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碩士論文

Master's Thesis

兒童日常生活中數位媒體使用：

以台灣學童部落格使用為例

Children's Digital Media Usage in Everyday Life:

Case Study on Two Elementary School Students'

Weblog Behavior in Taiwan

Student: Hsiao-Chen Weng （翁孝蓁）

Advisor: Dr. Sophia Wu （吳翠珍博士）

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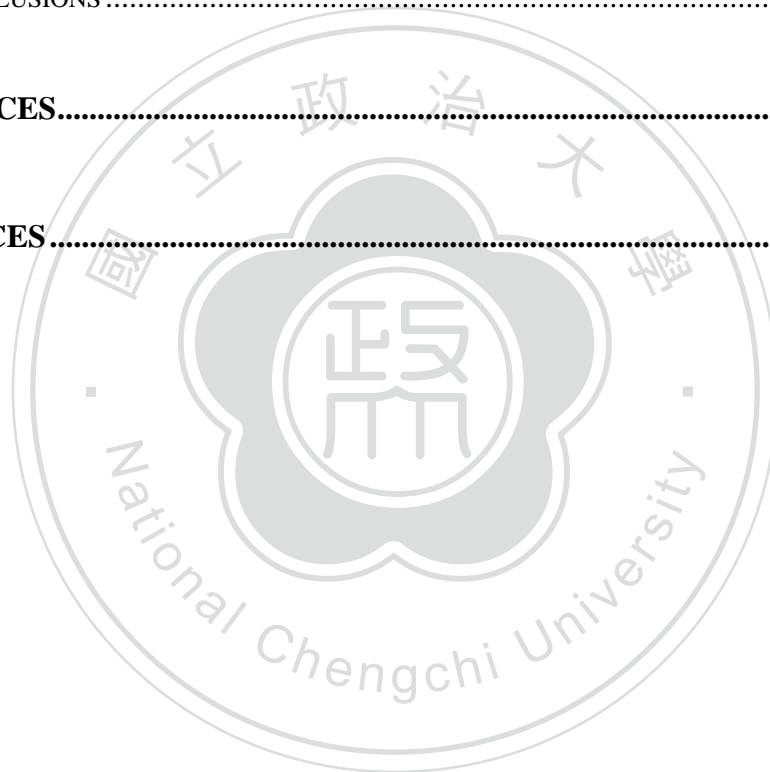**For the Degree of Master in International Communication Studies**

by

Hsiao-Chen Weng

July, 2010

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記得小時候讀過陳之藩先生的《謝天》，他寫道：「因為需要感謝的人太多了，就感謝天罷。無論什麼事，不是需要先人的遺愛與遺產，即是需要眾人的支持與合作，還要等候機會的到來。越是真正做過一點事，越是感覺自己的貢獻之渺小。」

　　完成了這本碩士論文，我的心裡浮現出上面這串文字。

感謝我的指導教授吳翠珍老師，謝謝老師在這段不算短的時間中，引領著我在媒體素養的領域裡實踐和探索，並給予我論文上的建議和指導。祝福您健康平安，未來我們還要並肩作戰。

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我人生的奇幻旅程正要展開。

<div align="right">孝蓁　寫於 2010 盛夏　政大</div>

Abstract

Children use Internet for many reasons, such as playing on-line games, searching for information, downloading music and videos or doing homework. However, there is one interesting tendency that Internet has changed the boundary between the sender and the receiver. Children in this Internet age, they change their roles to become content providers. While they are blogging or uploading photos, they are processing "I media".

In the past, children invite their friends to their bedroom. They talk the secrets or playing games while they are in a parenting area. Today, 'bedroom' and 'digital bedroom' can be combined. Staying at home, and not going out, but by surfing the (world) of the web, both boys and girls of different ages are engaging in a kind of domestic or bedroom culture that take place in virtual space.

In this study, children's personal weblog may be seen as 'heterotopias', Michel Foucault (1986) proposed. This research concerned about children's use of blogs in their everyday life, attempted to learn children's digital bedroom culture through the analyses of all kinds of documents presented in children's blogs, and to know how children gain identity through blogs.

Keywords: Weblog, Children, Heterotopias, Digital Media

Chapter 1: Introduction

1.1 Motivation

New technology makes our daily life more convenient, it also changes human's behavior invisibly. According to National Children Media Usage Research (2009), 95.3% children in Taiwan ages 9 through 12 have computers in their family, 84.4% of them can use the Internet, and 41% children have their own blogs. Based on the research, computer is the most important media for children (Figure 1.1). While surfing on the Internet, playing on-line games, download the music and videos, chatting with friends, doing homework and blogging are top 5 things children usually do on net (Figure 1.2).

Source: National Children Media Usage Research (2009)
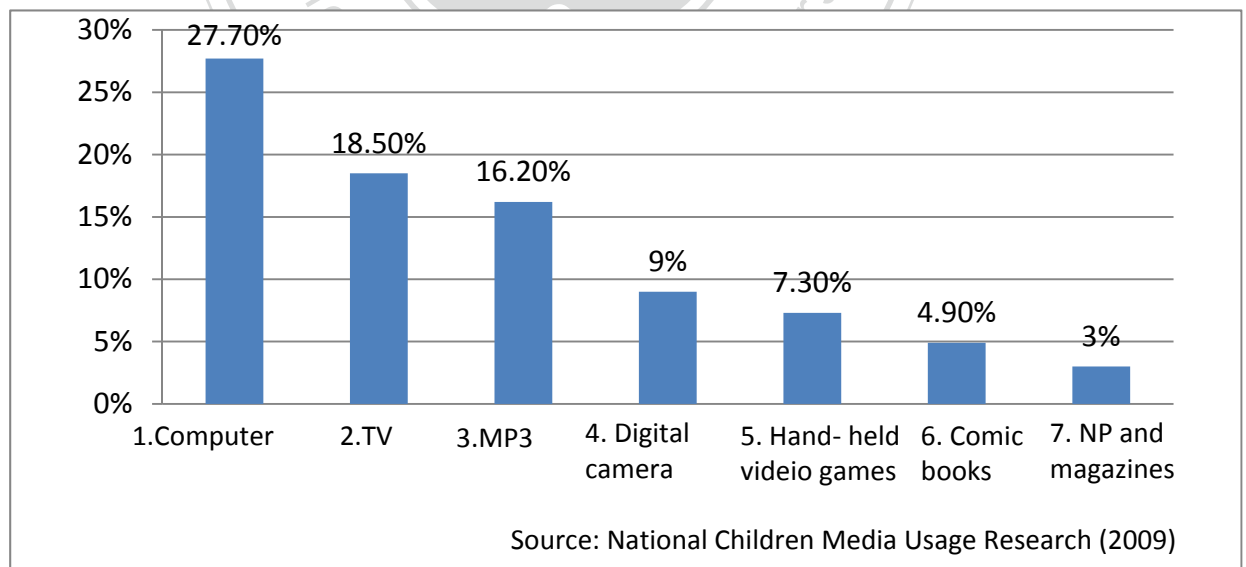
Figure 1.1: What do children think the most important media is?
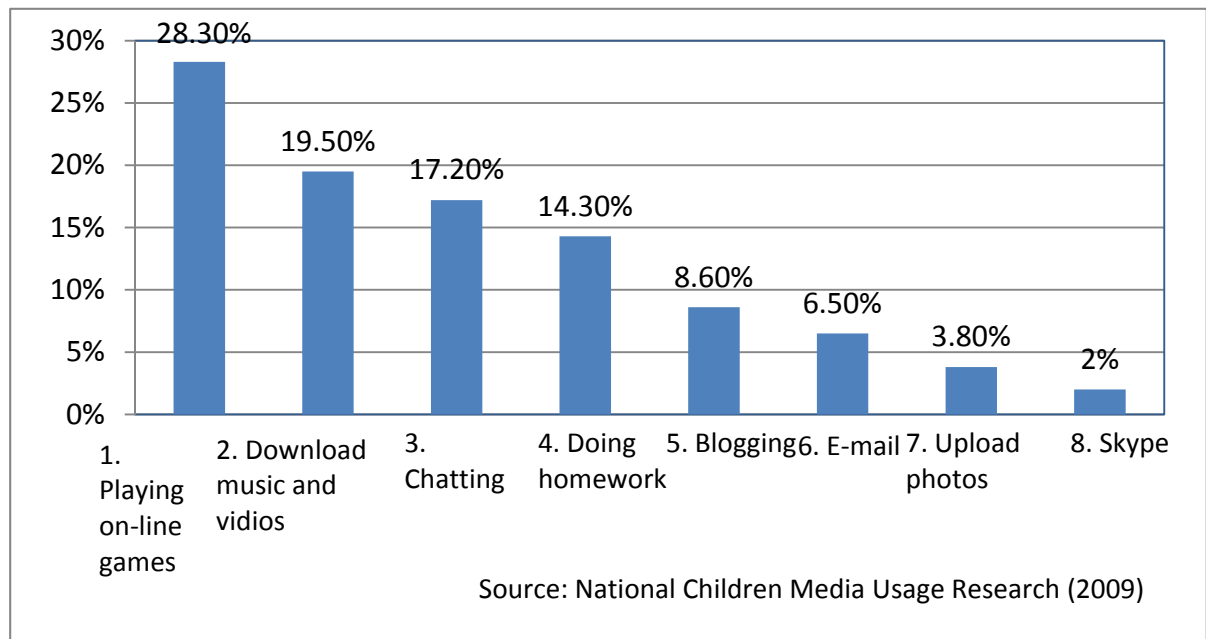
Figure 1.2: What do children often do on Internet?

Children use Internet for many reasons; playing on-line games is the majority. Searching for information such as downloading music and videos or doing homework is also very common. There is one interesting tendency that Internet has changed the boundary between the sender and the receiver. Children in this Internet age, they change their roles to become content providers. While they are blogging or uploading photos, they are processing "I media".

Many parents and educators worry about students wasting too much time online, chatting with friends or playing on-line games. They are looking for solutions to save these children from *Net*. However, these adults ignore that children today are struggling for autonomy and identity in this digital world, for communication, friendship, play, and self expression.

Many children use online media to extend their friendships and interests. They use instant messenger to contact with their friends in their off-line lives. This instant

messenger system provides them a private space to associate with people they already known. Some of them even use on-line community to explore their interests and find the information that school didn't teach. These on–line groups enable children to connect to peers who share the specific interests.

1.2 Blogging in Everyday Life

In the late 1990s, a new medium developed on the Internet, which increased the participatory nature of online expression even more. Blogger Jorn Barger referred to this development as a "weblog." Barger coined this phrase to refer to his web site, which consisted of a series of links to news articles and other sites he found interesting and informative. Barger formed the term by combining the words "web site" and "logging"—hence, the word weblog is now well known (Bausch, Haughey & Hourihan, 2002).

The Internet has turned more of us into creators, especially in the blogging age. Anyone who can write, speak, talk in front of a video camera (or web cam), take pictures, or create any type of multimedia content has the ability to become a blogger. It's not necessary for a blogger to have any programming or technical knowledge using one of the established and popular blogging services. It's not even necessary for a blogger to be an expert on or have credible knowledge about any topic. Blogging is truly a public forum that's open to anyone and everyone, regardless of their age, sex, income, education level, sexual orientation, geographic area, or occupation. Anyone with access to a computer connected to the Internet can create a "weblog".

1.3 Children Blogging on Internet

Children engage in peer-based, self-directed learning online. Many of them have their own homepage or weblog on Internet; they share their videos, games and other creations with people and receive the feedback from others online. This digital world lowers the barriers to self-directed learning and empowers children to play with media.

Although parents have been primarily motivated to provide Internet access for their children for educational reasons, to keep up or get ahead, children are themselves far more motivated by the entertainment and communication possibilities offered by the Internet.

Among all types of weblogs, personal journals have the most user groups in Taiwan, most of them consisting of students. A personal journal reflects the inner world of a blogger through self-disclosure, a process by which an individual shares his or her feelings, thoughts, experiences, or information with others (Derlega, Metts, Petronio, & Margulis, 1993). The growing of children blog usage created numerous controversies. A 13-year-old boy[1] in Essex junction, Vermont, killed himself after repeatedly taunted and bullied online by classmates. Several classmates sent him instant messages calling him gay and mocking him. In 2003, the boy killed himself. In Taiwan, according to the report from Child Welfare League Foundations[2], 24% students have once send or post text or images intended to hurt or embarrass another person. Sometimes, students have written blogs that ridicule the 10 students they dislike the most or the 10 ugliest kids in school. In these instances, children blogging

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[1] Retrieved June, 25th, 2010 from: http://www.ryanpatrickhalligan.org
[2] Retrieved June, 25th, 2010 from:
http://distance.shu.edu.tw/97cte_news/e-news/enews_20090302_19.html

turns into a dangerous weapon, harming other children and even teachers and people they don't know.

1.4 Previous Research

The rapid growth of blogs has been marked by increased academic interest. However, published research has focused primarily on adult users while marginalizing the activities of adolescent bloggers (Herring, Kouper, Scheidt, & Wright, 2004a). Previous research has considered the genres of weblogs (Herring, Scheidt, Bonus, & Wright, 2004b), political weblogs (Cherry, 2003), weblogs as journalism (Gallo, 2004), and weblogs as community (Blanchard, 2004). Blog Research on Genre Project (Herring et al., 2004b) found diary weblogs particularly those produced by adolescent bloggers were among the most numerous type found online.

In Taiwan, many researchers doing blog research, most of them focus on adult blogging experience. Fewer researches focus on children's blog usage. Recently some researchers concerned the blog integrated into teaching (Lin, 2009), the influence of class blog on classroom management (Wu, 2009), and students using peer- evaluation via weblogs (Cheng, 2008).

1.5 Research Question and Statement of Purpose

In the past, children invite their friends to their bedroom. They talk the secrets or playing games while they are in a parenting area. However, in the digital age, 'bedroom culture' and 'digital bedroom' can be combined. Staying at home, and not

going out, but by surfing the (world) of the web, both boys and girls of different ages are engaging in a kind of domestic or bedroom culture that take place in virtual space.

In this study, children's personal blog may be seen as 'heterotopias[3]', Michel Foucault (1986) proposed. In the discussion I consider the following questions:

Q1: How do children use blogs in their daily life? What texts do they create on blogs?

Q2: How multi-media texts represent children's digital bedroom culture?

Q3: How do children construct identity through blogs?

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[3] There are also, probably in every culture, in every civilization, real places – places that do exist and that are formed in the very founding of society – which are something like counters-sites, a kind of effectively enacted utopia in which the real sites, all the other real sites that can be found within the culture, are simultaneously represented, contested, and inverted. Places of this kind are outside of all places, even though it may be possible to indicate their location in reality (Foucault, 1986).

Chapter 2: Literature Review

The Internet is the most recent product of such developments, offering various tools to serve the diverse needs of a worldwide population. Among its various facets is the recent phenomenon of weblogs, also known as blogs- user-generated website where entries are made in journal style and displayed in reverse chronological order. As an information medium, the Internet has rapidly become central in teenager lives, and as a communication medium, it represents a significant addition to the existing means of communication available to them.

The developmental stage associated with adolescence by Erickson (1968) is identity versus identity (role) confusion. Teenagers have opportunities to explore new roles and adult-level responsibilities and to build a sense of personal identity. In the process, they experience the struggle between confusion about self and a growing sense of who they are and where they fit in the world. With its inherent anonymity, the Internet provides a virtual environment in which adolescents can experiment with different facets of identity (Calvert, 2002).

Friendships during adolescence enhance social development, contribute to feelings of self-worth, and may provide an arena in which issues of personal identity and empathy can be addressed (Youniss & Smollar, 1985). Friendships are embedded within larger social networks and peer groups, which play an important role as teenagers seek to understand themselves and others more accurately and to begin differentiating from their families (Brown, Clasen, & Eicher, 1986). Young generation access to communication with friends via interactive messaging media has become nearly ubiquitous. The result, according to several scholars, has been a blurring of

traditional boundaries between a teenager's peer/social world, school culture, and family, and a possible diminishment in parental/family influence on the developmental process (Gross, 2004; Kent & Facer, 2004).

The growing research literature sets the scene for a shift from asking questions of access and diffusion to asking questions about use, especially about the depth and quality of Internet use. In this chapter, I'll discuss seven sections to rethink children's blog usage.

2.1 Children and Digital Media

Uses and gratifications theory, which has traditionally been used to explain people's motives for using the media, has only been rarely applied to new media technologies, such as the Internet. Besides, the few studies that have investigated the motives for using the Internet focused on adult users (Ferguson & Perse, 2000; Papacharissi & Rubin, 2000; Perse & Dunn, 1998). These studies have yielded mixed results. Ferguson and Perse (2000) found that entertainment was the most salient motive for visiting the web, followed by passing time, social information, and relaxation, respectively. Papacharissi and Rubin (2000) found that information seeking and entertainment were equally important motives for using the Internet. Convenience (e.g., it is easier to e-mail than tell people something), passing time, and interpersonal utility (e.g., to participate in discussions) were less salient reasons for going online. Finally, a study of Perse and Dunn (1998) revealed that adults' motives for using their computer were related to their Internet access. The more people used their computer to go online, the more they used it for entertainment and to pass time.

Teenagers report using instant messaging, text messaging, and social networking websites (along with e-mail) for most of their written communication with friends and peers (Lenhart & Madden, 2007; Lenhart, Madden & Hitlin, 2005).

Digital technologies, or more precisely certain uses of them, continue this process of redefinition in seemingly contradictory directions. Thus on the one hand, they seem to offer a kind of 'adultification', since young people can act in the digital realm with an equivalence of grown-up power. On the other hand, they seem to have continued the process of 'juvenilization' associated with leisure pastimes, and particular with notions of playing games. (Sefton-Green, 1998).

Children growing up today with computers and the Internet may have a different definition of 'old' and 'new' than adults or communication researchers.

Furthermore, a new media is often perceived as displacing other media or other activities, especially in the lives of children.

Initially each medium – television, video cassette recorder, computers and the Internet – was merely a technological possibility for communication. Whether they gained a place in society and in the everyday life of people (as well as the kind of place they attained) depended on individual users, on culture and on society. Thus when dealing with 'old' and 'new' media it is essential to look carefully both at whether, and in which way, a new medium becomes integrated in society and in culture, into the everyday life of people, and also at what happens with the old media – whether they disappear or change their functions. This is to be seen as a gradual process, depending on the specific social and cultural conditions.

2.2 Children and Blogs

A blog is most easily described as a website that is updated frequently with new material posted at the top of the page (Blood, 2002a). Blog entries ('posts') are arranged in reverse chronological order and the most recent post appears first' (Walker, 2005).

A blog is an online-based journal with multiple entries. Originally, blogs were designed to be websites (or pages within a website) created to simulate a traditional, text-based written diary. The term "blog" is derived from two words—*web* and *log*. Blogs continue to provide a forum for creating a digital journal displayed as individual entrees in reverse chronological order (based on the date each entry is created and published). The person who creates or writes the blog is referred to as a blogger, and the process of creating and publishing a blog is known as blogging. Today's blog take on many digital formats and styles, plus utilize one or more types of digital content, including text, graphics, photographs, sounds effects, music, video, and other multimedia content (Jason, 2009).

Forerunner to today's blogs began in the early 1990s as websites listing annotated hyperlinks to other websites. When someone with a website found other sites they thought contained interesting, curious, hilarious and/or generally newsworthy content, they would create a link to that material, annotate it briefly, and publish it on their website. Readers could decide on the basis of the description whether it was a click to check the link out (Jason, 2009).

In 1999, however, blog publishing tools and blog hosting services became available on a large through Pitas.com and Blogger.com. This made it relatively easy

for Internet users who were unfamiliar or uncomfortable with using hypertext markup language and the principles of web design for coding and designing their own weblogs. Setting up a blog now simply involved going to a website, signing up for a blog account, following a few fairly straightforward instructions, and in less than 30 minutes one would have some 'copy' up on the Web that was automatically formatted and laid out to the tune of your choice by means of whichever off- the-shelf template you had chosen (Stuffer, 2002).

A blog is a website that's designed to be updated with items in a linear, time-based fashion, similar to a personal journal or diary, expect that the contents are meant specifically for public consumption. Often implemented using special software, weblogs contain articles or entries that are grouped primarily by the date and time they are posted (Stuffer, 2002).

A blog is a frequently modified web site that allows updating with items that are grouped primarily by the time and/ or date of posting. Entries usually appear in reverse chronological order. Contents of the weblog may be available publicly or through restricted access. Blogs may also utilize special software designed for this implementation.

2.3 Children as Bloggers

Nardi, Schiano, Gumbrecht, and Swartz (2004b) interviewed 23 bloggers in the California and New York areas, and found that people blog to document their lives; to express opinions or to comment; as catharsis; to use these writing areas to express opinions or to comment; as catharsis; to use these writing areas to express ideas; or to

build community forums. Nardi, Schiano and Gumbrecht (2004a) further nuanced these reasons according to "object-oriented activities" – to keep others informed about personal activities; to express opinions in order to influence; to seek feedback; to use the exercise of writing for an audience to stimulate more cognitive input; and outlet for emotional release.

Blogging is also frequently characterized as socially interactive and community-like in nature. Not only do blogs link to one another, but some blogs allow readers to post comments to individual entries, giving rise to "conversational" exchanges on the blog itself. Blood claims that social interactivity is highest in journal-type blogs (Blood, 2002b).

Children develop a sense of accomplishment and empowerment when they can create and control the objects around them (Cassell and Ryokai, 2001). Feeling of self-efficacy, or the ability to control one's environment, may have a direct impact on a child's attention or motivation, and in effect control and regulate behaviors (Calvert, 1999). Some scholars see digital technologies as a way to enable children to have more control and navigation in their learning, mostly through direct exploration of the world around them, ways to design and express their own idea, and ways to communicate and collaborate on a global level (Negroponte, Resnick & Cassell, 1997).

Like homepages before them, blogs are prominent venues for adolescents to present themselves in textual and multimedia fashion. Weblogs give adolescents the opportunity to "exercise their voices in personal, informal ways, and indirectly promote digital fluency" (Huffaker, 2004). Authors of blogs, like authors of webpages, use the space to communicate and reach an audience (Stern, 2004).

Adolescents may be particularly drawn to diary weblogs because of their growing self-consciousness and self-awareness (Steinberg, 2002). During adolescence, individuals may have the egocentric feeling that they are always being watched by an imaginary audience (Elkind, 1967). As Steinberg (2002) said, "The imaginary audience involves having such a heightened sense of self-consciousness that the teenager imagines that his or her behavior is the focus of everyone else's concern".

Electronic communication exhibits characteristics of both written and informal oral communication. Langellier and Peterson (2004) pointed to blogs as "sort of like" conversation with an approximation of audience feedback. These articles suggest that there is a continuum ranging from historically familiar forms of communication (such as memoranda or performances) to those that are characteristic of new communication media. Langellier (1998) presented five types of audience for personal narrative performance. In this typology, the audience acts as (a) witness testifying to the experience; (b) a therapist unconditionally supporting emotions; (c) a cultural theorist assessing the contestation of meanings, values, and identities in the performance; (d) a narrative analyst examining genre, truth, or strategy; or (e) a critic appraising the display of performance knowledge and skill.

A lot of young people spend time meeting their friends after school in cyberspace. Instant messaging services, blogs, chat rooms, e-mail and mobile phones provide many ways to keep in contact and share thoughts and opinions regardless of time and space. But these places sometimes were used to intimidate, offend and harass someone, and parents and educators have little or no idea of what is going on. Just like any other form of bullying, this causes suffering and sadness among the victims.

Campbell (2005) research about cyber bully in Australia, found among 120 pupils, 12-13 years old, in Queensland, showed 14 percent described themselves as

victims of electronic bullying and 11 percent admitted to harassing others online or by mobile phone. According to this research, the harassed teenagers feel ashamed and avoid telling their parents if they fear they would be denied use of the computer or lose their mobile phone.

Li (2006) found significant gender differences in cyber bullying. In her survey of 264 Canadian high school students, she found male students more likely to be cyber bullies than female students, 22 compared to 12 percent of the students in the survey.

Methods include texting derogatory messages on mobile phones, with students showing the message to other before sending it to the victim; sending threatening e-mails; and forwarding a confidential e-mail to all address book contacts, thus publicly humiliating the first sender. Another way to cyber bully is to set up a derogatory web site dedicated to a targeted student and e-mail others the address, inviting their comments. In addition, websites can be set up for others to vote on the biggest geek, or sluttiest girl in the school (Snider & Borel, 2004).

2.4 Performance on digital stage

Blogs seem to have developed into a "stage" for those who want to become popular, constituting a new media use context. This use implies that motivations of blog users are different from Internet users who participated in previous studies. Uses and gratifications seem not enough to account for the staging phenomenon. Some blog users turn out to be a diffused audience, the concept from the spectacle/ performance paradigm (SPP). First, users spend increasingly more time in media consumption. Second, such consumption is gradually more woven into the fabric of

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everyday life. Third, the societies have become more performative, through two processes that intertwine: (a) increasing spectacularization of the social world and (b) individual self-perception as narcissistic (Ambercrombie & Longhurst, 1998).

As Abercrombie and Longhurst (1998) argue, audience research has not taken account of the changing nature of audience and social processes. There are three types of audience: simple, mass, and diffused, which all coexist. The simple audience involves direct communication from performers to audience. The mass audience reflects the more mediated forms of communication. The diffused audience implies that everyone becomes an audience at all times, which entails people spending increasing amounts of time in media consumption. Thus, the audience interacts with the form of mediascapes rather than with media messages or text per se.

To examine the performance of media audiences properly, Abercrombie and Longhurst (1998) developed the SPP. As they explained, the SPP foregrounds the notion of identity; being a member of an audience is intimately bound with the construction of the person. Within the SPP, spectacle and narcissism are interwoven with the notion of the "diffused audience," which is significantly different from "simple" or "mass audiences" –two earlier concepts of audience performance.

The diffused audience exists in a media-saturated environment. Within the SPP, performance becomes so pervasive that the diffused audience takes part in the performance, blurring the boundary between audience and performer. Media become a resource that audiences can use to formulate their performances in "everyday" activities, and daily life transforms into a "constant performances" (Abercrombie & Longhurst, 1998,) in which diffused audience members perceive themselves as performers as well as audience.

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According to Abercrombie and Longhurst (1998), the diffused audience is driven by the concepts of spectacle and narcissism. Spectacle is the idea that everything is a framed performance that should be gazed on, possessed, or controlled. As a performance, spectacle is an elaborate exhibition of surfaces for the audience; often there is little detail or substance involved in such exhibitions. Spectacle teaches the audience how to view the world, as well as how to perform. Everyday life becomes dominated by images—life seems to be transformed into art that can be possessed by the audience. Narcissism, the other part of the diffused audience, is the self-centered or self-oriented nature of the individual that comes from a long affiliation with spectacle. Narcissism is characterized by celebrity worship, absence of a sense of the past or the future, and preoccupation with instant gratification. Spectacle combined with narcissism guides diffused audiences toward ways to perform in everyday life. The individual is self-centered and exists in a world in which everything can be possessed, including the individual and her or his performances (Abercrombie & Longhurst, 1998).

The Internet has become an integral part of daily life in today's sociotechnical environment. In the view of Amichai- Hamburger and Furnham, the Internet brings numerous positive benefits to our lives, such as enhancing the quality of life and well-being of marginal groups, constituting social recognition of individuals, and improving relationships of intergroups (Amichai-Hamburger & Furnham, 2007).

Self-disclosure is communicating with others using one's own information, including personal thoughts, feelings, and experiences, for the purpose of sharing (Derlega, et al, 1993). According to Wheeless and Grotz (1976), self-disclosure consists of multiple dimensions, including (a) intention, (b) amount, (c) positive/negative matter, (d) depth, and (e) honesty and accuracy.

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Self-disclosure is important to social integration, which refers to the evaluation of one's relationship quality to society and community (Keyes, 1998). Cohen (2000) has pointed out that social integration relies mainly on the diversity of relationships in which one participates. When people share their deep thoughts, such as feelings of trauma, pressure, and depression, with others belonging to the same community, they may acquire social support and improve their integration with society (Pennebaker, 1997). Niederhoffer and Pennebaker (2002) also report that self-disclosure by writing can produce the positive benefits of social integration.

In this research, researcher takes blog as a digital stage, how do children perform themselves through words, pictures or other creations? How much things do they want to share with their friends or cyber friends, and what that means to them?

2.5 Children's Digital bedroom culture

Generations of adolescents have used their bedrooms as sites of refuge and spaces in which they can express and explore their identities. These sites of identity formation are filled with cultural products and pathways to the world outside the home. Children's bedrooms are increasingly becoming media centers (Roberts, Foehr, Rideout & Brodie, 1999; Livingstone, 1999; Stanger & Gridina, 1999). The increasing diversity of media targeted specifically to adolescents allows young audiences greater specificity in choosing media that suit their moods and their passing interests, often in isolation from other family members (Arnett, 1995).

The idea of being a girl's bedroom culture was first coined by McRobbie and Garber (1991) to address the invisibility of girl's as subjects in youth-based subculture

studies. They considered girls to be "negotiating a different space" and to be "offering a different type of resistance" from the boys. Girls' subcultures, especially those of younger girls, tended to be based inside the home and comprised activities such as reading magazines, listening to music (Firth, 1983), talking on the telephone, playing with two-way radios (Griffiths, 1995), and so on. The location of these activities was largely the result of parental control, whereby girls' actions and activities were restricted more to the private sphere of the home, while allowed more freely to roam in the public space of the street (McRobbie, 1991; Nava, 1992).

The idea of a "digital bedroom" was coined by Julian Sefton-Green and David Buckingham (1998) to account for the physical location of many children's cyber play. They observed that whether it be computer game play, surfing the web, or homepage construction, this is usually done on a home computer, the site of which, as Sefton-Green and Buckingham observe (1998) is often a computer in someone's bedroom.

The graphics and image on girl's homepages often resemble or represent the kinds of material culture stored in their bedrooms. If their physical bedrooms contain informal collections of treasured objects, their websites are often (immaterial) or virtual collections of images, representing the kinds of objects stored in their rooms, or images of wish-lists, or stylized or even idealized images of objects (Mitchell and Reid-Walsh, 2002).

The spread of cell phones, and communications through the Internet, especially in the last ten years, marks a real change. These devices are not just two more items in a list of cultural products aimed at and loved by young people. They create a new map of domestic life, giving children the official right to develop social links with friends away from home and without parental regulation. Though it is too early to know what

the consequences of this new phenomenon will be, but still can guess they will seriously affect the relational balance between parents, their children, and their children's peer (Pasquier, 2008).

Interactive communication through the Internet soon made anonymous contacts between people possible, and teens became very fond of such chats and, to a lesser degree, forums. This type of interaction has gone through an interesting change recently with the development of instant messaging and blogs. Those are not just two more technological modes of communication: they are based on a different conception of electronic interaction, both functioning as a kind of elective sociability. Instant messaging proposes a 'club' formula of links. Either with people you have already met or with friends and acquaintances recommended by those people. Blogs with their blog rolls giving links to other blogs and thus making it easy for bloggers to connect with each other. For the moment, children are careful to keep parents out of these exchanges. Whether anonymous or with friends, parents no longer know who their children are interacting with (Pasquier, 2008).

McNamee (2000) considered the space of children's video game play in their bedrooms as a strategy for negotiating and resisting spatial boundaries. She considers video-game play to be a kind of heterotopias. Although children are located in a real place (their bedrooms) and engaging with a real machine (the computer), the space where they experience the adventure is not there but in one of Foucault's "other spaces". In the discussion, I apply Foucault's ideas to the children's blog both as a concept and as a structural principle.

Foucault's (1968) article "Of other spaces" provides a brief historical overview of the Western sense of space, and presents some ideas that can be applied to our understanding of the web, and to the phenomenon of the blog. Foucault begins his

discussion by stating how in the medieval period, space was conceived of as hierarchical set of places which were set in opposition to one another. He called this sense of space the space of "emplacement" (1986: 22). Foucault considers but does not elaborate on the space in which we live by examining sites in terms of the sets of relations that may define them. For example, he observes that there are sites of transportation (streets, trains, etc.), sites of temporary relaxation (cafes, beaches, etc.), and closed or semi-closed sites of rest (house, bedrooms). However, his main intention is to analyze sites that exist in relation to other sites, but in ways that "suspect, neutralize, or invert the set of relations they designate, mirror or reflect" (1986: 24). He distinguishes two main types: utopia and heterotopias. Utopias are by definition sites with no place, unreal spaces that present society in its perfected form. This may be in a direct or inverted relation to the way society is. Heterotopias are, by contrast, places that do exist, real places, but they are also counter-sites, a "kind of effectively enacted utopia." These sites exist outside of all places, although they exist in reality (1986: 24).

In his elaboration of the idea of heterotopias, Foucault enumerates five principles. First, he considers heterotopias to be present in all cultures in all periods, although they take different forms. In early or "primitive" societies he considers there to be a type he calls "crisis heterotopias" which are "privileged or sacred or forbidden places reserved for people in crisis, such as adolescents, menstruating women, pregnant women, the elderly. He sees these as being replaced in more complex societies by "heterotopias of deviation" such as prisons, rest homes, psychiatric hospitals, retirement homes (1986: 24-5). The second principle is that a society as it changes can make an extant heterotopias function differently. The example he cites is of the cemetery which until the end of the eighteenth century was located in the center of a

town, next to the church, but then, to mirror changing views of death was moved to the outskirts of town (1986: 25). The third principle Foucault considers to reside in heterotopias is how they can juxtapose in a single "real space" several sites that are themselves incompatible, such as in a cinema, which in a rectangular space has a two-dimensional screen on which three-dimensional space is projected, and a garden, the microcosm of the Earth, and its representation, the carpet (1986: 25-6). The fourth principle he lists is that heterotopias are often linked to slices of time: either indefinitely accumulating time such as in museums and libraries, or the obverse, transitory time such as fairgrounds and vacation villages. The fifth principle he describes about heterotopias is that they "presuppose a system of opening and closing that both isolates them and makes them penetrable." He states how heterotopias are not usually "freely accessible, like a public place" (1986: 26). He develops an analysis of a type of bedroom on great farms in South America that provides entry to travelers yet denies them access to the family. He describes these rooms in the following way:

The entry door did not lead into the central room where the family lived, and every individual or traveler who came by had the right to open this door, to enter into the bedroom and to sleep there for a night. Now these bedrooms were such that the individual who went in to them never had access to the family's quarters; the visitor was absolutely the guest in transit, was not really the invited guest.

(Foucault, 1986: 26)

Foucault concludes his discussion by stating that heterotopias exist in relationship to all other spaces, either as an illusionary space that reveals others to be

more so, such as brothels, or to create an ideal but real space that is the opposite of life "as perfect, as well arranged as ours is messy." He calls these spaces "compensatory" and gives as examples the Puritan colonies of North America, and the Jesuit settlements of South America. In the example Foucault provides is that of the ship, "a floating piece of space, a place without a place that exists by itself, that is closed in on itself and at the same time is given over to the infinity of the sea". (1986: 27)

2.6 Children and Identity

A key development task for children and youth involves relationship formation with others (Bowlby, 1969). From these social experiences, sense of self emerges and develops over time and individual needs are fulfilled, such as companionship and being part of a group (Baumeister & Leary, 1995; Harter, 1999).

One of the most important developmental challenges of adolescence, from the perspective of most developmental psychologists, is identity formulation, the cultivation of a conception of one's values, abilities, and hopes for the future. In cultures where media are available, media can provide materials that adolescents use toward the construction of an identity (Swidler, 1986).

Valentine and Holloway (2002) have investigated how children use ICT and what part it plays in the construction of their identities. Using questionnaires, diaries, focus groups, semi-structured interviews and online interviews, they show how children reconstruct and reconfigure their social relationships and identities in online spaces. Their main conclusion is that 'their virtual activities are not in practice,

disconnected from their off line identities and relationships . . . on-line and off-line identities are not oppositional or unconnected but are mutually constituted' (Valentine and Holloway, 2002:316). They identify a number of processes through which ICT activities and the children's everyday lives are mutually constitutive. For example, online identities are contingent upon and/ or reproduce already present class and gender inequalities. Information gleaned through online activities is incorporated into their offline ones (for instance, by feeding into their hobbies and interests. It is also clear from this work that different children use the internet in different ways:

For some children it emerges as a tool to develop intimate on-line friendships, while for others it emerges as a tool of sociality that develops everyday off-line social networks; for some it emerges as an important tool for developing off-line hobbies, and for others as a casual tool for larking about.

(Valentine and Holloway, 2002: 316)

In the digital world, the performance of identity is divorced from a direct interaction with these cues from the physical, and instead relies upon the texts we create in the virtual worlds we inhabit. These texts are multiple layers through which we mediate the self and include the words we speak, the graphical images we adopt as avatars to represent us, and the codes and other linguistic variations on language we use to create a full digital presence. Lemke (1998) points out the complexity of identity as it is performed and lived through texts in cyberspace, with his words:

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The ultimate display medium is reality itself, what we see, hear, touch and fee; what we manipulate and control; where we feel ourselves to be present and living . . . A fast enough computer can simulate reality well enough to fool a large part of our body's evolved links with its environment. We can create virtual realities, and we can feel as if we are living in them. We can create virtual realities, and we can feel as if we are living in them. We can create of full presence . . . We can change by acts of will . . . we can be the sorcerers of our dreams and our nightmares. . . . What is literacy when the distinction between reading and living itself is nominal? When a reality becomes our multimedia text . . .?

(Lemke, 1988: 298-299)

Using ideas from Agger (2004), Butler (1999), and Grosz (2004) Thomas (2007) contend that identity is always about the body, and the bodily states and desires of being (the historical and natural aspects of the body), becoming (aging through the natural forces of temporality, more knowledgeable and wise as we learn and experience the world, and growing with the playing out and accomplishment of fantasies and ideals we aspire to, belonging (our set of beliefs and ideologies, and the people and groups we align ourselves with), and behaving (entering into the discourses associated with the roles we adopt across the social spheres which we inhabit). Stemming from this, identity is characterized by aspects of self, others and community.

Thomas (2007) stated that there are a number of interlinking characteristics to be considered about the performance of identity in online spaces:

1. The ways in which we perform aspects of the body: gender, age, race, ethnicity, and the ways in which we select some aspects to perform and exaggerate, while others we silence or hide.

2. The ways in which we perform, disclose and reveal emotions: happiness, sadness, insecurity, loss, grief, humour, pleasure, delight: these too are aspects of the body.

3. The ways in which we demonstrate affiliation and relationships to others, marking our desire to align, develop kinship with another, and to belong in the sense of belonging to a friendship.

4. The ways in which we appropriate various cultures, symbols and texts to produce an intertextual self, one which performs and creates a sense of belongingness to certain communities, ethoses, politics and groups.

5. The ways in which we adopt certain storylines and discourses, in purely social contexts, and in imaginative role-playing and online gaming.

(Thomas, 2007: 8-9)

Lacan (1977) developed some of Freud's notions about the relationship between the subject and signification as they pertained to children's development of a sense of 'self'. When children first come to the notion of 'selfish' and first understand themselves to be separate identities from 'others'. Lacan claims they start to see the 'image' of themselves from outside of themselves, just as if they see themselves in a mirror. He calls this 'mirror stage', and believe, '… the mirror stage … manufactures for the subject, caught up in the lure of special identification, the succession of fantasies that extands from a fragmented body-image to a form of its totality' (Lacan,

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1977: 4). During the mirror stage, the child identifies with its integrated 'whole' mirror-image. Through the process of socialization, the child views these discursive images of 'who' it is, and comes to recognize itself as 'self' through this 'specular image' (Lacan, 2000). The child misconstrues itself to be that specular image which is not itself, but a reflected specular image of self, something that is 'other' than itself. This creates an alienated sense of 'self' which is based on fiction, fantasy and desire, a mis identification of self in which:

This jubilant assumption of his specular image by the child … would seem to exhibit in an exemplary situation … in which the I is precipitated in a primordial form, before it is objectified in the dialectic of the identification with the other, and before language restore to it, in the universal, its function as subject … this form situates the agency of the ego before its social determination, in a fictional direction.

(Lacan, 2000: 45)

Bruckman (1994a, 1994b, 1997), Landow (1998), and Jakobsson (1990) argue that children are embracing cybercultures, so much so that living, composing, co-creating, coding and reading and texts of cyberspace have become a significant pastime for a new generation. Computer culture has become a more widely desired recreational activity. As video gaming comes online and invites children to play games against unknown challengers across the world, child participation in online communities is growing at an explosive rate.

Cyberspace provides children a space to build up their identity or an identity that

haven't appeared in their everyday life. In this research, researcher is trying to find out how children experience this process, and how other people (friends) see this.

Chapter 3: Methodology

Reading youth means interpreting youth behavior, hypothesizing youth values and worldviews, and analyzing the trends and transformations of youth cultures.

Reading youth writing means recognizing young people as social actors and cultural producers and as innovators of cultural change.

Reading youth means taking a long and critical look at what young people are saying, writing and producing, the mixture of so called youth voice.

In this research, to explore children's blog usage, a qualitative study was taken from July 2009 to June 2010. Exploring everyday life of children; where they go, what they do, how, when and why they use blogs, and the relationship between blog and their privacy practices.

Three methods were used to gather data: participant observation, interviews and documentary data.

3.1 Research Methods

Ethnography means, literally, a picture of the 'way of life' of some identifiable group of people. Conceivably, those people could be any culture-bearing group in any time and place. In times past, the group was usually a small, intact, essentially self-sufficient social unit, and it was always a group notably 'strange' to the observer. The anthropologist's purpose as ethnographer was to learn about, record, and

ultimately portray the culture of this other group. Anthropologists always study human behavior in terms of cultural context. Particular individuals, customs, institutions, or events are of anthropological interest as they relate to generalized description of the life-way of a socially interacting group. Yet culture itself is always an abstraction, regardless of whether one is referring to culture in general or to the culture of a specific social group (Wolcott, 1988).

3.1.1 Participant Observation

Participant observation can provide information important to the successful implementation of on-line research. It allows researchers to gain a better understanding of participants' ranges of performances and the meaning those performances have for them (Kendall, 1999). During research period, researchers observed these two participants' weblog usage and also observe their weblog interaction.

3.1.2 Interview

Interview is one of the main data collection tools in qualitative research. It is very good way of accessing people's perceptions, meanings, definitions of situations and constructions of reality. It is also one of the most powerful ways we have of understanding others. Semi- structured interview enable a better understanding of the weblog usage of children, as well as its meanings and variation as they appear in the culture and living environment of children. The interviews were conducted in their family house, school, fast food restaurant and cram school.

3.1.3 Documentary Data

For ethnographers, documentary products provide a rich source of analytic topics, which include: how are documents written? How are they read? Who writes them?

Who reads them? For what purposes? On what occasions? With what outcomes? What is recorded? What is omitted? What does the writer seem to take for granted about the reader? What do readers need to known in order to make sense of them (Hammersley and Atkinson, 1995)? In this study, participants were asked to record their daily media usage by self-report, this can help researcher to collect more information of their daily life.

3.2 Reliability and Validity of Qualitative Research

Reliability and validity is the center of all research projects. In qualitative research, researchers adopt the principle of reliability and validity, but seldom use such terms, as they have much to do with quantitative surveys. The reliability in qualitative research refers to trust or consistence. Researchers make use of many techniques, including interviews, participation, photos, documents research and so on, in order to record their observations as usual and reach consistence. The researcher acts as a tool in qualitative research, emphasizing its unique uniqueness. Therefore, different research conclusions will be reached because of different researchers, even on the same question in the same group in the same place and at the same time (Chen, 2006).

The validity in qualitative research focuses on the social reality construction process and people's experience and explanations in given social culture (Chen, 2006). Here, validity means truth — its core principle, also the bridge between concepts and materials. In other words, what researchers concerns much is how to describe social life truly, and such description should be in agreement with the interviewees' experience (Neuman, 2006). Most qualitative research focuses on how to master

professional opinions and offers specific explanations, showing the feelings and understanding of the interviewee on something.

The possible mistaken factors in the research process are called "threats to validity". While in qualitative research, threats to validity cannot be recognized ahead and be excluded through some techniques (Chen, 2006). That is because the object in qualitative research is not individual objective substance separated from the subject. It cannot be recognized or confirmed just in one-way, and can only be reconstructed in the interaction with its subject. Therefore, validity can only be inspected here and now or gradually in the process.

There are several specific methods to inspect validity and exclude the unwanted. This research adopts the triangulation. Triangulation means that the same conclusion will be inspected on different persons in the case in different methods, background and time, in order to inspect the established conclusion through possible channels, thus to seek the most validity on the conclusion (Chen, 2006). The most typical inspecting method is the combination of interviewing and observing. The observation shows us the behavior of interviewees and the interviews help us to learn the motivations of their behavior. To conduct relevant inspections, the researcher can not only inspect the observed results in the interviews, but also inspect the interviewing results in observation.

3.3 Research Procedures

3.3.1. Participate in the Observing Process

In this research, there are two parts in observation participation. One is to enter

children's home, observing children using digital media in the form of fieldwork. The other is to observe the documents children put in their blogs and the interaction they conduct in blogs with others.

3.3.1.1 Observation at Home

Given that home is where children use media mostly and use computers to surf the Internet most of the time, we should enter children's home to learn blog activities featuring children and observe the network they form in the activities.

3.3.1.2 Observation Fields

In terms of research fields, this research makes children blogs as observation fields. At present a blog can be divided into four main parts: personal information, albums, journals and the message board. Through the observation of researcher and children's narration when doing focus group research, this research focuses on the albums and journals in blogs.

3.3.2 Interview

This research studies children's blog experience through interviews, in order to know how children create self-images and interact with others. Researcher adopts semi-structured interviews, because this can lead to surprising answers and maintain the openness of research questions. Therefore researcher needn't ask questions strictly according to the interview outline. Once new information appears, researcher can adjust interview outline thereafter, which is beneficial to catch the subtle differences among individual cases.

It lasted around 1.5 hours for each interview. Sometimes parents would accompany their children and sometimes children themselves received the interviews. The interviewing places included cram schools, homes or fast food restaurants where children would stay.

In the process of the interview, the researcher plays a role of a positive listener, listening attentively to the interviewee's blog using experience and trying to understand it. In the listening process, involvement or interruptions should be avoided as possible. According to what the interviewee was saying, the researcher should soon judge whether there is more to continue or extend and ask "What's your opinion?" or "Can you tell me what happened?" at the right time, thus letting the interviewee offering more information. According to what the interviewee was saying in the process, the researcher should make some gestures to mean the attention and response. When the interviewee feels the attention of the researcher, there will be deeper narration on the experience.

3.3.3 Documentary Data

In this research, researcher designed a 'Media Usage Diary' (Appendix 5) for participants to record their daily media usage. In the beginning, researcher explains "media" for participants, then tell them to record each media usage every day. On the 'Media Usage Diary' participants can indicate their happiness index while using each medium. Five smiling faces (☺) represent the happiest feeling when using the medium.

'Media Usage Diary' can help researcher to study how media involve in children's everyday life.

Date	Sunday, September 27th, 2009					
Time	Media	Content/ Activity	Place	With Whom	Happiness Index	Memo
15:00-17:00	Surf the Internet	1.MSN 2.Blogging on Wretch[4] 3.On-line game: Crazyracing Kartrider[5] 4.Listen to the music	Study room	Brother	☺☺☺☺	
19:00-19:10	Mobile phone	Texting	Living room	Friend	☺☺☺	
19:20-21:00	Listen to the radio	Practice Hakka	Study room	Alone	☺☺	
21:00-21:10	TV	Entertainment program- 天才衝衝衝	Living room	Family members	☺	

Figure 3.1: Betty's Media Usage Diary

3.2.2 Case Study

The case selection of qualitative research is based on the uniqueness of the cases.

It is supposed that researchers should select cubic cases, thus to describe real multi

faces of society. To select suitable cases, researchers mostly base on their experience

or the understanding of theories to design the sampling (Hu Youhui, Yao Meihua,

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[4] Wretch (Chinese: 無名小站) is a Taiwanese community web site. In Chinese, its name means Anonymous Site or Nameless Station. It is the most well-known blog community in Taiwan with thousands of users registered. Wretch provides free album, blog, and Bulletin Board System hosting services. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Wretch_website)

[5] Crazyracing Kartrider (Chinese: 跑跑卡丁車) is an online multiplayer racing game that has managed to get well over 230 million users playing. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Crazyracing_Kartrider)

1996).

Qualitative research is often in changes, so any new information may break the temporary assumption. The sampling strategy will accordingly be adjusted with the development of research (Hu & Yao, 1996). As the method of qualitative research is applied to motive research objects, it is possible for researchers to adopt suitable sampling strategy as to reality in different research phases. To maintain the openness and compliance of research questions, flexibility and mobility of the research, this research adopts snowball sampling strategy to select the cases.

Snowball strategy is also named chain strategy, applied to the situation of uncertain parent substance (Babbie, 1998). Researchers should have a quite good knowledge of the known blog users, and then they can find other interviewees through them (Hu & Yao, 1996).

Researcher looks for children interviewees with Internet experience among relatives and students researcher have taught. Cases selected through such procedure are not so typical, but can offer very useful information. Therefore it is often adopted by exploring research (Babbie, 1998). In the beginning of the research, from June to July 2009, using the focus group method, invited 12 children in 3 groups who knew each other to have an informal discussion. Thus free group interaction atmosphere was created for children to speak frankly and share their experience. During this phase, researcher sets up the core themes according to the experience children shared on using digital media, and then sought suitable cases for further research.

Researcher conducted the first face-to-face interview on 11 August 2009. Before each interview, researcher would explain the research orientation to interviewed children and their parents, and record the interviewing process with a recorder. As children are below 18 years old, researcher signed agreement with parents, promising

to keep the interviewees' identity secret. The interviews would only begin after the interviewees agreed.

These two participants were sixth grade elementary school students, aged 11-12. These two participants, the girl used to be researcher's cram school student; the boy was recommended by family friend. Both participants' parents admitted researcher's field study in their house and agree researcher to study participants' blog and conduct the interviews.

Assumed Name	Betty
Interview	1. August 11th, 2009, 14:00-15:00 at Betty's cram school 2. November 17th, 2009, 17:00-19:00 at Betty's home 3. June 22nd, 2010, 12:00-14:00 at McDonalds
Observation at Home	1. November 17th, 2009, 14:00-17:00 2. November 25th, 2009, 21:00-22:30
Media Usage Diary	September 18th ~ October 1st, 2009
Age	11 years old (sixth-grade student in elementary school)
Gender	Female
Resident	Taipei county, Yungho
Family Members	Father, 41 years old, an engineer Mother, 39 years old, a nursing attendant Brother, 6 years old, a kindergarten student
Time of Using Internet	6 years, since 1st grade in elementary school
Time of Using Blogs	4 years, since 3rdt grade in elementary school
Blog- Album	
Blog- Journal	

Figure 3.2: Background of participant- Betty

Assumed Name:	Star
Interview	1. October 9th, 2009, 13:30-14:30 at Star's home 2. November 14th, 2009, 14:00-16:00 at Star's home 3. November 28th, 2009, 16:00-17:30 at Star's home 4. June 25th, 2010, 10:20-13:40 at McDonalds
Observation at Home	1. October 9th, 2009, 14:30-16:30 2. November 14th, 2009, 16:00-17:30 3. November 28th, 2009, 13:30-16:00
Media Usage Diary	October 11th ~ October 24th, 2009
Age:	12 years old (sixth-grade student in elementary school)
Gender:	Male
Resident:	Taoyuan county, Bade
Family Members	Father, 54 years old, a recycling depot owner Mother, 40 years old, a worker in recycling depot Sister, 10 years old, a 4th grade student in elementary school
Time of Using Internet	6 years, since 1st grade in elementary school
Time of Using blogs	2 years, since 5th grade in elementary school
Blog- Album	
Blog- Journal	

Figure 3.3: Background of participant- Star

3.4 Research Process
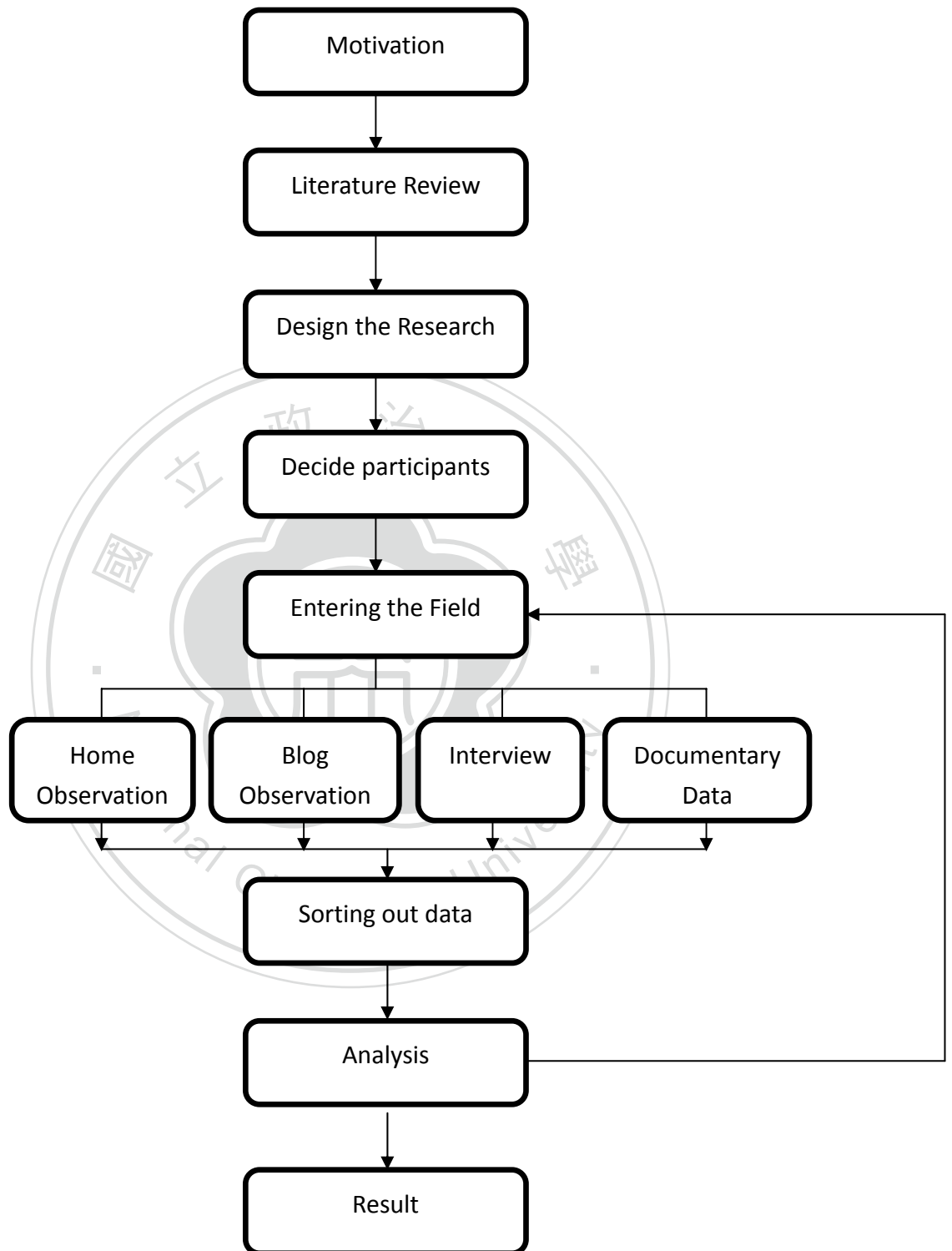
Figure 3.4: Research Process

Chapter 4: Analysis

Wretch is the most popular weblog in Taiwan. There are two main functions of it: the album and the journal. In the first part, I'll analyze these two children's album and journal, and find out what are children doing on internet as bloggers. The second part I'll discuss children as performers on digital stage. In the third part, I'll discuss how children construct their self identity through weblog.

4.1 Media usage in everyday life on two cases

Betty and Star use media every day. Weblog is one of the most important media for them to contact with their friends and upload photos. In their daily life, they often use media in the leisure time, after doing homework and before bed time. Blogging is not the only thing while they are surfing on the Internet. In the meanwhile, they usually chat with friends through live messenger. Sometimes they watch TV, listen to the radio, speak on phone or play online games while surfing. Here are two children's weekday and weekend schedule examples. From the schedules, you will see how digital media involve in their daily life.

4.1.1 Betty's media usage in everyday life

From Betty's week day and weekend day's schedules (Appendix 1 and Appendix 2), it shows that in a week day she goes to school 8.5 hours, tutoring 2 hours, doing homework 1 hour, using media 1.5 hours (includes watching TV, surfing on the Internet, listening to the radio, using camera and mobile phone) and sleeps 6.5 hours.

However, on the weekend day, she uses media 4 hours, study 1 hour and sleeps 14 hours.

In this research, researcher used 'Media Usage Diary' (Appendix 1) for children to record their media usage every day, and they can indicate their happiness index while using each medium. Five smiling faces (☺) represent the happiest feeling when using the medium.

During September 18th to October 1st in 2009, Betty watched TV 3 hours 10 minutes, used mobile phone 2 hours 10 minutes, surfed on the Internet 9 hours, used the camera 4 hours 20 minutes and listened to the radio 3hours 50 minutes per week. In all kinds of media, Betty spent on Internet the most, camera the second, TV the third and radios the fourth.

The Usage of the Internet, blogging is the most important thing. She often posts new articles, responds to the message leave by others and renews the album. Sometimes she searches information on the Internet, such as lyrics or materials for school work. She uses the computer in the study room, where her parents can watch her convenient. Happiness index is very high when using the Internet, especially telling secret (the happiest or sad thing happened at school) with her classmates and elder students she met in tutorial school.

The usage of the camera, she started to take camera to school since she was a fifth-grade student. She often uses it to record her everyday life, some were taken at school, and some were taken in after school time. She always uploads these pictures to her album. Happiness index is always very high during this period.

The usage of TV, two categories is her favorite. One is entertainment program

(ex: *One Million Star*[6]), the other one is idol drama. She watches Korean dramas (ex: *Boys Over Flower*[7]*s*) at most, and sometimes also watches Taiwanese dramas (ex: *Autumns' Concerto*, 下一站，幸福[8]). The happiness index is high while watching these programs. Watching TV is an important activity for her, because she needs to chat with friends about the dramas.

Watching TV can make you laugh or get very angry all the time, but you learn nothing from it. It's only about laughter or tears. (Betty, November 17th , 2009)

看電視可以看了一直笑，或是很生氣那種，就是，反正就是不會學到什麼知識那種，歡笑和淚水而已。

If I haven't watched one program, I can never become one member of a small group who have watched it; instead, I would just watch them chatting, lonely. They would ask me, "Why didn't you see it?" Then I would answer, "What are you talking about? I have no idea at all." (Betty, November 17th , 2009)

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[6] *One Million Star* (Chinese: 超級星光大道) is a popular televised singing competition in Taiwan. The aim of the show is to gather young people who have talent in singing so as to find the one that has the best qualities to become a superstar. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/One_Million_Star)

[7] *Boys Over Flowers* is a Korean drama adaptation of the Japanese manga *Hana Yor Dango*. This is the third television drama adaptation of the popular Japanese manga Hana Yori Dango after the success of both the Taiwanese and Japanese versions. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Boys_Over_Flowers_TV_series)

[8] *Autumn's Concerto* (下一站,幸福), also known as *Next Stop, Happiness*, is a Taiwanese Drama which broken records with its high ratings 8.23 as its peak point for episode 18. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Autumn%27s_Concerto)

如果沒有看這個節目，就會變成他們（小團體成員）在一個小圈圈裡面，我在外面看他們聊天，就會融不入他們。會很孤單的那樣，他們會問說：「妳怎麼沒有看？」然後我就說：「妳在說什麼？我完全不知道。」

She listens to the radio for learning Hakka[9]. This was requested by her mother, whom wants her to attend the Hakka Language Test.

I use the tape recorder to learn Hakka. Mother requires me to practice listening, because my cousins are going to take a Hakka test, and Mother asks me to take the test, too. (Betty, November 17th, 2009)

用錄音機是因為要學客語，媽媽會教我一定要聽，因為表哥表姊們都有要參加檢定，媽媽叫我也要去考。

The Usage of mobile phone, sometimes she uses to listen to songs. The most important thing is texting message. Before go to bed, she often texts with her friends. They comfort or cheer for each other on school work or everyday life, sometimes the frequency of text can reach to 20 messages.

From Betty's blog, we can find that, apart from learning Hakka with the tape recorder, which is her mother's requirement, she uses all the other media for the sake of social intercourse. She watches TV because she needs to know something about the programs others are watching, so that she can have a say during the social life and won't suffer the pressure of knowing nothing about the topic. Besides looking up for

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[9] Hakka is one of the main subdivisions of the Chinese language spoken predominantly in southern China by the Hakka people and descendants in diaspora throughout East and Southeast Asia and around the world. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Hakka_Chinese)

some information, she surfs the Internet mainly to interact with her peers. She uses the camera to strengthen the interaction with her peers by sharing photos and videos. As for the use of mobile phone, the function of sending short messages to share the trivia in life is more important than that of making phone calls.

4.1.2 Star's media usage in everyday life

From Star's week day and weekend schedule (Appendix 3 and Appendix 4), he goes to school 8 hours, doing homework in day-care class 2.5 hours, tutoring 2 hours, using media for 1.5 hours (including watching TV and surfing on the Internet), and he sleeps 7 hours every weekday. However, on the weekend days, he uses media 12 hours and sleeps 9 hours.

During October 11th to October 24th in 2009, Star's Media Usage Diary represented that he watched TV almost 4 hours, surfed on the Internet 11 hours 10 minutes and used the MP4 1 hour 30 minutes per week. In all kinds of media, Star spent on the Internet the most, TV the second and MP4 the third.

On the Internet usage, Star spends a lot of time blogging, he posts new articles, reads or respond the messages left by somebody. He also often visits his classmates' or friends' weblogs and left message there. While he was blogging, the happiness index was very high. During blogging, he logged in Yahoo Messenger and chatted with his friends. On the weekday evening, because of going home late, he often chatted with elder students (junior high school students whom graduated from Star's elementary school). On the weekend days, he often chatted with his school classmates. Star also played online games, he played Crazyracing Kartrider[10] and Dancing

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[10] *Crazyracing Kartrider* (Chinese: 跑跑卡丁車) is an online multiplayer racing game that has managed to get well over 230 million users playing. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Crazyracing_Kartrider)

Online[11]. While playing online games, his happiness index is higher.

I will log onto the live messenger (chatting software) and the website Wretch every day when I'm on line. (Star, November 14th, 2009)

我每天上網就一定會開及時通和無名。

People without live messenger account seem not to know anything about the Internet. I would ask them to apply for one as quickly and teach them how to use it. The feeling of tutoring is great. (Star, November 14th, 2009)

沒有及時通的人就會很像是不懂電腦，我就會叫他們趕快去用，然後教他們怎麼用，教人的感覺很不錯。

Now almost all in my class are using live messenger. Maybe only the minority are not, which is the sign of low position. (Star, November 14th, 2009)

現在我們班大概全部都有在用及時通了吧！，大概只有少部份那些沒地位的人才會沒有。

In the daytime, my classmates and I won't be on line. My school brothers and

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[11] Dancing Online (Chinese: 唯舞獨尊) is an online music video game. Players dance with songs by pressing each of the four available directional buttons when prompted. (Retrieved June 20th ,2010 from: http://www3.gametower.com.tw/Games/We5/main.aspx)

sisters can only be on line at night, because as junior school students, they have to go to cram school and won't get home until 9 p.m. I talk with them on weekday nights and with classmates at weekends. (Star, November 14th, 2009)

白天那些同學，我那些時間他們絕對不會上線。我是跟其他人講，是學長姊學長姊他們是晚上才能上線，因為他們現在念國中要上補習班上到晚上九點才回家。平日晚上是跟學長姊聊，同學是假日聊。

On the usage of TV, two categories are his favorite. One is cartoon (ex: SpongeBob[12]), the other is entertainment program (ex: Genius Go! Go! Go![13]).

Star used MP4 after finishing his homework in daycare school. He and his friends will listen to the music and guess the song. He also uses MP4 to listen to the music before sleeping. The Happy index is high while using it.

When attending day-care class, or staying up late to read books or do my homework, I listen to MP4 to kill time. It is fantastic to own an MP4. (Star, November 14th, 2009)

在安親班，或是在熬夜看書或是寫功課時聽，都是拿來無聊時候打發時間用。有 MP4 比較炫。

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[12] SpongeBob SquarePants is an American animated television series, created by marine biologist and animator Stephen Hillenburg. Much of the series centers on the exploits and adventures of the title character and his various friends in the underwater city. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/SpongeBob_SquarePants)

[13] Genius Go! Go! Go! (Chinese: 天才衝衝衝) is an entertainment TV program. Competitors will play different games in the program. The loser will be punished after the game. (Retrieved June 20th ,2010 from: http://geniusgogogo.pixnet.net/blog)

Star uses MP4 in his free time. Apart from this, his other media use, like watching TV and surfing the Internet, goes on in his parents' room. TV programs provide him with entertainment as well as more knowledge. Computer is the medium he uses most. Through live messenger and the blog, he keeps touch with his peers. Besides, he gets to know more school brothers and sisters, who have graduated and he is less likely to know otherwise. Moreover, online games are an important part of his Internet use. When playing online games, he meets more people from other places. They chat during the games and form a team to get promoted.

4.2 From the School to Home, from the Bedroom to the Digital Room

Children spend a great deal of time at school besides family life. They have classes and play games at school. What's more important, they can make friends there. In the past, children invited classmates to their homes to play. But now many children have to rush to cram schools, language tutoring classes or art classes to study more after school. In the era of Internet, children have a new way to contact each other - the Internet. Although they can't invite classmates to their home and play games, they can communicate with each other via live messenger or build their own digital rooms in their blogs, where they can invite classmates and friends to talk or share whatever in life.

"Extremely important" is how children describe the important role of blogs in their daily life. Although they go to school and play and talk with their friends every weekday, blogs provide them with more private space, where they can talk about everything and share even more secrets. The blog can be private, so children can choose to open it to all or use a password allowing only certain people to enter.

Comparing with the open space at school, digital rooms can meet the demand of personal emotional communication better.

Blog is super important to me, extremely important, because I can know more on the blog than at school. (Betty, November 17th, 2009)

部落格對我來講超重要，重要到爆，因為在部落格上，我會知道比在學校更多事情。

One of the functions of the Internet is to offer asynchronous participation. Because of H1N1, Betty had to stay at home for two weeks' isolation. During this time, she couldn't go to school or have classes with her classmates. Thanks to the record of school life shared on her classmates' blogs, she wasn't separated from other students even during isolation.

I was isolated at home because of H1N1 for a period of time. While during that time, I knew what they were doing from the pictures on their blogs. (Betty, November 17th, 2009)

之前有一段時間因為 A 型流感在家自主隔離，就可以從部落格的相片裡知道他們在學校都在幹嘛。

In addition, the blog is also the best place for her to share her recent life. She took photos of herself and uploaded them onto her blog, so that her classmates

wouldn't be blind to her recent life because of her absence. Through such interaction, she could also feel the attention and care from her peers, which are very moving, other than sharing and exchanging information.

Then I uploaded my photos and chatted with them. Many people left messages, and I was greatly moved. Some people didn't bother to write journals, but they responded. A classmate named OOO said to me that she had written a journal and asked me to have a look. In the blog he wondered why I didn't go to school and something else like that, to which many people responded. I was moved till today. (Betty, November 17th, 2009)

然後可以拍照片，可以跟他們聊天。然後後來看到很多人留言，就很感動，有的人懶得打文章，就會用回應。然後 OOO 就跟我說她有打一篇，叫我要去看，我就去看，他上面就寫說我怎麼那麼多天沒有去學校什麼的，然後有很多人的回應，我就一直感動到今天。

4.2.1 The Blog is a Small Room for a Small Group to Maintain Friendship and Keep Records of Life

On the blog, there are two ways to maintain friendship and keep records of life. One is through photos in photo albums, and the other is through writing journals on the blog.

In Figure 4.1, Betty wrote journals in memory of nine of her good friends, who went to different schools after graduation. But she believed deeply that although the nine members of their "lollypop group" were separated, they would still cherish their

friendship. She showed her appreciation to the friendship by quoting an actor's lines of a hot film - *I'm getting along with friends, not outlaws.* Besides, she used phrases like "a big family", "good home to return", "be loyal to friends", "appreciate friendship" and "the best class" to emphasize her feelings.

不要國中生活／我依舊的童年／要離開了這裡／頂溪國小／有我六年的快樂／不敢忘
永和國中／福和國中／永平國中
九支棒棒糖／屬於那九個人的生活／很精采／很快樂／無憂無慮過每一天
我們的選擇權在我們手上／我選擇了你們
有你們我就滿足了／不管是好還是壞／這都是必經之路
成長的過程／我愛你們／603／永永遠遠／無可取代
有了國中／不要忘了／還有603在你們背後支持著大家

我混的是友情不是黑道

603大家庭／603好歸宿／603講義氣／603重友情／603最好的一班

603世界無敵.
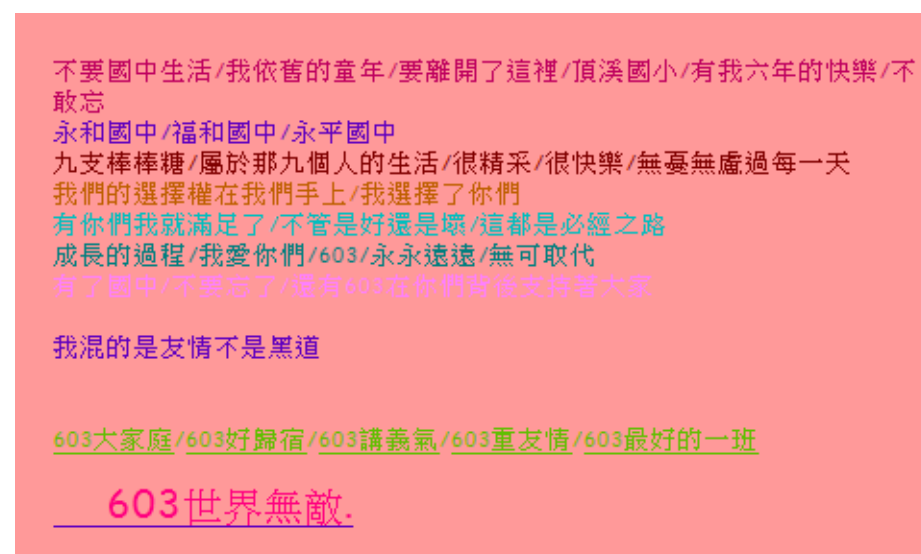
Figure 4.1: Betty's Journal-Memory of School Life

By playing the calling game, Star invited friends in his small group to paste the questionnaire on their own blogs and answer it after reading his answers, through which he could know his friends' personal thoughts and confirm their friendships. In Figure 4.2, Q. 31 to Q. 41 are about past love and present love, mentioning whether having the other half or having given the first kiss and so on. Q. 42 to Q. 48 ask about the best friends, the one who know you best and so on. By pasting and answering the questionnaire, Star shared his thoughts, showed himself and boosted participation from his community friends.

From the interactive calling game, you can see others' different aspects. People

picked out by me had all answered them, and they are my comparatively special

friends. (Star, June 25th, 2010)

（動動小手，是一種要大家來參與的，可以看到別人不同的一面，有被我點

名的人都有來寫。我挑的這幾個人都是我比較特別的朋友。）

Q.31 目前有另一半嗎：有
Q.32 老實說，自己會花心嗎：沒話心的人狠少
Q.33 若另一半在身邊，卻有帥哥or美女對你放電，你該怎麼辦：微笑面對.
Q.34 如果跟另一半吵架了，你會怎麼做 ：冷靜思考.
Q.35 如果看見另一半跟異性有親密舉動，你會怎麼辦 ：分手捌
Q.36 如果發現另一半跟你的好友劈腿,你會：殺叻她悶
Q.37 你會把心上人擺第一位嗎？：再說捌
Q.38 戀愛過程中，哪次傷最深：小Sa那次xD
Q.39 你最想對他說的話：別太勉強
Q.40 跟他現在發展到什麼程度：一壘都還沒
Q.41 你的初吻還保留著嘛：早就沒叻
--------------------麻吉當我們在一起--------------------
Q.42 跟你最好的麻吉是誰(同性)：小白
Q.43 承上，異性呢：綠茶跟小Sa
Q.44 哪個麻吉最瞭解你：綠茶
Q.45 你認為最瞎的麻吉：太多叻
Q.46 最帥的麻吉：史特林奈特.
Q.47 最正的麻吉：綠茶.
Q.48 最A的麻吉：小A.

Figure 4.2: Star's Journal- Questionnaire

Figure 4.3 is the photo taken after Betty and her friends in her small group

cleaned the toilet of the school. The toilet in the photo is the secret garden for her and

some of her friends, which others are banned to enter by the teacher. She said this is

the "forbidden toilet" claimed by the teacher, and she and her friends are the only

ones who can enter, which would make others envy them, so she put the photo in the

photo album of her blog, creating some difference from other groups and showing her superiority complex of being allowed to enter the "forbidden place".

This was taken in the school toilet. The teacher bans students to use it, but we are the only ones who can. Others would envy us, so we took a photo for memory. The balusters in the toilet are lower, and some boys once climbed up the balusters for fun. It's very dangerous, so the teacher doesn't allow students to use it any more, except the ones who clean it. (Betty, June 22nd, 2010)

這是我們在學校廁所拍的，因為這裡是老師禁止進來的廁所，我們是唯一可以進來的人，會讓別人很羨慕，所以拍照紀念。因為這一間廁所欄杆較低，之前有男生在裡面爬欄杆玩，太危險了，後來老師不讓大家進來，只有打掃的人可以。

Figure 4.3: Betty's Album Photo — Forbidden Toilet

4.2.2 Digital Room Allows Old Friends to Enter, Visit and Respond, and Moreover,

the Unknown Who Have the Common Interest can Share Life Experiences and Make New Friends

The blog offers an exclusive digital room to a child with many functions. For example, by the function of "who has come", Star can see who has visited his blog. One of the visitors uses the photo of a South Korean star as the head image, who he likes very much, so he went to that person's blog via the link, finding that they have a lot common with each other. Both of them like the South Korean drama, *Boys Over Flowers*, and they like the same roles, too. Then he left a message on the person's blog and made friends with him, after which they shared the news and recent life of their idols on each other's blog

I clicked "who has come" on the blog of the Wretch, and all the ones who have visited turned up. I saw a person using Kim Hyun Joong's (an actor having played a role in the South Korean drama, Boys Over Flowers) picture as the head image. I clicked his blog and found all the pictures and all the songs on his blog were Kim Hyun Joong's. I made friends with him, because I also like Boys Over Flowers. (Star, October 9th, 2009)

我在我無名打開網誌上面「誰來我家」，裡面會有所有來的人，然後就看到有一個人放「金賢重」（韓版流星花園裡面其中角色之一）的圖片，然後我點進去，看到他裡面全部都是金賢重的圖片，然後語法、歌全部都是金賢重的，我就跟他交朋友，因為我也愛看流星花園。

On the website Wretch, I will read others' journals. This is really fun. When the TV drama Boys Before Flowers was hot, I searched for journals written by net

friends about the drama. I was crazy about the drama, and I would respond to

these journals, by which I made more friends. (Star, October 9th, 2009)

去無名的時候會去看看，去看看別人家的文章就覺得很有意思，像上次流

行流星花園，然後就去找到網友那邊的有流星花園，就是很迷戀流星花園，

然後我就去那邊回覆文章，然後就交到朋友啦！

After using the blog, Betty's social network enlarges. At first, she only had
friends at school, but through the blog, she made friends with many people she didn't
know before but who scanned her blog by chance. Friends at school can keep touch
with her after school through the blog. They read each other's new pasted journals or
share photos about their life. Most of their journals on the blogs are about what
happened at school. Although they meet at school every day, by writing and reading
these journals, she learns more about what happened at school, and often gets many
responses, which makes their friendships better.

By using the blog, I can make more friends, let the unknown know me and make

the friendship already built stronger. (Betty, November 17th, 2009)

用部落格之後，可以認識到更多朋友，可以讓不認識的人來認識我，然後

讓已經認識的人變得更好。

Blog is super important to me, extremely important, because I can know more on

the blog than at school. (Betty, November 17th, 2009)

部落格對我來講超重要，重要到爆，因為在部落格上，我會知道比在學校

更多事情。

Figure 4.4 is the table-board of Betty's photo album. The person on both sides is her favorite singer Huang Meizhen[14]. Putting her favorite singer's pictures on the table-board shows her support on her idol, and on the other hand, it attracts the passers-by who also like Huang Meizhen. They will click her album or read the journals about Huang Meizhen she has written on the blog.

Figure 4.4: Betty's Album Table-board with Huang Mei-zhen

There is an album named "An Unforgettable Day" in Star's blog album, which

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[14] Jane Huang (Chinese: 黃美珍) is a Taiwanese singer. In 2007, she finished seventh in the One Million Star Taiwanese singing competitionShe is currently in the band Y2J with band member Yuming Lai. (Retrieved June 20th ,2010 from: http://en.wikipedia.org/wiki/Jane_Huang)

records the whole course of attending his idol Rainie Yang[15]'s autograph session (Figure 4.5). Star also posts his picture with a signing poster (Figure 4.6). In the album, Star described the pictures with such words as "Love Rainie most", "Rainie is the best", "beautiful song", and "marvelous" to express his love and appreciation to his idol. The album's name "An Unforgettable Day" showed his involvement in the activities of supporting his idol.

Figure 4.5: Album of Star Attending Rainie Yang's Autograph Session

Figure 4.6: Picture of Star with Rainie Yang's Signing Poster

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[15] Rainie Yang (Chinese: 楊丞琳) is a Taiwanese singer, actress, and talk show host.

4.3 Active Spreader from Revealing to Sharing

4.3.1 Release the Similar Photos

In the blog's album, there are many group photos of Betty and her classmates. They were not all taken by Betty. Some of these photos are from her classmates shooting themselves. There are some similar photos taken with the same gesture or in the same place. Figure 4.7 collects photos taken by herself and her friends facing themselves with cameras or mobile phones in their hands before mirrors.

Figure 4.7: Betty's Album- Autodyning Facing Mirrors

There is an album classified as "Autodyne" in both Betty's blog and Star's. Star said that his autodyne would greatly promote his "popularity". Many net friends, the known or the unknown, and classmates would visit his album. He specially mentioned

that someone praised him as "a little handsome guy". From the autodynes in the two albums (Figure 4.8 and Figure 4.9), you will know that nowadays many kids tend to imitate other bloggers' gestures, such as gesturing YA and pouting. Betty explained that at first someone (a friend in the small group) liked to take photos with a gesture, and then others followed him/her. In her friends' blogs there must be photos marked as "audodynes".

We will take the photos which made us feel funny. If someone likes to take photos with a gesture, others will follow him/her. (Betty, November 17th, 2009)

覺得好玩，大家就都會拍這樣的相片，應該是某個人喜歡拍，後來大家就跟著這樣拍。

Autodyne makes me more popular. Many net friends praised me as a little handsome guy after seeing my photos. (Star, November 14th, 2009)

放自拍會讓我人氣增加很多，網友都會來看，都說我是小帥哥。

Figure 4.8: Autodynes in Star's Album

Figure 4.9: Autodynes in Betty's Album

Besides autodyne, Betty added some photos recommended by her friends to show that she agreed with them. Figure 4.10 is sent via live messenger by one of her friends who asked her to "support" the person in the picture. Betty said that the girl in the picture is a hot person on Wretch blog who was cool in both dressing and appearance. She decided to support her by establishing an album for her in the blog.

This girl's name is Wu GT, who is very popular on Wretch. What a cool person! This picture was sent through live messenger by my friend who asked me to support her. I think that she is so adorable that I want to support her. (Betty, November 17th, 2009)

這女生叫做吳 GT，她在無名超紅，帥爆了。是我一個朋友用及時傳給我，叫我也支持一下她，我覺得她太帥了，所以決定也要支持一下。

Figure 4.10: A Photo Recommended by Betty's Friend in Betty's Album

4.3.2 Sharing One's Own Creations

Blog is a stage to show oneself. The kids not only keep memories in life and expand social life, but show their creativity and share their works. Betty found some special pictures in someone's blog. Then she left a message for the blogger asking how to make the pictures. The blogger replied that the pictures were made by a kind of software which could be found on the Internet via key words. She could put pictures in the software following its instructions to edit into her own works. (Figure 4.11)

When I found some unique pictures on someone's blog, I asked him how to make them. He told me where to download the software by giving me a website address. These pictures could be used to memorize some special things. For example, I made an MV for my friend's birthday. (Betty, November 17th, 2009)

我看到別人部落格有這樣的圖片,就去問他怎麼做的,他就告訴我去哪裡
用(下載某個軟體或是某個網站),可以拿來紀念一些事情,像是朋友生日

就做一個 MV 送給她。

The kids may find online software via key words "photo editor" by search engines on the Internet. There are many patterns for them to choose. After confirming patterns, they upload photos they want to edit and download the new photos into their own computers. Figure 4.11 is Betty's photo edited into a magic cube; Figure 4.12 is Betty's photo printed on a bottle.

Figure 4.11: Betty's Remaking Photo 1
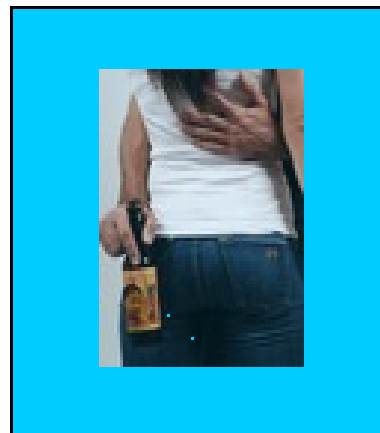
Figure 4.12: Betty's Remaking Photo 2

Besides photo editing, Betty learnt on the Internet that the photos can be edited into MVs. Figure 4.13 is a birthday gift from Betty to her friend. After choosing MV's pattern, image, and background music, she uploaded photos in sequence to different places on each page. At last she added words into the pages. The MV was completed. Betty put the finished MV on her blog marked as a gift for her friend.

Figure 4.13: MV Made by Betty

There is another important aim in the album creation besides photo editing. That is, to records friendship. Betty added effects on photos of her and her classmates with editing software. In Figure 4.14, she added effects like a pair of glasses, rabbit ears, different eyes, a clown's big round nose on the real nose, or tears below the eyes etc.

Moreover, she made the photo Figure 4.15 with the theme of good friends. In this photo, she circled hearts around photos of her and her friends and wrote "I love you" to express her affection to her friends in the small group and show their friendship.

In the album, the edited photos own more popularity with more clicks than normal ones.

This kind of photos will be visited by more people and I will be more and more popular. If those are the normal ones, they will be less welcomed and I will be less popular. (Betty, November 17th, 2009)

這樣的相片會有比較多人來看，我的人氣就會變很高，但是如果沒有，人氣就不高，大家也比較不會想看。

Figure 4.14: Betty's Edited Photo 1   Figure 4.15: Betty's Edited Photo

4.4 Unity and Exclusion Among Peers

It's important to connect and share with friends in blogs. The blog can provide a space for kids to unite a small group. The space can be open or confidential as they wish. The kids express their feelings by writing journals, mostly about school life. Now and then the exclusion of someone may be written in a journal.

4.4.1 Unity Among Peer Groups

Some kids set up a blog for their peer groups as their own secret garden, managed by members of peer groups. They will add photos about school life or share school things in the day. The group members would like to response to each journal to express their approval or encouragement. Occasionally they will give some advice to the journal poster.

We saw friends in another school set up a group blog named eight ... We discussed a lot and decided to call our own as "Nine Lollipops". We like to share more photos than words in this blog. I write more journals in my own blog. However, we can share our own secrets here. (Betty, November 17th, 2009)

就是之前看到有朋友在別的學校成立八個什麼的，我們想了很久決定要叫「九支棒棒糖」，不過我們的部落格放相片比較多一點。我的文章還是寫在我的部落格多一些。不過在這裡，我們可以講我們自己的祕密。

This is the first journal of "Nine Lollipops" (Figure 4.16), introducing group members and welcoming others to visit their home. Obviously this is a common space for the nine persons.

我們是　九支棒棒糖

成員有

孟仔、花花、楊桐、喜多、巫婆、狗狗、死周、布丁、仔屁

就我們九個人

哈!

請大家多來我們家喔

我們會回訪滴o.o

也請大家多多支持我們樂、
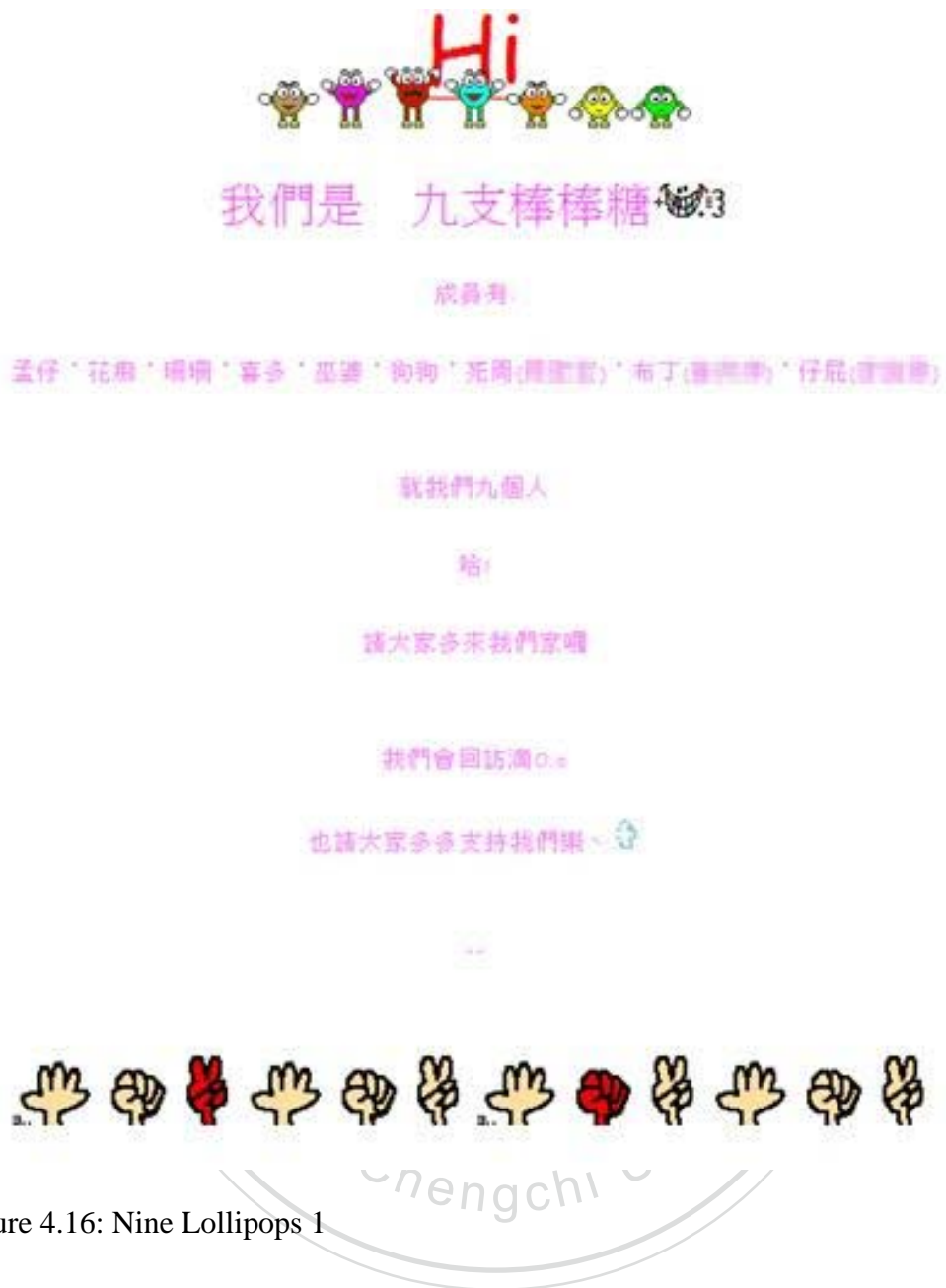
Figure 4.16: Nine Lollipops 1

On the home page of Nine Lollipop's blog (Figure 4.17), there was a journal entitled "Happy Birthday to Huahua", reminding their members and visitors that one of their members Huahua would celebrate her birthday. It was implied to leave messages or send gifts. In the classifications in the right side, "603" is about various affairs in their class; "Nine Lollipops" is about interactions of the peer group; "We Are Together Forever" is about the feelings for the coming graduation after six years;

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"Sad. So What" contains various sad things. They are not only about group interaction, but also every member's sadness in daily life. It is a place for warmth; "Don't Care About Anger" records unhappiness in the group; "Smile for Long" is written about all the happiness in the group.

Figure 4.17: Nine Lollipops 2

4.4.2 Exclusion Among Peer Groups

By writing journals, one can push out someone in the peer group and strive for friendship from other members. Betty said that one day she was irritated by one of her classmates at school. She felt unhappy and recorded the incident in the blog. Many people went to provoke that person who irritated Betty.

If I posted a journal which may drive attention from others, they would discuss it at school and spread to others. I got offended and many others provoked the one who offended me. (Betty, November 17th, 2009)

我打一篇文章，然後讓大家很關注的話，大家會帶到學校來討論，讓大家都知道，然後可能的話，被人嗆，就會有很多人跑去嗆那個嗆我的人。

Figure 4.18 is a journal by Betty after she had a quarrel with her friend in her small group. She pointed out directly the reason for this quarrel: "Why did you mark me as a fool? Did you do nothing wrong?" She showed her weakness: "How useless to repair our friendship!" and "During the past six years, we have always been through ups and downs. Even for once. I hope to realize my dream of being happy without any quarrel". She used a lot of extreme words to express her anger and despair, "What we repair is a broken friendship", "Let me delightedly live through my last days in primary school without any quarrel" and "You would never care even if I died now, right? If only I died right away."

November 19, 2009
091119-

你只會說我白目:
你就沒有錯嗎？
如果你不說那句話
就不會照成現在的後果:(
我做錯事？
■■■■跟我說：我之前非常討厭狗 現在卻成了要好的朋友
我聽某人說你做錯事.對他感到抱歉所以哭了！！
那你哭又有屁用阿？
我對你
努力挽回-又有什麼用？
挽回的卻只有破碎的友誼
一半好.一半壞
那我努力的代價到底是什麼？
我們已經大了！
在這六年級裡.我們分分合合
實現我的願望一次就好
讓我快快樂樂的不要有任何吵架
度過在小學的最後人生

我死了大家都不會在乎對吧！
死了最好:)

Figure 4.18: Article on Betty's Blog

A child can use some functions of the blog to exclude the person he doesn't like. In the blog of the Wretch, some of the journals can be set only for good friends to read. In order to exclude a particular person, he can first remove the name of this person from the friends' list; or set a password for the journal, and gives it to all the people except his exclusion. In this way, he can give his exclusion the pressure of being marginalized, without conflicts face to face. In such a case, after the restoration of their friendship, other friends would remind him to delete that journal.

For example, OOO is very ..., then, I can put it into the blog of the Wretch, and

do not add OOO as a good friend first, or lock the journal; next, modify the journal as the one, which can only be read by good friends. She will wonder why everybody has responses except herself. Then, she will ask others why. They would say they have no idea, either. They keep secret this way. The journal would not be deleted until OOO and I restore our friendship. They (the members of a small group) would remind me, "OOO and you restore your friendship now. Should you delete that journal?" (Betty, November 17th, 2009)

例如，OOO 很…，然後就可以打在無名文章，然後把 OOO 先不要加為好友，或者鎖起來，然後把文章改為只有好友能夠閱讀，然後呢，她就覺得很奇怪，然後大家都有回應，只有她沒有回應，她就會問其他人，其他人就會說我也不知道，其他人就會保住這個祕密不會說出去，等到我跟 OOO 比較好，就會把文章刪掉，他們（小團體成員）就會說，現在變好了，文章是不是該刪掉，他們會提醒我。

4.5 From Peer Social Network to Vertical Social Network

In the past, children made friends not more than their classmates or students in different grades in the same school. But in the era of Internet, they can find friends with the same preferences, or the same background (e.g. studying in the same school) through online games or blogs.

4.5.1 Extension to the Senior Social Network

In the blog, children can easily extend their social network upwards. They can link to other students' blogs in the same school by the interconnection function. Betty emphasized that people who visit her blog are not only her peer classmates and friends, but also some sisters in the junior high school. Star also said that his net

friends are mostly junior high and senior high school students, even people from Taichung. Through blogs, social network of children can be extended infinitely, not only including peer friends at school.

Most people who visit my blog are in the same term with me, but there are also some seniors. (Betty, August 11th, 2009)

大部份逛我部落格的人就是跟我同一屆的，還有學姐。

I have net friends. They are all junior or senior high students. I wonder why many of them are from Taichung. (Star, November 14th, 2009)

我有網友。都交國中的，或是高中的。不知道為什麼，台中的人比較多。

4.5.2 No Boundary between the Virtual World and the Real World

4.5.2.1 Emotional and Action Support

Star put a very large number of photos in his blog albums. He said he doesn't care whether it is praise or criticism and what he only cares is the response after any browsing. The responses from the unknown net friends make him feel what he wrote interested them. Writing about troubles in real life, he would receive advice and encouragement from his real friends, but those unknown friends' advice is important, too. Their responses, the known or the unknown, put him in a good mood the whole day.

Whether you say I am ugly or handsome doesn't matter. I just want responses. As I posted a journal Worries recently, over a dozen net friends (the unknown) responded to this. They told me that there is no need to worry, such is life and just go ahead. It seems that they are interested in my journal or whatever else, and give me some feedback etc. They will know what caused the trouble indeed in my real life. The concern from the unknown, and the acceptance from my friends, put me in good mood the whole day. (Star, November 14th, 2009)

不管說我長的醜或長的帥都沒有關係，有回應就好。像我最近 po 一篇 「煩惱」，大概有十幾個網友（不認識的人）過來回應我，跟我說不要想那麼多，反正日子總是要過的。感覺就是說他們對我的文章或是什麼有興趣，也會給我一些意見等等。也會知道在我的現實生活中，到底發生些什麼造成我什麼困擾。有一些不認識的人的關心還有我的朋友們的認可。他們的回應會讓我一整天心情都變好。

4.5.2.2. Bullying Interleaving in the Virtual World and the Real World

In the blog, someone would come to offend him sometimes, even ask for a fight. In this case, Star asks his friends to his blog immediately via live messenger to provoke the offender. After fighting back and forth, the other part made it clear that Star was the wrong person, and then they made peace.

One day, after I posted a journal, a strange person came to say I offended his friend. More and more people came to join the fight. They all indicated that I did offend their friend, and ordered an apology from me. I asked some people to help me, too. After they showed me some information (the insulting journal wrote by

one who also called Star), I said, "What a nerve! How ridiculous! It's not me."
And I showed them some information about my birthday and blood type. Then he
said, "Sorry, that's my mistake." They are from another school. They even asked
me to go somewhere for a fight. I deleted the journal after we made peace. It was
not worth to keep it. (Star, November 14th, 2009)

就有一天我發一篇文章之後，就有一個莫名其妙的人到我無名說我嗆他朋友
一直一直嗆然後越找越多人，說我去嗆他們的朋友，說我還不趕快道歉，我
就去找一些人來幫忙嗆，後來他們把一些資料給我看（指稱 Star 嗆人的
文章），我就說神經病，有夠好笑的耶，又不是我，我就把我一些資料生日、
血型給他們看，他就說抱歉啊！我誤會了！是別的學校的學生，他們還叫
我去某個地方單挑。和解後我就把那篇文章刪掉了，那篇文章不值得我
留戀。

Blog abuse can also be expanded to the real life. When Star was in the fifth grade, because of a journal about his teacher in his blog, someone left a message and called their class as *Chorus*. Then, there were quarrels back and forth in the blog, and Star told the seniors in junior high school about this via live messenger. So, some senior left messenger in the blog, "How dare you abuse my school brother? I will teach you a good lesson, if you dare offend him again!" The other side responded, "Come on if you dare! Come on! Come on!" In this way, they both left aggressive words in the blog. A few days later, the senior of Star's really went to the primary school for that offender. Now, the abuse on the Internet turned to real bullying on campus. Later, as a result, the offender left a message to apologize in Star's blog.

In the fifth grade, I wrote a journal in my blog about one classmate criticizing his teacher about the wrong teachings in class. Then, one person wrote in my blog, "Do you think you are great in school? Should students abuse teachers? You dare talk about teachers like that! Your class is totally a Chorus! Insult your teacher like this. Chorus~Chorus~." Then I cursed back, and he responded back and forth. I told several seniors who graduated about this via live messenger. At first, they wrote to warn him in his blog, "How dare you offend my school brother? I will teach you a good lesson, if you dare offend him again!" And he said, "Come on if you dare! Come on! Come on!" Then they said they would come to warn him. Two days later, they really came. They first came to me, and after I told them which class he was in, they went to him. This happened in school hours when I went out with my seniors. My classmates were terrified. They thought the seniors were here looking for someone in my class, and later, they figured out the truth. The seniors taught him a good lesson, not me. Then, he cried, and apologized to me. And he wrote in his blog that evening, "Say sorry to someone. I shouldn't abuse you like that. Sorry, I won't be in this kind of idiot again." (Star, November 14th, 2009)

五年級的時候，我在我的部落格裡面寫了一篇文章，是在寫我們班一個人在上課時候說老師教錯了的事，然後就有一個人在我的無名寫：「你以為你在學校有地位了不起喔！學生嗆老師應不應該啊？還這樣說老師，你們班是放牛班喔！還嗆老師。放牛班～放牛班～」，然後我就回他髒話，他就一直回一直回，後來我就在即時通線上跟畢業的幾個學長姊講，他們第一次是先去他的無名警告他，跟他說：「你再嗆我學弟試試看啊！膽子很大嘛！你再講我就去找你。」他就說：「有種你就回來啊！來啊！你們來啊！」後來就說他們要來幾個人到學校跟那個人講，兩天之後他們就回來，然後他們就先來

找我，我就跟他們講他是哪一班的，然後他們就去找他，而且那是上課時間，然後我就外找，然後我們班就全班傻眼，全班都心驚膽顫，以為是找我們班的，後來才知道是找別班的。是他們去處理的，也不是我去處理的，後來那個人就哭了，反正他有跟我道歉就對了，他那一天晚在他的無名裡寫到一篇「跟某某人說 sorry」，寫說不應該這樣講你的，對不起，我下次不會在這樣白痴了。

4.6 The Reality in Blogs

Children share with friends their daily life and creations via blogs, in order to arise responses in peers by showing them journals or pictures. However, in the opinion of visitors, cognitive dissonance between the virtual world and the real world may occur.

4.6.1 Using Non-daily Language

Children will use different language from daily life in blogs. Star's friends think he is different in his blog from the one in real life. In school, Star is not as connotative as he is in the blog. For example, "Do Not Want to Wander in the Fairy World" - Star wrote such a journal (Figure 4.6.1) in his blog. In this journal, he encouraged himself to face problems between the lines, instead of considering his unhappiness just as a reverie. "Let the grief stay in mind. Let all the pains drown in the ocean. No mask any longer. Just want to be what I am." Star seldom speaks like this in daily life with his friends, but this made him a connotative person among them.

We always stay with him. He is a lot different in the blog from the one in daily

life. He is very elegant in the blog, like the words he wrote. Star is not connotative in his friends' eyes at school, but he wrote beautifully in his blog. You can have a look at his journal "Fairy Tale" (Figure 4.6.1) - "Let the grief stay in mind. Let all the pains drown in the ocean. No mask any longer. Just want to be what I am." It seems that he is a lot different from in the one at school. (Star's friend, June 25th, 2010)

因為我們常常跟他相處，覺得他的部落格跟他的人不太一樣，而且在無名上的樣子都很優美，像是寫文章的文字就很優美。因為她在學校讓人感覺不是一個豐富內涵的人，但是他在無名都用優美詞句。你可以看他寫一篇「童話」（Figure 4.6.1），文章中寫「讓悲傷從此停滯在腦中，讓所有痛苦一起讓大海淹沒，面具它不說，其實想真實的過」，感覺跟他在學校落差很大。

讓悲傷從此停滯在腦中

和所有苦痛 一起讓大海淹沒

面具它不說 其實想真實的過

時間會讓一個人改變

相處那麼久

我依舊不了解 你悶內心的想法

改變自己其實沒有什麼錯

沒有隱藏 這是真正的我

我應該勇於做自己

沒有理由的做

或許現在開使

並不算太遲

現在就卸下心中的偽裝

走出這個不存在的童話

Figure 4.19: Star's Journal - Do Not Want to Wander in the Fairy World

4.6.2 Showing Positive Images

Children will create their positive images in blogs, such as in the journal (Figure 4.19) "Brave to Be Myself", "Unload the Mask Inside", showed the determination to change. In Figure 4.20, "We are young, and strive for our dreams! To experience all wonders", showed that as a young man, he should positively experience a lot. In Figure 4.21, "Should Be More Mature", "Should Be More Straight-out", "To Reverse the Unfavorable Situation on My Own", showed that he should give up the childish and immature manners in primary school after entering junior high school and that he

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should be mature and responsible, and improve the surroundings if possible.

而在我內心深處我知道

現在狠多人都變叻

但我的朋友

擁有過的曾經

你就這樣的忘叻嗎

之前沒有人肯聽我傾吐心聲 聽聽我內心的一字一

但現在,這是我主動去爭取來的

那使我看起來毫不在乎 別人的想法

現在我的朋友

我悶都年輕

去爭取捌

去感覺所有的驚奇

Figure 4.20: Star's Journal- Just Because I am Young

說的狠對 我悶不在是小孩

應該更成熟

有些事 不能去想說會雨過天晴

應該去更坦承

這是現在要準備的開始

去面對以後的事

人生難免會遇到許多瓶頸

會遇到一些的是是非非

但只是一時的低潮

靠自己堅強的去扭轉頹勢

EXCUSE ME

現在都是半個國中生叻

應該更成熟

有一個人 告訴叻我

卸卸小泍阿解 :)))愛妳

Figure 4.21: Star's Journal- Preparation

4.6.3 The Self-disclosure

Friends who read Star's blog will receive messages of "friendship", "friendliness", which were strongly shown between the lines. When a friend posts a new journal, he is always the first or the second one to respond. Although the content of the response is not very important, he reminds the blogger the importance of "we are friends", by using words like "Great friends", "Lifetime dependence" etc.

He always reminds me "we are friends" in journals. (Star's friend, June 25th, 2010)

他會一直在文章裡提醒「我們是朋友」。

As soon as we post a new journal, he is almost the first or the second one to respond. Although what he wrote is useless, he would say something like "Great friends", "Lifetime dependence" etc. (Star's friend, June 25th, 2010)

我們發文章，他幾乎都是第一個或是第二個回應的人，雖然他每次回應的內容都沒什麼用，他就會說一些「大知心」、「一輩子的依靠」這類的話。

It's very important to have self-disclosure in the blog. When Star wrote down his real feelings in the blog, friends find he is more trustable between the lines, which they could not feel at school. In such a case, others are willing to share their secrets with him.

In the Wretch, he makes people feel that he can learn what you are thinking of.
(Star's friend, June 25th, 2010)

無名上的他，讓人感覺他很瞭解你在想什麼。

Because of the Wretch, Star gets better impression from others, which is very important. He writes his real feelings into the blog, not as in daily life, when you do not think you can share secrets with him. But in the Wretch, he is the one who can trust and share secrets with. (Star's friend, June 25th, 2010)

無名對 Star 是加分的，是很重要的，他都會把他真實的心情寫上去。平常跟他相處，不會覺得可以跟他分享祕密，但是在無名裡的他卻又讓人很信任，很願意跟他說一些祕密。

4.6.4 Differences between the Real World and the Virtual World

The journals in his blog leave classmates quite different impressions from the one at school. His journals make them feel that he is very gentle, and trying to be aggressive and mature, which is not the image he built at school. He is more active at school. Although he shares his daily life and feelings through journals in his blog, his classmates know less about his real world anyway because he is so different in the blog from at school.

Reading the journals in his blog, we think he is very gentle. He would say he would try to be mature. He is quite different at school, though. He is more open and active at school. (Star's friend, June 25th, 2010)

看他在無名的文字覺得他好斯文，都會說自己要努力要成熟，跟他在學校都完全不一樣，在學校會覺得他比較是一個開朗活潑的人。

The blog makes me more confused about him, because he is totally different from the one we learn in daily life. (Star's friend, June 25th, 2010)

部落格讓我覺得更不瞭解他這個人，因為覺得跟平常生活認識的完全都不一樣。

Chapter 5: Conclusion

This research concerned about children's use of blogs in their daily life, attempted to learn children's digit bedroom culture through the analyses of all kinds of documents presented in children's blogs, and to know how children gain identity through blogs. This chapter included four sections. In the first section, research questions were discussed, and documents analyses and interview results were summarized. The second section included research limitations, the limitations and the challenges faced in the research methods and research findings. At last, new ideas and suggestions of the future children's digital bedroom culture research were raised based on the research findings and research limitations.

5.1 Research Findings

In the past children's bedroom culture, children always invited their friends home to play games. The bedroom was a place in which parents could keep an eye on children's behavior, and knew whom they were playing with, talking with and what they were doing. However, with the development of technologies on media promotion, more possibilities have been brought into people's life. Appearance of blogs made it possible for digit bedrooms. In the private as well as open small room, one type of new culture was incubated and a kind of new fashion of communication came out.

5.1.1 Blogs in Daily Life

Weblogs always include photo albums and journals. Children use photo albums

to share their life and personal creations, especially the application of digital camera, which brings children more chances of spontaneous learning.

Blog albums are different from traditional albums, which merely are used to keep camera photos. Blog albums are also used for keeping life records. Besides it, all images in them can be edited to personal unique style through computer editing. In addition to demonstrating life and creations, another important function of albums is to show support on someone or something. In children's blogs, we can find that they collect their favorite stars' pictures, and even set these star images as their blogs' homepage table-board, or post the process of their star-worshiping. In the interview, children also showed that they could enlarge their social network with their favorite persons or things in the albums. People who have common interests could link to their blogs because of relevant keywords. Thus they could make more friends.

The function of blog journals complements with albums'. Children can insert pictures of albums into their journals, to enrich their journals and also make it possible for those who are interested in the topics to visit albums for more creations. Furthermore, the comment function of journals is also one important part to which children always pay attention. Through comments, they may gain more friendly supports or warm consolation, or strengthen close relationship among a small group or squeeze out someone purposely. All of these make blog journals a tool for contrast social network among a small group in addition to mood sharing.

In addition, this research also found that through blog activities children's daily peer social network extends to vertical social network. By using the interconnection and search functions of blogs, children might get to know and make older friends. These so-called older brothers or sisters not only offer children daily suggestions or

encouragement, might also induce a kind of irritating or clamor culture in blogs, sometimes this kind of virtual Internet bullying could develop into the actual campus bullying.

5.1.2 Blogs as Heterotopias

In *The Other Space*, Foucault (1986: 24) brought out the concept of heterotopias, which provided a wonderful framework for cyberspace study. Not like Utopia, which represents a nonexistent ideal land, heterotopias lie beyond any places, but we can still find its real location. It represents another kind of real space, different from the virtual space.

Foucault (1986: 27) used the boat as the image of heterotopias: the boat is a floating piece of space, a space without stable location, self-exist and self-closed, at the same time can drive into the limitless sea. This description exactly coincides with the usage of Internet. We call Internet access as surfing, and every foothold (such as the website, email, and blogs discussed in this paper) may become a personal boat, enjoying navigation in the sea.

The Internet is not utopia, because it exists truly (the digital foothold) but beyond all places, and can provide an illusive or compensating space (compared to reality) to children. If we take the blogs of children as heterotopias, the 3rd and 5th principles brought out by Foucault are particularly suitable to be used for discussing children's blog activities.

Firstly, according to the 3rd principle, heterotopias juxtapose several incompatible spaces into one univocal real space. In general children manage blogs in their homes, especially in their bedrooms or reading rooms. The bedroom or the

reading room, as a real piece of space, allows a child to log onto the Internet through the computer, the screen, and the server. The blog offers an ideal space for children to set up their personal private space, and place it in public space. Through blogs, children can shuttle among different places at the same time, such as between home and outdoors, private space and public space, self and others.

Secondly, according to the 5th principle, heterotopias preset an open as well as closed system, can be isolated or opened for others. The blog of a child belongs to an open as well as closed system. Although the blog lies among the public Internet space, if children don't give their accounts to friends, it is not that easy to search a specific blog among the vast blogs. Furthermore, both albums and journals of the blog can be set passwords, although they can be opened to all viewers, but children can still hold privacy.

Nowadays, in addition to school time, children also take after-class tutorials or learn various talents and skills. Thus many chances of hanging out with friends are deprived of. However, children can have fun and interact with their friends through displaying or sharing in blogs, breaking through space limitation and building an ideal digital bedroom to compensate themselves.

5.1.3 Building Self Images in Blogs

A child uploads photos or posts journals in the blog to build self-image through self-disclosure. The research found that a child seemed self attentive and friendly to peers, or showed a trustable image in the blog. But the child in the blog is usually different from the one in reality. An individual said: "The blog made me more confused about this person, because he is totally different in the blog from the one we learn in daily life." In the meanwhile, he said, "In the blog, we feel that he is a

trustable friend."

The analysis and conclusions of this research is not going to summarize all the children, but is trying to understand and discover from two cases how children of this age have fun and build self images in new digital media ---- blogs.

5.2 Limitations

5.2.1 Limitations on Research Methods

In the choice of research methods, this one adopts the qualitative research method, which takes the way of individual research to explore the phenomenon in concern, and collects information by participating in observation and deep interview, also collects journals in blogs for analysis. In the part of participating in observation, in addition to observing individual cases at home, observing children activities in blogs also goes on simultaneously. The advantage is that researchers can get to the root of the cases about their experience and opinions. While because of the limitation of time and resources, the observation can not be conducted in a large scale. So the research result only reflects behavioral features of the cases, and is difficult to fully reveal the general trend of the entire group.

5.2.2 Limitations on Research Objects

The research objects of this paper are students in the sixth grade. Research relevant to children has its difficulties, in particular in the observation at home, which needs parents' consent and trust. Furthermore, interviews and observations of minor children are mostly going through under the parents' supervision at home. Having

parents beside however, children's answers will be more conservative.

5.2.3 Researcher's Role Orientation

Before research, the researcher had six years' experience of using blog albums already. So, she would be frankly about this experience in the interview, and exchange experience in time with interviewed children. Although this can establish trusting relationships between the researcher and respondents, and bring in more open dialogues, sometimes it may also bring the tractive effort, and the respondents even deliberately avoid responding to a specific point of view in order to echo the author. This indicates that the researcher should make it clear what is her role, and consider carefully the way to get into the research site, which has less intervention on the individual cases' behavior.

5.3 Recommendations

In terms of all the research findings and the research limitation above, this paper offers the following suggestions for future research:

5.3.1 Innovation in Research Methods

With the popularity of online instant messaging software, could the research of Internet activities and the research methods have some changes, especially in discussing the Internet activities?

Many children are accustomed to talking freely on the Internet, but hard to answer some questions face to face. Moreover, the research of children under the supervision of parents, the answers of children are sometimes interrupted or

influenced by their parents. About the future child-related Internet research, it is worth to reconsider using which method to get in touch with children can be more advantageous to access the information.

5.3.2 Social Network of Blogs Links

Blog activities are not individual. The observations and interviews show that there is great relevance between children's blog behavior and their friends' blog-links. Aiming at the social network and concept of friends' blog-links, the future research and analysis can go much further. Children blog activities are not individual, but strong interactions with others. The future research may study the network behavior formed by blog cluster and how it affects children to establish identity.

5.3.3 Blogs and Media Literacy

The blog is a popular personal platform. 40% of children of higher grades in primary schools are using it in Taiwan. Whether to guide students to build a class blog together or to teach them to build personal blogs becomes indispensable in IT education at school today. However, blogs not only give children the power to speak out, but also result in more and more cases of turning the virtual bullying into the real bullying. In future research, maybe we can discuss how children in reality use the media platform focusing on personal voice, thus to change the research orientation on past media experience focusing on recievers.

5.4 Conclusions

The blog is the emerging Internet phenomena in recent years; it is different from

other network media. It not only offers a stage for children to show themselves and perform, but also links different users' personal space, in order to make children shuttle in several blogs, thus developing the important interactive culture in daily life.

The interaction function of the blog itself helps users to find like-minded friends, and share common interests and preferences. Also because of this, the Internet of interpersonal interaction becomes more complex. In the past, children came home from school, and made home as a safe place for them to play and grow up; today, children also came home after school. They can immediately link to "heterotopias" as Foucault mentioned via network, where they seem to have opened another door to walk out home, and enter the little world built by themselves, where there are no demands, restrictions or protections from parents or teachers, and they are the rules of their own games.

Using blogs empowers children the possibility of freedom creation. In this digital bedroom, they record life, share creations, and try to present the self by some words or some decorations in this digital bedroom. However, the literacy education of children in digital media is not mature enough in Taiwan. There are many worrying bullying, abuse, and even the confrontation and disputes in the virtual world become the real campus problems.

The blog is just a start of "I'm the media" in Internet age; newer media on the Internet will be created in the future. I believe that children will develop multiple innovative entertainment culture in new technology.

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Appendices

Appendix 1: Betty's weekday schedule (November 16th, 2009)

Time	Schedule	Media usage	Memo
06:00	Wake up		
06:45-07:00	Leave home		
08:30-17:00	School time	● Use camera to take pictures	● In the break time
17:00-19:00	Tutorial school time		● Monday and Thursday for Math ● Tuesday and Friday for English
19:30-20:30	Dinner		
20:30-21:30	Do homework		
21:30-23:30	Leisure time	● Surf the Internet ● Blogging ● Messenging ● Watch TV ● Listen to the radio	● Blogging on Wretch ● Messenging on Yahoo Messenger ● Idol dramas ● Practice Hakka Languag
23:30	Time to bed	● Texting	● With elder students she met in the tutorial school

Appendix 2: Betty's weekend schedule (November 15th, 2009)

Time	Schedule	Media Usage	Memo
12:00	Wake up		
12:00-14:00	Lunch		
14:00-18:00	Leisure time	• Surf the Internet • Blogging • Watch TV • Speak on the phone	• Leisure time will be canceled when academic performance is getting worst • Idol dramas
18:00-20:00	Dinner		
20:00-20:30	Shower		
21:00-22:00	Study time		• Review and warm up school lessons
22:00	Time to bed	• Texting	• With elder students she met in the tutirial school

Appendix 3: Star's weekday schedule (November 27th, 2009)

Time	Schedule	Media Usage	Memo
06:30	Wake up		
07:05-07:15	Leave home		
08:00-16:00	School time		
16:00-18:30	Day-care class （安親班）		● Do homework
18:30-20:30	Tutorial school （補習班）		● Monday and Thursday for English ● Tuesday and Friday for Math ● Wednesday learn flute
21:00-22:00	Go to the computer school and wait for mother		● Mother is learning to use the computer, after Star's tutorial school he go there and wait to go home
22:00-23:30	Leisure time	● Watch TV ● Surf the Internet ● Blogging	● Watch television series ● Blogging on Wretch
23:30	Time to bed		

Appendix 4: Star's weekend schedule (November, 28th, 2009)

Time	Schedule	Media Usage	Memo
08:00	Wake up		
09:00-12:00	Doing recycling in cycling depot	Watch TV	• 天才衝衝衝 • SpongeBob SquarePants
12:00-13:00	Lunch		
13:00-18:00	Leisure time	• Surf the Internet • Blogging • Play online game • Messenging	• Blogging on Wretch • Messenging on Yahoo Messenger
18:00-19:00	Dinner		
19:00-23:00	Leisure Time	• Surf the Internet • Blogging • Messenging	• Blogging on Wretch • Messenging on Yahoo Messenger
23:00	Time to bed		

Appendix 5: Media Usage Diary

_____的媒體使用日記 (_____'s Media Usage Diary)

日期 (Date)：_____   星期 (Day of aWeek)_____

時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)
例如 (Ex)： 6:30-7:00	電視 (TV)	看海綿寶寶 (Watch SpongeBob)	家裡客廳 (At home, in the living room)	弟弟 (With brother)	☺☺☺
					☺☺☺☺☺
					☺☺☺☺☺
					☺☺☺☺☺
					☺☺☺☺☺
					☺☺☺☺☺
					☺☺☺☺☺

Appendix 6: Betty's Media Usage Diary

From September 18th to October 1st, 2009.

日期 (Date)	98 年 9 月 18 日 星期五 (Friday, September 18th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
20:00-22:00	上網 (Surf the Internet)	1.無名小站（張貼、回應文章） (Blogging on Wretch, post and reply articles) 2.使用 MSN 聊天	書房 (Study room)	自己 (Myself)	☺☺☺	
21:30-23:00	手機 (Mobile phone)	傳簡訊、拍照 (Texting, take pictures)	自己房間 (My bedroom)	自己（傳給學姐） (Myself, text to senior student)	☺☺☺☺☺	

日期 (Date)	98 年 9 月 19 日 星期六 (Saturday, September 19th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness	備註 (Memo)

時間 (Time)	使用的媒 體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
					Index)	
08:30- 12:00	電視 (TV)	看娛樂節目 (Watch entertainment program)	家裡客廳 (living room)	弟弟 (Brother)	☺☺☺	
13:00- 21:30	相機 (Camera)	拍照 (Take pictures)	學校、家中 (School and home)	朋友 (Friends)	☺☺☺☺☺	
21:00- 21:50	收錄音機 (Recorder)	練習客語 (Practice Hakka)	自己房間 (My bedroom)	自己 (Myself)	☺	Mother request

日期： (Date)	98 年 9 月 20 日 星期日 (Sunday, September 20th, 2009)					
時間 (Time)	使用的媒 體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
12:00- 13:00	上網 (Surf the Internet)	1.無名小站（張 貼、回應文章） (Blogging on Wretch, post and reply article) 2.使用 MSN 聊天 (Live Messenging)	書房 (Study room)	自己 (Myself)	☺	
14:00- 14:30	MP3	聽歌 (Listen to music)	自己房間 (My bedroom)	自己 (Myself)	☺	

日期：(Date)	98 年 9 月 21 日　星期一　(Monday, September 21st, 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
20:00-22:00	電視 (TV)	看韓劇-妻子的誘惑 (Watch Korean drama)	客廳 (Living room)	自己 (Myself)	☺☺	
23:00-23:30	收錄音機 (Recorder)	練習客語 (Practice Hakka)	自己房間 (My bedroom)	媽媽 (Mother)	☺	

日期：(Date)	98 年 9 月 22 日　星期二　(Tuesday, September 22nd, 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
07:00-07:10	相機 (Camera)	上課拍照 (Take pictures in class)	學校 (School)	朋友 (Friend)	☺☺☺☺☺	Happy 指數 100% (100% happy)
20:00-21:00	手機、雜誌	一邊用手機聽歌一邊看流行雜誌	自己房間 (My	自己 (Myself)	☺☺☺	

	(Mobile phone and magazine)	(Listen to music on cell phone and read the fashion magazine)	bedroom)			
21:00-22:00	收錄音機 (Recorder)	練習客語 (Practice Hakka)	自己房間 (My bedroom)	自己 (Myself)	☺	

日期： (Date)	98 年 9 月 23 日 星期三 (Wednesday, September 23rd, 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
12:00-16:00	上網 (Surf the Internet)	1.無名小站（張貼、回應文章）(Blogging on Wretch, post and reply) 2.使用 MSN 聊天 3.查資料	自己房間 (My bedroom)	自己、朋友 (Myself and my friends)	☺☺☺☺	

日期： (Date)	98 年 9 月 24 日 星期四 (Thursday, September 24th, 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness	備註 (Memo)

					Index)	
21:00-22:00	收錄音機 (Recorder)	練習客語 (Practice Hakka)	房間 (My bedroom)	自己 (Myself)	☺	

日期: (Date)	98 年 9 月 25 日 星期五 (Friday, September 25th , 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
21:00-22:00	上網 (Surf the Internet)	1.無名小站（張貼、回應文章） (Blogging on Wretch, post and reply articles) 2.使用 MSN 聊天 (Live Messenging) 3.查歌詞（五月天-知足） Search the lyric	書房 (Study room)	自己 (Myself)	☺☺☺	
23:00-23:30	收錄音機 (Recorder)	練習客語 (Practice Hakka)	自己房間 (My bedroom)	自己 (Myself)	☺	

日期: (Date)	98 年 9 月 26 日 星期六 (Saturday, September 26th, 2009)

時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
08:00- 09:00	相機 (Camera)	拍照 (Take pictures)	家中客廳 (Living room)	家人 (Family members)	☺	
10:00- 10:30	上網 (Surf the Internet)	玩線上遊戲-跑跑卡丁車 (Play on-line game-Crazyracing Kartrider)	書房 (Study room)	弟弟 (Brother)	☺☺☺	

日期： (Date)	98 年 9 月 27 日 星期日 (Sunday, September 27th, 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
15::00- 17:00	上網 (Surf the Internet)	1.MSN 2.無名 (Blogging on Wretch) 3.線上遊戲-跑跑卡丁車 4.聽歌	書房 (Study room)	弟弟 (Brother)	☺☺☺☺	

時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
19:00-19:10	手機 (Mobile phone)	傳簡訊 (Texting)	客廳 (Living room)	朋友 (Friend)	☺☺☺	
19:20-21:00	收錄音機 (Recorder)	練習客語 (Practice Hakka)	自己房間 (My bedroom)	自己 (Myself)	☺☺	
21:00-21:10	電視 (TV)	娛樂節目-天才衝衝衝 (Watch Entertainment program)	客廳 (Living room)	家人 (Family members)	☺	

日期： (Date)	98 年 9 月 28 日 星期一 (Monday, September 28th, 2009)					
時間 (Time)	使用的媒體(Media)	內容/活動 (Content/Activity)	地點(Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
20:00-21:00	電視 (TV)	韓劇-妻子的誘惑 (Watch Korean drama)	客廳 (Living room)	全家 (Family members)	☺	
22:00-23:00	上網 (Surf the Internet)	1.MSN (Live Messenging) 2.無名 (Blogging on Wretch) 3.查手機資料	書房 (Study room)	自己 (Myself)	☺	
23:20-	收錄音機	練習客語	自己房間	自己	☺	

時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
24:00	(Recorder)	(Practice Hakka)	(My bedroom)	(Myself)		
01:00-01:30	手機 (Mobile phone)	手機傳簡訊 (Texting)	自己房間 (My bedroom)	自己 (Myself)	☺	

日期： (Date)	98 年 9 月 29 日 星期二 (Tuesday, September 29th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
22:00-23:00	上網 (Surf the Internet)	1.MSN 聊天 (Live Messenging) 2.無名 (Blogging on Wretch)	書房 (Study room)	自己 (Myself)	☺	

日期： (Date)	98 年 9 月 30 日 星期三 (Wednesday, September 30th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
12:00-17:00	上網 (Surf the Internet)	1.MSN 聊天 (Live Messenging) 2.無名 (Blogging on	書房 (Study room)	自己 (Myself)	☺☺☺☺☺	

		Wretch)				
20:00-21:00	收錄音機 (Recorder)	練習客語 (Practice Hakka)	自己房間 (My bedroom)	自己 (Myself)	☺☺	

日期： (Date)	98 年 10 月 1 日 星期四 (Thursday, October 1st, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
20:00-21:00	電視 (TV)	韓劇-妻子的誘惑 (Watching Korean drama)	客廳 (Living room)	全家 (Family members)	☺	
21:00-22:00	上網 (Surf the Internet)	1.MSN (Live Messenging) 2.無名 (Blogging on Wrtech) 3.查資料-武則天 (Search information)	書房 (Study room)	自己 (Myself)	☺	
23:00-24:00	手機 (Mobile phone)	傳簡訊 (Texting)	房間 (My bedroom)	自己 (Myself)	☺	

Appendix 7: Star's Media Usage Diary

From October 11th to October 23rd, 2009.

日期： (Date)	98 年 10 月 11 日 星期日 (Sunday, October 11th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Me mo)
09:30- 10:30	電視 (TV)	看 GTV 八大綜合台-娛樂百分百 (Watch entertainment program)	客廳 (Living room)	自己 (Myself)	☺☺☺	
15:00- 16:00	上網 (Surf the Internet)	用無名發文章和看文章 (Blogging on Wretch, post and read articles)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺☺☺	
19:00- 20:30	上網 (Surf the Internet)	聊即時通（跟豪豪、小影、鬼妞聊天） (Live Messenging with friends)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺	

日期： (Date)	98 年 10 月 12 日 星期一 (Monday, October 12th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Me mo)

時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
11:20-12:00	上網 (Surf the Internet)	電腦課（美工程式修圖）、逛部落格（無名） (Computer course, learning photoshop and blogging)	學校電腦教室 (Computer classroom at school)	同學 (Classmates)	☺☺	
22:30-23:00	上網 (Surf the Internet)	● 用無名發文章 (Blogging on Wretch, post article) ● 聊即時通（跟學長姊聊） (Live Messenging, with senior students)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺☺	

日期： (Date)	98 年 10 月 13 日 星期二 (Tuesday, October 13th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
6:30-07:00	電視 (TV)	海綿寶寶 (Watch SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺☺	
16:30-18:00	MP4	聽梁靜茹和林依晨的歌 (Listen to songs)	安親班 Day-care school)	同學 (Classmates)	☺☺☺☺☺	
20:50-21:37	上網 (Surf the	用無名發文 (Blogging on Wretch,	媽媽的電腦班	自己 (Myself)	☺☺☺☺	

	Internet)	post article)	(Mother's computer class)			

日期： (Date)	98 年 10 月 14 日 星期三 (Wednesday, October 14th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Me mo)
06:30-07:05	電視 (TV)	海綿寶寶 (Watch SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺	
21:10-22:15	上網 (Surf the Internet)	用無名發文章、看留言 (Blogging on Wretch, post article and read messages)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺☺	

日期： (Date)	98 年 10 月 15 日 星期四 (Thursday, October 15th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Me mo)
06:30-07:00	電視 (TV)	海綿寶寶 (Watch SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺☺	
21:10-	上網	用無名發文章	媽媽電腦	妹妹、媽媽	☺☺☺	

| 22:15 | (Surf the Internet) | (Blogging on Wretch, post article) | 班 (Mother's computer class) | (Sister and mother) | | |

日期：(Date)	98 年 10 月 16 日 星期五 (Friday, October 16th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
06:30-07:00	電視 (TV)	海綿寶寶 (Watch SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺☺	

日期：	98 年 10 月 17 日 星期六 (Saturday, October 17th, 2009)					
時間	使用的媒體	內容/活動	地點	和誰一起	使用時候的心情指數	備註
10:30-14:00	上網 (Surf the Internet)	• 無名-看文章 (Blogging on Wretch, read articles) • 玩線上遊戲-唯舞 (Play on-line game- Dance online)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺	

日期：		98 年 10 月 18 日 星期日 (Sunday, October 18th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
09:30-11:00	上網 (Surf the Internet)	● 無名-看文章 (Blogging, read article) ● 玩線上遊戲-唯舞 (Play on-line game- Dance On-line)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺☺	
19:30-21:00	電視 (TV)	看天才衝衝衝 (Watch entertainment program)	客廳 (Living room)	自己 (Myself)	☺☺	

日期： (Date)		98 年 10 月 19 日 星期一 (Monday, October 19th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
20:50-22:00	上網 (Surf the Internet)	無名-發文 (Blogging on Wretch, post article)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺	

日期：(Date)	98 年 10 月 20 日 星期二 (Tuesday, October 20th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
06:30-07:00	電視 (TV)	看海綿寶寶 (Watching SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺	
21:00-22:00	上網 (Surf the Internet)	無名-發文 (Blogging on Wretch, post article)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺☺	

日期：(Date)	98 年 10 月 21 日 星期三 (Wednesday, October 21st, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的心情指數 (Happiness Index)	備註 (Memo)
20:30-22:30	上網 (Surf the Internet)	玩線上遊戲-跑跑卡丁車、唯舞 (Play on-line games-Crazy Kartrider and Dance On-line)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺	

日期：(Date)	98 年 10 月 22 日 星期四 (Thursday, October 22nd, 2009)					
時間	使用的媒體	內容/活動	地點	和誰一起	使用時候的	備註

(Time)	(Media)	(Content/Activity)	(Place)	(With Whom)	心情指數 (Happiness Index)	(Memo)
06:40-07:00	電視 (TV)	看海綿寶寶 (Watch SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺☺☺☺	
21:30-21:40	上網 (Surf the Internet)	看無名留言 (Blogging on Wretch, read messages)	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺	

日期： (Date)	98 年 10 月 23 日 星期五 (Friday, October 23rd, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
06:30-07:00	電視 (TV)	看海綿寶寶 (Watch SpongeBob)	客廳 (Living room)	妹妹 (Sister)	☺☺	

日期：	98 年 10 月 24 日 星期六 (Saturday, October 24th, 2009)					
時間 (Time)	使用的媒體 (Media)	內容/活動 (Content/Activity)	地點 (Place)	和誰一起 (With Whom)	使用時候的 心情指數 (Happiness Index)	備註 (Memo)
10:00-15:30	上網 (Surf the Internet)	● 用無名發文 (Blogging on Wretch, post	爸媽房間 (Parents' bedroom)	自己 (Myself)	☺☺☺☺	

		article)				
		● 玩線上遊戲-唯舞 (Play on-line game- Dance On-line)				
19:00- 21:00	電視 (TV)	看天才衝衝衝 (Watch entertainment program)	客廳 (Living room)	自己 (Myself)	☺☺☺	
24:00- 01:30	MP4	聽梁靜茹和郭靜的歌 (Listen to songs)	自己房間 (My bedroom)	自己 (Myself)	☺☺☺	