



Corrigendum

Corrigendum to “Crisis communicative strategies in Taiwan:
Category, continuum, and cultural implication”
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The publisher regrets that when the above paper was published, there were a series of errors in the text. The corrected Sections 5 and 7 follow.

5. Cultural implications

The empirical data collected from Taiwan’s top-500 companies confirms the Western literature that the CCSs categorization includes concession, justification, excuse and denial (Benoit, 1997; Benoit and Brinson, 1999; Bradford and Garrett, 1995). Specifically, similar to the situations in the United States (Glascock, 2000) and the United Kingdom (Benoit and Brinson, 1999), the framework of CCSs appears to depict Chinese crisis communicative style, which explained about 63% of the related variances.

On the other hand, however, two-fold divergent findings merit further discussions. First, different from the existing CCSs categorization, there emerges a new factor labeled “diversion” (see Fitzpatrick and Rubin, 1995), which contains the items measuring: showing regards (but not apologizing), differentiating and creating a new issue. This new factor essentially is accordant with the theme of strategic ambiguity (Ulmer and Sellnow, 2000) in the business or interdisciplinary literature.⁸

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⁸ For example, Eisenberg and Goodall (1997) specify four rationales for strategic ambiguity: (1) promoting unified diversity, (2) preserving position of privilege, (3) deniable argument, and (4) facilitating organizational change (p. 24). Moreover, as suggested in Sillince (2002), argumentation is a dynamic process in which actors are constantly changing the nature of the arguer, setting,

Secondly, Sturges' (1994) information strategy does not emerge as a separate factor. The techniques of instructive information and adaptive information were grouped with the items involving corrective actions/remediation under the category of "concession." Although the information strategy does not stand out as a distinct factor, it is in fact accordant with the another stream of literature suggesting that instructing information often co-exists with an organization's ability to correct problems (Birch, 1994). Moreover, this finding also provides empirical evidence for Coombs' (1999) proposition positing the combination of compassion and instructing information.⁹ Furthermore, Chinese communication often is conducted for the purpose of relationship maintenance and cultivation in contrast to the Western view that communication is mainly for information exchange and that communication can exist regardless of relationship and reputation (Scollon and Scollon, 1994). This particular cultural feature also echos the results that information strategy is grouped with the items involving corrective actions/remediation under the category of "concession."

On the other hand, Chinese culture, which favors a high-contextual style, indirectness, orientation to the future and eternity, and larger contextual concerns (Gao and Ting-Toomey, 1998), may also provide a possible explanation for the existence of the factor "diversion" and "ambiguity." The results echo Huang's study (2004), which found that the technique of dissociation is particularly relevant to explain the ways in which Chinese political figures respond to their accusations of extramarital affairs. As suggested in Huang (2004), "essentially, redirection [and], transcendence appeal allows a political figure to put the case in such a way that the act supercedes its narrow, transient, and current scope and reflects high-context, less direct, more permanent and future concerns" (p. 26). Moreover, that Chinese people particularly emphasize interpersonal relationships also sheds light explaining that the use of "diversion" could avoid direct confrontation and reserve buffers for relationship building and maintenance.

7. Conclusion

Theoretically and pragmatically, a key contribution of this study is offering communication managers a single hybrid framework for empirically measuring and strategically managing CCSs. Culture-wise, this study not only replicates the existing literature in that the categories of CCSs are indeed universal and generic to different cultures but also sheds light on Chinese cultural feature involving crisis communication. A qualitative research study should be conducted to explore in-depth contextual and cultural information as the basis for the following question: How does the Chinese cultural characteristic of high-contextual style, in contrast to the Western low-contextual style (Gao and Ting-Toomey, 1998), conceptually and operationally contribute to these findings, such as ambiguity-specification as a continuum and diversion as a crisis communicative strategy?

audience and topic. Thus, integrating argumentation elements or content of crisis responses often means "the skillful use of ambiguity in order to enable room for maneuver or freedom for other parties to negotiate" (p. 607).

⁹ Coombs (1999) further maintained that this combination could have the greatest effects on organizational reputation.