that the hyperpersonal perspective may also help identify a newer phenomenon—the development of a separate persona/identity, a "hyperpersonality." This goes beyond Goffman, as this proposes that people may want to wear more than one mask, so they are not limited by the ideals of one mask and are free to construct another, similar to the Interaction Ritual. That is, when moving to another geographic location, there is the potential for a person to assume a newer identity (another mask, if you will) because that person is not known in the new location. There is the possibility that with digital devices these new masks are closer in reach. And perhaps having experienced the unprecedented affordances of digital "masks," some individuals extend this experience to

offline hyperpersonal communication in the form of cosplay, using literal masks and costumes.

Something where people form a personality to what they want to be outside themselves and are able to maintain that personality becomes easier to obtain because ultimately the digital devices that exist offer an avenue for people to travel down and utilize as they see fit. Zhao, Grasmuck, and Martin (2008) found that people have separate ideas of what they are trying to project for their online Facebook profile and that it is typically an ideal version of themselves but something that they are able to easily maintain in a way they see fit, a very hyperpersonal construct of themselves. Walther et al. (2008) and Tong and Walther (2011) found that these social network sites give people the exact amount of power to manipulate a message but ultimately will be able to manipulate a personality but how relationship maintenance comes from these sites as well. For these social network sites, once that profile goes live that person can adjust the user settings, photos, likes/dislikes, messages, etc., to any way that they want to be perceived. Parts of this may be shown by the variables that have an effect from the hyperpersonality scale. In the results it can be seen that the hyperpersonality scale has a main effect with quality of life and communication capital. This is interesting because from the study it's possible to deduce that people that are hyperpersonal are utilizing all types of resources at their disposable to maintain hyperpersonal communication thus developing a hyperpersonality. While it can be seen that this might be a constructed quality of life, as most quality of life are very subjective to begin with, but that the hyperpersonality may be a constructed personality.

When looking at the correlation table (Table 4) for the hyperpersonality scale and the dependent variables, it can be seen that the hyperpersonality scale is significantly correlated with communication capital as well as quality of life among friends. But for the hyperpersonality scale there is no significance when it comes to cosmopoliteness and sense of community/social identity. Knowing this, it can also be seen in research questions 4 through 7, as well as Tables 5 and 6, the hyperpersonality scale's main effects predict communication capital and quality of life. Each of the hyperpersonality scale's main effects significance comes from communication capital and quality of life. From these predictions of the dependent variables, only a handful of times it can be seen that the hyperpersonality scale is affected by one of the moderating variables (Hyperpersonality scale x Value: Power= Communication Capital; HS x Value: Stimulation = Quality of Life; HS x Value: Benevolence= Communication Capital; HS x Value: Tradition = Sense of Community; HS x Extraversion = Cosmopoliteness).

Communication Capital

Communication capital is seen to be highly correlated with Frequency Online Communication, Frequency Offline Hyperpersonal Communication, Liking Online Communication, Liking Offline Hyperpersonal Communication, and Liking Letters, with near-significance to Frequency Asynchronous Hyperpersonal Communication. This may be showing that people who use these modes of communication are investing more time into their resources. With these correlations it can be seen that communication capital specifically is affected by people's online communication patterns. From the additional analysis, it may be seen that these same communication patterns have high correlations

with use of social networks, thus suggesting that people are looking to increase communication capital with the newer technologies in place.

Walther (1993, 2007) says that people who are specifically hyperpersonal are going to articulate what they say correctly as to suggest the correct image and control the information flow. Thus people using a more hyperpersonal communication pattern may be using the extra time to manipulate a better conversation they may be sharing in the context of their friend group. The construct of hyperpersonality is also related to communication capital when in the context of friendship. Thus people who have more of a constructed personality are also using more communication resources to gain a higher sense of communication capital. This makes sense to a point as a person that wants to control an image in someone else's head has to be rather well experienced and well lived. They are constantly trying to main this image and will have to go do multiple different activities as well as constant research from their communicative resources in order to keep up with their own persona.

Sense of Community/Social Identity

Hyperpersonal communication activities do not seem to serve to increase a person's sense of community/social identity through their social identity with their friend group. In fact, the more sense of community/social identity one has with one's friend group, the less hyperpersonal communication they utilize. Using hyperpersonal communication actually seems to detract from the cohesion of a friend group. When it comes to the specific context of friendship, hyperpersonality doesn't contribute to sense of community/social identity. This makes sense when thinking about a constructed

personality--no group would want a person's fake personality as a part of their community/friend group.

How this study contributes to the literature on sense of community/social identity through social identity is that the more frequency offline interpersonal communication one does, the more of a sense of community/social identity is formed, especially with a friend group. Thus, classic communication patterns contribute to a sense of community/social identity. The type of shared connection Jeffres, Neuendorf, Jian, Kim, and Cooper (2013) saw as stemming from sense of community/social identity may benefit if the people are actually interacting while they are in a shared space.

Even though Jeffres (2007) noted that better civic engagement could be possible via increased sense of community/social identity through online communication, this study found that no correlation was found for sense of community/social identity and online communication. Although one may be able to still communicate online with a group, especially friends, it doesn't give a person a sense of community/social identity while communicating online. This may show that deeper connection to groups of people are really made through a physical interaction instead of just a digital connection, especially when it comes to a friend group.

Cosmopoliteness

Cosmopoliteness can be seen to relate to frequency/liking offline interpersonal communication pattern as well as frequency/liking online communication patterns. The liking portions of each of these dimensions are highly significant. All of this suggests that ultimately people utilize their interpersonal interaction to generate a feeling of being a citizen of the world in their local geographic region, but by being able to communicate

regardless of time and space (online) they also feel like they are more of a citizen of the world. All in all this make sense and could be elaborated on by the eight dimension that Jeffres, Bracken, Neuendorf, Kopfman, and Atkin (2002) used to describe the true meaning of cosmopoliteness. A person has the ability to know another culture other than their own through the millions of websites and resources available to the individual online through their own research, and also through the connections they have built with their friend group, all of whom may well have connections that extend far beyond their localite friend group. Offline hyperpersonal communication patterns actually show a negative relationship with cosmopoliteness which may show that when people try to manipulate conversations without revealing too much about themselves, this takes away from feeling like a citizen of the world. Thus this may suggest that the offline nature of hyperpersonal communication may be a hindrance to contributing anything for a group, especially when it comes to a friend group. However, there was a positive correlation with Frequency asynchronous hyperpersonal communication pattern, which could suggest that individuals put in extra effort to communicate with other people in different time zones (as highlighted by the this pattern being the manipulation of time and space but also being able to use editability).

Quality of Life

Again, the dominant dimensions from the ASOHIO factor analysis relate to quality of life. Frequency/liking offline interpersonal and frequency/liking online show a positive relationship with quality of life when in the context of friendship groups. From these correlations it really makes sense that when a person's specific communication increases with an online friend group, so does their quality of life. However, no

hyperpersonal patterns were found to be significant with quality of life, what was found to be significant, highly at that, was hyperpersonality.

Hyperpersonality has a positive relationship with quality of life, but the potential causal direction of this relationship really can't be determined from this study's analysis. A suggestion comes from relating this relationship to the chicken and the egg scenario. It doesn't make sense for a person with a high quality of life to want to create a hyperpersonality. It is more likely that a person has an ideal of quality of life in mind, and that they then construct a hyperpersonality to in order to achieve that quality of life. Thus, hyperpersonality becomes a constructed mechanism in order for the individual to achieve a desired outcome. Walther (2007) uses this in the basis of what using hyperpersonal communication really comes down to, that an individual uses the situation to take control of the message and manipulate the factors of environment and time to work in their favor to achieve a desired result

Values

In this study's specific research question, values only showed a bit of moderation when it came to hyperpersonality predicting the dependent variables. All in all, only four of the values ended up being moderators with hyperpersonality in the relationship to the dependent variables.

The value of power showed some moderation in the prediction of communication capital with the hyperpersonality scale. This makes sense for people who value power also probably value the resources they utilize. Thus, a person with a hyperpersonality will not only utilize the resources they find important but also value them to be rather powerful, as knowledge/information is power.

The value of stimulation showed some moderation in the prediction of quality of life with the hyperpersonality scale. People striving for a higher quality of life also value stimulation as that is what could help make a higher quality of life. Since hyperpersonality was established earlier to be most likely constructed to achieve a quality of life there could be some moderation from the value of stimulation factoring in. With hyperpersonality being a constructed personality, value of stimulation could further contribute as a sort of rush to a person who creates that personality, as this may stimulate the higher quality of life with using a personality specifically made towards their ideals.

Third, valuing benevolence showed some moderation in the prediction of communication capital with the hyperpersonality scale. Here, a *lower* value (of benevolence) combined with a higher level of hyperpersonality predicts the highest level of communication capital. This is consistent with the notion of a manipulated persona (high hyperpersonality and low benevolence) seeking resources to help build upon their construction.

Lastly, the value of tradition showed some moderation in the prediction of sense of community/social identity with the hyperpersonality scale. Here, the distinctive pattern was of a low sense of tradition combined with a high hyperpersonality resulting in the lowest level of sense of community/social identity. This promotes an idea that hyperpersonality may relate to one being apprehensive to a community, and those also without a strong sense of tradition will not be interested in community and social identity in that community. What's interesting here is that this interaction effect shows the complete opposite when compared to the other interaction effects. There is a benefit to having hyperpersonality if you already have a high value of tradition because you want to

instill that in your friend group and make sure that people understand what it takes to be a part of this community. But those with low value of tradition and a high hyperpersonality have little sense of community/social identity, showing that they may actually dislike being a part of a group of friends that upholds rules.

Overall, these values are important to study more closely with hyperpersonality as these values could open up a better understanding of a person using their hyperpersonality.

Friendship Attitude

Friendship attitudes did not reveal any moderation with hyperpersonality when it came to the dependent variables in this specific context. There may be nothing to specifically contribute here. Since the hyperpersonality is an ideal form of what a person is trying to convey, perhaps friendship intensity and completeness (i.e., friendship attitude) is not relevant set of dimensions.

Extraversion and Neuroticism

There was one moderation effect with extraversion showing some moderation in the prediction of cosmopoliteness with the hyperpersonality scale. This shows that among people with low extraversion, hyperpersonality actually contributes to a sense of being a citizen of the world while among people who have high extraversion, hyperpersonality actually contributes to them feeling less like a citizen of the world. This is interesting as it shows here that people who struggle to branch out may use their hyperpersonality to better communication with people to become a citizen of the world.

Unfortunately, there were no similar moderation effects for neuroticism (RQ7) to be found. Logically, an ideal form of hyperpersonality does not include a high degree of

neuroticism, generally construed as a negative personality characteristic, so it may be that neuroticism does not play an important role in personality construction.

Highlights/Takeaways

Confirmatory Findings. From the correlations in Appendix E of the hyperpersonality scale with the ASOHIO factors, and as stated above, the hyperpersonality scale is significantly related to Factor 3 Frequency and Liking. This suggests that Walther has it right for hyperpersonal but there is more to being hyperpersonal. What the ASOHIO shows is that people have the ability to be hyperpersonal without being online. They can choose not to engage directly and will sometimes be distant. In certain scenarios people are able to control their persona and feedback giving them the hyperpersonality. Similar to Goffman's (1967) idea of facework, people may be choosing to show themselves in a specific way. They may be cloaking what they truly are because they are always trying to strategically communicate with the people around them. They are able to present a constructed personality more than just who they actually are.

Unexpected Findings. The most unexpected finding came down to the correlation matrix/ANOVA of the hyperpersonality scale positively correlating and predicting quality of life. The reason this is very unexpected is that quality of life is looked to be the person's perceived view of quality of life. The hyperpersonality scale shows more of a constructed personality. Walther (1996) states that there is strategic communication with being hyperpersonal, that the person is in control of how others are viewing him or her, similar to how Goffman (1967) states in *Interaction Ritual*, that people use facework in order to have other individual view may look at them. This brings

the notion into question that people in this study might have a constructed quality of life. It's interesting to think about as some people believe to make their own luck, but in this instance, they may be constructing their own quality of life and achieving it how they see fit.

Critical Findings. In the prediction of communication capital from the hyperpersonality scale and value of power, is an important note (Figure 2). This figure may suggest the true power of knowledge. Communication capital is the amount of effort people are putting into research new sources to going out to places to hang out/experience life. Both the main effects of the hyperpersonality scale and value of power predicted communication capital, but so did the interaction of effect. Those who are both high on hyperpersonality and high on valuing power have the highest communication capital. This study could suggest that people who are hyperpersonal are also going out to be active because they believe they may express their sense of power through experience. The value of power may affect how they go out to experience life.

Limitations

This study had a number of limitations. Two of the scales used in this study were specifically developed for this research. These scales are new to the field and still need to be further validated and used more before determining if they are well-grounded in the constructs they are measuring. Most of this field hasn't been developed enough to use past information to study the communication habits of a person's hyperpersonality, and not many items exist that correspond directly to synchronous and asynchronous communication patterns.

The purpose of the ASOHIO perspective was to have a base understanding of Asynchronous, Synchronous, Offline, Hyperpersonal, Interpersonal, Online, communication patterns. It would be advantageous to look into being more precise with these newer scales. Some of the measures have huge overlap in what they are trying to assess (since overlaps of the three dimensions are of course possible), so the participant may not be able to understand the uniqueness of that particular dimension. And, the ASOHIO measures may not be clear enough in each of the three-way combinations. In order to avoid confusion in the future one may want to make improvements on what each item is attempting to say and to determine if significant improvements could be made.

Besides newly constructed scales, another limitation to this study was the shortened scale items. The original Schwartz value scale (1994) consisted of fifty-six items; a shortened short Schwartz scale Lindeman and Verkasalo's (2005) consisting of ten items was used instead. Using the original items would have been preferred, but time consideration for each participant was the ultimate decision for using the shortened scale

One big limitation that could be pointed out is the result coming from mainly college students. The results are skewed at this point because there is not a fair balance in age. For more studies like this it would be important to take a look at multiple generations to understand any differences across age cohorts. But because of where the sample was coming from it wouldn't be easy to get a significant sample size of balanced demographics.

Future Directions

Overall, it's important that the hyperpersonality scale be refined and tested more as it will become more prevalent the more technology starts to limit us or inhibit us into

certain channels. Even if technology doesn't grow to separate individuals more from a physical configuration, there is still an aspect to online face-to-three-face interactions as you're as truthful as the size of the frame. When people are having a conversation through Skype or Face Time it shows as much as the person on the end is willing to show.

Looking into the future there is plenty of more testing and research to be done. This study offers up a wide variety of knowledge currently as there are portions of the hyperpersonal concept that need to be explored. Even the data from this study could be used for more analyses down the line. This study shows that there is some truth to what Walther says, that this may be a different form of communication that may transcend traditional interpersonal communication with the technologies available but to a certain point that may not be entirely true. Walther pointed out how limited cues facilitate new communication because of the lack of information (1996, 1992). But what this may suggest is that an individual is in charge of how they disseminate the information. Goffman (1967) shows that people will engage in a type of face-work to reveal themselves how they see fit.

It's also important to look into the synchronous/asynchronous communication patterns as this could be a prominent field in communication that could yield much more information. Although this study was not dedicated to looking into synchronous/asynchronous it did show some interesting aspects when relating to other communication concepts. When researching communication publications, there weren't many scholars that have looked into the differences between the specific concepts but

many have mentioned that they exist. By expanding these concepts this could help us to understand technological communication that much more.

Synchronous and asynchronous modes are dominant aspects of communication, yet they fell to background in this study. Future studies should look more directly into comparative relationships that synchronous/asynchronous communication may have with different constructs, maybe even taking the constructs from this study and doing a direct comparison to these modes of communication. These two constructs could pertain more to the psychology of how one person may want to engage with others. As nowadays, people, especially in specific contexts, have more chances to communicate in an asynchronous way, the asynchronous way perhaps being less confrontational. (Although one can certainly point to examples of online asynchronous communication that is *more* confrontational because the message source feels shielded from immediate backlash.) But because of this study it could be seen that offline hyperpersonal communication was still the strongest dimension meaning that synchronous communication may still be a very prominent and dominant form.

Finally, the ASOHIO perspective offers up an explanation of how people are choosing to communicate but the perspective could further be developed. Some of the items may need to be worked on to make sure the scale is up to snuff. Highlighting the concepts and proper explanation may help more in introducing a questionnaire. To give an understanding of what it is that will be studied may help people relate more. But it is possible, that if a person is very self-aware and hyperpersonal, they may hold back on giving all of the information that a researcher will require. So, it might be in line to observe social habits of individuals as they are using technology to communicate with

others. A suggestion could be made to break down each component or dimension individually to examine the unique nature of that dimension. The synchronous/asynchronous dimension in particular is lacking any solid research foundation, and the present study merely scratches the surface in investigating its role in communication habits and preferences.

Conclusion

Overall, this study has contributed to the investigation of what the hyperpersonal model is. This study it has found more of a constructed world of the hyperpersonal personality. What seems to be the future of the current hyperpersonal personality is people constructing their own persona/identity from what they would like. Like Goffman (1967) mentioned in *Interaction Ritual* people are limited by the region that surrounds them, if they have the ability to leave the region they are then able to form a new identity for the person does not have any known limitation to hold them back. So, the internet offers an avenue for a potential new self but does someone with a constructed personality also try to make friends?

This study hopes to show that hyperpersonality is more of a construct which people use to face the world anew to introduce themselves as someone different before they begin the cycle of interpersonal communication and friendship. Barrell and Jourard (1976) showed that people want to be honest with people whom they liked, that there may be some adverse effect to over self-disclosure but when it comes to caring for someone a person wants to be honest. They self-disclose to a point of making friends and start a new process of finding the personality within themselves. What we see in this

study is that hyperpersonality could be the face before the true self-disclosure starts to happen.

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APPENDIX A

THE ASOHIO SCALE

The ASOHIO Scale may be administered in two different ways: 1) As a scale of reported communication behaviors (i.e., frequency, or "how often"), and 2) as an indicator of communication preferences (i.e., "how much do you like to…"). Each option is shown below as "1" and "2".

For frequency items, the response scale is 0 = Never, 10 = Very frequently.

For liking items, the response scale is 0 = Really dislike, 10 = Really like.

One way measures:

Synchronous

1. How often do you participate in a free flowing interaction in real time (regardless of whether it's online, offline, or both)?
2. How much do you like to participate in a free flowing interaction in real time (regardless of whether it's online, offline, or both)?

Asynchronous

1. How often do you participate in delayed feedback (regardless of whether it's online, offline, or both)?
2. How much do you like to participate in delayed feedback (regardless of whether it's online, offline, or both)?

Hyperpersonal

1. How often do you interact with people without the presence of nonverbal cues (regardless of whether it's online, offline, or both)?

2. How much do you like to interact with people without the presence of nonverbal cues (regardless of whether it's online, offline, or both)?

Interpersonal

1. How often do you interact with people in face to face interaction (regardless of whether it's online, offline, or both)?
2. How much do you like to interact with people in face to face interaction (regardless of whether it's online, offline, or both)?

Online

1. How often do you interact online?
2. How much do you like to interact online?

Offline

1. How often do you interact offline?
2. How much do you like to interact offline?

Three-way combination measures:

Interpersonal/Synchronous/Offline

1. How often do you interact with people face to face in the same physical space?
2. How much do you like to interact with people face to face in the same physical space?

Interpersonal/Synchronous/Online

1. How often do you interact with people in real time through a video/audio application or program?

2. How much do you like to interact with people in real time through a video/audio application or program?

Hyperpersonal/Synchronous/Offline

1. How often do you interact with people face to face through cosplay (Costume imitation of a character)?

2. How much do you like to interact with people face to face through cosplay (Costume imitation of a character)?

Hyperpersonal/Synchronous/Online

1. How often do you interact with people through electronic text or audio only?

2. How much do you like to interact with people through electronic text or audio only?

Interpersonal/Asynchronous/Offline

1. How often do you interact with people face to face in a formal presentation where there is delayed feedback?

2. How much do you like to interact with people face to face in a formal presentation where there is delayed feedback?

Interpersonal/Asynchronous/Online

1. How often do you interact with people through photos that are accompanied by text messages?

2. How much do you like to interact with people through photos that are accompanied by text messages?

Hyperpersonal/Asynchronous/Offline

1. How often do you interact with people through letters?
2. How much do you like to interact with people through letters?

Hyperpersonal/Asynchronous/Online

1. How often do you interact with people through forums, emails or profile direct message?
2. How much do you like to interact with people through forums, emails or profile direct message?

APPENDIX B

HYPERPERSONALITY SCALE (AN EXTENSION OF THE HYPERPERSONAL MODEL)

For all items, the response scale is 0 = Strongly disagree, 10 = Strongly agree.

1. I try to have control over how others in my friend group perceive me.
2. (R) I tend to communicate in a way that involves lots of nonverbal face interaction.
3. I often take steps to manipulate the way others view me.
4. (R) I try never to say things I don't really mean.
5. I generally don't reveal highly personal information about myself to people in my friend group.
6. Within my friend group, I often change how I present myself.
7. I usually control the amount of information that I share in a conversation.
8. I tend to communicate in a way that involves no nonverbal face interaction.
9. I try to change the way I communicate to fit with the group at a particular moment.
10. People in my friend group don't really know who I am.
11. I generally think about what I'm going to say before I say it.
12. I take steps to manipulate the image I project of myself.
13. I tend to keep some secrets from my friend group.
14. I tend to keep those same secrets from other(s) outside my friend group.

R = Reverse worded item.

APPENDIX C

KEY TO STUDY INSTRUMENT

Item(s)	k	Measure of:
2	10	Listing of friend group members (focus of study)
3	1	Open-ended item tapping how this friend group started
4a-4n	14	ASOHIO Frequency Scale
5a-5n	14	ASOHIO Liking Scale
6a-6f	5	Friendship Scale, Intensity Dimension (Hagoel, 1982)
6g-6k	5	Friendship Scale, Completeness Dimension (Hagoel, 1982)
7a-7d	4	Sense of Community Scale, Adapted from Social Identity Subscale (Luhtanen & Crocker, 1991)
8a-8n	14	Hyperpersonality scale (An Extension of the Hyperpersonal Model)
9a-9c	3	Quality of Life Items (From Jeffres, 2009)
10a-10c	3	Cosmopolite Items (From Jeffres, 2002)
11a-11j	10	Communication Capital Items, Online Media (From Jeffres, 2016)
11k-11q	7	Communication Capital Items, Legacy Media (From Jeffres, 2016)
11r-11y	8	Communication Capital Items, Socializing (From Jeffres, 2016)
11z-11bb	3	Communication Capital Items, Organizations (From Jeffres, 2016)
11cc-11ff	4	Communication Capital Items, Festivals/Events (From Jeffres, 2016)
12a & 12c	2	Extraversion Short Scale (Rammstedt & John, 2007)

12b & 12d	2	Neuroticism Short Scale (Rammstedt & John, 2007)
13a-13j	10	Cultural Values Items (Short Schwartz Value Survey (Lindeman & Verkasalo, 2005))
14-20	7	Demographics
21-39	19	Media Habits Measures
40-45	6	Information for Extra Credit for CSU Students

APPENDIX D

STUDY INSTRUMENT (FROM SURVEYMONKEY)

Survey of Online/Offline Friend Interaction

Cleveland State University

Informed Consent Statement

Thank you for taking the time to participate in this study. Graduate student Devin Kelly and faculty advisor Dr. Kim Neuendorf of the School of Communication at Cleveland State University are collecting data on ways in which individuals interact online and offline. The focus is on how you interact with a main group of friends. This questionnaire will ask you a series of general questions about your background. It will also ask you about your typical social habits and your friendships. Your responses will be saved electronically.

Please answer all questions to the best of your ability. You are not being judged in any way by your answers. Your responses are confidential. Please be as truthful and honest as possible. Your participation is voluntary, and you may choose not to participate, decline to answer any question, or exit this questionnaire at any time without penalty. The study should take about 45 minutes to complete. There are no foreseeable risks for this study beyond those of daily living. If you feel any discomfort while completing the study, you may contact the Cleveland State University Counseling Center at (216) 687-2277.

There are no direct benefits to participating in this study (except for CSU student participants, who may be granted extra credit by their instructor).

If you have any questions about the study, feel free to contact Devin Kelly at (216) 956-0756 or devinj.kelly@yahoo.com. Or, you can contact Prof. Kim Neuendorf at (216) 687-3994 or k.neuendorf@csuohio.edu.

Thank you.

If you have any questions about your rights as a research subject, you can contact Cleveland State University's Institutional Review Board at (216) 687-3630.

* 1. Clicking the box below will confirm that you are 18 years or older and have read and understood this consent statement. Clicking will constitute your informed consent to participate in the study as outlined above.

◯ I agree to continue

1

Survey of Online/Offline Friend Interaction

* 2. For most of the questions in this survey, we will be asking you to think about a friend group that you interact with online. You may also interact with members of this friend group offline, but that is not necessary. All members of this friend group should know each other. (By online, we mean connected to a network of communication using a device, and by offline, we mean not connected to a network of communication using a device. DEVICE means - iPhone, iPad, Computer, Mac, Tablet, Cellphone, Laptop etc...)

The friend group you use as your reference for the questions that follow should be comprised of at least *3* people (*2* people in addition to yourself) and no more than*10* people in addition to you. Think about this group now, and please indicate in a list below who these people are--DO NOT USE NAMES, but instead use major demographic descriptors. Please include at least their genders and approximate ages. For example, you might indicate that Friend Group Member #1 is a "white female in her late 20s" and Friend Group Member #2 is a "Hispanic male, age 22." Use as many boxes as you need (again, minimum 2 and maximum 10):

Friend Group Member #1

Friend Group Member #2

Friend Group Member #3

Friend Group Member #4

Friend Group Member #5

Friend Group Member #6

Friend Group Member #7

Friend Group Member #8

Friend Group Member #9

Friend Group Member #10

* 3. Please describe how this friend group started, and how the group members know each other. For example: "These are all high school friends"; "These are all people who used to work together at Cedar Point"; "These are all people who currently are a part of a Call of Duty clan (online gaming)"

4. Next, please respond to some questions about the frequency of your interactions with members of this

* friend group. Some of these questions are quite general, and others are very specific. For each question, try to respond with regard to your friend group overall. Please try to answer each question to the best of your ability.

0=Never	1	2	3	4	5	6	7	8	9	10=Very frequently
4a. How often do you participate in a free flowing interaction in real time (regardless of whether it's online, offline, or both)?										
4b. How often do you participate in a delayed feedback (regardless of whether it's online, offline, or both)?										
4c. How often do you interact with people without the presence of nonverbal cues (regardless of whether it's online, offline, or both)?										
4d. How often do you interact with people in face to face interaction (regardless of whether it's online, offline, or both)?										
4e. How often do you interact online?										
4f. How often do you interact offline?										
4g. How often do you interact with people face to face in the same physical space?										
4h. How often do you interact with people in real time through a video/audio application or program?										
4i. How often do you interact with people face to face through cosplay (Costume imitation of a character)?										
4j. How often do you interact with people through electronic text or audio only?										
4k. How often do you interact with people face to face in a formal presentation where there is a delayed feedback?										
4l. How often do you interact with people through photos that are accompanied by text messages?										
4m. How often do you interact with people through letters?										
4n. How often do you interact with people through forums, emails or profile direct message?										

3

* 5. Now, please respond to some more questions about your interactions with members of this friend group. Again, some of these questions are quite general, and others are very specific. For each question, try to respond with regard to your friend group overall. For this set of questions, please indicate how much you *LIKE to do* each the following:

	0=Really dislike	1	2	3	4	5	6	7	8	9	10=Really like
5a. How much do you like to participate in a free flowing interaction in real time (regardless of whether it's online, offline, or both)?	○	○	○	○	○	○	○	○	○	○	○
5b. How much do you like to participate in a delayed feedback (regardless of whether it's online, offline, or both)?	○	○	○	○	○	○	○	○	○	○	○
5c. How much do you like to interact with people without the presence of nonverbal cues (regardless of whether it's online, offline, or both)?	○	○	○	○	○	○	○	○	○	○	○
5d. How much do you like to interact with people in face to face interactions (regardless of whether it's online, offline, or both)?	○	○	○	○	○	○	○	○	○	○	○
5e. How much do you like to interact online?	○	○	○	○	○	○	○	○	○	○	○
5f. How much do you like to interact offline?	○	○	○	○	○	○	○	○	○	○	○
5g. How much do you like to interact with people face to face in the same physical space?	○	○	○	○	○	○	○	○	○	○	○
5h. How much do you like to interact with people in real time through a video/audio application or program?	○	○	○	○	○	○	○	○	○	○	○
5i. How much do you like to interact with people face to face through cosplay (costume imitation of a character)?	○	○	○	○	○	○	○	○	○	○	○

4

	0=Really dislike	1	2	3	4	5	6	7	8	9	10=Really like
5j. How much do you like to interact with people through electronic text or audio only?	○	○	○	○	○	○	○	○	○	○	○
5k. How much do you like to interact with people face to face in a formal presentation where there is delayed feedback?	○	○	○	○	○	○	○	○	○	○	○
5l. How much do you like to interact with people through photos that are accompanied by text messages?	○	○	○	○	○	○	○	○	○	○	○
5m. How much do you like to interact with people through letters?	○	○	○	○	○	○	○	○	○	○	○
5n. How much do you like to interact with people through forums, emails or profile direct message?	○	○	○	○	○	○	○	○	○	○	○

5

Survey of Online/Offline Friend Interaction

* 6. When it comes to your friend group, please indicate how you agree with each the following statements by selecting the appropriate category:

	0 = Strongly disagree	1	2	3	4	5	6	7	8	9	10 = Strongly agree
6a. Good friends do not necessarily have to feel close.	○	○	○	○	○	○	○	○	○	○	○
6b. I want to feel close to my friends.	○	○	○	○	○	○	○	○	○	○	○
6c. I want my friends to feel close to me.	○	○	○	○	○	○	○	○	○	○	○
6d. Friends should share their secrets with me.	○	○	○	○	○	○	○	○	○	○	○
6e. A good friend is someone who understands my problems	○	○	○	○	○	○	○	○	○	○	○
6f. Friends ought to know what one another are doing most of the time.	○	○	○	○	○	○	○	○	○	○	○
6g. I would like to have friendships last a lifetime.	○	○	○	○	○	○	○	○	○	○	○
6h. Friends ought to know as much as possible about one another's lives in their past.	○	○	○	○	○	○	○	○	○	○	○
6i. I feel that friends should know as much about each other's current lives as possible.	○	○	○	○	○	○	○	○	○	○	○
6j. Friendships exist in the here and now, and have no reference to the past of future.	○	○	○	○	○	○	○	○	○	○	○
6k. Friends ought to have a pretty clear idea of one another's plans for the future.	○	○	○	○	○	○	○	○	○	○	○

6

Survey of Online/Offline Friend Interaction

* 7. When it comes to your friend group, please indicate how you agree with each the following statements by selecting the appropriate category:

	0 = Strongly disagree	1	2	3	4	5	6	7	8	9	10 = Strongly agree
7a. The friend group I belong to is an important reflection of who I am.	○	○	○	○	○	○	○	○	○	○	○
7b. In general, belonging to my friend group is an important part of my self-image.	○	○	○	○	○	○	○	○	○	○	○
7c. My friend group membership has very little to do with how I feel about myself.	○	○	○	○	○	○	○	○	○	○	○
7d. The friend group I belong to is unimportant to my sense of what kind of person I am.	○	○	○	○	○	○	○	○	○	○	○

* 8. With regard to you friend group, please indicate how much you agree or disagree with each statement:

	0 = Strongly disagree	1	2	3	4	5	6	7	8	9	10 = Strongly agree
8a. I try to have control over how others in my friend group perceive me.	○	○	○	○	○	○	○	○	○	○	○
8b. I tend to communicate in a way that involves lots of nonverbal face interaction.	○	○	○	○	○	○	○	○	○	○	○
8c. I often take steps to manipulate the way others view me.	○	○	○	○	○	○	○	○	○	○	○
8d. I try never to say things I don't really mean.	○	○	○	○	○	○	○	○	○	○	○

	0 = Strongly disagree	1	2	3	4	5	6	7	8	9	10 = Strongly agree
8e. I generally don't reveal highly personal information about myself to people in my friend group.	○	○	○	○	○	○	○	○	○	○	○
8f. Within my friend group, I often change how I present myself.	○	○	○	○	○	○	○	○	○	○	○
8g. I usually control the amount of information that I share in a conversation.	○	○	○	○	○	○	○	○	○	○	○
8h. I tend to communicate in a way that involves no nonverbal face interaction.	○	○	○	○	○	○	○	○	○	○	○
8i. I try to change the way I communicate to fit with the group at a particular moment.	○	○	○	○	○	○	○	○	○	○	○
8j. People in my friend group don't really know who I am.	○	○	○	○	○	○	○	○	○	○	○
8k. I generally think about what I'm going to say before I say it.	○	○	○	○	○	○	○	○	○	○	○
8l. I take steps to manipulate the image I project of myself.	○	○	○	○	○	○	○	○	○	○	○
8m. I tend to keep some secrets from my friend group.	○	○	○	○	○	○	○	○	○	○	○
8n. I tend to keep those same secrets from other(s) outside my friend group.	○	○	○	○	○	○	○	○	○	○	○

8

* 9. For the following questions, please rate your quality of life in several contexts.Use a 0-10 scale, where 0 is the worst possible and 10 is the best possible:

	0=The worst possible quality of life	1	2	3	4	5	6	7	8	9	10=The best possible quality of life
9a. How would you rate the overall quality of life that you experience in the community where you live?	○	○	○	○	○	○	○	○	○	○	○
9b. How would you rate the overall quality of life that you experience in your specific neighborhood?	○	○	○	○	○	○	○	○	○	○	○
9c. How would you rate the overall quality of life that you experience through your friend group (that you defined earlier)?	○	○	○	○	○	○	○	○	○	○	○

* 10. Please indicate how much you agree or disagree with each the following statements by selecting the appropriate number:

	0 = Strongly disagree	1	2	3	4	5	6	7	8	9	10 = Strongly agree
I enjoy learning about other people.	○	○	○	○	○	○	○	○	○	○	○
I think of myself as a citizen of the world.	○	○	○	○	○	○	○	○	○	○	○
I feel that friends should know as much about each other's current lives as possible.	○	○	○	○	○	○	○	○	○	○	○

Survey of Online/Offline Friend Interaction

* 11. Please indicate how often you do each the following by selecting the appropriate number:

	0 = Never	1	2	3	4	5	6	7	8	9	10 = Very frequently
11a. How often do you go to sports websites?	○	○	○	○	○	○	○	○	○	○	○
11b. How often do you go to movie review websites?	○	○	○	○	○	○	○	○	○	○	○
11c. How often do you go to gaming review websites?	○	○	○	○	○	○	○	○	○	○	○
11d. How often do you listen to podcasts?	○	○	○	○	○	○	○	○	○	○	○
11e. How often do you go to real news websites?	○	○	○	○	○	○	○	○	○	○	○
11f. How often do you go to fake news websites?	○	○	○	○	○	○	○	○	○	○	○
11g. How often do you go to forum websites?	○	○	○	○	○	○	○	○	○	○	○
11h. How often do you go to entertainment websites for movies?	○	○	○	○	○	○	○	○	○	○	○
11i. How often do you go to entertainment websites for games?	○	○	○	○	○	○	○	○	○	○	○
11j. How often do you go to entertainment websites for hobbies?	○	○	○	○	○	○	○	○	○	○	○
11k. How often do you watch sports on TV or online?	○	○	○	○	○	○	○	○	○	○	○
11l. How often do you watch television shows?	○	○	○	○	○	○	○	○	○	○	○
11m. How often do you watch movies at home?	○	○	○	○	○	○	○	○	○	○	○
11n. How often do you watch movies in the theater?	○	○	○	○	○	○	○	○	○	○	○

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	0 = Never	1	2	3	4	5	6	7	8	9	10 = Very frequently
11o. How often do you read the newspaper?	○	○	○	○	○	○	○	○	○	○	○
11p. How often do you watch television news?	○	○	○	○	○	○	○	○	○	○	○
11q. How often do you read magazines?	○	○	○	○	○	○	○	○	○	○	○
11r. How often do you go to a coffee shop?	○	○	○	○	○	○	○	○	○	○	○
11s. How often do you go to a bookstore?	○	○	○	○	○	○	○	○	○	○	○
11t. How often do you go to a bar?	○	○	○	○	○	○	○	○	○	○	○
11u. How often do you go to a mall?	○	○	○	○	○	○	○	○	○	○	○
11v. How often do you go to a recreation center?	○	○	○	○	○	○	○	○	○	○	○
11w. How often do you go to a gym?	○	○	○	○	○	○	○	○	○	○	○
11x. How often do you go to a game store?	○	○	○	○	○	○	○	○	○	○	○
11y. How often do you go to a comic book store?	○	○	○	○	○	○	○	○	○	○	○
11z. How often do you participate in religious organizations?	○	○	○	○	○	○	○	○	○	○	○
11aa. How often do you participate in school clubs?	○	○	○	○	○	○	○	○	○	○	○
11bb. How often do you participate in political clubs?	○	○	○	○	○	○	○	○	○	○	○
11cc. How often do you go to local festivals?	○	○	○	○	○	○	○	○	○	○	○
11dd. How often do you go to other city festivals?	○	○	○	○	○	○	○	○	○	○	○
11ee. How often do you go to county fairs?	○	○	○	○	○	○	○	○	○	○	○
11ff. How often do you go to a circus?	○	○	○	○	○	○	○	○	○	○	○

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* 12. How well do the following statements describe your personality?

I see myself as someone who ...

	0 = Disagree strongly	1	2	3	4	5 = Neither agree or disagree	6	7	8	9	10 = Agree strongly
is reserved.	○	○	○	○	○	○	○	○	○	○	○
is relaxed, handles stress well.	○	○	○	○	○	○	○	○	○	○	○
is outgoing, sociable.	○	○	○	○	○	○	○	○	○	○	○
gets nervous easily.	○	○	○	○	○	○	○	○	○	○	○

* 13. Please rate each of the following values as a GUIDING PRINCIPLE IN YOUR LIFE, using a scale from 7 (OF SUPREME IMPORTANCE) to 0 (NOT IMPORTANT) and -1 (OPPOSED TO MY VALUES). Please indicate one number for each value concept.

	-1 = Opposed to my principles	0 = Not important	1	2	3	4	5	6	7 = Of supreme importance
13a. Power (social power, authority, wealth)	○	○	○	○	○	○	○	○	○
13b. Achievement (success, capability, ambition, influence on people and events)	○	○	○	○	○	○	○	○	○
13c. Hedonism (gratification of desires, enjoyment in life, self-indulgence)	○	○	○	○	○	○	○	○	○
13d. Stimulation (daring, a varied and challenging life, an exciting life)	○	○	○	○	○	○	○	○	○
13e. Self-Direction (creativity, freedom, curiosity, independence, choosing one's own goals)	○	○	○	○	○	○	○	○	○
13f. Universalism (broad-mindedness, beauty of nature and arts, social justice, a world at peace, equality, wisdom, unit with nature, environmental protection)	○	○	○	○	○	○	○	○	○

	-1 = Opposed to my principles	0 = Not important	1	2	3	4	5	6	7 = Of supreme importance
13g. Benevolence (helpfulness, honesty, forgiveness, loyalty, responsibility)	○	○	○	○	○	○	○	○	○
13h. Tradition (respect for tradition, humbleness, accepting one's portion in life, devotion, modesty)	○	○	○	○	○	○	○	○	○
13i. Conformity (obedience, honoring parents and elders, self-discipline, politeness)	○	○	○	○	○	○	○	○	○
13j. Security (national security, family security, social order, cleanliness, reciprocation of favors)	○	○	○	○	○	○	○	○	○

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Survey of Online/Offline Friend Interaction

* 14. What gender do you assign yourself?

- ◯ Male
- ◯ Female
- ◯ Other

* 15. What is your biological sex?

- ◯ Female
- ◯ Male
- ◯ Other

* 16. What age (in years) are you?

* 17. How much formal education have you completed?

- ◯ Completed grade school
- ◯ Some high school
- ◯ High school graduate
- ◯ Some college
- ◯ College graduate
- ◯ Some graduate coursework
- ◯ Advanced college degree

* 18. What is your ethnic or racial background?

- ◯ Black/African American
- ◯ White/ Caucasian
- ◯ Hispanic
- ◯ Asian
- ◯ American Indian
- ◯ Other

* 19. What is your annual household income?

- ◯ $10,000 or less
- ◯ $10,001 to $20,000
- ◯ $20,001 to $30,000
- ◯ $30,001 to $40,000
- ◯ $40,001 to $50,000
- ◯ $50,001 to $75,000
- ◯ $75,001 to $100,000
- ◯ $100,001 to $150,000
- ◯ More than $150,000

* 20. What is your zipcode? (Please write the appropriate number)

* 21. Do you own a computer?

- ◯ Yes
- ◯ No

* 22. In hours, how much time do you spend on a computer in a week? (Please write the appropriate number)

* 23. Do you own a tablet?

- ◯ Yes
- ◯ No

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* 24. In hours, how much time do you spend on a tablet in a week? (Please write the appropriate number)

* 25. Do you own a cellphone (Not a smartphone)?

- ◯ Yes
- ◯ No

* 26. In hours, how much time do you spend on a cellphone in a week? (Please write the appropriate number)

* 27. Do you own a smartphone?

- ◯ Yes
- ◯ No

* 28. In hours, how much time do you spend on a smartphone in a week? (Please write the appropriate number)

* 29. Do you have a blog?

- ◯ Yes
- ◯ No

* 30. Do you have a Facebook account?

- ◯ Yes
- ◯ No

* 31. How many friends do you have on Facebook? (Please write the appropriate number)

* 32. Do you have a Twitter account?

- ◯ Yes
- ◯ No

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* 33. How many friends ("followers") do you have on Twitter? (Please write the appropriate number)

* 34. Do you have an Instagram account?

- ◯ Yes
- ◯ No

* 35. How many friends ("followers") do you have on Instagram? (Please write the appropriate number)

* 36. Do you have a YouTube account?

- ◯ Yes
- ◯ No

* 37. Do you have a LinkedIn account?

- ◯ Yes
- ◯ No

* 38. Do you have a Snapchat account?

- ◯ Yes
- ◯ No

* 39. Do you play Pokemon Go?

- ◯ Yes
- ◯ No

* 40. Are you a student at Cleveland State University and receiving extra credit for response to this survey?

- ◯ Yes
- ◯ No

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Survey of Online/Offline Friend Interaction

41. Name:

42. Student ID:

43. What is your course name/number?

44. Your teacher's name

45. What is your course section number?

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Survey of Online/Offline Friend Interaction

Thank you for participating in this study!

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APPENDIX E

ADDITIONAL ANALYSES

Table E1. ASOHIO Frequency Correlation Additional Analysis

		ASOHIO Factor 1—Frequency OFF I	ASOHIO Factor 2—Frequency ON	ASOHIO Factor 3—Frequency OFF H	ASOHIO Factor 4—Frequency A H (Limited Cues)
Hyperpersonality scale	Pearson Correlation	-0.066	0.019	0.222**	0.018
	Sig. (2-tailed)	0.366	0.794	0.002	0.806
	N	189	189	189	189
Friendship	Pearson Correlation	0.269***	0.261***	-0.069	0.171*
	Sig. (2-tailed)	< 0.001	< 0.001	0.343	0.017
	N	193	193	193	193
Neuroticism	Pearson Correlation	0.000	-0.060	-0.044	0.026
	Sig. (2-tailed)	0.999	0.416	0.543	0.722
	N	189	189	189	189
Extraversion	Pearson Correlation	0.172*	0.138[a]	0.087	0.062
	Sig. (2-tailed)	0.018	0.058	0.235	0.396
	N	189	189	189	189
Power	Pearson Correlation	0.126[a]	0.217**	0.153*	0.068
	Sig. (2-tailed)	0.086	0.003	0.037	0.359
	N	187	187	187	187
Achievement	Pearson Correlation	0.243**	0.252**	-0.074	0.185*
	Sig. (2-tailed)	0.001	< 0.001	0.314	0.011

Table E1. ASOHIO Frequency Correlation Additional Analysis

	N	188	188	188	188
Hedonism	Pearson Correlation	0.223**	0.235**	0.010	0.077
	Sig. (2-tailed)	0.002	0.001	0.895	0.294
	N	189	189	189	189
Stimulation	Pearson Correlation	0.234**	0.117	-0.029	0.104
	Sig. (2-tailed)	0.001	0.110	0.691	0.155
	N	188	188	188	188
Self-Direction	Pearson Correlation	0.148*	0.298***	-0.169*	0.173*
	Sig. (2-tailed)	0.043	< 0.001	0.021	0.018
	N	187	187	187	187
Universalism	Pearson Correlation	0.206**	0.054	-0.015	0.136[a]
	Sig. (2-tailed)	0.005	0.462	0.833	0.061
	N	189	189	189	189
Benevolence	Pearson Correlation	0.285***	0.145*	-0.193**	0.246**
	Sig. (2-tailed)	< 0.001	0.046	0.008	0.001
	N	189	189	189	189
Tradition	Pearson Correlation	0.183*	0.172*	0.018	0.144*
	Sig. (2-tailed)	0.012	0.018	0.809	0.048
	N	189	189	189	189
Conformity	Pearson Correlation	0.142[a]	0.121[a]	0.175*	-0.004
	Sig. (2-tailed)	0.052	0.098	0.016	0.952
	N	189	189	189	189
Security	Pearson Correlation	0.251***	0.234**	-0.043	0.108
	Sig. (2-tailed)	< 0.001	0.001	0.554	0.138
	N	189	189	189	189
White	Pearson Correlation	-0.051	-0.102	-0.153*	0.104

Table E1. ASOHIO Frequency Correlation Additional Analysis

	Sig. (2-tailed)	0.486	0.164	0.036	0.158
	N	187	187	187	187
Gender Femaleness	Pearson Correlation	0.046	0.032	0.057	0.055
	Sig. (2-tailed)	0.529	0.667	0.436	0.457
	N	187	187	187	187
Sex Femaleness	Pearson Correlation	0.079	-0.023	0.022	0.089
	Sig. (2-tailed)	0.284	0.757	0.769	0.224
	N	187	187	187	187
Age	Pearson Correlation	-0.240**	-0.012	-0.094	0.076
	Sig. (2-tailed)	0.001	0.865	0.200	0.298
	N	187	187	187	187
Education	Pearson Correlation	-0.092	0.045	-0.100	0.217**
	Sig. (2-tailed)	0.212	0.539	0.173	0.003
	N	187	187	187	187
Computer	Pearson Correlation	0.082	0.064	-0.084	0.059
	Sig. (2-tailed)	0.266	0.385	0.254	0.421
	N	187	187	187	187
Tablet	Pearson Correlation	-0.058	0.019	0.052	0.124[a]
	Sig. (2-tailed)	0.434	0.795	0.477	0.090
	N	187	187	187	187
Cellphone	Pearson Correlation	-0.106	-0.059	0.310***	-0.073
	Sig. (2-tailed)	0.150	0.424	< 0.001	0.323
	N	187	187	187	187
Smartphone	Pearson Correlation	0.125[a]	0.107	0.038	-0.079

Table E1. ASOHIO Frequency Correlation Additional Analysis

	Sig. (2-tailed)	0.087	0.144	0.604	0.280
	N	187	187	187	187
Blog	Pearson Correlation	-0.044	0.035	0.056	-0.017
	Sig. (2-tailed)	0.553	0.636	0.450	0.818
	N	187	187	187	187
Facebook	Pearson Correlation	0.057	0.029	-0.038	0.151*
	Sig. (2-tailed)	0.438	0.691	0.608	0.039
	N	187	187	187	187
Twitter	Pearson Correlation	-0.002	0.147*	-0.004	0.050
	Sig. (2-tailed)	0.973	0.045	0.960	0.497
	N	187	187	187	187
Instagram	Pearson Correlation	0.174*	0.265***	0.077	-0.018
	Sig. (2-tailed)	0.017	< 0.001	0.293	0.806
	N	187	187	187	187
YouTube	Pearson Correlation	0.093	-0.082	-0.110	0.053
	Sig. (2-tailed)	0.206	0.267	0.135	0.469
	N	187	187	187	187
LinkedIn	Pearson Correlation	-0.054	0.187*	-0.179*	0.039
	Sig. (2-tailed)	0.465	0.011	0.014	0.601
	N	187	187	187	187
Snapchat	Pearson Correlation	0.224**	0.165*	0.109	0.034
	Sig. (2-tailed)	0.002	0.024	0.138	0.649
	N	187	187	187	187
PokemonGo	Pearson Correlation	-0.173*	0.097	0.025	0.143[a]

Table E1. ASOHIO Frequency Correlation Additional Analysis

	Sig. (2-tailed)	0.018	0.186	0.739	0.050
	N	187	187	187	187

a .05 < *p* < .10
* *p* < .05
** *p* < .01
*** *p* < .001

Table E2. ASOHIO Often Correlation Additional Analysis

		ASOHIO Factor 1—Liking I OFF	ASOHIO Factor 2—Liking ON	ASOHIO Factor 3—Liking OFF H	ASOHIO Factor 4—Liking LETTERS
Hyperpersonality scale	Pearson Correlation	-0.068	-0.005	0.255***	0.071
	Sig. (2-tailed)	0.349	0.950	< 0.001	0.329
	N	190	190	190	190
Friendship	Pearson Correlation	0.384***	0.343***	0.069	0.131[a]
	Sig. (2-tailed)	< 0.001	< 0.001	0.337	0.068
	N	195	195	195	195
Neuroticism	Pearson Correlation	0.089	-0.075	-0.113	0.028
	Sig. (2-tailed)	0.223	0.305	0.120	0.701
	N	190	190	190	190
Extraversion	Pearson Correlation	0.146*	0.073	0.106	0.105
	Sig. (2-tailed)	0.044	0.318	0.147	0.148
	N	190	190	190	190
Power	Pearson Correlation	0.074	0.158*	0.158*	-0.018

Table E2. ASOHIO Often Correlation Additional Analysis

	Sig. (2-tailed)	0.312	0.030	0.030	0.806
	N	188	188	188	188
Achievement	Pearson Correlation	0.332**	0.239**	-0.055	-0.080
	Sig. (2-tailed)	< 0.001	0.001	0.450	0.276
	N	189	189	189	189
Hedonism	Pearson Correlation	0.167*	0.173*	0.028	-0.063
	Sig. (2-tailed)	0.021	0.017	0.697	0.389
	N	190	190	190	190
Stimulation	Pearson Correlation	0.233**	0.166*	0.001	0.028
	Sig. (2-tailed)	0.001	0.022	0.992	0.697
	N	189	189	189	189
Self-Direction	Pearson Correlation	0.316***	0.313***	-0.076	-0.080
	Sig. (2-tailed)	< 0.001	< 0.001	0.301	0.275
	N	188	188	188	188
Universalism	Pearson Correlation	0.294***	0.175*	-0.011	0.128[a]
	Sig. (2-tailed)	< 0.001	0.016	0.878	0.078
	N	190	190	190	190
Benevolence	Pearson Correlation	0.413***	0.254***	-0.114	0.053
	Sig. (2-tailed)	< 0.001	< 0.001	0.116	0.472
	N	190	190	190	190
Tradition	Pearson Correlation	0.210**	0.182*	-0.022	0.154*
	Sig. (2-tailed)	0.004	0.012	0.762	0.033
	N	190	190	190	190

Table E2. ASOHIO Often Correlation Additional Analysis

Conformity	Pearson Correlation	0.118	0.088	0.068	0.123[a]
	Sig. (2-tailed)	0.105	0.228	0.351	0.092
	N	190	190	190	190
Security	Pearson Correlation	0.264***	0.244**	0.039	-0.038
	Sig. (2-tailed)	< 0.001	0.001	0.590	0.602
	N	190	190	190	190
White	Pearson Correlation	0.111	-0.042	-0.030	0.023
	Sig. (2-tailed)	0.131	0.570	0.686	0.756
	N	187	187	187	187
Gender Femaleness	Pearson Correlation	-0.002	0.025	-0.136[a]	0.126[a]
	Sig. (2-tailed)	0.975	0.737	0.064	0.086
	N	187	187	187	187
Sex Femaleness	Pearson Correlation	0.042	-0.028	-0.150*	0.141[a]
	Sig. (2-tailed)	0.568	0.701	0.040	0.054
	N	187	187	187	187
Age	Pearson Correlation	0.043	0.126[a]	0.011	-0.095
	Sig. (2-tailed)	0.559	0.085	0.882	0.195
	N	187	187	187	187
Education	Pearson Correlation	0.118	0.061	0.017	-0.134[a]
	Sig. (2-tailed)	0.109	0.405	0.818	0.068
	N	187	187	187	187
Computer	Pearson Correlation	-0.016	-0.069	-0.033	-0.229**

Table E2. ASOHIO Often Correlation Additional Analysis

	Sig. (2-tailed)	0.824	0.347	0.658	0.002
	N	187	187	187	187
Tablet	Pearson Correlation	-0.012	0.057	-0.019	0.029
	Sig. (2-tailed)	0.874	0.439	0.799	0.695
	N	187	187	187	187
Cellphone	Pearson Correlation	-0.230**	-0.110	0.085	0.087
	Sig. (2-tailed)	0.002	0.133	0.245	0.235
	N	187	187	187	187
Smartphone	Pearson Correlation	0.046	0.104	0.105	0.079
	Sig. (2-tailed)	0.529	0.157	0.152	0.285
	N	187	187	187	187
Blog	Pearson Correlation	-0.100	0.102	0.084	-0.016
	Sig. (2-tailed)	0.174	0.167	0.251	0.825
	N	187	187	187	187
Facebook	Pearson Correlation	0.093	0.120	-0.027	0.116
	Sig. (2-tailed)	0.206	0.101	0.717	0.113
	N	187	187	187	187
Twitter	Pearson Correlation	0.103	0.168*	0.018	-0.051
	Sig. (2-tailed)	0.161	0.022	0.810	0.488
	N	187	187	187	187
Instagram	Pearson Correlation	0.126[a]	0.196**	-0.139[a]	0.082
	Sig. (2-tailed)	0.085	0.007	0.058	0.264
	N	187	187	187	187

Table E2. ASOHIO Often Correlation Additional Analysis

YouTube	Pearson Correlation	0.098	0.028	-0.096	0.091
	Sig. (2-tailed)	0.182	0.699	0.189	0.216
	N	187	187	187	187
LinkedIn	Pearson Correlation	0.198**	0.176*	-0.074	-0.146*
	Sig. (2-tailed)	0.007	0.016	0.311	0.046
	N	187	187	187	187
Snapchat	Pearson Correlation	0.035	0.121	-0.068	0.231**
	Sig. (2-tailed)	0.630	0.100	0.354	0.001
	N	187	187	187	187
PokemonGo	Pearson Correlation	-0.088	0.118	0.095	-0.036
	Sig. (2-tailed)	0.229	0.108	0.196	0.621
	N	187	187	187	187

a .05 < *p* < .10
* *p* < .05
** *p* < .01
*** *p* < .001