

2013

MediAsia  
FilmAsia

新北奇元



**The Asian Conference on Media  
and Mass Communication 2013  
Official Conference Proceedings**

ISSN: 2186-5906

A satellite photograph of Earth, showing a portion of the Asian continent and the surrounding Pacific Ocean. The landmasses are depicted in shades of green and brown, while the oceans are a deep blue. White clouds are scattered across the scene, particularly over the Pacific. The curvature of the Earth is visible on the right side of the frame.

iafor

a global academic alliance

# The Asian Conference on Media and Mass Communication 2013

Osaka, Japan 2013

## Conference Proceedings 2013

**Dr Shamim Ali**

Lecturer,  
National University of Modern Languages, Pakistan

**Professor David N Aspin**

Professor Emeritus and Former Dean of the Faculty of  
Education, Monash University, Australia  
Visiting Fellow, St Edmund's College, Cambridge University,  
UK

**Dr William Baber**

Associate Professor  
Kyoto University Graduate School of Management, Japan

**Professor Don Brash**

Former Governor of the Reserve Bank, New Zealand  
Former Leader of the New National Party, New Zealand  
Adjunct Professor, AUT, New Zealand & La Trobe University,  
Australia

**Lord Charles Bruce of Elgin and Kincardine**

Lord Lieutenant of Fife  
Chairman of the Patrons of the National Galleries of  
Scotland  
Trustee of the Historic Scotland Foundation, UK

**Professor Judith Chapman**

Professor of Education, Australian Catholic University,  
Australia  
Visiting Fellow, St Edmund's College, Cambridge University,  
UK  
Member of the Order of Australia

**Professor Chung-Ying Cheng**

Professor of Philosophy, University of Hawai'i at Manoa, USA  
Editor-in-Chief, The Journal of Chinese Philosophy

**Professor Tien-Hui Chiang**

Professor and Chair, Department of Education  
National University of Tainan, Taiwan/Chinese Taipei

**Mr Marcus Chidgey**

CEO, Captive Minds Communications Group, London, UK

**Professor Kevin Cleary**

President of the Japan Association of Language Teachers  
(JALT)

**Professor Steve Cornwell**

Professor of English and Interdisciplinary Studies  
Osaka Jogakuin University, Osaka, Japan  
Osaka Local Conference Chair

Professor Michael A. Cusumano

SMR Distinguished Professor of Management and  
Engineering Systems,  
MIT Sloan School of Management  
Massachusetts Institute of Technology, USA

**Professor Dexter Da Silva**

Professor of Educational Psychology  
Keisen University, Tokyo, Japan

**Professor Georges Depeyrot**

Professor and Director of Research  
French National Center for Scientific Research (CNRS)/Ecole  
Normale Supérieure, Paris, France

**Professor Sue Jackson**

Professor of Lifelong Learning and Gender  
Pro-Vice Master of Teaching and Learning  
Birkbeck, University of London, UK

**Professor June Henton**

Dean  
College of Human Sciences  
Auburn University, USA

**Professor Michael Hudson**

President of The Institute for the Study of Long-  
Term Economic Trends (ISLET)  
Distinguished Research Professor of Economics at  
the University of Missouri, Kansas City

**Mr Matthew Kay**

Global Innovation and Research Adviser, Shell

**Vice-Consul Kathryn Kiser**

Cultural Affairs Officer, Lahore, Pakistan  
The United States Department of State, USA

**Mr Shahzada Khalid**

Deputy Director  
SAARC Energy Center, Pakistan

**Mrs Eri Kudo**

Head Private Sector Fundraising  
United Nations World Food Programme Japan, Tokyo, Japan

**Professor Sing Kong Lee**

Director  
The National Institute of Education, Singapore

**Dr Woon Chia Liu**

Associate Dean, Practicum and School Partnerships, Teacher  
Education  
The National Institute of Education, Singapore

**Professor Sir Geoffrey Lloyd**

Senior Scholar in Residence, The Needham Research  
Institute, Cambridge, UK  
Fellow and Former Master, Darwin College, University of  
Cambridge  
Fellow of the British Academy  
Honorary Foreign Member, The American Academy of Arts  
and Sciences

**Dr Robert Logie**

Associate Professor of Computer Science  
Osaka Gakuin University, Japan

**Dr David McLoughlin**

Associate Professor  
Meiji University, Japan

**Professor Vasile Meita**

General Manager  
The National Institute for Research and Development in  
Construction, Urban Planning and Sustainable Spatial  
Development (URBAN=INCERC), Romania

**Professor Keith Miller**

Louise Hartman Schewe and Karl Schewe Professor of  
Computer Science  
The University of Illinois Springfield, USA  
Editor-in-Chief, IEEE Technology and Society

**Professor Marjo Hannele Mitsutomi**

Head of English Language Teaching Practices and the  
Language Development Intercultural Studies Center  
Akita International University, Japan

**Professor Ka Ho Joshua Mok**  
Chair Professor of Comparative Policy, Associate Vice-  
President (External Relations)  
Dean of the Faculty of Arts and Sciences  
The Hong Kong Institute of Education, Hong Kong SAR

**Dr Jo Mynard**  
Associate Professor & Director of the SALC, Kanda University  
of International Studies, Japan

**Professor Michiko Nakano**  
Professor of English  
Director of the Distance Learning Center  
Waseda University, Tokyo, Japan

**Ms Karen Newby**  
Director  
Par les mots solidaires, Paris, France

**Professor Jerry Platt**  
Professor of Business,  
Akita International University, Japan,  
Dean and Professor Emeritus, College of Business, San  
Francisco State, USA

**Professor Michael Pronko**  
Professor of American Literature and Culture  
Meiji Gakuin University, Tokyo, Japan

**Professor Richard Roth**  
Senior Associate Dean  
Medill School of Journalism, Northwestern University, Qatar

**Professor Monty P. Satiadarma**  
Clinical Psychologist and Lecturer in Psychology  
Former Dean of the Department of Psychology and Rector of  
the University  
Tarumanagara University, Indonesia

**Mr Michael Sakamoto**  
Interdisciplinary Artist  
UCLA, USA

**Mr Mohamed Salaheen**  
Director  
The United Nations World Food Programme, Japan & Korea

**Mr Lowell Sheppard**  
Asia Pacific Director  
HOPE International Development Agency, Canada/Japan

**Professor Ken Kawan Soetanto**  
Professor and Director of CLEDSI  
Waseda University, Japan

**Dr Jeffrey Sommers**  
Associate Professor of Economics, University of Wisconsin-  
Milwaukee, USA  
Visiting Faculty, Stockholm School of Economics, Riga,  
Latvia

**His Excellency Dr Drago Stambuk**  
Croatian Ambassador to Brazil  
Brazil

**Professor Mary Stuart**  
Vice-Chancellor  
The University of Lincoln, UK

**Professor Gary Swanson**  
Distinguished Journalist-in-Residence & Mildred S. Hansen  
Endowed Chair  
The University of Northern Colorado, USA

**Dr David Wilkinson**  
Associate Dean (International & External Programmes)  
Faculty of Law and Management  
La Trobe University, Australia

**Professor Kensaku Yoshida**  
Professor of English  
Director of the Center for the Teaching of Foreign  
Languages in General Education  
Sophia University, Tokyo, Japan

**Mrs Elly Zaniewicka**  
Political Correspondent  
BBC Political Programmes, London, UK

© The International Academic Forum 2013  
The International Academic Forum (IAFOR)  
Sakae 1-16-26-201  
Naka Ward, Nagoya, Aichi  
Japan 460-0008  
ISSN – 2186-5906  
<http://iafor.org/>

The Representation of Women's Sexual Subjectivities in Republican China: A Case Study of Ling Long Women's Magazine (1931-1937), Shanghai Peilin Zhang, The Chinese University of Hong Kong, China	p1-p22
Screening Otherness: The Potential of Screen Literacy Learning for Cosmopolitan Knowledge and Understanding Jane Mills, University of New South Wales, Australia Hirotooshi Yaginuma, Niigata University, Japan Yoshikazu Shiobara, Keio University, Tokyo, Japan Shinsuke Funaki, Fukui Prefectural University, Japan Shuji Nakayama, Japan Institute of the Moving Image, Japan	p23-p37
The Role of Online Media in the Public's Agenda Setting on the Crisis Situation: Case on Floods, Jakarta 2013 Yudi Perbawaningsih, Atma Jaya Yogyakarta University, Indonesia	p38-p50
Gender Justice and Social Media Networking in India: New frontiers in "connectedness" Kaberi Chakrabarti, University of Calcutta, India	p51-p62
How are Political Consumers Engaging with Social Media? Janelle Ward, Erasmus University Rotterdam, Netherlands	p63-p70
Arabs Motives for using New Media: A Uses and Gratifications Perspective Yeslam Al-Saggaf, Charles Sturt University, Australia	p71-p81
Control and the Modern News Worker: Autonomy and Resistance in an Evolving Newsroom William Schulte, Winthrop University, USA	p82-p94
The Action Research of Synthesizing Lessons of Suitable Radio Program for Children in the East of Thailand Chitapha Sookplam, Burapha University, Chonburi, Thailand Pongsin Prompitak, Burapha University, Chonburi, Thailand	p95-p104
Identity, Responsibility, then Politics: The Uyghur Diaspora, Facebook and the Construction of Identity Online Rizwangul Nur-Muhammad, Unitec Institute of Technology, New Zealand Giles Dodson, Unitec Institute of Technology, New Zealand Evangelina Papoutsaki, Unitec Institute of Technology, New Zealand Heather Horst, Royal Melbourne Institute of Technology, Australia	p105-p119
Female Teenager's Perception toward Indonesian Boyband's Masculinity in the 2010 Yuyun Riani, Brawijaya University, Indonesia Dyan Rahmiati, Brawijaya University, Indonesia Aris Prasetyo, Brawijaya University, Indonesia	p120-p129
The Evolution of the Technological Characteristics of Media Websites Nikos Antonopoulos, Aristotle University of Thessaloniki, Greece Andreas Veglis, Aristotle University of Thessaloniki, Greece	p130-p146
Socio-Cultural Influence on the Creation of a Cultural Production: The Case Study of The Asean Perspective of Bangkok Documentary Phimmook Lohakul, Bangkok University, Thailand	p147-p159
Locating Hybrid Identity Formations: Readings on Mississippi Masala, The Namesake and Bhaji on the Beach Rukmini Kakoty, Sikkim Central University, India	p160-p169
The Influence of Advertising in Thai Local Cable TV on the Audience's Attitudes and Behaviour Sarunthita Chanachaiphuwapat, National Institute of Development Administration, Thailand	p170-p183
Spatialization of Ownership in Indonesian Broadcast Industry: Study on Media Division of Kompas Gramedia Group	p184-p192

Isma Adila, Brawijaya University, Indonesia Indha Novita Putri, Brawijaya University, Indonesia	
Social Media and Media Literacy in Thailand Nudee Nupairoj, National Institute of Development Administration, Thailand	p193-p204
An Analysis of Television News Procedure of Television Stations by Using Social Media in Thailand via Ethical Approach Pnomsit Sonprajuk, Naresuan University, Thailand	p205-p215
Young Adults' TV Consumption and Their Implementation of Filial Piety in Taiwan Ting-Yu Chen, Nanhua University, Taiwan	p216-p230
Degradation of Politeness: Social Media's Fault? Fitri Oktaviani, Brawijaya University, Indonesia Yun Laturrakhmi, Brawijaya University, Indonesia	p231-p243
Characterizing Health-Related Cues to Action: Using Yelp Reviews of Restaurants in Hawaii's Oahu Island Weranuj Ariyasriwatana, University of Hawaii, USA Wayne Buente, University of Hawaii, USA Melissa Oshiro, University of Hawaii, USA Dennis Streveler, University of Hawaii, USA	p244-p265
Value-added Ads: An Analysis of Award-winning Advertisements in the Philippines Brian Villaverde, Southern Luzon State University, Philippines	p266-p273
Inside Newsroom: Social Media & News Production in the UAE Sabir Haque, Manipal University Dubai, UAE Seena Biju, Manipal University Dubai, UAE	p274-p293
The Future of Radio in Thailand After Digitalization: Dead or Alive? Kanyika Shaw, ASEAN Media and Communication Studies and Research Center, Thailand	p294-p303
Social Media and Online Activism in Kazakhstan: A New Challenge for Authoritarianism? Dila Beisembayeva, Unitec Institute of Technology, New Zealand Evangelia Papoutsaki, Unitec Institute of Technology, New Zealand Elena Kolesova, Unitec Institute of Technology, New Zealand	p304-p321
"Universal" Video Games? Reintroduction and Influence of Cultural and Social Identities in the Virtual World Tomás Grau de Pablos, Universitat Autònoma de Barcelona, Spain	p322-p333
The Influence of Political Communication Network on Thai Newspaper Agendas Kritiya Rujichok, Nakhon Pathom Rajabhat University, Thailand	p334-p345
Indonesian Female Beauty Concept: Does It Take into Account the Traditional Values? Desi Prianti, Brawijaya University, Indonesia	p346-p357
Killing Time: New Memory and Smartphone Photography Tara McLennan, University of Technology, Australia	p358-p366
Japan's "Abenomics" Media Coverage: The Converging Relationship between Print and Social Media Beryl Hawkins, Temple University Japan, Japan Barry Natusch, Nihon University, Japan	p367-p386
Privatisation, Convergence and Broadcasting Regulations: A Case Study of the Indian Television Industry Padma Rani, Manipal University, India	p387-p396
The Utilities of New Media for Indonesian Organic Community Gayatri Atmadi, University of Al Azhar Indonesia, Indonesia	p397-p407

The Influencing Factors Pressuring Thai Women toward Beauty and Appearance Siripak Seewan, Chulalongkorn University, Thailand	p408-p450
Mapping Narrative Trajectories in Documentary Films Natusch Barry, Nihon University, Japan Beryl Hawkins, Temple University Japan, Japan	p451-p465
Narrative News: How the Factuality of Narrative Style News and Fictions Affects Readers' Emotional and Cognitive Response Chang Ui Chun, Korea Advanced Institute of Science and Technology, Korea Chungkon Shi, Korea Advanced Institute of Science and Technology, Korea	p466-p472
Discussion and Research of Motion Picture Aesthetics on Smart Mobile Devices Hsuan Jan Kao, Tatung University, Taiwan	p473-p487
Visual Social Communication Through Photographic Images Husaini Yaacob, Universiti Teknologi Mara, Malaysia Mustaffa Halabi Azahari, Universiti Teknologi Mara, Malaysia Adzrool Idzwan Ismail, Universiti Teknologi Mara, Malaysia	p488-p493
Efforts of Control of Political Power over the Social Media in Turkey Onur Dursun, University of Hittite, Turkey	p494-p506
Relationship between Belief Factors with the Teenagers' Acceptance of the Newspapers Akmar Hayati Ahmad Ghazali, Universiti Putra Malaysia, Malaysia Siti Zobidah Omar, Universiti Putra Malaysia, Malaysia Jusang Bolong, Universiti Putra Malaysia, Malaysia Nor Shahila Mansor, Universiti Putra Malaysia, Malaysia	p507-p514
A Study on Social Impact of Internet on Students of State Universities in Tamil Nadu, India Arumugam Balasubramanian, Amrita Vishwa Vidyapeetham, India	p515-p523
Community Television in the mist of Digitalization in Thailand: Policy and Community's Practice Phattar Burarak, University of Phayao, Thailand	p524-p538
Self-presentation of Thai Women on Dating Websites for Seeking Foreigner Men Patcharaporn Deewong, Bangkok University, Thailand	p539-p550
The Feasibility of Regional Television Services in South Africa Ndivhoniswani Tshidzumba, Tshwane University of Technology, South Africa	p551-p579
The New Atheist Movement in the Blogosphere: Burlesque and Carnavalesque as Rhetorical Strategies in Visual Productions Desideria Murti, University of Atma Jaya Yoguakarta, Indonesia	p580-p596
Social Media and Public Relations: The Perception and Adoption of Facebook by Malaysian Public Relations Consultancies as Effective External Communication Tool Cheng Ean (Catherine) Lee, Sunway University, Malaysia Frannie Low, Tunku Abdul Rahman College, Malaysia	p597-p608
Chinese Social Media as a Dominated Public Sphere: A Case Study of the 18th National Congress of the Communist Party of China on Sina Weibo Yanshuang Zhang, The University of Queensland, Australia John Harrison, The University of Queensland, Australia Sean Rintel, The University of Queensland, Australia Daniel Angus, The University of Queensland, Australia	p609-p625
Creating Visual Identity with Cultural Symbols and Local Fairy Tales - A Case Study: Packaging Beipu Oolong Tea Te-Wei Liu, China University of Technology, Taiwan Yuan Hsun Chuang, China University of Technology, Taiwan	p626-p633

How the Elements of Arquitectural Design, Color, Lighting and Layout of a Quick-service Restaurant Image (QSRI) Influences Perceived Value, Customer Satisfaction and Revisit Intentions Roy Lee, National Cheng Kung University, Taiwan	p634-p649
Exploring the Notions of an Indigenous Presence in the Public Sphere of Mining Discourse: The Alangan Mangyan's "Enclaved Public" Rikki Lee Mendiola, University of the Philippines Los Baños, Philippines	p650-p668
Soldiers with Disabilities in the South African National Defence Force: Documentary Photography as a Means to Awareness Marius Sullivan, Tshwane University of Technology, South Africa Rudi Wynand De Lange, Tshwane University of Technology, South Africa Waldemar Bussiahn, Tshwane University of Technology, South Africa	p669-p682
Community Radio Use to Providing Knowledge of Media Literacy among the Elderly in Rural, Thailand Suphannee Burnell, University of Phayao, Thailand	p683-p694
"Eatable Media Image"? Food in Culture Industry and the Consumer Culture Yi Ling Chung, College of Humanities and Social Sciences, Taiwan Yu Pei Chang, College of Humanities and Social Sciences, Taiwan	p695-p704
Being Liked': The Constructed Identiity of Project-Based Workers in the New Zealand Film Industry Lewis Tennant, Auckland University of Technology, New Zealand	p705-p722
Social Activities on Microblog: Exploring Fighting Against Human Trafficking on Weibo Anli Xiao, University of Missouri-Columbia, USA	p723-p737
"Learning on the Move: The Value of Student Cultural Study Trips" Patrick Shaun Ford, Hong Kong Design Institute, Hong Kong Nina, Yiu Lai Lei, Hong Kong Design Institute, Hong Kong	p738-p750
Wikis and the World: Connecting Japanese Non-English Majors Harry Carley, Matusyama University, Japan	p751-p757
Past, Present, and Future: Roles and Trends of Thai Community Newspapers in Los Angeles Sukanya Buranadechachai, Burapha University, Thailand	p758-p769
News Reporting and News Management on the Issue of Righteousness in Political Behaviors of a Head of the Government: A Case Study of General Surayut Chulanont from the Perspectives of the Thai daily Newspaper from 2459 to 2551 B.E. Songyot Buaphuean, Burapha University, Thailand	p770-p784
Visual Social Communication Through Photographic Images Husaini Yaacob, Universiti Teknologi Mara, Malaysia Mustaffa Halabi Azahari, Universiti Teknologi Mara, Malaysia Adzrool Idzwan Ismail, Universiti Teknologi Mara, Malaysia	p785-p791

*The Representation of Women's Sexual Subjectivities in Republican China: A Case Study of Ling Long Women's Magazine (1931-1937), Shanghai,*

Peilin ZHANG

The Chinese University of Hong Kong, Hong Kong

0003

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

In line with the “sexual turn” in historical research, this thesis analyzes women’s sexual discourses in one of Shanghai’s most popular women’s magazines during the 1930s, *Ling Long Women’s Magazine* (*Ling Long* for short, 1931-1937). Sexual experiences, feelings and concepts of female writers are uncovered to shed light on the studies of urban women’s daily lives and the sexual culture in modern China at that time.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

Literary discourses on sex in Tanci(彈詞) and Chinese dramas(戲曲) have indicated that traditional Chinese women, most of whom were talented ladies from middle class families, expressed their sexual desire in an allusive and strategic way. In contrast, female authors of *Ling Long* discussed sex straightforwardly, and even expanded the types of sexual discourses. In addition to literary discourses including sexual novels and erotic poems, there were also daily life essays on sexual thoughts and current event reports of sex-related cases. Most of the female authors who discussed sex in *Ling Long* were middle school students. The transformations of female writers' social identity constitutions and the way they expressed sex, indicated the significant influence of modern society on women.

Through critical textual analysis and contextualization, this thesis ascertains that women's discourses on sex in *Ling Long* reveal the diversity of female sexual subjectivities. For example, some female authors voiced their anti-sexuality intention after experiencing sexual harassment, some urged for editors' advice on certain sex-related problems, and, some even out-rightly expressed their sexual desires. These multiple female voices indicated that sexuality was an essential topic for urban women. Furthermore, the large number of women's anti-sexuality discourses in *Ling Long* revealed that women's sexual security was frequently threatened in the public sphere during the 1930s. In contrast, some other discourses detailing women's own sexual desire challenged the gender norm of sexually active men versus asexually passive women.

In brief, this thesis attempts to perform a methodological application of textual and contextual analysis to gender and women's history.

### ***Ling Long's* Publication Background and its Editors**

*Ling Long* was published by a company named Sanhe Publishing House (三和出版社). This company was established and owned by Lin Zecang, a graduate student from the business department of Kwang Hua University in Shanghai.<sup>1</sup> Until it closed in November 1954, Sanhe Publishing House had produced a series of popular

---

<sup>1</sup> Lin Zecang, "In Memory of the Establishment of Fifteen Weeks of Sanhe Company," *Movie Voice*, 6:1(Jan. 1937), pp. 79-80.

magazines, including *Ling Long*, *Pictorial Weekly* (攝影畫報), *Movie Voice* (電聲), *Family Companion* (家庭良友) and, *Essence* (精華).<sup>2</sup> While these magazines disseminated information about gender/women's issues, photography techniques, movies and family life, respectively, they were edited by the same group of people. Because of this, we found that discussions on women's emotions and private lives in *Ling Long* were reprinted in *Movie Voice* and *Family Companion*, and, in addition, there were movie columns in *Ling Long* and *Pictorial Weekly*. As indicated by an editorial article in *Movie Voice*, these magazines were companion publications, in which the topics and contents were correlated.<sup>3</sup> Furthermore, there were advertisements praising *Ling Long* and soliciting subscriptions to *Ling Long* in *Pictorial Weekly*, *Movie Voice* and *Family Companion*, which were helpful for expanding *Ling Long*'s readership and for maintaining its seven-year publication period.<sup>4</sup>

*Ling Long* was a popular magazine with a special focus on the issues of women's daily lives, such as cosmetics, house-keeping, movies (both Hollywood and Chinese), child rearing and sex. By examining the names of the editorial board members across issues of *Ling Long*, we identified a large number of editorial staff responsible for the magazine at Sanhe Publishing House: Lin Zemin, Xu Bingduo, Zhao Baiye, Xu Jinsheng and Ye Qianyu, served as art editors; Liang Xinxi, managed the movie column; and Chen Zhenling, was in charge of the remaining sections.<sup>5</sup> Among these editors, the most noteworthy is the chief editor, Zhenling's personality, which was brought out in *Ling Long*, was of a reasonable and warm-hearted woman with a modern educational background and a devotion to women's features. The column entitled "Chief Editor's Words" in each issue of *Ling Long* illustrated her strong feminist intention to comfort pain and depression among female readers.<sup>6</sup> However, through critical textual and contextual analyses, we discovered another facet about "Ms. Chen Zhenling's" personality. In the tenth issue of another women's magazine

<sup>2</sup> "Huadong Xingzheng Weiyuanhui Xinwen Chubanjū guanyu Tongyi Sanhe Chubanshe Xieye de Han" 華東行政委員會新聞出版局關於同意三和出版社歇業的函 (The Letter of Approval for the Discontinuation of Business at Sanhe Publishing House) 上海市檔案館藏 (Materials in Shanghai Archives), B128-2-1192-95, 1954.

<sup>3</sup> "Women de Hua: 'Yue Ji': Gei Yingmi zhiwai de Xin Gongxian" 我們的話:「月輯」——給影迷之外的新貢獻 (Our Words: Monthly: A New Contribution to Movie Fans) *Movie Voice*, 2(Jan. 1939), p. 139.

<sup>4</sup> Zhang Peilin 章霽琳, "Minguo Chengshi Nuxing de Xing Lunshu Kongjian: Yi 1930 Niandai Shanghai Linglong Zazhi Wei Yanjiu Ge'an" 民國城市女性的性論述空間——以1930年代上海《玲瓏》雜誌(1931-1937)為研究個案 (The Space for Sexual Discourses of Urban Women in Republican China: A Case Study of Ling Long Women's Magazine (1931-1937), Shanghai) (M.Phil Diss., The Chinese University of Hong Kong, 2011), pp. 42-44.

<sup>5</sup> Ibid, pp. 43-55.

<sup>6</sup> Ibid.

in Shanghai from the 1930s, *Queen* (皇后). One of its editors, a male intellectual named Chen Xia (陳霞), stated that he had also previously edited *Ling Long* and that his main responsibility was to edit articles on women's heartfelt feelings, including their reflections on relationships, either joyful or sad.<sup>7</sup> Obviously, this statement was contradictory to the previously mentioned concept that Chen Zhenling was the only editor who took charge of the section on women's features. Thus, we may question whether "Chen Zhenling" was a real woman or just a symbolic construction, which implicitly indicates a group of editors of both sexes. In fact, we can identify more discrepancies in *Ling Long* itself. For example, in its nineteenth issue, some editorial articles were attributed to "Ping Xia" (萍霞), a name seldom seen in the sections introducing *Ling Long*'s editorial board.<sup>8</sup> Furthermore, Sanhe Publishing House had sorted women's articles in *Ling Long* by category and published them as series of books. In the preface of one of these books entitled *Pregnancy Notes* (產前須知), we can find the editor's name, Lu Ping (露萍),<sup>9</sup> which was also unfamiliar. Generally speaking, the names occupying the signature positions supposedly belonging to Chen Zhenling further convinced us that "Chen Zhenling" was only a construction of a nonexistent feminist editor.

Nevertheless, it appears that this symbolic female figure significantly influenced *Ling Long*'s female readership. As indicated in *Ling Long*, many female readers considered "Chen Zhenling" to be a reliable advisor on typical private problems. Responding to "her" call for "making this magazine your soul home to pour out everything in your heart," these female readers actively contributed to *Ling Long*, especially through their essays on female hygiene, love affairs, and sex.

---

<sup>7</sup> Chen Xia 陳霞, "Qizou Niangniang Qiansui" 啟奏娘娘千歲 (Report to the Queen) *Queen*, 10(Oct. 1934), p. 13.

<sup>8</sup> "Weiming Suibi" 未名隨筆 (An Essay Untitled), *Ling Long*, 3:90(1933); "Lu Ping" 綠萍 (Azolla Imbricata), *Ling Long*, 3:90(1933); "Tiangou Rou" 天狗肉 (The Meat of Heaven Dog), *Ling Long*, 3:90(1933).

<sup>9</sup> Lu Ping 露萍, "Chanqian Xuli" 產前序例 (Preface of *Pregnancy Notes*), in Lu Ping ed., *Pregnancy Notes* (Shanghai: Sanhe Publishing House, 1933), p. 2.

## One Type of Women's Voice on Sexuality: "Men are Sexually Immoral"

In general, women's most common discourses on sexuality in *Ling Long* were those criticizing men's sexual desires and "improper" behaviors towards women. Some examples are as follows:

Most men don't care about their career developments. The only thing that they care about is how to seduce women effectively.<sup>10</sup>

Some men treat women well, but it's just for the ultimate purpose of fulfilling their sexual needs through women's bodies.<sup>11</sup>

Relationships between the two sexes always begin with handshaking, then kissing, and then the last step, having sex. After men have fulfilled their sexual needs, they become very cold towards women.<sup>12</sup>

Moreover, a large number of the articles contributed by women explicitly described contemporary legal cases about sexual harassment, sexual abuse and the rape of women.<sup>13</sup> For example, an article entitled "A Rickshaw Puller Raped A Young Girl" detailed how a rickshaw puller in Shanghai cajoled a 14-year-old girl to enter a hotel room and raped her. This female author continued as follows:

<sup>10</sup> Ms. Xiuling 繡翎女士, "Buyao Yanre Nanzi de Zhipiao" 不要眼熱男子的支票 (Don't be Attracted by Men's Money), *Ling Long*, 1:19(1931), p. 659.

<sup>11</sup> Liang Shaoxia 梁少霞, "Nanzi de Xingwei" 男子的行為 (Men's Behaviors), *Ling Long*, 2:64(1932), p. 633.

<sup>12</sup> Xue Jinwan 薛金婉, "Lianai Jiehun yu Xing de Anwei" 戀愛結婚與性的安慰 (Love, Marriage, and the Comfort of Sex), *Ling Long*, 1:42(1931), pp. 1656-1657.

<sup>13</sup> See, for example, Ms. Xiuzhen 秀貞女士 "Bukan Ru'er de Chouwen: Shouxing de Ren Zhennan An" 不堪入耳的醜聞：獸性的任振南案 (A Horrible Scandal: Ren Zhennan's Rape Case), *Ling Long*, 1:20(1931), pp. 709-710; He Aiyun 賀愛雲, "Jinggao Fuhua Qingnian" 警告浮滑青年 (Warning Frivolous Young Men), *Ling Long*, 1:27(1931), p. 998; Madam Liang Meizhen 梁美貞女士, "Huanyin hou de Ta" 歡飲後的她 (A Drunk Woman), *Ling Long*, 1:30(1931), p. 1227; Liyu 麗玉 "Nuzi de Weixian Shiqi" 女子的危險時期 (The dangerous Period of Women), *Ling Long*, 1:40(1931), p. 1572; "Dangbu Zhiyuan Youjian Shaonu" 黨部職員誘姦少女 (An Officer of the Party Headquarters Seduced A Girl), *Ling Long*, 2:70(1932), p. 945; "Mei Jiaoyu Nuzi de Weiji" 沒教育女子的危機 (Crisis of Uneducated Women), *Ling Long*, 2:72(1932), p. 1042; "Wanfu de Sedan Baotian: Jici Jianyin Yangnu" 晚父的色膽包天：幾次姦淫養女 (What A lascivious Foster Father: Raped His Adopted Daughter for Several Times), *Ling Long*, 2:75(1932), p. 1186; "Qiangjian Tongyangxi" 強姦童養媳婦 (A Child Bride being Raped), *Ling Long*, 2:76(1932), p. 1231; "Youjian Yiqi" 誘姦遺棄 (A Girl Being Seduced and Then Abandoned), *Ling Long*, 3:85(1933), p. 209.

Every day, we see the news about women being raped in different Shanghai newspapers. What huge humiliations women have been suffering!<sup>14</sup>

We cannot exclude the possibility that this statement was exaggerated. However, considering the large number of articles about sexual harassment and assault cases in *Ling Long*, we can extrapolate that women's sexual security was frequently threatened in the public sphere during the 1930s. Additionally, this fact helps us to further understand women's shared anger and anxiety behind these anti-sexuality discourses. In 1934, *Ling Long*'s editorial staff compiled these discourses into a book called *Men's Ugly Performance* (男子的醜態).<sup>15</sup>

In the following section, we will primarily concentrate on the different anti-sexuality discourses contributed by two female authors, Wu Xiuqing (吳秀清) and Zhang Pinhui (張品惠). While Wu Xiuqing severely accused men of sexually objectifying women in workplaces, Zhang Pinhui focused more on the harm of premarital sex to women.

In the article "Vases with Red Flowers," Wu Xiuqing suggested that men always ignored women's intelligence and working capabilities. Instead, she described, they pay close attention to women's feminine appearances. Additionally, men unjustly mocked women as "flower vases," which essentially meant that women were beautiful, but useless.<sup>16</sup> Wu asserted that these types of mockery not only reflected men's gender discriminations but also their sexual fascinations towards women.<sup>17</sup> To avoid being abused as "flower vases," Wu offered a suggestion to *Ling Long*'s female readers:

We must show others our dignity and liberality at all times. We should not seduce men. On the contrary, we need to live independently without support from our families. We have to work hard and devote ourselves to country-building achievements!<sup>18</sup>

<sup>14</sup> "Baochefu Jianyin Younu" 包車夫強姦幼女 (Rickshaw Puller Raped Young Girl), *Ling Long*, 2:54(1932), p. 175.

<sup>15</sup> Chen Zhenling ed., *Men's Ugly Performance* (Shanghai: Sanhe Publishing House, 1934).

<sup>16</sup> "Flower Vase" was a popular title used by men to describe women in the workplace in big cities like Shanghai and Guangzhou during the 1930s. See, for example, Chin, Angelina Y., "Labor Stratification and Gendered Subjectivities in the Service Industries of South China in the 1920s and 1930s: The Case of *Nü Zhaodai* (女招待)," *Research on Women in Modern Chinese History*, 14(Dec. 2006), pp. 125-178; Lien Ling-ling, "Seeking Independence" or "Coveting Modernity"? The Emergence of Women Clerks and the Formation of Their Images in Modern Shanghai," *Research on Women in Modern Chinese History*, 14(Dec. 2006), pp. 1-50.

<sup>17</sup> Wu Xiuqing 吳秀清, "Vases with Red Flowers," *Ling Long*, 1:42(1931), pp. 1659-1660.

<sup>18</sup> Ibid.

Wu tended to believe that the label of “flower vases” would quickly disappear if all women lived this way. However, as identified by research on gendered workplace cultures in Republican China, women’s one-sided attempts to change their disadvantaged positions in gender-power relationships always failed.<sup>19</sup>

Wu’s discourses also indicated her knowledge about the symbolic relationship between nationalism and women’s liberation in modern China. According to her intention of living independently, we can conclude that she completely accepted the male-dominated mainstream ideology of the May Fourth period, that women should stop depending on their natal families and become self-supported social beings, similar to “Nora,” the female protagonist of Ibsen’s famous novel *A Doll’s House*. As described in the novel, Nora left her husband, who suppressed her free will, and left the family to seek out a new life. This novel was translated and introduced to Chinese readers by a well-known intellectual, Hu Shi (胡適), in the 1900s. Through re-interpretation, a group of male May Fourth intellectuals that included Hu Shi, “Nora” gained new significance in the Chinese context. It became a symbolic model for Chinese women, inspiring them to lead an independent, modern life. Some historians of modern China have identified male-centrism in the definition of “Chinese Nora” and propaganda about Chinese women’s emancipation has been based on this male-centrism.<sup>20</sup> Nevertheless, the Wu case vividly shows how this type of male ideology influenced ordinary Chinese women.

In an article entitled “Reflections of the Modern Time,” once again, Wu showed her complete acceptance of another popular agenda proposed by male intellectuals, which called for individuals to sacrifice of personal inclinations in favor of the good of the country.<sup>21</sup> The only difference between Wu’s and men’s nationalist knowledge was that instead of men’s criticism of women’s incapableness, Wu denounced men’s ineffective nationalist construction because they wasted too much time seeking sexual

<sup>19</sup> See, for example, Hui-chi Hsu 許慧琦, *Nala zai Zhongguo: Xin Nuxing Xingxiang de Suzao ji Qi Yanbian, 1900s-1930s* 「娜拉」在中國：新女性形象的塑造及其演變，1900s-1930s (Nora in China: The Construction of the Image of Modern Girl and Its Developments, 1900s-1930s) (Taipei: Department of History, National Cheng Chi University, 2003), pp. 245-262; Lien Ling-ling, “Seeking Independence” or “Coveting Modernity”? The Emergence of Women Clerks and the Formation of Their Images in Modern Shanghai,” pp. 1-50; Cheung, Yin-ki, “Modern Women in Republican Shanghai, the 1920s-1930s: Discourses and Images” (M. Phil. diss., Chinese University of Hong Kong, 2004), pp. 50-66.

<sup>20</sup> See, for example, Hui-chi Hsu, *Nora in China: The Construction of the Image of Modern Girl and Its Developments, 1900s-1930s*.

<sup>21</sup> See for example, Liang Qichao 梁啟超, *Xin Min Shuo* 新民說 (The New Citizen) (Taipei: Zhonghua Book Company, 1959), p. 87; Hu Shi, “Bu Xiu” 不朽 (The Immortal), *New Youth*, 6:2(Feb. 1919).

fulfillments.<sup>22</sup> The juxtaposition of national matters with gender and sexual problems made Wu's discourses unique among all of the sexual discourses presented by women in *Ling Long*. In addition, although Wu seldom discussed women's sexual needs, it is highly possible that she did not consider the topic of women's sexual fulfillments as significant as national achievements.

Unlike Wu Xiuqing, Zhang Pinhui paid little attention to national issues. Instead, she focused more on gender relations in marriages. Zhang was an intellectual with a master's degree from Yenching University and who taught at a Shanghai university.<sup>23</sup> As illustrated in most of her articles in *Ling Long*, she did not appreciate the extreme hostility between the two sexes. Although she was aware of women's disadvantaged positions in the patriarchal society of that time, she suggested that women should get along with their male mates and live in a harmonious married life with them.<sup>24</sup> Furthermore, in line with many male intellectuals who thought highly of women's family roles, she encouraged women to be "virtuous wives and good mothers."<sup>25</sup> As detailed in one of her articles:

If a young lady lacks self-awareness in fulfilling her responsibilities as a virtuous wife and a good mother, she need not marry. If she gets married, she has to recognize that being a "mother" is a dignified and honorable role. Simultaneously, she needs to be a good wife, making the family a harmonious paradise.<sup>26</sup>

<sup>22</sup> Wu Xiuqing, "Reflections of the Modern Time," *Ling Long*, 1:25(1931), p. 906.

<sup>23</sup> Zhang Pinhui, "Zhangfu You Waiyu" 丈夫有外遇 (When Your Husband Has An Affair), *Ling Long*, 1:1(1931).

<sup>24</sup> See, for example, Zhang Pinhui, "Qizi yu Zhangfu Zhengbo Heyi" 妻子與丈夫爭駁何益 (No Benefit for A Woman to Argue with Her Husband), *Ling Long*, 1:5(1931); Zhang Pinhui, "When Your Husband Has An Affair"; Zhang Pinhui, "Zenyang Qu Zaocheng Meiman Jiating" 怎樣去造成美滿家庭 (How to Sustain Harmonious Home Life), *Ling Long*, 1:6(1931); Zhang Pinhui, "Weihe Zhangfu Yao Bijian Qizi" 為何丈夫要避見妻子 (Why the Husband Doesn't Want to See His Wife), *Ling Long*, 1:30(1931); Zhang Pinhui, "Xie Gei Pengyou Zhangfu de Xin" 寫給朋友的丈夫信 (A Letter to A Female Friend's Husband), *Ling Long*, 1:10(1931).

<sup>25</sup> For an example of research on the male-dominated proposal to encourage women to be "virtuous wives and good mothers" during the 1930s, see, for example, Jung-won Jin 陳延媛, "Jianjie Jindai Yazhou de Xianqi Liangmu Sixiang: Cong Huigu Riben, Hanguo, Zhongguo de Yanjiu Chengguo Tanqi" 簡介近代亞洲的"賢妻良母"思想—從回顧日本、韓國、中國的研究成果談起 (The Ideology of "Virtuous Wives and Good Mothers" in Modern Asia: An Introduction of Research in Japan, Korea and China), in *Research on Women in Modern Chinese History*, 10(Dec. 2002); Xia Xiaohong 夏曉虹, *Wanqing Wenren Funu Guan* 晚清文人婦女觀 (Male Intellectuals' Viewpoints On Women in the Late Imperial China) (Beijing: Zuojia Chubanshe, 1995); Hui-chi Hsu, *Nora in China: The Construction of the Image of Modern Girl and Its Developments, 1900s-1930s*; Lin Yutang 林語堂, "Hunyin yu Nuzi Zhiye" 婚嫁與女子職業 (Marriages and Women's Careers), *The China Times*, (Sep. 1933); Joan Judge, *The Precious Raft of History: The Past, the West, and the Women Question in China* (Stanford, Calif.: Stanford University Press, 2008), pp. 107-122.

<sup>26</sup> Zhang Pinhui, "Xiangei Tongzhennu de Hua" 貢獻給童貞女的話 (Suggestions for Unmarried

She also noted that for the ultimate purpose of becoming a “virtuous wife and good mother,” a woman should first get married to a responsible and reliable man. She advised unmarried young women not to carelessly have sex with someone they might not know well:

In today’s society, there are some men who are seemingly considerate, modest, tolerant and decent, but actually, they are really “beasts in human attire.” If women fall into the trap of (having sex with and) getting married with these men, their married lives will be meaningless, and their goals of becoming “virtuous wives and good mothers” will not come true. Since there is no guarantee to future happiness, I suggest that unmarried young ladies not be so foolish as to offer their impeccable bodies for men to fulfill their sexual needs.<sup>27</sup>

In fact, many of “Chen Zhenling’s” discourses, or rather those of *Ling Long*’s editorial staff concerned the harm of premarital sex on women. As these discourses described, it was possible that a woman could suffer from a relationship breakup after having sex with her male mate before marriage, and it would be difficult for a woman who lost her virginity to get married to another man.<sup>28</sup> However, Zhang’s discourse mentioned another possibility that was different from that of “Chen Zhenling’s” but equally tragic for women. Zhang worried a woman might decide to get married to a man because of a sexual experience between them, but then later, the woman might find that the one she married was hypocritical and irresponsible. Certainly, her dream of becoming a “virtuous wife and good mother” would then be shattered.

However, simultaneously, Zhang encouraged unmarried young women to discuss sexual problems with their male mates. As she detailed in the article “Suggestions for Unmarried Young Ladies:”

You should actively talk about your body and sex with your boyfriend, so as to realize whether or not he understands how noble and decent sexual issues

---

Young Ladies), *Ling Long*, 1:17(1931), pp. 581-582.

<sup>27</sup> Zhang Pinhui, “Suggestions for Unmarried Young Ladies (to Continue),” *Ling Long*, 1:20(1931), p. 706.

<sup>28</sup> See, for example, Zhu Mulian 朱慕蓮, “Chunu de Xing de Kumen” 處女的性的苦悶 (The Sexual Desire of A Virgin), *Ling Long*, 2:69(1932), pp. 875-877; Yanqian 豔倩, “Reqing Jinzhang Ji Nan Dikang zhong: Wo Weiyi de Chunu Xian Gei Ta” 熱情緊張極難抵抗中：我唯一的處女獻給他 (Enthusiasm and Anxiety: I Irresistibly Gave My Virginity to Him), *Ling Long*, 3:86(1993), pp. 250-253.

are. When you are talking, you have to manifest your dignity and generosity as a virtuous wife would. Then, he will respect you and treat you sincerely.<sup>29</sup>

It seems that Zhang believed that sex was an important topic for both sexes. On the one hand, she believed that the quality of sexual knowledge was a crucial standard to judge the “qualification” of a man; on the other hand, talking about sex naturally was a useful way for women to show their femininity and to attract a “qualified” man for marriage. It is not necessary to assess the objectivity or the practicality of Zhang’s viewpoints. On the contrary, we should recognize her good-will to protect other women against sexual and emotional injuries.

However, not all of the female authors in *Ling Long* were against premarital sex. In the following section, we shall pay close attention to several short love/sexual stories in *Ling Long*, which were contributed by Wu Lijuan (吳麗娟), a female middle school student in Shanghai during the 1930s. According to these stories, we see that Wu was aware of the importance of women’s sexual fulfillments before marriage.

### **Sexual Imaginations of Unmarried Young Women: A Case Study of Wu Lijuan’s Love/Sexual Stories**

Wu was a productive writer and appeared in a number of Shanghai’s women’s magazines during the 1930s, including *Ling Long*, *Girlfriend* (女朋友), *Women’s Lives* (婦女生活) and *Queen*. She contributed many essays discussing family systems, sports, public health, women’s careers and fashion.<sup>30</sup> Wu also contributed short stories about women’s life experiences, primarily using female students and social butterflies as her characters. Love and sexuality in these women were repeatedly explored in these stories.

First, we need to focus on one of her stories entitled “Foxtrot of Love” (愛的狐步舞) that was published in the ninetieth issue of *Ling Long* in 1933. This story described how a young girl, who was a social butterfly, fell in love with a male college student,

<sup>29</sup> Zhang Pinhui, “Suggestions for Unmarried Young Ladies,” p. 582.

<sup>30</sup> See, for example, “Da Jiating Zhidu yu Xin Nuzi” 大家庭制度與新女子 (Extended Family System and Modern Women), *Girlfriend*, 16(1932); “Yundong yu Xiuxi” 運動與休息 (Sports and Relax), *Women’s Lives*, 1:31(1932); “Chuchuang Li de Jiao: Zhe Liang Zhi Jiao Gendeshang Shidai Ma?” 櫥窗裡的腳——這兩隻腳跟得上時代嗎? (Two Feet in the Showcase: Do These Two Feet Keep Pace with the Time?), *Girlfriend*, 18(1932); “Xin Zhuang de Shiming: Yan Qi Chou Yang Qi Mei” 新裝的使命——掩其醜揚其美 (The Function of Modern Clothes: To enhance Somebody’s Advantages and to Avoid His/Her Disadvantages), *Girlfriend*, 19(1932); “You Zhiye Tandao Pinqing Guanggao” 由職業談到聘請廣告 (Associating Women’s Careers with Recruitment Advertisements), *Girlfriend*, 23(1932).

moved to live with him, and then, was ultimately abandoned by him. According to the title of this story, we may easily recall another story, “Shanghai Foxtrot” (上海的狐步舞), which was written by the flagship novelist of the “Chinese New Sensation School” (新感覺派), Mu Shiyong (穆時英). “Shanghai Foxtrot” was published in a popular Shanghai magazine called *Modernity* (現代) in 1932. After publication, it immediately became fashionable among readers in metropolitan areas.<sup>31</sup> Comparing “Foxtrot of Love” to “Shanghai Foxtrot” using Leo Lee and Shu-mei Shih’s analysis about the language features, images, metaphors and grammatical meanings of “Shanghai Foxtrot,” we can realize that “Foxtrot of Love” was partially an imitative work of “Shanghai Foxtrot.” In addition to imitating the title of Mu’s story, Wu dedicated a large portion of her story to describing Shanghai’s splendid sceneries, especially by describing people’s luxurious lives in ballrooms. Moreover, she borrowed Mu’s unique narrative method, which was called “the montage technique” by scholars of modern China’s literary history, including Leo Lee and Shu-mei Shih. More specifically, the method combines a series of scenes and plots into a sequence with special optical effects to condense the space and time of the story.<sup>32</sup> The term “montage” was initially introduced in cinema, and then became increasingly applicable to various other fields, including literary studies.<sup>33</sup>

To effectively reveal the similarities between the narrative modes of “Foxtrot of Love” and “Shanghai Foxtrot,” it is necessary to make a comparison.

A selection from Mu’s “Shanghai Foxtrot” is shown below (emphasis has been added for clarity):

**Shanghai, an evil city, is exactly the hell built upon the paradise! ...**

There are legs of street trees painted white, legs of telegraph poles, and the legs of girls which are heavily powdered. There are streetlights in pink, in violet, and in green everywhere. (Inside the ballrooms) there are dresses and mandarin coats waving. And there are elegant high-heeled shoes moving. There are white shirt collars of men and smiling faces of women. Women

<sup>31</sup> Ye Lingfeng 葉靈風, “Sanshi Niandai Wentan de Yike Huixing: Ye Lingfeng Xiansheng Tan Mu Shiyong” 三十年代文壇的一顆彗星：葉靈鳳先生談穆時英 (A “Comic” in the Literary Circle of the 1930s: Mr. Ye Lingfeng Talked about Mr. Mu Shiyong), *The Four Seasons* 四季, 1(1972), p.30.

<sup>32</sup> Shu-mei Shih, *The Lure of the Modern: Writing and Modernism in Semicolonial China, 1917-1739* (Berkeley: University of California Press, 2001), pp. 204-370; Leo Lee, *Shanghai Modern: The New Flowering of A New Urban Culture in China, 1930-1945* (Cambridge, Mass.: Harvard University Press, 1999), pp. 121-231.

<sup>33</sup> Karel Reisz, *The Technique of Film Editing* (Lodon: Focal Press, 1981); Arthur Knight, *The Liveliest Art: A Panoramic History of the Movies* (New York: Macmillan, 1978).

adorned with ear rings with shoulder-length jade pendants are stretching their arms. Round tables are in order, but chairs are out of order. There are scents of wine, perfume, sandwiches and cigarettes. Someone sitting in the corners alone is drinking black coffee.<sup>34</sup>

The following is a selection from “Foxtrot of Love:”

There are spring flowers, autumn moon, summer sunshine, and winter white snow. Everything is changing, all the time. Besides, there are big asses of American girls and black eyes and sharp noses of Asian girls who dressed in clothes with high collars. **The ballroom, an evil place, is exactly the hell built upon the paradise!** There are soft jazzes, and young ladies flirtatiously saying “my little sweet-heart.” There are strong fragrances of champagne, French perfume, and women’s bodies. Men and women hugging together are crazily dancing, which look like five-minute or ten-minute dating shows.<sup>35</sup>

First of all, it is apparent that the sentence stating “the ballroom, an evil place, is exactly the hell built upon the paradise” is an imitation of the opening sentence of “Shanghai Foxtrot.” Furthermore, we can easily recognize that Wu tried to represent a busy and fast-paced Shanghai city and its luxurious ballroom sceneries in her story, just as Mu Shiyong did.<sup>36</sup> Similar to Mu, Wu had a clear intention to depict women’s bodies and their sexuality. Leo Lee and Shu-mei Shih have noted that a male-centrism existed in most of Mu’s (and other writers of the “Chinese New Sensation School,” such as She Zhecun and Liu Na’ou) novels depicting modern lives and relationships of metropolitan citizens. By displaying their female characters’ bodies and sexual activities, these novels objectified women as men’s “sexual playthings.”<sup>37</sup> However, it is too arbitrary to assert that Wu Lijuan was inclined to objectify women. In fact, evidences from the basic plots of “Foxtrot of Love” revealed that although Wu was deeply influenced by Mu’s writing styles, in writing this story, she was primarily concerned with women’s emotional and sexual wellbeing. For example, when depicting the male protagonist, Hong (鴻), who abandoned the female protagonist,

<sup>34</sup> Mu Shiyong, *Mu Shiyong Daibiao Zuo* 穆時英代表作 (The Magnum Opuses of Mu Shiyong) (Beijing: Dazhong Wenyi Chubanshe, 2005), p. 83.

<sup>35</sup> WuLijuan, “Foxtrot of Love,” *Ling Long*, 3:10(1933), p. 14.

<sup>36</sup> About the analysis of the storytelling skills of “Shanghai Foxtrot,” see Shu-mei Shih, *The Lure of the Modern: Writing and Modernism in Semicolonial China, 1917-1739*, pp. 302-338.

<sup>37</sup> Shu-mei Shih, *The Lure of the Modern: Writing and Modernism in Semicolonial China, 1917-1739*, pp. 204-370; Leo Lee, *Shanghai Modern: The New Flowering of A New Urban Culture in China, 1930-1945*, pp. 121-231.

Qing (清), Wu sarcastically denounced Hong as a deceptive heartbreaker and simultaneously expressed her deep sympathy to Qing as an innocent girl who suffered pain.<sup>38</sup> Additionally, it is important to note the way Wu described Qing's appearance and temperament. Unlike the erotic descriptions in the quoted passages mentioned above, Wu emphasized Qing's modesty and femininity. Undoubtedly, these characteristics were completely different from the "lasciviousness" and "sensuality," which were used to describe those "modern stunners" in Mu Shiyong's novels.<sup>39</sup>

To summarize, "Foxtrot of Love" provided a glimpse of men's popular erotic literature's influence on ordinary Chinese women during the 1930s. This story also represented women's sexual experiences from the female perspective, which essentially resisted the male-centered view of gender and sex. In addition, although Wu Lijuan concluded this story with a disappointing ending, the breakup of a relationship, she remembered to detail the love and sexual happiness that Qing had achieved from the relationship. It is evident that Wu recognized the importance of sexual fulfillments to women. This knowledge was also exemplified in another short story of hers, "Mysteries of Love."

"Mysteries of Love" was published in the ninety-eighth issue of *Ling Long* in 1933. This approximately five-hundred-word story demonstrated the sexual experiences of two young lovers who were classmates in a Shanghai middle school. Like Qing of "Foxtrot of Love," the female protagonist depicted in "Mysteries of Love," Xuefen (雪芬), was an innocent girl who longed for love. According to various passages in this story, we see that Xuefen became increasingly active and passionate in a relationship. These sections are shown below:

At first, they (the two lovers) spoke less, but sometimes smiled at each other mysteriously. No one knew that they were in a relationship. Once, Xuefen asked Xianguang (俠光, the male protagonist) to lend her a pencil. He took out his pencil, held it in his mouth for a few seconds, and then passed it on to Xuefen. She received it and blushed. However, by imitating him, she held the pencil into her mouth for a few seconds as well.

<sup>38</sup> Wu Lijuan, "Foxtrot of Love," pp. 367-368.

<sup>39</sup> Wu Lijuan, "Foxtrot of Love," p. 368; Leo Lee, *Shanghai Modern: The New Flowering of A New Urban Culture in China, 1930-1945*, pp. 121-231; Peng Hsiao-yen 彭小妍, *Haishang Shuo Qingyu: Cong Zhang Ziping Dao Liu Na'ou* 海上說情慾：從張資平到劉訥鷗 (Discussing about Sex in Shanghai: From Zhang Ziping to Liu Na'ou) (Taipei: Bulletin of the Institute of Chinese Literature and Philosophy, Academia Sinica, 2001), pp. 65-103; Zhang Yingjin, *The City in Modern Chinese Literature and Film: Configurations of Space, Time, and Gender* (Stanford, Calif.: Stanford University Press), pp. 117-231.

It was a silent night with the moonlight shining. After having made sure that most students had fallen asleep, they started their amorous activities. Xiaguang sneaked out of his dorm and upstairs. When he reached the block Xuefen lived, she had been waiting there. Then, they gazed affectionately at each other. Xuefen smiled charmingly and said, “Dear Mr. Li, you come! Please help me revise today’s English course!” Actually she had already finished it. But Xiaguang also pretended to have forgotten their purpose of dating, and said, “Oh! Miss Guo! It is really my pleasure to help you!” Then, they walked into Xuefen’s room arm in arm. After half an hour, a spring breeze gently blew over.<sup>40</sup>

What is worth mentioning is that in traditional Chinese cultural context, “spring” (春) is a word of abundant metaphorical meanings. One layer of its meaning refers to sexual ideologies and activities. For example, in different types of classical Chinese literature, we can find that the chamber of a pubertal girl is called “spring boudoir” (春閨), which indicates that the room owner is precisely in the biological stage of sexual arousal. Simultaneously, there is a specific description for girls’ sexual arousal, that is, “yearning for spring” (思春).<sup>41</sup> Sometimes, casual sex between male and female is abstractly described as “a spring breeze has blown over” (春風一度).<sup>42</sup> According to these concepts, we can postulate that the descriptions of the third quoted passage mentioned above, such as Xiaguang and Xuefen’s secret meeting at night in the name of schoolwork, their affectionate eye contact, their entry into the room in an intimate manner, and in the end, the description that “a spring breeze blew over,” undoubtedly represented the process of their preparation and ultimate act of sex. As indicated earlier, from accepting bashfully the rule of her lover’s intimate game, to flirting with her lover and engaging in sexual acts, Xuefen gradually became an active subject of full sexual consciousness.

After mentioning the “spring breeze” between the two lovers, this story ended with an exclamatory sentence, “Alas! This is the mysterious of love!” Wu Lijuan never

<sup>40</sup> Wu Lijuan, “Mysterious of Love,” *Ling Long*, 3:18(1933), pp. 851-852.

<sup>41</sup> See, for example, Xiao Gang 蕭綱, “He Xiangdong Wang Mingshi Yue Qingcheng” 和湘東王名士悅傾城, in Xu Ling 徐陵 ed., *Yutai Xin Yong* 玉台新詠 (New Songs from a Jade Terrace) (Taipei: Shijie Shuju, 1972); Wang Shizhen 王世貞, “Zoulin Huishi” 鄒林會試 (Participations of Zou and Lin to the Metropolitan Examination), in Wang Shizhen, *Ming Feng Ji* 鳴鳳記 (The Record of the Phoenix) (Beijing: Zhonghua Shuju, 1959).

<sup>42</sup> See, for example, Pu Songling 蒲松齡, “Hehua San Niangzi” 荷花三娘子 (Lady Lotus), in Pu Songling, *Liaozhai Zhi Yi* 聊齋誌異 (The Classical Ghost Stories) (Hangzhou: Zhejiang Wenyi Chubanshe, 2004).

discussed whether these two lovers were eventually married, but her discourse revealed that she did not necessarily link women's love/sexual fulfillments together with marriage.

In addition to *Ling Long*, Wu also had sexual stories published in other women's magazines. For example, one of her stories, "Under Neon Lights: Some Sections of a Diary of a Social Butterfly," was published in the twenty-first issue of *Girlfriend* in 1932. This story helps us to understand Wu's sexual knowledge more deeply by describing the sexual life of a social butterfly in the first-person point of view. The female protagonist of this story, "I," was an individual who actively pursued emotional and sexual happiness; and more specifically, she enjoyed hugging and kissing her lover. Wu detailed the intimate nightlife that her character spent with her lover, which is illustrated by the following quote:

Peiqi (her lover) asked me to stay and sleep with him tonight at the Cangzhou Hotel. I refused gently. But to comfort him, I kissed him passionately. By the time I left the Cangzhou Hotel, it was two o'clock in the morning.<sup>43</sup>

In this passage, "I" was characterized as an independent woman freely enjoying sex and her relationship. Undeniably, the first-person narratives of this particular story suggested that Wu expressed her own sexual desires through her literary writing, especially when compared to the previous two stories.

Similar to Wu Lijuan, there were still other female authors who discussed women's sexual desires in *Ling Long*. For example, a female middle school student, Xu Bihuang (徐碧璜), elaborated that sexual desires were normal and necessary to young girls. Another female middle school student, Cheng Qianping (程倩萍), composed a poem describing a girl's sexual imagination by using the metaphor of a "spring breeze".<sup>44</sup> There were also articles portraying married women's sexual lives. In the following section, we shall concentrate on an article entitled "The Wedding Night" (新婚第一夜) by Qingbo (晴波), to explore the topic of sexual subjectivities of married women.

### **Sexual Experience of Married Women: A Case of Qingbo**

<sup>43</sup> Wu Lijuan, "Under Neon Lights: Some Sections of a Diary of a Social Butterfly," *Girlfriend*, 21(1932), pp. 12-13.

<sup>44</sup> Xu Bihuang, "Qingchun de Weiji" 青春的危機 (The Dangers of Puberty), *Ling Long*, 1:1(1931), pp. 80-81; Cheng Qianping, "Zui de Chunfeng Zui de Xin" 醉的春風醉的心 (A Charmed Heart in the Spring Breeze), *Ling Long*, 3:11(1933), p. 377.

Qingbo's article "The Wedding Night" described marriage as experienced by a young woman named Hui (惠), in the first-person point of view. There is little evidence to judge whether it was a record of Qingbo's real experience; however, even considering it as fictional, we can explore Qingbo's sexual knowledge through critical textual analysis of her work.

Differ from the female characters in Wu Lijuan's stories, the female protagonist, Hui, was depicted as a traditional woman who grew up in an extended family. This implied that she had much less access to men in the public sphere and knew much less about sex than the female students who acquired information about modern daily life more conveniently through various publications and discussions with peers. Similar to many girls in extended families, Hui accepted an arranged marriage. A large portion of this story then attempted to elaborate the process of Hui's sexual arousal and sexual intercourse with her husband on their wedding night.

If "Hui" accurately represented the author Qingbo, then we question whether a paradox was hidden in the narratives. That is, how significant transformations might have been experienced by Qingbo to make her change from a traditional girl with little sexual knowledge to a modern woman with an intention to record the sexual details of her wedding night and to send this record to *Ling Long*, a modern media source. Ultimately, these private expressions were turned into an article accessible to the public.

However, even if Hui's experience was fabricated, "The Wedding Night" was still a fascinating story worth analyzing. First, we can conclude that Hui was a girl deeply attached to her natal family and that she had been reluctant to move into her husband's house. Even when lying down in the bed with her husband, she kept missing her natal family. As depicted in the story, when she was startled by the cat's meows outside of the house, the first thing came into her mind was as follows:

If I am still at home, I should have hidden in Grandma's arms and have requested her to hug me tightly. Now, the only thing I can do is to wrap the quilt around my body.<sup>45</sup>

Certainly, her husband finally realized her abnormal situation, and comforted her with affectionate words and tender touches, which was also the foreplay of their sexual

---

<sup>45</sup> Qingbo, "The Wedding Night," *Ling Long*, 3:36(1933), pp. 1971-1977.

intercourse. Owing to her husband's comfort, Hui began to recognize him as "a kind man without any hateful manners." Furthermore, she admitted that she gradually became relieved while having intimate contacts with him. In other words, Hui, a traditional girl without any sexual experience, naturally accepted sex and learned to enjoy sexual pleasures with sufficient emotional guidance from her husband. We can assert that the author, Qingbo, would never oppose the point of view that to help women successfully enjoy sex, their male mates, who play a dominant role in sexual intercourse, should offer appropriate emotional comfort and guidance to their female partners.

Another issue worth exploring in this story was the way Hui gained sexual knowledge. As narrated in the story, there were three women who discussed sex with Hui: Hui's female friend, named Hu (瑚); Hui's grandmother; and Hui's nanny, who accompanied Hui on her wedding day. The related conversations and interactions between these women and Hui were described as follows:

One day, my friend Hu said to me: "When you get married, you have to sleep with a man. He will play with your breasts." But when I asked how she knew this kind of thing, she just smiled without answering.<sup>46</sup>

On the wedding night, my nanny whispered in my ear: "It is very late! It is time to sleep. After a while (when you sleep with your husband), you should allow him to do anything to you." I nodded mutely, thinking about what was the "anything" he might do to me. Before my nanny, Grandma told me the same, and I was still confused.<sup>47</sup>

According to these passages, Hu primarily expressed her erotic imagination without offering practical marriage-related knowledge about sex, such as how to harmonize their sexual lives and how to avoid sexual diseases. "Grandma's" and the nanny's emphasis on women's obedience in sexual activities indicated their ignorance of women's subjectivities. However, through these discourses, we can recognize another potential viewpoint of Qingbo's: the intimate relationship between female relatives and friends is an effective form of interpersonal communication about sexual knowledge. In fact, some other female authors in *Ling Long* also suggested that although knowledge about sex was easily found in a variety of newspapers and magazines during the 1930s, it was important for young girls to get instructions from their female

---

<sup>46</sup> Ibid, p. 1977.

<sup>47</sup> Ibid, p. 1974.

relatives. For example, Chen-huang Shuqing (陳黃淑清) stated that because her mother never taught her how to properly address sexual problems, she suffered many troubles and pain throughout puberty.<sup>48</sup> Another author, Xu Bihuang, indicated that information about sex from peer groups had a large influence on young girls. Xu reminded female students to selectively apply the sexual knowledge provided by their friends and classmates to avoid the bad influence resulting from incorrect sexual opinions.<sup>49</sup> Differing from the “Grandma” and the “nanny” of Qingbo’s story, Chen-huang and Xu showed their attentions to women’s subjectivities and sexual wellbeing.

In addition, there was yet another type of women’s discourse on sex found in *Ling Long* that referred to women’s homosexuality.

### “Same-sex Love/Sexuality” in Women

In her book on women’s homosexuality in Modern China, *The Emerging Lesbian: Female Same-Sex Desire in Modern China*, Tze-lan D. Sang demonstrated that from the 1920s onwards, women’s sexual intimacy became an increasingly heated topic among male intellectuals. Most criticized this as a “fashion” of sexology, a category of scientific knowledge from the West. Male intellectuals renamed this fashion “women’s ‘same-sex love’ (同性愛),” and considered it as a “mistaken passion,” or rather, a certain type of biological and mental disease caused by a detrimental, external influence. In their debates, most same-sex feelings of love among women were believed to have originated from experiences at all-female schools. Sang asserted that these discourses uncovered the shared unconscious understandings of male intellectuals to regulate women’s bodies and desires.<sup>50</sup> In *Ling Long*, there were also many authors of both sexes, including the editor “Chen Zhenling,” whose viewpoints aligned with the male intellectuals who regarded women’s same-sex desires as abnormal from a pathological perspective.<sup>51</sup> For example, in “Chen Zhenling’s” reply to female readers’ letters regarding concerns about same-sex love, “she” wrote:

<sup>48</sup> Chen-huang Shuqing, “Ertong yu Xing Jiaoyu: Yige You Jingyan Muqin de Xushu” 兒童與性教育——一個有經驗母親的敘述 (children and Sex Education: A Mother’s Experience), *ling Long*, 1:22(1931), pp. 752-754.

<sup>49</sup> Xu Bihuang, “The Dangers of Puberty,” pp. 80-81.

<sup>50</sup> Tze-lan D. Sang, *The Emerging Lesbian: Female Same-Sex Desire in Modern China* (Chicago: University of Chicago Press, 2003), pp. 99-126.

<sup>51</sup> See, for example, Zhenlan 珍蘭, “Tongxing Ai Shi Shensheng de Ma?” 同性愛是神聖的嗎? (Is Same-sex Love Sacred?), *Ling Long*, 2:62(1932); Ping 萍, “Tongxing Ai zhi Yuanyin yu Bihai” 同性愛之原因與弊害 (The Causes and Harm of Same-sex Love), *Ling Long*, 4:163(1934); “Tongxing Ai de Xue’an” 同性愛的血案 (The Bloody Case Cause by Same-sex Love), *Ling Long*, 2:53(1932); Ye Ying 葉瑩, “Tongxing Ai Budi Yixing Ai” 同性愛不敵異性愛 (Love between the Two Sexes are

Same-sex desire is evil. It is abnormal and harmful to your health. ... You should love a man with the same passion as you love women.<sup>52</sup>

Your health will be damaged if you have sex with a woman. ... You will always be tired and age quickly. ... Same-sex desire is a disease. The best way to cure it is to contact suitable men.<sup>53</sup>

Considering that *Ling Long* was a fashionable magazine propagandizing society's most popular ideologies at the time, we can speculate about the viewpoint's popularity among readers that women's homosexuality was considered abnormal. However, we should be aware of the other voices represented in *Ling Long*. For example, a female author named Yuan Yunfang (袁韻舫) mentioned that: "Regardless of whether relationships are between the two sexes or within the same sex, true love happens only once. That is the first time you fall in love with someone. This type of love is called 'virginal love.'"<sup>54</sup> It is obvious that Yuan believed there was no essential difference between heterosexual love and same-sex love. Additionally, this description of "virginal love" suggests there might be sexual meanings contained in Yuan's understanding of "love."

In another article entitled "Same-sex Love," the female author Wei Suying (韋素英) vividly described the intimate interactions between female teachers and female students at an all-female school. The following is a passage from the article:

One day, after class, Shu (a female student) recalled that Ms. Wu was sick, so she visited Ms. Wu's to see if she got better. Since she returned to the classroom a little bit late, her classmates started making fun of her. Ping, the most famous joker of the class, said to all: "Absolutely, now she (Shu) is savoring the sweet kiss Ms. Wu gave her!"<sup>55</sup>

---

Better Than Same-sex Love), *Ling Long*, 2:79(1932); Fei 菲, "Tongxing Ai Liangnu Bu Jia" 同性愛兩女不嫁 (Two Female Lovers Determined not to Marry with Men), *Ling Long*, 4:128(1934); Aiqing 愛卿, "Dushen Zhuyi yu Tongxing Ai" 獨身主義與同性愛 (Celibacy and Same-sex Love), *Ling Long*, 2:77(1932).

<sup>52</sup> Lady S.C.H S.C.H 女士, "Tongxing Ai de Nuzi" 同性愛的女子 (A Woman of Same-sex Love), *Ling Long*, 6:14(1936), pp. 1045-1047.

<sup>53</sup> Jianming 劍明, "Chenni zai Tongxing Ai" 沉溺在同性愛 (Indulgence in Same-sex Love), *Ling Long*, 6:33(1936), pp. 2252-2254.

<sup>54</sup> Yuan Yunfang, "The True Love is the Most Precious" 真愛情最難得, *Ling Long*, 3:97(1933), p. 765.

<sup>55</sup> Wei Suying, "Same-sex Love" 同性愛, *Ling Long*, 3:93(1933), pp. 553-554.

We can easily recognize that these female students never regarded same-sex desire and sexuality as abnormal, but deemed them as casual topics for free discussion. There is no doubt the author, Wei Suying, shared this point of view.

In addition, He Bifang (何碧芳), a female middle school student from Shantou, Canton province, contributed several articles to *Ling Long* to express her strong affection for a female friend, Mei (梅). These articles included essays on daily life, short stories and poems. One of He's essays, "Depression," was published in the hundred and eightieth issue of *Ling Long* in 1935. In this essay, she elaborated on how she was attracted by Mei's body and femininity:

Mei is very impressive. She is tender but articulate. She has an endearing smile and a graceful figure. I can hardly imagine myself loving her more.<sup>56</sup>

He's desire was also reflected in one of her poems, "Hey! Do You Believe?:"

... Mei is my lover.  
 She is a woman.  
 However, I love her more than men!  
 She is much more tender than men.  
 And she is much more beautiful than men!  
 Thus I love her more than men!<sup>57</sup>

In summary, He was fascinated by Mei's feminine appearance and temperament. When comparing Mei to men, He absolutely loved her more.

### Conclusion

In *Ling Long*, women's discourses about sex were diverse. A large portion of these discourses described the phenomena of men's erotic desire of women and highlighted contemporary sexual harassment and assault cases against women. These discourses indicated that women's sexual security was frequently threatened in the public sphere during the 1930s. However, simultaneously, these discourses also demonstrated that many women were aware of these dangers. By using media such as *Ling Long*, women attempted to arouse the awareness of other "sisters" to guard their sexual security. Among these female authors, Wu Xiuqing was critical of men, stating that when men

<sup>56</sup> He Bifang, "Kumen" 苦悶 (Depression), *Ling Long*, 5:180(1935), pp. 800-801.

<sup>57</sup> He Bifang, "Hey! Do You Believe?" 喂，相信否？ *Ling Long*, 4:146(1934), p. 1305.

interacted with women, their only purpose was to fulfill their own sexual needs. To some extent, this assertion was exaggerated. However, undoubtedly, it represented Wu's (and many other female authors') anger and anxiety about women's sexual insecurity. According to these discourses, we can also realize that sexual security was a universal challenge for women in the 1930s, whose entry into the public sphere was not long enough to effectively understand men's personalities and to appropriately deal with their relationships with men. That is why Zhang Pinhui suggested to women that they should not have sex with men before marriage.

Nevertheless, not all of the female authors in *Ling Long* linked sex closely with marriage. Wu Lijuan was a typical example of this divergence. She contributed a series of sexual stories to *Ling Long* and other women's magazines during the 1930s. In her stories, unmarried women, both female students and social butterflies, all had clear intentions to realize their own sexual desires and to enjoy sexual pleasures. It is also worth considering whether Wu Lijuan had injected her own sexual imagination into those stories.

The attempt to explore women's sexual subjectivities was also found in Qingbo's "The Wedding Night." In this article, Qingbo elaborated the sexual experience of a newly-married woman. In Qingbo's view, men's appropriate comfort and guidance to women were necessary to ensure that heterosexual couples experienced harmonious sex lives.

In addition to heterosexuality, female (and male) authors also heatedly discussed women's same-sex love/sexuality. Despite Yuan Yunfang's statement regarding the acceptability of same-sex love, or He Bifang's passionate expressions of her strong affection towards a female friend, the dominant male-centered ideology of women's same-sex sexuality based on sexology and pathology persisted and was used to regulate women's bodies and sexuality. However, as exemplified by the articles published in *Ling Long*, we can infer that women who held same-sex intentions likely owned some type of space in the popular discourse, whether it was through mass media or in the context of their daily lives.

According to women's literary discourses on love and sexuality in traditional Chinese culture, Hua Wei and Hu Hsiao-chen postulated that due to the gender constraints based on Confucian ethics, there was an extremely limited possibility for women to challenge their inherent identities as sexual objects. Thus, traditional Chinese women often had to express their sexual desire allusively and strategically. In contrast, and as

demonstrated in this paper, the female authors of *Ling Long* expressed their sexuality in a much different way. Not only did they discuss sex straightforwardly, but they also had clear intentions to highlight women's sexual subjectivities. The significant transformation of the way women expressed sex indicated that this group of gendered human beings were deeply influenced by their metropolitan context.

For women who needed to share their thoughts on sex, *Ling Long* was an important and unique discourse space for women.

The logo for iafor (International Association for Feminist and Gender Studies) is centered on the page. It features the word "iafor" in a light blue, lowercase, serif font. The text is surrounded by two large, overlapping, curved lines that form a partial circle. The upper line is light blue and the lower line is light red, both with a soft, feathered edge.

*Peace Project: Engaging Migrant Youth for Local Community in Japan  
Through Making a Film*

Shinsuke Funaki

Fukui Prefectural University, Japan

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013



iafor

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## **Introduction**

The number of migrants in Japan has rapidly increased since the 1970s. According to the Ministry of Justice, the registered number of foreign residents in Japan reached 2.1 million in 2007. This figure has slightly decreased in recent years partly because of the world financial crisis (Ishikawa, 2012:12). Female foreign workers from the Philippines and Thailand began working at adult entertainment businesses in the late 1970s. This was followed in the 1980s by unskilled male foreign workers including an increase in illegal workers from Asia and the Middle East in response to the labour shortages of the rapid growth 'bubble economy' period. To help solve the labour shortage problem, the Japanese government revised the immigration control law in 1990 to allow people of Japanese descent from Brazil, Peru and other Latin American countries to work in Japan (Takeda, 2006; Tsuda, 2009:206). In addition, the Industrial Training Program started accepting technical intern trainees in 1993 from China and other Asian countries.

The Ministry of Internal Affairs and Communications has recognized the need for social support and established a 'Multicultural Co-existence Promotion Program' to develop support programs within local governments (Ishikawa, 2012; Shiobara, 2012; Yoshitomi, 2008). Social support activities for migrants in Japan have generally been conducted not by social work professionals but by volunteers and NPOs promoting international exchanges (Ishikawa, 2009; Takeda, 2009:181; Japanese Association of Certified Social Workers, 2012:3). However, it is thought that ethnic minorities in Japan have limited access to the virtual community constructed by the Japanese language (Takeda, 2006).

This paper explores a practice-based research based on community cultural development project called the 'Diversity Digital Media (DDM) Project' carried out in Fukui, located in northwest Japan from 2010 to 2012. I developed the project in order to explore the extent to which digital media can enable a greater variety of creative expression beyond conventional production in community cultural development projects and act as a bridge between the local community and migrant youth in a creative manner. As part of the DDM project, I organized: 1) Fukui Tourism Advertisement Workshop: a three day digital media workshop with four migrants from China and Sri Lanka in 2010; 2) Digital Media Camp 2011: a two day farm-stay camp with four migrant students from China and Brazil in 2011; 3) Peace project 2012: three months' documentary film making workshop with two migrant students

from China in 2012. This paper explores two key questions based on a case study of 3) Peace project 2012. First, I examine how digital media can be employed for community engagement between migrant youth and the local community, and how it can help migrant youth achieve cultural citizenship. Second, this paper examines how local Japanese participants perceive their attitude-change process in real encounters with migrants in Fukui through the use of digital media.

### Research Method

This practice-based research includes interviews with participants of Peace project 2012: three months' documentary film making workshop with two migrant students from China in 2012. Semi-structured interviews were conducted to allow informants to speak freely not only about their impression of the workshops but also their subjective values and the perceptions of community engagements between migrants and local community (see Table 1). Interviews were transcribed and analyzed thematically. I also conducted participant observation as a coordinator of this workshop. This observation gave me exposure to community sentiments and informal information shared among participants and was valuable in supplementing the research. Participants were fully briefed at an information session about this project and a written consent was obtained from the migrant youth and their parents before the project commenced. This paper will not represent the perception of community engagement between migrant youth and the local community through the use of digital media in Japan. The aim of this exploratory study is to bring a new conceptual basis for social work practices with migrants through the use of digital media (Harrison, 2007, p.74).

Table1: List of Informants

Name	Sex	Age	Organization	Position/Nationality	Interview date
A	Female	10s	High school student (3 <sup>nd</sup> )	Participant/ China	May 2012
B	Male	10s	High school student (3 <sup>nd</sup> )	Participant/ China	May 2012
C	Male	50s	Former Media Artist	Instructor/ Japan	May 2012
D	Female	20s	University student	Supporter/Japan	June 2012
E	Male	20s	University student	Supporter/ Peru	June 2012

### **The difficulty of community engagement for migrants in a Japanese regional city**

Fukui is located near the center of the Japan Sea coast, easily accessible from major urban centers. It has a clean environment, raw materials, and also advanced industry including textiles, eye-ware, machinery, traditional industrial production as well as agricultural production such as rice. The number of migrants in Fukui has rapidly increased since the 1990s after Fukui Prefecture started accepting migrant workers and trainees into its prefectural institutions as well as its businesses. Fukui has increasingly become home to primarily Japanese Brazilian workers and also technical intern trainees from China. However, it has gradually decreased from 2006, especially because of the influence of global economic crisis in 2008. The number of foreign migrants in Fukui Prefecture has reached 12,070 which is 1.5% of the total population 802,680 people in 2011 (Fukui Prefectural Government, 2011).

A Survey on the Japanese language capabilities of foreign residents in Fukui conducted by the prefectural government in 2007 showed that the main ways of obtaining daily information were 1) television (56%), 2) Japanese friends and colleagues in the workplace (47%), Internet (45%). This shows the high level of use of ICT as a basis for everyday life for migrants in Fukui. However, it is estimated that migrant community in Fukui have difficulties not only in accessing the information but also in participating fully in the virtual Internet community constructed by the Japanese language. In my previous research, a computer study group was organized in 2009 and 2010 as a part of a community development project, the so called F-LECCS (Fukui Learning Community Consortium) for creating a multicultural learning community between local universities and ethnic communities through a local Social Networking Service. Participant observation and a questionnaire survey were conducted in the computer study group among 16 immigrants from six different language and cultural backgrounds including migrants from China, Brazil, Philippines, Thailand, Vietnam and Peru in order to analyze the process of multicultural community building and the effect of migration on the local community. This research revealed that especially migrant women and their children living in Fukui suffered from a lack of opportunities to develop their ICT and digital media skills both in their own language as well as in Japanese. In addition, when they attempt to use the digital media to improve their relationship with the local community, the 'Japanese only' environment can discourage them and prevent them from extending their social networks in Japan (Funaki, 2010a).

Digital media can play a valuable role as a tool to help migrants and their children adjust to new environments and cultural citizenship. My previous research in the computer study group with Chinese migrant youth showed that digital media is the most interesting media for migrant youth not only in terms of consumption but also in expressing their identity and culture through SNS in their own language. Furthermore, digital media could enhance communication between the second-generation migrant youth and local Japanese in despite limited Japanese language abilities. In addition to language problems, recognition of cultural identities especially among the migrant youth largely influenced their relationship with their parents and the engagement with local community. First generation migrant parents faced difficulties in transferring their cultural and social capital due to the language gap (Funaki, 2011).

Lack of opportunities for ICT skills and digital media is not the only difficulty regarding community engagement for migrants in Fukui. Conflicts between local Japanese and migrants such as several suspected arsons targeting foreign residents have been widely reported in the media. The arsonist was a migrant so that this incident had fostered negative images of migrants among the local community in Fukui in 2010<sup>1</sup>. Following these problems, most migrant communities have kept silent or are unaware of Japanese media coverage because of the language barrier. Additionally, in 2010, the Fukui city government started restricting the residency rules for ‘foreign residents who can not speak Japanese’. NGOs and local media criticized the discriminatory rule for migrants. However, the city Mayor rejected the criticisms and justified the policy with reference to the troubles between migrant residents and local Japanese residents<sup>2</sup>. A government funded NPO, Fukui International Association (FIA) has been a leading organization for promoting inter-cultural exchanges between ethnic communities and local Japanese and supporting the daily life of migrants in Fukui. For example, the organization supported volunteer Japanese teachers for adult migrants and schoolteachers for immigrant youth, along with cross-cultural parents and playgroups<sup>3</sup>. However, the need for ICT and digital media literacy for ethnic communities in Fukui has not been investigated.

---

<sup>1</sup> Fukui Shinbun (Newspaper). 21 October 2010.

<sup>2</sup> Fukui Shinbun (Newspaper). 17 December 2010.

<sup>3</sup>. The information for supporting foreign residents in FIA are available in English, Chinese and Portuguese on website. <http://www.f-i-a.or.jp/en/> accessed 8 May 2013.

## **Community Cultural Development (CCD) with use of digital media in Australia**

This community engagement project with digital media in Japan was inspired by the insights of case studies in Australian multicultural society. The research in cultural studies and multicultural studies in Australia has already focused on the use of digital media production for CCD among ethnic communities (Dreher, 2008; Ho, 2012). Migrants in Australia have formed ethnic community organizations not only to provide social welfare services within the ethnic community such as schools and play groups, but also to create a virtual ethnic community based on the common cultural and linguistic identity for exchanging information and mutual support (Funaki, 2010b; Hamano, 2009). In my previous research in Australia, governments and NGOs engaged ethnic communities and frequently promoted community building and inclusion in the mainstream society through Community Cultural Development (CCD) programs as well as use of digital media (Burgess et al, 2006; Funaki, 2011; Lee-Shoy and Dreher, 2009; Podkalicka and Staley, 2009).

For example, ICE (Information and Cultural Exchange) projects have promoted pioneering digital media programs with the largest migrant, refugee and urban Indigenous populations in western Sydney, Australia's most culturally diverse region. The programs deploy screen, music, radio, sound, online and new digital media production. ICE projects creatively engage ethnic communities and artists not only to help improve digital media skills and improve job opportunities but also to build cultural and community capacity and infrastructure and encourage intercultural dialogue. Projects at the intersection of arts, culture, technology and community include digital storytelling, short film-making, theatre production and facilitator workshops in CCD. These digital media skills create chances for ethnic minority youth in Australia to speak up and break stereo-typed images. The showcasing of the digital media productions also creates a space for mainstream Australian society to listen to these minority voices (ICE, 2008). Another example is screen literacy learning projects called cineliteracy for the NSW Department of Education in Australia, developed by Dr. Jane Mills. The goal of this digital media programs was to develop educational methods for visual literacy learning with the use of the moving image to engage 'at risk' students at school and to promote the student motivation for learning. A documentary film about a screen literacy projects with migrant students in Western Sydney

public schools was created by Mr. Chiba Shigeki, the Vice-President of the Japan Academy of Moving Images in 2005 (Mills 2011). This film influenced on starting screen literacy programs with the use of digital media in other areas of Japan such as Nigata and Fukushima (Yaginuma 2011). These case studies showed that the use of digital media had great potential to empower social minorities and promote the community engagement process between ethnic minorities and majorities. In Japan, there are some digital media projects to facilitate community engagement between migrants and the local community in Hyogo, Shizuoka, and Kanagawa prefectures (Shiobara, 2011; Yoshitomi, 2008). Some digital media projects using digital storytelling have also started for migrant youth in Mie and Gifu prefectures (Ogawa et al, 2009). However, these digital media projects have not been implemented as a social work practice.

### **The Diversity Digital Media (DDM) with migrants in Japan**

The Diversity Digital Media (DDM) project started in 2009 when the two Chinese migrant youth participants moved to Japan with their family. This practice-based project was organized with the aim of analyzing the possibilities for using digital media in social work practice with migrant youth. These students were already the age over 15 years old at that time so that they could not enter junior high school<sup>4</sup>. They learned Japanese language by volunteer Japanese teachers or private tutors a few times a week in Fukui International Association<sup>5</sup>.

After entering high schools, they experienced 1) Fukui Tourism Advertisement Workshop in 2010 and 2) Digital Media Camp in 2011. These projects gave them opportunities to learn about the basic skills of filming and editing process. They continued to express an interest on leaning higher skills in digital media production. At that time I happened to receive information from a professor specializing multicultural policy in Australia and Japan about UFPFF (United For Peace Film Festival): an international peace film contest for students based in Tokyo. UFPFF have been held in September 21 each

---

<sup>4</sup> In Japan, primary education is not compulsory for children of foreign nationality, but every child has the right to receive education. However, children of age six to 15 with foreign citizenship may enter or transfer to local elementary schools or junior high schools with same expenses as Japanese citizens, regardless of their nationality. (Multilingual Living Information <http://www.clair.or.jp/tagengorev/en/j/01-1.html> accessed 9 November 2013).

<sup>5</sup> Interview with A, B

year, the International Day of Peace, to call out for a peaceful world without war or conflict. The festival aims to encourage action towards creating a peaceful world through the use of media images. I thought it would be the best opportunity for migrant students not only to improve digital media skills but also to build cultural citizenship for community engagement through intercultural dialogue with the local community. Two students decided to challenge to making a short film on peace during their spring vacation from March to May 2012. For the third DDM project in 2012, I organized digital media project called Peace Project 2012: a documentary filmmaking workshop with two migrant high school students from China. Local artists and university students helped them to create a short documentary (see the schedule on Table2).

Table2	Peace Project 2012 Schedule
March 2012	
First week	Information session about the international peace film contest
Second week	Lecture workshop on film making techniques by the local artist
Third week	Discussion meeting about the topic on the film
Fourth week	One full day location scouting and shooting by video camera
April	
First week	Interview shooting with 1) Chinese mother and Japanese grandmother, 2) an elderly who used to live in China before WW2
Second week	Interview shooting with an elderly who experience a great earthquake in Fukui in 1948
Third week	Visiting the local history museum and shooting old pictures
Fourth week	Editing a short film by each migrant youth at home
	<u>Title of the production</u>
	1.Cherry Trees in Full Bloom - A short documentary on interviews with a Japanese teacher who experienced a great earthquake in 1947 in Fukui -
	2.Story of Fukui Earthquake - A short documentary on interviews with a Japanese teacher who experienced a great earthquake in 1947 in Fukui -
May	
Second week	Final editing by each migrant youth (with advice from the artist)

Firstly, creating a digital media production helped students to build a space for community engagement between migrant youth and the local community. The first interview was one student's Chinese mother and Japanese grandmother. She wanted to describe how they built a peaceful relationship although the grandmother strongly opposed to their international marriage. The second and third interview was two elderly people who experienced a disaster and war around 1940s in Japan. They want to listen to stories about how they overcame the painful times. Their idea was influenced by a fund raising activity at high school for East Japan and Tohoku earthquake in 2011<sup>6</sup>. They finally decided to choose the topic about interview with people who experienced war and earthquake 60 years ago in Fukui.

They usually spent so much time at high school and also had to study with private tutors even on weekends because they are lacking Japanese academic skills. Therefore location scouting and interviews with local people gave them a chance to create a space to meet new people and new places in Fukui even though it was an ad hoc space for a new meeting between migrant youth and elderly people in the community. For example, students visited a Japanese elderly who was born in China and came back to Fukui after the World War2. She and her husband have been running a small Chinese restaurant in Fukui. They listened to her life story about where she was born in China and why she came back to Japan and filmed the interview. The students also enjoyed Chinese dishes and a special tea after the interview.

A Chinese student said;

Actually I tried to visit this place to see her again by myself after the last shooting, but I could not find it. While I was talking with Ms.A, she makes me feel as if I was talking with my own grand mother in China<sup>7</sup>.

The Japanese elderly wrote a post card to me a week after they visited her;

I was very surprised that young high school students visited me. It was very first time for me. I was not sure what kinds of relationships there was between Lecturer Funaki and students, but I had a truly good time with them. I hope they come and see me again.

---

<sup>6</sup> Interview with A, B

<sup>7</sup> Interview with B

Although they did not use her interview for the final version of the film, creating a digital media in a physical community enabled a direct public participation and created a space for a new community engagement (Burgess, 2006).

Secondly, creating a digital media production at an international film competition through You Tube was likely to help them achieve cultural citizenship not only in Fukui but also in the global area. Mills argued in her paper that in the three-screen literacy – cinema, television, computer, it encouraged consolidating links between the school, the home and the community, but did nothing to actively encourage wider horizons (Mills 2011). She emphasized the importance of global connection and citizenship within the framework of cosmopolitanism in screen literacy project. Actually, most of winners of the International Peace Film festivals in 2011 choose very global topics and produced a documentary filmed overseas such as in Cambodia and Spain. However, both Chinese students in Fukui told me at the first meeting, we want to make a film based on the topic close to our life in Fukui such as family, friends.

The final part of a film is a beautiful scene of the cherry trees in full blossom in Fukui city with a voice over by student A,

I learned the history of Fukui from my Japanese teacher. I discovered an important thing. If the winds of fate blow against me, I never give up and keep my faith. If my fortune is running before the wind, I will have a hard life without contentment. I will live as the cherry trees, in full blossom blooming brightly, at the risk of their lives.

She wrote a message after uploading her film on You Tube for the competition.

We interviewed with Japanese teacher who experienced an earthquake in 1948.

We learned the local history of the local people, and I wanted to tell the world about my peaceful life in Fukui and connection to the world peace.

The student tried to shoot a local people's interview with local history and nature to express both her current feelings as a migrant student from China who lives in Japan and her wish to the connection to the world peace as a global citizen through You Tube<sup>8</sup>.

Thirdly, Japanese students and local artists showed their attitude-change process in real encounters with migrants in Fukui through the use of digital media. As I mentioned above, the final part of student A's film is original voice over by Chinese language. She had to translate into Japanese and English subtitle from Chinese in order to apply for the film competition. She spent so much time to express her meaning of Chinese words to a Japanese social work student who help her. They tried to look for the meaning of peace in different language and culture. Professor Shiobara (2012:154) argued in his recent book about the multicultural policy in Japan that it is important for us to share a space called 'Ibasho' in Japanese to belong together in daily life with everyday dialogue to be a cosmopolitan. During this translation process, Chinese student and Japanese student talked about various topics including china and Japan political situation. In 2012 February Mayor of Nagoya-city, Japan denied in public Nanking Massacre occurred in the past. Chinese student originally came from Nanking and got really angry about the Mayor's denial. The Japanese student did not really know the controversial history at first. The Japanese student came to understand the difference and common points by dialogue<sup>9</sup>.

### **Conclusion and Future issues**

Ochiai defines the term intercultural literacy development to connote three abilities: (1) to recognize and express one's own opinions and perspectives as an ethnic minority to a host society; (2) self-improvement through dialogue with others who have diverse cultural backgrounds; (3) to contribute in the creation of a multicultural society (Ochiai 2012). She analyzed the three stage of intercultural literacy through a case study of a digital media project with young migrants in Kobe, and argues that new young migrants need a comfortable place called 'Ibasho' in Japanese outside school settings to be accepted as new comer foreign children by dialogue with those who understand them, and to express their message to the host society in the first

---

<sup>8</sup> Interview with A

<sup>9</sup> Interview with D, E

stage. The process of Peace project could create a comfortable place 'Ibashi' for two migrant students through a short film making in cooperation with local artists and local Japanese student and a migrant university student from Peru.

Mills(2011) argues that the fourth screen, the mobile-phone camera screen, offers not only filmmaking technology but film communication and sharing capacity. Before using tablet type devices and mobile phone, digital media production was not accessible to everyone. However, mobile-smart phone and portable devices such as iPad offers great opportunities to enhance community engagements for those who have not higher ICT literacy. From 2012 with the aid of local artists and social workers in disability and mental health field in Fukui, I organized iPad digital storytelling workshops for migrant youth and people with intellectual disability. It could reconstruct the community engagement between people with disability and local community effectively. In this workshop, one of the migrant students who participated in Peace project entered to a university in Fukui and became a supporter to new migrant youth in this workshop. The migrant students in peace project moved to the new step of community engagements activity now.

## Reference

Burgess, J. et al (2006). Everyday creativity as civic engagement: a cultural citizenship

view of new media, *Proceedings communications policy & research forum*, Sydney, Australia.

Burgess, J (2006). Hearing Ordinary Voices: Cultural Studies, Vernacular Creativity

and Digital Storytelling, *Continuum: Journal of Media and Cultural Studies*, 201-214.

Dreher, T (2008). Media, multiculturalism and the politics of listening, *ANZCA08*

*conference, Power and Place*, Wellington, New Zealand.

Fukui Prefectural Government (2011). *The number of foreign residents in Fukui*

*Prefecture* (in Japanese)

<http://www.pref.fukui.lg.jp/doc/kankou/gaikokuzin.html>, accessed 2 May 2013.

- Funaki, S (2010a). Creating Multicultural Learning Communities through Information and Communication Technology (ICT) - A Case Study of a Computer Study Group for Immigrants in Japan, *the 2010 Joint World Conference on Social Work and social development: The Agenda*, Hong Kong, China.
- Funaki, S (2010b). Multicultural Social Work and Ethnic Identity Positioning: A Case Study of Social Welfare Activities by Japanese Community Organizations, *Asia Pacific Journal of Social Work and Development*, 20,1,5-15.
- Funaki, S (2011). Creating Community Engagements between migrants and local community through digital media production in Japan, *21st Asia-Pacific Social Work Conference proceedings CD-ROM*.
- Hamano, T (2009). Looking at the Nation from Outside: A Reflection on the Uncertainties and Sexuality of Japanese Marriage Migrants in Australia, *Inter-Asian Cultural Studies Conference*, Tokyo, Japan.
- Harrison, G. (2007). Language as a problem, a right or resource?: A study of how bilingual practitioners see language policy being enacted in social work. *Journal of Social Work*, 7, 71-92.
- Ho, C (2012). Western Sydney is hot! Community arts and changing perceptions of the West, *Gateways: International Journal of Community Research and Engagement*, 5, 1, 35-55.
- Information Cultural Exchange (ICE) (2008). *Annual Report 2008*, ICE.
- Ishikawa, K. (2009). Need for multi-cultural social workers: a call for strengthening of the support for foreigners living in Japan, *Social welfare studies*, 105.
- Ishikawa, K (2012). *Theory and Practice for Multicultural Social Work – Skills and Roles for migrant supports*, Tokyo, Akashi syoten. (in Japanese)
- Japanese Association of Certified Social Workers (2012). *Multicultural Social Work: Learning from case study of migrant supports in Japan*, Tokyo, Chuo Houki. (in Japanese)
- Lee-Shoy, T and Dreher, T (2009). Creating listening spaces for intergenerational

- communication – Tiffany Lee-Shoy in Conversation with Tanja Dreher, *Continuum, Journal of Media and Cultural Studies*, 23, 4, 573-577.
- Mills, J. (2011) Making Mini-Movies: The Mobile Phone as a Resource for a New  
Cosmopolitan Pedagogy, Symposium: Multi-literacy in Multi-cultural society, Keio University, 2 July, 2011.
- Mills, J. (2011) Screen Literacy and Global Citizenship: A New Landscape,  
*Journal of Australian Studies of Japan*, 24.
- Oshiai, T. (2013) A Case Study on Intercultural Literacy of Newcomer Children in  
Kobe Japan, *Social Innovation Journal*, 3,1, 48-55.
- Ogawa, A. et al (2009). Storytelling practices for multicultural co-existence,  
*Community collaboration*, 2, 13-30.(in Japanese)
- Podkalicka, A and Staley, J (2009). YouthWorx Media: Creative media engagement for ‘at risk’ young people, *3C Media: Journal of Community, Citizen’s and Third Sector Media and Communication*, 5, 2-8.
- Shiobara, Y (2011). The possibility of collaboration between university education and  
migrant support practices – the case study of Kawasaki city Fureai-kan, *Prime*,  
Institute of International Peace, Meiji Gakuin University, 33. 47-62 (in Japanese).
- Shiobara, Y (2012). *Living together – Dialogue in multi ethnic and cultural society*,  
Koubundo, Tokyo. (in Japanese)
- Takeda, J (2006). ICT for assisting immigrants in Japan: Serving Immigrants the  
digital way, *Information for Development*, 5, 29-30.
- Takeda, J (2009). The needs of practice and research for multicultural social work in  
Japan, *Social work research*, 35-3, 4-16.
- Tsuda, T (2009). Japanese-Brazilian ethnic return migration and the making of Japan’s  
newest immigrant minority. In: Weiner, M. eds. *Japan’s Minorities: The illusion of homogeneity*, 206-227. New York, Routledge.
- Yaginuma, (2011). The pedagogical importance of cineliteracy: focusing on the

activities of "Cineliteracy Fiesta in Niigata", *Bijitsu Kyoikugaku*,32,  
429-439 (in Japanese).

Yoshitomi, S (2008). *Multicultural Symbiotic society and the power of foreigners' community*, Gendai Jinbun-sya, (in Japanese)

The logo for iafor is centered on the page. It consists of the lowercase letters "iafor" in a light blue, sans-serif font. The text is enclosed within a large, stylized circular graphic composed of two overlapping, thick, curved lines. The upper line is light blue and the lower line is light red, creating a sense of motion or a globe-like shape.

iafor

*The Role of Online Media in the Public's Agenda Setting on the Crisis Situation. Case on  
Floods, Jakarta 2013*

Yudi Perbawaningsih

Atma Jaya Yogyakarta University, Indonesia

0035

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

For some scholars the old theories of media effect such as agenda setting theory is no longer relevant to use to analyze the effect of new media. Based on this theory, the media have power to set the public agenda. However recent time indicated by (1) the improvement of media literacy on public, (2) high media competition, and (3) internet-based media, the power of media have been decreased. However, if associated with a crisis situation characterized by an abnormal situation which threatens human existence and creates high uncertainty, media regain the power to control public behavior.

This research goal is to test the relevance of agenda setting theory in the new situation, by identifying media agenda and public agenda, and comparing the two agenda. Media agenda could be used to analyze the way of media communicate crisis whereas the public agenda could be used to identify the public responses to the media and issues. Using framing research method, researcher analyzes news and comments from public posted in online media. The issue will be explored is floods in Jakarta, on January 2013.

The finding is the Indonesian online media communicate the crisis in a positive way, by providing information about the crisis objectively, not dramatizing the fact, less information about the pain of the victim and the damage caused by the disaster but more news about the effort of the government and relevant institutions to cope the crisis. Other finding is online media not quite strong to set the public agenda. Media have power to control public's thought, but do not have power to influence public's interpretation and public's responses. So then, the agenda setting theory is not quite relevant to understand the effect of online media in crisis.

Keywords: media agenda, public agenda, crisis communication, natural disaster.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org),

## INTRODUCTION,

There were a large numbers of research on *media coverage* of crisis, both political crises, economic and natural disasters, both at the level of the individual, organization, community, nation and state. In general, the aim of studies is to identify the focus of news and media perceptions associated with crisis events.. Those studies usually use content analysis research methods or both quantitative and qualitative text..In terms of media, the research focused on conventional media such as print (newspapers) and audiovisual (television)..Lately, there are several researches of crisis media coverage on internet-based media, such as online news media and social media..If related to the theory underlying the researches, most researchers use the theory of agenda setting to identify the media agenda as well as the relationship between media agenda, public agenda and policy agenda in order to handle the crisis...Barnes and his friends.(2008) states that in a crisis due to hurricane of Katrina that occurred in the United States, media tend to focus on efforts or government responses compared to public health policy makers..

“The media framed most Hurricane Katrina stories by emphasizing government response and less often addressing individuals’ and communities’ level of preparedness or responsibility. Hence, more articles covered response and recovery than mitigation and preparation. The newspapers studied focused significantly more on government response than on key public health roles in disaster management.”

In this study, Barnes assess that media have failed to influence the policy makers in effort to help victims..Media is also considered to have failed to inform the public about the prevention and preparations of the upcoming potential disaster. Specifically related to the news or coverage of the crisis due to natural disasters, the research shows the tendency that the media put more emphasis on natural disasters and victims themselves..Includes a description of the severity of natural disasters or force of damage and the impact on the environment, while the victims of natural disasters described about the number of victims and the degree of suffering experienced..There is a tendency that the media, especially television and newspaper, like extraordinary reality, such a great disaster force, the number of victims and suffering a fantastic heart-wracking.. The media mentioned is television and newspapers..Agenda media in a crisis like this in a positive way is meant to get the attention of policy makers to be able to take action immediately responsive and adaptable to disaster and disaster victims and to raise donations including from society..However, crisis communication efforts by the media can also be understood negatively as the packaging of human suffering as a media commodity..

Style of reporting on the crisis and the acquisition of donations appears to have relevance..Style of reporting about the crisis that is exploiting emotions and be repeated in the long term was associated with the amount of donations from the public..Nevertheless, the crisis more acute gain media attention and bring in donations greater than the chronic crisis or a prolonged crisis, though the sheer number of victims of the crisis much more chronic..A study showed that the political crisis in the Republic of Congo are causing millions of deaths over the years, and the news is also quite intensive, does not produce as many donations due to the tsunami crisis in India..In this

case, researchers say that the news is dramatized, narrated emotionally and able to arouse the imagination is more effective in raising funds rather than reporting on the suffering, poverty, and death due to civil war or political crisis. This event is a crisis that did not get media attention, and thus do not gain attention from policy makers, public and donor organizations. (Matthew, 2013). This research was supported by other research that says that a low media attention on specific types of crises such as civil war or political turmoil evident from the small number of journalists sent to cover it. This decision was based on the prediction of the low value of the news and of course tied to the worth of information as a commodity. The study also mentions that the media often propagate misinformation about the victims or the survivors of the disaster, which illustrates that the victims are always *helpless* and *looters*, while on the other hand, not all the victims had this kind of behavior (Ali, 2013). In the Indonesian tsunami disaster in 2004 that killed about 180 thousand people, there is a tendency to establish the reality that journalists are not objective about disaster and victims. It is rated as the media attempts to get donations from the public (HarianJogja.com, February 6, 2013). Media coverage of the tsunami that exploit the grief and suffering of the victims prompted a group of journalists in Aceh formulated ethical disaster coverage, especially for journalists in Aceh. Some of the rules of ethics are (1) barred journalists interviewed the dying victim, (2) is prohibited from preaching the catastrophic predictions are not reliable sources such as the results of predictions psychics and forbidden to associate the disaster with superstition or mystical, and (3) prohibited broadcast images of the bodies of the victim clearly specially if the body naked, broadcast victim excessive grief (Okezone News, October 18, 2011). Emerging existence of this code indicates that the news media in the case of the tsunami in Aceh are considered not conducive to exclude the public from the crisis. Associated with the role of media on tsunami, Indonesian Institute of Sciences (LIPI) with a number of agencies in charge of disaster management in the country launched a guide book for the Tsunami Early Warning Information Indonesian Broadcasting. With the guidebook expected media in Indonesia, particularly broadcasters, to increase participation in informing potential natural disasters especially earthquakes and tsunami in the country (Jurnas.Com, July 12, 2011). Publication of this guide can also be understood as a response to the role of the Indonesian media was not so positive in communicating Aceh tsunami crisis. It is also of concern to many researchers, however, the media is only concerned with the issue and information can be 'sold' to public, meanwhile the media is supposed to have a role to create public perception and reality are more objective and positive about a disaster ...

On the other hand, the reality shows that social media such as twitter and facebook have a very significant role in easing the panic situations that arise as a result of natural disasters. Social media is helping the community in terms of providing useful information to prepare if there is another disaster (preparedness) and the response should be done if you have a disaster. This information is not only carried out by the competent authorities, such as the Red Cross or the government, but also by his fellow victims. Through smart phones, the victims can exchange information about events and experiences of disaster, either in the form of photos and videos. Social media also provides the facility 'call for help', which can be used at any time for users if they need help. This reality found during hurricanes Katrina in the U.S. in August 2006 (Stanley, 2012).

"Social media's reach, and its 24/7 accessibility made possible by smart phones, make it an invaluable resource at risk when people need information to stay safe..Smartphones give users constant access to their social networks and have changed the game when it comes to disaster preparedness and response. "

Exchange information and experiences is what cannot be done by conventional media such as newspapers and television..Exchange images and videos can help victims overcome the difficulties as a result of the crisis, also helps communities prepare to the next crisis..In other words, social media or new media that allows the interaction between users and simultaneous interaction between media personnel and users encourages media to be more positive in communicating crisis. On the other hand, this interaction between users might be able to increase panic and emotional situation faster and stronger. It can be strengthened by media which communicate the crisis more on the events and victims. A study showed that even if the audience has the freedom to determine its own agenda and interpretation of an event, in an atmosphere of crisis characterized by panic, uncertainty, limited time availability, make the most of the freedom was eroded..Most of the audience and the critical elaboration ability (even well educated) disappears and adjust the agenda and offer interpretations of media (Perbawaningsih, 2013). .

This study aims to (1) test the assumption that online media has a role to shape public opinion or encourage more positive responses related to the crisis due to natural disasters, and (2) prove that media still has power to shape the public agenda, as stated in agenda setting theory..This theory assumes that the media has power to shape 'what to think, how to think about and what will be done related to a particular issue' of the public (Griffin 2007, West and Turner 2010, Littlejohn 2008)..Although the subsequent development of this theory states that the media agenda, the public agenda and the policy agenda do interaction and interplay and is not linear, however, this study assumes that in a crisis situation, the media still has a dominant force on the public agenda and the policy agenda..

As the cases in this study were the floods that hit the city of Jakarta, the capital of the Republic of Indonesia, starting on 17 till 27 January 2013..Online media in question is 'Detik.com'..To analyze the news media framing analysis was used, while for the public to see the response and disaster-related interactions used content analysis of public comments were posted after the news was written..There are hundreds of news published in detik.com on the time range, but for the study were taken at random by using 'search' in the column detik news with keywords 'Jakarta flood on January 2013'..While public comments are taken randomly, by taking the first page of comments posted on the same day the news published.

## **DISCUSSION.**

### **1. Jakarta floods**

There is one major issue that held in Jakarta, which have not been able to overcome as long as the city's age, the flood and in addition to congestion. This is the whole issue of flooding in Jakarta citizens without exception, without being limited by differences in

socio-economic class and culture. Floods in Jakarta is a chronic natural disasters, which always comes in the rainy season, but when the floods have crippled business life in Jakarta, the disaster became acute as predicted will always occur in the five-year cycle. The flood also has always been an important political issue and promises by a candidate for Governor in every local election campaign. Jakarta's floods that occurred on January 17, 2013 and began to recede at the end of the month, is the most severe flooding in Jakarta, after the floods in 2002 and 2007.

The signs will begin to flood occurred on January 14, 2013 due to heavy rains almost every day, but the water began to inundate several parts of the capital began on January 17, 2013. Referring to media monitoring, flood described by heavy rains with high rainfall (the highest was 125mm - detik.com 17/01/2013 13:11 pm), rise in water level in the canals monitoring water discharge (1030 cm - detik.com 17/01/2013 12:16 WIB), the height of standing water, the extent of the flooded area (41km<sup>2</sup> or 8% of the total area of Jakarta-Detik.com January 18, 2013 at 13:47), traffic congestion due to flooding, disrupted even of business operations various institutions, the number of refugees (19,000 people - detik.com, 01/17/2013 14:44 pm) and casualties associated directly or indirectly with the floods (11 deaths - detik.com, 18 January 2013 at 12:01 this figure different from the police version 24). Although not a major natural disaster, but refers to the social impacts, catastrophic flooding in Jakarta in 2013 was pretty bad for the city's business.

## **2. Media and the Public Agenda**

### **2.1. Agenda 'Detik. Com'**

The unit of analysis of this study is the news about the floods in Jakarta which was published from 17 to 27 January 2013. This time range is a flood emergency period set by the government of DKI Jakarta. There are 52 news on Detiknews.com. Table 1 below shows the description of the media agenda on the identification of "detik.com".

**Table 1**  
**Agenda Media Detik.Com**  
**(n= 52 news)**

Theme/ Issues	Keywords	Number
Disaster	Water level, rainfall, rainfall intensity, flooded areas	12
Victims	Number of refugees and casualties, refugees and survivors conditions	6
Informant/authorities	Joko Wi, Ahok, DPR, sponsor, BMKG, BNPB, BPPT	18
Crisis impacts	Business, transportation, social impacts	4
Recovery efforts	Climate engineering, sowing salt, stone and sand delivery	9
Others		3
	Summary	52

Referring to table 1, there are two basic issues about floods which delivered by Detik.Com, namely (1) the condition of the flood - with all its aspects, and (2) political figures associated with flooding. Related to the flooding, the media focused more on physical symptoms including physically signs of potential disasters due to flooding. There are more numbers of news about the flooding than the news of the statements of political figures and government about the flood. Meanwhile less reviewed is about the victims of the disaster. This suggests that crisis communication is done 'detik.com' quite positive for crisis resolution. The news tends to provide information that supports victims of disasters to prepare if there is a following disaster and cope with the crisis. Here is some news which educates public about the dangers of flooding so that the public can prepare and anticipate.

*“Hariyadi mengatakan hujan lebat di pagi hari berpotensi terjadi 3 hari ke depan karena ada fenomena monsoon. Monsoon adalah suatu pola sirkulasi angin yang berhembus secara periodik pada suatu periode (minimal 3 bulan) dan pada periode yang lain polanya akan berlawanan. Di Indonesia dikenal dengan 2 istilah monsoon, yaitu monsoon Asia dan monsoon Australia.”* (detiknews.com,. Kamis, 17/01/2013 14:49 WIB). (Detiknews.com, Thursday, 01/17/2013 14:49 pm).

(Hariyadi said heavy rains could potentially occur in the next 3 days because there is a phenomenon of monsoon. Monsoon is a wind that blows circulation patterns periodically at a period (minimum 3 months) and at

other periods the pattern will be the opposite. In Indonesia known as the 2nd term monsoon, the Asian monsoon and the Australian monsoon)

*“Sedangkan curah hujan tertinggi pada Kamis (17/1/2013) ini, tercatat 125 mm di wilayah Kedoya. Namun demikian, peluang hujan lebat di Jakarta pada hari ini masih berpeluang terjadi mulai pertengahan Januari 2013 hingga pertengahan Februari 2013...[...] Sebagai tolok ukur, kategori hujan lebat > 50 mm, hujan sedang 30-50 mm, hujan ringan < 30 mm.”* (detiknews.com, Kamis, 17/01/2013 13:11).

(The highest rainfall on Thursday (01/17/2013), a total of 125 mm in the region Kedoya. However, the chances of heavy rain in Jakarta today still likely to occur from mid-January 2013 to mid-February 2013 ... [...] As a benchmark, the category of heavy rain > 50 mm, 30-50 mm moderate rain, light rain <30 mm.)

While the news following excerpt shows a solution to overcome the disaster and solutions for disaster victims.

*“Tanggul Kali Ciliwung (Kanal Banjir Barat) yang jebol di Jalan Latuharhary, Jakarta Pusat masih terus diperbaiki...[...]. Tak hanya itu, pemerintah pusat juga sudah menyalurkan bantuan untuk perbaikan tanggul ini yang terdiri dari batu kali dan kawat bronjong.”* (Detiknews.com, Jumat, 18/01/2013 14:25 WIB)

(Ciliwung River Embankment (West Flood Canal) which collapsed in Latuharhary Road, Central Jakarta still be improved .. [...]in addition, the central government also has distributed aid to repair the dike consisting of stone and wire gabions)

*"Di kompleks DPR Senayan, para pengungsi bisa ditempatkan di gedung lapangan bulutangkis, aula masjid DPR, dan memasang tenda di lapangan terbuka di kompleks DPR. Bahkan bagi korban banjir di kawasan Jakarta Selatan, juga bisa ditempatkan di kompleks tempat tinggal anggota DPR di Kalibata," katanya.* (Detiknews.com, Jumat, 18/01/2013 09:44 WIB)

(In Senayan complex, the refugees can be placed in the building of badminton courts, Parliament mosque hall, and set up tents in an open field in the Parliament complex. For flood victims in South Jakarta, also can be placed in a residential complex in Kalibata legislators, "he said)

This is positive change, at least compared to the crisis communication of the tsunami Aceh in 2004 and the eruption of Mount Merapi, Yogyakarta in 2006, which was criticized by many people is not conducive but actually worsen the crisis. As mentioned earlier, the news of Aceh tsunami and the eruption of Merapi, Yogyakarta assessed tend to be unethical because of exploiting the suffering of disaster victims, and as a commodity to make news rating and obtain donations from the public. The results of this study do not differ with research on political crisis communication done before.

Perbawaningsih (2013) mentions in a political crisis, a statement authorized parties or people got a large portion on media. However, when compared with the overall news related to political events, the statements are not too much different. That is, in a crisis with a variety of sources, authority figures always get a place on the media agenda. However the political crisis get more media attention than the crises of natural disaster. Perbawaningsih (2013) noted that there are 46 news in 'detik.com' in just one day, while the natural disaster, there are 52 news in the media over a period of ten days. That is, in an average day there are only 5 news.

## 2.2. Public Agenda

There are hundreds of comments are posted by public linked to the news on media. In a range of research time (from 17 to 27 January 2013) there are 1493 comments. The study did not analyze all the comments just took the first page (main page) consists of an average of 10 comments on every news. Total number of comments that were analyzed was 300.

**Table 2**  
**Public Agenda at Detik.Com**  
**(n=300 comments)**

Theme/ issues	Keywords	Number
The roots of floods	Littering, building construction, population density, deforestation, sin, temptation of God, God punishment, corruption	12
Statements of authorities and people involved	Defend and denounce Joko Wi, the Government (Department of City Planning, BNPB) Foke, BMKG, PT KAI, FPI, BPPT, donors, UOB, minister, parliament	181
Disaster impact	Number of victims, business	7
Solution	rubber boat, praying, capital transfer, sowing salt, weather modification	40
Sympathy	Providing rubber boat, praying, move the capital city, sowing salt, weather modification	24
Critics	Critics to media, and commentators fellow	19

Others		17
	Summary	300

Table 2 clearly shows that more public comments (60%) refer to the statements and actions of the authorities. There are several parties such as the Governor and his Vice of DKI Jakarta, government and public service agencies such as the Department of City Planning, BPPT, BNPB, BMKG, donors (BCA, KPK), a former governor. The rest (40%) is spread with a variety of issues such as sources of flooding, impact flood, flood solutions, sympathy and solicitation statement, and also criticism in the media and fellow commentator. In case on the comments about the statements and actions of the authorities, mostly it is referring to the comments on Joko Widodo as Jakarta governor. Even if there are positive and negative comments, the public tends to support or positive comments. What is interesting is that the comments about Joko Widodo are mostly placed in the context of politics, especially in the context of competition between Joko Widodo (Joko Wi) with the ousted governor Fauzi Bowo, who is known by the name Foke. The following excerpt shows some of the public discourse that put the issue of flooding in the political context.

**budimcb** 24 Jan 2013 10:54:22 WIB

*“percuma... kasih tau JOKOWI mana nyambung?kan dah dari sebelum akhir tahun dikasih saran latihan mengatasi BANJIR sampai dibilang spt VENESIA segala bersama TNI, ehhh malah gladi resik urusan car free day dan hura2 tahun baru yg diurus... capek dan percumahhh... anggap JOKOHOK tak korupsi tapi kapabilitas kepemimpinannya sangat rendah mendekati NOL... qiqiqiqiqi”*

(useless ...giving information to Jokowi will be not understood. Before and after this year he had a training with Indonesian Military to resolve floods until called as VENICE, eehhhh today the Governor does the general repetition for car free day and a new year ...very tired and useless... assume that JOKOHOK do not do corruption but their leadership capability is very low to zero ... qiqiqiqiqi)

**Heri Gunawan** 24 Jan 2013 12:09:00 WIB

*kayaknya ini salah satu orang yg rugi gede nih karena jokowi jadi gubernur.. jajaran sakit hati.. :p*

(I think this is one person who feel a big loss because Jokowi became governor .. the fellow of heartache group.. : P)

**warekpurwa** 24 Jan 2013 06:26:35 WIB

*JOKOWI itu pejabat yang mau kerja, sedangkan pejabat yang lain kebanyakan cuma cari-cari proyek.*

(Jokowi that an official who would work hard, while other officials mostly just looking for projects)

**Kilikalikulaku** 24 Jan 2013 05:07:54 WIB

*batu pasir nya diabisin si kumis buat bangun mall2 pak.. kumis mana kumis? ngapain aja lo mis 5 th jd gubernur? ngegedein kumis??? (\*\* yang dimaksud si kumis adalah Foke, gubernur DKI sebelum Joko Wi-author)*

(The sand and stone has been spent by the mustache to build malls... Where is the mustache? What has been done by the mustache for five years as governor? Made the mustache bigger? (\*\* the mustache is a symbol for Foke, former governor of Jakarta before Joko Wi - author)

Political framework in the public discourse is more dominant than the discourse about the disaster itself. This is understandable because the Jakarta floods occurred during the 100-days of Joko Widodo's leadership. Political frame of the public is still associated with the atmosphere of the election campaign by Jakarta Governor 2012. But it could also, online media users to comment are the ones who like to talk about politics than about humanity. One news entitled "Council assess Joko Widodo has Failed to Overcome Flood in Flood Emergency" rises 397 comments. In other words, the Indonesian public would rather talk about politics or commenting on political issues. This conclusion is not different from the research on the public agenda and the media agenda on the political crisis in Indonesia. Research on the shooting of the prisoners in jail by a group of members of Special Forces of Indonesian Military (Kopassus) at Cebongan on March 23, 2013 showed that the public interest in the case of political discourse is very high. It is indicated by the number of public comments in a day that reached up to three hundred comments (Perbawaningsih 2013).

Using quantitative view, media and public tend to be more concerned on issues of political crisis than of natural disasters. Based on the content in a political crisis public comment is more diverse, more profound and dynamic. This is in contrast to the flood crisis in this study. Once placed in the framework of political perception, public discourse tends to be more conical and consistent on one idea or issue, and consistently offered also on issues in the news. As mentioned in findings, whatever the issue of flooding reported in the media, the public placing it in the context of political relations between Joko Widodo with Foke. This means that the crisis caused by the different sources contribute differently to the degree of interest of the issue for both the public and the media. On the political crisis, more intensive public discourse, rather than in crisis due to natural disasters. This finding is similar to findings in study of Perbawaningsih (2013) that in the case of a political crisis public perception and interpretation is more diverse, deeper and more dynamic than that offered by the media.

### **3. Agenda for Media and the Public Agenda: Match Closer?**

There is a little bit difference between the media agenda and the public agenda. Even though the news about political figures Joko Widodo quite a lot, but when compared with

a review of the overall flood disaster, it is not too dominant. More news emphasis on the efforts to help victims and communities in preparing for and cope with flooding, while the public is more like a political discourse rather than a disaster. Although the two agendas together highlights political figure, in this case is Joko Widodo, but public interpretation and the interpretation offered by the media is a little bit different. Media put Joko Widodo in the context of floods, in contrast, public put the floods in the context of the 'campaign war' between Joko Widodo and Foke. It looks very clear that the political atmosphere after the governor election is still very dominant for public discourse. It means, the media is only able to determine what the important issues considered by the public, but was unable to steer the direction of the public thinking and interpretation.

## CONCLUSION

In the crisis due to floods that occurred in Jakarta in January 2013, online media quickly communicate events in accordance with the development of the crisis. The time difference between a certain news with the next is in minutes. This is what distinguishes online media with traditional media. The other difference is online media able to create interaction or a direct response from the public related to the news. One-time reports, around an average of 25 comments appear. In this case, the public comments submitted are also very fast, also engaged in minutes, even seconds.

In this study, the media communicates crisis of natural disaster is quite positive. It is indicated by (1) does not exploit the suffering of the victim, (2) does not make the disaster as commodity, and (3) does not exaggerate the facts in the style of preaching that dramatize the situation. Media also provides easy to understand information related to flood hazards so that the public can prepare for and respond to flooding better. On the other hand, public issues tend to always be consistent to the issues offered by media, but different in issue interpretation. Floods and the actions of the authorities are framed on a political issue than humanitarian. Public agenda still hang on to this.

The difference of the two agenda shows that media is not any longer so strong to determine how to build the perception and interpretation of certain issues and what to do. It can be caused by several conditions as follows: (1) online news readers and news media users are well-educated public. With this background, they will be less likely to be directed by the media, and have the free will to decide what is important, how to think and what to do, (2) the news reader is affected by interactions with other news readers to comment. When the dominant public issues on support for Joko Widodo the comments will then lead to the dominant opinion, so the public with different comments would tend to be silent, and (3) media online news reader is not related to the victims of disaster or crisis so the issue of crisis in media not getting the most public attention. It also makes them not in an atmosphere of crisis. Crisis characterized by high uncertainty followed by high information seeking. In addition, the crisis also creates public panic, anxious, uncertain, so it becomes they are quite less rational. Such situation is not experienced by the media users and commentators on 'detik.com'. The lack of experience makes online media users do not have the emotional involvement with the flood. I suspect that the news readers (online media users) and commentators on this case are the instigators of

political campaigns for both Joko Widodo and Fauzie Bowo. Their involvement in the matter is what underlies their discourse.

In other words, online media have the power to form a public issue under the certain conditions (1) publics have a high relevance and involvement with the issues posted by the media, (2) publics rely on the media for getting information and ignore other sources of information, and (3) publics have high uncertainty about a particular issue or event so that will seek information in a high intensity too. In this condition, the public will depend on the media that is able to provide information faster and easier.

## REFERENCES

- Ali, Zarga S 2013, 'Media Myths and Reality in Natural Disaster'. *European Journal of Business and Social Science*, Vol 2 no 1 pp 125 – 133. Available from <http://www.ejbss.com/recent.aspx>
- Barnes et al 2008, 'Analysis of Media Agenda Setting During and After Hurricane Katrina: Implications for Emergency Preparedness, Disaster Response, and Disaster Policy'. *Am Journal of Public Health*. 2008 April; 98(4): 604–610.
- Griffin, Em 2003, *A First Look at Communication*. 5<sup>th</sup> ed, McGrawHill, New York.
- Littlejohn, Stephen W & Karen, A. Foss 2008, *Theories of Human Communication*. 9<sup>th</sup> ed, Wadsworth, Belmont
- Matthew, Joanna. 'Media and Message: Communicating Crises' Available from <http://www.odihpn.org/humanitarian-exchange-magazine/issue-44/media-and-message-communicating-crises> [June 30, 2013].
- Perbawaningsih, Yudi 2008, 'The Contextual Factors on Crisis Communication Strategy Choices'. PhD Thesis, Technical University of Ilmenau, Germany.
- Perbawaningsih 2013, 'Media Agenda versus Public Agenda on Crisis. Case on the Shooting of the Prisoners at 'LP Cebongan' Yogyakarta'. *Proceeding of the 22<sup>nd</sup> Conference of Asian Media Information and Communication*. Yogyakarta. Available from [www.amic.org](http://www.amic.org) [July 2013]
- Perbawaningsih 2013, 'Mengapa penting bicara tentang Eyang Subur?' *Bernas*, 28 May 2013 p.4
- Perbawaningsih 2013, 'Banjir: Arena para Selebriti Membangun Citra', *Bernas*, 5 April 2013 p.4

Seeger, Matthew W, Sellnow, Timothy L, Ulmer, Robert R 1998, 'Communication, Organization and Crisis', Communication Yearbook Volume 21, Sage Publication, London.

Stanley, Jamie. Connecting in Crisis The Role of Social Media in Natural Disaster Coverage. Available from .[June 30. 2013].

West, Richard & Turner, Lynn H. 2007, Introducing Communication Theory: Analysis and Application. 3<sup>rd</sup> ed, McGrawHill, New York.

[Wartawan Aceh Terbitkan Kode Etik Memberitakan Bencana 2011.](http://m.okezone.com/read/2011/10/18/337/516655/) Available from <http://m.okezone.com/read/2011/10/18/337/516655/> [30 June 2013]

<http://www.harianjogja.com/baca/2013/02/06/galang-dana-bencana-peran-media-bias-376253>

[Media Didorong Pahami Peringatan Dini Tsunami..12 Juli 2011.](http://www.jurnas.com/news/34109) Available from. [www.jurnas.com/news/34109](http://www.jurnas.com/news/34109). [30 June 2013]

iafor

*Gender Justice and Social Media Networking in India: New frontiers in connectedness*

Kaberi Chakrabart

University of Calcutta, India

0039

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Social media emerges as the new tool/avtar for the multicultural networking in India, stimulating a new form of dialogic discourse in the space of democratic governance. It is unfolding as a space of liberation, a platform of cogitation or a site of celebration of provoking assertions and identity formation. Digitized networking, despite its economic and technological implications, is fast growing as an instrument of interrogating and/or reconfiguring traditional social-political, economic-cultural practices, identities, behaviors, norms and structures in India. The robust forms of social media networking, especially engaging the younger generation, in last few years have witnessed a new mode of citizen engagement in India, marked by a hitherto unseen celebration of power of connectedness engaging individual-citizens and groups. At the same time, it exhibits certain layers of discrimination and alienation within the deliberative-communicative space, thereby often defeating the essence of a true 'democratic' interconnectedness.

Arguing on the above-mentioned assumptions, this paper contends that social media has played an instrumental role in provoking critical debates on gender justice, especially in the context of recent cases of physical violence against women in India. The power of social media networking as the new feedback system has been exploited by the organizations, individuals, activists, towards creating new strands of collective action in interrogating and resisting violence and redefining justice. In negotiating with the governance and the locale of power as well occasionally subverting the 'myth' of gender justice, social media emerges as the new platform of active citizenry and 'insurgent politics' with transformative potential for women's rights movement in India.

*Gender justice* refers to an emancipatory enterprise that propagates structural and functional equality, based on political-ideological predispositions favouring women's rights, autonomy and entitlement as against subordination. The idea, despite contested in terms of its multiple dimensions, brings in the issue of women's agency in challenging discrimination, thereby aspiring to the fulfilment of equal and substantive citizenship. It addresses the unique context of *justice* in terms of gender that cuts across other identities like class, race, religion, etc. and scrutinizes the embedded relations of power in the society.

The Fourth World Conference on Women in Beijing initiated a debate on the achievements in the fields of gender equality and gender mainstreaming towards social transformation in different parts of the globe. The idea of gender justice or equality in general prompted the deliberations on the role of the state, family, civil society, and private agencies in affirmative actions towards ensuring non-discriminatory environment - women's equal access to resources, democratic rights and secured living. Women's movements or feminist politics repeatedly focus on public debate on gender injustices/inequalities, expanding network in promoting equality and autonomy, persuading public policy or demanding a pro-active state.

#### The context of debate in India

In 1974, Indian government set up a Committee on Status of Women in India, which published its historic report 'Towards Equality: Report of The Committee on Status of Women in India'. The Report revisited the discourse of gender in its economic, political, social and cultural dimensions in the very context of the post colonial society in India and provided the ground for emergence of a new women's movement with agendas like political-economic empowerment, sexual violence, gender disparities in education, health, employment, etc. and the question of women's autonomy. The 1970s and 1980s witnessed the culmination of women's movement and feminist dialogues around the issue of *violence against women*. The struggle against dowry deaths, bride-burning, rape, sex selective abortion led to a powerful nation-wide campaign for gender justice, consolidating fraternal networking, demanding radical legislation and raising awareness about gender discrimination. The agenda of gender equality battled for a space in the public sphere, mediated by the women's groups, civil society activists and organizations and especially the media. Despite skewed coverage and manifest gender biases, the mainstream media, especially the press, provided an important platform to raise the issue of gender discrimination. In the 1980s, the above-mentioned issues rocked the country and violence against women became a national agenda.

The outrage started with the Mathura rape case, where a low caste teenage girl was raped inside a police station in Maharashtra in 1972.<sup>1</sup> Women's organizations spearheaded a nation-wide campaign against the custodial rape and the 'insensitivity' of the judiciary to the helplessness of a poor girl and demanded a stringent legislation against such sexual violence. The campaign also initiated public deliberations on different other forms of violence against women, especially domestic violence – defining violence, identifying its root causes, talking about the social attitudes to the victims, etc. The anti-rape and anti-violence campaign hit the front pages of the newspapers and many of the journalists actively supported the movement

by the edits/features/reportage. Women's movement in India embarked on a sustained campaign against violence since 1980s utilizing the reach and influence of mass media.

However, the dominant coverage evidently lacked a gender perspective or women's perspective by marginalizing serious debates on patriarchy and women's equality and security, and was mostly limited to the chronicles of violence and agenda of legal reforms. Gender inequalities in everyday living were greatly marginalized in the media coverage. In the post-liberalization period, women's movement in India has been greatly affected by massive commercialization of mainstream media that often trivialized gender-just issues like empowerment, entitlement or autonomy as well portrayed stereotyped images of women and feminism in India.<sup>2</sup>

### Social Media and Gender Issues

In the context of a robust expansion of new media as the new platform of cogitation, the transformative potentials of social media networking in terms of reach, usability or pluralities has been explored at different levels of democratic governance. Social media, as the advocates argue, is emerging as the new *feedback system* for the democracy by making information readily available, by challenging the traditional boundaries of politics/power and energizing new kind of civic activism. It is claimed that in the post-Facebook world, the nature of social and political engagement has undergone qualitative changes to accommodate *immediacy of real politics*, a round-the-clock active opinionated space and the new, versatile and unfiltered *sources* of information. The social media networking not only opens up a prolific space of communication but also helps in subverting the embedded hierarchies in conversation.<sup>3</sup> In the world of such a massive decentralised communication, *participation* also acquires a new meaning with the expanding scope of *inclusion*, transcending the borders of local/regional/national confines, appreciating multicultural dialogues and allowing networking among dispersed citizens. Social media – the new *magic multiplier*,<sup>4</sup> having much more potential of amplifying the information and messages than the traditional media can lead to a new kind of social web of relations. For the last five years, the global society has witnessed the strength of social media in throwing counterweight to big powers, entrenched political-social orders and reclaiming the leverage of a new kind of *insurgent politics*.<sup>5</sup>

The *liberated* space of social media presents a massive scope for the contemporary women's movement in India in bringing the gender issues in the public space. UN Women acknowledges the use of media, especially social media, as a 'powerful tool to advocate for elimination of violence against women and promote gender equality'.<sup>6</sup> In 'The Platform For Action' set by the Fourth World Conference on Women in Beijing towards empowering women, two strategic objectives stated were "increasing the participation and access of women to expression and decision-making in and through the media and new technologies of communication and the promotion of a balanced and non-stereotyped portrayal of women in the media"<sup>7</sup>. The transformative, participatory, inclusive space of social media has drawn the Indian women activists, organizations into this site of deliberation to make their voices heard and raise an alarm bell against rising trends of gender violence. The social media sites - the Facebook, Twitter, MySpace, blogs, Youtube and numerous virtual communities, open up the

possibility of a vibrant conversation around gender discrimination, especially the vulnerability of women in terms of equality and security and thereby nurturing identity formations at different levels.

Concerned over the increasing threats to women's security, the United Nations gives a special priority to the issue of violence and has launched a global campaign - 'UNiTE to End Violence against Women'. The Secretary-General, Ban Ki Moon observed : "From battlefield to home, on the streets, at school, in the workplace or in their community, up to 70 per cent of women experience physical or sexual violence at some point in their lifetime...we must fundamentally challenge the culture of discrimination that allows violence to continue."<sup>8</sup> The Millennium Declaration of September 2000 resolved to implement the Convention on the Elimination of All Forms of Discrimination against Women, acknowledged the multiple sources and forms of violence against women and recognized gender equality as a 'key' in achieving other proclaimed goals.<sup>9</sup>

According to the National Crime Records Bureau statistics 2010, there has been a 4.8% increase in crime against women in India as compared to 2009. 8.9% of the total victims of Rape were girls under 14 years of age, while 16.1% were teenage girls (14-18 years) and 57.4% were in the age group of 18-30 years.<sup>10</sup> According to the UNDP Human Development Report, 2011, India ranked 129 out of 187 countries in the Gender Inequality Index. The NCRB Report 2012 shows that the singular crime of rape is the fastest growing crime in India and has increased by 902% over 1971 to 2012.<sup>11</sup> In spite of the constitutional guarantees of gender equality and a host of legislations to combat crime against women, gender based violence is emerging as a great concern for the contemporary women's right movements in India. The increasing cases of physical and domestic violence in the forms of rape, dowry death, bride burning, sex selective abortion, honour killings, etc. - a large section of which remain unreported, demean the historical achievements of the Indian women's movements. In the light of the unabated violence against women, the new genre of communication in social media networking gives birth to a hitherto unseen *power of connectedness*, significant for an emerging movement of justice, appreciated by the women's organizations and activists as well as the younger generation in India. The new form of civic activism finds a robust expression after the heinous gang-rape of a 23-year old girl in Delhi on 16 December, 2012. The incident sparked off an unprecedented public outrage and marked the beginning of a month-long protest in the streets of Delhi and other Indian cities, a great part of which was mediated by social media. The camaraderie of the protestors – both in the virtual space and in streets, broke the spatial and cultural boundaries and exposed the myths of gender equality in Indian democracy. Since December 2012, Indian media gave extensive coverage of multiple cases of gang rapes – in Kolkata (5 February, 2013), Mumbai (19 August, 2013) and other parts of the country. The anti-rape movement has fed the nationwide debates on crime against women and gives the public sphere an immense opportunity to revisit the gender issues in a serious manner. The public anger against such crimes surged in the social media space with the launching of a number of online campaigns, numerous individual/group postings in social media networking sites or formation of virtual communities. This study limits its scope to the

forms of networking in social media framed by the women's organizations, NGOs and civil society groups or individuals in the context of recent cases of sexual violence in India.

### Networking modes

The dominant usage of social media in civic engagement against gender-based violence, especially rape gives rise to some visible roles of this communicative space in the recent history of women's movement in India that can broadly be summarized as follows:

- Social media emerges as a space of unfettered horizontal conversation for citizens as individuals or groups, focussing on 'Let's Talk'.
- Social media provides the platform for awareness generation – acts as a new tool for campaign and collective action.
- Social media reconstructs the debates around gender justice.
- Social media calls for action and demands a pro-active citizenship, feeding the interface of online and offline campaigns by expanding the scope of the campaign beyond virtual space to the field.

### Social media recovering strength of conversation

*MUST BOL* is a Delhi-based youth-led platform taking up the campaign against violence. It urges the youth to speak out against violence in their own lives arising out of gender identity – 'to recognize it, to talk about it and to address it'. The group combines offline campaign using short films, posters with online discussions through Facebook or online contests. The 'Lets Talk' campaign of *MUST BOL* in Facebook encourages conversations on gender-based violence and calls for opinion on 'the issues surrounding gender and security you want the contesting political parties to address'. One recent post says: "we keep asking for change, this is our chance to contribute to it."<sup>12</sup> *Youth Ki Awaz*, an online collaborative platform for the youth conducts an opinion poll in the Facebook on the same issue – "what should be the First Priority for the government to ensure women's security in your city?"<sup>13</sup> The proclaimed goal of these campaigns is to restore the space of dialogue for the youth, especially girls, in governance and to utilize social media for social change. *Jagori*, an advocacy group working on women's rights circulated a 30 seconds film, 'Don't Suffer in Silence' in Youtube as part of their campaign against violence. The crucial issue of underreporting of crime against women and silencing the voices against violence surfaces in a number of online campaigns in social media space. *Maitri India* post in Facebook shares: "victims often feel pressure to keep quiet and hide the truth...call helpline."<sup>14</sup> It talks of building 'trust' in a visual poster – "A victim may only reach out for help once. If a friend says they are being abused, believe them."<sup>15</sup> The youth community nurtures the social media as a concept of '5<sup>th</sup> Space' beyond family, education, friends and leisure, celebrating provoking democratic assertions and power of *connectedness*. *Feminists India* provides an online platform for those who are committed to gender equality and justice and works on the assumption – 'Sharing is living'.

### Social media in awareness generation

The vibrancy of social media in generating awareness on gender injustices has been well acknowledged in recent burst of online campaigning by the women's organizations, human right groups or civil society associations. Community blogs, organizational reach to Facebook or Twitter have opened up a hitherto unseen virtual space of campaign against violence, pervasive in nature, that breaks the glass ceiling in the public deliberations on gender equality. *Oxfam India*, shared the popular 'We Can' campaign towards reduction of violence against women and political empowerment. It launched 'The Close the Gap Campaign' in social networking sites, the tag line of which was 'Indians Demand Equality for Women'. It thought of reaching out the citizens, including the rural India through interactive response system to engage them in public conversation on gender equality. One crucial dimension of conscientization is challenging the myths and stereotypes that perpetuate gender inequality and make women vulnerable to violence. The women's organizations locate the primary root of gender inequality in the space of family and voice protest against unequal treatment of boys and girls in their upbringing. The recent cases of gang rapes in India have thrown a lot of uproar on the issue of 'mindset' in treating girls and explaining sexual violence. Social media space is flooded with campaigns against such stereotypes. Kalki Koechlin, the Bollywood actress, has been part of a satirical video on rape – 'It's Your Fault', that was posted on Youtube on September 2013, which received great response from social networking sites. The video was filmed as a response to statements made by some top politicians after the Delhi gang rape case suggesting that 'rape is inevitable if women wear short clothes'. In response to such 'insensitive' statements *Metro and You*, a youth blog comments: "... Dear Society, instead of putting restrictions on girls and blaming them for whatever happened with them, can you please teach your boys how to treat a girl?"<sup>16</sup> *UN Women* also launched global online campaign – 'Teach Your Son to Respect Women'. *Oxfam India's* campaign, 'No More Violence Against Women' in Facebook substantiates the debate on 'mindset' with the poster – 'Let's Raise Our Boys To Become Responsible Men.' *Youth Ki Awaz* shares a link on 25 September, 2013 for discussion that challenges the stereotyping in gender roles – 'Why Can't Your Son Learn to Cook and Your Daughter Train for the Olympics?' However, such well-articulated campaigns also bring in apprehensions whether "these fancy looking posters in English would change the attitude of a guy who has probably not even completed his high school and who lives in a slum?"<sup>17</sup> Responding to the verdict in the Delhi case in favour of a capital punishment, *Oxfam India* reiterates that deep attitudinal and behavioural shifts are required to provide women a violence-free life. Indian Prime Minister Manmohan Singh also urges for a change in mindset to fight against gender injustice. *Communitiny: The Youth Collective* presents its motto in its virtual site as 'the first mutiny is within' implicating a change in the self. As a vibrant site of recent anti-rape movement, the social media mobilized public opinion against the myths around and social taboos on rape and its victims. The myth is attacked in a *Maitri India* poster in Facebook :

"Myth: Men rape when they can't control their sexual urges. They can't help themselves.

Fact: Rape is not an impulsive sexual act by a man who couldn't stop himself. It is an act of aggression, power and humiliation by a man who chooses to violate a woman."<sup>18</sup>

The youth and women activists reacted sharply in the ‘insensitiveness’ of the state apparatus, especially police and judiciary in dealing with crime against women. *Youth Ki Awaz* posted in Facebook that even lawyers and Judges needed lessons in gender sensitization. There was a strong reaction against the defence lawyer A P Singh’s sexist statement in the Delhi case. His argument was that if his daughter was having pre-marital sex and moving around at night with her boyfriend, he would have burnt her alive. The interview clipping in Youtube comes with sharp reactions that such ‘clinically insane’ human being should be eliminated from the society. *Maitri India*, *UN Women* share a cartoon poster in their Facebook sites that reflects the reluctance of the police to register and investigate the cases of violence, especially in the cases of poor marginalized women. *Centre for Social Research* raised objections to trivialization of crime against women by police. In its Facebook and Twitter pages (23 and 24 September, 2013) it campaigned against recording the Delhi case as a ‘murder’ and not rape and asked whether India was underestimating rape. *CSR* and *Oxfam India* participated in a collaborative campaign using the social media tool with a specially dedicated Facebook and Twitter page on Protection of Women Against Domestic Violence Act. They say that social media has helped them ‘to reach out to hundreds of NGOs, individuals and feminists fighting against domestic violence abuses’<sup>19</sup>. The campaign against violence, especially domestic violence finds an important space in the online networking of women’s organizations. *Maitri India* launched an online signature campaign – ‘Count On Me: My pledge to End Violence’<sup>20</sup> and later online campaign volunteers carried forward the effort to the community, educational institutions and workplaces. Different ‘pages’ created by groups for a ‘cause’ mobilize support or ‘followers’ through ‘Likes’ or ‘Share’, creating a fluid, yet overspread community talking about gender justice. Thus, the women and youth activists, human right organizations build up an extended space of public deliberations on gender discrimination and gender justice by addressing geographically dispersed citizens.

#### Social media reconstructing the gender debates

As has been noted, mobilization against violence supports the movement for attitudinal changes and poses for a reversal in the socialization process. The coverage of crime against women in social media rediscovered some of the crucial dimensions of the issue of gender-based violence. One such much-debated dimension is the legal reforms to ensure gender justice against violence. After the series of gang rape cases in different parts of the country, women’s organizations, civil activists and citizens in general raised a cry to enact stricter laws to punish the perpetrators of such crimes. In social networking sites people debated over the newly passed rape law providing for death sentence to repeat offenders and harsher punishment for crimes like acid attack, sexual harassment. It, however, manifested a divided community over legal reforms in the social media space. In Twitter, *Feminists India* expressed the strong disapprobation of the new law by many women’s groups. It argues that ‘Indian activists demand gender just, gender sensitive and NOT gender neutral rape laws.’<sup>21</sup> *Swayam*, a Kolkata-based women’s organization, shared the stand against capital punishment in Facebook – ‘Rapes are Continuing, and Death Sentence cannot Solve the Issue: Here’s Why?’<sup>22</sup> extending the debate to the viability of death sentence in general. Justice Verma Committee, formed after the Delhi gang rape case to probe into the sexual violence and

suggest measures, also favoured electoral reforms to end injustice. In social media, common Indian citizens debated over marital rape that was hitherto unseen in the history of women's movement in India.

The contextualization of violence gets an important dimension in the contemporary debate. The vulnerability of women to violence becomes an issue of public concern and deliberations in social networking sites that was earlier confined mostly to feminist dialogues, women's groups or academic pursuits. The North East India, Kashmir represents conflict-ridden areas where such vulnerability multiplies due to incessant armed conflicts and lack of peace. In Manipur, women have formed *Gun Survivors Network* in December 2004 to help the victim families. The group works in social media space to raise demand for a mass sensitization programme for the police and general public, stricter laws against such crimes and more importantly, gender-sensitive rehabilitation programmes for women. The poor visibility of North East women in the mainstream discourse of Indian women's movement is partially restored in such ways of virtual sharing through video blogs, content communities. The reports of sexual abuses against Indian army or insurgent groups and the fast-unto-death of Manipuri activist, Sharmila Iram Chanu demanding repeal of AFSPA (Armed Forces Special Powers Act), get exposed in the blogs run by the North East students. Online campaigning also includes issues of poverty and vulnerability of poor women to violence, though very marginally. The ordinary citizen gets an opportunity to express their opinion in this kind of public dialogue which is otherwise largely unavailable to them in traditional media.

#### Call for Action

Social media is not only emerging as a space of democratic conversation but also the new mode of collective action. It is forging virtual networks of fraternity and solidarity and often coordinating 'real' movements. Delhi gang rape case is a fascinating example of such an effort that mobilized, through Facebook, WhatsApp or Twitter, thousands of protestors, mainly youth and students into the streets of Delhi who clashed with police, participated in 24 Hour sit-in, blocaded the Parliament Street. The social networking sites were poured with angry posts against such a crime and people pledged to fight the case with the victim's family. Mourners demonstrated in candle marches throughout India assembled by the 'call' in social networking sites. A large number of Facebook users changed their profile picture to a black dot, symbolic of shame in a country where women are not safe even in the capital. Just after the incident, Facebook groups were created like 'Gangraped in Delhi' on December 20, 2012 and 'Delhi for Women's Safety' on December 18, 2012. *Change.org*, organized an online petition - "President, CJI: Stop Rape Now!", that received more than 65,000 signatures for an appeal seeking the intervention of the President of India and Chief Justice of India. The famous Bollywood actor, Farhan Akhtar tweeted after the Mumbai gang rape incident – "There has to be harsher punishment for rape & a fixed time limit within which cases must reach a verdict in court. Wake up system!!"<sup>23</sup>

*Care India, Jagori* shared the online campaign, 'Awaz Uthao' (Raise Voice) to stop violence against women which received lakhs of signatures in their sites. It demanded effective implementation of police laws, prompt and proactive judicial actions, accountability of

government and access to redressal systems for all.<sup>24</sup> Innovative kind of protests against sexual violence and harassment can be seen in the social media space. In March 2008, *Blank Noise* proposed the campaign – *Send One Garment You Wore when you Were ‘Eve Teased’* challenging the traditional ‘mindset’ by throwing questions – ‘Do you really think it is your fault when you are violated? ... Do you really think it is only certain kind of clothes that result in women experiencing street sexual harassment?’ They proposed to “install those clothes” on the streets of the cities and “collectively challenge the notion that women ask to be sexually violated.”<sup>25</sup> *The Life and Times of an Indian Homemaker*, a popular blog, shares ‘some tips’ for prevention of sexual assaults with its followers and satirically posts – ‘Sexual Assault Prevention Tips Guaranteed to Work!’<sup>26</sup> *Maitri India* posts also provoke actions against domestic violence by suggesting ‘what each of us can do to prevent domestic violence’. It called for a pro-active role of each citizen by calling police, speaking out publicly and reaching out the victim. The *Bell Bajao* (Ring the Bell) campaign against domestic violence or *Pink Chaddy* (Pink undergarments) campaign against sexual harassment received a wide attention in the social media space in India. The reach of social media breaks the cultural and physical limits of procedural democracy and often subverts the *lakshmanrekha* or the marked boundaries of routinized deliberation. This liberating zone of new media facilitates in the breaking of *culture of silence*, essential for substantive democracy and more important for women’s movement.

#### A Postscript to the debate

From the beginning, the feminists challenged the ‘masculine political birth’ of the civil society and demanded an equal space in public sphere. The women’s movement in India has been successful in drawing gender issues in the orbit of public debate since 1980s. A prolific campaign for a gender sensitive social and political order by the women’s organizations or human right groups has forced the state and civil society to revisit and reframe the public policies around gender issues. The political power of social media emerges as important for the women’s movement in this negotiation with the governance and the locale of power. Despite the liberating potential of the social media space, some uncomfortable assumptions, however, permeate the discourse of digital activism. Here people log in as ‘strangers’ connecting to another stranger and thus, the brand of ‘anonymity’ hinges upon the forging of a permanent bond in terms of ‘real’ friendship. Many observers argue that social media habits create an estrangement of the young generation from the ‘real life conversation’. People can hide behind the wall and easily disconnect from the conversation at their own will. These kind of ‘weak ties’, evident in social media networking, can very easily defeat the possibility of a long term movement against social inequality. People may be satisfied with the illusion of their meaningful engagement by just ‘Liking’, ‘Sharing a post/link’ or ‘Tweeting’. At the same time, in spite of the assumptions of deep penetration or plurality, social media space exhibits layers of discrimination or hierarchy among the users. That is why the socially marginalized communities are widely invisible in the space. The rape of a poor dalit girl does not hit the site in mobilizing public anger or action as was in the case of Delhi or Mumbai. The everyday vulnerability of the women in conflict-ridden areas like Kashmir or North East mostly remains unattended in the debates. The social media hardly debates over the

vulnerability of the women in agricultural or unorganized sector in terms of economic security and justice. The digital divide in a developing country like India is also crucial for the democratic character of the space. The total monthly active user of Facebook and Twitter is about 10 crores in India which is only 6 per cent of the total population in the country. Sceptics raise questions about the potential of social media in sustaining a movement with the goal of a long term transformation due to its inherent loosely structured or 'leader-less' character. One may take note of Malcom Gladwell's well-read assumptions on 'Small Change: Why Revolution Will Not Be Tweeted', in addressing the debate. Women's movement in India can exploit the strong potentials of the social media networking keeping in note the inherent limitations of this space.

### Notes and References:

1. In the Mathura Rape case, the court gave the verdict in favour of the two accused constable. After a prolonged legal struggle, the women's organizations could win justice for Mathura.
2. Gaye Tuchman calls it a 'symbolic annihilation of women' by the mass media.
3. "Rather than mere "one to one" conversation, or "one to many" (as with email or text-messaging), social networking sites such as Twitter and Facebook enable "many to many" communication.(Ref. Zakharia, F, "Fareed's take: the role of social media in revolutions", *CNN*, 27 March 2011)
4. Communication scholar Wilbur Scramm considered mass communication as the *magic multiplier*.
5. Manuell Castells argues that the new form of mass self-communication with its horizontal mode has intervened in the space of insurgent politics and social movements. (Ref. Castells, M, 2011, *Communication Power*, Oxford, OUP, Ch.5)
6. available at <[http://: www.unwomen.eseasia.org](http://www.unwomen.eseasia.org)> accessed 3 September, 2013
7. Williams, T, 2000, Gender, media and democracy, *The Round Table: The Commonwealth Journal of International Affairs*, 89:357, p.579
8. Secretary-General's Message on the *International Day for the Elimination of Violence against Women*, 25 November 2012, available at <[www.unwomen.org/en/news/in-focus/lets-end-violence-against-women](http://www.unwomen.org/en/news/in-focus/lets-end-violence-against-women)> accessed 2 September, 2013
9. *Addressing Violence against Women and Achieving Millennium Development Goals*, 2005, Department of Gender, Women and Health, WHO, available at <[www.who.int/mediacentre/factsheets/fs239](http://www.who.int/mediacentre/factsheets/fs239)> accessed 2 September, 2013
10. available at <[www.ncrb.gov.in](http://www.ncrb.gov.in)> accessed 3 September, 2013

11. Shakil, A, 2013, "Rape and Honour Crimes: The NCRB Report 2012", *EPW*, Vol. XLVIII, No. 31, August 3, 2013
12. 'Lets Talk' page, MUST BOL(Facebook), 13 September, 2013, available at: <[www.mustbol.in](http://www.mustbol.in)>, accessed 20 October, 2013
13. Youth Ki Awaz(Facebook), 23 September, 2013, available at:<Youth ki Awaz.com> accessed 20 October, 2013
14. Maitri India (Facebook), 15 September, 2013, available at<[www.facebook.com/maitriindia.org](http://www.facebook.com/maitriindia.org)> accessed 20 October, 2013
15. Maitri India(Facebook), 18 February, 2013, available at<[www.facebook.com/maitriindia.org](http://www.facebook.com/maitriindia.org)> accessed 20 October, 2013
16. Surana Sneha, 2013, Gender Equality or Inequality? *Metro and You*, 3 September, available at <[www.metroandyou.com](http://www.metroandyou.com)> accessed 21 October, 2013
17. Jain, Raj, 2013, 'Let's Raise Our Boys To Become Responsible Men', Oxfam India(Facebook), 13 September, available at: <[www.oxfamindia.org.vaw](http://www.oxfamindia.org.vaw)>, accessed 20 October, 2013
18. Maitri India(Facebook), 4 March, 2013, available at <[www.facebook.com/maitriindia.org](http://www.facebook.com/maitriindia.org)> accessed 20 October, 2013
19. Oxfam India(Facebook)27 December, 2012available at <<https://www.facebook.com/oxfamindia>>accessed 20 October, 2013
20. Count on Me:Sign the Pledge to End Violence against Women, 11 September, 2013, available at <<http://goo.gl/G8ctY>>, accessed 30 September, 2013
21. available at <<https://twitter.com/feministsindia>>, 8 March, 2013, accessed 29 September, 2013
22. Swayam(Facebook), 12 September, 2013, available at <[www.facebook.com/.../Swayam](http://www.facebook.com/.../Swayam)>, accessed 30 September, 2013
23. available at <<https://twitter.com/FarOutAkhtar>>, 22 August, 2013, accessed 30 September, 2013
24. *Awaz Uthao – Don't Let The Voices Die*, 22 December, 2012, available at <[www.causes.com/causes/807580/awaz-uthao-don-t-let-your-voices-die](http://www.causes.com/causes/807580/awaz-uthao-don-t-let-your-voices-die)> accessed 29 September, 2013

25. *Blank Noise* blog, 24 March, 2008, available at <[www.blanknoise.org](http://www.blanknoise.org)> accessed 30 September, 2013

26. *The Life and Times of an Indian Homemaker*, 17 July, 2010, available at <[indianhomemaker.wordpress.com](http://indianhomemaker.wordpress.com)> accessed 3 October, 2013

The logo for the International Association for Cultural and Media Studies (iafor) is centered on the page. It features the lowercase text 'iafor' in a light blue, serif font. The text is surrounded by two large, overlapping, hand-drawn style arcs. The upper arc is a light red color, and the lower arc is a light blue color, matching the text. The arcs are thick and have a slightly irregular, brush-like appearance.

*How are Political Consumers Engaging with Social Media?*

Janelle Ward

Erasmus University Rotterdam, Netherlands

0049

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Political consumerism and social media are both defined by their connection to personalized communication and an intertwining of production and consumption. This paper aims to better understand how political consumerism (that is, when consumers choose producers and products with the goal of supporting ethical practices, like fair trade labor, or changing objectionable ones, like environmentally hazardous production) is represented via social media engagement. The primary question is: in what ways are political consumers engaging with social media? The paper provides an exploratory analysis of social media and examines the discursive actions that political consumers utilize in an online environment. Specifically, the paper provides an introductory look at how political consumers are using Facebook to engage with the fan page of a well known, global food company. The paper will also reflect on the possibilities of social media engagement to empower political consumers.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

Scholars are keen to understand how globalization impacts people's identities (Beck, 2000; Castells, 2004; Giddens, 1991). Especially in relation to political identity, this is compelling because traditional participation like voting is declining (Norris, 2002). Jenny doubts her representatives care what she thinks about issues like the economy or immigration. But she makes an effort to buy local and organic. Scholars see this as political consumerism, or a balance between personal identity, consumer choice, and commitment to global ethical issues (Scammell, 2000; Stolle and Micheletti, forthcoming, 2013; Ward, 2010b).

Political consumerism can be identified according to two particular traits: It is personalized, or seeped in one's individual identity; and it intertwines production and consumption. First, the experience of being a political consumer is personalized: The individual increasingly feels responsible for shaping her identity (Bennett, 2012). Jenny's personal consumption choices are a reflection of her political self. She believes organic is a healthy choice, but it is also a statement against pesticide use. Second, political consumerism intertwines production and consumption. Jenny's zucchini purchase today is a vote in favor of a local farm; the fair trade sweater she buys tomorrow is a statement of solidarity with garment workers.

Does this really matter? Historically, yes. Marginalized groups, tired of political exclusion, were empowered through their action as political consumers. In the early 1920s, Mahatma Gandhi urged the people of India to boycott British products. In 1966, the Housewives' Revolts in the United States had women voicing dissatisfaction with soaring food prices and in the process, better understanding their roles in society (Young, 1994, in Micheletti, Follesdal, & Stolle, 2004). It arguably matters even more in an era where political identity is shifting. Recent empirical research has found a positive, significant relationship between political consumerism and political participation in a European context (Stolle, Hooge, & Micheletti, 2005; Ward, 2010a; Ward & de Vreese, 2011) and in the United States (Willis & Schor, 2012). There are therefore strong links that legitimize political consumerism as a form of political participation. It is time to go deeper and study this phenomenon in a contemporary social media environment and understand the role that political consumers play in empowering others.

Social media allows users to publish updates on their personal lives, post photos or videos, and express a variety of opinions (like political consumerism, communication via social media is personalized). In such an environment users can meet others and establish communities based on mutual interests (Ward, 2009). Jenny uses social media as a political consumer. She shares her consumption choices on Facebook and links relevant articles on Twitter. Second, social media use intertwines production and consumption. Research has demonstrated a convergence between media producers and consumers (Deuze, 2007). Scholars have uncovered connections between online media use and political consumerism (Shah et al., 2007) and social media have been said to encourage political participation (Rainie, Purcell, & Smith, 2011; Rainie & Smith, 2012).

Now, imagine the interaction between political consumerism and social media. Their combined influence can potentially lead to empowerment: the process by which people enhance their self-efficacy and cultivate power to act on issues they define as important. Separately, this is the case: Research has shown that political consumers characterize their consumption as empowering, both as citizens (Atkinson, 2012) and as consumers (Shaw, Newholm, & Dickinson, 2006). Stolle, Hooge, and Micheletti (2005) found that political consumers are resourceful, highly educated, and affluent, with high rates of political interest and participation. In a social media context, research demonstrated psychological empowerment (i.e., self-efficacy, perceived competence and desire for control) can be enhanced by how much one creates content online (Leung, 2009).

Scholars have uncovered various indicators for ethical consumption behaviors. For example, peers play an important role in making green purchasing decisions (Lee, 2011). Griskevicius, Tybur, & van den Bergh (2010) found activating status motives (a desire for prestige) led people to choose green products over more luxurious nongreen products. Mazar & Zhong (2010) demonstrated that people act more altruistically after mere exposure to green products than conventional products. In terms of social media, recent results are promising. In an electoral context, Bond et al. (2012) showed that people were more likely to vote if they received Facebook messages telling them their friends had voted, and the effect was strongest from closest (most interacted with) friends. The proposed research is important in determining whether political consumers, given their influential status, have a trickle down effect on the wider population.

## Methodology

Qualitative research is uniquely suited to match this theoretical perspective because it is concerned with understanding participants' meanings (Creswell, 2007). Qualitative research is combining more conventional approaches with the huge amount of free data available online (Gordon, 2011). This project additionally offers a quantitative element in the form of experimental research, allowing the development of a causal model of empowerment. The research question states: in what ways are political consumers engaging with social media?

The primary research interest is to explore how political consumers engage with social media. I monitored Nestlé's Facebook page<sup>1</sup> for one week. The examination took place between February 26 and March 5, 2013. I was interested to see if political consumers had – on their own initiative – taken to the product's Facebook page. In a broader sense I was interested in observing and reporting on any content that was overtly oriented towards political consumerism. I examined two forms of communication from political consumers on Nestlé's Facebook page: Comments/likes left on items posted by Nestlé, and Recent Posts by Others which allows fans of a page to post their own comments to the page, though in a separate section. For reasons of space, I looked at one particular indicator embedded in the literature on how political consumers can act: discursive

---

<sup>1</sup> Food/Beverages: "As the leading nutrition, health and wellness company it is our commitment to enhance the quality of life every day, everywhere. Nestlé. Good Food, Good Life." As of March 5, 2013, the page had 827,040 likes and 6,619 talking about this. Available at: <https://www.facebook.com/Nestle?ref=ts&fref=ts>

actions (Micheletti & Stolle, 2008).<sup>2</sup> Discursive actions are seen as Facebook comments or posts expressing, for example, a concern about how infant formula contains toxins.

## Results

First, I provide details into *comments/likes* left on the five items Nestlé posted in the time period under examination. Despite a fairly large amount of global attention paid to the Oxfam campaign launch on February 26<sup>th</sup>, Nestlé chose not to address the report or the fact they received the top (but still dismal) score of 54 percent. Instead, they posted an item in line with their normal strategy: a photograph of legumes. Facebook users “Say NO to Nestlé this Christmas” and “Say NO to Nestlé ALL YEAR” were the most active in the examined time period, for example by leaving comments after Nestlé’s February 27<sup>th</sup> post on “What’s your favorite outdoor family activity?”<sup>3</sup>

Individual Facebook users also participated, for example on March 3<sup>rd</sup>, when Nestlé posted a picture and asked fans to “SHARE this if your pet spoiled you with kisses today.” One user complained about Nestlé’s stance on access to water, and another asked Nestlé to remove GMO<sup>4</sup> corn and soy from their pet food. The first comment, incidentally, did garner a response from Nestlé, along with a link to their policy on the water issue.

March 4<sup>th</sup> was Nestlé’s last post in the examined time period. It was the only post addressing corporate social responsibility: It encouraged fans to provide nominations for the 2014 Nestlé Prize in Creating Shared Value. There were no comments on this item when the research concluded.

Second, I report on the *Recent Posts by Others* posted during the time period under examination. There were 16 posts by political consumers during that time. Though less prominently displayed on the page, users often used this feature to voice their discontent with Nestlé’s policies or products. Most were negative and were posted by a variety of users. Most complaints stemmed from the use of GMO in food products, and other topics were addressed like child labor in the cocoa industry. Some were geared more towards asking Nestlé about specific products. For example one user wanted verification that aspartame was not present in Nestlé’s infant formula (Nestlé confirmed this), or what to do about a faulty food product. Nestlé responded to these questions but had a split policy in relation to the more political posts – sometimes ignoring, sometimes replying with official information and policies.

Though not nearly as common as criticism, there was one positive post from a Facebook user praising a Nestlé plant in Ohio for supporting a community music appreciation

<sup>2</sup> The literature also discusses how political consumers enact their identity through lifestyle choices (Micheletti, Stolle & Berlin, 2012; Stolle & Micheletti, forthcoming, 2013) and boycotting/buycotting (Andersen & Tobiasen, 2004; Ward, 2008; Ward, 2012; Ward & de Vreese, 2011).

<sup>3</sup> Though not an individual Facebook user, this account directs to a community described as a “Seasonal Nestlé boycott campaign - encouraging people new to boycotting Nestlé to begin by doing it for Christmas. Sister page to Say NO to Nestlé this Easter and Say NO to Nestlé this Halloween.”

<sup>4</sup> Also known as genetically modified foods (GM foods, or biotech foods), which are foods derived from genetically modified organisms (GMOs).

event. The period of examination occurred immediately after Oxfam launched a campaign assessing the agricultural sourcing policies of the world's ten largest food and beverage companies and encouraging consumers to hold these companies accountable.<sup>5</sup> One user did post a link directing to Oxfam's campaign, with the message "Shame on you." Nestlé did reply to this posting, with a link to their "Creating Shared Value news" as well as their own reflections on the Oxfam report's findings.

### Discussion

So political consumers post their views on a corporate Facebook page. So what? I'm interested in a few different answers to that question. First, I'm fascinated by the interaction between political consumerism and social media. Their combined influence can potentially lead to *empowerment*: the process by which people enhance their self-efficacy and cultivate power to act on issues they define as important. Separately, this is the case: Research has shown that political consumers characterize their consumption as empowering, both as citizens (Atkinson, 2012) and as consumers (Shaw, Newholm, & Dickinson, 2006). Research demonstrated psychological empowerment can be enhanced by how much one creates content online (Leung, 2009).

Second, I'm interested in the potential impact these social media actions have on the peer group of political consumers. For example, peers play an important role in making green purchasing decisions (Lee, 2011). In terms of social media, recent results are promising. In an electoral context, Bond et al. (2012) showed that people were more likely to vote if they received Facebook messages telling them their friends had voted, and the effect was strongest from closest (most interacted with) friends.

Globalization means we have less control over where our clothes are made or the future of her job. Yet each day we are empowered when we decide what type of food we are going to consume, and how we share these decisions on social media. Specifically, empowerment is defined as the process by which people enhance their self-efficacy and cultivate power to act on issues they define as important. Empowerment is essential to focus on as it plays a key role in identity building, particularly at a time when the political identity of young people is being redefined.

The driving question that remains is whether political consumerism is effective and sustainable (Shah, Friedland, Wells, Kim, & Rojas, 2012). Now is the time to provide intensive research on this topic, along with a commitment to target its application to society. In an era where individuals are speaking out about lifestyle choices via social media, this project provides valuable insight to understanding the nature of their engagement and how to increase the effectiveness of political consumer "opinion leaders." Political consumerism's power lies in its appeal to those formerly disengaged; empowerment is a potent consequence.

---

<sup>5</sup> On Tuesday, February 26, 2013, Oxfam launched their "Behind the Brands" campaign: From the campaign launch, Nestlé was one of the best food companies, though with the low score of 54 percent. Available at: <http://www.behindthebrands.org/>

## References

- Andersen, J. G., & Tobiasen, M. (2004). Who are these political consumers anyway? Survey evidence from Denmark. In M. Micheletti, A. Follesdal, & D. Stolle (Eds.), *Politics, products and markets: Exploring political consumerism past and present* (pp. 203-221). New Brunswick and London: Transaction Publishers.
- Atkinson, L. (2012). Buying in to social change: How private consumption choices engender concern for the collective. *The ANNALS of the American Academy of Political and Social Science*, 644, 191-206.
- Beck, U. (2000). *What is globalization?* Oxford: Polity Press.
- Bennett, L. (2012). The personalization of politics: Political identity, social media, and changing patterns of participation. *The ANNALS of the American Academy of Political and Social Science*, 644, 20-39.
- Bond, R. M., Fariss, C. J., Jones, J. J., Kramer, A. D. I., Marlow, C., Settle, J. E., & Fowle, J. H. (2012). A 61-million-person experiment in social influence and political mobilization. *Nature*, 489, 295–298.
- Castells, M. (2004). *The power of identity: The information age: Economy, society and culture* (Vol. 2). Oxford, UK: Blackwell Publishing.
- Creswell, J. (2007). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA and London: Sage.
- Deuze, M. (2007). Convergence culture in the creative industries. *International Journal of Cultural Studies* 10(2), 243–263.
- Giddens, A. (1991). *The consequences of modernity*. Stanford, CA: Stanford University Press.
- Gordon, W. (2011). Behavioural economics and qualitative research – a marriage made in heaven? *International Journal of Market Research*, 53(2), 1-15.
- Griskevicius, V., Tybur., J. M., & van den Bergh, B. (2010). Going green to be seen: Status, reputation, and conspicuous conservation. *Journal of Personality and Social Psychology* 98(3), 392–404.
- Lee, K. (2011). The green purchase behavior of Hong Kong young consumers: The role of peer influence, local environmental involvement, and concrete environmental knowledge. *Journal of International Consumer Marketing*, 23, 21-44.
- Leung, L. (2009). User-generated content on the internet: An examination of gratifications, civic engagement and psychological empowerment. *New Media & Society*, 11, 1327–1347.
- Lusoli, W., & Ward, J. (2005). 'Politics makes strange bedfellows': the Internet in the 2004 European Parliament election. *International Journal of Press / Politics*, 10(4), 71-97.
- Mazar, N., & Zhong, C. B. (2010). Do green products make us better people? *Psychological Science* 21(4), 494–498.
- Menchen-Trevino, E., & Karr, C. (2012). Researching real-world Web use with Roxy: Collecting observational Web data with informed consent. *Journal of Information Technology & Politics*, 9(3), 254-268.
- Micheletti, M., Follesdal, A., & Stolle, D. (2004). Introduction. In M. Micheletti, A. Follesdal, & D. Stolle (Eds.), *Politics, products and markets: Exploring political consumerism past and present* (pp. ix-xxvi). New Brunswick and London:

Transaction Publishers.

- Micheletti, M., & Stolle, D. (2008). Fashioning social justice through political consumerism, capitalism, and the Internet. *Cultural Studies*, 22(5), 749-769.
- Micheletti, M., Stolle, D., & Berlin, D. (2012). Habits of sustainable citizenship: The example of political consumerism. In A. Warde and D. Southerton (Eds.), *The Habits of Consumption*, COLLEGIUM, Volume 12. Available at: [http://www.helsinki.fi/collegium/e-series/volumes/volume\\_12/index.htm](http://www.helsinki.fi/collegium/e-series/volumes/volume_12/index.htm)
- Norris, P. (2002). *Democratic phoenix: Reinventing political activism*. Cambridge: Cambridge University Press.
- Rainie, L., Purcell, K., & Smith, A. (2011). The Social Side of the Internet. Available at <http://www.pewInternet.org/Reports/2011/The-Social-Side-of-the-Internet.aspx>
- Rainie, L., & Smith, A. (2012). Politics on Social Networking Sites. Available at <http://pewinternet.org/Reports/2012/Politics-on-SNS.aspx>
- Scammell, M. (2000). The internet and civic engagement: The age of the citizen-consumer. *Political Communication*, 17, 351-355.
- Shah, D., Friedland, L. A., Wells, C., Kim, Y. M., & Rojas, H. (2012). Communication, consumers, and citizens : Revisiting the politics of consumption. *The ANNALS of the American Academy of Political and Social Science*, 644, 6-18.
- Shah, D. H., McLeod, D. M., Kim, E., Lee, S. Y., Gotlieb, M. R., Ho, S. S., & Hilde B. (2007). Political consumerism: How communication and consumption orientations drive "lifestyle politics." *The ANNALS of the American Academy of Political and Social Science*, 611, 217-235.
- Shaw, D., Newholm, T., & Dickinson, R. (2006). Consumption as voting: An exploration of consumer empowerment. *European Journal of Marketing*, 40(9/10), 1049-1067.
- Stolle, D., & Micheletti, M. (forthcoming 2013). *Political consumerism*. Cambridge: Cambridge University Press.
- Stolle, D., Hooge, M., & Micheletti, M. (2005). Politics in the supermarket: Political consumerism and a form of political participation. *International Political Science Review*, 26, 245-269.
- Tumasjan, A., Sprenger, T. O., Sandner, P. G., & Welpe, I. M. (2010). Predicting Elections with Twitter: What 140 Characters Reveal about Political Sentiment. Proceedings of the Fourth International AAAI Conference on Weblogs and Social Media. Available at <http://tinyurl.com/bbv4kuo>
- Ward, J. (2001, May). The effects of priming and non-verbal behavior on self-disclosure. Presented at the Hilldale Undergraduate/Faculty Research Award symposium, University of Wisconsin, Madison.
- Ward, J. (2005). Opportunities for engagement in cyberspace: Political youth Web sites in the 2004 European Parliament election campaign. *Information Polity*, 10(3/4), 233-246.
- Ward, J. (2007). Addressing young people online: The 2004 European Parliament election campaign and political youth web sites. In R. Kluver, N. Jankowski, K. Foot, & S. Schneider (Eds.), *The internet and national elections: A comparative study of web campaigning* (pp. 136-149). London: Routledge.
- Ward, J. (2008). The online citizen-consumer: Addressing young people's political

- consumption through technology. *Journal of Youth Studies* 11(5), 513-526.
- Ward, J. (2009). Social academia: The impact of web 2.0 on research practices. *The Broker*, 15, 11-18.
- Ward, J. (2010a). Political consumerism as political participation? Evidence from the Netherlands and the United Kingdom. In K. Brants & K. Voltmer (Eds.), *Challenging the primacy of politics: Political communication in postmodern democracy* (pp. 167-182). Hampshire, UK: Palgrave Publishers.
- Ward, J. (2010b). Purchasing or protesting? Expanding the notion of the (online) citizen-consumer. In P. Dahlgren & T. Olson (Eds.), *Young citizens, ICT's and democracy* (pp. 35-50). Gothenborg: Nordicom Books.
- Ward, J. (2011). Reaching citizens online: How youth organizations are evolving their web presence. *Information, Communication and Society*, 14(6), 917-936.
- Ward, J. (2012). *Communicating citizenship online*. Euricom Monographs: New Media & Democracy. New Jersey, USA: Hampton Press.
- Ward, J., and de Vreese, C. (2011). Political consumerism, young citizens and the Internet. *Media, Culture & Society*, 33(3), 399-413.
- Willis, M. M., & Schor, J.B. (2012). Does changing a light bulb lead to changing the world? Political action and the conscious consumer. *The ANNALS of the American Academy of Political and Social Science*, 644(1), 160-190.

The logo for the International Association for Public Opinion Research (iafor) is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The logo is partially overlaid by a large, faint, light blue circular graphic that spans across the middle of the page. Additionally, there are decorative curved lines in light red and light blue that sweep across the page, framing the central content.

*Arabs motives for using new media: a uses and gratifications perspective*

Yeslam Al-Saggaf

Charles Sturt University, Australia

0050

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

## Abstract

In western countries, where citizens have access to many avenues for expressing themselves, new media may not be used for this purpose. In the Arab World, however, citizens may use new media mainly for expressing oneself; because there are very few permitted forms of expression and new media maybe the only form permitted. That said, previous work has focused on countries where citizens are able to express themselves using many methods. There is a need to understand Arabs motives for using new media. The study reported herein seeks to address this need for research. The study employed two stages of investigation: the first stage used a descriptive online questionnaire to report users' perceptions relating to their motives for using Al Arabiya site, which is one of the highly ranked sites in the Arab World. The second stage also used an online questionnaire to explore users' motives for using Al Arabiya site; but this survey was quantitative and was driven by the Uses and Gratifications theory. To measure users' motives in this survey, Papacharissi and Rubin (2000) internet motives scale was used with modification. The modification involved incorporating some of the results from the descriptive stage into the Papacharissi and Rubin scale. A principal component analysis was used to extract interpretable factors. An eigenvalue of 1.0 or greater was used to retain factors. Results from the second stage indicate that Interpersonal Utility, which accounted for 28% of the variance, was the most salient motive for using Al Arabiya site. Interestingly, the Interpersonal Utility factor included several statements relating to 'expression' including 'to express my opinion freely', 'to participate in discussions', and 'to express my opinion about the issues that matter to me'. Papacharissi, Z., & Rubin, A. M. (2000). Predictors of internet use. *Journal of Broadcasting & Electronic Media*, 44, 175–196,

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

In the west, where citizens have access to a large number of trusted sources for news and information, new media may only be one of these sources. In the Arab World, however, where traditional media sources such as, radio, TV, press, etc, are controlled, to a great extent, by governments, citizens may find new media a trusted source for news and information. Similarly, where citizens in western countries have access to many avenues for expressing themselves, new media in their case may not be that crucial for expressing oneself. In the Arab World, however, citizens may use new media, especially for expressing oneself; particularly that there are very few permitted forms of expression and new media maybe the only form permitted.

Previous work has focused on western countries, where citizens are able to access the internet to obtain news and information or express themselves without having to worry about content manipulation, heavy censorship or reprisal (see for example, Johannessen, 2010; Sæbø, Rose & Nyvang, 2009; De Zúñiga, Jung & Valenzuela, 2012; Valenzuela, Park & Kee, 2009; and Freelon, 2010). Although there is a growing body of literature on the use of the internet by non-western societies (see, for example, El-Said & Harrigan, 2009; Chu, 2009; Chu & Choi 2011; Sheedy, 2011; Harlow & Harp 2012), there has been little literature on societies, such as the Arab societies, where there are serious limitations on free speech and heavy censorship of traditional media. In light of this paucity of research, there is a need to understand Arabs motives for using new media. The study reported herein seeks to address this need for research.

In addition to the limitations on freedom of expression in the Arab world and the heavy censorship of the internet, the Arab world is also significant for four main reasons (Al-Hussan, 2011, p. 10):

First, the Arab world has a distinguished strategic location at the centre of the world which links the three continents of the Ancient world, Asia, Africa and Europe, and it is surrounded by important waters, straits and canals. Secondly, the Arab world has a large market size with a population of 359 million people. Thirdly, the region has a crucial strategic importance due to its mineral resources and reserves of oil of around 65% of the world's known oil reserves... Fourthly, in recent years the region has been experiencing a high economic growth rate.

All these factors make the Arab world interesting to study and deserving of our attention.

The study employed a quantitative survey to understand users' motives for using Al the site, which is one of the highly ranked sites in the Arab World. The survey, which employed a web-based questionnaire, was informed by the results of a previous descriptive survey conducted by Al-Saggaf (2008) and was driven by the uses and gratifications theory. To understand users' motives in this survey, Papacharissi and Rubin (2000) internet motives scale was used with modification. The modification involved incorporating some of the results from the previous afore mentioned descriptive survey into the Papacharissi and Rubin scale and also modifying the wording of the Papacharissi and Rubin motive statements. A principal component analysis with varimax rotation was used to extract interpretable factors. Three factors were extracted in the final analysis all of which had an eigenvalue greater than 2.0. the statistical analysis below provides more details about how the factors were extracted.

This article begins with a short overview of the uses and gratification theory followed by a short discussion of previous work relevant to this study. This is then followed by a brief overview of the results of the previous qualitative survey to allow the reader the opportunity to see how the results of this survey influenced the scale used in the current quantitative survey. Next the method including the site studied, the survey procedures, the sample, the motives scale used and the statistical analysis performed are presented followed by the results. The article concludes by reflecting on the role of new media sites in facilitating freedom of expression in countries where freedom of expression is limited.

### **Previous work**

To understand the motives of Arab users for using new media, the uses and gratifications theory was used. The next section will provide a brief overview of this theory and will discuss some of the studies that used this theory. The next section will be followed by another section whose purpose is to provide a summary of the results of a previous study, by Al-Saggaf (2008), that used a descriptive survey to understand the motives of Arab users for using new media. The reason for discussing this study is because some of the results of the survey have been incorporated into the motive scale used in the current study.

### ***The uses and gratifications theory***

The uses and gratifications theory is the most frequently applied theory in media research (Muhtaseb & Frey, 2008). A recent study found that the uses and gratifications theory accounted for 17.24% of the theories applied in internet and online media research (Lee, Kim, & Rosen, 2009). Other theories widely applied also include diffusion/adoption theory (11.72 %), social identity theory (11.03 %) and social presence theory (10.34 %) (Lee, Kim, & Rosen, 2009). One of the key features of the uses and gratifications theory is that it repudiated earlier assumptions about media users that they are merely a passive audience (Johnson & Kaye, 2003). Another key feature of this theory is that it focuses on the active choices that people make to fulfill their media needs (Muhtaseb & Frey, 2008). This theory postulates that users actively seek out media messages to satisfy a particular need and that they are aware of their reasons for using that particular media (Johnson & Kaye, 2003).

These features encouraged researchers to employ the theory to study people's motivations for using online media (Muhtaseb & Frey, 2008). Johnson & Kaye (2003) used the uses and gratifications theory to understand the politically interested internet users' motives for using the web for political purposes. Their analysis revealed four factors: guidance, entertainment/ social utility, convenience, and information seeking with guidance accounting for 27.2% of the total variability. Similarly, Kaye & Johnson (2004) used the uses and gratifications theory to understand the motivations for using the internet (web, bulletin boards/electronic mailing lists, chat forums) for political information. Similar to their 2003 study, their 2004 study's analysis revealed four factors: guidance, entertainment/ social utility, convenience, and information seeking. With guidance again accounting for 27.2% of the total variability, the researchers concluded that politically interested internet users are drawn to online sites primarily to seek political guidance. The uses and gratifications theory has also been used to understand the motives for using the internet in other societies. Yang (2007) used this theory to understand

users' motives for using the internet in Taiwan. Yang extracted five factors that accounted for 60.426% of the total variance within the data: entertainment, habit, social, information and escapism.

The uses and gratifications theory has also been used to understand the motives for using other internet technologies. Flanagin (2005) used this theory to examine the prevalent motivations for using instant messaging among college students. He derived four factors explaining almost 67% of the overall variance: social entertainment, task accomplishment, social attention and 'meet new people'. The most significant factor in his study was social entertainment which explained 54% of the variance. Lin (2002) used the uses and gratifications theory to understand the impact of the gratifications of online use on online media services access. Her analysis yielded three final factors: escape/ interaction, informational learning, and entertainment with the escape factor being the most significant. Similarly, Chung & Yoo (2008) looked at the motivations for using online newspapers. The authors extracted three final factors that accounted for 56.2% of the total variance. The three factors that were used to explain the motives for using online newspapers were socializing, which was the most significant factor accounting for 27%, entertainment and information seeking/surveillance.

### ***The results of the previous qualitative survey***

Al-Saggaf (2008) used a descriptive survey to report users' perceptions relating to their motives for using Al Arabiya site. Ninety seven (97) participants completed the online questionnaire which relied on open-ended questions to allow a complete expression of a view. (For the demographic characteristics of the participants see Al-Saggaf (2008)). The respondents provided several reasons for reading articles on Al Arabiya site with 49.5% of the respondents saying that they read the articles on Al Arabiya site because the site was a good news site and 14.4% of the respondents indicated that they followed what was written on the site because they were suspicious of Al Arabiya's direction and wanted to monitor its activities. In terms of the benefits that the respondents gained from visiting Al Arabiya site, 9.3% said the benefit was knowing the opinions of the Arabs and their ways of thinking, while 7.2% said their main benefit from participating in the site was their ability to express their opinions. It should be noted that 50.5% did not answer the question relating the benefits from the site and 6.5% said there was no benefit from their interaction in the site.

Ninety four percent (94%) revealed that they read the reader's comments which appeared at the end of every article published on Al Arabiya site and gave a number of reasons for this but, according to them, the main reason was to know the opinions of the Arabs and their ways of thinking. However, only 43.3% indicated that they sometimes commented on Al Arabiya articles or on the comments made by other readers. The main reasons those who commented on the articles published on the site or on the comments made by other readers did so was because they wanted to express their opinions or respond to provocative comments or provide supplementary information or correct wrong information (from their perspective) or complete the picture about an issue. On the other hand, the main reason those who did not comment on Al Arabiya articles or on the comments made by other readers didn't do so was because Al Arabiya site did not publish their comments. Those Al Arabiya did not publish their comments felt unhappy about

this, while those respondents whose comments always got published on Al Arabiya site spoke positively about their ability to express their opinions.

## **Method**

### ***Study site***

The media site selected for study is Al Arabiya site, which is one of the popular media sites in the Arab world (Al-Saggaf, 2006). According to Alexa.com the site is ranked 36 in Saudi Arabia. The site publishes articles on politics, business, sports, and variety and updates its contents by the minute (Al-Saggaf, 2006). One of the popular features of the site is the commentary service, which allows users to comment on the articles published and also on the comments made by other readers (Al-Saggaf, 2006). The service is located at the end of each published article. Users can access the comments and post their own replies after they scroll down through all the replies to a particular published article (Al-Saggaf, 2006). Another feature of Al Arabiya site is its concentration on fast and catchy news. This has always delivered entertaining journalism (Al Arabiya, 2008). Al Arabiya site is the online presence for the popular TV news station 'Al Arbiya', which is managed and owned by Saudis (Feuilherade, 2003). While there is no doubt the channel favours reporting on issues of interest to Saudis, the channel in a very short time earned a reputation for being effective in offering instant coverage of the news as it breaks and making use of latest internet technology in the reporting of news (Al-Saggaf, 2006).

### ***Survey procedure***

The population in this survey is Arab speaking citizens who lived at the time of the study within the Arab world or who lived in diaspora and who were Al Arabiya site users. The Arab speaking countries include Morocco, Tunisia, Algeria, Libya, Sudan, Egypt, Lebanon, Palestine, Syria, Jordan, Iraq, Bahrain, Qatar, Oman, Saudi Arabia, Kuwait, United Arab Emirates, and Yemen.

The survey questionnaire was administered online, which means participants filled the questionnaire and returned it over the internet. The survey was conducted online because of the issues of convenience, cost, time and accessibility (Wright, 2005). The questionnaire was divided into two parts: the demographic section which sought information on each participant's age, sex, education and so on and the survey questions (the motive statements). The questionnaire was offered in Arabic, the mother tongue language of Arabs, in case the respondents did not speak English fluently. At the end of the survey period, all responses received were translated back into English.

To invite participants to take part in the survey, the researcher, on the 5th of November 2011, posted a brief comment (in Arabic) at the end of each article that was published on Al Arabiya site that day. The comment contained, in addition to some information about the purpose of the study, the web link to the survey.

### ***Sample***

A total of 60 participants completed the questionnaire which was posted on Survey Monkey ([www.surveymonkey.com](http://www.surveymonkey.com)). The reason for the low response rate is because Al Arabiya site does not permit the posting of comments to the published Al Arabiya site articles that are not related in nature to the articles. Users' comments on articles or on the comments made by other readers do not appear on the site the moment they are sent; they are first examined by the site's staff and then released if found appropriate (Al Arabiya, 2008). In the case of the researcher's comments at the end of the published articles, only a few of them were released by the site staff by mistake; hence the low response rate. The reason they were released by mistake is because the site receives so many comments that staff finds it difficult, within the timeframe they have, to read and approve all the comments sent (Al Arabiya, 2008).

Out of the 60 respondents who participated in the study 94.7% were males, and 5.3% were females. By age, 46.6% of the respondents indicated that their age fell between 25 and 34 years; 20.7% indicated that their age fell between 35 and 44 years; and 17.2% said their age fell between 20 and 24 years. These findings are consistent with the findings of the previous study (Al-Saggaf, 2008) and the general characteristics of the internet users in the Arab world (Hofheinz, 2005). According to the survey results, the majority of the participants in the study possessed university qualifications, with 63.8% indicating that they had an undergraduate degree and 25.9% a post graduate degree. Again these findings are consistent with the findings of the previous study (Al-Saggaf, 2008). In response to the question regarding marital status, 45.6% of the respondents indicated that they were married, while 54.4% indicated that they were single.

### *The motives scale*

To understand users' motives for using Al Arabiya site, Papacharissi and Rubin (2000) internet motives scale was used with modification. The modification involved incorporating some of the results from the previous descriptive survey (Al-Saggaf, 2008) into the Papacharissi and Rubin (2000) scale and also changing the wording of several of the Papacharissi and Rubin (2000) motive statements. Using concepts from the uses and gratifications theory Papacharissi and Rubin (2000) combined interpersonal, internet, and media motives to derive 27 motive statements that made up their scale (Muhtaseb & Frey, 2008). After dropping several statements from the Papacharissi and Rubin (2000), in line with Muhtaseb & Frey (2008), and including additional statements from Al-Saggaf (2008) study, respondents were presented with a total of 30 statements (14 statements originated from Papacharissi and Rubin (2000) and the remaining 16 transpired from Al-Saggaf (2008) study). Table 1 below shows the motive statements and the source from which the motive statements originated. The 30 statements were prefaced by the statement 'I use Al Arabiya site' and respondents were asked to indicate the applicability of the 30 statements to their situation using a 5-point Likert-type scale (5= Strongly Agree, 4= Agree, 3= Neutral, 2= Disagree, 1= Strongly Disagree).

#	Motive statement	Source
1	To find out what is happening in the Arab world	Al-Saggaf, (2008)
2	To express my opinion freely	Papacharissi and Rubin (2000)
3	To find out the opinions of the Arabs and their ways of thinking	Papacharissi and Rubin (2000)
4	To keep an eye on Al Arabiya's direction because I don't trust it	Al-Saggaf, (2008)
5	Because Al Arabiya is a good news website	Al-Saggaf, (2008)

6	To enjoy the company of others	Al-Saggaf, (2008)
7	To provide supplementary information	Papacharissi and Rubin (2000)
8	To feel good about my ability to express my opinion	Al-Saggaf, (2008)
9	To relax	Al-Saggaf, (2008)
10	To participate in discussions	Papacharissi and Rubin (2000)
11	To help me decide about important issues	Al-Saggaf, (2008)
12	So I can feel less lonely	Al-Saggaf, (2008)
13	To enjoy reading the readers' comments	Al-Saggaf, (2008)
14	To kill time when i am bored	Papacharissi and Rubin (2000)
15	When I have nothing better to do	Papacharissi and Rubin (2000)
16	To obtain information for free	Papacharissi and Rubin (2000)
17	To access information quickly	Al-Saggaf, (2008)
18	To give me something to talk about with others	Al-Saggaf, (2008)
19	Because it is exciting	Al-Saggaf, (2008)
20	To access information more easily	Papacharissi and Rubin (2000)
21	Because it is enjoyable	Papacharissi and Rubin (2000)
22	Because it is entertaining	Papacharissi and Rubin (2000)
23	To help others	Papacharissi and Rubin (2000)
24	To show others encouragement	Papacharissi and Rubin (2000)
25	To feel a sense of belonging	Papacharissi and Rubin (2000)
26	Because I enjoy answering questions	Papacharissi and Rubin (2000)
27	To find out who agrees with me	Al-Saggaf, (2008)
28	To express my opinion about the issues that matter to me	Al-Saggaf, (2008)
29	To respond to provocative comments	Al-Saggaf, (2008)
30	So I can forget about other things that occupy my mind	Al-Saggaf, (2008)

Table 1: The motive statements and the source

### ***Statistical analysis***

A principal component analysis with varimax rotation was used to extract interpretable factors. Since the interest in this study is on identifying a group of variables whose variance can be represented by a smaller group of factors, principal component analysis was found to be appropriate to use. The analysis was carried out using IBM SPSS Statistics Version 20 and was repeated 19 times to satisfy the requirements of this analysis. Upon inspection of the results the following requirements were met:

1. The sample size was 59
2. The correlations matrix for the variables included many correlations greater than 0.30
3. All variables had a measure of sampling adequacy greater than 0.50 (as the Anti-image table Correlation revealed)
4. The variables with measures of sampling adequacy less than 0.50 were removed (as the Anti-image Correlation table revealed)
5. All the variables had a communality greater than 0.50
6. The variables that had a communality less than 0.50 were removed
7. The overall Kaiser-Meyer-Olkin Measure of Sampling Adequacy was .754
8. The overall measure of sampling adequacy for all the variables was greater than 0.50
9. The probability associated with the Bartlett Test of Sphericity was less than 0.001
10. The derived components explained more than 60% of the variance in each of the variables

11. There was no complex structure so as to extract clean variables that correlated highly within each factor
12. None of the components had only one variable in it

A scree plot initially produced four factors. However, given the fourth factor's eigenvalue was marginally greater than 1.0 (1.049) and earlier analyses revealed that three factors will provide optimum solution, three factors were extracted in the final analysis. The final analysis yielded a reduced scale of 16 items that loaded on these three factors. It is worth noting also that for each variable, missing values were replaced with the variable mean.

## Results

The three extracted motivations for using Al Arabiya site are: information seeking, interpersonal utility and pass time. Each factor had an eigenvalue greater than 2.0. (information seeking, 5.591; interpersonal utility, 2.953; pass time 2.092). The three factors accounted for 66.478% of the total variance in each of the variables. With the exception of two items that had their highest factor loadings as .557 and .686, all the other 14 motivation statements had factor loadings of more than .7, indicating that the variables are highly correlated within their factors. Table 2 below shows the factor analysis and the motivations for using Al Arabiya site.

**Rotated Component Matrix<sup>a</sup>**

	Component		
	Information seeking	Interpersonal utility	Pass time
To find out what is happening in the Arab world	.734	.195	-.148
To express my opinion freely	.557	.380	-.252
Because Al Arabiya is a good news website	.749	.140	-.288
To provide supplementary information	.156	.740	.104
To participate in discussions	.161	.783	.046
So I can feel less lonely	.160	.187	.686
To kill time when i am bored	-.184	.158	.829
When I have nothing better to do	-.192	-.104	.808
To access information quickly	.739	.275	-.227
Because it is exciting	.880	.068	.027
To access information more easily	.812	.161	.139
Because it is enjoyable	.783	-.074	.403
To help others	.078	.817	.049
To show others encouragement	.148	.840	-.006
Because I enjoy answering questions	.106	.747	.307
To express my opinion about the issues that matter to me	.147	.780	-.134

Table 2: The factor analysis and the motivations for using Al Arabiya site

The first factor, information seeking, accounted for 26.312% of the variance after rotation. It consists of the following statements: to find out what is happening in the Arab world; to express my opinion freely; because Al Arabiya is a good news website; to access information quickly; because it is exciting; to access information more easily; and because it is enjoyable. This indicates users consider information seeking as a strong motivation for using Al Arabiya site.

This result accords with the results of the previous survey. Al-Saggaf's (2008) survey found that 49.5% of the respondents said that the reason they read the articles on Al Arabiya site is because the site is a good news site that provides up-to-date information on what is happening in the Arab world. That respondents use Al Arabiya site to obtain political news should not be surprising given obtaining news for Arabs is an important aspect of their daily routine (Hofheinz, 2005).

The second factor, interpersonal utility, accounted for 25.541% of the variance after rotation. The factor consists of the following statements: to provide supplementary information; to participate in discussions; to help others; to show others encouragement, because I enjoy answering questions; and to express my opinion about the issues that matter to me. The similarity of the total variance that this factor explains to the total variance the first factor explained suggests that interpersonal utility is also an important motivation for using Al Arabiya site. This finding is also consistent with Al-Saggaf's (2008) findings. In the previous qualitative survey, 16.5% of those who comment on the articles published on the site or on the comments made by other readers, said their reason for doing so was because they want to express their opinions and 11.3% of the respondents said their main reason was because they want to provide supplementary information or information that corrects what has been said or complete the picture about an issue. The finding is also in line with other findings in the literature. Chung & Yoo (2008) note that respondents look for more than just news when they visit an online news paper; some people use online newspapers as a place to interact with others and socialize.

The third factor, pass time, accounted for 14.625% of the variance after rotation. This factor included the following statements: to kill time when i am bored; when I have nothing better to do; and so I can feel less lonely. This finding does not parallel Al-Saggaf's (2008) findings. None of these motives was indicated by the respondents of the descriptive survey. It is not clear as to why this factor was not reported by the respondents of the previous survey. However, further research should provide clues as to this difference in the findings of the two studies exists. That said, the finding about the pass time factor is strongly supported in the literature (see, for example, Lin (2002) and Yang (2007)). Chung & Yoo (2008) also confirmed this finding. They noted that an online newspaper is also a place to enjoy pastime activities, relax and relieve boredom.

## **Conclusion**

The results from a web-based survey that aimed at understanding Arab users' motives for using new media indicate that information seeking, which accounted for 26.312% of the variance, was the most salient motive for using Al Arabiya site. The interpersonal utility, which came in second place and accounted for 25.541%, was another important motive for users to access Al Arabiya site. Both of these findings accord with the results of a previous survey conducted by the first author in 2007. The results of this study also parallel the results of other studies in the relevant literature. However, the third factor, pass time, which accounted for 14.625% of the variance, was not supported by the previous survey although it was consistent with previous research. It is not clear as to why this factor was not reported by the respondents of the previous survey. But further research should provide clues in regards to this difference in the findings of the two studies.

The findings of this study show that people used Al Arabiya site not only to find out what is happening in the Arab world but equally important to express their opinions freely, to participate in discussions and to provide supplementary information. This suggests that in countries where traditional media sources are controlled, the internet is largely censored and freedom of expression is limited, new media can significantly reduce the effects of these limitations.

## References

- Al Arabiya (2008). Al Arabiya News Channel, URL (Consulted Aug. 2008): <http://www.alarabiya.net>
- Al-Hussan, F. (2011). Key Account Management in an Arab Context. PhD Thesis. Cranfield University, United Kingdom
- Al-Saggaf, Y. (2008). Online media and freedom of expression in the Arab world: the case of the Al-Arabiya site. In M.B. Nunes, P. Isaías and D. Ifenthaler (Eds.). Proceedings of the IADIS International Conference WWW/Internet 2008. (pp. 499-503) Freiburg, Germany. 13 - 15 October 2008.
- Al-Saggaf, Y. (2006). The online public sphere in the Arab world: The war in Iraq on the Al Arabiya website. *Journal of Computer-Mediated Communication*, 12(1), 311–334.
- Chu, S. & Choi, S.M. (2011). Electronic Word-of-Mouth in Social Networking Sites: A Cross-Cultural Study of the United States and China. *Journal of Global Marketing*, 24(3), 263-281
- Chu, D. (2009). Collective behavior in YouTube: a case study of ‘Bus Uncle’ online videos. *Asian Journal of Communication*, 19(3), 337-353
- Chung, D. S. & Yoo, C.Y. (2008). Audience Motivations for Using Interactive Features: Distinguishing Use of Different Types of Interactivity on an Online Newspaper. *Mass Communication and Society*, 11(4), 375-397.
- De Zúñiga, H. G. Jung, N.& Valenzuela, S. (2012) Social Media Use for News and Individuals’ Social Capital, Civic Engagement and Political Participation, *Journal of Computer-Mediated Communication*. 17(3), 319 336
- El-Said, H. & Harrigan, J. (2009). You reap what you plant: Social networks in the Arab World – The Hashemite Kingdom of Jordan. *World Development*, 37(7), 1235-1249.
- Feuilherade, P. (2003, November 25). Profile: Al Arabiya TV. BBC News. Retrieved October 28, 2006 from [http://news.bbc.co.uk/1/hi/world/middle\\_east/3236654.stm](http://news.bbc.co.uk/1/hi/world/middle_east/3236654.stm)
- Flanagin, A. J. (2005). IM online: Instant messaging use among college students. *Communication Research Reports*, 22, 175–187.
- Freelon, D. (2010). Analyzing online political discussion using three models of democratic communication. *New Media & Society*, 12(7), 1172-1190
- Harlow, S. & Harp, D. (2012). Collective Action On The Web, *Information, Communication & Society*, 15(2), 196-216
- Hofheinz, A. (2005). The Internet in the Arab World: Playground for Political Liberalization’, *International Politics and Society*, 2005(3), 78-96
- Johannessen, M. (2010). Genres of Participation in Social Networking Systems: A Study of the 2009 Norwegian Parliamentary Election. In E. Tambouris, A. Macintosh, and O. Glassey (Eds.): ePart 2010, LNCS 6229, pp. 104–114, 2010.
- Johnson, T. J. & Kaye, B. K. (2003). Around the world wide web in 80 ways. *Social Science Computer Review*, 21(3), 304-325.

- Kaye, B. K., & Johnson, T. J. (2004). A web for all reasons: Uses and gratifications of internet components for political information. *Telematics & Informatics*, 21, 197–233.
- Lee, S., Kim, J. H. & Rosen, D. (2009). A Semantic Network and Categorical Content Analysis of Internet and Online Media Research. *The Open Communication Journal*, 2009, 3, 15-28
- Lin, C.A. (2002). Perceived gratifications of online media service use among potential users. *Telematics and Informatics*, 19, 3–19
- Muhtaseb, A. and Frey, L. R. (2008). Arab Americans' Motives for Using the Internet as a Functional Media Alternative and Their Perceptions of U.S. Public Opinion. *Journal of Computer-Mediated Communication*, 13: 618–657. doi: 10.1111/j.1083-6101.2008.00413.x
- Papacharissi, Z., & Rubin, A. M. (2000). Predictors of internet use. *Journal of Broadcasting & Electronic Media*, 44, 175–196
- Sæbø, O., Rose, J., & Nyvang, T. (2009). The Role of Social Networking Services in eParticipation. In A. Macintosh and E. Tambouris (Eds.): *ePart 2009*, LNCS 5694, pp. 46–55, 2009.
- Sheedy, C. S. (2011). *Social Media for Social Change: A Case Study of Social Media Use in the 2011 Egyptian Revolution*. Masters of Arts in Public Communication Thesis. American University, Washington, DC
- Skoric, M. M. & Kwan, G. C. E. (2011). Platforms for mediated sociability and online social capital: the role of Facebook and massively multiplayer online games. *Asian Journal of Communication*, 21:5, 467-484
- Valenzuela, S., Park, N. & Kee, K. F. (2009). Is there social capital in a social network site?: Facebook use and college students' life satisfaction, trust, and participation, *Journal of Computer-Mediated Communication*, 14(4), 875- 901
- Wright, K. B. (2005). Researching Internet-based populations: Advantages and disadvantages of online survey research, online questionnaire authoring software packages, and web survey services. *Journal of Computer-Mediated Communication*, 10(3), URL (Consulted Nov. 2007): <http://jcmc.indiana.edu/vol10/issue3/wright.html>
- Yang, K. C. C. (2007). Factors influencing internet users' perceived credibility of news-related blogs in Taiwan. *Telematics and Informatics*, 24, 69–85

### **Acknowledgment**

The author wishes to thank Professor Ken Russell from the School of Computing and Mathematics, Charles Sturt University Australia, for meeting with him twice to discuss the statistical analysis he used. Professor Russell's explanations are greatly appreciated.

*Newsroom Resistance: An Ethnographic Study of the Modern News Worker, Policies, and Organizational Dissatisfaction*

William Schulte

Winthrop University, USA

0051

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Modern news workers see themselves pressed by digital routines, industry confusion, and their organization's loss of journalistic focus. This ethnographic study looked at the ways they resist counter-journalistic policy. Social construction theory and the hierarchy of influence model informed this study as new and forming occupational pressures push news workers ideological and professional dispositions away from their employers.

This study found friction and frustration for news workers when organizations defied the traditional journalistic tenets. Organizational directives to follow policy were overt and common. As the newsrooms in this study struggled to find effective business models, their attention was often diverted from the needs and performance of news workers. The desire to streamline information and have more content handled in the digital realm kept management from addressing news worker satisfaction and deficiencies in coverage. This study found management did not value traditional tasks like quality writing or photography and revealed those news workers slow to adapt to digital tasks were laid off. Organizations generally have the upper hand, but news workers have found a few ways to send messages up the ladder.

## INTRODUCTION

Cultural upheaval in news work is not a newly minted dynamic. History has shown news workers become protective of their routines when technology threatens to change their civic function. However, the modern news machine has shed news workers at an unprecedented rate over and traditional roles have become subservient to seeking a tenable business model.

A 2008 survey in *American Journalism Review* revealed that news workers were pessimistic about their futures in the face of changing technology. The study explored loss of fellowship among colleagues and a disconnection with readers. Many news workers felt this was the result of favoring digital newsgathering and distribution (Wilson 2008). According to Linda Foley, the president of the Newspaper Guild:

... pessimism stems from changes in the workplace. In earlier days, reporters came back to the newsroom to write stories after gathering the information they needed, and there they could bounce the story off coworkers. The resulting feeling of connection around the newsroom is missing in an age when reporters can file stories without ever meeting their coworkers (Wilson 2008, p. 3).

The lack of optimism that concerned news workers in 2008 has proved to be valid in terms of jobs. Between 2008 and 2012, the industry laid off over 38,000 workers (Smith n.d.). Those numbers continue to rise. Notably June 2013 saw the layoff of the entire *Chicago Sun Times* photo staff.

This is a challenging period for news workers as forces like digital platforms make organizations to re-create themselves. As publishers scramble to bring costs in line with thinning revenues, news platforms have broken a business model that served the new for most of the rise of the American press.

This work revisits the concept of newsroom social controls originally studied by Warren Breed (1955), but focuses on how new social controls have given rise to resistance in the workplace. This study explores the influence of news workers and how that influence is challenged under the shadow of corporate ownership, changing technology, and downsizing. This study is a snapshot of those in the rank and file of contemporary media and addresses the need to chronicle news workers as the industry struggles to be viable.

## LITERATURE REVIEW

Many would suspect that the individuals on the front line of news production would be extremely influential in controlling the images. However, the literature related to the pressures and influences on the American news worker has indicated this is not the case.

According to Tuchman (1972, p. 298), each story a news worker produced had the potential to affect the way he/she was viewed by superiors, and their daily actions affected the ability of the organization to make a profit. "Inasmuch as the newspaper is made of many stories, these dangers are multiplied and omnipresent."

Berger and Luchmann (1966) introduced the idea that over time social groups form a mental picture of the roles individuals play as they interact. This belief of what reality is becomes reality; thus reality is socially constructed. They also found that although reality is socially constructed, rather than a reflection of an objective reality, concrete individuals served as the agents of that reality.

Warren Breed (1955, p. 84) supported the idea of a news worker disempowered by social control. He said 'any important change toward a more free and responsible press must stem from various possible pressures on the publisher, who epitomizes the policy-making and coordinating role.' In his look at strategic ritual, Tuchman (1978), reiterated that reporters must protect themselves from dominating influences.

### ***Social Construction Beyond the Individual***

Social control has been explored in several ways as it has been used to examine pressures in news work and influences beyond the individual. Bagdikian (1990) offered insight into organizational and extramedia influences. He asserted media's pursuit of advertising dollars made them structurally dependent on business, and that dependence has restricted news content.

Schlesinger (1978) found routines to be more than just a way to meet deadlines and manage a complex world for audiences. He noted the routines of news programs were affected by political, economic, and ideological constraints that made news production akin to propaganda. Schlesinger found that news workers on the front line of production could make only cosmetic changes that appeared profound to other professionals because of their novelty.

Bourdieu (1984) explored social space in terms of peer networks and social capital as the non-financial social value of an individual. As individuals engage and interact in the various aspects of life, they develop certain dispositions toward their identities and the ways they are expected to behave. Through these dispositions, combined with other complex social behavior and expectations, they will start to understand their place in the social order and begin to embody this expectation in their habitus.

According to Herman and Chomsky (1988), consolidated ownership across media platforms leads to restrictions in discourse in the form of news choices, but the imposing hand of corporate hegemony was taken a step further by Doug Underwood (1993, p. xii). The selling of newspapers as a product as opposed to journalism as a practice and social check on power was Underwood's focus. Underwood noted 'newspaper content is geared to the results of readership surveys, and newsroom organization has been reshaped by newspaper managers whose commitment to the marketing ethic is hardly distinguishable from their vision of what journalism is.'

Foucault (1970) found discourse to be a key element in understanding a work dynamic. The idea of discourse – a systems approach to work and its organization – produces a way of thinking about individual function within an organization, and the power to define these roles becomes a means of control.

Tuchman (1972, p. 305) observed discourses of objectivity, such as presenting conflicting claims, presenting evidence, presenting the most material facts first, and carefully separating fact from opinion. 'Examining the ritualistic behaviors of professionals, we get a hint of what may be the deeper function of the art, cult, and ritual of various occupations.'

### ***Social Control as a Collective Dynamic***

Influence can also be viewed as a lateral consideration rather than in terms of being superior or inferior to more macro views. Berkowitz (1990) attempted to refine White's gatekeeping metaphor and explained that decision-making was a group process, thus content was shaped by group dynamics.

The hierarchy of influence model (Shoemaker & Reese 1996) had utility in understanding the role of the rank and file news worker. It saw the news worker's level of influence squeezed by routines, organizational controls, extra-media concerns, and ideology. In this model the levels of influence were explanative of the hierarchical structure of organizations. The individual was at the center of this model and this level of influence referred to the education and professionalism of journalists.

Rothenbuhler (1998, p. 27) offered the following definition of ritual to inform communication research: 'Ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life.' He further explained that this behavior must be logical and have affect beyond the behavior itself.

Gramsci (2000) explained how cultural hegemony found itself in all aspects of life. It was societal norms that are perceived as universal truths about the way things were. Hegemony entered all aspects of daily life and influenced work, leisure time, and interpersonal relationships and impacted creative energies, thoughts, beliefs, and desires. It created a status quo, limited alternatives, and contained opportunities.

Hallin (1985) suggested that the media were in fact disconnected from the bourgeoisie and their control mechanisms because they needed the media to confirm their legitimacy in the capitalist system.

Molotch and Lester (1974) offered a similar perspective. They argued that news gatherers could not become pure ideological instruments of those in power, as this would harm their credibility with their audience.

Tuchman (1976, 1978) found social construction only loosely related to power; moreover, he found that social construction of the 'factual world' had more to do with the strategic rituals (such as objectivity) that allowed news workers to do their jobs within the news cycle. He found this more telling of how they constructed reality.

Goffman (1974) asserted that social construction of reality was an act of participation between media performers and the audience. He used the metaphor of a theater to explain that individuals were like actors performing scenes in front of others, and the stages were mediums that allowed communication to be framed.

### **METHODOLOGY**

As this review synthesized the theoretical underpinnings of the news workers' world it became clear that the influences of news workers were challenged but profound. Newspapers have been undergoing a dynamic shift during the last two decades. Technology and profit motive lead to layoffs and this leads to questions concerning how these looming concerns affect autonomy, performance, story choice and resistance.

This review indicates little about personal values, human and social considerations, power within the newsroom, and internal stakeholders. Gans (2004) suggested American journalists share a set of enduring values that shape the nature of news.

This study asks what personalities and values are involved in the newsroom and how do they react when challenged?

The literature revealed social construction has many interpretations and possible reasons to resist organizational structures. Influences on news workers are plentiful but the literature did not reveal how influence is resisted in a modern newsroom. This study addressed how news workers acted upon unfavorable policy and explored:

How are news values socially constructed by traditional or emerging pressures, platforms, economics, or other external issues?

How are policies resisted when traditional civic roles of news workers are marginalized?

How do news workers view interactions through the lens of journalism and how do directives and values resolve themselves in a functional newsroom routine?

Because this research was conducted in the natural world and relationships, attitudes, and job routines were germane; a qualitative approach was chosen. Data was cultivated from three months of observations, 31 formally shadowed informants; 45 informal informants met at the newspapers, and assorted internal documents.

Three newsrooms were chosen as field sites. They differed in size and structure, but were similarly geographically located. The observation lasted from June 2011 to Oct. 2011. The circulation at the newspapers varied from more than 150,000 to less than 13,000. All of these newspapers were within 150 miles of each other. Proximity allowed all of the newspapers to be observed in the same time period. The news managers who granted permission for the study requested that the publications not be mentioned by name.

While in the field extensive jottings were done. Jottings are the listings of topics or events used in preparation to write formal fieldnotes. Jottings were transcribed into dated and categorized formal fieldnotes. These field notes generated a binder of chronological observations. The next steps were to sort, compare, and contrast the data. Examples from fieldnotes are used herein to exemplify themes that were discovered.

## **FINDINGS: RESISTENCE**

Organizational controls have taken on remarkable complexity in the wake of the digital paradigm and the monetary strain in the industry. Management has become committed to re-branding newsrooms as information centers. Administrators have many tools at their disposal to bring workers in line with these goals. At the same time, news workers have not abandoned their vocations as civic-minded journalists.

Journalistic autonomy is challenged in newsrooms. With management desperate to find an operational model, they do not have time for discretion, and their sanctions are much more overt than Breed observed in 1955. News workers resist unfavorable policy and challenge organizational rhetoric, especially when they see these behaviors as contrary to journalistic principles. As news workers are on the front line and the last to touch content, they are positioned to resist. Practical concerns for their livelihoods led to indirect resistance.

### ***The Practical Nature of Self-Directed Work***

Reporters are extremely self-directed. Although assignment desks will dispense work, this is often the result of the need for story quantity, or breaking news. This can take time, but it does allow reporters the latitude to find their own stories. In fact, this is an expectation. Even in the cases where stories are assigned, it falls to reporters to choose the angle, sources, and style the work will take. This dynamic is challenged by the evolving needs of management. With smaller staffs, administrators need to control and understand what information they will have up front so they can plan the day's product.

Breed (1955) pointed out that executives are not involved in the legwork of story building, thus staffers were able to use their superior knowledge to subvert policy. This is still true, but to a far lesser degree. Planning coverage before an event gives editors control of the finished product but in reality, editors confront a great deal of content. Although reporters have been laid off, the means to cultivate material for the paper has grown through citizen journalism, partnerships with other organizations, and digital sources. Line editors have been laid off as well, forcing those who remain to contend with copy and wrangle other material. Getting all of the stories edited is a challenge and controlling the elements contained within them is difficult.

Autonomy itself is a principle allows editors to manage staff and see to their own routines. Line editors have a different role in the culture than upper management. They are on the front line with news workers and often find organizational directives as puzzling as their staff. Although they must at times enforce policy, they have close connections to news workers so they do not take consistent action against news workers. They exercise their autonomy by allowing reporters to exercise theirs.

### ***Extra-Newsroom Resistance***

News organizations have goals beyond the confines of the newsroom. News organizations are members of a business community, and as such, must show civic responsibility and interest in the welfare of the communities in which they operate. In general, news staff need not directly support these efforts, thereby giving news workers another opportunity to show dissatisfaction. Consider the following passage:

\* \* \*

#### *The United Way and Non-News Tasks*

*Emmett worked as a copy editor at a daily newspaper. He considered his compensation modest but he thoroughly enjoyed his work. Emmett felt that because the organization did not recognize him on an equitable financial level, there were limits as to how the company should engage him. One area of particular resentment was the United Way fund drive. Once a year he would find a donation form asking how much he was going to donate. On the week of the fund drive, there would be breaks in routine where employees would play carnival games and participate in raffles or silent auctions. Emmett found this insulting and considered charitable giving a private matter. Emmett*

*would not in any way acknowledge the campaign, although pressure, was put on him to do so. At the same time his work was above reproach. He said that invariably a executive would seek an explanation, to which he would say he could not afford it.*

*Emmett also would not play games on employee appreciation day, nor would he volunteer to work at the newspaper's information booth. Because Emmett was recognized as a consummate professional, his outside-profession protests had little adverse effect on him and he was always pleased he could send messages to the administration.*

\* \* \*

Emmett resisted an obligation being placed upon him, and although administrators did not find this favorable, they had little recourse in sanctioning him. A United Way donation drive is clearly an organizational directive but is not related to news work. Publishers will overtly command that policy be followed. However, giving remains beyond the executive's ability to enforce. In this instance, dissatisfaction travels up the ladder with no direct sanction returning. Even though a publisher can require news workers to work at an expo booth, he/she must pay them. When policy does not result in sanctions, the policy is resisted to the organization's detriment.

### ***Reacting to Big Picture Decisions***

One company gave a million dollars for a development plan to beautify an urban waterway. Some news workers were glad the company was helping beautify the city; others were shocked they would do so during difficult economic times and in close proximity to layoffs. Overall, this action caused divisive rhetoric. The feeling was corporate was lying about the company's financial health. On top of this, reporters were asked to write stories about the generosity, none of which could mention adverse opinions or tax incentives.

When big picture decisions are made, resisting amenities is one way news workers send messages of dissatisfaction. Amenities come in the form of cafeterias; break rooms, gyms, or gym memberships, group rates on cell phone plans, allowances for equipment, or continuing education. Amenities may start at the corporate level or be site specific, but in both cases, executives must extrapolate what packages will be most favorable to the broadest range of employees. This works well at a macro level, but becomes difficult to predict in individual newsrooms as news workers have an assortment of values and personalities. Note the passage below:

\* \* \*

### ***Civic Duty Beyond the Newsroom***

*As one operation began to consolidate its broadcast and print operations into one building, a line editor had concerns. Barry was a native of the town, had earned his journalism degree locally, and felt a great deal of loyalty for his organization. He would align himself with most directives and was respected by staff and superiors alike. He did not participate in grousing, and in the face of layoffs he kept his*

*opinions to himself. Still, as a native, Barry was concerned about the number of buildings being left vacant in the downtown. Barry believed that the absence of businesses would lead to urban decay and crime.*

*The new facility his organization built was located away from the downtown. It also had a new cafeteria, gym, and room for the business to grow. Barry agreed, but was disturbed by the lack of responsibility the organization showed for the building downtown. It was not repurposed, but sat empty as the trend Barry feared came about.*

*Crime in the area increased, more buildings sat vacant, and even the newspaper considered the city proper to be a secondary coverage concern. Barry promised himself that he would not buy into the enticements promised with the new building. He did not use the gym or the cafeteria. He did not announce the reasons why, but he did not keep them secret.*

\* \* \*

It is doubtful that Barry saw this as resistance at all. There is little indication that resistance in the form influences change in policy or operations. However, it does indicate that news workers feel the need to reach administrators with concerns. It further indicates that news workers will take action and offer resistance in subtle ways when they feel repressed.

### ***The Personal Brand***

Historically, staffers who were considered stars were able to sidestep policy much more effectively than younger news workers. Now seasoned workers face the ax as administrators look to save money. A number of audience-engagement techniques exist in the digital world. Many news workers, without prompting, maintain Facebook and Twitter accounts. They promote stories and build social-media webs of sources and community followers. This is done separate from the organization's efforts. Digital specialists representing the organization will "friend" reporters and other news workers on Facebook and comment, along with the public, to their posts.

Organizations see this as advantageous, as it builds a synergy. However, no news worker in this study said they felt pressure to maintain a social media presence. Organizations have digital specialists who formally perform those functions. The freedom of social media for journalists resides in expressions that have historically been taboo. A news worker can, for instance, endorse their religion on social media. Social media is personal, so most organizations have not introduced policies. An individual can allude to a religious bias without recourse.

### ***The Soft Organizational Directive***

Organizational directives can be resisted by not taking action in the hope that the policies will blow over, or the organization is not wholly serious about them. Often organizational directives are often not strongly enforced, but contain ideas that are left

for news workers to act upon. Organizations have adopted several ideas in the last few years that are associated with the digital world, but responsibilities and personnel associated with those tasks are often loosely defined.

With a jammed news cycle, news workers are often given the latitude to choose which assignments they will give their full attention, whereas other assignments will be given only perfunctory treatment. In the case of photographers, video production for a website is a relatively new responsibility. Some enjoy the challenge, others resent it, but video never replaces the need for photographs. Photographers are able to justify doing the basics of video production or simply not finding the time to do it at all. Other photographers enjoy making video. One photographer was observed editing a video piece until most of his workday was consumed.

News workers are sometimes able to use blind spots to build their own agendas and drive their own workdays by presenting preferences favorable to them as being most favorable to the audience. They then keep alternatives to themselves. One news worker called this, “driving the bus without being behind the wheel.”

### ***Planning and Time Management as Control***

Organizations are required to pay workers for time and some newsrooms have added time clocks to keep overtime under control. This control has been justified by the organization because they often issue mobile technology for their workers. Even so, reporters will routinely clock out so they have the time to finish a work without going into overtime. Editors say this practice is unacceptable but do not monitor it. Much information needed for stories is available online, reducing the legwork required. The removal of travel time has increased productivity, decreased the need for staff, and kept staff in the office. Editors can certainly reach workers whenever they wish, but many in the rank-and-file believe editors more likely to assess their needs differently if a reporter is not close by. Some reporters have found technology to be a blessing and a curse in controlling their day. For instance:

\*\*\*

#### *Kelly and the Art of Breaking News*

*Kelly was on the breaking-news beat. Her day started from home at 4 a.m. and she was efficient. Her shift started while her children were asleep and, from her home, she checked the police blotter and fire runs. She watched the television news to make sure nothing was missed overnight, listened to the scanner and made breakfast.*

*Kelly was prolific. She Tweeted headlines when information was confirmed by police, she called for details of an alleged rape case, and gathered information for a story about a theft. Kelly filed six stories online by 4:45 a.m., updated her Facebook and Twitter accounts, and informed editors of her work.*

*After she filed the stories, she continued to monitor the broadcast news and scanner, cleaned the kitchen and made her children's lunches. Her children were up by 7 a.m. Kelly carried her Blackberry for mobility,*

*and texted her editors with updates as she put her daughter's hair in pigtails.*

*Kelly identified the rape case as the story of the day. She planned to visit the location where the crime occurred to conduct interviews before filing a longer story. She hoped to avoid the office altogether because of the "depressing environment." However, her editor called her in to work on an unrelated story about a heat advisory.*

*At the office she was asked not only to write the weather story, but also to finish a story about a smoking ban, and update a missing-person report from the week before. Kelly filed a total of nine stories in less than six hours.*

\*\*\*

Technology allowed Kelly to manage her time in a way she found beneficial. Internet, scanner, and smart-phone allowed her to be efficient and split her days in ways to manage her personal and professional obligations. There were some issues that made her uncomfortable. She was not able to elaborate on the stories she broke and she found this to be a dangerous precedent as all of the information came from official reports. Also, no one edited her online copy.

### ***Adhering to Expected Tasks and Forceful Personalities***

Many news workers resist their organization by doing what is expected of them. The ability to digitally retrieve information is not new, but often administrators have no idea what is available online. Reporters who prefer a gumshoe journalism experience need only be ambiguous enough about the day's activities to leave the office. This allows them to maintain the relationships needed to find stories. In light of the complexity of news work, in some cases minimal work is expected. This is certainly contingent on the day and the specific culture, but some news workers can do the basics of their jobs and still be considered productive. This is yet another blind spot for executives, but the culture itself is perpetuated by middle managers that also enjoy an occasional easy workday. The root of this approach goes back to a culture that does not value its employees through monetary compensation, job security, or collegiality. Moreover, many workers remember a time when this was not the case, exacerbating the situation.

News workers are often able to circumvent policy by citing or ignoring precedent, which has not been formally set. News workers need not make a case regarding policy to challenge it. They move forward when similar circumstances have set an ambiguous precedent and decision-making favors the news worker who initially chose how to address the material in question. Even when a conflict is forced, often a news worker with a forceful personality will get their way. This dynamic has a cumulative effect. If a news worker has a reputation for being difficult, approaching them about their news judgment or changing their work will be avoided.

### ***"Sunshine" Blogs***

Many executives depend on a code of silence among themselves and other stakeholders to keep sensitive plans from news workers while details are worked out.

This control is called a “black ceiling,” but while it is opaque, it is not impenetrable (Schulte 2013). News workers are keen observers of their environments, and although they are rarely privy to operational decisions, they often find trends unfolding above their heads. One way they learn plans is through independent blogs. Like sunshine laws that allow journalists to make government operations transparent, these “sunshine blogs” are set up for news workers to connect and make their companies more transparent. They are new clearinghouses for company information. It is not always known who contributes to the blogs that spill information about plans, but news workers find certain blogs to be remarkably accurate. They have warned of layoffs and personnel changes, added clarity to directives, and explained mystifying acquisitions. This information is compiled to create a more complete picture of events for news workers, but other substantial contributors must exist above the black ceiling. Many news workers believe that contributors are those working at corporate offices or are themselves executives sympathetic to the problems news workers face. At the same time, many executives are not fans of these blogs, and some find them positively galling and have sanctioned news workers for looking at them on company time.

## CONCLUSION

The deck is stacked against news workers in nearly every policy and personnel decision, but news workers are a resourceful group. Although the digital paradigm has closed many of the doors that made traditional skills favorable, it has also opened others. The autonomy of bloggers has allowed news workers to peek around the black ceiling executives use to plan policy changes. Sunshine blogs have sprung up around the industry as a tool to understand and control the news worker’s reality, control corporate spin, and connect with others trying to do the same. At the same time, pressures on administrators have forced them to look at big-picture decisions. This allows some staff the latitude to circumvent policy, exploit ignorance, and choose the tasks they wish to pursue. This distraction has also allowed news workers to build a hybrid personal/professional presence in social media.

News workers have little guilt with regard to these activities. Loyalty is challenged as news workers have become keenly aware that their fealty is unlikely to be rewarded, and administrators are often working against them. The desire to resist is clear each time the organization asks them to go the extra mile, buy into new projects, or give to their causes. This behavior is not confined to a few disgruntled news workers, but has burgeoned and become naturalized in many consummate professionals. Directives will be challenged by those with forceful personalities and will be relentlessly tested to see how committed the organization is to them.

The damaged business model has changed relationships and moved those in the press away from collegial relationships. Executives have exploited the distance between themselves and news workers in a number of ways, but they are not the only ones exploiting this distance.

Media organizations introduce directives to control the social and professional values inherent in newsroom culture, but the more desperate they become to remain financially viable, the more transparent their controls. As news workers experience

this, they resist in interesting but mostly ineffective ways. This may sound like a victory for organizational control, but it is not that simple. Journalism does not exist in a static state. It is a linear endeavor that exists in a cycle of decisions and countless human choices. Journalists are uniquely positioned to make those continual choices in relation to each other and their products. Berger and Luckman (1966) explained social construction is the result of those choices, and those dynamics are pointed and specific, but they are not permanent and fixed for all time.

## REFERENCES

- Bendikian, B 1990, *The media monopoly*, 3<sup>rd</sup> edn, Beacon Publishing, Boston, MA.
- Berger, PL & Luckmann, T 1966, *The social construction of reality: a treatise in the sociology of knowledge*, Doubleday, Garden City, NY.
- Berkowitz, D 1990, 'Refining the gatekeeping metaphor for local television news', *Journal of Broadcasting & Electronic Media*, vol. 34, no. 1, pp. 55-68.
- Bourdieu P 1984, *Distinction: A social critique of the judgment of taste*, trans. R Nice, Harvard University Press, New York, NY.
- Breed, W 1955, 'Social control in the newsroom: A functional analysis', *Social Forces*, vol. 4, pp. 326-35.
- Epstein, EJ 1973, *News from nowhere: television and the news*, Random House Inc. New York, NY.
- Foucault, M 1970, *The order of things: an archaeology of human science*, Random House, New York, NY, original work published as *Les Mots et les choses* in 1966.
- Gamson, WA, Croteau, D, Hoynes, WA & Sasson, T 1992, 'Media images and the social construction of reality', *Annual Review of Sociology*, vol. 18, pp. 373-93.
- Gans, H, 2004, *Deciding what is news: a study of CBS Evening News, NBC Nightly News, Newsweek & Time*, Northwestern University Press, Evanston Ill., original work published in 1979.
- Glasgow University Media Group 1978, *More bad news*, Routledge & Kegan Paul Ltd. London England, forward by Richard Hoggert.
- Goffman, E 1974, *Frame analysis*, Cambridge Harvard University Press, New York, NY.
- Gramsci, A 2000, *The Antonio Gramsci reader: selected writings*, comp. D Forgacs, Random House, New York, NY: Random House, original work published 1840.
- Hall, S 1999, *Representations and the media*, Media Education Foundation, Northampton.
- Hallin, DC 1985, 'The American news media: a critical theory perspective', in J Forester (ed.), *Critical theory and public life*, MIT Press, Cambridge, MA.
- Hardt, H 1990, 'Newswriters, technology and journalism history', *Critical studies in mass communication*, vol. 7, pp. 346-65.
- Hardt, H & Brennen B 1995, 'Introduction', in H Hardt & B Brennen (eds.), *Newswriters: toward a history of the rank and file*, University of Minnesota Press, Minneapolis.
- Mayer, M 1987, *Making news*, Doubleday & Company, Inc Garden City, NY.
- Molotoch, H & Lester, M 1974, 'News as purposive behavior: on the strategic use of routine events, accidents, and scandals', *American Sociological Review*, vol. 39, pp. 101-112.
- Robben, ACGM. & Sluka JA 2007, 'Fieldwork in cultural anthropology: an introduction', in ACGM Robben & J Sluka (eds.), *Ethnographic fieldwork: an anthropological reader*, Blackwell Publishing, Oxford.
- Rothembuhler, EW 1998, *Ritual communication: from everyday conversation to mediated ceremony*, Sage, Thousand Oaks, CA.
- Schulte, W 2013, 'Newsroom social controls: an ethnographic study of the modern news worker, policy, and organizational dynamics', *Proceedings of the 11<sup>th</sup> International Symposium Communication in the Millennium*, Pdf. file, CD, pp. 117-30.

- Shoemaker, PJ & Reese SD 1996), *Mediating the message: theories of influence on mass media content*, 2<sup>nd</sup> edn, Longman, New York, NY.
- Schlesinger, P 1978, *Putting 'reality' together: BBC news*. Constable and Company, London.
- Smith, E 2007-12 'Totals', *Paper cuts*, web log post, nd, viewed 15 September 2013, [http://newspaperlayoffs.com/maps {2007-2012}-layoffs/](http://newspaperlayoffs.com/maps_{2007-2012}-layoffs/)
- Tuchman, G 1976, 'What is news? Telling stories', *Journal of Communication*, vol. 26, no. 4, pp. 93-97.
- Tuchman, G 1978. *Making news: A study in the construction of reality*, Free Press, New York, NY.
- Underwood, D 1993. *When MBAs rule the newsroom: How marketers and maagers managers are reshaping today's media* ', Columbia University Press, New York, NY.
- Wilson, K 2008, 'High Anxiety', *American Journalism Review*, vol. 30, no. 1, pp. 46-47.
- White, DM 1950, 'The 'Gatekeeper': A Case Study in the Selection of News', *Journalism Quarterly*, vol. 27, pp. 383-90.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a large, faint, light blue circular arc that is partially visible at the top and bottom of the page. A red, curved brushstroke-like element is also visible, arching over the top left of the 'iafor' text.

*The Action Research of Synthesizing Lessons of Suitable Radio Program for Children  
in the East of Thailand,*

Chitapha Sookplam\*<sup>1</sup>, Pongsin Promptak\*<sup>2</sup>

\*<sup>1</sup>Burapha University, Thailand, \*<sup>2</sup> Sripatum University, Thailand

0060

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This study consists of three main purposes are; To study patterns and details of suitable radio for youth; To study children's behavior and requirement of receiving information and To synthesize the suitable radio broadcast lessons for youth from the community radio station.

The study of radio station for youth which broadcasts on Chonburi wave 99.75 megahertz says that mostly are the stations for teenagers, for example, "Tales from Dad" is telling a story to listeners doing a good deed by inserting flipside. "Smart Kids" is presenting living skills of teenagers and gives real experience to teach them how to divide right and wrong. "Teen Club" is a radio program providing a chance to children to participate in the program by presenting their experiences to listeners. "Happy Family" is a variety show that presents teenager's way of life and reminds them about danger that can possibly happen in their daily life. "Our Parliament" is about political that simplify the constitutional law for the listeners. "Health Tips" gives some tips and diversity of sex for teenagers. "Scholarship Foundation for Thai Youth" gives the information to students and their parents about the student loan.

Community radiobroadcast has nothing involve with children, but it gives them a chance to run the radio program by themselves in some parts. However, it's discontinuing, because their parents and radio station are not support them for any transportation fares.

The behavior of listening radio broadcast shows the target audiences (children) prefer listening to the radio at home. Many people prefer listening to the radio on the internet, mobile phone, and car audio. Most of them listen to the radio by their friends or neighbors. The most popular programs for children are music, news and knowledge, respectively, and few others.

The program has put a little bit knowledge in form of fairy tales which enclosed a motto. Speakers should tell a story with interesting voice and emotion. In addition, they need variety program with music, interview, news, knowledge and games.

**Keywords :** Radio Program, Children, the East of Thailand

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Rationale

The performances from both the Working Group of the Media for Children in the East and 12 associates in the eastern regions reflected that they lacked bodies of knowledge. As a consequence, the activities had been dispersedly conducted without any uniformity. Besides, after a year of the operation, lesson distilled process had not been conducted yet. Only the project evaluation and report existed.

---

The working mechanism set for the year 2010 aimed to 1) produce a pilot radio station for children, youth, and family, 2) develop media producers' proficiency, 3) create spaces for children, and 4) present media literacy.

First, the production of a pilot radio station for children, youth, and family would be operated by providing training courses on radio broadcasting for children, youth and family.

Radio programming was academically outlined which would be about the suitable forms of radio programs for the stations and the children, the opportunity to take part in the radio station, and the limitation of each community and station, the search for radio contents, station management, audience evaluation etc.; however, in a real life situation, radio programming was not focusing on children as the main target. The certain concept or academic principle of the radio programming for children was not obviously existed.

The researcher aimed to study the suitable radio formats for children, youth, and family. The local radio at Ban Na would be used as a representative of the local radio. In addition, radio programs for children at the National Broadcasting Services of Thailand, Chonburi would also be studied.

## Objectives

1. To study suitable formats and contents the present day radio.
2. To study the exposure to information and the needs of information.
3. To synthesize lessons on suitable radio programming for children and youth

## Methodology

The action research on synthesis of the lessons of suitable radio program for children in the east of Thailand was qualitative research. A focus group discussion between radio programmers and their audiences from both Chonburi and Nakorn Nayok was

used. The researcher acted as a moderator. The discussion was audio and visually recorded, and information gained was categorized by variables.

## **Results** (from the 2 study objectives)

### **1. The suitable radio programs for children in Chonburi are as follows:**

The program called “Lao Nitan Hai Lan Phang” (Tales for Grandchildren/ Tales from Dad) is formatted as a story telling program. It teaches the audience to do good deeds for example the awareness of sins and merits, respect of the seniors, and what is good and what is bad.

A news program comprises “Yaowachon Kon Keng” (Smart Kids). It is formatted as a news report. It reports news occurring in Chonburi and neighboring provinces. The program is divided into 2-3 sessions. News is reported for 1 or 2 sessions and then it is switched over with Buddhist teachings. A variety programs. It presents life skills for teenagers. This program targets on teenagers. The host of the program will teach the teenagers to learn to think what is appropriate and what is not through the real life situations. The session is switched over with music. The audience can call in and express their opinions. -“Teen Club” is formatted similarly to “Teen Talk”; however, it contains different contents. The host offers chances for children and youth in the eastern provinces to present information to the audience for example products of the province, and tourist attractions. -“Happy Family” is formatted as a variety program. It is divided in 3 sessions.

The first is about teens’ life styles. Real life situations will be used as the examples. Both boys and girls are able to discuss and show their opinions toward the situations. The second is about the roles of parents whose children are in teenage level. Some of the audiences of this session are parents. The example used in the talks will be a family with teens. And the third is a teaching session. It provides information about danger that might occur in teens’ real life.

-“Our Parliament” provides contents related to politic and government. Constitution laws are explained through the program.

-“Teen Talk” is contented about life skills for teenagers. There are talking session and “teen talk”. This program targets on teenagers. The host of the program will teach the teenagers to learn to think what is appropriate and what is not through the real life situations. The audience can call in and express their opinions.

-“Rok Phai Sukaphab” (Illnesses and Health) provides information for teenagers.

Monday to Thursday program emphasizes on health of those working people and sleep late people, while Friday, Saturday, and Sunday program focuses on teenagers. It is contented about how to take care of oneself during adolescence period, and the

diversity of sexes. The program is informal and friendly. Music is switched over with the talking.

-“Kor Yor Sor Sarn Phan Yaowachon Thai Khem Khaeng” (Student Loan for Thai Youth’s Dream) focuses on giving information for youth, students, and their guardians or parents. It lasts 1 hour. Khun Suwapee said the program provides information; therefore, the students know the principles, movement, and progresses of the Student Loan.

## **2. Selective behavior**

The study found that children and teenagers were merely interested in listening to the radio programs because there were many more media responding their needs better. However, those who chose to listen to the radio selected the radio programs as follows:

2.1 Music program was the most frequently listened. The types of music the children listen to were Thai country, and string music. The participants of the discussion stated that most of them listened to the music at home. Some chose the station themselves, while some just listened to what their parents or siblings chose. Also, most of them said they favored Thai country music because they had heard and listened to this kind of music since they were very young. They would choose the station that gave the best radio signal, so they could hear the clearest sound for example “Sunshine Radio” at 107.75 MHZ. Some said they listened to the radio while on a car, while some said they listened to Thai country music while doing chores. Also, some mentioned that they listened to the music through their mobile phones.

2.2 News program was listened to by students from primary schools. The news they listened to was as follows:

- general news about children was listened to because the host would read the news about children which could be what happened in the province or news related to children and youth in the eastern region, Thailand, or other countries.
- education news was listened to because the host would provide information about activities held in different schools for example sport day, education fair, exercise day or any academic competitions.
- entertainment news was listened to because the host would give information about what happened in entertainment industry, so the audience knew more about actors and actresses. Children and youth favored this type of program because they loved to follow their favorite stars’ movements from every type of media.
- politic news was also listened to. The children listened to election news

particularly during the national election. The host would frequently talk about the election. Also, s/he would give information about the Prime Minister, the Deputy Prime Ministers, or other political figures' missions.

2.3 Other programs were fable telling programs, general knowledge programs for example telling the knowledge the hosts gathered from newspaper, televisions, communities, or other news in the community.

### **3. Children's Views regarding the Information needs**

The group discussion reflected their needs as follows:

3.1 Music program should broadcast music responding the children's need which was string music. The host should provide information about the music for example the profiles of the music, song writers, or whether the songs were based on true stories. More than 1 host should run the program because it would be more intriguing while talking. In addition, the host should use natural and friendly language that got along with the children's life style.

3.2 Fable telling program should be broadcasted because quite a number of children were waiting for the program called "Lao Nitan Hai Lan Phang" (Fables for My Grandchildren). This program was enjoyable to listen to, and it also met the need of the children.

3.3 Informative programs should offer academic and general knowledge. They needed something enhancing their knowledge gained from the schools. The host should switch the talks over with music in order to make the program more enjoyable. The general knowledge they needed was about the products of the province, food especially best restaurants or delicious vendors or famous food of the province, and computer games. Besides, they said the program should give information about tourist attractions in the province or the places nearby. However, some thought there should be information about sports because they were interested in sports.

## **Discussion**

### **Encoder/sender**

Regarding this research, the encoders were the hosts or creators of the radio programs whose audiences were children and youth from local radio station in Ban Na at 98.25 MHz, Ban Na District, Nakorn Nayok Province, and the National Broadcasting Services of Thailand, Chonburi at 99.75 MHz. They were studied in different aspects as follows:

1. Regarding the messaging efficiency or the accessibility to the receivers, the National Broadcasting Services of Thailand, Chonburi contained

stronger signal and covered broader areas; therefore, this station offered better messaging efficiency than that of Ban Na local radio station which acted upon the regulation to limit the height for a radio mast and transmitter power.

2. Regarding budgets and supports from surrounding communities, the National Broadcasting Services of Thailand, Chonburi had enough budgets from the government; hence, the station did not encounter any obstacles. However, Ban Na local radio station always lacked budgets for its management. In addition, the station was a non profit figure, so there were no commercials to support it financially. Even though, the working committee existed in the station, but only very few of them pay attention on the local radio. The work here then became a “one man show” discipline. It was not a participatory working atmosphere.
3. Regarding the encoder, most of the hosts in Ban Na local station were senior citizens, so they programmed their sessions in accordance with their own interests. As a consequence, the apparent children programs that allowed children to participate in programming were not existed. In addition, some of the children had to help their parents at work, and there were no allowances to pay for the transportation fees. Without supports from their parents and other organizations, it was difficult for children to take part in programming the radio station.

The National Broadcasting Services of Thailand, Chonburi followed the regulation that required the station to provide children programs. The proportions of children programs in this station were quite large; however, it found that the programs mainly focused on teenagers. Radio media or the encoder did not really pay attention on the preadolescence.

### **Messages or the programs**

1. “Lao Nitan Hai Lan Phang” (Fables for My Grandchildren) was followed by a number of children. The host would teach the children about good deeds and what to do and what not to do. Apparently, the primary school children had no authority to choose the radio programs they wanted to listen to. Their parents had the absolute authority over radio media at home. Accordingly, in order to offer suitable radio programs for children, the parents must be well aware of the advantages of the programs.
2. “Yaowachon Kon Keng” (Smart Youth) was formatted as a news report. The host aimed to report news about children and youth occurring in Chonburi and neighboring provinces.
3. “Our Parliament” provided contents related to politics and government.

Constitution laws were explained through the program. The group discussion revealed that the children listened to this program while on the cars with their parents or while at homes with their parents.

From social and political contexts, people in Nakhon Nayok listened to the program “Our Parliament”. The discussion showed that when the parents listened to the program their children were attached with the chance to listen to the program. So the children participated in the group discussion confessed that they listened to “Our Parliament”.

### **Receiver or listener**

Receivers or listeners were the major interest of this research. They comprised children and youth who were the representatives of the listeners of The National Broadcasting Services of Thailand, Chonburi, and Ban Na local radio station, Nakorn Nayok. The study results were found as follows:

Children rarely listened to the radio.

Firstly, the highly developed technology allowed the children to get access to more attractive media. Radio was considered outdated because it offered only sound. Its audience needed imagination while listening to the radio. Television, on the other hand, provided both pictures and sounds. In addition, with technology of monitor and screen, a better transmission, and the computer graphic supports, television gave more comfort and convenience to its audience while receiving messages. Moreover, computer development allowed a computer device to become a one-stop-service media channel. It contained information and news like that of the newspaper, it offered sound like a radio, and it provided sound and pictures like television. Besides, computer had a search engine which one could search for information anytime without time limit. Nowadays, people always had portable computers with them or had them in the form of mobile phones. It found that children in the city area used the internet everyday, while in the uptown area 1 out of 3 children used the internet. Still, most of the children got information from television more than that of the radio.

Secondly, the study found that the parents themselves preferred televisions to radios. They worked outside and after they were back homes they watched televisions to relax, while those housewives who stayed homes watched the television to entertain themselves and get some knowledge. This behavior could be imitated by their children. Watching television caused their children to get used to with television. These children then when they grew older use the internet to search for information, so they lacked the interest of the radio.

Thirdly, the message sent from the radio could not compete with other media. It found that media television and computer was virtually created and they could attract more audience. Televisions were rapidly developed and their audiences were allowed to

take parts in some programs. On the other hand, radio media faced problems from the government's permission to establish local radio stations. Signals were jammed. Worse than that, it was recently reported that Thailand was the only country that the local radio signal jammed with the Aeronautical radio. The quality of the local stations was never improved. Some were only programmed with music and commercials, while some focused on selling products of unclear sources. However, the national radio stations tried to develop and improve themselves. Still the radio media itself was the limit because it could not generate any interest or attraction. Also, there were too many stations and frequencies, the audience never knew what to listen to. They just listened to the one program with the music they liked without knowing the frequency or the name of the program or station. For those children in the uptown area, even their houses were close to the radio masts, their parents would listen to the stations that offers clearer sound.

Listening behaviors were various as follows:

Firstly, children from downtown and uptown areas reflected different results. The children from the downtown area listened to the radio less than that of the children from the uptown area. The downtown children preferred to listen to string music in order to relax from their schools and their special tutorial lessons. They added that they used the internet for searching for information and they watched televisions to relax. Some of them said they listened to music through the internet or mobile phones. These children could choose what they want to listen to and they listen to the music by themselves. On the other hand, most of the uptown children watched televisions. Some use the internet, and some stated that they listened to the radio, but the stations were chosen by their parents, so they listened to news, Thai country music, and information.

Secondly, ages revealed different results. It found that youth or adolescence preferred string music, while preadolescence liked music and fable telling story.

Thirdly, the authority to choose the programs indicated that youth or adolescence could choose what they wanted to listen to; however, the younger children had no authority to choose the programs. They just listened to what their parents wanted for example the children had to listened to Thai country music as their parents wanted to even they claimed that they liked string music, or they had to get information from a particular political side.

Finally, the children's interest showed that children from both areas preferred string music the most. Those who could choose the radio station themselves would find the station with the music they like. When the host said something boring they would turn to other stations. The music lovers disliked the host who talked too much. They said there was no need for the host to talked, but if the host wanted to talk s/he should be friendly and fun. Some liked the stations with games and prizes. For those who could

not choose the stations, they just listened to the music without any thought, but with the station they were interested in they would listen to. Some listened to the radio with their parents so often that they turned to like the station. Some listened to the radio with their parents and would then ask their parents to turn to the station of their favorite programs for example they would ask their parents to turn to “fable telling stations” when it was on air.

The children’s Participation while receiving the message could be indicated in 2 types: active listeners and co-producers. Active listeners would call the program and make a request for songs, or play games and answer questions. At present most live programs allowed their audience to phone in. In terms of co-producing the programs, both stations offered chances to children to take part in contenting the programs more and more. The National Broadcasting Services of Thailand, Chonburi had continually allowed children to co- produce the programs because of the set policies, enough financial support, and enough mentors. In contrary, Ban Na local radio station lacked financial support and cooperation from the surrounding communities, so the children’s participation in radio programming was not continually existed. All in all, the participation at policy level had not been occurred yet.

### Suggestions

The chance for children to participate in programming the radio was a good practice especially among local radio stations. Parents or schools should support them in terms of expenses because this participation taught the children to learn to search for information and knowledge, arrange ideas, and present their opinions and message.

### Bibliography

- Anthony A. Olorunnisola. (2002). **Community Radio : Participatory Communication in Post apartheid South Africa**. Journal of Radio Studies.
- Kanchana Kaewthep. (2006). **Local Radio: Waves that Empower the Local**. Bangkok: Thailand Research Fund. (Thai)
- Chiraporn Sihawong. (1979). **Children’s Interest in Listening to Radio Programs for Children**. Master Thesis, Department of Audiovisual Education, Faculty of Education, Chulalongkorn University. (Thai)
- Chareannet Saengduangkhae. (2006). **The Management of Local Radio at KuanNieng Community, Bangrieng, Sub-District, and at Javathong Community, Ban Na Sub-District, Songkhla**. Master Thesis, Department of Mass Communication, Faculty of Communication Arts, Chulalongkorn University. (Thai)
- Chalisa Markphaenthong. (2004). **A lesson learned Research: A Case Study of Pattani Community Rradio Formation Process**. Thailand Research Fund. (Thai)

Tiwaporn Seanmuengshin. (2000). **Participatory Communication via Community Radio Program of Radio Thailand at Nakhon Ratchasima Province**. Master Thesis, Department of Mass Communication, Faculty of Communication Arts, Chulalongkorn University. (Thai)

Seksan Prompitak. (2002). **A Guideline to Develop the Local Radio to Respond the Community in Burirum**. The Research from Thailand Research Fund.

---

### ***Main Researcher Bibliography***

#### **Assistant Professor Chitapha Sookplam.**

Speech Communication and Performing Arts program. Communication Arts department.

Humanities and Social Science faculty. **Burapha University**.

Expert field research: Female and Teenager study :-

2549. Attitude and Acceptance to the Role of Female Local Leaders in Chonburi.

2550. The Discourses and Signs on Sexual Seduction in Thai Entertainment Venue.

2551. The beauty on high-heeled shoes: The identity of women in trend.

2551. Female teenagers' behaviors in smoking L&M

2553. Communication for Identity Construction of Women Wearing Miniskirts.

2555. The Action Research of Synthesizing Lessons of Suitable Radio Program for Children in the East of Thailand.

2556 Identity Constructions and Expressions Among Korean Cover Dance Youth.

---

*Identity, responsibility, then politics: The Uyghur Diaspora, Facebook and the construction of identity online*

Rizwangul Nur-Muhammad<sup>\*1</sup>, Giles Dodson<sup>\*1</sup>, Evangelina Papoutsaki<sup>\*1</sup>, Heather Horst<sup>\*2</sup>

<sup>\*1</sup>Unitec Institute of Technology, New Zealand, <sup>\*2</sup>Royal Melbourne Institute of Technology, Melbourne, Australia

0080

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

How are online and social media being used in transnational spaces? This paper presents empirical findings of an ongoing examination of the use of Facebook among the Uyghur diaspora. Described as a young 'diaspora under construction' (Dilnur, 2012, p.3), the authors demonstrate how online identities are negotiated and developed through social media use, and in turn how the expression of identity online is contributing to the youthful 'Uyghur diasporic identity'. Drawing upon a content analysis of Facebook groups and pages, the authors attend to the construction of Uyghur ethnic identity within Facebook Group sites and to the ways Uyghur political identity is currently being developed online providing insight into how Facebook is serving as a space for global, daily online interactions, much used by members of the Uyghur diaspora. The examination of discussions on Facebook sites indicates online Uyghur identity has a youthful, emergent character, actively being explored and produced through social media use.

**Keywords:** diaspora, Uyghur, Facebook, ethnic identity, political identity, content analysis

## Introduction

The concept of diaspora is frequently used in relation to transnational migrants (Cohen 1997, Georgiou 2006a, Karim 2003). As Demmers describes, diasporas are “collectives of individuals who identify themselves, and are identified by others as part of an imagined community that has been dispersed (either forced or voluntary) from its original homeland to two or more host-countries and that is committed to the maintenance or restoration of this homeland” (2007, p.9). Demmers emphasises the importance of and identification with the experience of dispersal and, in turn, and as having a homeland orientation.

With the growth and development of the internet and other new communication technologies, we have seen a shift in the practices and places of diasporic identity formation (Co-Author and Author B, 2006; Kathrin & Hunger, 2008) with the internet providing a “complex symbolic environment” for diasporas (Bucy & Gregson, 2001, p.369). In particular, online and social media has increasingly played an important role in the development of a homeland orientation for diasporas and transnational migrants. The internet not only facilitates the imagination of the homeland, but also serves as a space to contest “national and transnational political ideologies and cultural expressions, or counter – expressions of identity” (Georgiou & Silverstone, 2007, p.34). Cohen (1997, p.26), for example, observes that online communication is a key location of diaspora identity production and a space to share information and perspectives:

...transnational bonds no longer have to be cemented by migration or by exclusive territorial claims. Rather, in the age of cyberspace, a diaspora can to some degree be held together or re-created through the mind, through cultural artifacts and through a shared imagination.

Moreover, online diasporic communities can lead to a rethinking and exploration of ethnic identities (Georgiou 2003), in some cases becoming a platform for political dissent and the emergence of a new diasporic political culture within the diaspora (Adeniyi 2007, Bernal 2006, Tekwani 2000).

This article explores Uyghur use of Facebook in constructing and developing Uyghur diasporic identity. We examine the ways in which members of the Uyghur diaspora, especially Uyghur activists and non-governmental organisations, have used the internet to connect one another, receive international financial and other support and to popularize their political and cultural causes through representations of Uyghur culture online (Gladney, 2003; Kanat, 2005). Throughout the paper we argue that these networked connections have played an important role in reinvigorating Uyghur identity among dispersed members (Kanat, 2005). Building upon the growing work on social network sites like Facebook use by individuals and communities (boyd and Ellison 2009; McKay 2010; Miller 2011, 2012), we analyse the ways in which different forms of identity and their expressions appear in interactions on a series of Facebook groups. We conclude by reflecting upon the extent to which the negotiation of identity and community on social network sites such as Facebook may be leading to more political forms of engagement, such as rights and recognition of the Uyghur in their homeland.

## The Uyghur Diaspora

The Uyghur are an ethnic and religious nationality in China. Much less visible than the Tibetans who occupy a similar status, they are Sunni Muslims of Turkic origin living in the northwestern region of China, which is called Xinjiang Uyghur Autonomous Region (XUAR), a homeland for over ten million Uyghur. The relationship between Uyghur and the Chinese state has been marked by tension and, at times, violence. In the post-Mao era, Uyghur have been treated as an "illegitimate nationality" which should be incorporated into "Chinese" and "Han" nationality (Yitzhak, 2007, p.119) through a forced assimilation policy. As a result of human rights abuses (WUC, 2004), Uyghur have called for self-determination, independence at large, which has been reflected on the increasing politicization of the Uyghur case both inside and outside China (Petersen, 2006).

Significant Uyghur transnational migration occurred throughout the 19<sup>th</sup> and 20<sup>th</sup> centuries. Uyghur discontent with the political and social circumstances in China has resulted in a series of outward migrations: at first, towards neighbouring countries in central Asia, followed by a small number settling in Turkey and Saudi Arabia in the 1930s and early 1940s. During the Cold War era Turkey and the Soviet Union received significant Uyghur migration. Since the 1980s, the Deng Xiaoping-era Open Door Policy<sup>1</sup> resulted in further Uyghur migration. The exact number of Uyghurs living abroad is not clear due to the lack of official statistics, but according to Uyghur organizations abroad, it is estimated at over 1.5 million (Dilnur, 2012; Yitzhak, 2002, p. 286). There are presently significant Uyghur populations in Central Asian, Turkey, Western Europe, the United States and Australia.

The internet and a range of social network sites are now new spaces for negotiating diasporic identity, culture and ethnicity within transnational online communities. Although having a substantial population, Uyghurs abroad did not begin forming a network among diasporic members and communities until the advent of the internet communications in 1990s. Internet communication is playing a critical role in the construction of Uyghur diaspora which according to Uyghur scholar Dilnur (2012, p.4) is seen as a "young diaspora under construction". As scholars from a variety of disciplines (Yitzhak, 2003, 2007, 2012; Kanat, 2005; Chen, 2010; Clarke, 2010; Vergani & Zuev, 2011; Dilnur, 2012) have highlighted, the internet has been central in facilitating the very construction of the Uyghur diaspora and enabled the Uyghur diaspora to express "the unspeakable and hidden truth about the nation" (Simon, 2008, p.1177).

## Methodology

This study examined use of Facebook by the Uyghur diaspora through a two-stage content analysis. In the first stage, the Uyghur use of Facebook was 'mapped', providing an overall view of the nature, composition and extent of the Uyghur diaspora's Facebook use (for this data see Author A *et al*, 2013). In the second stage, a detailed qualitative content analysis of selected Facebook sites was conducted, examining how Uyghur diasporic identity is being communicated and constructed online.

In order to generate a representative list of Facebook sites created by Uyghur diaspora, Facebook's search engine, and additional links mentioned on the Facebook sites were collected using a carefully considered list of keywords<sup>ii</sup>. Initially 639 Facebook sites were identified and later narrowed to include only the Facebook pages and groups created by Uyghur diaspora members formed the sampling frame for this research. This elimination process filtered out several pages, including for instance those created by international human rights organisations, or non-Uyghur groups. After this elimination, 99 pages and groups were identified as Facebook sites created by members of the Uyghur diaspora. The search was not restricted on Facebook sites at this point. Looking for other Uyghur links within each site provided an additional 18 pages and groups. The sampling frame of 117 Facebook sites (56 pages and 61 groups) was used for the mapping exercise (Author A *et al*, 2013). Since Facebook is prohibited in China, no sites created by Uyghur in China were available. Posts were almost exclusively written in Uyghur Arabic,

In the second stage of the content analysis, we conducted a qualitative analysis of selected Facebook Groups. Using a purposive sampling method (Reinard, 2008), Facebook Groups were selected according to their membership numbers and how active they are in terms of posts and discussion generated. Facebook Groups were selected because they are spaces where people come to communicate about shared interests and members have equal access to the site and permission to uploading posts. From the 61 Groups identified at the mapping stage, four Groups were selected for content analysis based on the following criteria:

1. Accessibility – the Groups must be 'public', rather than closed or private.
2. Universal or general purpose, rather than a Group established for specific purposes, such as political activism, religious teaching, sport or education.
3. Level of activity – sites that were frequently updated during the core research period (January – April 2013).

Three of the four Groups are based in the UK, Germany and Turkey, key sites for the Uyghur diaspora. The fourth group did not specify its location and, while there are indications from conversations as to the current positioning of members, the methodology used did not systematically focus upon founding members Group location. Detailed content analysis of the Groups were organized around themes that emerged in the process of analysis; many of these are also prominent in the diaspora literature (e.g. Bernal 2006; Klanat 2006). Themes included politics, hometown concerns, ethnicity religion, culture, history, education, popular culture and other forms of entertainment. Codes were subsequently developed based on these themes to include different aspects of Uyghur identity including political, ethnic, national, cultural, religious, and diasporic identity.

### **Identity Negotiation on Facebook**

Throughout the world, Facebook has become an important forum of discussion and dissemination of information and opinions relating to a range of issues, from posting personal pictures of friends and family, the creation of a sense of belonging and community across a range of local and global scales (Ellison and boyd 2013, McKay 2010, Miller 2011, 2012)<sup>iii</sup>. Given the relatively recent recognition of the dispersed

Uyghur community as a diaspora, Facebook groups and spaces are key sites where tensions over the definition and meanings of being a Uyghur diaspora emerge.

### ***Language and the maintenance of ethnic identity***

Uyghur ethnic identity is strongly articulated among diaspora members participating in Uyghur Facebook groups. The development and maintenance of a coherent Uyghur ethnic identity is a central theme within Uyghur Facebook posts. In particular, individuals described the collective responsibility for protecting and maintaining Uyghur identity. As one member articulated:

*When I left my homeland to abroad, my father stressed again and again that: “you will live abroad among people from different culture, you are no longer solely representing yourself as an individual, you will be representing as a Uyghur. So, give attention for how do you speak, act, and dress.” Since I live in abroad, I realized that when I explain who Uyghurs are to others, they take example from me as a Uyghur first and compare me with what I am saying about Uyghurs.*

Uyghur identity is strongly defined in contradistinction to that of the Han Chinese population. The most visible form this distinction takes the promotion of Uyghur language and the refusal to use Han Chinese terminology. For example, Group members use words like “*Uyghurlar*” (Uyghur people), “*Qeindashlar*”<sup>iv</sup> (bothers/sisters), “*Biz*” (we), “*Bizning*” (our), “*Dostlar*” (friends), and “*Qerindishim*”<sup>v</sup> (my brother/sister) to refer to Uyghur ethnic people. By contrast, they use words like “*Zhongguoluqlar*” (the people of China), “*Henzular*” (the Han people), and “*Xitay*” (the Han people) to refer people of Han ethnicity. This allows Uyghurs linguistically differentiate themselves from the Han ethnicity. Moreover, instead of using the words China or Xinjiang Uyghur Autonomous Region (XUAR) to call the place where they lived in China, Uyghurs use several other selective words to call that geographical place. For instance, “*Weten*” (motherland/ homeland), “*Wetinim*” (my motherland/ homeland), and “*Yurt*” (hometown) are used to refer XUAR in China (Witteborn 2011). The word “*East Turkistan*” is used once in an announcement for a protest. For example Group members who post announcements often use “*Bizning ulugh wetinimiz – Sherqiy Turkistan*” (Our great country – East Turkistan) to refer to XUAR.

Although a coherent sense of identity is articulated online, anxieties remain over the protection of and development of a distinct Uyghur identity, particularly an identity based on the Uyghur language over Mandarin. While the Uyghurs that live in XUAR have faced forced bilingual education, diaspora Uyghur face the challenge of passing the mother language to the new generations. Uyghurs, both in and out of XUAR, are increasingly realizing the importance of preserving their mother language and this is reflected in posts on Facebook, touching on the anxiety for losing the mother language, efforts that have been put on preserving Uyghur language both in and out of XUAR:

*The longest distance in the world is neither the distance between two sides of the earth, nor the distance between two unfamiliar people standing face to face; instead, it is the distance between two Uyghur talking in Mandarin.*

This is an expression of sorrow for Uyghurs who cannot speak their mother language. In another post, a video shows a foreigner teaching Uyghur language course. A comment for this post expressed anxiety for losing Uyghur language: *“The challenge we are facing now is losing our language while overseas, even more tragically Uyghur youth are ignoring this issue.”*

In another post this concern and the dilemmas faced while living in diaspora come in the shape of this question: *“[h]ow can we (Uyghurs living abroad) make sure that our children learn their mother language without feeling additional pressure on top of their current study?”*. Several members discussed this and suggested the important hindrances and reasons for teaching Uyghur children Uyghur language. The importance of creating Uyghur communities abroad was highlighted and suggestions were given for making an effort live close to each other as children learn their mother language faster when they are in Uyghur language environment. Others advocate the need for Uyghur language schools for children as more important. Several members though emphasized the important role of parents in passing the language to their children by speaking Uyghur at home.

As we have demonstrated in this section, ethnic identity formation among the Uyghur is often articulated in terms of cultural loss. As one group member responded to the previous post on Uyghur responsibility to protect and maintain their identity:

*we who live abroad are representing Uyghurs, and as such others understand Uyghurs through looking at us. Therefore, we shall care about how we act not only for ourselves but also for being as a Uyghur.... However, some Uyghurs living abroad and have grown up in a non-Uyghur society may not be aware of this point. I was wondering do those Uyghurs care about their identity? What will be the result of our effort for preserving Uyghur identity?*

Like other diaspora grappling with issues of identity and cultural loss, there is a particular concern about who can uphold and represent Uyghur identity. The anxiety over the ability of first generation migrants to transmit the symbols of culture and identity such as language, dress and demeanour is expressed in terms of the second-generation’s lack of knowledge of the ‘original’ and ‘authentic’ Uyghur culture associated with the homeland and, more subtly, of the burdens that maintaining language and ethnic identity place on children who already must uphold the responsibility for representing Uyghur culture.

### ***Facebook as Platform for Political Identity?***

Although aspects of Uyghur *ethnic* and *cultural* identity are being negotiated on Facebook, the extent to which a cohesive *political* identity is being developed on Facebook is less clear. Facebook sites obviously serve an important purpose in providing a forum for discussion of political issues facing the Uyghur diaspora; garnering and solidifying support for Uyghur political causes, such as human rights freedoms within China; and sharing information and updates about conditions for Uyghur friends, families and associates within China and debate over political strategy in relation to Uyghur causes. While Facebook provides a forum for expression and facilitates the exchange and publicity of political information, the extent to which Facebook can facilitate the emergence of a strong and unified political

voice for the Uyghur diaspora interested in changing the political situation in Xinjiang Uyghur Autonomous Region (XUAR) remains unclear.

Within the four Groups analysed on Facebook, the most significant political posts concern political issues related to Uyghurs both in and outside the XUAR. Posts about the social situation of Uyghur in XUAR are frequently shared. Facebook has been used to garner and solidify support for Uyghur political causes such as human rights freedoms within China; sharing information and updates about conditions for Uyghur associates within China and debate over political strategy in relation to Uyghur causes. It also provides platform in which encouragement to political awareness is taking place, alongside fears and anxieties in relation to Chinese repression and intimidation being expressed.

One of the most important political issues discussed during the research period was the internal migration of Han Chinese into traditionally Uyghur areas. There are several postings expressing discontent with Han people that are depriving Uyghur farmers of their land; discussing the disadvantages that Uyghur children face as a result of the forced bilingual education; about students penalised for wearing traditional hat in a school; and about prohibition for Uyghur women entering public spaces like supermarkets wearing Islamic cloth, such as hijab<sup>vi</sup>. These posts indicate that the Uyghur diaspora is paying attention to the political and social developments in XUAR. Most of these posts are simply sharing information without commenting and do not often receive responses or comments by other Group members. The following post is an example of the posts regarding social issues:

*Have a look at this news! Graduates, try your best to past the exams! Otherwise, look at this amaze, look, 13,000 Han graduates will come to deliver help in XUAR! Although they are organized to come for practice here, they will be registered workers in bilingual education system. Hmm our poor children finish school as illiterates!"*

One respondent to this post expressed discontent for the Han internal migration by describing a personal experience at a school, referring to these experiences as “helpers” or “*specialist cadres*” implying that they are unqualified in their career/subject. This comment received many “likes” by other Group members and resulted in further comments, such as this post questioning the new Han migration in to the XUAR and the pressure that this migration places on the resources (especially the water supply) in the region. In other words, these postings, which may be informative or primarily social in nature, may result in posts and comments that are more political and positioned.

Other posts of this social and political nature include sharing literature focused upon hope and freedom among the Uyghur. For example, the work of Nurmemet Yasin Orkishi, a young freelance writer, has been shared several times. Posts providing website links to his poem “*Wild pigeon*” are common. Translated into ten different languages (e.g. English, Mandarin, Italian, German) online, “*Wild pigeon*” is a strong portrayal of Uyghur people deeply unhappy with life under Beijing’s rule. After his poem became known, Nurmemet was detained by Chinese authorities and subsequently died. When the link to the poem was posted, comments included expressions of Uyghur sympathy and condolence, such as “[m]ay he rest in peace at

Heaven” and (using Nurmemet’s own words) “[f]inally, I can die freely”. This kind of confirmation of political solidarity can be seen in other posts and comments, including a post providing news about another 20 Uyghurs sentenced to life imprisonment.

In addition to internal migration, another discussion emerged around questions regarding the barriers to independent statehood. While consensus did not emerge, some discussions focused upon the decline in faith. As one group member noted, One is replied with this comment that has a religious resonance: *“we became homeless due to the reason that our faith has weaken; in history, we were strong when we had faith, we are weak now as we have followed after entertainment”*. Others blame fear of persecution by the Chinese authority as a major barrier to independence. For example, a member post provided a website link that leads to an article titled *“It is a bit early to set up the flag, brother”*. The article illustrates an argument around setting up the blue flag in a park where Uyghurs were to have a picnic. A member of Uyghur diaspora wanted to set up the flag earlier so that it makes it easy for people to find the place. Those opposing this indicated a caution on anything that might be perceived as political and suggested: *“Uyghurs will not want to take a photo with this flag on it, so let us do not set up the flag and do not make this social activity political”*. Another person indicated the divided opinion and uneasiness about the use of the flag in public display by suggesting to *“do not set up the flag earlier so that Uyghurs are not to be frightened to join the picnic. Set it up when everyone arrived, so that the ones who are afraid of the flag cannot escape”*. There was a strong reaction by other group members who noted: *“We have to have a clear goal towards the freedom of our motherland, the Uyghurs who are afraid of the flag can miss this picnic, and they are not welcome”*. This short comment not only shows that there is political awareness amongst the Uyghur diaspora but that is also fragmented.

This fragmented and contested identity becomes even more visible in Groups discussions about Uyghurs feelings about themselves as Uyghurs. Objections to self-criticism are particularly visible on Facebook. Self-criticism here refers to Uyghurs blaming themselves for their faults and is widely identified as a cultural trait by Uyghurs. One post on Facebook highlighted this situation *“Why do we often scold for our faults, why do not we start to be positive?”* Comments are clearly objecting to self-criticism. Some say *“The person who is blaming their own people either they concern about this people, or regret for being one of them.”* Others state that *“The faults are on individuals, they shall not be generalized for all Uyghurs; if Uyghurs have faults, we need to correct it, shall not leave them there”*. One member argues how self-criticism undermines self-esteem:

*I praise Uyghurs not because I am Uyghur, but Uyghurs are really kind, gentle, sincere, hard working, and courageous. I do not like the Uyghur who blame and complain very often about faults among Uyghurs. In psychology, it is stated that if one always hears words about weakness and failure, he gets a habit to think about failure before he does anything. It is same for teacher and student. If teacher keeps saying negative words to the student, his/her words will be discouraging the student from making progress; but if the teacher encourages the student can do better. So, self – scolding can be psychological obstacle for being positive for Uyghurs.*

This discussion is critical for their ability to identify and leverage themselves as a community and diaspora, online on sites like Facebook but also as a consequential organisation in the world.

### ***Diaspora identity and Facebook politics?***

Members of the Uyghur diaspora on Facebook express a strong awareness of social media technologies as a useful tool of identity exploration and construction. Facebook is a platform where Uyghur diaspora share information so that they can explore Uyghur identity and experiences. For the first generation members of the diaspora who grew up in the XUAR in a context where self-expression, particularly of a political nature, was constrained, the use of platforms such as Facebook is a novel way to connect to the homeland and discuss Uyghur identity in new ways. Among the second (or 1.5) generation who self-identify in Group discussions, the desire to explore and even redress the sense of cultural loss through learning and cultural preservation motivates their use of Facebook. In both cases, the narratives of Facebook as a space of exploration and dialogue are almost celebratory. For example, a Group administrator expressed the intention for creating that Group as follows:

*Assalamu alaikum brothers and sisters, I created this Facebook Group to find answers for my questions. I have many questions in my mind. But when I was in our homeland I could not find answers either through my own thinking or through asking from others. Now I have a chance to live in a free world and ask my questions from the people who can think freely here. I also hope to share questions and answers with other Uyghurs as well. As we all may know, there are young Uyghurs like me who did not have freedom for their own thoughts, grew up within an education system in which we were not taught in our mother language, were not taught about our own history, and were not trained to think freely back in homeland. That is why I want to share the questions and answers on this Facebook Group.*

As we have been suggesting, what the results of this new space of discussion means for ethnic and political identity remains uncertain. Some members motivations for posting and commenting is the belief that Facebook posts might provide support or hope for Uyghurs, as one member posted:

*I share information on Facebook, because I hope the posts could have given any support, help, or hope for Uyghurs who have been dispersed or are dispersing and the brothers and sisters who are struggling in disappointment, particularly the Uyghur youth who are like me who is deeply feeling homeless abroad. As you can notice, I post about achievements of Uyghur individuals who concern about his/her people and some other readings that I found useful for reading.*

Another member expresses the importance of sharing their diasporic experiences online:

*I could not find a proper place where I can share my several years' experiences of living abroad until I found Facebook. I remember so many times I came across difficulties and did not know from where I could seek*

*help. Sharing my experiences may give help for some Uyghurs who is flustering abroad.*

However, the potential for Facebook for mobilising the Uyghur in relation to political or activist causes is perhaps limited. Several members of Uyghur diaspora have succeeded in publishing an academic journal aimed at encouraging a more active engagement with Uyghur political issues. This group used Facebook to announce the publication. At the start, an announcement for the plan for publishing a journal and a website link for detailed information was provided in a post. Subsequently a calling for papers and articles from Uyghurs was announced. In another post, a call for providing photos about Uyghur life in diaspora was made as a way of attracting interest and building support for this group. Several members commented on this post and suggested Facebook users who may have interesting and relevant photos. After this, calls for subscription to the publication were posted several times and this call was duplicated among four Groups studied in this research. From this it can be seen that a strong effort was made in collecting subscription.

The words used in these posts eventually became more direct in their requests for a subscription. For example, the first two posts called for subscription as follows: “*If you would like to subscribe for this journal, you can do it through bank transaction*” and “*good news, you can subscribe online now*”. In the third post Uyghurs in diaspora were kindly invited to make subscription for the journal and a subsequent post outlined the challenges and difficulties of publishing the journal and the urgency of getting enough subscription for publishing, framing the subscription as a form of support. Several members (113) saw this post, but only two of them clicked “like” with one encouragement “*Uyghurlar, please support!*” Some posts were “seen”<sup>vii</sup> over 170 times, but did not receive any comments or “likes”. While this may be an idiosyncratic example, it speaks to the limits of mobilisation in online forums like Facebook among the Uyghur.

### **Conclusion**

The examination of discussions on Facebook sites indicates online Uyghur identity has a youthful, emergent character, actively being explored and produced through social media use. The findings are in line with existing literature about diaspora and media (Karim, 1998; Tsagarousianou, 2004) showing the reconstruction of identities takes place through everyday interactions, such as the daily posts on the Facebook walls in Uyghur context. In the light of these findings, the Uyghur diaspora Facebook walls stand out as one of the key areas where diaspora identities are shaped and articulated. Nonetheless, although political issues are raised and discussed online, it is not clear that Facebook communication encourages the development of forms of engagement that contribute to the strengthening of the political project of the Uyghur diaspora. While specific forms of identity construction and development are visible, the extent to which Facebook is facilitating the development of political consciousness within the diasporic community is uncertain. The evidence presented here suggests that while Facebook provides diaspora members with online community and a forum for expression and discussion of important issues, online communication does not necessarily translate into political activity or action. The extent to which Uyghurs are worried about surveillance by the Chinese state might be a serious limitation to Facebook as a political platform.

This paper thus contributes to the research on how diaspora communities - particularly young diasporas - use internet platforms to construct a shared imagination of their identities and homelands are a central analytical concern (Kathrin & Hunger, 2008). As Georgiou notes, "The internet has allowed most of these communities to discover and rediscover this shared imagination and commonality; it has taken even further the potentials for developing diasporic culture of mediated, transnational and partly free from state control communication" (Georgiou, 2002, p. 3). As we have underlined throughout the paper, it is important however to refrain from seeing the internet and online communication as 'producing' diasporic communities; rather this research emphasises the critical role of internet in enabling the transnational communication essential for the development and maintenance of diaspora communities.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a large, light blue circular arc that is partially open at the top. A second, larger, light red circular arc is visible in the background, also partially open at the top, creating a layered effect.

## References

- Adeniyi, A.G. 2007. Nigerian diaspora and the virtual construction of identity. *Proceedings of the Institute of Communications Studies (ICS) post-graduate conference, University of Leeds*. Retrieved from [http://www.personal.leeds.ac.uk/~icsfsp/papers\\_files/files/Abiodun\\_Adeniyi\\_paper.doc](http://www.personal.leeds.ac.uk/~icsfsp/papers_files/files/Abiodun_Adeniyi_paper.doc) [Accessed 4 March 2013]
- Author A, Author C, Author D, Author B. 2013.
- Bernal, V. 2006. Diaspora, Cyberspace and Political Imagination: the Eritrean Diapora Online. *Global Networks*, 6(2),161-179.
- boyd, d. m., & Ellison, N. B. 2007. Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*,13(1), 210-230.
- Chen, Y. W. 2010. Who Made Uyghurs Visible in the International Arena?: A Hyperlink Analysis, Global Migration and Transnational Politics (GMTTP) Working Paper, Center for Global Studies. Fairfax, VA: George Mason University.
- Chen, Y.W. 2011. Transporting Conflicts via Migratory Routes: A Social Network Analysis (SNA) of Uyghur International Mobilization, *NTS-Asia Research Paper No.5*. Singapore: RSIS Center for Non-Traditional Security (NTS) Studies for NTS-Asia.
- Chen, Y. W. & Delia, A. 2011. *The Emergence of the Uyghur Issue in the American and German Debate: A Research Note*. Melbourne: Institute for Human Security, La Trobe University.
- Chen, Y.W. 2012. A Network Approach to the Study of the World Uyghur Congress' Global Outreach: A Methodological Note.
- Clarke, M. 2010. China, Xinjiang and the internationalisation of the Uyghur issue. *Global Change, Peace & Security* 22(2), 213-229
- Cohen, R. 1997. *Global Diasporas: An introduction*. London: UCL Press.
- Co-Author. 2012. *In: Author B and Co-Author, Eds.*
- Co-Author & Author B. 2006.
- Demmers, J. 2007. New wars and diasporas: suggestions for research and policy. *Journal of peace conflict & development*, (11), 1-26.
- Dilnur R. 2012. Uyghur diaspora and Internet. Retrieved from <http://www.e-diasporas.fr/working-papers/Reyhan-Uyghurs-EN.pdf> [Accessed 10 March 2013]
- Ellison, N. and boyd, d. 2013. Sociality through Social Network Sites. In: W. H. Dutton, Ed. *The Oxford Handbook of Internet Studies*. Oxford: Oxford University Press.
- Georgiou, M. 2003. Diasporic communities on-line: A bottom-up experience of Transnationalism. Conference Paper – International Communication Association Annual Meeting, San Diego, CA. Unpublished paper.
- Georgiou, M. 2006a. *Diaspora, identity and the media: Diasporic transnationalism and mediated spatialities*. Cresskill, NJ: Hampton Press.

- Georgiou, M. 2006c. "Cities of difference: Cultural juxtapositions and urban politics of representation". *International Journal of Media and Cultural Politics*, 2(3), 283-298.
- Georgiou, M., & Silverstone, R. 2007. Diaspora and contra-flows beyond nation-centrism. In Thusu, D. K., Ed. *Media on the move: Global flow and contra-flow*. London, New York: Routledge.
- Gladney, D. 2003. Cyber-separatism and Uyghur ethnic nationalism in China. Center for Strategic and International Studies 5 June 2003.
- Iganacio, E. N. 2005. *Building diaspora: Filipino cultural community formation on the internet*. New Brunswick: Rutgers University Press.
- Kanat, K. 2005. Ethnic media and politics: the case of the use of the internet by Uyghur diaspora. *First Monday*, 10(7), <http://firstmonday.org/ojs/index.php/fm/article/view/1259/1179> [Accessed 11 November 2012]
- Karim, K. H., Ed. 2003. *The media of diaspora*. London: Routledge.
- Kathrin, K., & Hunger, U. 2008. The internet as a means of studying transnationalism and diaspora. In: R. Baubock, T. Faist, & E. Romanos Eds., *Diaspora and transnationalism: Concepts, theories and methods*. Amsterdam University Press, 245-265.
- Mckay, D. 2010. On the face of Facebook: Historical images and personhood in Filipino social networking. *History and Anthropology*, 21(4), 479-498.
- Miller, D. 2011. *Tales from Facebook*. Cambridge: Polity.
- Neuendorf, K. A. 2002. *The content analysis guidebook*. Thousand Oaks, CA: Sage.
- Nicolas, B. 2004. Criminalizing ethnicity: Political repression in Xinjiang. China rights forum. Retrieved from [www.hrichina.org/public/PDFs/CRF.1.2004/b1\\_Criminalizing1.2004.pdf](http://www.hrichina.org/public/PDFs/CRF.1.2004/b1_Criminalizing1.2004.pdf) [Accessed 20 March 2013]
- Petersen, K. 2006. Usurping the nation: Cyber-leadership in the Uighur Nationalist movement. *Journal of Muslim Minority Affairs*, 26(1), 63-73.
- Reinard, J. 2008. *Introduction to Communication*. 3<sup>rd</sup> ed. Boston: McGraw-Hill.
- Simon, T. 2008. Cyberwars of words: expressing the unspeakable in Burundi's diaspora. *Journal of Ethnic & Migration Studies*, 34(7), 1161-1180.
- Tekwani, S. 2004. Constructing a nation online: Tamil Nationalism and the internet. Conference Paper – International Communication Association. Annual meeting.
- Tsagarousianou, R. 2004. Rethinking the concept of diaspora: mobility, connectivity and communication in a globalized world. *Westminster Papers in Communication and Culture*, 1(1), 52-65.
- Vergani, M., & Zuev, D. 2011, Analysis of Youtube videos used by activists in the Uyghur Nationalist Movement: combining quantitative and qualitative methods. *Journal of Contemporary China*, 20(69), pp. 205-229.

- Tsaliki, L. 2003. Globalization and hybridity: the construction of Greekness on the internet. *In: K. H. Karim, Ed. The Media of Diaspora. Oxford, U.K.: Routledge, 162-176.*
- Tynes, R. 2007. Nation – building and the diaspora on Leonenet: a case of Sierra Leone in cyberspace. *New Media Society, 9(3), 497- 518.*
- Van den Bos, M., & Nell, L. 2006. Territorial bounds to virtual space: Transnational online and offline networks of Iranian and Turkish-Kurdish immigrants in the Netherlands. *Global Networks: A Journal of Transnational Affairs, 6(2), 201-220.*
- William, B., & Lance, H. R. 2008. Empirical intersections in communication research: replication, multiple quantitative methods, and bridging the quantitative- qualitative divide. *Journal of Communication, 58(4), 615-628.*
- Witteborn, Saskia. 2011. Gendering cyberspace: Transnational mappings and Uyghur diasporic politics. *In: R. S. Hegde, Ed., Circuits of visibility: Gender and transnational media cultures. New York: NYU Press, 268-283.*
- WUC. World Uyghur Congress. Retrieved from <http://www.uyghurcongress.org/en/?cat=248> [Accessed 3 November 2012].
- Yitzhak, S. 2003. Virtual transnationalism: Uyghur communities in Europe and the quest for East Turkestan independence. *In: J. S. Nielsen, & S. Allievi, Eds.. Muslim networks and transnational communities in and across Europe. Leiden: Brill, 281-311.*
- Yitzhak, S. 2007. Limping on two legs: Uyghur diaspora organizations and the prospects for Eastern Turkestan independence. *Central Asia and The Caucasus, 6(48), 117-125.*
- Yitzhak, S. 2012. Net nationalism: The digitalization of the Uyghur diaspora. *In: A. Alonso & P. Oiarzabal, Eds. Diasporas in the new media age: Identity, Politics, and Community. Reno: University of Nevada Press, 291-316.*
- Zhao, S., Grasmuck, S., & Martin, J. 2008. Identity construction on Facebook: Digital empowerment in anchored relationships. *Computers in Human Behavior, 24, 1816-1836.*

---

<sup>i</sup> The Open-Door Policy is a Chinese state policy seeking to boost economic development by encouraging foreign technology and investment (Yitzhak, 2007).

<sup>ii</sup> Keywords included search terms such as; *Uyghur, Uygur, Uighur, Uigur, Uighuir, Uiguir; East Turkistan/ Turkestan, Sheriy Turkistan / Turkestan* [East Turkistan in Uyghur language]; *Doğu Türkistan / Türkestan* [East Turkistan in Turkish language], *Xinjiang* [the name of the Xinjiang Uyghur Autonomous Region in China]

---

<sup>iii</sup> Ellison and boyd (2013) have recently (re-)defined social network sites in the web 2.0 era as “a networked communication platform in which participants 1) have uniquely identifiable profiles that consist of user-supplied content, content provided by other users, and/or system-provided data; 2) can publicly articulate connections that can be viewed and traversed by others; and 3) can consume, produce, and/or interact with streams of user-generated content provided by their connections on the site.”

<sup>iv</sup> Words used in Islam to call others Muslims.

<sup>v</sup> See footnote 3

<sup>vi</sup> Hijab is a veil that covers the head and body, which is particularly worn by Muslim females beyond the age of puberty as a symbol of modesty, privacy and morality.

<sup>vii</sup> On Facebook, “seen” refers to the action that a Facebook user clicked the post and read it; at the same time the number of people clicking the post is recorded automatically.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The logo is surrounded by a large, faint, light blue circular graphic that is partially obscured by a red and white curved shape on the left side of the page.

*Female Teenager's Perception toward Indonesian boyband's Masculinity in the 2010.,*

Aris Prasetyo, Yuyun Riani, Dyan Rahmiati

Brawijaya University, Indonesia

0082

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This research figure out gender discourse which stored in Indonesian Boyband performance as one of the popular culture's text. The concept of boyband comes in different ages by the nineties till nowadays. Boyband phenomenon within popular culture opens up a new and important questions about youth cultures and gender terms. Masculinities is a social construction toward cultural stereotype for being men. Researcher uses the theory of symbolic interactionism to discover as female being create the worlds of of the experience structured, and given meaning. The process of female's perception while they become aware of objects and events which have been stored in male objects and also boyband. Research observes female teenager to interpret masculinities concept in general and specifically in Indonesian boyband. In this case, researcher use qualitative descriptive as the main method to discover the natural setting of research. Research have collected the data from depth interview, nonparticipants observation and library research.

This research found, that female have constructed and claimed the masculinity from the symbolic interactionism. They have built based on normative identification and gender visualization of the significant others included their chores parents, peer groups and siblings. Moreover the childhood games and media effect have strengthen the concept of being male and masculine. Mostly female teenager assume averagely Indonesian boyband nowadays are merely not masculine. This caused the masculinity concept in a boyband can be found from the members of the boyband in body language from the choreography of dance, the way they sing a song, the lyric, their facial expresion, hair style, and costum's color.

Keywords : Boybands, Masculinity, Symbolic Interactionism, Female Teenagers's Perception

## BACKGROUND

Boyband is a musical performance that consists of at least three young men who sing in harmony and have a dance choreography. Member of boyband usually do not play a musical instrument as part of their show. This is what gives the fact, that the boyband distinguish them from ordinary groupband which is usually use some help of instrumental music when they perform. Boyband in general has a genre of pop music, hip-hop, and R & B. Furthermore, boyband has fans that refer to the younger generation and older women (Foster<sup>1</sup>, 2012).

Driver (2008: 46) states boyband phenomenon within popular culture opens up a new and important questions about youth cultures and femininity. Currently, boyband as the existence of life has become a part of the audiences and the boy band's life, and then transformed into a culture. As expressed by Williams (in Subandy<sup>2</sup>, 2007: xxv) the culture is a certain way of life for a group of people who apply in a given period. When some people like boyband, it shows that the boyband could be called as a display of popular culture. Film, drama, music and accessories are examples of Indonesia's popular cultural products (Susanthi, 2012). In the musical culture that evolved from year to year and generation to generation through the entrance on the territory many countries. Now a days, one fact describes that Korean pop is a teen center which is as a result of globalization (Nova<sup>3</sup>, 2012).

This research itself analyzes the discourse on gender-related to male masculinity in popular culture in the 2010's Indonesian boyband based on the perception of female teenagers. By figure out these two research Questions:

1. How the construction of the men's masculinity concept of female teenagers?
2. How perceptions of female teenagers towards the men's masculinity of Indonesian boyband in the 2010's?

### Research purposes

Referring to the formulation of the research questions above, the purpose of this study is to understanding and describing the female teenagers perception of the masculinity concept as well as to analyze its concept toward to the Indonesian boyband in the 2010's.

**Research benefits** By understanding and describing the masculinity concept of the boy band in the popular culture phenomenon helps to see the construction of masculinity concept of female teenagers in Indonesia. And also, to help figure out the symbolic interactionism factors which are influencing the masculinity concept in the female teenagers towards the Indonesian boyband in the 2010's.

#####

<sup>1</sup> Niki Foster is an article writer through Conjecture Corporation, in her article titled "What is boyband" discussing about boyband and dance music songs which is published in 2012, accessed on 10 July 2012.1

1

<sup>2</sup> Nyoman Lia Susanthi is lecturer in Seni ISI Denpasar who wrote article Korean Culture in Indonesia, accessed 24 May 2012.1

<sup>3</sup> Nova is a writer of article about gender in Islam University Indonesia - Jogjakarta at gender study, accessed on 20 July 2012.1

## II. THEORETICAL FRAMEWORK

Rohim (2009: 76) argues that the theory of symbolic interactionism focuses on two things: first, human society can never be separated from social interaction. Second, the interaction within the community to realize the certain symbols tend to be dynamic in nature. This study examines female teenagers perception towards the concept of masculinity of men in the Indonesian boyband in the 2010's, which is a result of the process of interaction with the social environment that can be understood and interpreted as symbols of a men masculinity concept in Indonesia.

Griffin (2006: 57) states :

*“interactionist claim that human intelligence is the ability to symbolically identify much of what we encounter. But symbolic interaction is not just a means for intelligent expression ; it’s also the way we learn to interpret the world”*

Regarding to Griffin theories in interactionist theory referred above, here researchers assess the level of intelligence of the female teenagers towards the Indonesian boyband as a one important factor for them to identify the symbols of the concept masculinity .

### Perception Theory

According to De Vito (2007: 81):

*Perception is the process by which you become aware of object, events and especially not a passive process. Your perceptions result from what exists in the outside world and from your own experiences, desires, needs and wants, loves and hatreds. Among the reasons perception is so important in interpersonal communication is that it influences your communication choices.*

May define here that perception is a process in where “one” is aware of an object and or subeject, event, and especially not a passive process. Results of perception is compilation of phenomenon in outside world and from the experience, desires, needs and individual desires, including their preferences. While De vito (2007: 81) classifies 5 stages in the process of perception which Stimulation, Organization, Interpretation - Evaluation, Memory, and Recall.

### Popular Culture

Fiske (in Subandy, 2007: xviii) states :

*“popular culture is made by the people, not produced by the culture industry, popular culture is made by the people at the interface between the products of the culture industry everyday life.”*

Popular culture is a result of the people creativity and their creation, it is not produced by the culture industry, popular culture is also resulted from the people

interaction by which various products of the culture industry in everyday life met and proceed.

**Masculinity concept:**

Pilcher and Whelehan (2004: 83) define:

*“Masculinity is the set of social practices and cultural representations associated with being a man”*

Can be stated here Masculinity is a rule and role in social practices and cultural representations associated to a man.

**Types of Masculinity**

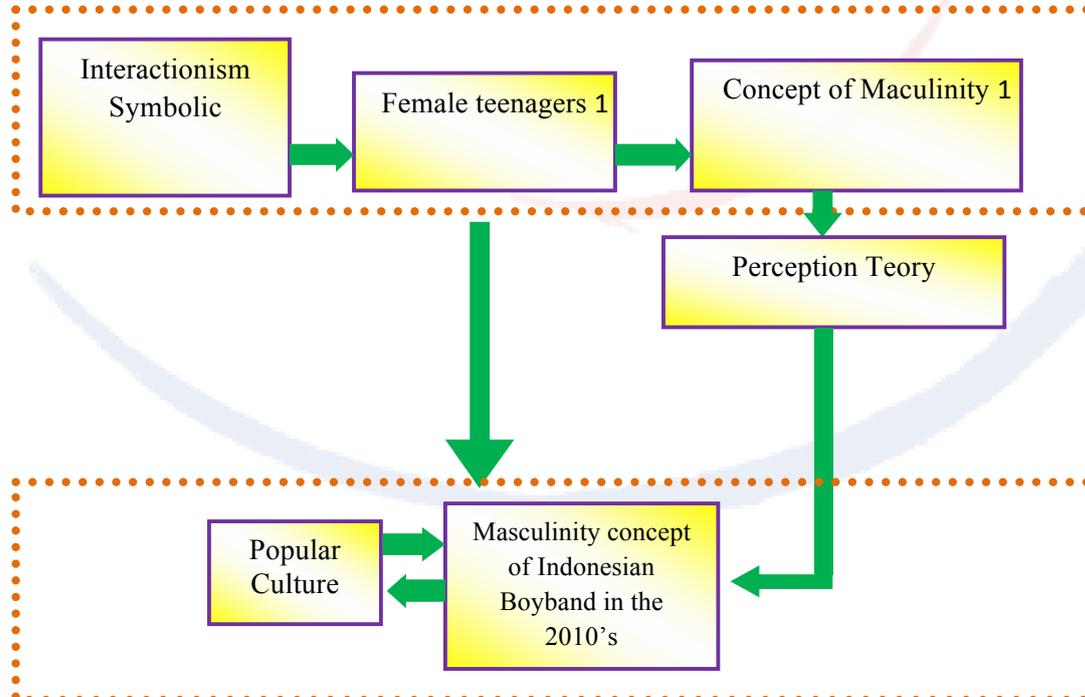
The types of masculinity according to Jewitt (in Kurnia, 2004: 22)

1. Gladiator-retro man: men who are sexual active and in control.
2. Protector-man: men who protect and maintain.
3. Clown of buffoon: the man who put the equations in the braid relationships, a sense of humor, and respect for women.
4. Gay man: a man who has the orientation of homosexuality.
5. Wimp man: a man who is weak, helpless and passive.

Psychological of female Teenagers

According Sinolungan (2001: 26) early adolescent phase (13/14 - 15/17) marked the maturity of sexual function and physical growth. In addition to the development of adolescent girls generally grow faster than the one-year teenage boy. Reffer to Indonesian society, based on reseacher understanding, early adolescent (13/14 - 15/17) can be called as a teenagers.

**Theoretical Frame work**



### **III. RESEARCH METHODS**

#### **Types of Research**

This phenomenon described by qualitative research in which the nature of this research is descriptive. Neuman (2007: 16) explained: "Descriptive research presents a picture of the specific details of a situation, social setting, or relationship. It focuses on "how?" And "who?" Questions: "how in it happen?", "Who is involved". Further, it seeks explanation of female teenagers contracting the concept of masculinity, that is reffered to the Indonesian boyband phenomenon in the 2010's.

Interpretative approach used as a reserach method. Neuman (2007: 43) explains "Interpretative researcher say that to understand social life only if they study how people go about constructing reality". It aims to determine the social life in which built upon the people construct reality. Related to this research paradigm that female teenagers building a concept of masculinity on their construction of reality.

#### **Location and Time Research**

Research on female teenager's perceptions towards masculinity of Indonesian boyband conducted in Malang city, East Java province, Indonesia, on June-October 2012 .

#### **Research Focus**

The focus of this research in general is to define the realizing experience of female teenagers perception regarding to form of:

- a. Female teenagers perceptions towards man masculinity which is obtained through construction of symbolic interactionism of their environment.
- b. Types of man masculinity in terms of physical and nature's characteristic.
- c. Types of men those are not chagorized of masculine men in terms of the physical and the nature's caracteristic.
- d. Female teenagers perceptions towards masculinity of Indonesian boyband in the 2010's.

#### **Sources and Types of Data**

- a. Primary data obtained from interviews with informants who have been determined which particular characteristic.
- b. Secondary data, data which is analyzed by the researchers through books, journals, theses and articles on the internet related to this research.

#### **Data Collection Techniques**

##### **a. In-depth interviews (Depth Interview)**

In order to figure out facts of the pehonemenon of masculinity of indonesian boyband, researchers used in-depth interviews. By using this method this study acomplished the description of female teenagers experience regarding to the concept of masculinity which is explore from their perception through interactionism symbolic process.

### **b. Literature study**

Researchers used several previous studies on the phenomenon of self-concept and identity representation to enrich this study analyses. Besides, some book references and scientific journals from various countries are used to strengthen the data.

### **Data Analysis Techniques**

A qualitative method used for analysing the data, namely by describing, interpreting, and ultimately be concluded in written form systematic. According to Miles and Huberman (1992: 16), there are three lines of qualitative data analysis these are data reduction, data display, and conclusion

### **Validity Engineering Data**

The credibility data managed by triangulation method, refer to Mathinson (in Sugiyono, 2011: 241) which is stated: by using triangulation of data, the data obtained will be more complete, consistent and certain. Moreover (Sugiyono (2011: 242) triangulation data may done by collecting data from various techniques and data sources (A, B, C).

## **IV. MAIN RESULT**

General description of Boyband In the 1960s, there were boyband music group which was called "The Jackson 5", "The Osmonds", and "The Monkees", "Rock and Roll" subsequent periods seize "power" them through timeless music of "Elvis Presley" and "The Beatles". In the era of 1990s "New Kids On The Block (NKOTB)" and "Boyz II Men" initiated the birth establishment of a new generation in the genre of music which is played by a boyband. Continued boyband namely "Backstreet Boys (BSB)" and "N'Sync", "Boyzone", and Great Britain has, "Take That" and "Westlife".

While in East Asia: Japan and South Korea lead this era. When in the early 2000s there was "F4", the Taiwanese boy band that is able to be followed by all their fans across Asia and they are also sing the soundtrack for the Disney movie, Lilo & Stitch. Nowadays "Super Junior", "2PM", "Arashi", "SMAP", and "SHINee" are being a music center in ASIA.

### **Defining the Masculinity Concept of Female Teenagers**

This research data showed that female teenagers construct the concept of masculinity that was originally based on the stage of sensory stimulation when they are stimulated by the symbols of men when they were childhood. Masculinity concept symbols consists of physical differences, the nature of the criteria, the role responsibility of a father, and difference game for boys and girls. From those factors female teenagers organize the concept of masculinity included into aspect of the organization by perceptual rules, that can be seen in the tendency of male physical characteristics in common when they are still small differences from their father and mother, from playmates, of books and an impressions of music. It is also looking at the organization by schemata by seeing elements of nature such as the similarity of responsibility which is different with teenage girl looks like not so restrained. While the organization by script seen from the behavior of their day-to-day. The previous

description may happened because the concept of masculinity is a traditional belief, behavior, values and attitudes associated with being a man in a public forum. In addition, masculinity also based on the biological, physical, psychological, and sociocultural characteristics of a " man ". The researchers divided the result of the concept of masculinity into two categories, these are namely the nature of masculinity and the physically of masculinity.

**Female Teenagers Perception on the maculinity concept based on the nature aspects.**

Based on the data compiled, the female teenagers those are between 13 s / d 17 year old describe that the nature related to masculinity of men, as follows:

Table 1 : categories according to the nature of masculinity in terms of female teenagers :

a. Gladiator retro-man (male dominant)
b. Protector man (male protector, hero, and was responsible)
c. Clown of buffoon (gentle man and entertainer)

Source: Data processed by researchers

**Female Teenagers Perception on the maculinity concept based on the physical aspects .**

Table 2; Category masculinity physically by female teenagers perception

a.Laki male athletic (athletic men) c.laki berkulits male brown (tanned skin downloading)
b. tall man (tall men) d.laki gorgeous men (bishounen)

Source: Data processed by researchers

**Female Teenagers Perception on the concept of less masculine men of based on the nature aspects.**

Table 3 : category of the concept of less masculine men of based on the nature aspects.

1. Humorous man (Clown of Buffoon)
2. Passive men (Wimp man)
3. Gay men (Gay man)

Source: Data processed by researchers.

**Female Teenagers Perception on the concept of less masculine men based on the physical aspects.**

Table 4 : less masculine men carphcter based on ysically aspects

man using a make-up
man having bangs and long hair

Source: Data processed researchers.

**Early Defining of female Teenagers towards Indonesian Boyband in the 2010’s.**

The existence of a boyband namely “ SM \* SH” came over after the existence of the vacuum world boyband . This study finds Indonesian boyband often called as a



### c. **Song Lyrics**

Man in a boyband would look less masculine if the concept of the song and the way they performed the song it is not fit with the audience preference, since masculinity is not only idea of personal identity, but this is potraying social relations. Western culture identifys masculinity as a denial of emotions and feelings, but more represents emotions as anger side, this way more acceptable as a concept of masculinity for men.

### d. **The costum's color**

Its found also that some informants refer to the colorful costum of the Indonesian boyband might be adressed as less masculine compare with solid color.

Furthermore, clothing for men in general are not as bright colors or clothing used by the women.

### e. **Hair do**

A hair can be a stereotype of men being masculine and feminine, the informant perceptions of masculinity in Indonesian boyband hairstyle diverse, there is a band there are feminine yet masculine,. Most of them use models and straight long hair, and painted a variety of colors which looks like with the character of women's hair.

## V. CONCLUSION

1. Female teenagers construct masculinity obtained from the process of symbolic interactionism which built from the normative identification and visualization of gender on significant others as well as the pattern of the family, and the media. Their perception of masculinity in common physical traits of men, then the elements of masculinity itself for example in terms of the nature of dominance, responsibility, courage, and protection, as well as the movements of the body.
2. The characters of masculine by nature are dominant (retro gladiator-man), male patron (protector-man) and men being gentle (clown of buffoon), while physically character reffer to men who athletic, tall, brown-skinned men and bishounen.
3. Less masculine male characters in nature is a humorous man (clown of buffoon), passive males (wimp-man), and gay men (gay man), while in terms of physical are a man with make-up and bangs.
4. The female teenagers generally considered that most the indonesian boyband in the 2010's is less masculine. Several factors can be seen from the body language that include dance choreography, energetic dance moves considered more masculine than the limp gesture. As well as the song lyruc, it would seem too masculine if not show the emotions like talking about feelings. While the visualization of a boyband masculine look when wearing dark colored clothing tends than bright colors, has a crew cut hair than long hair and bangs.

## REFERENCES

### BOOKS :

- Devito, Joseph. 2007. *The interpersonal communication book*. New York : pearson education.
- Fisher, Jennifer. 2009. *When men dance choreographing masculinities across cultures*. New York: Oxford university press.
- Fiske, John. 1995. *Memahami Budaya Populer*. Yogyakarta: Jalasutra.
- Griffin, E.M. 2006. *A first look at communication theory, sixth edition*. Singapore: Mc Graw Hill.
- Hardjana, Agus. 2003. *Komunikasi Intrapersonal dan Interpersonal*. Yogyakarta : Kanisius press
- Huberman dan Miles. 1992. *Data Kualitatif* . Jakarta: UI Press
- Illich, Ivan. 1983. *Gender*. London: Marion boyars publisher.
- Neuman, Lawrence. 2007. *Basic of social research qualitative and quantitative approaches*. Boston : Pearson education inc.
- Pilcher, Jane and Whelehan, Imelda. 2004. *50 key consepts in gender studies*. Great Britain : The Cromwell Press,Ltd.
- Rohim, Syaiful. 2009. *Teori komunikasi: perspektif, ragam dan aplikasi*. Jakarta : PT. Rineka Cipta.
- Sinolungan. 2001. *Psikologi perkembangan*, Manado: Universitas negeri manado.
- Subandy, Idi. 2007. *Budaya populer sebagai komunikasi : dinamika popscape dan mediascape di Indonesia kontemporer*. Jogjakarta : Jalasutra.
- Sugiyono.2011. *Metode Penelitian Kuantitatif, Kualitatif dan R &D*. Bandung : Penerbit Alfabeta.

### JOURNAL :

- Kurnia, Novi. 2004. *Representasi maskulinitas dalam iklan*. Volume 8 nomor 1. Jakarta : Universitas Indonesia

### WEB :

- Foster, Niki. What is a boyband. <http://www.wisegeek.com>. 2012. Accsed 10 July 2012
- Susanthi, Nyoman. *Budaya Populer Korea di Indonesia*. [http://repo.isi-dps.ac.id/Budaya\\_Populer\\_Korea\\_Di\\_Indonesia.pdf](http://repo.isi-dps.ac.id/Budaya_Populer_Korea_Di_Indonesia.pdf), accsed on 24 May 2012

*The evolution of the technological characteristics of media web sites*

Nikos Antonopoulos, Andreas Veglis

Aristotle University of Thessaloniki, Greece

0084

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This paper discusses technological characteristics and tools offered by Web 2.0 which can be employed in media web sites. The aim of this study is to explore possible methods which can be used in web media companies. By this way the usability and the interaction of the media web sites can be improved significantly by using social (networking) plugins and services. The sample of the study includes twenty media web sites organized in four types (mass media, newspaper, portal, and television stations) with the highest rank in Greece according to google rank and alexa.com. Thirteen criteria that evaluate the use of web 2.0 services, related to user satisfaction and navigation are being studied. The research questions examine whether the web sites under study use social plugins (recommended, like, dislike, comment, hash tag), whether they let users to copy-paste their news and at the same time protect their copyrights, whether they use live streaming video and whether they include various other article characteristics (for example rating, most viewed, most disliked, tagging, etc.). The study contributes in underlining characteristics and tools that can be used by media web sites in order to become Web 2.0-3.0 friendly, so they can satisfy their users, improve their navigability and share their content through the web in order to increase their popularity.

iafor  
The International Academic Forum  
[www.iafor.org](http://www.iafor.org)

## 1. INTRODUCTION

Media companies, such as newspapers, radio stations and television stations have a common opponent, the World Wide Web (www). More specifically technological characteristics and tools that www provides to administrators, publishers and user-readers (Cormode & Krishnamurthy 2008). Companies all over the world are constantly searching innovative services, in order to be competitive (Jaruzelski *et al.* 2012, Knight foundation). The internet provides such an environment for the media companies and because of this fact all traditional media (newspapers, radio stations and television stations) have established a web presence.

Initially www began as Web 1.0, in which the content was created only by owners and employees of the web sites. Then, www evolved to Web 2.0, a term that was proposed by Tim O'Reilly in a conference in 2004. In Web 2.0, web visitors can also act as content creators. The data, which may be uploaded, can be in the form of text, audio and video (Cormode & Krishnamurthy 2008).

Nowadays Web 2.0 is evolving to Web 3.0, where data is grouped, categorized and used by different services, networks and web sites (Fuchs *et al.* 2010, Harris 2008, Tasner 2010, Watson 2009). This could be also called "Semantic Web", in which there is a connection between different web sites with alternative data (semantic) (Floridi 2009). Eventually Web 3.0 has been created mainly with the aid of companies and developers. Some companies (web sites) allow users to process their data. From developer's point of view, they use these databases and create new services and applications. For instance, users are constantly creating new content in Wikipedia or Google maps. Developer's on many occasions use this data (from Wikipedia or Google maps) in order to create applications by processing such semantic data and used them in other web sites (Harris 2008).

The creation of a usable informative web site, which can give value to the content and finally bring an increased number of visitors, is the aim of a constant scientific research. This is the reason why media web sites which are created by a small number of people and employ evolutionary technological characteristics and tools may be competitive even with well-known established media organizations. Thus, it is of great importance to examine media web sites in order to ensure that they operate in an expected way and meet user's requirements. This procedure is called evaluation (Abowd *et al.* 2004).

The purpose of this paper is to study how and to what extent media web sites offer to their users new services based on Web 2.0-3.0. Media companies that utilize web sites have not only to upload the content created by journalists but also to provide their readers with appropriate services for use. As a consequence, web sites can increase their usability (Avouris *et al.* 2001, Kostaras *et al.* 2008) and this will lead to an increased number of visitors. An important parameter of their success is the improvement of their navigation with an interactive way as well as their connection through virtual communities (Musiał & Kazienko 2013).

## 2. LITERATURE REVIEW

The issue of internet connection has attracted the attention of many researchers. In 2012 a research that was conducted in Greece (as well as in 27 countries of the European Union (excluding UK): 144107 households and 204858 individuals) concluded that 50% of the sample in question uses the internet while a significant part of this percentage is aged between 16 and 24 (Seybert, 2012).

Also in 2012 an online survey under the title “Between idiosyncratic self-interests and professional standards: A contribution to the understanding of participatory journalism in Web 2.0” was carried out. The sample consisted of 153 participants in Germany and it was concluded that users are interested in evaluating and participating in web media (Fröhlich, Quiring & Engesser 2012). The same year an evaluation of 25 media web sites in Greece was conducted, including 5 types of media web sites (Mass media, Portals, Newspapers, Radio stations and Television (tv) stations), based on 32 characteristics (Antonopoulos & Veglis 2012).

Another survey related to internet social networks (online or virtual communities) helped researchers understand the classification of web social networks through coherent analysis (Musiał & Kazienko 2013). In December 2011 the Usability Research Laboratory from Wichita State University researched 259 responders on what they share and interests them, in a major communication tool, such as Facebook (Owens 2011). In 2009, a study was carried out for the Greek Institute of Audiovisual Media. The sample consisted of 106 Greek media web sites and the researchers were focused on the web services and the content provided by the web sites (Media Informatics Lab). Finally, in the same year, a research was conducted under the title: Promises unfulfilled? “Journalism 2.0”, user participation and editorial policy on newspaper web sites. The research included four newspaper web sites and one of the conclusions was that user-generated content must continue to be published. However, their concern was how the user generated content can be combined with traditional journalistic work (Rebillard & Touboul 2010).

## 3. METHODOLOGY AND DEFINITION OF THE SAMPLE

The study focused on Greek media web sites with the highest traffic rank (according to Alexa and Google rank) between 06/02/2013 and 11/02/2013. The web sites included in this study were organized in five types: mass media, portals, newspapers, radio stations and television (tv) stations. Mass-media includes media companies employing more than one medium (newspaper, radio, television and portal) in the same web site under the same brand name. Initially, 500 web sites with the highest traffic in Greece from alexa.com were included in the sample. Next, all the media web sites included in the initial sample were listed according to their Google rank and five web sites of each category with the highest Google rank were included in the final sample (Table 1).

It is worth noting that during the research of media web sites, radio stations that could be included in this category were not found in the sample. Potential reasons for this outcome may be that radio stations' web sites do not utilize the appropriate technological techniques and tools (Antonopoulos & Veglis 2012). This finding may also be supported by the fact that users prefer accessing radio stations' live stream by visiting web sites that provide the complete lists of greek radio stations. Through these sites they are able to access any radio station without visiting the particular radio station's web site. Thus, this specific media type included no web sites and the number of categories

under study was limited to four, namely mass media, portals, newspapers and television stations. Furthermore, it should be mentioned that in the sample we included only greek media web sites although many foreign media web sites (mostly in english language) were found to be among the top web sites that Greeks visit. The final sample consists of 20 web sites based on the data with the highest traffic in Greece. Table 1 includes the 20 web sites organized in four types.

**Table 1. Media web sites**

<b>Types</b>	<b>Media Web Sites<sup>1</sup></b>				
Mass-media	skai.gr	ert.gr	sport-fm.gr	tovima.gr	real.gr
Newspapers	naftemporiki.gr	tanea.gr	kathimerini.gr	enet.gr	ethnos.gr
Portal	in.gr	news247.gr	newsbomb.gr	sport24.gr	newsit.gr
TV Stations	antenna.gr	megatv.com	alphatv.gr	star.gr	mtvgreece.gr

The research is based on experiential observation and listing of a number of characteristics defined by the researchers, without being registered at the web sites. The browser employed for the study was Google Chrome. All the characteristics under study had to appear distinctively in the web site. Otherwise they were considered as absents. The scale of evaluation in every characteristic was of dichotomous nature so the available choices were limited into two, present (Yes) or absent (No). The characteristics under study examined the navigability and the interaction of the web site through social networks. Also, they examined how the number of readers visiting the web site can be increased with the use of Web 2.0-3.0 services through word of mouth (Rodrigues *et al.* 2011). As a consequence web sites serve their primary target, for which they were created, namely informing the users.

#### **4. CHARACTERISTICS UNDER STUDY**

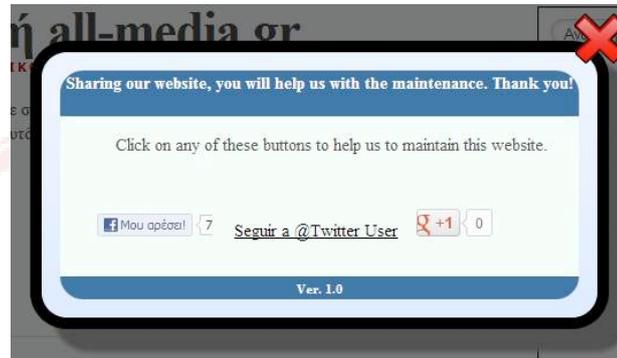
As mentioned earlier the study included 13 characteristics. Next these characteristics are presented and discussed briefly.

##### **4.1 Pop Up**

Pop up page, pop up light box, splash page and splash screen describe the same function. When a user enters a web site, a splash screen appears so that the user can be informed about whatever the editor suggests (for example to access the web site's profile in a social network). In nowadays, attracting the user's attention is of a great importance in order to persuade the user to subscribe to the official account of the media web site in social networks, like Facebook, Twitter and Google plus (Codecanyon, Too cool 2 be true, Wordpress). In this way, users just login their social network profiles and read the latest news from the media web site, write comments and share articles with their friends. Moreover, if the visitors are interested in being advertised through a web site, they

<sup>1</sup> In all the types the web sites that are presented, sites are sorted in descending order, based on their rating in Google rank.

evaluate among other parameters the number of followers that the media web site has in social networks so that their commercial ads can have higher impact (Galan-Garcia *et al.* 2012).



**Figure 1. Example of a splash page that links the web site to social networks.**

#### 4.2 Most Viewed/ Read/ Popular Articles

These specific characteristics examine whether media web sites include a category with articles, which are the most viewed (read) or the most popular of the web site. Thus, the web site increases its usability in its navigability while it suggests users something that may interest them (Starr 2006). Users recommend the most viewed/ read/ popular articles through a word of mouth process. Consequently more users are interested in visiting the media web site (Rodrigues *et al.* 2011). Finally, the web site is constantly updated with the latest news determined by the visitors through their views and the article rating. As a consequence, these web sites become interactive and attract more visitors (Blanco *et al.* 2012).

#### 4.3 Most Disliked Articles

Readers are able to determine the most impressive articles, published by a media web site by having the ability to rate them. At the same time, they may also dislike articles they disagree with their content. In a similar study it was found that almost 45% of the media web sites allow their users to rate their articles (Antonopoulos & Veglis 2012). Web sites can use this service not only to include a category with the most popular articles for the reasons mentioned above, but also with the most disliked ones. So, comments and reactions against the disliked articles are increased and there is also interaction with users so that their opinions can be taken into account. It is also democratic (Blanco *et al.* 2012, Racherla *et al.* 2013) that the readers can express themselves by making conversations through a commenting system (Spyridou & Veglis 2011), something that can provide feedback and increase the traffic of the web site.

#### 4.4 Show Tags

Media web sites publish articles for various subjects. The use of words (keywords or tags) describing an article in web sites is essential so that search engines can categorize them properly (Du *et al.* 2012). The inclusion of those tags in the articles, which can be visible to readers, succeeds in further data categorization and improves web site usability. By selecting one of those keywords all the articles with this tag are displayed. This constitutes an additional article recommendation system.

Thus users are able to read articles that interests them (Hart 2009) since they are organized in categories with keywords (tags) indicating their content.

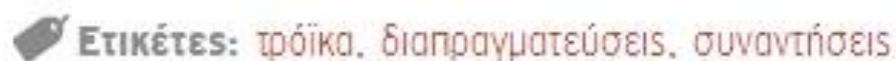


Figure 2. Example of a media web site that uses tags so that users can navigate (Ert).

#### 4.5 Facebook Social Plugins

Facebook has created social plugins for web sites that can connect any media web site to this social network. Some of these plugins are: the like button, the send button, the follow button, the comments, the activity feed, the recommendations box, the like box, the login button and the facepile (Facebook). So in the case of this characteristic, the researchers investigate whether one or more of the above mentioned social plugins are employed in the media web site.

#### 4.6 RSS in Every Category

Readers may only be interested in reading articles in a particular category of a media web site without visiting the site. This characteristic allows users to subscribe through an rss feed (Hammersley 2005, Nielsen) to any thematic category of the web site, so that they can have direct access to the articles that they are interested in.



Figure 3. Media web site that offers distinct RSS feeds to the article thematic categories (Ert).

#### 4.7 Twitter Widget

Twitter is a social network through which millions of users share news and interact with each other. In order to check if this characteristic exists, researchers examine whether tweet feeds appear in the media web sites, thus supporting an interconnection between twitter and the media web sites (Bruns 2012, Xiao *et al.* 2012).

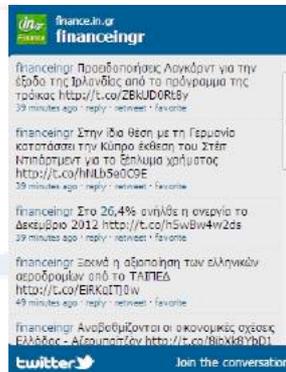


Figure 4. Media web site which includes a twitter widget (Finance in.gr).

#### 4.8 Account in Video Platforms

Media web sites may have an account in online video platforms like YouTube, Ustream and Livestream so that they can broadcast live television or upload their videos. Thus, web sites can use free services in order to enrich the services that they offer to their users (Liang & Liu 2012). The researchers investigate whether such characteristic is employed in the media web sites under investigation.



Figure 5. Media web site with an account in YouTube (Mega).



**Figure 6. Media web site utilizing a video platform for broadcasting live television programs (Skai).**

#### 4.9 Live Online TV

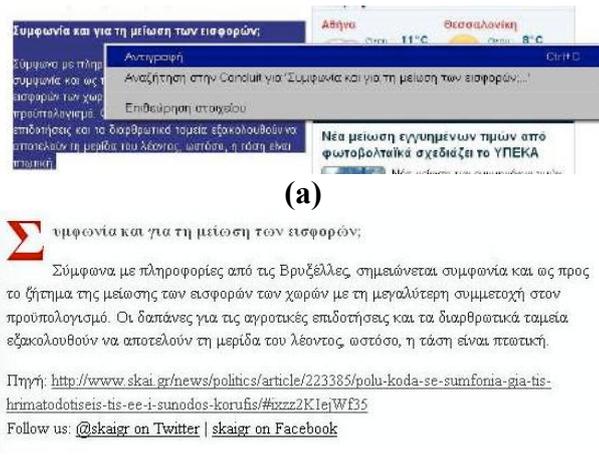
This characteristic refers to media web sites that offer live web television through their web sites and not by an external online video platform (YouTube, Ustream etc).



**Figure 7. Media web site with live web broadcast television programs (Ert).**

#### 4.10 Copy of an Article

Employees of a media web site produce some material under the copyrights announced in the media web site. Users can share information (through copy and paste operations) included in media web site's articles with other online platforms. This may be facilitated by the media in the context of a word of mouth (Rodrigues *et al.* 2011) policy which can increase the popularity of the web site. In Figure 8 there is an example of Greek media web site, which allows users to copy an article.

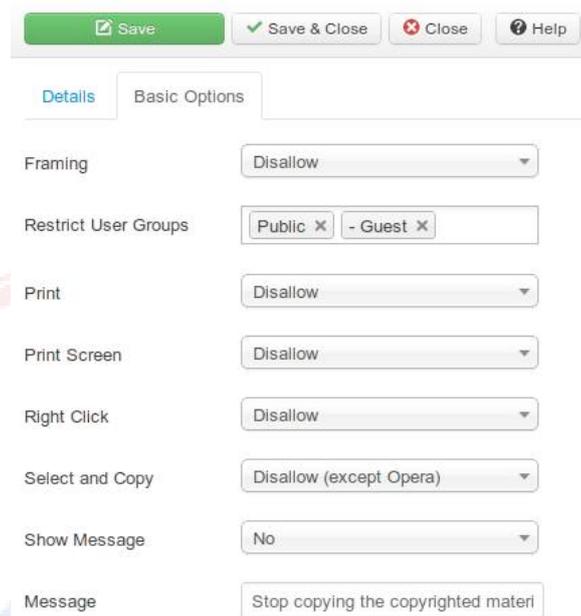


**Figure 8. Example of a copying (a) an article from a media web site and pasting (b) into a blog (Skai, All media).**

Figure 8 includes an example of how the content of an article is copied and pasted into another web site. When the article is published in the web there is an automatic addition of the article’s source as well as links to the official accounts of Twitter and Facebook of the media web site. As a consequence, the content of the articles is protected and the media web site is advertised in another web site.

**4.11 Copy Protection (Anti Copy Article)**

A web site has to protect its content from framing, printing, print screen, right click and selecting data from a media web site (Joomla). Regarding this characteristic, researchers copied an article from each web site under research and then pasted it into another web site. In that way they were able to observe whether these functions are permitted. Provided that paste was possible, researchers then checked what kind of content is allowed to appear (Figure 9).



**Figure 9. Example of anti copy (Joomla).**

#### 4.12 Newsletter

This characteristic refers to a service offered by the media web site that sends registered users e-mails with news and information.

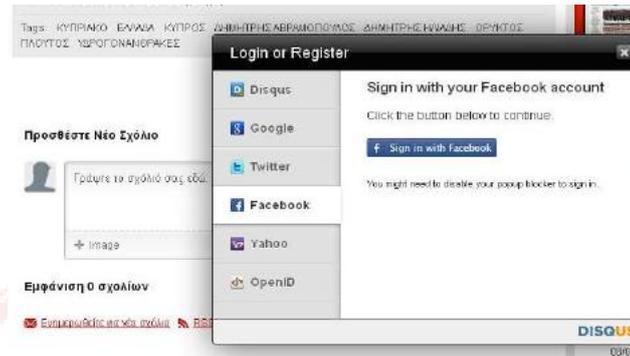
As a result, there is mailing list that the administrator can employ in order to inform registered users about the latest news (Lee *et al.* 2012, Vogel & Goans 2005).



**Figure 10. Newsletter registration in a media web site (Ethnos).**

#### 4.13 User Sign Up from an Existing Account to a Media Web Site

Through the use of WEB 3.0 users can sign up to any web site from existing accounts that they might have in social networks (Oneall) or other web services (Google). This characteristic allows users to login to media web site's services (comment, rate etc.) by using such connections.



**Figure 11. Sign in to comment from an existing social network account (Newsbomb).**

## 5. RESULTS

Table 2 presents the detailed results of the evaluation per type of media and per characteristic. Four types of news web sites have been researched. Based on the results of Table 2, it is concluded that mass media web sites support the rss service in every thematic category, reaching 100%. Additionally, in any other characteristic, percentages ranged from 0 to 40% in mass media web sites. 100% of the researched newspaper web sites (Table 2) suggested users a category with the most read-viewed-popular articles and 80% of the web sites enabled users to subscribe in rss service in every article thematic category. Regarding the rest of the characteristics, the positive answers ranged from 20% to 40%. Also, no positive answers were found in the following six (6) characteristics: pop up, dislike articles, Facebook social plugin, live web site TV, copy article with source and copy protection (anti copy article).

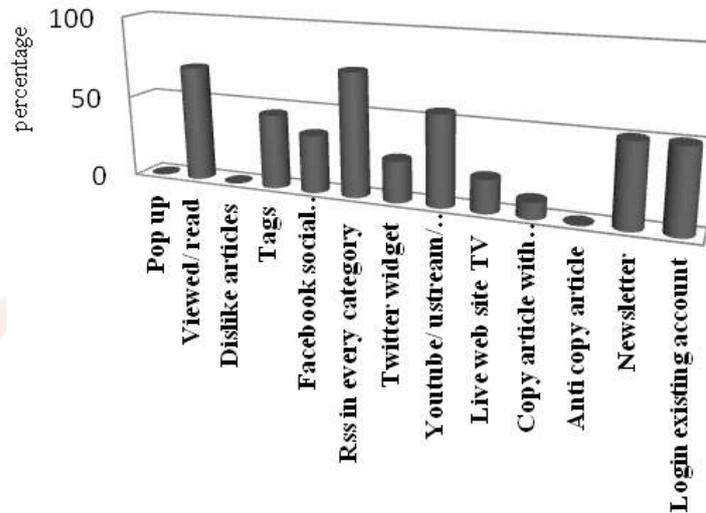
Additionally, it was found that in portals 80% of the web sites employ tags, users are able to register in newsletters and users can login (sign up) from an existing account to the media web site. As far as the rest of the characteristics are concerned, the positive answers were between 20% and 60%.

Finally, 80% of the tv station web sites employed characteristics such as: most viewed (read)-popular, account in YouTube/ Ustream/ Livestream and login (sign up) from an existing account to the media web site.

**Table 2. Detail results per type and per characteristic**

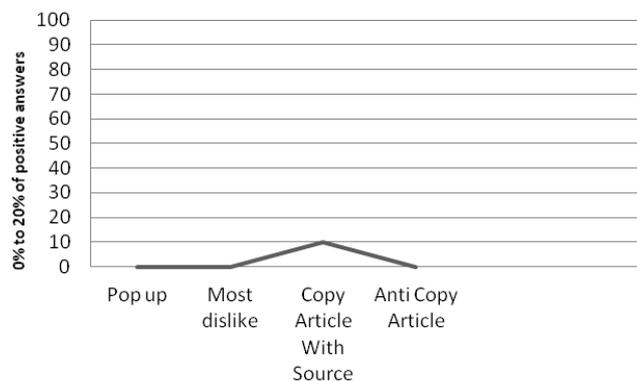
Characteristics	% positive answers			
	Mass media	Newspapers	Portals	TV Stations
Pop up	0%	0%	0%	0%
Most viewed / read / popular articles	40%	100%	60%	80%
Dislike articles	0%	0%	0%	0%
Tags	40%	40%	80%	20%
Facebook social plugin	40%	0%	60%	40%
Rss in every category	100%	80%	60%	60%
Twitter widget	0%	20%	40%	40%
Account in YouTube / Ustream / Livestream	40%	40%	60%	80%
Live web site TV	40%	0%	0%	40%
Copy article with source	20%	0%	20%	0%
Copy Protection (Anti copy article)	0%	0%	0%	0%
Newsletter	40%	40%	80%	40%
Login from another account to the web site	20%	20%	80%	80%

Figure 12 presents the overall results for the 13 technological characteristics and tools for web media companies in Greece. Based on the above results, it can be concluded that 70% of media web sites uses services, such as most viewed (read) - popular articles and 75% uses rss. Greek media web sites have low percent of online live web tv, (20%) but high percent (55%) of online video platforms. Only one media web site (Skai.gr) provides its viewers with online live web tv through the use of video platform, such as YouTube. What is more, it was found that in 50% of the media web sites, users can have the ability to login (sign up) from an existing account from social networks or other web sites.



**Figure 12. Overall results from all the characteristics that were examined.**

Figure 13 presents the overall results of the characteristics with positive answers between 0 and 20 percent. Regarding the characteristics on whether a splash screen (pop up) appears when a user enters a web site, none of the web sites employed such a function. Only in.gr antenna.gr, newsit.gr and nafterporiki.gr were using pop up commercials, which appeared during user navigation. Also none of the web sites included the following characteristics: disliked articles, and using copy protection (anti copy articles). Finally, it was found that 10% of the media web sites offered their readers the ability to copy and paste their articles with a link to the primary source.



**Figure 13. Overall results of specific characteristics that range between 0 and 20 percent.**

## 6. CONCLUSIONS AND FUTURE EXTENSIONS

This paper presented a study on the WEB 2.0-3.0 technological characteristics and tools of media web sites in Greece. The sample of the study included twenty Greek media web sites and the study focused on 13 characteristics. The results of the study indicated a moderate - low use of technological characteristics and tools from the media web sites.

Many of the media web sites under study were found to include services, such as most viewed (read) - popular articles, rss in every category, accounts in online video platforms (Youtube, Ustream etc.) and user login (sign up) from an existing account from social networks or other web sites. These

findings indicate the use of Web 2.0-3.0 by Greek media web sites. Overall portals were found to employ the most characteristics under study among the media types researched. Future extension of this work will include studies aiming to define the usability structure of a media web site that readers seem to like most.

## 7. REFERENCES

Abowd , D., Beale, R., Dix, J. & Finlay, E., 2004, *Human Computer Interaction*, Prentice Hall, Madrid.

All media, *Paste article*, viewed 13 September 2013, from <http://www.all-media.gr/copy-pigi-3/>.

Antonopoulos, N. & Veglis, A., 2012, Technological characteristics and tools for web media companies in Greece, In *IEEE Proceedings of 16th Panhellenic Conference on Informatics*, PCI, Athens, Greece, IEEE Computer Society, October 2012, pp. 44-50.

Avouris, N., Tselios, N., Fidas, C. & Papachristos, E., 2001, Web site evaluation: a usability-based perspective. In *Proceedings of the 8th Panhellenic conference on Informatics*, PCI'01, Nicosia, Cyprus, Springer-Verlag, Berlin, Heidelberg, November 2001, pp. 217-231.

Blanco, R., Ceccarelli, D., Lucchese, C., Perego, R. & Silvestri, F., 2012, You Should Read This! Let Me Explain You Why! Explaining News Recommendations to Users. In *Proceedings of the 21st ACM international conference on Information and knowledge management*, CIKM '12, Maui, Hawaii, ACM, New York, October-November 2012, pp. 1995-1999.

Bruns, A., 2012, Journalists and Twitter: How Australian news organisations adapt to a new medium, *Media International Australia incorporating Culture and Policy*, 144, 97-107.

Codecanyon, *All-in-One Social Popup*, viewed 13 September 2013, from <http://codecanyon.net/item/allinone-social-popup/2717823?ref=lvraa>.

Cormode, G. & Krishnamurthy, B., 2008, Key differences between Web 1.0 and Web 2.0., *First Monday*, 13, 6, viewed 13 September 2013, from <http://www.uic.edu/htbin/cgiwrap/bin/ojs/index.php/fm/article/view/2125/1972FTGJN>.

Du, W.-H., Rau, J.-W., Huang, J.-W. & Chen, Y.-S., 2012, Improving the quality of tags using state transition on progressive image search and recommendation, In *Proceedings of the IEEE International Conference on Systems, Man, and Cybernetics*, SMC 2012, Seoul, Korea, , IEEE Computer Society, October 2012, pp. 3233-3238.

Ert, *Service RSS*, viewed 10 May 2013, from <http://www.ert.gr/rss>.

Ert, *Tags*, viewed 10 May 2013, from <http://www.ert.gr/eidiseis/oikonomia/ellada/story/145912/synexizontai-oi-diapragmateyseis-me-tin-troika-entones-pieseis#.UTh9aaW3By5>.

Ert, *Web Tv*, viewed 10 May 2013, from <http://www.ert.gr/webtv/web-tv-live/et1-live>.

Ethnos, *Newsletter*, viewed 10 May 2013, from <http://www.ethnos.gr>.

- Facebook, *Social Plugins*, viewed 10 May 2013 from <http://developers.facebook.com/docs/plugins/>.
- Finance in.gr, *Twitter*, viewed 10 May 2013, from <http://finance.in.gr>.
- Floridi, L., 2009, Web 2.0 vs. the semantic web: A philosophical assessment, *Episteme*, 6(1), 25-37.
- Fröhlich, R., Quiring, O. & Engesser, S., 2012, Between Idiosyncratic Self-Interests and Professional Standards: A Contribution to the Understanding of Participatory Journalism in Web 2.0. Result from a German Online Survey, *Journalism - Theory, Practice & Criticism*, 13(8), 1041-1063.
- Fuchs, C., Hofkirchner, W., Schafranek, M., Raffl, C., Sandoval, M. & Bichler, R., 2010, Theoretical foundations of the Web: Cognition, communication, Raffl, C., Sandoval, M. & Bichler, R., 2010, Theoretical foundations of the Web: Cognition, communication, and co-operation. Towards an understanding of Web 1.0, 2.0, 3.0., *Future Internet*, 2(1), 41-59.
- Galan-Garcia, P., Gomez, C.-L. & Bringas, P.-G., 2012, Towards a more efficient and personalised advertisement content in on-line social networks, In *Proceedings of the International Conference on Information and Knowledge Management, CIKM '12*, Maui, Hawaii, ACM, New York, October-November 2012, pp. 95-98.
- Google, *Google Accounts Authentication and Authorization*, viewed 10 May 2013, from <https://developers.google.com/accounts/>.
- Hammersley, B., 2005, *Developing Feeds with Rss and Atom*, O'Reilly Media, Sebastopol.
- Harris, D., 2008, *Web 2.0 Evolution into the Intelligent Web 3.0: 100 Most Asked Questions on Transformation, Ubiquitous Connectivity, Network Computing, Open Technologies, Open Identity, Distributed Databases and Intelligent Applications*, Emereo Publishing, Newstead. Australia.
- Hart, M., Johnson, R., & Stent, A., 2009, iTag: a personalized blog tagger. In *Proceedings of the third ACM conference on Recommender systems, RecSys '09*, New York, ACM, October 2009, pp. 297-300.
- Jaruzelski, B., Loehr, J. & Holman, R., 2012, *The Global Innovation 1000: Making Ideas Work, Strategy+business*, viewed 10 May 2013, from [http://www.booz.com/media/uploads/BoozCo\\_The-2012-Global-Innovation-1000-Study.pdf](http://www.booz.com/media/uploads/BoozCo_The-2012-Global-Innovation-1000-Study.pdf).
- Joomla, *AntiCopy*, viewed 10 May 2013, from <http://extensions.joomla.org/extensions/access-a-security/site-access/content-protection/17001>.
- Knight foundation, *Six media innovation ventures awarded more than \$1.37 million as winners of Knight News Challenge on Networks*, Press release, viewed 10 May 2013, from <http://www.knightfoundation.org/press-room/press-release/knight-news-challenge-2012-1-winners>.
- Kostas, N., Xenos, M. & Koutsogiannis, C., 2008, Usability evaluation of software applications with the use of Usability Logger, In *Proceedings of the 2008 conference on Knowledge-Based Software Engineering: Proceedings of the Eighth Joint Conference on Knowledge-Based Software Engineering*, Piraeus, Greece, IOS Press, Amsterdam, The Netherlands, August 2008, pp. 395-404.
- Lee, J.-A., Lee, G.-Y. & Shin, H.-S., 2012, A Study of Communication Design Strategies Based on Visual Elements in Yeosu Expo Newsletter, In *Proceedings of International Conferences, ASEA and*

DRBC 2012 Held in Conjunction with GST 2012, Jeju Island, Korea, Springer, November-December 2012, pp. 306-312.

Liang, C. & Liu, Y., 2012, Enabling broadcast of user-generated live video without servers, *Peer-to-Peer Networking and Applications*, 5, 205-218.

Media Informatics Lab, Department of Journalism & MC Aristotle University of Thessaloniki, 2009, Study the web sites of Greek media (in Greek), AD HOC Studies viewed 10 May 2013, from <http://www.iom.gr/default.aspx?lang=el-GR&page=145>.

Mega, *Youtube icon*, viewed 10 May 2013, from <http://www.megatv.com/default.asp>.

Musiał, K. & Kazienko, P., 2013, Social networks on the Internet, *World Wide Web*, 16(1), 31-72.

Newsbomb, Login or Register (Comments-Disqus), viewed 10 May 2013, from

<http://www.newsbomb.gr/technologia/story/272385/eidikos-apokalyptei-ton-megalytero-kindynopoy-yparhei-sto-diadiktyo>.

Nielsen, J., 2009, *Writing for social media: usability of corporate content distributed through facebook, twitter & linkedIn*, viewed 10 May 2013, from <http://www.nngroup.com/articles/writing-social-media-facebook-twitter/>.

Oneall, *Products & Services*, viewed 10 May 2013, from <http://www.oneall.com/services/>.

O'Reilly, T., 2005, *What is Web 2.0: Design Patterns and Business models for the Next Generation of Software*, viewed 10 May 2013, from <http://oreilly.com/web2/archive/what-is-web-20.html>.

Owens, J., 2011, Facebook Sharing and Caring, viewed 10 May 2013, from <http://usabilitynews.org/facebook-sharing-and-caring>.

Racherla, P., Connolly, D. & Christodoulidou, N., 2013, What Determines Consumers' Ratings of Service Providers? An Exploratory Study of Online Traveler Reviews. *Journal of Hospitality Marketing and Management*, 22(2), 135-161.

Rebillard, F. & Touboul, A., 2010, Promises unfulfilled? 'Journalism 2.0', user participation and editorial policy on newspaper web sites, *Media, Culture & Society*, 32(2), 323-334.

Rodrigues, T., Benevenuto, F., Cha, M., Gummadi, K. & Almeida, V., 2011, On word-of-mouth based discovery of the web, In *Proceedings of the 2011 ACM SIGCOMM conference on Internet measurement conference*, IMC '11, Berlin, Germany, ACM, New York, November 2011, pp. 381-396.

Seybert, H., 2012, *Internet use in households and by individuals in 2012*, viewed 10 May 2013, from [http://epp.eurostat.ec.europa.eu/cache/ITY\\_OFFPUB/KS-SF-12-050/EN/KS-SF-12-050-EN.PDF](http://epp.eurostat.ec.europa.eu/cache/ITY_OFFPUB/KS-SF-12-050/EN/KS-SF-12-050-EN.PDF).

Skai, *Copy article*, viewed 10 May 2013, from <http://www.skai.gr/news/politics/article/223385/polu-koda-se-sumfonia-gia-tis-hrimatodotiseis-tis-ee-i-sunodos-korufis/#ixzz2KIejWf35>.

Skai, *Skai youtube web tv*, viewed 13 September 2013, from <http://www.youtube.com/watch?v=FimcVRO4G0c>.

Spyridou, P. & Veglis, A., 2011, Political parties and web 2.0 tools: A shift in power or a new digital Bandwagon?, *Int. J. of Electronic Governance*, 4(1/2), 136-155.

Starr, T., 2006, Keep web sites current with minimal effort, *Instant and Small Commercial Printer*, 1(3), 44-47.

Tasner, M., 2010, *Marketing in the Moment: The Practical Guide to Using Web 3.0 to Reach your Customers First*, NJ: FT Press, New Jersey.

Too cool 2 be true, *Free Facebook Fanpage Popup Plugin For WordPress*, viewed 13 September 2013, from <http://www.toocool2betrue.com/free-facebook-fanpage-popup-plugin-for-wordpress/>.

Vogel, T. & Goans, D., 2005, Delivering the News with Blogs, *Internet Reference Services Quarterly*, 10(1), 5-27.

Watson, M., 2009, *Scripting Intelligence: Web 3.0 Information, Gathering and Processing*, New York: Springer Publishing, United States of America.

Wordpress, *Social PopUP*, viewed 13 September 2013, from <http://wordpress.org/extend/plugins/social-popup/>.

Xiao, F., Noro, T. & Tokuda, T., 2012, News-Topic oriented hashtag recommendation in twitter based on characteristic co-occurrence word detection, In *Proceedings of the 12th international conference on Web Engineering, ICWE'12*, Berlin, Germany, Springer-Verlag, Heidelberg, Germany, July 2012, pp. 16-30.

*Socio-Cultural Influence on the Creation of Media Production: A Case Study of The Asean Perspective of Bangkok Documentary*

Phimmook Lohakul

Bangkok University, Thailand

0086

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This is a qualitative research with the following objectives:

- To analyse the process and conflict of a socio-cultural influence on creative choices when producing a documentary
- To study the production crew's perspective of intercultural conflict

The research methodologies used are observation, in-depth interviews and a focus group. The production crew of the documentary consists of five members of the new generation with diverse cultural backgrounds playing different roles; for example, the director from Thailand, the producer from Japan, the script writer from India, the cameraman from Myanmar, and the editor from Taiwan are all interviewed. The Asean Perspective of Bangkok is a documentary, a production-based research, created for broadcasting via social media. This documentary is produced to illustrate the way in which the Asean people view three aspects of the capital city of Thailand, namely, social, cultural and economic.

It is believed that the results of this research can develop media communication in terms of a sender scheme in the context of a trans-cultural environment so that senders can progressively work in peace with a good understanding of each other to uplift the content (text) of the media production in the Asean region in order to embrace the changes engendered by the forthcoming AEC in 2015.

**Keywords-** Socio-cultural influence, creative choice, documentary, intercultural conflict

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

In this era of globalisation, people move across continents to live, study or work. Sojourners are those who travel away from their homeland to reside in a foreign country for a significant period of time. This term is used to refer to various types of travellers, including business people, students, immigrants and others who live and work in a foreign culture (Chong 2006). Intercultural communication is a huge challenge for people with different cultural backgrounds, nationalities and experience in workplaces throughout the world, since they need to corroboratively work with others in the same situation. Jandt (2007) generally defines intercultural communication as face-to-face interaction between people with diverse cultures, and while it is likely that they can work together without conflict and arguments, this is not guaranteed. When people with different beliefs and attitudes work together, there may be conflict or they may have an unpleasant reaction to each other during the working process; therefore, it is crucial to determine how people can work together and produce a successful outcome by understanding each other. When people from different cultures are part of a certain society, socio-cultural factors can have a huge impact on their decision-making and attitude. Being a member of a social reference group affects individuals' behaviour, beliefs and attitude, and they are more likely to be more influenced by the group's opinions than their own or any other culture. Socio-cultural diversity encompasses differences in ethnicity, gender, language and educational attainment, as well as financial status (Mertens and d'Haenens, 2010).

Media production is a field in which people from all different backgrounds gather together to produce creative work, and most of them stamp their identity on their part of the work to defend their belief. The final production cannot be completed by one person alone; a production team consists of more than two people at least and they necessarily come into contact with many more during the entire time of the production. A television documentary is a kind of creative work with a complex production process because it contains several steps in which people need to interact with each other; for example, research, location survey, brainstorming of ideas, script writing, shooting on location, interviewing and editing. Members of the production crew need to discuss, argue and share ideas to find a creative solution throughout the production process, which includes pre-production, production and post-production.

The Asean Perspective of Bangkok is a documentary created for broadcasting via social media to illustrate the way in which Asean people view three aspects of the capital city of Thailand, namely, social, cultural and economic. Five young people from different countries in Asia were assigned to produce the documentary, and the aim of this study is to illuminate

the way in which the process and conflict of socio-cultural influences affected their creative choices during the production of the documentary. It seeks to examine the production crew's perspective of intercultural conflict, and while cultural influence is usually examined in terms of the difference between norms and philosophical belief is fundamental to humans' thoughts and behaviour, this research focuses more on membership, social status and the way in which being part of a certain society influences individuals' decision-making, attitude and creative ideas. It is believed that this research can provide some guidelines for people who work in the media industry to live in a trans-cultural environment so that, as senders, they can progressively work in peace with a good understanding of each other to uplift the content (text) of media production in the Asean region in order to embrace the changes engendered by the forthcoming AEC in 2015.

## **Literature Review**

### **Small Intercultural Groups**

When members of different cultures interact, they form culturally-diverse groups, and if all the members of the group make a contribution, this increases their creative potential (the ability to develop unique choices for making decisions) (Kirchmeyer & Cohen, 1992; Shaw, 1981). The activation of personal and social identities will influence the equity of the contribution, and thus the effectiveness of the group. Turner (1987) explains that social identity is founded on "ingroup-outgroup categorisation based on similarities and differences between people who define themselves as members of a certain social group and not of another."

### **Influence of Culture on Perception**

Perception and behaviour are part of the cultural experience. Singer (1987, p.9) observes that "we experience everything in the world not as it is – but only as it comes to us through our sensory receptors." Therefore, the way we respond to the external world is primarily the result of how culture influences our perception. Culture has a greater impact on the perception process than on the sensation itself (Tajfel, 1969; Triandis, 1964). Jandt (2007) proposes that human perception is a three-step process, the first of which is selection, the second is organisation, and the third is interpretation, each of which is affected by culture. He further explains that, in terms of the first step of selection, individuals are exposed to more stimuli than they can possibly manage within their physiological limitations; therefore, in the second step, they select some stimuli according to the situation and organise them in a meaningful way. The third step, which is perception involves interpretation, and the same stimuli can be interpreted differently by various people.

### **Influence of Socio-cultural elements on social perception**

Porter and Samovar (1994) propose that social perception is a process whereby humans construct unique social realities by attributing meaning to the social objects and events they encounter in their environment. This is an extremely important aspect of communication. They also suggest that three major socio-cultural elements have a direct major impact on the meaning people attach to their perception, namely, belief/value/attitude systems, world view, and social organisation, all of which impact individuals' subjective meanings.

*Belief/Value/Attitude systems.* Beliefs can be viewed as individuals' subjective probability that some object or event possesses certain characteristics. Belief links the believed object and the characteristics that distinguish it. The degree to which individuals believe that an event or an object possesses certain characteristics reflects the level of their subjective probability and the depth or intensity of their belief. Values can be called cultural values, which are a set of organised rules for making choices, decreasing uncertainty and reducing conflict within society. Attitude is defined as a learned tendency to respond in a consistent manner to a given object of orientation. This means that people tend to embrace the things they like and avoid those they do not like. The cultural environment helps to shape and form people's attitude, their readiness to respond, and their behaviour.

*World View.* The world view deals with the cultural orientation toward philosophical issues, such as God, humanity, nature, the universe and other factors concerned with the concept of being. World view issues are timeless and represent the most fundamental aspects of cultures, such as the religious views between them. The world view influences cultures at a very profound level and it also affects beliefs, values, attitudes, use of time, and many other aspects.

*Social organisation.* The manner in which a culture organises itself and its institutions also affects the way in which its members perceive the world and how they communicate. It may be helpful to examine two of the dominant social units of culture, the first of which is *family*, which is the smallest social unit in a culture, but one of the most influential since it sets the stage for a child's development during the formative periods of life. The second is *school*, which is another social unit which is endowed with the major part of the responsibility for passing on and maintaining the culture. These represent a community's basic link with its past, as well as its taskmaster for the future.

## **Intercultural Conflict**

According to Gudykunst (1994) conflict is inevitable in any relationship, whether or not it is welcomed, and while many people view conflict in a negative way, he believes that it is neither positive nor negative. Although expressive conflicts arise in all cultures, people can maintain their relationship if the conflict is instrumentally-based. Meanwhile Ting-Toomey & Oetzel (2001) propose that intercultural conflict is expressed as a struggle due to the perceived incompatibility of values, norms, face orientations, goals scarce resources, processes, and/or outcomes between a minimum of two parties from different cultural backgrounds in an interactive situation. Kenneth Thomas (1983) defines conflict as a situation in which one party perceives that the other is not satisfied or is about to be frustrated, while Pedersen and Hofstede (2002, p.196) argue that “culture is rather like the colour of your eyes; you cannot change it or hide it, and although you cannot see it yourself, it is always visible to other people who are interested in it.” They also propose that, when one person interprets outside people in a cultural context, it can result in misunderstanding and inappropriate intervention.

## **Research Design and Method**

This is a qualitative research to explore the process and conflict and to analyse the perspective of the production crew during the making of the documentary. Five members of the new generation with diverse cultural backgrounds who play different roles in the production team,5 were selected for interviews and a focus group. They include the director from Thailand, the producer from Japan, the script writer from India, the cameraman from Myanmar and the editor from Taiwan. They all are international students at Bangkok University International College (BUIC) aged between 19-21 years old, and they all have media production knowledge from the class they took last year and were randomly selected as having different Asean nationalities.

On the first day, the researcher explained the research objectives to each team member, as well as the process of the research and how the data would be collected. They were given a notebook and a project briefing sheet and asked to keep a record as a self-report in a production diary (a notebook). The production diary is used to describe their feelings and experience, and to report significant events they recognise, as supporting material to be cross-checked with the data from the interviews and focus group. They were then asked to produce a video with the theme of “Asean Perspective of Bangkok” in three aspects; social, cultural

and economic, and they could choose one aspect they were most interested in producing. The target audience of the video is Asean people living in Thailand and the Asean region and the objective of the video is to share knowledge and information of Asean countries and to prepare people for the AEC (Asean Economic Community), which is being formed in 2015. The documentary will be broadcast on the social medium, Youtube. Basically, the workshop consisted of five stages that included brainstorming, research for content, script writing, video shooting and editing. At the end of the production process, they will be asked to join a focus group session for about an hour to analyse how they worked together from pre- to post-production. Subsequently, the team members would be subject to separate in-depth interviews in another room to analyse any conflicting personal perspectives during the production. Also, they were all asked to hand their production diaries to the researcher at the end of the production.

Since this was a creative workshop, the members were encouraged to discuss, disagree, negotiate, convince, compromise and share ideas at every stage in the documentary production according to their diverse cultural backgrounds plus their different production responsibilities, ranging from director, producer and script writer to cameraman and editor. Participating in this experimental documentary workshop for almost a month can be an effective way to examine the intercultural process, in which their actions will reflect the level of teamwork performance, production value and creative solutions.

### **Research Findings**

The production team produced a documentary entitled *Opportunities in Bangkok*, which mainly focused on the educational opportunities available for Asian people living in Bangkok. Asean students and teachers were interviewed to talk about general educational opportunities and their experience in Bangkok, including the merits and demerits of living in Thailand's capital city. By the end of documentary, it was hoped that the image of Bangkok would show Asean viewers that it is modern city, which has everything people could desire, including the freedom of expression.

The production processes and how the team worked to develop the idea and make the video were analysed from the focus group. They were asked about the brainstorming session, how they searched for content for the documentary, how they chose the idea, how they designed the presentation techniques, how they shot and edited the footage, and they were also asked about the problems they faced during the production. In the pre-production process, they began to brainstorm ideas and defined the meaning of the theme assigned to the documentary, an *Asean Perspective of Bangkok*. They all had different views of Bangkok. They arranged

their ideas in the form of a mind map and considered many aspects, such as tourism, food, economy, politics, city life, transportation, traffic and many more. Everyone shared their ideas and no-one stayed quiet. During the first session, they were unable to choose and narrow down the topic for the documentary they wanted to produce so they decided to meet again the next meeting. In the second meeting, they met up and discussed what they wanted to do for four hours, but they were still not able to find a big idea to start structuring the script. Unfortunately, the meeting continued into the third week of the workshop and they were still unable to finalise the idea. The fact that they were not able to find a topic upset some of the group members because of the lack of progress on the project. Most of participants thought that it was taking too long to access the main idea and the big question of the documentary, so they decided to interview other Asean people for new ideas. They began by asking their relatives, friends and assorted acquaintances, and when they reviewed the answers, they found there was some relationship between them. They then realised that all the people they knew were students and teachers who had moved from other Asean countries to work and study in the educational field in Thailand and most of them perceived their stay in Bangkok to be the opportunity of a lifetime. So they finally settled on the main idea and concept, and entitled the documentary *Opportunities in Bangkok*, focusing on the educational field. The script writer wrote the script for two days and then the shooting took about one week, while the editing was finished in about five days.

The in-depth interviews were designed to determine how people with different cultural backgrounds interacted with each other, and how their culture and socio-cultural influences affected their creative ideas when producing the documentary. For example, did any conflict or arguments affect their creative choices? What was their perspective of working with people from different countries? The ideas they had about Bangkok in the first brainstorming session were totally different. The producer from Japan said:

*“Everything in Bangkok is complicated from the media to the government. There is nothing certain in this city. It’s completely opposite to Japan where everyone follows the rules.”*

Meanwhile, the script writer from India observed that

*“Bangkok is a safe place to live compared to my home town.”*

Then the director from Thailand quickly responded,

*“No, I don’t agree. Bangkok is not safe at all and I think it’s a place for tourists with many foreigners.”*

The camera man from Myanmar viewed Bangkok as being

*“.....very international because we can meet people from all around the world.”*

After defining the theme in the first brainstorming session, they began to share ideas and design the content of the documentary. Again, they shared ideas with different reasons to support them. The script writer from India wanted to do a documentary about two people of different ages living in Bangkok to show how Bangkok has changed throughout the decade. At first, the group quiet liked the idea, but they thought it would be hard to find two such people, and it would be difficult to shoot it and obtain footage of images to represent Bangkok in the past. Therefore, this idea was abandoned. Meanwhile, the cameraman from Myanmar wanted to make a documentary about the gay issue since this is not as open in her country as it is in Bangkok and she wanted Myanmar to become more open about homosexuality.

*“Yes, in my country they have gays, but they don't show up because people look down on them, and say you were born men; why do you want to be women? It's not open. That's why I want to do gay thing. If it's Ok with people in Thailand, I want my country to know it.”*

However, the editor from Taiwan said that, although he quite liked the idea, there was no point in relating the Asean perspective of Bangkok to this subject, so this idea was also abandoned.

It was then that the production team decided to interview people they knew to acquire in-depth information because they could not gain a clear perspective or fresh ideas from books and online articles. They started with all the people they knew who were Asean and had come to Bangkok for educational purposes. They listed them all and found relations that were students and teachers and obtained the idea of opportunities with education from them. The script writer and the camera man said they both agreed with this idea because in their home countries of India and Myanmar, children are always being sent to study in other countries. They expressed their views according to their shared background;

*“In India , they believe that if you go abroad, you learn something from a developing country”*

*“I agree with the idea that Bangkok is a good opportunity for education. I also came here because there were no major communication arts in Myanmar”*

When they discussed about mood and tone of the documentary. There are two sides having different idea. The script writer from India want to make documentary look more serious to present reality and the fact of Bangkok while the rest of the group want it more relax and entertaining. For presentation techniques, the script writer was the only one who insisted to interview just two to three persons and asked for deep information while the rest members needed ten interviewees from Asean countries if they could find those people since they thought when we talk about Asean perspective , we need more than two people. There is one more conflict during production. When they designed greeting shot in introduction part of documentary and wanted to show how ten Asean nations greet. The producer from Japan and director from Thailand wanted each team member to present all those words while the script writer from India doesn't agree with them. She said

*“I just wanted to show my lips but the group wanted to show the whole face. They think it's better than just the lips. I don't understand why we have to be in the video. It's a non-Indian idea”*

Along the production, each member tried to speak out and fought for the idea they believed. They always talked straight if they didn't agree or didn't like anything involved with the production. When asking them about how do they view working with people different country as conflict causing trouble they answered in different view point.

The director from Thailand said

*“Not really; conflict can create a bigger better idea. At first, I might not like the idea much, but when I hear another angle, I might think it is quite interesting. I love to work with foreigners because they are all more active and speak out more than Thais”*

The editor from Taiwan said

*I don't think we had conflict. It was all about accepting different ideas. I would say this group work has given me an 'Open Mind'. We listened to each other's different opinions.”*

The script writer from India said

*“I think it’s just a way of thinking. I try to think what’s more important. The other four people may take it personally but I think about it as being realistic since the video is going to be public and published on Youtube”*

The producer from Japan said

*“ I don’t think so. We all from different countries, but we are kind of linked. We all come from countries in Asia. We have a similar cultural background. I don’t think it has a big impact. Some topics might be sensitive for some members, so they might feel uncomfortable but a middle person like me would say, Ok. We should change.”*

### **Discussion and Limitations**

People from different countries may have a different perspective or belief or have had a different experience. For example, when asked their opinion of Bangkok, each member defined it in a different way. The script writer from India viewed it as a safe place to live compared to her home town, since she said there was more crime and poverty in the cities in India, while the producer from Japan thought the city was complex due to the government, media and lifestyle. The Thai director also disagreed that Bangkok was safe. (Jandt , 2007 ) also proposes that human perception is usually a three-step process, one of which is interpretation, so that the same situation can be interpreted differently by diverse people. Every participant in this workshop, apart from the Thai director, had come to live or study in Thailand for a while, but their different cultural backgrounds caused them to perceive Bangkok in a different way. Another idea came from the camera man, who wanted to do documentary about gays, which is not open5in Myanmar the way it is in Bangkok. This illustrates how culture influenced the ideas for the documentary. Porter and Samovar (1994) share the view that people act out of the personal uniqueness they bring to the situation; for example, everyone brings a different background, and as a result, individual meanings are attributed to a shared experience. Events mean different things to different people because of their unique history. Individuals are not only influenced by personal experience, but more importantly, by their culture which refers to the knowledge, beliefs, views, values and behaviour acquired by a large group of people and passed on from one generation to the next.

For the final main idea of the documentary, the main message, *“Opportunities in Bangkok”* came in an educational way by the strong support of two members of the group who come from Myanmar and India. They both agreed that their home countries like to send children to

other countries to be educated so that they can learn from them. This idea was also supported by the other team members who felt a close connection with the topic of education that convinced them to produce the content from something familiar to them. The director from Thailand knew a teacher from the Philippines who came to Bangkok to work in the educational sector and she also agreed with this idea. When they finally agreed to make this creative choice, it showed that not only did their cultural backgrounds affect their decision-making, but socio-cultural influences also played a significant role in producing the content of this documentary. Although they came from different countries with a different degree of knowledge, beliefs, views, values, norms, behaviour, traditions and philosophies, becoming a social member of a society as a sojourner made them realise the issues that were most closely related to their social status, i.e. as international students living in the host country of Thailand. As a result of the workshop, socio-cultural influences became a crucial aspect of the creative choice of this documentary production when the production team with different cultural backgrounds worked through the process and conflict was followed by an agreement with the idea when their social perception was affected by socio-cultural factors. They are influenced by the social environment of the community in which they live and are part of, and this socio-cultural aspect has an impact on their behaviour, attitude and belief. This finally affected their creative ideas when producing the documentary at the brainstorming stage in this workshop, which was a significant part of the media production before writing the script.

One distinctive conflict that affected the group's creative choice was when the script writer from India wanted to make a serious documentary rather than an entertaining one, and this was an opposite idea to that of the director from Thailand and the producer from Japan. They argued and discussed the reasons. The Indian thought that, from the documentaries she had seen, it should be serious with deep information from just two or three selected people. In contrast, the producer and director wanted to break the rules and entertain the audience by designing the introduction with entertaining graphics and music. Kenneth Thomas (1983) proposes that conflict arises in a situation where one party is frustrated and dissatisfied with the actions of the other. Another cultural conflict was when the director from Thailand and the producer from Japan wanted to interview ten people from Asean countries to represent the "Asean perspective", while the script writer from India thought that two or three people were enough to obtain in-depth information. Also, when the script writer from India said that she did not want to be part of a documentary as the production crew to show how Asean people greet each other, proclaiming it to be a non-Indian idea. This illustrates that cultural differences can prevent people from understanding each other well. Pedersen and Hofstede (2002) suggest that a person's behaviour is interpreted by the cultural context of outside people, and if it is wrongly interpreted, it causes misunderstanding and an inappropriate

reaction. Wiseman (1995) maintains that there is the potential for increased conflict in small intercultural groups because of the differences in decision-making preferences. When people from different backgrounds get together to resolve a problem, they will always disagree about the best way to make a decision.

When intercultural conflict occurred in the workshop, the work was successful because they were open to new information and understood and were aware of each other's point of view. All the team members understood that they had conflicting ideas about how to produce the documentary and the style of presentation. However, when asked about how they viewed this cultural conflict and if they found it difficult to work with people from different countries, they all said that they did not view the process as a conflict. They were open-minded and understood that they just had different ways of thinking and they accepted the differences.

### **Conclusion**

Intercultural knowledge opens doors to the treasure house of human experience. It helps people to understand the beliefs, values, and worldviews that influence alternative intercultural communication approaches. They can understand the logic that motivates the actions and behaviours of others from diverse cultural backgrounds, but they cannot define one action that is influenced by cultural or social factors, which makes it necessary to analyse many aspects of human behaviour. Cultural differences turn into cultural conflict in every group and organisation, but understanding is the first step to acceptance. The biggest benefit in accepting cultural differences is that cultural diversity enriches everyone (Liu , Volcic and Gallois , 2011) Cultural differences do not prevent people from communicating with each other; rather, they enrich them through communication, even if there is cultural conflict during the process. Future researchers should study other cultural factors that affect the creative ideas of intercultural group work with different nationalities from different continents from both the east and the west.

### **REFERENCES**

- Chong, H. (2006). Stories of intercultural communication conflict lived and told by sojourners in Korea. *Human Communication* , 9(1),83-99
- Gudykunst, W.B. (1994). *Bridging Differences Effective Intergroup Communication*. California : Sage

Hofstede, F. J., Pedersen, P. B., & Hofstede, G. (2002). *Exploring Culture: Exercises , Stories, and Synthetic Cultures*. ME: Gert Jan Hofstede.

Jandt , F. E. (2007). *An Introduction to Intercultural Communication Identities in a Global Community*. California :Sage

Liu, S. , Volcic, Z. & Gallois, C. (2011) *Introduction Intercultural Communication Global Cultures and Contexts* .Cornwall : TJ International

Mertens, S & d'Haenens, L. (2010).The digital divide among young people in Brussels : Social and cultural influences on ownership and use of digital technologies. *Communication* 35 , 187

Porter, R. E.,& Samovar, L. A., (1994). *Intercultural Communication*. California : International Thomson Publishing

Shaw, M.E. (1981) *Group dynamics : The psychology of small group behaviour*. New York : McGraw-Hill

Singer, M. (1987). *International Communication: A Perceptual Approach*. Englewood Cliffs, NJ: Prentice-Hall.

Tajfel, H. (1969). Social and cultural factors in perception. In G. Lindzey & E. Aronson (Eds.), *The handbook of social psychology* (Vol. 3, 2<sup>nd</sup> ed.). Reading, MA : Addison-Wesley.

Thomas, K. (1983). Conflict and its management. In M. Dunnette (Ed.), *Handbook of industrial and organisational psychology*. New York: John Wiley

Ting-Toomey, S., & Oetzel, J. G. (2001). *Managing Intercultural Conflict Effectively*. Thousand Oaks, CA: Sage.

Traindis, H. C. (1964). Cultural influences upon cognitive process. In L. Berkowitz (Ed.), *Advance in experimental psychology* (Vol.2, pp.1-48). New York: Academic Press.

Turner, J.C. (Ed.). (1987). *Rediscovering the social group : A self-categorisation theory*. Oxford : Blackwell

Wiseman, R. L., (1995) *Intercultural communication theory*. California: Sage

*Locating Hybrid Identity Formations: Readings on Mississippi Masala, The Namesake and Bhaji on the Beach.,*

Rukmini Kakoty

Sikkim Central University, India

0089

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Diasporic cinema or what Hamid Naficy would like to call 'accented cinema' is an expression from the interstices of societies where the diasporic groups occupy an 'in-between' position. However, with the increasing formation of such groups and thereby blending of different cultures, languages, and nations etc. the concept of hybridity has gained much importance as the agency through which the dominant discourses and essentialised notions of race, nation, and ethnicity can be challenged. Going by Homi Bhabha's concept of 'hybridity is heresy' and it is 'how newness enters the world' the current study will focus on the diasporic communities who are such cultural transgressors or translators who are in an 'in-between' position, a position of alienation from both the host and originary nation.

Taking up Indian diasporic cinema by 'exilic' or diasporic filmmakers who are themselves in the interstices of societies, the study will try to look into the transformations undergoing in the identity formations of the Indian diaspora through different generations. The current study takes up three movies- Mississippi Masala(1992) and The Namesake(2007) by Mira Nair, Bhaji on the Beach(1993) by Gurinder Chadha. Mira Nair's Mississippi Masala which depicts the story of an Indian family settled in Mississippi, USA after being expelled from Uganda by the Idi Amin regime. The Namesake is a about a Bengali family based in the USA. Bhaji on the beach' by Gurinder Chadha entails the journey of a group of Indian diasporic women in Britain. The paper will try to explore the hybridness in the identities of the characters who are torn between nations and in the midst of the assimilation and resistance in their host nations.,

## Introduction

In this new age of immense blending and intermixing of cultures and languages, the term hybridity has gained new importance. However the true sense of the term cannot be restricted to just mixing of elements but it has been interpreted in vastly different lights which is why the term may sometimes remain ambiguous. Moreover, the process of globalisation has also brought the term into limelight with more and more people crossing over to different countries creating diaspora who are unique communities placed between societies, a position which is apt for cultural mixing and creation of new identities. However this paper brings in diasporic cinema which Hamid Naficy(2001) terms as 'accented cinema' depicting the transformations in the diasporic communities and looking into such 'accented' films the paper will try to understand the social and cultural dimensions of the new identity formations.

## Conceptualising hybridity

The term hybridity owes its emergence to biology when the debate of race among human beings came to the foreground. However the term has expanded in its scope and meaning and now can mean anything ranging from a mix of various genres to a mix of different cultures. Going by the different notions of hybridity, one common strand of thought that surfaces is the power play in a hybrid. A hybrid is a locus of power where different aspects are brought together but is neither collaboration nor assimilation. It becomes a 'third' entity where the components remain distinct yet together. This sense of doubleness can be drawn from what Homi Bhabha conceptualises as mimicry, a process of making something 'almost the same but not quite' (Bhabha,1994, p.122). In terms of culture, hybridity works when the received notions of traditions are reworked upon. It negates the myth of purity which bases the compartmentalisation of all identities into pure boxes forming the foundation for essentialising notions of nation, ethnicity, race, language, culture. Hybridity as a counter to this notion overthrows the strict boundaries and tends to go 'beyond' them.

## Hybridity and diaspora

For the diaspora 'home' is a desired place to which the diaspora wants to return and 'away' is the place to which he/she has arrived and now is. The place where he/she is, is a combination of the roots (home) and also the routes which he/she has traversed and has arrived at. For Paul Gilroy, belonging is both being from a particular place and also this process of arrival (Kalra, et.al, 2005, pp.29). This understanding challenges the essentialist ways of belonging to a single place, nation or ethnicity which comes from the interstitial position that the diaspora occupies inside the nation, a position of belonging to different nations inside one nation. The claims of homogeneity by a nation or an 'imagined community' (Anderson,1983) are overthrown with the presence of this 'other' inside. With the increased flow of people over the globe and creation of diverse diasporas has rendered the discourse of multiculturalism inadequate for the dynamics of migration. Multiculturalism tends to contain multiple cultural differences in a singular narrative of a nation. The diaspora possesses a 'double consciousness' which Samir Dayal (1996) conceptualises as 'neither just this/nor just that' situation. It is the doubled or ambivalent position of their allegiance or their hesitation to belong to their 'homeland' or their host, a position of "neither in nor quite outside the narratives of nation". So it acts as the interstitial agency which breaks the borders of culture (Dayal, 1996, pp.54).

For the children of the migrant people who have not experienced migration, see the homeland as an illusory place whose image is fractured (McLeod, 2010). Children born of migrants or those who have migrated to new lands at a very small age have very little or no memory of their homeland unlike their parents who maintain a clear picture of their home. Thus their issues with 'home' become different from their parents. They do not have a memory of their homeland to have recourse to as 'home' and while 'away' they are constantly characterised as outsiders. Thus the migrants and their children occupy an intermediate position living 'in-between' different nations where they are not able to connect in an emotional level with either of the places.

In these interstitial spaces in which the migrants are positioned, the conventional ways of belonging like belonging to certain ethnic race or a homogenous group or being rooted to a specific geographical place no longer works. Thus newer models of identity are being born out of this 'in-between' position. In their attempt to create new identities the younger generations of diasporic individuals actively participate in transforming the received notions and systems of knowledge. Diasporas become the cultural translators or transgressors who are able to rework with their received notions or cultures and reframe and modify them accordingly to give birth to newer forms. In the midst of the demands for assimilation into the host society the diasporas carve out for themselves an identity which pulls together different nations and cultures and at the same time refusal to belong to just one of them. This belonging and yet not belonging to certain particular 'home' or 'away' builds for them an identity formed from the weaving of variable sources, different materials and different locations, a process which knocks down the idea of subjectivity as stable, single and pure. Hybrid identities are thus not complete and remain in flux, open to change.

### **Mississippi Masala**

The movie by Mira Nair released in 1992 depicted an Indian family expelled from Uganda in the 1970's during the drive for Africanisation. Jay who was born and brought up in Uganda is much hurt by the order and tries to resist it. Okelo, Jay's best friend tells him to leave Uganda with his wife Kinnu and daughter, Mina. At this point Jay who is of Indian origin resists and calls Uganda his home.

Okelo: Not anymore, Jay. Africa is for Africans. Black Africans.

This statement deracinates the whole idea of Jay's 'home', an idea that is very much embedded in rootedness, permanency and safe refuge and anyone to have displaced the foundation of this belief comes as a blow for Jay. Next the movie shows the family after 18 years, in Greenwood, Mississippi, 1990. A picture of a Ugandan landscape with lush green lands and rivers recurs in the movie a few times as a fragment of Jay's idea of his 'home'. But this scenery always remains static and uncontaminated by Jay's present. On other hand Mina is shown as a grown up lady who works for their family motel. She meets Demetrius, her love interest who is an African American. At a point in the movie Mina describes her identity as a 'mixed masala' to Demetrius which becomes the crux of the movie and an expression of the unique identity of Mina.

Mina: Three years in Mississippi, but before that in London and before that in Africa. I have never been to India. I am a mixed masala.

These dialogues have an overall effect upon the movie. Here it becomes clear as to how Mina perceives herself, her identity and her affiliations. Since she has origins in India but born and brought up in places other than India, it makes her identify with all the places that she has grown up in. Though she calls herself Indian but she is also very much aware of all other places that have built up her identity. She has not tried in fixing her identity and has kept it fluid and open.

So the element of rootedness in an identity is absent for her and thus here her 'roots' have been replaced by 'routes'. She reflects the double consciousness of a diasporic individual and a hybrid (Dayal,1996).

Towards the end of the movie Jay decides to go to Uganda because he feels his present land to be a stranger's land. For him his land of origin, India too does not hold as homeland. The film ends with Jay visiting Uganda. He goes to his old home which is now in shams. His little flowered garden, a picture which recurs to him as his home, is no more there. The picture in his imagination is now shattered with the news of Okelo's death and with this he gives up his search for his home.

The film traverses the anxieties of searching an identity for Mina and an utmost endeavour at holding on to an identity and homeland for Jay. Along this searching and fixing identity Mina is confronted with multiple grounds on which she can lay her identity but she does not restricts to one and glides through a number of them. Her accumulated identities do not bother her and she is much more comfortable in the layered identities. While for Jay the foremost concern was to hold on to whatever was left of his 'home'. At an old age he wanted to return back to his home, Uganda and not stray away in some 'foreign' land. But when his picture of home was shattered by the visit he leaves behind his 'home' and ends his search for home. Thus here too Jay tries to glide through 'homelands' and not fixing his identity to any land or ethnicity.

### **Bhaji on the beach**

Gurinder Chadha's *Bhaji on the Beach* released in 1993 deals with a group of Indian diasporic women who go on a trip to Blackpool together and along the way and their journey together reveals their characters. The movie starts with a dream sequence of Asha, one of the ladies who join the trip, looking at a huge God statue who reminds her of her responsibilities towards her children and husband. Her dream sequences are recurring in the movie through which the director has tried to put across the system of patriarchy acting upon the women in diaspora.

Jinder who with her child leaves her husband and has filed for a divorce is despised by other older women of the community because for them she is indecent enough to leave her husband's family and house. On the other hand Harshida who is about to go into medical college seems to be the ideal girl that every parent would want. But her unexpected pregnancy, Harshida pulls down her dignity in the eyes of other women. There is a difference of opinion between the younger and the older women regarding Jinder's decision. All the diasporic ladies are joined by a woman from Mumbai, Rekha who is decked up in western clothing. Seeing her, the older women who were mostly clad in sarees and traditional salwar kameez become apprehensive.

Asha: ... My own daughter, the other day I was telling her that it's the woman who makes the family. You know what she did? Next day she shaved her head.

At this all the women laugh.

Asha: You think it's funny? I was teaching her morals from back home.

Rekha: Home? What home? How long has it since you been 'home'? Look at you, your clothes, the way that you think!

Although the diasporic women have been away from their homelands they have created certain pictures in their minds about the traditions of the homeland. In communities living outside their homeland the responsibility to maintain that link with the homeland through traditions and customs is given to the women counterpart. Asha, as aware of the responsibilities, tries to teach 'morals from back home' to her daughter to which the daughter vehemently opposes by shaving off her head. This indicates clearly that the daughter or the younger generation women are no

longer willing to carry the burden of tradition which are unfamiliar to them. Rekha from Mumbai tries to show the picture of present day India, a picture which does not conform to the ones imagined by the diasporic women as uncontaminated and pure.

The older women are scandalised by the news of Harshida's unexpected pregnancy and Harshida who was till now regarded as the one that they were proud of, became the point of disgrace and more serious was the issue of a black father. However the younger girls try to resist and differ with the older ladies as they are not concerned with upholding values in the societies and have moved away from the older ways of representing oneself as an Indian. They are striving to free themselves from the clutches of Indian patriarchal system.

Another very important scene in the movie which brings out the difference of opinion among the young and the older generation of diasporic women on societal norms and morals is an interaction of Pushpa, Veena and Harshida. With the cups of coffee inside a coffee shop both Pushpa and Veena take out their homemade food boxes on the table when the owner of the coffee shop, a white lady, gets infuriated at seeing the homemade food. She comes over to their table and declares that anything other than English food is not allowed there. Getting back to her counter she makes some racial comments on the Indians. With this racial attack by the white lady, simultaneously Pushpa and Veena attacks on the moral standard of Harshida who had just entered the shop. Both the racial comments and comments on morals go parallel yet differing.

White lady: No manners!

Veena: No shame!

White lady: They want to get back from where they come from.

Pushpa: We should never have come to this country.

White lady: They breed like rabbits!

Pushpa: If the baby dies it will be a blessing for everyone. Thank God I never had a daughter. What for? To curse me like this?

Harshida who has been tolerating both the comments on her moral standards and also comments on her racial background could take it no longer and walks up to Pushpa, throws coffee on her and then goes over the counter and shouts at the lady. Harshida's reaction to both the types of comments comes as a rebellion against the way Pushpa perceives her as a spoilt girl and also against the racial attack by the lady. It gives us a picture of the double victimhood of women in diaspora, as a victim of racial assault and as a victim of patriarchy. She does not deem herself as a carrier of Indian culture but at the same time tries to redefine her Indian identity in a new way by attacking Indian patriarchal system of knowledge and also attacking racism on the other hand.

### **The Namesake**

Released in 2007, *The Namesake* by Mira Nair is a movie based on the novel by Jhumpa Lahiri. It depicts a Bengali family based on the US. Ashok Ganguly is a man who marries a Bengali girl, Ashima and settle down in the US where they give birth to Gogol and Sonia. The movie beautifully traverses the relationship between the parents and the children as to how the children distances themselves from the parents during their growing years and how all the members of the family mature together to their surroundings and understandings.

After a boy is born Ashima becomes apprehensive of bringing up a baby in a foreign land without relatives and family members around. But Ashok persists on staying because this land will provide the child with better opportunities. For Ashok the place away from home is better for a child's future while home for him is a nostalgia and desire. Ashima sacrifices her desire to return back home for their child's future. As the movie proceeds Ashok and Ashima have another child, a baby girl, Sonia.

The whole family goes for a vacation to India. With their arrival in Kolkata there is a burst of colours onscreen with pictures of the Howrah Bridge, the old buildings and crowded streets. Both Ashima and Ashok are seen excited while the children are uninterested and indifferent. They don't seem to adjust well with the new setting in Kolkata which is the home for their parents although they are amused at the sights and sounds of the streets. The reaction of children is;

Gogol: What's wrong with you?

Sonia: I wanna go home.

Sonia and Gogol don't like their stay in Kolkata and for them it's just another ritual that they have to go through for their parents. All the hullabaloo in the house on their arrival is something new that the children are experiencing. A scene where Gogol travels by a tram he seems to be misplaced in amongst the crowd.

As time goes by, Gogol starts a new life with his American girlfriend, Maxine, away from his parents. Gogol starts avoiding his parents as he perceives himself to be different from his parents who are still in their own world of nostalgia of their homeland and cultures. Gogol identifies more with the 'American way' than his parents. But here too, in his attempts to assimilate, he is constantly reminded of his difference by the dominant society. One such conversation between a lady and Gogol gives a hint of the stereotyping done to the image of Indians. Even when Gogol says that he was born in America, the lady doesn't take any heed and takes for granted that he is from India. Here the dilemma that the younger generation of migrants face is clear. The children who are born of Indian parents are deemed as Indians and kept aside when all the while they try and somehow assimilate with the society. They don't feel fit in their parents' homeland like Gogol and Sonia, and also they are seen as the 'other' and not 'one of us' by the host society. However after his father's sudden death he starts to change his mind about his parents as different and un-understandable. Gogol shaves off his head as a sign of mourning for his father because he had once seen him do the same when his grandfather died but for Gogol it was a way to make up to his father. Later, Gogol goes on to marry a Bengali girl, Moushumi. But after a year they fall apart. The character of Moushumi is depicted as one who has lived in many places like London, Paris and now New York and has had been in a number of affairs. Her character gives insights to the boundlessness of an individual, an absence of permanency and being rootless (ibid).

The movie very skilfully depicts the journey of a Bengali couple in the US who are always rooted to their home. It depicts their slow assimilation into the host society but they have created certain boundaries which for them should not be crossed. Ashok was doing his PhD when he came to Kolkata to marry a Bengali girl, Ashima, had already spent much time abroad. But the idea of marrying a non Bengali was never a thought for him. As their time in the US proceeds both Ashima and Ashok's English improves but they do not take up the American accent while their children spoke in the accent.

Ashima and Ashok are shown to socialise with other Bengali families in town through social gatherings with their children accompanying them. At one moment Gogol regrets that during his childhood he had never been to any place other than visiting Bengali families in and around. And also he regretted eating Indian meals out of Tiffin-boxes during these journeys when all the while he wanted to go into a McDonald for a meal. His regrets and desires to spend his childhood times as any other American kid made him identify his parents as different and this very idea distanced him from his parents.

Speaking of hybridity in such mid-way is the projection of this middle path as not an anxiety but a new space or the third space which could enable the formation of different identities for the

children, as against the identity of their parents and also identity of the host society. Gogol and Sonia as they mature, they accept their parents as they are and the parents too try to change their views in certain ways to be more acceptable to their children. For example Ashima is no longer anxious when Sonia wanted to marry an American man while that was not the case with Gogol when he brought home his American girlfriend. However the movie does not explicitly deal with the identities of the characters but very implicitly it informs us of a confrontation with the push and pull in a host society as put up against the backdrop of the nostalgia for the original home. Ashima and Ashok represent the need for a rooted identity in a homeland while the children occupy a precarious position where they do not agree with their parents' homeland and also are not able to be fully absorbed in their current society.

**Readings on 'Mississippi Masala', 'Bhaji on the Beach', 'The Namesake'** A comparative reading of the three movies brings to the fore certain strands which run through all of them in a similar pattern.

### **Perceiving 'home'**

One aspect which is common to this desire or nostalgia is that the picture of the home which the nostalgia creates is always pure and uncontaminated by the present changes in the societies. In the case of Jay, the picture of his small garden of his Uganda home has remained the same even after eighteen years. He has never thought of any changes that might have occurred or he has deliberately kept such changes from contaminating the pure picture. For the older women in 'Bhaji on the Beach' the picture of India which they hold is a land of traditional values and beliefs. Living away from the homeland has made them ignorant of the recent changes in the Indian society itself and Rekha, the new age woman from Bombay contaminates the pure picture of India in their minds. This creates anxiety among the older ladies who become apprehensive of her.

### **Difference between generations**

The concerns with 'home' and 'away' are different for different generations of migrants and it has been a common element in these movies. The formation of identity for oneself has been depicted in 'Mississippi Masala' where Mina who is the daughter has harboured a totally different identity as against her father Jay who is always rooted to his 'home'. Mina has built a hybrid identity with resources from all the places that she has grown up in while her parents are very much rooted in their perceived home. A similar concept has been explored in 'The Namesake' where Gogol has a different impression of himself which is distinct from his parents Ashok and Ashima. Sonia and Gogol do not identify with their parents' idea of 'home'. As born and brought up in the host society the children try to associate themselves with the dominant society but here too they are sidelined as strangers or aliens. So in such a dicey situation the children carve for themselves newer identities which are unlike their parents as well as the host society. The younger girls in 'Bhaji on the Beach' try to project a different identity unlike the other older Indian women in diaspora who try to hold onto the age old beliefs of their homeland which they think is pure.

## Assimilation and resistance

The anxiety of the push and pull or the issue of assimilation and resistance in diaspora has been touched upon in all the movies. In *Mississippi Masala* Jay's position on his sticking to his picture of 'home' and calling his present territory as the foreign land suggest to a stance of resistance from his part. However Mina's identity which does not base itself on any land cannot be called assimilation because her fluid identity is her way of going beyond the question of resistance and assimilation. The younger girls from *'Bhaji on the Beach'* can be seen to be assimilated with the host society but this is only to an extent. Harshida's reaction to the racial comments by the coffee-shop owner highlights the point that though the younger girls have tried to assimilate but have at all times fought against racial attack on them. This aspect gives a different face to their identity as women in a diasporic community. The character of Gogol in *'The Namesake'* has been in an effort to assimilate into the host society. However his desire has arisen from his want to be accepted as an equal in the dominant society. But his efforts were in vein because time and again he was made to realise by the host society itself that he was an outsider who had just happened to take birth there. Thus the anxiety of the resistance and assimilation could be clearly felt in his character.

## The gender question

Taking up the gender aspect of a diaspora community, it is the women in a community in exile or diaspora become the carrier of the culture and traditions of the homeland (Kalra *et al.* 2005). The women's body become the reflector of culture of a particular community where woman is made the icon of traditions through her dressing which is generally traditional attire and her subjugated attitude. In *'Mississippi Masala'* the mother Kinnu is portrayed as a fairly independent woman who has her say upon the family decisions. But she doesn't keep herself away from the societal responsibility that has been bestowed upon her as a woman. She tries to impart cultural learning from her ordinary society and when she learns about Mina's relationship with an African American she considers it a shame to the family. However, for Mina such aspects of traditionality do not hold any meaning in her life unlike her mother who try to adhere to the gender roles she is supposed to play in the diaspora community.

In *'Bhaji on the Beach'* the older women were very much entrapped into the system of patriarchy and followed its dictates without questioning while their younger generation women no longer considered themselves as upholders of cultural and traditional morals. From the very beginning there is a friction between the age groups on the issue of a woman's moral standards but towards the end there is an understanding between the two groups where all of them come together against Jinder's husband. Here their sympathy towards Jinder gives them the realisation of their position which is entranced into the system of patriarchy.

In the *'The Namesake'* with Ashima entering into an inevitable arranged marriage with Ashok and moving to the US, the film juxtaposes her lack of power to decide for herself with her daughter's decision to marry an American man. Moreover, the character of Moushumi who is married to Gogol for a brief period unsettles the conventional idea of a woman as stable and poised for she is projected as a woman who is always on the move. She has been living in many cities but had never settled down in any of them and has had a number of affairs but had never married. Thus when she marries Gogol she feels entrapped and tries to free herself from the societal belongings by getting involved into other affairs. Her character violently shatters the picture of an 'Indian woman' who is ought to be graceful, rooted and domestic.

## Hybrid representations

Drawing a common thread of hybridity through all the three movies gives us a host of characters and situations in which hybridity as a common phenomenon can be traced. Mina in *'Mississippi Masala'*, Gogol, Sonia and Moushumi in *'The Namesake'* and the younger women in the group of *'Bhaji on the Beach'* are the characters who can be sorted out for the purpose. Mina with her layered identity and one which she does not base on any place or ethnicity is where hybridity as a way of going beyond conventional notions of belonging is being reflected. For Gogol his hybrid identity comes from his differences with his parents' perception of 'home'. Unlike his parents, US where he is born, is his home but here too he is marginalised from being acceptable into the dominant society. So his in-between position gives him different tiers of identities and he too does not bother to link his self to any piece of land. For Moushumi who is an independent nonconformist woman of societal norms, the hybridness in her character comes out from her boundlessness. In *'Bhaji on the Beach'* the young girls who are in their attempts at freeing themselves from the Indian patriarchal system can be said to have moved towards a hybrid element. Having an overview of all the characters other than the ones mentioned, there has also been hybrid component in their identities. Jay at the end of *'Mississippi Masala'* gives up his attempts at securing his home and changes his perception of his home. So Jay at last frees himself of the bounds of territory. In Kinnu a different strand of hybrid element is observed because of her being a woman in diaspora and yet at the same time detached from the conventional Indian patriarchal norms. The elderly ladies from *'Bhaji on the Beach'* who are the staunch followers of patriarchal norms at the end are shown to have realised their victimhood. Throughout the movie, holding onto a static picture of India and its traditions in hand, the older ladies try to keep their links with the land intact by performing the traditions of the land. However, later at the end when they realise their exploitation in the system, they land themselves in the path to emancipating themselves from it. Asha who has the recurrent dreams of being bogged down by sacrifices revolts against the system by helping Jinder.

## Bibliography

Anderson, Benedict 1983, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Verso, London.

Bahri, Deepika 2007, 'The Namesake; Deepika Bahri is Touched by Mira Nair's Vivid, Sonorous Account of Immigrant Life in an Adopted Home City' *Film Quarterly*, vol.61, no.1, pp.10-15.

Bhabha, Homi 1996, "Culture's In-Between", in Stuart Hall and Paul Du Gay(eds.) *Questions of Cultural Identity*, Sage Publications Ltd., London, pp.53-60.

Bhavnani, Kum-Kum 2000, "Organic Hybridity or Commodification of Hybridity? Comments on Mississippi Masala", *Meridians*, vol.1, no.1, pp.187-203.

Dayal, Samir 1996, "Diaspora and Double Consciousness", *The Journal of the Midwest Modern Language Association*, vol.29, no.1, pp. 46-62.

Gil, Vicky 2001, 'Bhaji on the Beach: A Female Journey towards a New British Identity', *Cuadernos de filología inglesa*, vol.9, no.2, pp.13-22.

Gilroy, Paul(1993): *The Black Atlantic: Modernity and Double Consciousness* (London: Verso)

Kalra, Virinder S, Raminder Kaur and John Hutnyk 2005, *Diaspora and Hybridity*, Sage Publications Ltd, London.

Kapchan, Deborah A and Pauline Turner Strong 1999, "Theorizing the Hybrid", *The Journal of American Folklore*, vol.112, no.445, pp. 239-253.

Krishna, Sankaran 2009, *Globalisation and Postcolonialism: Hegemony and Resistance in the Twenty-first Century*, Rowman and Littlefield Publishers, inc, USA.

Maira, Sunaina 1999, "Identity Dub: The Paradoxes of an Indian American Youth Subculture", *Cultural Anthropology*, vol-14, no-1, pp. 29-60

McLeod, John 2010, *Beginning Postcolonialism*, Manchester University Press, Manchester.

Naficy, Hamid 2001, *An Accented Cinema: Exilic and Diasporic Filmmaking*, Princeton University Press, New Jersey.

Prabhu, Anjali 2007, *Hybridity: Limits, Transformations, Prospects*, State University of New York Press, Albany.

Syrotinski, Michael 2007, *Deconstruction and the Postcolonial: At the Limits of Theory*, Liverpool: Liverpool University Press, Liverpool.

Young, Robert J C 1995, *Colonial Desire: Hybridity in Theory, Culture and Race*, Routledge, London.

*The Influence of Advertising in Thai Local Cable TV on The Audience's Attitudes and Behavior*

Sarunthita Chanachaiphuwapat

National Institute of Development Administration., Bangkok, Thailand (1), Huachiew  
Chalermprakiet University, Samutprakarn, Thailand (2), ,

0090

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This study examines the approaches of advertising in Thai local cable TV by in-depth interviews with key informants to assess types and forms of advertising broadcast during January 1, 2012 and December 31, 2012 and to determine whether the advertising contents violate the Food and Drug Administration Act and the Consumer Protection Act B.E. 2522. The study also examines the effects of advertising on the audience's attitudes and behavior through focus group discussions.

The results of the study found that most local cable TV operators own 1-2 channels. They create their own programs and broadcast them promptly without any screening committees as those of free televisions. Advertisements were broadcast more than six minutes per hour that was allowed by the NBTC rules. Unethical advertisements were in various forms and most of them came along with the contents from free satellite televisions. Most advertisements that violate the Food and Drug Administration Act and the Consumer Protection Act B.E. 2522 are foods, medicines and cosmetics whose contents are false, exaggerated or misleading. Overall, these unethical advertisements greatly lessen the trustworthiness of advertising in Thai local cable televisions.

## **Introduction**

Advertising is a form of communication that creates audience awareness about goods and services and brands. Advertising has influence on the decision of individual and on the behavior of people in society. Arens, Weigole, Arens. (2008) said that advertising is a business activity in presenting goods and services, that is essential to the society and the economy. This statement conforms to Harker & Harker (2000, p.155). In summary, advertising is a part of social activity which influences on making a living of people. Advertising is essential to economic system, trading and marketing. Advertising plays an essential part in all market economies. It stimulates growth and innovation, encourages competition and increases consumer choice. (EASA, 2009, p.4)

Therefore, advertising influences on audience' feelings, desires and ways of life (O'Guinn, Allen and Semenik, 2009, p.111) Advertising on television penetrates audience feelings and thoughts and in the long run advertising can change audience behavior. Advertising is very close to people and the people are exposed to advertising while they are relaxed. In psychology, when people are relaxed, their minds are widely open and ready to respond to stimulations (Udomchan, 2003, p. 162) Advertising in television is the major platform in mainstream media such as free TVs and alternative media such as pay TVs which consist of satellite TVs, nationwide cable TVs and local cable TVs.

Thai local cable televisions transmit their signals through local cables directly to members' homes. The qualities of their signals are better than those using antennas. Local cable TVs have plenty of channels. Their service areas cover suburbs and local communities all over the country. Local cable TVs are medium size businesses. Their main income is from membership fees while their supplementary income is from advertising (Udomchan, 2003, pp. 30-31). Advertisements in local cable TVs are medicines, supplementary foods for men and women, cosmetics and local manufacturing products. Some advertisements are exaggerated, emphasizing propaganda. Though there are a lot of complaints, those advertised products are still on demand. The research focusses on these questions: Why and how advertising in local cable TVs influences on the audience's attitudes and behavior and how to regulate advertising in local cable TVs.

This research is a qualitative research using phenomenological approach (Holloway, 1997) focusing on studying phenomena in social and culture dimensions. The research studied the influence of local cable TVs on the audience's attitudes and behavior as well as the practices and policies to regulate advertising in Thai local cable TVs.

## **Research Objectives**

1. To study whether advertisements in Thai local cable TVs legal or illegal according to related acts.
2. To study the influence of advertisements in Thai local cable TVs on audience attitudes and behavior.
3. To study advertising policies and practices in Thai local cable TVs.

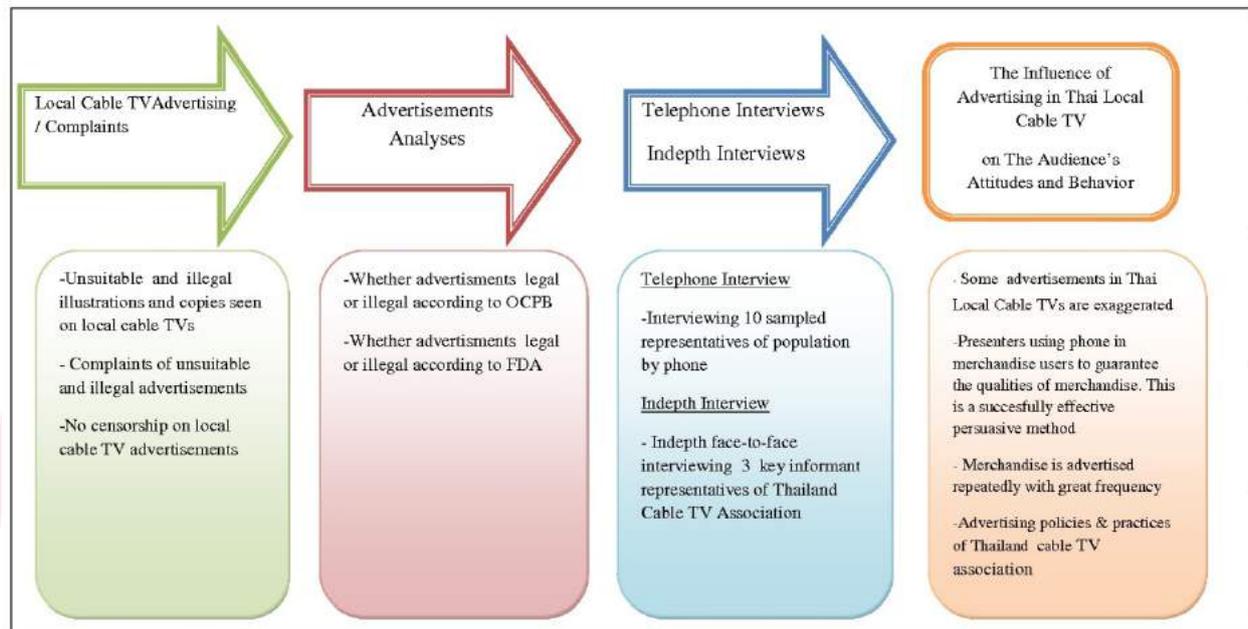
## **Definitions**

- 1.** Advertising is important for the individual economy and the society. The European Advertising Standards Alliance's (EASA) explained that advertising plays an essential part in all market economies. It stimulates growth and innovation, encourages competition and increases consumer choice. (EASA, 2009, p.4)
- 2.** Thai local cable TVs means sending program signals through cable to members' home. The signal quality of this system is much better than antenna system. Cable TVs have a lot of channels for audience. The service covers suburban and local areas all over the country. Cable TVs are medium size businesses. Their main revenues are from membership fees and advertising. Membership rate are 250-300 baht per month.
- 3.** Attitude means positive and negative thinking of receivers towards advertising in local cable TVs. We assume attitude causes behavior in two way communication model.
- 4.** Behavior means response to advertisements by either purchasing or not purchasing merchandise.
- 5.** Office of The Consumer Protection Board (OCPB) is the government central protection agency that protects consumers and handles complaints about all products and services.
- 6.** Food and Drug Administration (FDA) is the government central agency that protects consumers' health in consuming food and health products.
- 7.** The National Broadcast and Telecommunication Commission (NBTC) is the independent state telecommunications regulator. Its duties and responsibilities are to regulate national frequencies and regulate broadcast and telecommunications industries.

## Conceptual Framework

Figure1. Conceptual Framework : The Influence of Advertising in Thai Local Cable TV on The Audience's Attitudes and Behavior

### Conceptual Framework



## Literature Review

The researcher began this research by studying related concepts, theories and research results to determine the scope to do the research as the followings:

### 1. Advertising concept in popular consumption era

Advertising is the source of information for consumers to make decision on purchasing goods and services. Advertising has influence on consumers because it can stimulate consumers' demands. Feldwick (1999, pp. 203-207) said that advertising can give details while offering goods and services. Advertising has another purpose to stimulate consumers to purchase more and more. Advertising is the source of information that make consumers have confidence in advertised goods and services, thus stimulating quick and continuous purchases. In summary, advertising has both short-term and long-term effects on consumers.

Therefore, advertising is a communication process that involves persuasion. Martineau (1957, p.58) said that philosophy of advertising consists of three factors as the followings:

- 1) Advertising must have creative, innovative and constructive purposes as main purposes.
- 2) Advertising must understand human communication process thoroughly.
- 3) Advertising must understand persuasion basics that reflect consumers' demands and advertisers must understand this concept thoroughly

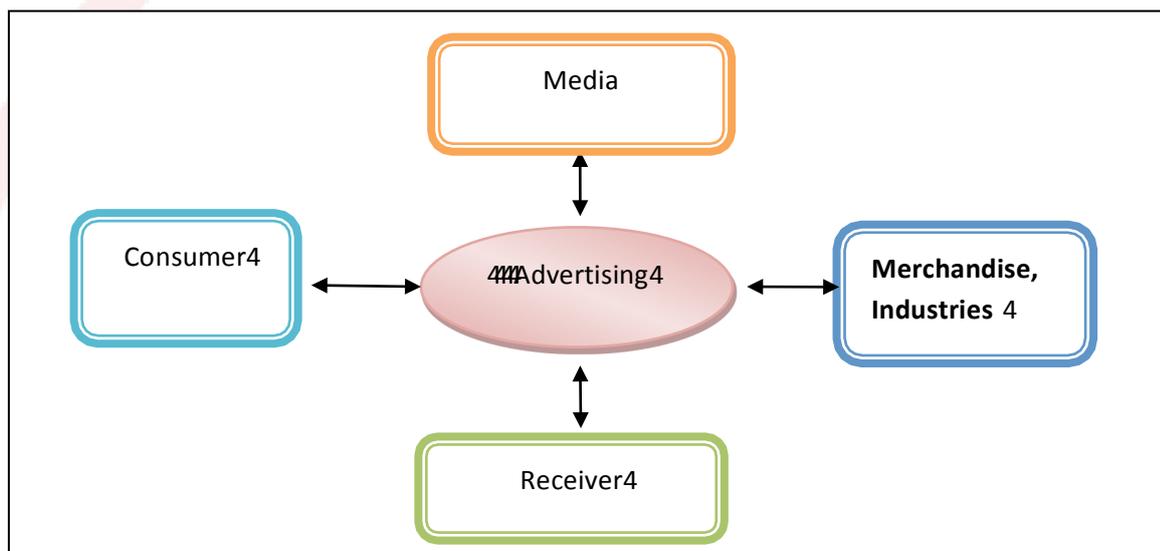
Leiss et al. (1990, p. 192) explained that from twentieth century advertising industry is a social unit in big society that connecting 4 worlds together. The four worlds are merchandise world,

media world, consumer world and media receiver world. So advertising is the mechanics that cement the relationship in new world era. as shown in figure 1.

So, advertising does not create only perception, attitude, consumer behavior but it also creates the value of contemporary consumption. At the same time it is found that advertising in local cable TVs also creates consumption of not needed merchandise.

Figure2. Advertising Roles since Twentieth Century

Source: Leiss, W. et al. (1990), *Social Communication in Advertising: Persons, Products & Images of Well-Being*, London: Routledge, p. 192



## 2. Media Effect Concept

Siriyuwasa (2002, p.477) said that media effect concept changes along with historical and social context. In one period, society believes that media have direct powerful influence while in another period society believes media do not have much influence. This depends on perceived effect of the society and the actual effect of working media.

However, McQuail (2000) said that the effects of the mass media result from the performance of the mass media and from the message receivers' exposure to the mass media whether intentionally or unintentionally.

The effects of the mass media are in three types: cognitive effect, attitudinal effect and behavioral effect.

The effects of the mass media come from two ways.

1. The effects result from the intention of the message senders
2. The effects result from the un-intention of the message senders

Some academics are interested in the time dimension of mass media effects. They study whether the effects are temporary or permanent. The short-term effects and long-term effects of the mass media on the message receivers are also studied.

Therefore, advertising in local cable TVs may have effects on message receivers in both short and long terms and also temporarily or permanently.

### **3. Persuasive Theory**

Persuasive theory is used to explain public communication whose sub-theory is cognitive-response theory which deals with the internal thoughts of message receivers. Successful persuasion will make message receivers respond positively. Their feelings and behavior will be in positive ways. This theory points out two successful persuasive factors which are the central and the peripheral factors. The central factor is the presentation of thought with reasons and principles while the peripheral factor is the presentation of thought with the dimensions of feeling and behavior. (Thongprayual, 2005, p.56)

Advertising consists of variety of goals with the ultimate goal to persuade consumers to have attitudes and behavior that advertisers desire. So advertising works through the process of persuasive communication with the central and peripheral factors of persuasion. For advertisements of cosmetics and supplementary foods in local cable TVs, the central factors of persuasive message are product qualities or benefits while the peripheral factors are the credible and prominent presenters who confirm the qualities and benefits of the products. This advertising technique conforms to Bostrom (1983, p.10) who explained that persuasion is communication activity that stimulates the changes of attitude and behavior. The desired result is the response of message receivers.

### **4. The Normative Theory**

The Normative Theory refers to the structure that the media should perform in society. Kaewthep (2009, p. 90) said that mass media are the “national institutions” and also the “national interests protectors”. So the standards of mass media involve control, protection and regulation in the scope of laws and regulations and media codes of ethics.

Local cable TVs are the self-regulated media under the supervision of Thailand Cable TV Association who sets rules and standard practices of programming and advertising for current 350 local cable TV member companies in Thailand.

### **Methodology**

This is a qualitative research using 3 research methods : Content Analysis, Interview by telephone, and In-depth Interview

#### **1. Content Analysis**

Ten local cable TV members were interviewed by phone. Each was selected by Purposive sampling from 10 different provinces where regional boards of Thailand Cable TV association are located. These provinces are Pathum Thani, Trad, Nakhon Ratchasima, Roi et, Lamphun, Kamphaeng Phet, Nakhon Pathom, Phang Nga, Song Khla and Samut Prakan.

One local cable TV company was selected by random sampling from each province in each region. So, totally 10 cable companies were selected from 10 regions nationwide. Then their programming charts were studied in details by focusing on broadcasting program similarities and differences and also the types and forms of advertisements. The study found that 70% of broadcasting programs were similar while the different programs were their own particular programs produced for broadcast locally. For advertisements, most were the same general consumer products especially health products whose qualities are often exaggerated and emphasized with propagandized messages. These advertisements were broadcast with very high frequency.

The researcher analyzed advertising spots broadcast in local cable TVs during January 1, to December 31, 2012. The information was collected by the Surveillance and Health Complaints Center at the FDA and the Advertising Surveillance Center at the OCPB. Then the researcher studied whether the advertisements are legal or illegal according to the Medical Advertising Act, the FDA Act, the Medical Tools Advertising Act, the Cosmetics Advertising Act and the Consumer Protection Act B.E. 2522

The researcher scheduled the studying of related laws as the followings:

1. Laws involving advertising of health products under the responsibility of the Food and Drug Administration (FDA) as the followings:

- |                                       |                           |
|---------------------------------------|---------------------------|
| 1) Medicine Act B.E.2510              | Medicine Ads.             |
| 2) Foods Act B.E. 2522                | Foods Ads.                |
| 3) Medical Tools Act B.E. 2551        | Medical Tools Ads.        |
| 4) Cosmetics Act B.E. 2535            | Cosmetic Ads.             |
| 5) Hazardous substances Act B.E. 2551 | Hazardous substances Ads. |

2. Advertising law under the responsibility of the Office of The Consumer Protection Board (OCPB)

Article 22 of The Consumer Protection Act B.E. 2522 involving the advertising of houses and condominiums, which is beyond the FDA responsibility, states in summary that advertisements should not include unfair information for consumers as the followings:

- 1) False or exaggerated information
- 2) Misinformation about products and services
- 3) Information stimulating illegal or immoral activities
- 4) Information stimulating dissent in society
- 5) Other information prescribed in Ministry Decree No. 5 (4) and (5)

- (4) Advertising and services promoting gambling or trying one's luck
- (5) Advertising offering free gifts with products or services

## 2. Interviewed by Telephone

Ten local cable TV members were interviewed by telephone. Each was selected by purposive sampling from 10 different provinces where regional boards of Thailand Cable TV association are located as shown in table 1.

Table 1 : Provinces selected by random sampling for interviews

No.	Regions	Provinces
1.	Central	Pathum Thani
2.	Eastern	Trad
3.	Lower Northeastern	Nakhon Ratchasima
4.	Upper Northeastern	Roi et
5.	Upper Northern	Lamphun
6.	Lower Northern	Kamphaeng Phet
7.	Western	Nakhon Pathom
8.	Upper Southern	Phang Nga
9.	Lower Southern	Song Khla
10.	Bangkok Metropolitan	Samut Prakan

## 3. In-depth Interview

Three key Informants were interviewed in-depth. They are the Honorary Consultant, the President, and a board Member of Thailand Cable TV Association

Table 2 : Three key informants of Thailand Cable TV Association

No.	Name of key Informants	Position
1.	Mr. Kaseam Inkaew	The Honorary Consultant of Thailand Cable TV Association
2.	Mr. Suraphol Ceeprasert	The President of Thailand Cable TV Association
3.	Mr. Viriya Thamruangrong	A Board Member of Thailand Cable TV Association.

## Findings

### 1. The Findings of content analysis as shown in Table 3 and Table 4

Table 3: summarizing FDA random sampling health products advertisements in number and percentage broadcast during January – December A.D.2012

Table summarizing FDA random sampling health products advertisements in number and percentage broadcast during January – December A.D.2012

Type of Product	Number of Advertisements	Number & Percentage of Legal Advertisements		Number & Percentage of Illegal Advertisements		Number & Percentage of Illegal Advertisements										
						Medicine Act		Foods Act		Medical Tools Act		Cosmetics Act		Hazardous substances Act		
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Medicines	84	35	41.7	49	58.3	49	100	-	-	-	-	-	-	-	-	-
Foods	142	50	35.2	92	64.8	-	-	92	100	-	-	-	-	-	-	-
Medical Tools	1	-	-	1	100	-	-	-	-	1	100	-	-	-	-	-
Cosmetics	99	53	53.5	46	46.5	-	-	-	-	-	-	46	100	-	-	-
Hazardous substances	2	1	50	1	50	-	-	-	-	-	-	-	-	2	100	-
<b>Total</b>	<b>328</b>	<b>139</b>	<b>42.4</b>	<b>189</b>	<b>57.6</b>											

Total ads is 328; 139 (42.4%) are legal; the rest 189 (57.6%) are illegal. And of the illegal ads, 92 or the majority of them are food ads.

Table 4: Summarizing OCPB random sampling advertisements in number and percentage broadcast during January – December A.D. 2012

Table summarizing OCPB random sampling advertisements in number and percentage broadcast during January – December A.D. 2012

Type of Product	Number of Advertisements	Number & Percentage of Legal Advertisements		Number & Percentage of Illegal Advertisements		Number & Percentage of Illegal Advertisements														Quality Exaggeration (FDA)	
		The Consumer Protection Act B.E. 2522																			
		(1)		(2)		(3)		(4)		Ministry Decree No. 5 (4)		Ministry Decree No. 5 (5)									
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%						
Products / Service	7,491	6,872	91.7	619	8.3	143	23.1	96	15.5	-	-	-	-	27	4.40	353	57.0	-	-		
House / Condominium	2	2	100	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
FDA Controlled Products	848	395	46.6	453	53.4	48	10.6	45	10.0	-	-	-	-	-	-	276	60.9	84	18.5		
<b>Total</b>	<b>8,341</b>	<b>7,269</b>	<b>87.1</b>	<b>1,072</b>	<b>12.9</b>																

**Remark:** B.E. = Buddhist Era / B.E. is 543 Years prior to A.D.  
 B.E. 2522 = A.D.1979

The Consumer Protection Act B.E. 2522

- (1) False or exaggerated information
- (2) Misinformation about products and services
- (3) Information stimulating illegal or immoral activities
- (4) Information stimulating dissent in society

Ministry Decree No. 5

- (4) Advertising and services promoting gambling or trying one's luck
- (5) Advertising offering free gifts with products or services

Total ads is 8,341; 7,269 (87.1 %) are legal; the rest 1,072 (12.9%) are illegal. And of the illegal ads, 619 (8.3%) are product or service ads.

2. The Findings of Interviews by telephone shown in Table 5 and Table 6

Results of phone interviews of 10 local cable TV members nationwide in summary.

Table 5: Advertisements seen most frequently by sampled audience by categories

Ranking	Advertisement
1.	Medical Herbs.
2.	Herbs enhancing sexual ability for men.
3.	Female functional food products.
4.	Face and body cream and female cosmetics.

Table 6: Advertising strategies seen most frequently by sampled audience

Ranking	Advertising strategies used
1.	Single and group presenters talking about the product good quality.
2.	Advertising placement in the program.
3.	Product Demonstration.
4.	Product users guaranteeing product quality.

The majority of sampled audience don't believe the ads they saw in local cable TVs. They thought the ads were exaggerated.

### 3. The findings of In-depth Interviews

The results of in-depth interviews with three key informants, the Honorary Consultant, the President, and a Board Member of Thailand Cable TV Association are as the followings.

#### 3.1 Local Cable TV audience's complaints about Advertisements

The key informants said that there were no complaints about advertisements in programs produced locally by local cable TV stations themselves. Advertising complaints came from free satellite TV programs broadcast in local cable TVs with free-to-air system. At the moment, some local cable TVs have stopped broadcasting such programs because they caused a great number of complaints. Most complaints involved images and wording. Advertisements bringing in complaints were those not approved by the FDA such as foods, medicines and cosmetics. Government agencies that consumers could launch their complaints are the House of Representative Committee, The National Broadcast and Telecommunication Commission (NBTC), the Office of the Consumer Protection Board (OCPB), and the Food and Drug Administration (FDA).

#### 3.2 The Formulation of Advertising Practice Standards and Rules for Local Cable TVs by Government Agencies.

The key informants said that the NBTC is the only government agency that supervises and regulates local cable TVs and satellite TVs since December 2012. The NBTC required local cable TV and satellite TV companies to register in accordance with the laws. Local cable TVs are allowed to advertise for six minutes per hour but there is no rule on this matter yet for satellite TVs. Program rearrangements must be reported to the NBTC in advance for 15-30 days. Advertising contents should not be false, exaggerated, obscene or dangerous for national security. If rules are violated, the NBTC will issue them warnings and revoke their licenses if rules are violated repeatedly

### 3.3 Thailand Cable TV Association's Advertising Policy and Practice Standards

Thailand Cable TV Association emphasizes that its members should do business ethically and morally and in compliance with the NBTC's advertising rules and regulations. The members should not focus on making profits from advertising since local cable TVs' main income is from membership fees.

## Conclusion & Discussion

The findings of this research titled the Influence of Advertising in Thai Local Cable TV on the Audience's Attitudes and Behavior are worthy for discussion in the following issues:

- 1) Advertising in local cable TVs has influence on receivers.  
Since local cable TVs pick up signals from satellite TVs through free-to air system, they broadcast both the programs and the advertisements from the satellite TVs at the same time. Consequently, their viewers receive poor quality advertisements in high frequency. However, these advertisements have both cognitive and attitudinal effects on viewers. Especially, the high frequency broadcast of these advertisements can make viewers go along. This phenomenon conforms to Denis McQuail who said that mass media have three main effects: cognitive effect, attitudinal effect and behavioral effect.
- 2) Advertising influence comes from satellite TVs whose signals are picked up by local cable TVs through free-to-air system.  
Local cable TVs are the mainstream media for local communities all over the country. Local cable TVs pick up signals from satellite TVs without the awareness of viewers that they watch programs and also advertisements from satellite TVs. Most satellite TVs' program contents and advertisements focus on selling products by persuasive techniques through advertising spots, propagandized programs and advertising placements along with conversational programs; all these with high broadcast frequency. So, these advertising techniques conform to Bostorm who said that persuasive communication can change attitudes and behaviors. The ultimate goal of persuasion is the positive responses of receivers. The adverse effects of persuasive advertisements may result in complaints.
- 3) Thailand Cable TV Association has policies to monitor and regulate advertising strictly.
  - (1) Thailand Cable TV Association formulates advertising policies and practices conforming to the rules and regulations set up by NBTC according to The Normative Theory .
  - (2) NBTC allows local cable TVs to advertise only six minutes per hour. If they violate this rule, they will receive warnings and if they do it repeatedly, their licenses will be revoked
  - (3) Each local cable TV produces their own program one or two channels. The rest come from free-to-air satellite TVs. The total channels for each cable is around 200-300 channels both from foreign or domestic TVs. So the ads are bad in qualities and uncensored.

(4) At present a large number of satellite TVs are not members of Satellite Television Association (Thailand) and are not registered with NBTC so it is difficult for regulation.

.....

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is surrounded by two large, overlapping, semi-transparent circular arcs. The outer arc is a light red color, and the inner arc is a light blue color. The arcs are positioned such that they appear to frame the text.

## References

- Arens, W-F., Weigold, M-f., & Arens, C. (2008). **Contemporary Advertising**. New York: McGraw-Hill.
- Bostrom, R. (1983). **Persuasion**. Englewood Cliffs, New Jersey : Prentice Hall.
- European Advertising Standards Alliance. (2009). **The International Guide to Develop a Self-Regulatory Organization: Practical advice on setting up and consolidating an advertising self-regulatory system**. International edition.
- Feldwick, P. (1999). **“The Defensive Role of Advertising” in How to Use Advertising to Build Strong Brands** edited by John Philip Jones. California : SAGE Publication.
- Harker, D. and Harker, M. (2000). “The role of codes of conduct in the advertising self-regulation framework,”. **Journal of Macromarketing**. 20 (2) December: 159-160.
- Holloway, I. (1997). **Basic Concepts for Qualitative Research**. London: Blackwell Science.
- Keawthep, K. (2009) **Mass Media Theory and Studying Approach**. Bangkok : Chulalongkorn University.
- Leiss, W. et al. (1990). **Social Communication in Advertising: Persons, Products & Images of Well-Being**. London: Routledge.
- McQuail, D. (2000). **McQuail’s Mass Communication Theory**. 4<sup>th</sup> edition. London: SAGE.
- Martineau, P. (1957). **Motivation in Advertising**. New York : McGraw-Hill.
- O’Guinn, C.-T., Allen, C.-T., & Semenik, R.-J. (2009). **Advertising & Integrated Brand Promotion**. Ohio, USA: Cengage Learning.
- Siriyuwassak, U. (2002). **Mass Communication: Media, Culture and Social**. Bangkok: Chulalongkorn University.
- Thongprayual, C. (2005). **Philosophy of Communication Arts and Communication Theory**. Nonthaburi: Sukhothai Thammathirat Open University.
- Udomchan, V. (2003). **The World of Broadcasting: From Beginning to Globalization**. Bangkok : Pappim Publication.

*Spatialization of Ownership in Indonesian Broadcast Industry: Study on Media Division of Kompas Gramedia Group,*

Isma Adila, Indha Novita Putri

Brawijaya University, Indonesia

0092

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Spatialization as part of political economy now becomes one of the trend in media industries which eventually will lead to concentration of ownership. This condition happens because the owner considers expanding to larger media bussiness with minimum efforts. spatialization refers to the term "the process of overcoming the constraints of a space and time". This means media develop an integrated networking system. Networking is a management system in broadcast industry, where several stations (newspaper, radio or online website) share programs and advertising time. In many cases, spatialization often contains hyper-commercialism which will lead to homogeneity of content. KompasGramedia Group (Media Division) is an example of a media group that applies spatialization on their media bussiness. Media Division has: KOMPAS TV, KOMPAS.com, Surat Kabar Harian KOMPAS (newspaper) and radio network ( SonoraFM, Motion FM, ELTIRA FM). This division itself is a part of bigger business conglomeration of KGG, which has many other businesses besides media business such as (Training and Education, Hotel and Resort, Manufactures and Business Events). The purpose of this paper is to explore the form of spatialization in Media Division Kompas Gramedia Group.

**Keywords: Spatialization, Political Economy Media, Kompas Gramedia Group**

## INTRODUCTION

The development of communication technology puts media not just as a social and economic role, but also political role in society. There are three major forces of political, economic and technological. First, in economic terms, the media owners demanded maximum profits. Second, the political power is media owners who used to have power in society. And third, the technology, related to media products that is now growing rapidly, produce practical media products (McQuails, 2000: 191). This causes the media industry no longer became a social institution but as an economic institution which is also related to politics. Mass media are able to represent themselves as a major public space and helped determine the social, political, cultural, local and global level. Media not only has a social and economic function, but also performs the function of ideology, therefore, the growth of economic approaches but also political approaches (Sudibyo, 2004:1).

According to Political economy approach, media content is determined by economic forces beyond the political and media management. Many factors such as media owners, capital, and income determine how much the media is considered a form of media content. These factors determine what kind of content or news that may or may not appear in the news, as well as where the tendency towards the news media wanted a directed (Sudibyo, 2001:2). In a political economy approach to media, media ownership significant importance to look at the role, ideology, media content and effects of the media to the public. Meanwhile, Mosco defines political economy is the study of social control and survival in life. Control refers to how the media agency to manage members, manage the flow of production in accordance with market development, and survival is how to produce media content as interesting as possible so that the public still choose their products. Control is a political process as established relationships within a community, while survival is an economic process that involves the process of production and reproduction (Mosco, 2009:26).

Mosco divides into three concepts of political economy, namely: commodification, spatialization, and structuration. One of the concept is Spatialization, according to Mosco, refers to "the process of overcoming the constraints of space and time in social life" (2009: 173). In reference to the political economy of communication, it refers to the constraints on the movement or flow of information, goods and services, and also to the effects of communication on the processes of differentiation of corporate operations and their subsequent reintegration.

Political economy of the mass media in the media industry in Indonesia has been growing since the late 1980s. In 1989 the private RCTI television began broadcasting followed by other television, the rise era of reform to the point of media business development. In the past fifteen years, the growth of the media industry in Indonesia has been driven by the interests of capital which leads to oligopoly and concentration of ownership. For example, prior to 1998, there were only 279 print media company and there were only five private television stations. Less than the next decade, the number of private television doubled and print media increased threefold (Nugroho et al 2012:13).

These groups have become major owners of all types of media because of its expansion strategy. These groups enlarge the network media industries to overcome the constraints of distance and time by doing spatialization with the aim of expanding the network to spread information quickly and evenly. According to Mosco, spatialization is a process to overcome the constraints of distance or geographical space with the mass media and communication technologies. Mosco trying to map the extent to which the media are able to present their products to the front of readers, viewers, or consumers with the limitation of space and time. The Institutional structure enables to deliver the media product (news) as fast as it can reach the audiences. With so, spatialization interpreted as an extension of the institutional media through the corporate form (Mosco 2009:175). Spatialization depicted on one of the big media industries like Reuters, which

has expanded the network to overcome the constraints of distance, time and expand audiences. For example, in the field of print media, the daily Kompas is nationwide yet, Kompas Daily Tribune made to reach out to in order to get information evenly and to expand the network to the region in the outlying place (Hidayat, 2013).

One form of spatialization is cross-ownership, Kompas TV as the subsidiary of KGG also conduct cross-ownership, the is spreading through local TV network, content arrangement agreed 30% to 70% local content and Kompas content, ATV which became one of the local network TV Kompas in Malang, was limited to providing content delivery network ( Hidayat, 2011). KGG also expand its industries in the field of non-media, to gain power and profit maximization. In the field of non-media, KGG has hospitality, manufactures, training & education, advertising, and so on. For example, in the hospitality network, KGG has Santika, Amaris Hotel (Hidayat, 2013). All areas of the business media and non-media KGG centered on one possession, and this led to the conglomeration. Conglomeration is a conglomerate that actors invest their shares in the growing group (group) company in one hand, so that practically all the basic management policy is determined by the center (Assegaff, 1994: 263).

The Growth of Conglomeration in the media industry is directly related to who's behind it or who owns it. Spatialization and conglomeration impact of the media content is influenced by the media ownership. According to Atschull (1984), the contents of the media always reflect the interests of those who finance them. Different forms of ownership and control of media ownership can be done in various ways. Anyone who has a politic of interest, tend to use the desired media product by using power only for a profit (McQuails, 2000: 198). This causes a decrease in content uniformity and quality journalism. Examples of symptoms occurred on line content uniformity television coverage. Almost all television (that run in the same group, i.e.: MNC group) in Indonesia always serves sensational news, either is it gossip or political scandal. Behind the sensational political news, it's hard to find a difference between one medium with another, they often preach the same thing, with sources, perspectives and similar styles presentation.

Homogenization of content is one the concerning phenomena, specialization remains to a very rare thing these days. Until 2011, a similar content of the program can be seen on television news shows are segmented on crime news and information are investigating, for example, RCTI has *Sergap*, SCTV has *Buser*, Indosiar had *Patroli* and *Jejak Kasus*, Trans TV had a Criminal (Sudibyo, 2004: 67). Spatialization and conglomeration have an impact on media content. This “*look alike*” program is one of the negative effects, besides this condition also has a positive impact, that television competes for the program assembles the show as interesting as possible to attract the audience.

## METHODS

As the main topic of this research is Political Economy of Media Group in Indonesia, many studies explored the variety of the phenomenon; one of them is qualitative descriptive method. Qualitative approach is a process of research and understanding based on a methodology that investigates social phenomena and human issues. On this approach, the researcher makes a complex picture, studying words, a detailed report of the views of respondents, and conducted a study on the natural situation (Creswell, 1998:15). Qualitative methodology is a research procedure that produces descriptive data in the form of words written and spoken by the people and it has to be observed. According to Jalaludin Rakhmat (2005: 25) describes qualitative descriptive for:

1. Gather detailed information describing the actual symptoms.
2. Identify the problem or check the conditions prevailing practice,
3. Make comparisons or evaluations,

4. Determine what other people do in the face of similar problems and learn from their experiences to establish plans and decisions in the future.

This study used a qualitative approach with descriptive approach in order to know in detail description of spatialization and media conglomerate that occurs in the KGG on media content. This study focus on the forms of spatialization and conglomerate occur in KGG years 2012-2013 and its impact on media content. Adapting from Denzin and Lincoln (2009) in this study using data gathered through in-depth interviews, documents obtained from the company and the internet. Data collection in this study using two components namely;

#### 1. Interview

An interview is a meeting of two people or more to exchange information and ideas through questions and answers, so it can be constructed meaning within a particular topic. This study uses semi structured interview), this type of interview is included in the category of in-depth interview, which in practice is freer than the structured interview.

#### 2. Documentation

Document study is complementary to the use of the method of observation and interviews in qualitative research. Documents used as data in the form of corporate data and collecting archival footage consist of its own investigators which obtained footage of the collection through several websites.

The last step of this method is collaborating data collection as the main grip. If the resulting data has not been sufficient in all three sections proficiency level (Data reduction, Conclusion and Verification), researchers will collect the data returned by developing new data mining, in order to obtain the right results. This study also uses, "matrix chronological events" i.e., developing a series of real events in a certain time period to sort them chronologically into several categories (Miles, Matthew b. And A. Michael Huberman.1992: 227).

## RESULTS

Spatialization in Kompas Gramedia Group could be shown by the expansion they did in some sort of mass media and other supporting businesses. This expansion is an effort to expand the number of KGG in the audience and reach its media network. This is in accordance with what was said by Mosco (2009: 175) that spatialization as distance transformation and extension of time or the institutional power of corporations in the communications industry. In KGG, spatialization is intended to overcome the constraints of distance and time through a variety of communication technologies that are used to expand its network in the field of media and non-media. In the print media, KGG has expanded his newspaper network throughout remote areas. With 27 newspapers underneath (brand Tribune), Kompas newspaper publishers continues to be the most prominent in Indonesia, it can be seen from the Mars report, the share of the highest newspaper readership in Indonesia in 2009-2011 occupied by Kompas with the value of 18.4% and Jawapos followed by 16.2% (Nugroho et al 2012:70).

While the electronic media, KGG has Kompas TV and 15 radio networks. KGG do an extension product through local television in several big cities in Indonesia. There are 10 local television merge with the TV Kompas network. Kompas TV also expanding its network into the cable television network. On the radio industries, there are 13 radio networks Sonora, Eltira Motion FM and FM.

In online media, KGG has Kompas.com, the online news portal. Referring to the situation in AP, Kompas Daily circulation is said experiencing<sup>1</sup> a downward trend in terms of quantity. The statement is reinforced by looking at statistical data Kompas daily circulation in 2008 and 2010 decreased, which was originally Kompas circulation throughout Indonesia by 13% to 12.8%

(Kompasiklan, 2011). This fact shows, even the existence of the print media remain, but the level of consumption is not increased. With the decrease in the number of readers of print media, print media companies have to adapt to new technologies if they do not want the business end. KGG develop their print media news distribution to online media in the form of e-paper Reuters is the digital equivalent of the daily Kompas. Synergy of print and online media need to be built to keep the print media business is still running. One way to do is by providing snippets of news or news teasers in online media, while more news can be read in the print media.

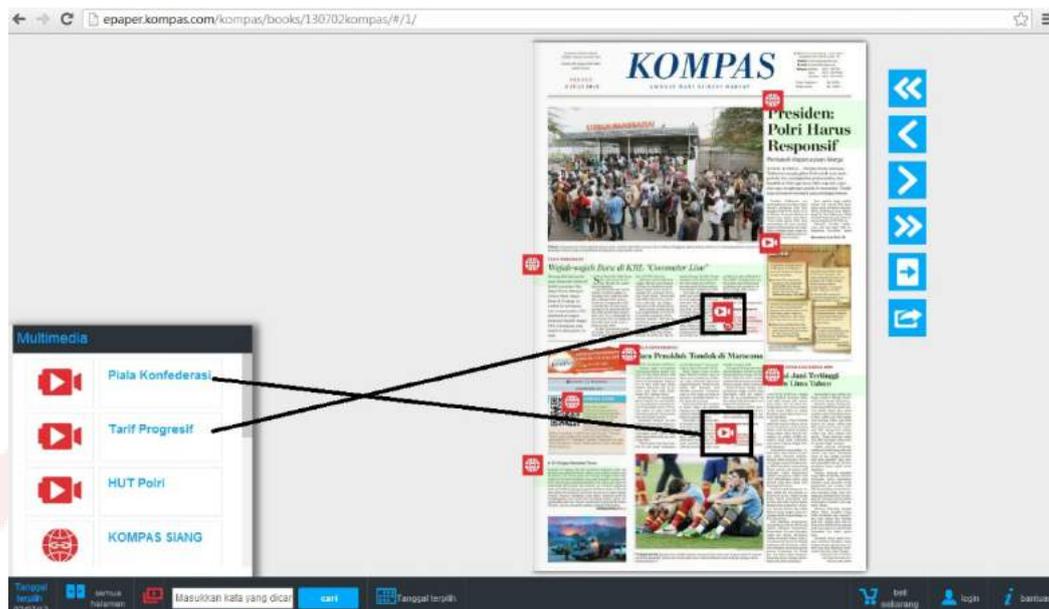
After building the three types of networks through the mass media, KGG also expand its network into the field of non-media, publishing, bookstore, printing, advertising, education, manufactures, hotels & resorts, event organizer. Along with time and growing need, KGG expand non-media businesses that are related to the field of business support media. Printing in the field are scattered in seven city, Site Gramedia Jakarta, Bandung, Cikarang, Medan, Surabaya, Bali and Semarang. Not only the products included in the KGG printing, but also other customers who want to print their products. Expansion of the business of printing and book publisher progressed to the fields of marketing, KGG open Gramedia Bookstore in order to strengthen the dissemination of products, without the desire to escape from the existing distribution network.

To strengthen and expand the network power business, KGG expand on some areas of non-media businesses, the KGG also build advertising businesses namely, transit, marketing, and event organizer Dyandra Communication, Media International Dyandra. Then to support and create quality human resources in the education KGG establish ELTI (English Language Training), BSW (Build Satya discourse), Creativity Studio BONA, and UMN (University Media Nusantara). Later in the production of tissue, In the field of hotels and resorts, has 14 hotels and resorts, spread over 11 locations in Indonesia, the Hotel Santika Premiere as a 4 star hotel, Hotel Santika as a 3 star hotel, The Legian and The Oberoi.

Spatialization in KGG group could be seen from the existing media content such as print, electronic and online come from one source of news. They assume that it has further expanded its media audiences through a third network. According to Taufik Mihardja<sup>2</sup> media content from a single source not lead to uniformity of content, and even expand the consumer. But that looks like KGG implement the political economy of media to gain maximum synergies and benefits in a uniform content. This can be considered as a loss of quality journalism. (Taufik, March 13, 2013). Journalism control on news content in KGG focused on individual media editors. Thus, editor took control in order to uniformity the content. It is clear that in KGG, spatialization not only in products but also its effect on media content. Content has crossed boundaries in order to reach a wider market; a way to achieve the media consumption by the audience, at the same time can also increase the revenue field. That is why in KGG's spatialization impact on the content. It contains two main objectives, namely the effectiveness of production, costs and expanding audience (Taufik, March 13, 2013). Uniformity of content information through the media is going on between the three types of media the KompasGramedia Group. The Example of uniformity news, as we can see in the Kompas daily news and kompas.com on May 8, 2013, the eruption of Mount Mayon and the abduction of Amanda Berry for 10 years (annex).

---

<sup>2</sup> Taufik mihardja is the executive director of Kompas Media Division



Kompas e-newspaper has been included which will be aired in the broadcast news shows and news online. So it is not surprising that the same content with the same viewpoint news can be found in different types of media. There is a tendency that the spatialization as a business process in the economy or technology that is equipped with a computerized system to overcome the constraints of time and distance, eroding the fundamental regulatory policy, led by the state.

Digitization has been done on the influence and support of the technology seems to be regarded as a great business opportunity. With the digital age then, of course, the media industry will figure out how to package it with the digital era with minimum higher profits. However, from the state's decision, there is no clear regulation in the digital media space limit in Indonesia, so the decline in the quality of the media content uniformity are still widely seen in the media, especially online. A change in the media business today is not followed by a change in regulations that govern them. In the end, content uniformity exists in three different types of media KGG is not due to connectivity between existing media. This is because the existing content sources can be added and processed for different distribution media, drawn from a policy called by Mr. Taufik i.e., 3M, multimedia, multiplatform, and multichannel (Taufik, 1 March 2013).

Uniformity of content in today's media industry, Let the market determine the dead-alive things station. When the idea was won through government regulation, the principle of guarding the interests, the convenience and needs of the community, will very likely be ignored. Due in particular to commercial broadcasting, their income level, will determine the level of quality of service to the public (Suryokusumo, 2004). Politics took the whole field of social economy, including the pattern of industrial activity, as a form of regulation. For example, the social field is mainly influenced by the decisions of the industry, not by the intervention of the state, can be characterized as a form of market regulation, as opposed to state regulation, which occurs when the government plays an important role. In this case the technology also influences the media industry and also forms and regulations that should be applied properly by regulators.

Diversification is intended to capitalize on the content, so it can be delivered in a variety of equipment and tools used by the reading audience, whether it's television, mobile phone, iPad, and all the existing tools in the hands of readers. Therefore, the content distributed to multiple platforms and therefore KG 3M introduces policies, namely multimedia, multiplatform, and multichannel (Taufik, 1 March 2013).

Spatialization that caused uniformity media content, can be a threat to the rule of democracy. Shifting state regulation towards market regulation in the media industry, it is not always correlated with the freedom of the public to get a diversity of content and packaging in the free market of information and entertainment. When state regulation went bankrupt, it is easier to ignore the public interest as a consumer. We are really entering an era where the media is determined by the product of media owners, which relies on market mechanisms demand-supply rules, logic circuits of capital, and the production and consumption maximization rationality (Sudibyo, 2004:64).

The availability of adequate information is the basis for public participation in democracy. The public's right to information is good and right into the media obligations. Because of the public's information needs are very different and diverse, it becomes imperative for the media to present a diverse broadcast. However, the diversity of ownership is almost difficult to realize because of the strong conglomeration and concentration of media ownership in all sectors of the media group (Syahputra, 2013:9). Thus, the diversity of media content is limited by the diversity of media ownership.

Technological developments helped sink the function of public space, media today has been influenced by the owner's interests and economic interests. With the interests of the ownership, an interest of the preaching is directed according to the owner, while in economic importance, featuring news media that have high sales value. By this, the reporter cannot display the news in a professional manner, because media content is influenced by economic interests and ownership. Relating to public rights, uniformity of content occurs violate broadcasting law No. 32 of 2002 on broadcasting, in article 35 of the broadcast content, has described the function of the media to provide information to the public with the principle of diversity to build a democratic society. Broadcasting industry considers the public interest by business interests.

Business interests that precede the public interest, organized business calculations based on the gain of many viewers with minimal capital and profits flowing after that. Business calculations, it makes the public interest covered by business interests. Then in section 1 (8) of Act No. 32 of 2002, also mentioned that the spectrum of electromagnetic waves whose frequency is used for broadcasting and propagating in air and space without artificial conductor means, is public domain and a limited natural resources. If the frequency spectrum is a public domain, the broadcast media content should be used for public purposes, but now the media industry more priority to economic interests rather than public interests. This threatens the democratization of broadcasting in society. It limited the public's right to obtain a variety of information and the lack of community participation in opinionated.

KGG build public spaces through Kompas.com i.e., by providing space for people's participation in Kompasiana, in the form of blogs, can be classified as a citizen journalism platform, which provides a space for online community engagement. "Kompasiana is a public blog. But good content on Kompasiana can be published also in Kompas.com." (Interview MrTaufik).

Kompas says that the good and proper news can also be displayed in a news Kompas.com. In Kompasiana, members can discuss and interact with each other on certain information. Now, Kompasiana is also becoming a more interactive media especially for internet-based media. In addition, Reuters accommodate people with K-report i.e., an Indonesian citizen reporter device. Citizen can directly report using their cell phone. But this is not going well, while the K-report is still available on blackberry devices.

## CONCLUSION

With the large scale of media and non-media business KGG deemed to have committed the spatialization in his company. To maintain competition in the media industry, KGG has to control production units in one level or different levels that can be referred to as concentration. Mosco said that spatialization split into two concentrations, horizontal and vertical. Horizontal concentration that is, when a company is in the same media path acquired a majority stake in other media, which has nothing to do directly with the original business, or when the company took over the bulk of shares in a non-media companies (Mosco, 2009: 175). And vertical concentration, ie the concentration of the parent company and its subsidiaries are conducted in a hierarchy to gain control in a media production (Mosco, 2009: 176). In KGG horizontal concentration can be described in the take-over TV 7 become part of electronic media in the KGG, and in 1987, Reuters took over ownership of newspaper publishing companies Sriwijaya Post in Palembang. Whereas the vertical concentration can be described by the group of publishing with six segments, group of printing spread across seven cities in Indonesia, Gramedia bookstore, and also many types of tabloids, magazines and newspapers. In expanding to network and gain audiences, Reuters also doing internationalization, it occurs when domestic firms opening up to foreign or domestic investment flows.

With the spatialization in both horizontal and vertical concentration in media companies, it supports the development of political and economic systems conglomeration phenomenon. In the media competition, conglomerate into one of the company's strategy to get media networks, the company includes three types of media, ranging from print media to online. Then to gain power, the company building the network in various areas of non-media conglomerate that aim to enrich.

Based formulation of the problem and research objectives, it can be concluded that the KompasGramedia Group has made the political economy of media, especially in the realm of spatialization and conglomeration, look at the ownership level, media products, content and form of media cross-ownership. Spatialization and conglomerate led to an impact on the content of KGG because using a single source for all three types of media. KGG did spatialization and conglomerate to expand its network and expand audiences.

With the diversification of media products, audience can get the information and news quickly through a variety of devices as well as various forms. 3M is a policy that also describes the spatialization impact on existing content on the three types of mass media KGG i.e., print media, electronic media and online media. In addition, the uniformity of media content can be a threat to uphold democratic values. Technological developments helped sink the function of public space; media today has been influenced by the owner's interests and economic interests. With the interests of the ownership, interest of the preaching are directed according to the owner, while in economic importance, featuring news media that have high sales value. By this, the reporter cannot display the news in a professional manner, because media content is influenced by economic interests and ownership.

## REFERENCE

- McQuail, Dennis. 2000. *McQuail's Communication Theory* (4<sup>th</sup> edition). London: Sage Publication
- Miles, Matthew b. and Michael Huberman.1992. *Analisis Data Kualitatif*. Jakarta: Universitas Indonesia Press
- Mosco, Vincent. 2009. *The Political Economy of Communication*. London. SAGE Publication.

- Nugroho, Y., Putri, DA, Laksmi, S. 2012. Mapping the landscape of Indonesian Media Industry. Jakarta. CIPG and HIVOS.
- Sudibyo, agus.2004. Ekonomi Politik Media Penyiaran.LKis.Yogyakarta.
- Sudibyo, Agus. 2009. Kebebasan Semu: Penjajahan baru Jagat Media. KOMPAS. Jakarta
- Syahputra, Iswandi. 2012. Rezim Media: Pergulatan Demokrasi, Jurnalis medan Infotainment dalam Industri Televisi. PT. Gramedia Pustaka Utama. Jakarta.

The logo for iafor is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a circular graphic composed of two overlapping, thick, brush-stroke-like arcs. The upper arc is a light red color, and the lower arc is a light blue color, matching the text. The arcs are not perfectly circular, giving the logo a dynamic, hand-drawn appearance.

iafor

*Social Media and Media Literacy in Thailand*

Nudee Nupairoj

National Institute of Development Administration, Thailand

0094

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The purpose of this paper is to suggest that media literacy be prioritized and address all kinds of media, especially social media, in response to the rapid change of the media. Social media has indeed become popular among Thai people, from adolescents to adults, and is expanding at a very rapid rate. The new channel of communication also allows a new form of crimes. While media literacy in Thailand seems to address mainly mass media, especially broadcast, particularly prime-time dramas, crimes on social media seemed to be understated, even though it indicates lack of digital literacy among our people, amidst the convergence of the media and the emergence of user-generated content. This paper reviews cases of crimes in social media, including LINE<sup>1</sup>, which involves identity theft, child exploitation, and how information circulated in the social media can be biased. Through documents survey, the paper explores media literacy measures among other countries in comparison to the Thai media literacy circumstances and obstacles. It is hoped that this paper accomplish its goal to convince Thai policymakers to prioritize media literacy that covers digital media as well; and that it would lead to a more elaborate study among other countries that may share the same situation.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

The media landscape revolves and evolves rapidly due to the development of technology, allowing communication to be more computer-mediated. The rise of the Internet created the network society connecting us all through the networked computer, resulting in the globalization of the world and the convergence of the 'traditional media' (e.g. radio, television, newspaper, magazines, books) and the digital media. Computer-mediated technology, specifically, smartphones and tablets, along with Web 2.0 open up the world of user-generated content (UGC) we are now living in. At times this kind of content is biased and requires a lot of critical thinking skills and judgment for individual to understand, analyze, and act accordingly as well as appropriately with social responsibility in mind. Media literacy helps equip individual to understand the traditional (mass) media, including the way it is produced and circulated, and their goals and effects on us, socially, economically and culturally (Jenkins, 2009). Media literacy, which includes the ability to access, analyze, evaluate, and create media content, are skills crucial for building an informed and active citizenry still apply to digital media literacy (Martinsson, 2009). It also helps people to manage content and communications, and protect themselves and their families from the potential risks associated with these services. However, the "Participatory culture" where producers of the media content are professionals combined with any users (aka user-generated content providers). Individuals, thus, are obliged to earn more knowledge that expands to the digital media so that they can "archive, annotate, appropriate, and recirculate media content by using the new media technologies (Jenkins, 2009).

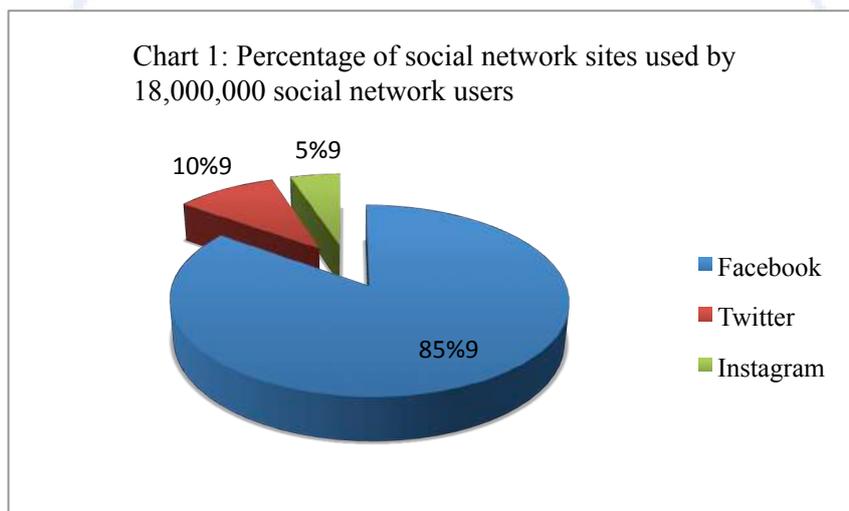
During the past five years, the 2007 Constitution along with the enactment of the Broadcasting Business Act B.E. 2551 (2008) that led to the establishment of an independent regulator (The National Broadcasting and Telecommunication or NBTC) have stimulated extensive media studies, including literacy issue, especially among scholars. Social media cases in Thailand during the past year (2012-2013), including identity theft, child exploitation, and impact of information circulated over the social media on the society, are understated and the number of cases are evidences that literacy is a key to protect the people and create a strong citizenship for the country. The following sections give an overview of Thailand's social media landscape, a summary of literature review, and how digital literacy should help protect individuals as well as creating quality citizenry among people in the country.

## Thailand's Social Media Landscape

Social media refers to the means of interactions among people in which they create, share, and exchange information and ideas in virtual communities and networks<sup>2</sup>. The rise of integrative information, communication, and community-building Internet platforms such as blogs, wikis, or the SNS's embrace the Web 2.0 concept (Fuchs, 2009). Social media differs from traditional or industrial media in many aspects such as reach, frequency, usability, immediacy and permanence (Morgan et. al. 2012). To reach 50 million people, it took radio 38 years, television 13 years, the Internet 4 years<sup>3</sup>. Facebook, one of the most popular SNS's reached 200 million users in less than one year<sup>4</sup>; while 625,000 people join Google+ every day<sup>5</sup>. And because the Internet can be accessed anywhere and anytime with such devices as smartphones and tablets and other computer-based devices, it is used – or accessed – more frequently than traditional media. In Thailand, social media plays major role as communication channel among contemporary and the younger generation. The world's studies show an increase in Internet usage and the social media usage with the majority users

engage the SNS's via mobile phones; while in Thailand, the latest research by ZocialRank<sup>6</sup> showed that if all 66 million population, there are 25 million Internet users, and among these, 18 million are social network users with the percentage of social network sites usage as shown in Chart 1 below. The chart shows that Facebook is prospering immensely in Thailand followed by Twitter and Instagram respectively. When it comes to growth rate, the result is in reverse. In the first quarter of 2013 (April 1, 2012 – April 1, 2013), Instagram ranks first in terms of growth rate at 178 percent compared to the same period last year; Twitter comes in second at 53 percent, followed by Facebook at 24 percent growth. Meanwhile, Nielsen's Informate Mobile Insights June 2013 mobile applications usage reports, covering the Philippines, Malaysia, Indonesia and Thailand, found Thai people are more favorable to use LINE application over Facebook (Positioning Magazine, 2013).

These findings are evidence that the media landscape has changed and turned digital. Social media enhances the distribution of content to be very fast, sometimes ending up as social issue. Anyone can create or be a part of content distribution in social media. Question-answer databases, digital video, blogging, podcasting, forums, review-sites, social networking, social media, mobile phone photography and wikis are all the examples of user-generated content (UGC). UGC, which is part of the participatory culture, have gained popularity over the last decade, as more and more users have begun to flock to social media and "content-based" sharing sites<sup>7</sup>.



Because “users” are not professionals and hence are not bound by any professional code of conduct, content generated by users can be biased. Consumers in today’s world of UGC must be literate in order to be able to analyze, believe, judge, and act upon the right rationales from the information they get. In social media, no one can be sure who is who anymore. Anyone can claim to be someone else; a fan page may have a hidden agenda or a person whose account claims to be could be run by a representative or an agent. It is harder to believe what are being shared and liked on social media. The growth of social networking sites (SNSs) also becomes the new window of opportunity for crimes. The following cases may be evidences how literacy could have prevented such crimes and help people exercise more complete and efficient citizenry, and thus media and digital literacy must be prioritized nationally.

### Social media cases in Thailand

Some social media cases are crimes that aim at identity theft and financial fraud, some target at children exploitation, and others are cases of how information circulated on social media can be biased or one-sided. Identity theft occurs mostly because people are not aware of the sensitivity of personal information they give away when they use the Internet. Social media are often considered, by users, as private space, while in fact, they are not. Unfortunately not many Thai people are aware of privacy or cybercrimes. According to Thailand Knowledge Center, the seven most common cybercrimes in Thailand are: spam mails (with malware or virus in attached files or link to websites with virus), viruses and worms (targeted at users' hardware), hoax and phishing (aim at stealing individual's identity for financial fraud purposes), BOTNET (hackers seize user's computers to create their network to commit internet crimes without user's knowledge, such as sending spam mails), peer-2-peer threat (through the use of such file sharing programs as BitTorrent, eMule, Kazaa, eDonkey or LimeWire, resulting in computer crashes due to bandwidth overused as well as malwares), spyware and adware (spying on our computer activities and send the information back to host for marketing purpose), and Google hacking threat (a hole in the system that allow Google search engine to get into our private files or sensitive information)<sup>8</sup>.

The invention of social media allows personal activities to become public. Crimes are not from 'strangers' but 'friends' who may not use the real identity. Facebook becomes the means to get acquainted with the victims before luring them for physical harms. In May 2013, a woman was tricked to transfer almost 200,000 baht to a foreigner who claimed he wanted to start a business in Thailand and marry the victim, promising to give her assets and 300,000 US\$ cash, once she transferred the money to help him clear out his belongings from the Thai customs<sup>9</sup>. This kind of case took advantage of the Thai women who believe marrying a westerner would make their lives better. It is reported that this type of fraud is run by international group of people with Thai member(s) (Morning News BEC-Tero, 2013; Technology Crime Suppression Division, 2011).

Identity theft can also occur via texting application such as LINE, a free smartphone application currently number one application in the country (Positioning Magazine, 2013), which can be considered social media based on the definition mentioned earlier. LINE achieved 200 million global registered users as of July 21, 2013, with Thailand the second top users<sup>10</sup>. 'Stickers' (one of LINE's popular features) become a new opportunity for a type of identity theft called phishing. Advertisements are posted in web sites offering free LINE stickers through hyperlink. The link then leads to a fake web site asking for Apple ID and personal information. Once the perpetrator gets the information, user's password will be changed, disabling the real user to log in to the account. Stolen Apple IDs can be used for online purchases while all other personal information and pictures stored on iCloud can also be accessed and possibly used malevolently<sup>11</sup>. According to the credit checking company Experian, there were 12 million pieces of personal information online by fraudsters in the U.S. in the first quarter of 2012, an increase of 300% since 2010. A lot of personal information on social networking sites is sold to third parties: users who google data, upload or watch videos on YouTube, upload or post personal images on Flickr, accumulating friends with whom they exchange content or communicate online via social networking platforms like MySpace or Facebook, constitute an "audience commodity" (Smythe 1981, cited in Fuchs 2009), and we are all in the information society.

In the month of July alone, two child exploitation or rape cases with social media as communication tool were reported consecutively. On July 22, 2013, a fourteen-year-old girl ran off with a security guard whom she has been in contact with via Facebook. Her parents filed a police report claiming the security guard lured their teenage daughter to run away with him. The father of the security guard said his son and the girl were together but he could not

reach his son.<sup>12</sup> On July 30, 2013, it was reported that a fourteen-year-old girl, who, via Facebook, was asked to meet up with a boy of 16 years old late one night and was taken to and raped at the boy's residence<sup>13</sup>.

The above stories spoke of old crimes on the new channel that partly could have been prevented or reduced with the knowledge of online privacy and other basic characteristics of the social media. Studies of the Internet use in Thailand found that Thai students have little media literacy or can be easily dominated by the media (Chindarat Bovornboriharn, 2005; Wisaluk Sithikhuntod, 2008). Several studies also found that knowledge was positively correlated to the behaviors of Internet use and privacy protection among adolescents (Culnan and Armstrong, 1999; Hoffman, Novak, and Peralta, 1999; Jariya Sankpetch, 2008; Park, 2013; Pierson & Heyman, 2011; Turow, 2003, 2005 cited in Park, 2013). There are also cases that show that media literacy can provide social media users a strong ground on how they should take societal issues or events and know how to act, respond, or voice their opinion as an individual as well as a member of the society at large, either in public or other social contexts, including the social media (Martinsson, 2009). Often times information, images or video clips shared over the social media are either biased showing only one side of the story, and exponentially accumulates biased emotions rather than creative arguments as they circulate over the social media, and end up creating public discourse. The one-sided story will remain one side due to the spiral of silence that the minority do not speak out or provide the other side of the story or their adverse opinions for fear of isolation and reprimands in their offline world. In addition, opposed ideas are not shared as much and will be silenced eventually among the homophilic network.

Recent case of social media movement against the building of Mae Wong Dam in Mae Wong National Park provides a good example of social media's spiral of silence and the one-sided story told. The story of Mr. Sasin Chalermklarp, secretary of the renowned Seub Nakasatien Foundation, walked from Mae Wong National Park to Bangkok in protest of the dam building starting from September 10 to 22, 2013. The walk was published continually from day one to the final day in Bangkok, both by himself and witnesses along the 388 kilometers. In the meantime, information about Mae Wong Dam project was published mostly by the opposition of the project and shared all over social networks with 100,000 views, while the supporters (minority) of the project were little or silenced. The mainstream media did not broadcast any of Sasin's protest (Chutiman Noonman, 2013). Hence, the majority of the information circulated were one-sided and at times partial facts were used in favor of the protest while the rest were withheld (Sopon Pornchokechai, 2013).

### **The 21<sup>st</sup> Century Literacy for Thailand**

From the aforementioned cases, media literacy could have helped prevent, reduced cybercrime rate as well as protected individuals from risks and enabled them to effectively exercise their citizenry. Over the years, many definitions have been defined to reflect different points of view, approaches goals, and audiences (the US National Association for Media Literacy Education (NAMLE); the European Union; The British Ofcom; the World Bank). Traditionally, media literacy refers to the mass media, however, as communication technology develops, digital literacy becomes its expansion (Jenkins, 2009), if not a replacement. While different cultures have their own terms for digital literacy; i.e. digital competence (the Organisation for Economic and Co-operation and Development (OECD)), and new media literacies (Jenkins, 2009), Renee Hobbs' five steps of digital literacy seem to be applicable to both mass media and digital media at the same time. In her 2010 *Digital and Media Literacy: A Plan of Action* white papers, Hobbs proposed that digital literacy include

the following abilities: making responsible choices and access information; analyzing messages in a variety of forms; creating text, audio/visual content in a variety of forms; applying social responsibility and ethical principles to the content created; and taking social action by working individually and collaboratively in all levels of society.

From the definitions above, I would like to propose that media literacy in Thailand refers to six skills: Access, Analyze, Evaluate, Create, Apply Social Responsibility, and Take Action for future development in media literacy. There is no need to separate digital media from traditional media since the boundaries between the different media are blurred due to the media convergence. In addition, Thai media literacy is still moving slowly while digital technology is way ahead of the law and regulations, and digital literacy has not yet capture the attention of people at large due to the big digital divide in the country. For over a decade, UNESCO (Thailand) has collaborated with the Ministry of Education, media literacy has not yet been placed into the mandatory educational system (Kamolrat Intararat, 2013). It is possible that it is harder to educate teachers so that they have enough understanding to teach their students, especially in schools in the rural areas across the nation. As of the time this paper is written, we know that besides formal education, the Thailand Media and Information Literacy (MIL) has been working to support media literacy in non-formal education system, including training teachers. The problem is when teachers, who voluntarily integrate media literacy in their class, talk about a media issue; sometimes they cannot respond to a question by the students with strong critical answers. When that happens, the teachers become disheartened and quit mentioning media literacy in their classes, no matter how eager they are to integrate media literacy when applicable (Kamolrat Intararat, 2013).

Another reason why media literacy in Thailand is rather lagged behind is the digital divide. Thailand is a developing country of which the majority of population is farmers and people who live in the rural areas including small municipalities and communities. If media literacy involves ability to access, analyze, evaluate, and create media content (Martinsson, 2009), their prioritized media literacy skills are access and analysis. Through the Ministry of Information and Communication Technology's (MICT) project, around 300 Telecentres provide physical access to computers and the Internet across the country (the MICT do have plan to expand this). Through series of training by the MIL incorporation with the MICT, farmers are able to seek, locate, and select information to suit their needs. People in Telecentres communities are encouraged to 'create media content', while the MIL supports the distribution of their production.

Promoting media literacy that integrates digital literacy is, thus, a shortcut to achieve the dissemination of both media and digital literacy at the same time, so that our people are immune to the fast development of communication technology. Tablets were already distributed to children around the country as part of the government's plan. Soon enough, social media will become a hit and risks and problems such as the above mentioned cases will reach people in the rural areas. Media literacy can strengthen the public interest to improve socio-political conditions, enable citizens to participate actively in public discussions and deliberations to affect change, and empower citizens to fulfill their rights and obligations (Martinsson 2009). It also helps people to manage content and communications, and protect themselves and their families from the potential risks associated with these services.

### **Implementation of media literacy in education**

There are several efforts from different organizations to promote media literacy. Besides MICT and MIL that I have mentioned before, the Thai Health Promotion Foundation is also

active in media literacy promotion, by organizing campaigns and events annually under the project ICT Literacy for Thai Kids (unofficial translation). The project includes organization of events in schools across the country to promote information communication literacy. This type of event in schools is also shared by Media Monitor, Thailand's media watchdog project initiated by the Foundation for Media Literacy in 2005.

In late 2012, there were talks on the National Broadcasting and Telecommunication commission's (NBTC) plan to establish a consumer's network for media literacy and watchdog for content on broadcast television in collaboration with the NBTC. As part of the 2013 plan, media literacy will become a mandatory in primary education curriculum, specifically literacy of dramas and sports content<sup>14</sup>. The news was promising but appears to focus on broadcast media rather than any other media, particularly digital media, which is showing more and more threats and influence on consumers especially the younger generations, aka the digital natives who tend to access traditional media via digital devices and applications rather than traditional media. Accessing media from portable devices would be much harder to monitor or regulate, and thus, may expose the children to harmful content such as pornography, harsh language, identity fraud, and violence, to name is just a few. Hence, teaching children to know and learn how to use the digital media is the most effective way to protect them from risks. Nonetheless, some efforts from different organizations happened inconsistently and incoherently. Some campaigns from private sectors are part of their corporate social responsibility projects, targeted at a very small specific group. An establishment of an official agency or organization may provide a more effective way to media literacy communication and distribute official and updated information and organize or delegate activities as well as taking partnership with other agencies and organizations. For example, in Europe, the European Union has financially supported several projects related to media literacy, including ones with the objectives to analyzing multimedia, encouraging the promotional materials for media literacy, stimulating the use of media for the improvement of social and community life, increasing media education networking, and implementing media literacy initiatives.

However, since Thailand is a developing country and digital divide is rather vast, encouraging media literacy as compulsory in formal education may take too long to accomplish, partly because it has to start from the top down – the government needs to be convinced that media literacy is a crucial life skills for future children to initiate a policy. Nevertheless, efforts to push media literacy to be national mandate must be continued. Media literacy in formal education has been conducted in several countries in Europe, which can be used as a model for implementation in Thailand. For example, in Sweden and Denmark media education is compulsory. In the Netherlands, media literacy was placed in the agenda by the Dutch government in 2006 and in 2008, with the establishment of “media literacy expertise center” targeted to make media education part of the official curriculum<sup>15</sup>. In the United Kingdom, there have been continuously activities by Ofcom on studies of UK adults' and children's understanding and use of electronic media, as well as sharing the research findings with a wide range of stakeholders internally and externally. In addition, Ofcom policymakers have been conducting research on people's media literacy needs in order to help with the formulation of public policy, and to provide organizations and agencies with the evidence they need to best target their initiatives on the ground. Across the continent, in the United States, media literacy education is growing because of the increased emphasis on 21<sup>st</sup> century literacy, which now incorporates media and information literacy, collaboration and problem-solving skills, and emphasis on the social responsibilities of communication. More than 600 educators are members of the National Association for Media Literacy Education (NAMLE), a national membership group that hosts a bi-annual conference. Therefore, there

are plenty of models that the Thai government can study and use as models to include media literacy in the official curriculum.

In the meantime, non-formal education is a possible alternative that non-profit organizations like MIL and UNESCO (Thailand) are working and collaborating in order to extend media literacy to stakeholders outside the education system. Children are always parts of other social contexts outside schools. Non-formal media literacy, therefore, is meant to educate every stakeholder so that everyone in the society is aware and capable of tackling the information-overloaded situation together in unison; parents, community leaders, officials of Provincial Administrative Organization (PAO), etc. in order for media literacy to become their way of life. In addition, the level of media education should be segmented in accordance to people's priorities and needs (Kamolrat Intararat, 2013). Currently for grassroots, information literacy is more practical than media literacy. This is because the word 'media' for these people is intangible, while, 'information', on the contrary, is something they can actually use, and that makes information literacy more tangible. Knowing how to use information certainly helps improve their farming and agriculture which will eventually result in their better living conditions. While grassroots should have information literacy, which is "the adoption of appropriate information behavior to identify, through whatever channel or medium, information well fitted to information needs, leading to wise and ethical use of information in society,<sup>16</sup>", teachers and municipal officials might need to acquire higher level of media literacy up to the creation of information, applying social responsibility and taking action.

## Conclusion

The changing of the media landscape has led to the obligation to educate people about media literacy as it becomes harder to monitor the media content, who can or cannot access to it, and how they use it. Social media is becoming a part of our lives and it breaks time and space boundary of access, which makes users more susceptible to the associated risks. Biased or one-sided content and information circulating the social media requires users to have critical thinking skill and judgment to respond or take action. Therefore, media literacy plays an essential role to equip all social media users, as well as other media consumers to be able to reap the benefits rather than to fall victims to the social media.

For Thailand, efforts to disseminate and cultivate media literacy to reach all segments of the society is rather disperse and not as effective as it should. An official media literacy organization should be established as a center to provide necessary support as well as to create a strong mandate through a multi-stakeholder in order to affect policy change and extend research programs, demonstrating clearly the linkages among media literacy, citizen action, and good governance (Martinsson, 2009).

Media literacy should then be well-defined, by the established central agency/organization, so that everyone shares the same idea and concept, and thus, is able to provide each of their initiatives in the same direction that complement each other. To prevent misunderstanding and to make media literacy in the 21<sup>st</sup> century up-to-date, the paper proposes Thailand to define media literacy as *the abilities to make responsible choices and access information; to analyze messages in a variety of forms; to create text, audio/visual content in a variety of forms; to apply social responsibility and ethical principles to the content created; and to take social action by working individually and collaboratively in all levels of society* (Hobbs, 2010), because this definition can be applicable to both mass and digital media, and covers skills needed for the consuming and using the media in the digital era.

The paper further proposed that media literacy be put into compulsory education system, as government's initiatives. In order to accomplish media literacy in the education system, we need to ensure that the children will be able to acquire knowledge, develop skills and experience so that media literacy become their way of life, which would lead to their sense of social responsibility and action as a citizen in the participatory culture (Kanchana Meesilapavikkai, n.d.). However, it is important to educate the educators first and foremost so that they have a strong knowledge to improvise responses to children queries. In the meantime, non-formal education system is an alternative to extend media literacy education to reach all segments of people including children, special education students, juvenile offenders, teachers, and parents, so that the cycle of literacy is a complete system (Hobbs, 2010).

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, serif font. The text is surrounded by two large, overlapping, semi-transparent circular arcs. The upper arc is light blue and the lower arc is light red, both appearing to be made of a thick, brush-like stroke.







*An analysis of television news procedure of television stations by using social media in Thailand via ethical approach*

Pnomsit Sonprajuk

Naresuan University, Thailand

0102

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The purpose of this qualitative ethical research aimed to analyze TV news broadcasted via two Thai television channels - Nation Broadcasting Corporation (NBC) and Thai Public Broadcasting Service (ThaiPBS). Using 'Unobtrusive' methods, the data were collected from print media such as annual project reports, news letters and social media such as reporters' blogs, reporters' facebook and youtube's news clips. The ethical analysis included the textual and contextual clues. The results showed that the channels implicitly stipulated 9 ethical violation issues in publicizing news through social media : 1) sneaky use of unauthorized accounts; 2) allowing others to use one's personal account to spread news; 3) spreading personal news as if it were broadcasted by a TV program or media organization; 4) no evident separation between fact and opinion; 5) spreading information of other person or organization in social media without reference; 6) showing prejudice in TV news reports; 7) reporting news in the way that caused damage to others; 8) reporting false news or distorting the fact; 9) reporting news that infringed the privacy right of others.

**Keywords:** news reporting, social media, ethical analysis, TV channel

## Introduction

Currently, social media, such as Facebook.com, Twitter.com etc. have very important roles in daily communication of people. The relationships between friends can develop to be relationships in groups or between groups and expand to be the relationships that connect people around the world. In the aspect of journalism, the wave of borderless news society and the development of information and communication technology which can send and receive information instantly without limitation in time and distance influence the practice in news reporting of the journalists and change ways people consume news. Journalists and people receive and send news via the Internet more and more, especially through social media, as shown in the following table.

**Table 1. Popularity of Social Networking Web Sites in December 2011** (Barket, Melissa and others 2013, p.2)

Social Media Site	Category	Monthly Visitors (millions) <sup>1</sup>	Google Page Rank <sup>2</sup>	Alexa Global Traffic Rank <sup>3</sup>
Facebook	Social Network	700	9	2
Youtube	Video Sharing Site	450	9	3
WikiPedia	Wiki-based Encyclopedia	350	8	6
Twitter	Microblogging Site	200	9	9
WordPress	Blog Hosting Site	150	9	93
Linkedin	Social Network	100	9	13
Flickr	Photo Sharing Site	90	9	36
MySpapce	Social Network	80.5	8	124
Photobucket	Photo Sharing Site	75.5	7	143
Blogger	Blog Hosting Site	75	9	7
eHow	Article Directory	55	7	149
Digg	Social News Site	25.1	8	190

<sup>1</sup> Estimated from the number of visitors in each month by eBiz/MBA inc.

<sup>2</sup> Scores were given by Google by estimating from the number of links from Google to the social networking web site. The score given was in the range of 0-10 meaning that 10 is the highest important and 0 is not important at all.

<sup>3</sup> Scores were given from the traffic data accessed by Alexa Toolbar users and other news assessing tools by score criteria of 1 meaning heaviest traffic data

**Table 2: The Number of Users of Social Networking Web Site surveyed on May 24, 2013** by The Realtime Report | Business on the social, mobile and realtime web:RLTM

Social Media Sites	Number of Members
Facebook:	More than 1 billion users
Twitter:	More than 500 million users
Qzone:	More than 599 million users a month
Sina Weibo:	More than 400 million users
Renren:	More than 170 million users
VK:	More than 190 million users
LinkedIn:	200 million users
Google Plus:	More than 135 million users a month
Tumblr:	110 million blogs
Instagram:	100 million users
Tagged:	More than 20 million users a month
Foursquare:	Almost 30 million users
Pinterest:	More than 25 million users
Reddit:	More than 70 million visitors a month

**Table 3: Number of Facebook Users in the World Surveyed on February 22, 2013** by socialbakers

Number of Facebook Users in the World		
No.	Country	Number (million)
1	The United States	163.07
2	Brazil	66.55
3	India	61.50
4	Indonesia	47.17
5	Mexico	39.95
6	Turkey	32.44
7	The United Kingdom	32.18
8	The Philippines	30.09
9	France	25.31
10	Germany	25.06
11	Italy	23.03
12	Argentina	20.40
13	Thailand	18.20
14	Canada	18.00
15	Colombia	17.69

**Table 4: Number of Facebook Users in Thailand Surveyed on February 22, 2013 by socialbakers**

Facebook Users in Thailand						
Year in B.E.	2551	2552	2553	2554	2555	2556
Number of Users (Million)	0.17	1.96	6.73	13.28	17.47	18.20
Rank in the world	27	23	21	16	15	13
Increase compared to previous year (%)		1,063.80	242.89	97.18	31.60	4.18
Total number of users in 2551-2554 (end of year) 2555 (October 29) and 2556 (Feb 22)						

**Table 5: Number of Facebook Users in the Top-ten cities ranked from highest to low survey on February 22, 2013 by Thaibbclub.com**

No.	City	Country	Number of Users
1	Bangkok	Thailand	12,797,500
2	Jakarta	Indonesia	11,658,760
3	Sao Paolo	Brazil	8,791,700
4	Istanbul	Turkey	8,325,860
5	Mexico City	Mexico	7,743,220
6	Bogota	Columbia	6,958,200
7	London	United Kingdom	6,811,680
8	Mumbai	India	5,926,980
9	Buenos Aires	Argentina	5,473,060
10	Rio de Janeiro	Brazil	5,062,320

From Table 1 to Table 5, it can be concluded that the social networking media that most people use in the world is Facebook. The country that people use Facebook the most is the USA. Thailand is ranked number 13. When counting only in the capital city, Bangkok is ranked number 1 in the world.

For Thailand, the use of social media related to news reporting designated as the policy started at the Nation Television first. Then, it expanded widely when there were protests and political demonstrations with violence occurred to the protestors and government officers in Bangkok, the capital city of Thailand, in April 2553. After that, news reporters used social media wider, especially the use of Twitter. It is up-to-the-minute, and additional news data could be added which is different from the mainstream media. This made social media in the process of news reporting to have more roles in the television circles. This has attracted the intention of the researcher to study 1) whether roles of social networking in the process of news reporting affect the changes in the process of news reporting before using social networking. If so, in which way, and 2) whether the use of social media in news reporting had any effects on mass communication ethics.

## Objectives of the Study

1. To study the use of social media in the process of news reporting by Thai television stations
2. To analyze the working processes of news reporting by Thai television station in the aspect of journalism ethics

## Methodology

This research was a qualitative study. It used the data collection method that did not involve the informants. It was the non-participative method. There were not any interactions between the researcher and the informants. The data was collected from information sources such as interviews reports from the newspapers, journals, social media, line program, research articles, etc. This is called the unobtrusive method (Liamputtong, 2013). The selection of evidence was done with the criteria related to content on the social media in the working process of mass media journalists in the category of television news reporting that were aired from the sources during 2012-2013 by the professional television stations in Thailand. The researcher also collected data from related literature issued by higher education institutions in Thailand which had programs in mass communication. The data for this study consisted of the following materials.

1. There were documentation sources which were obtained from the research in books, journal, theses, and related articles. The main documents was the Annual Report 2012 by the Thai Journalist Association which contained interviews with the personnel in television news reporting field who used social media as follow:
  - 1.1 Mr. Sutichai Yoon, editor-in-chief of Nation Group
  - 1.2 Mr. Noppatjak Attanon, Journalist at Nation Channel
2. The second source was video clips broadcast on Youtube.com. The clip was the event to discuss on the future of social media which was broadcast on Thai PBS station. The persons joining the discussion were:
  - 2.1 Wasan Paileeklee, Vice Chief Operational Officer of Thai PBS
  - 2.2 Korkhet Chantalertluk, Assistant director Thai PBS
  - 2.3 Chavarong Lempathanee, association president news agency newspaper of Thailand
  - 2.4 Paiboon Amornpinyokeith, expert Law
  - 2.5 Nattha Komolvatin, Moderator of PBS
  - 2.6 Dr. Mana Treerayapiwat, Lecturer of department of mass communication,
  - 2.7 Srisuda Winituwan, IT Reporter of MCOT DOT NET

## The Data Verification and Check

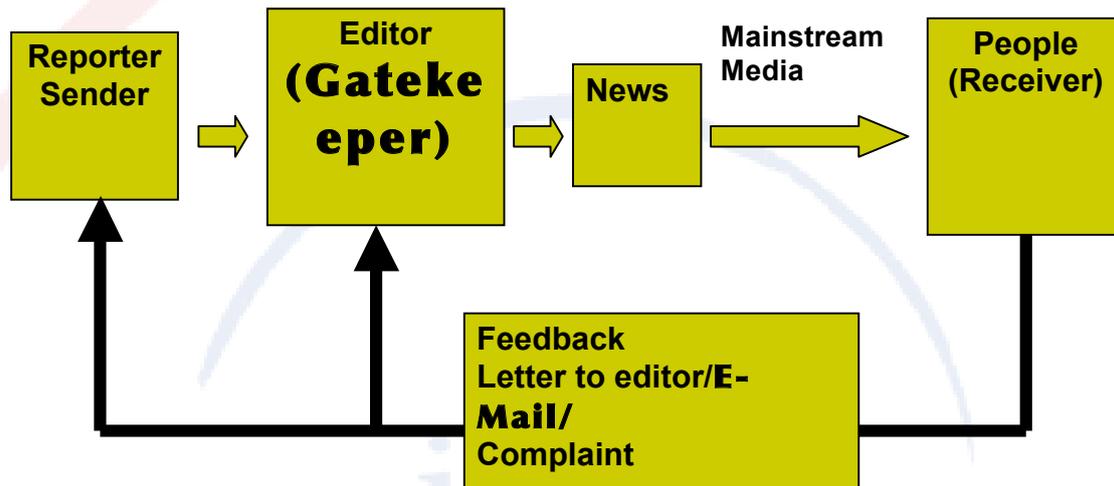
The researcher used data triangulation as the way to verify the data. This was done by studying and perusing documents from many sources. The documents were compared to see similarities and difference. If the sources show similarity, it could be validated.

## Result of the Study

- 1) Social Media in the Process of News Reporting on Television Station

Before discussing the process of news reporting by social media as the tool, the researcher would like to mention the process of traditional news reporting before using social media. The traditional process starts with dispatching a reporter to the scene to send the news back to the editor. There are news selection by the gate keeper and agenda setting before disseminating the news to the consumers as shown this communication model (Adapted from Sakulsri Srisarakam, 2012).

Figure 1: Model of News Reporting of Mass Media

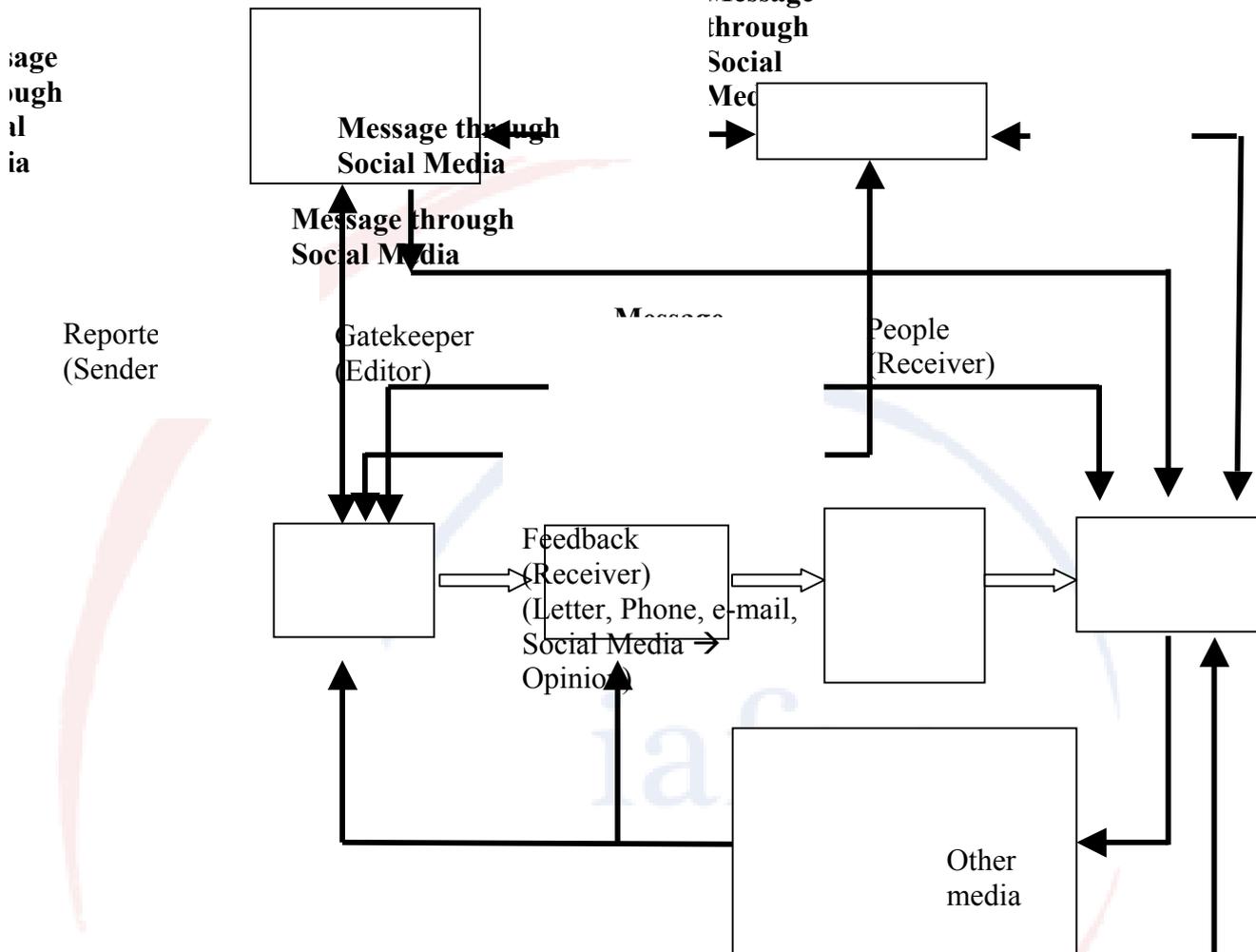


From Figure 1, the traditional news reporting started with the reporter who sends the message. Before sending the message, he/she must produce the content. The content passes small processes such as collecting facts about the news issue, arranging the issues, and passes it on to the editor. The editor works as a gate keeper. He/she screen the stories and prioritize them by selecting news to send to the receivers. The factor in news filtering and selecting depends on the policy of the news organization. In this traditional news report, the editor is the most important because he or she makes a decision on what the society will learn from the news. He/she also designates what is more important and what is less important by presenting it via the frequency and quantity of news through mainstream media such as newspaper, journal, magazine, radio, and television to the receivers.

### Using Social Media for News Reporting

In the last 2-3 years, there have been academic studies on the use of social online media for work in journalism in Thailand. For example, the researcher of Suthita Raungronghiranya focuses on administration of news reporting by social networking media. In 2011, the research by Sakulsri Srisarakam was conducted on the social media and the changes of news reporting. In 2012, a thesis by Chuenpajee Klaunklad centered on using twitter in the news producing process by Nation Chanel. In 2011, an independent study by Siriwan Makorkiat studied the Nation Social Media: a Strategy of Social Media in the National Channel New Organization. From these studies, the researcher could come up with a model showing the relationship between social online media and the news reporting process of mass media as follow.

Figure 2, the Model Representing News Reporting Process of Mass Media



From the model showing relationship between social media and news reporting process of the mass media, it was found that the process of using social media to report news was more complicated than the process of news reporting in the traditional model. That is the reporter exchanged and share news matters with citizen journalists. Citizen journalists are people who were in the news situations. They might have some issues related to the news, or they might be the direct source that the news reporters know. They might even be the persons who know the event from a witness (indirect source). These people send, exchange, and share news. They also express opinion on the news matters through online social media such as blog, fan page, Facebook, and Twitter of the reporter. In the mean time, the reporters themselves might contact the source or collect the news data from blog, Facebook, and twitter accounts of the sources.

The reporter not only gets the news from citizen journalists, direct source, and indirect source but also get the news from crowd sourcing. This attracts collaboration and wisdom from people who use the online social media to help solve the problems together in the form of interaction such as comments and public opinions by clicking the like button, share, tweet, retweet, and tag in Facebook and twitter in the form of graphic, pictures which is the virtual community. Crowd sourcing occurs everywhere,

every time, and with all people who join the social online media such as news reporters, citizen journalists, direct source, indirect source, and even the receivers who are the consumers of news.

After the reporters has the news matter ready for sending, social media increase the channel of communication for the reporters. That is the news can be sent via the social media directly by not having to pass the editorial, which is different from the traditional news reporting. Using social media to report news can speed up the process. The information is up to the minute and timely. However, this type of news contains errors because the editor did not have a chance to filter the content. The news may lack accuracy and objectivity because it might have biases from the reporter's opinion and lack of balance and fairness. The reporter did not intend for this to happen, but because of limitation in the nature of the new media especially in the news spaces, such as the limitation of only 140 characters in Twitter. This process of news reporting is a tool that helps the other similar processes of traditional news reporting. It is different in that social media can collect feedbacks which are written in the form of comments sent to the reporter or other news organizations affiliated. The fact that receivers of news via from social online media can use the media to express opinions to the reporters and news organizations can help reporters and news organizations to evaluate their efficiency easier and faster.

## **2) The Analysis of Work in News Reporting of Thai Television Stations on the Aspect of Ethics**

From the source of information gathered by the researcher, it could be concluded that reporters express ethical issues related to the work of news report of television programs in three areas as follow.

### Ethic in using social media as a technical tool for news reporting

- 1) Reporters used the username and password of others in the news via social media. This made the sources or public misunderstand characters of the news informants.
- 2) Reporters who own username and password gave the username and password to others to work in social media news reporting. This made sources or public misunderstand the characters of the informants.
- 3) Reporters spread information through social media on their own first. The affiliated organization of the media reporters did not know and receive information from reporters afterwards.

### Ethics in obtaining news via social media

- 1) Is it accurate? Do the sources know well and provide real information to reporters or not? Information about the same topic came from multiple data sources are consistent or not.

- 2) Are they reliable? Is it a rumor or not? Reporters have a review process for the accuracy of the information or not, such as a check for the existence of the person and locations that appeared in the messages that have been said to exist. Informants hide names, surnames, photos or not. If the reporter can confirm the identity of the data source, it is a reliable source of information than those who do not reveal their identity.
- 3) Is it well-round? The reporters have gathered information from all sources related to the issues or not. The offenders and the victims is affected or not. Government officials and private sector were directly related to the other party witnesses, etc. or not.
- 4) Is it up to date? Check with other sources produced in the same period, or a different period. Check to see if data are more current than other sources or not. The data is different in detail or not.
- 5) Is privacy protected? Is there a protection of the information source of the news or not?

### **Ethics in the Dissemination of News via Social Media**

- 1) Correctness. The information published came from sources in all aspects or not. It was presented as fact without any bias or not.
- 2) Reliability. Information published, journalists can tell the source of the information available or not. Sources of information must disclose their identity to recipients to be recognized and accessed. Information posted to social media must show name initials, symbol of the corporate media, and name-last name of the reporters clearly along with communication channels to get feedback.
- 3) No infringement of right. If the information published through the social media was taken from other media coverage, the reporters must cite the source of information. Or, if possible, ask for permission from the owner first. If the data owner is deceased, reporters should ask relatives of the deceased before publishing such information.
- 4) Do not cause damage to anybody. That is if the disclosure of information impact negatively on the professional reputation of and individual, whether that person is alive or dead, or have a negative impact on the organization, it must not be reported. If any violations cause damages, adhere to the interests of society and nation primarily.
- 5) Do not cause despise between societies. Do not incite violence that could lead to conflict and corruption of people in society.
- 6) There are separations between facts and opinion in presenting information.
- 7) No violation of human rights of those at issue in the news. In particular, information about children's rights, women's precarious information that indicate pornography, fear, and violence.

### **Conclusion**

The advent and the development of effective social media up to now have made communication fast and convenient. Social media have influences on human communication in everyday life and on the work of the press. At present, the media have adjusted and used online communication channels to communicate with consumers. Many media companies chose to step into the news space by using social media to gather information in order to create news issues and use social media to

check accuracy and reliability of the received messages. The social media are very diverse, whether it is Facebook, Twitter, blogs, etc. The process of using social media is more complicated than the traditional news media. It is the two-way process of communication that occurs rapidly and is instantaneously dynamics. The power to determine the agenda is not from reporters or editorial anymore, but it comes from the people who act as citizen journalists. Citizens are direct sources and are indirectly involved in setting the agenda for the whole society. The use of social media in society makes people who are interested in the same subjects be able to discuss any issues, share knowledge, and understand each other as well as bring issues and views in the news media to link to other receivers.

### Suggestions

1. Corporate media that adopt social media for news reporting should have a policy in the use of social media so that the personnel of organization is committed to practice to reduce work problems and conflicts in the workplace.
2. Journalists who use social media should be aware of ethical issues in communication, namely the accuracy and reliability of the data. The presentation of information in social media that spread immediately without screening is different traditional editorial. This can cause the material presented to lacks accuracy, objectivity, and balance and fairness that the reporter did not intend to happen due to the limitation in the nature of new media.
3. Reporting news via social media need the differentiation between facts and opinions of reporters.
- 4 Reporters should cautiously report the news media which may lead to violation of privacy, human dignity, and the rights of children by not presenting inappropriate graphic, obscenity, violent language use and violent visual presentation.
- 5 Processes for news gathering by social media should be done carefully and should check carefully in every aspect with the reference sources of news presentation unless it can be verified according to sources directly.
- 6 If comments made through social media contain errors causing damages to any party or other organizations, reporters need to perform text editing or correct the problem promptly. The reporter must show a personal apology to organization that has been damaged.

### Bibliography

#### Thai Matter

- Gluengrad, Cheenpagee 2011, *Using Twitter in new production processes of Nation Channel*, Master Project, graduate journal, radio broadcast branch and the television, Thammasat University.
- Makorkeait, Siriwan 2011, *Nation Social Media: Strategy using the social media in television news organizations of Nation Channel*, Master Project, graduate journal, radio broadcast branch and the television, Thammasat University.
- Sirijunthanun, Phichai (ed.) 2011, *Blue Social Network*. Bangkok, BrandAge.
- Srisarakam Sakulsri 2012, *Social media with the change of the news media Processes*, in SRA Itsara Criticism Nedia Review.1(2) Itsara institute, Foundation develops mass of Thailand.

Reanglonghirunya Suthita 2011, *News managements on social media*, Project individual Report, graduate journal, administration mass communication, Thammasat University.

### English Matter

Barket, Melissa and others 2013, *Social Media Marketing A Strategic Approach*. South western, Cengage Learning.

Burnett, R. and David P. M. 2003. *Web Theory*, London, Routledge.

Hall, Brandon 1996, *Easing into multimedia Training and Developmen*, 50(4) [Infotrac].

Tony Feldman 1997, *An Introduction to Digital Media*, Routledge Chapman & Hall.

### Web Sites

Andreas M., Kaplan & Michael, Haenlein 2010, *Users of the world, unite! The challenges and opportunities of social media*, *Business Horizons*, Vol. 53, Issue1, Available from: <<http://ideas.repec.org/a/eee/bushor/v53y2010i1p59-68.html>>, [Accessed: 28 September 2013].

*FaceBook users statistics*, (n.d.) Available from: <<http://forum.banrasdr.com/showthread.php?tid=21708>>, [Accessed: 24 September 2013].

Kietzmann, Jan; Kristopher Hermkens 2011, *Social media? Get serious! Understanding the functional building blocks of social media*. *Business Horizons*, Available from: <http://www.slideshare.net/JanKietzmann/social-media-honeycomb>, [Accessed: 20 September 2013].

*List of cities of FaceBook*, (n.d.) Available from: <<http://thaibbclub.com/bangkok-no-1-from-list-of-cities-on-facebook/>>, [Accessed: 24 September 2013].

Mary Bellis, (n.d.), *History of Email & Ray Tomlinson*, Available from: <<http://inventors.about.com/od/estartinventions/a/email.htm>>, [Accessed: 15 September 2013].

Michaelian, Britt, 2012, *New and Social Media, Is There a Difference and Does It Matter ?*, Available from: <<http://www.worksmartmomprenuers.com/blog/socialmedia/new-and-social-media-is-there-a-difference-and-does-it-matter/>>, [Accessed: 15 September 2013].

*The History of Social Networking*, (n.d.) Available from: <http://www.marketingoops.com/media-ads/social-media/history-asia/>, [Accessed: 18 September 2013].

The Realtime Report, *Social media stats*, (n.d.) Available from: <<http://therealtime-report.com/2013/05/24/social-networking-stats-rltm-scoreboard-did-yahoo-buy-tumblr-for-its-younger-audience/>>, [Accessed: 16 September 2013].

*Web 2.0*, Available from: <[http://en.wikipedia.org/wiki/Web\\_2.0](http://en.wikipedia.org/wiki/Web_2.0)>, [Accessed: 16 September 2013].

*Web 2.0 Summit*, Available from: <[http://en.wikipedia.org/wiki/Web\\_2.0\\_Summit](http://en.wikipedia.org/wiki/Web_2.0_Summit)>, [Accessed: 16 September 2013].

*Young adults' TV consumption and their implementation of filial piety in Taiwan*

Ting-Yu (Anne) Chen

Nanhua University, Taiwan

0103

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The ethnographic turn in mass communication and audience research manifested the limitations of those traditions which de-contextualize the audience from their consumption environment and drew our attention toward the role of the media in one's everyday life in the contemporary world. It's assumed that ordinary people do not just watch TV without any reflection on that activity as a whole, they construct personal meanings according to their cultural identities and individual experiences.

Filial piety is considered a virtue and defined as the duties, feelings or the relationships existing between children and their parents in most oriental cultures. Spending time with parents, trying to understand how parents feel, need, and want, and accompanying parents in their leisure activities are regarded being filial. This study explores how young adults accompany their parents watching television. Research on family television has been abundant, however, little is attended to the way television mediates the relationship between young adults and their aging parents.

It was found that, different from those who live with their parents, young adults who do not live with their parents due to work or study choose to watch television with their parents with a purpose of keeping company with them and showing concerns and care about them rather than simply "watching television". They are inclined to "tactically"(as in de Certeau's "Making do": uses and tactics, 1984) use their limited time at home to spend with their parents. Young audience's co-viewing with their parents is incorporated into their implementation of filial piety. This study displays how peoples' media consumption being appropriated and transformed to create personal meanings in light of their own interests and rules in the practice of everyday life.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

TV was luxury goods in the 50's in Taiwan. Nowadays, many families have more than one TV set in a household. According to Nielsen media research, 93.8 percentages of people had watched TV the day before asked. Only 51.3 percentages of people had got on the Internet. TV is still primary for many people in Taiwan. It is used diversely in the family contexts. TV is considered a resource in the environment , a behavioral moderator, and a socialization facilitator.

Television viewing and domestic events and activities are always intertwined. Increasing channels and content diversity provide opportunities for family members to watch together. TV creates contexts where members get to sit down and talk (Sun, 1997). However, TV viewing might improve family relationship, yet ignite the conflicts among members sometimes. TV consumption can cause alienation if one is highly indulged (Chen, 2000).

Ethnographic studies of television in everyday life are still relatively rare and even less conducted in a non-Western context. Chinese societies are family, clan, kinship-centered and largely different from those in the individualistic, Western cultures. Thus, the family TV viewing contexts and patterns in the oriental cultures are worth noting (Lee, 1998).

The rise of the Internet and the individualization of media use environment seem to weaken the influence and significance of TV. However, TV viewing is a low-involving, easy-to-use and for-everyone kind of media. Most homes have a living room with a TV set in it, and that's where most interactions occur in the house. Television viewing is integrated into family routines and domestic activities unnoticed. James Lull is the first to explore the social uses of television. His work drew our attention to understand the use and interpretation of TV consumption in the domestic contexts.

Lull's interest is in participant observation of in-home acts of viewing which are considered to be socially constructed, because "viewers not only make their own interpretations of shows, they also construct the situations in which viewing takes place and the ways in which acts of viewing and program content are put to use at the time of viewing and in subsequent communications activities"(Lull, 1990, p. 148)

Television becomes an indispensable existence and has matured from being a piece of furniture to a family member in contemporary homes. Everyone in the family can get in touch with it (TV) and also get to another family member through it. For a young adult in Taiwan, the role of television has been changing while they are growing up. When they were little, parents supervised their TV viewing and chose the programs and content for them, and then when they got in high school, the viewing time became very limited.

Not until they got in college or started to work can they watch TV freely. TV was found harmful to children and adolescents in their school performance, attention, weight, values, even health risk behaviors in the quantitative, administrative research (Gorin, Raynor, Chula-Maguire & Wing, 2006; Jackson, Brown & Pardun, 2008; Jennings & Walker, 2009; Paavonen, Roine, Pennonen & Lahikainen, 2009; Van Zutphen, Bell, Kremer & Swinburn, 2007).

TV was also accused of jeopardizing both the quantity and quality of parent-child interaction (Kirkorian, Pempek, Murphy, Schmidt & Anderson, 2009) and causing people to have less time for nurturing primary relationships (Tucker, 2007), consequently leaving them to ignore the people in their immediate environment. However, when the life cycle of a family proceeds, the children gradually grow up and the parents age, their status and relative importance in the family start to overturn. The ways and contexts of the young grown-ups watching TV with their parents have never been elaborated. This study attempts to describe and explain the unique TV co-viewing pattern which is between young adults and their parents.

Inspired by concepts of "social use of television" by James Lull and the "ways of operating" brought to light by Michel de Certeau, this study tried to display how audience used TV consumption for the construction and maintenance of desired relations at home and how audience created their own meanings through the ordinary and everyday rituals, such as watching TV.

In Taiwan, it is not unusual for young adults to keep their parents company by watching TV with them. The use and interpretation of this type of media consumption is the focus of the recent study.

### **The ethnographic approach of audience research**

The conceptualization of "audience" has been evolving through the history of

audience study. It has inclined to a postmodern, constructionist perspective recently. That is, there isn't really such a thing as the "audience" out there, audience is, mostly a discursive construct produced by a particular analytic discourse (Alasuutari, 1999; Fiske, 1991; Neuendorf, 2001).

Silverstone pointed out that audiences always inhabit different or overlapped spaces and times, it hence should not be conceived a social category with a clear boundary.

The development of more qualitative and ethnographic work on the media audience has led to a stress on the idea of everyday life. In Lefebvre's work, he made a crucial connection between modernity and the development of the everyday, and he emphasized that the everyday infuses all aspects of life, not merely the family or leisure (cited from Abercrombie & Longhurst, 1988, p.167)

Lu(2007) elaborated that watching TV, reading newspaper, getting on the Internet, etc. always co-exist with audience's everyday routines. In Alasuutari's (1999) renowned article about phases of reception studies, in the third generation, he argued that the main focus is not restricted to finding out about the reception or reading of the program by a particular audience, rather, the objective is to get a grasp of our contemporary "media culture", thus, it can be seen in the role of the media in everyday life. Today, most interests in audience study lie in what people do in the real world, for example, how people watch TV at home?

Ang (1996) criticized that audience research often takes the audience out of their contexts of consumption. Moore (1993), Morley (1986), and Lu (2007) also advocated a move toward a genre-based, contextual model of media consumption in everyday life to look closely at the interaction, hybridity, contradiction, and negotiation between media use and daily routines and other sociocultural activities.

The recent study portrayed how young adults' TV viewing with their parents is embedded in their everyday practices and how they make use of it to construct and maintain that relationship with their parents.

### **The media consumption at home**

Family is the main locus for daily consumption and a significant context for media consumption. Most scholars accentuating audiences' everyday settings analyze the media consumption in the family, such as Lull's "Inside Family Viewing", Morley's

“Family Television”, and Silverstone's “the Household and the Consumption of Communication and Information Technologies”. There is no doubt that the medium of television and family life tie closely. The family relationship is more and more mediated by commodity consumption including media consumption (Lu, 2005). Watching television together is still the primary leisure activity for many families in a metropolis (Sun, 1998).

Television is in connection with domestic culture and becomes part of the family (Silverstone, 1996). The ways the family interacts are associated with the ways the family members use media. The experiences of family life include a great deal of media experiences which constitute a part of family history and memories (Lu, 2005). People make social use of television to facilitate or hinder interpersonal contacts and conversations. By observing the ways family members watch TV, we will be able to see how TV is connected to their family life.

Morley (1986) claimed that watching TV is not an individual action, but rather a series of interactions. The way television is used in the family is also a result from continuous negotiations. TV provides an atmosphere and context for family members to talk and the contents of television give subjects to chat or “gossip”. TV gathers family members easily and watching TV is regarded a symbol of family get-together or even coherence. Participants share time and space when watching TV and also exchange personal experiences and feelings.

### **The consumption and production of TV**

Individual subjectivity and personal agency have become one of the main concerns in cultural studies in recent years, so as in the field of audience research. de Certeau's (1984) work reflects this trend, although he does not directly address "individuality" or the "subjects" per se. It is the modes of operation or schemata of action he discussed the most. de Certeau explained that between the analysis of images broadcast by TV(representation) and the time spent watching TV(behavior), there should be a study of what the cultural consumer “makes” or “does” with these images during the time. The “making”, used to be called consumption, is the secondary production hidden in the process of utilization. The potential of consumption is to utilize, appropriate, and to give meanings to the cultural objects, however, in a devious, silent, and invisible way.

Audiences hardly embrace the meaning of a text assigned by the writer, instead, they make personal meanings and create their own pleasure. Users or consumers of cultural commodity whose status as the dominated element in society make countless transformations in order to adapt to their own interests and rules. Furthermore, audience's creative appropriation or undetermined use is not only embodied in reading or interpretation of texts, but also in the ways they make use of the media.

Based on Silverstone (cited from Lu, 2005), one of the elements of consumption is "incorporation" which indicates the ways objects and technologies are used. When a medium enters a household, it will be tamed to adapt to the family. Media consumption has to be incorporated to the family daily routine. Audiences define media in their own ways; they impose their own time, space, habits, and intentions to the consumption. Through appropriation and transformation, audience makes the meanings of consumption their own.

### **Media consumption and the practice of "new" filial piety**

Filial piety, or Xiao is a concept originating with Confucianism that outlines the way in which family members should interact with each other. The younger family members have the responsibility to respect and obey those older. Filial piety is essential in the parent-offspring relationship in Chinese society (Yeh, 1996). When the children grew up and become independent, they then should pay a debt of gratitude to their parents by taking care of them (Liu, 2008). Li & Chuo(2008)thought that filial piety is just being kind to one's parents from the viewpoint of laypeople, though there might be particular moral standards for filial piety in different societies.

Due to industrialization, urbanization, and democratization, the definitions and domains of filial piety today have been changing. In the past, one is thought to be filial if he dedicates himself to the nation and the society. Today, the domain of filial piety moved inside the family where the parents and the children relate. The foundation of filial piety shifts from patriarchy to the connections and bonds between the two generations (Yang, Yeh, & Huang, 1989). Liu (2008) emphasized the mutual understanding, consideration, emotional expression between parents and their children in modern time. Yeh (2009) also claimed that the "mutual" filial piety is active, voluntary, cross-contextual, strong and universal. Thus, "to spend time with parents", "to do leisure activities with parents", "to talk with parents to understand their perceptions and thoughts", "to understand and care for parents' needs and wants" and all regarded being filial (Yeh, 2009).

The change of the ways to carry out filial piety might provoke various ways of expression. People may develop all different ways to show their filial piety, such as to watch TV with parents. This study explored how young adults' obligation is executed through TV consumption.

In 1980, Lull's book "Inside Family Viewing" concerned the use of television within a home, how families interpersonally construct their time with television, and how the television mediates the relationship among members. In 1990, the book "World Families Watch Television" edited by Lull, analyzed the relationship between television and family life across Western and non-Western cultures. World families include those in Britain, Venezuela, West Germany, the United States, China and rural and urban India. The ways people use and interpret media consumption are nested and constructed within culturally diverse circumstances. Following the two books, the recent study attempts to look at the ways young people watch TV with their parents in our particular, filial piety-stressing, Chinese culture.

How TV mediates family relationship is little known and studied. Kim (2006) indicated some specific ways in which television is integrated into the everyday lives of women of different generations and class positions in South Korea. She described Korean women's experiences of television in the intimacy of domestic life, in particular, in relation to their husbands. It was found that working-class women in their 50s live in misery and under their husbands' domination and do not have much time to watch TV. Working-class women in their 30s reveal a different husband-wife relationship intersected with the everyday experience of television. Watching TV together becomes a ritual for the couples, providing a sense of security and intimacy to those women. Middle-class women in their 30s don't see their husbands much since the latter are always at work or drinking socials after work. The husband-wife relationship is constantly shifting, being negotiated and redefined by the women. Middle class wives seek to gain power and control and maximize personal gratification within the home territory by embracing all the territorial resources, including television. Middle-class women in their 50s see themselves as earning the right to leisure in the same way as their working husbands. The term "patriarchy" is felt irrelevant to the older middle-class women.

Through participating observation and in-depth interviews, Lee (2008) explored how working-class foreign spouses in rural areas in Taiwan watch TV in their family. It was found, with scarce social resources and wealth, watching TV becomes the

simplest, cheapest pastime to these women. For foreign spouses, watching TV enhances their linguistic and cultural competence, as well as the relationship with their kids and in-laws, especially their mothers-in-law. Audiences in different situations and cultural backgrounds deliberately appropriate TV rituals to structure function in their everyday lives.

## **Methods**

To get to know the contexts and situations regarded to audiences' TV viewing, this study used in-depth interviews to understand how the young adults watch TV with their parents. The semi-structured interviews were conducted through face-to-face or telephone. The research question of this study arose from researcher's personal experience of TV viewing with family members in the past, as well as the experience sharing with those who took the graduate level course "Audience Studies". The researcher used to watch TV with her grandmother and the times of viewing and the types and contents of the program watched are completely different from those viewed alone. The graduate students all seem to have similar experiences. Hence, how young adults watch TV with their parents and older family members intrigued the researcher. The respondent were searched and recruited through interpersonal networks. When the interviewer and the interviewees are acquainted, it'll be easier for the respondents to talk freely about their TV viewing at home.

The interviews aimed to gather information about the respondent's family members living together, number of TV sets, and where they are set up, everyone's daily schedule, including watching TV. How the respondent got along with his parents or older family members, how the respondent (living at home or outside, such as dormitory or rented house) interacted with their parents, the frequency and types of family activities to engage in with their parents, all sorts of questions were asked. Also the context and experience of co-viewing with parents; when, where, with whom, what kind of program, what else they are doing when they watch TV together. These are asked to illustrate the respondent's relationship with his family and the relationship between family life and TV consumption. Total eight respondents were interviewed, and the interview were recorded and transcribed subsequently.

## **Results**

*TV co-viewing provides a natural, convenient way to interact in the family*

For young adults, TV viewing provides a natural, ordinary way to be with parents, to spend time with them without much effort, disturbance and trouble. TV is so deeply incorporated with family life, young audience loves to choose it to accompany their parents. They say watching TV doesn't need to arrange in advance. It's casual, no need to prepare, no need to get out of the house, easy to start and stop, no pressure and no pain. TV consumption is just part of the daily life of a family.

(

...the TV in home, it is in a semi-public space, you can come if you want, or just leave when you don't want. It's never forced. Watching TV is not as good as family tour to enhance family relationship, yet it is an in-home entertainment, It'll help family relationship in the long run.(April)

A lot of times, you don't really want to watch TV (together), we just need the topics of conversation or just to do things together, things that won't cause conflicts, but make people interact.(JP)

(

*TV co-viewing provides contexts that facilitate interactions among family members*

Television in home is not just a hard and cold object. It can talk, it can sing and dance, most importantly, it can gather people. Television offers topics of conversation and contexts in which people can sit down and relax and talk. TV puts people off guard and makes conversation easy. Interesting enough, people watching TV together do not really "watch" TV, sometimes they just talk and laugh and chat with each other without really attending to what is on TV. TV is also talking and singing in front of them, yet is not shut down. It seems that TV is a member of the family and talk and chat with other members.

The contents on TV give people subjects of conversation; where to have fun, where to eat great food, what's happening in the society, plots in dramas, contest programs, sports relay, etc. TV offers material for family members to entertain, relax, and have a good time together. For young adults, the material from TV and the circumstances of TV viewing seem to be a matter of no concern to themselves, that is, to talk about stuff from TV with parents and the elders is a safe way of interaction. People avoid personal topics that might cause embarrassment and unease by talking about trivia on TV that is nothing to do with themselves.

TV changes the meaning of the living room. It has got sound and voices when it is on. and the sound and voices attract people to come along and watch. It's people's actions that TV initiates matter.(April)

It's easier to be with my mom when watching TV together. We don't have many common subjects to talk about. She won't understand my school stuff. if I try to talk about it, she would probably ask me when I can graduate, or why I haven't got a boyfriend...(JP)

My mom would watch those Taiwanese singing programs which I don't watch, and mom would sing along with those contestants. Listening to her singing, I feel it is enjoyable to watch TV with the family.(April)

*TV consumption is embedded in the fabric of family life*

How family watching TV together reflects the quality of relations among members. Those are alienated hardly watch TV together. The closer the relation is, the longer co-viewing time is, and the more intimate the viewing context is (living room vs. bedroom). Thus, the mode of family co-viewing indicates the quality of family relations.

My dad is a "house-husband", he watches news and the programs in the financial channels, and I'll watch with him in the dining room...With my mom, It is often in the evening time when she comes back from work or after dinner. We watch drama, and prime-time programs in my room. She would do exercise on the treadmill at the same time.(Brice)

Furthermore, it was found that the time, place, and contents the respondent watch TV with their family are closely linked to family members' daily schedule, including work and leisure.

My brother has totally different schedule from me, he gets home very late. If I have something to ask(usually a favor) from my brother, I will stay at the living room, wait for him to come back, and watch some TV with him, and ask him when the commercials go on.(Penguin)

TV consumption seems so naturally and silently incorporated into family custom, it makes up the audience's everyday life with other activities. The way of family

co-viewing is the consequence of the adaptation, coordination, negotiation of members' work, leisure, and other sociocultural activities. Thus, media consumption is not just about using media, rather, is about a lifestyle, it's a part of audience's customs and rituals.

Me and my dad, I watch fishing program with him and we'll talk about how this or that kind of fish tastes , or how the fishing rod got bent so much even the prey is not very big, or we will talk about baits or the length of fishing line for different kinds of fish. Watching TV enables us to talk about things we did together or encountered.(Yu-Ting)

Parents also use contents on television to teach and advice their kids. It was found that parents try to impose their values and principles to their kids through co-viewing. The news stories and the plots in dramas all supply good stuff for the parents to "preach".

There are quite a few newstories about drowning lately. My dad would ask if we get near creeks or go into the water, he would want us not to. Sometimes I got irritated. Come on, I'm too old to get preached like that, but still, I just let him talk.(Hsiao-Shih)

(  
*Co-viewing as a "tactic" of practice*

Today, filial piety is still the most important virtue in our culture, though the meaning of traditional family ethics has changed (Yeh,2009; Young & Huang, 1991). People are inclined to find convenient and efficient ways to carry out their filial piety, especially for those who do not live with their parents and do not have much time to be with their parents. Watching TV with parents becomes the best option. The recent study found that young adults who do not live with parents, either for studying or work, will consciously and purposely choose to watch TV with parents, for it costs the least time and effort. For this audience, to watch TV is not really to "watch TV". The young adults who live outside of family feel guilty of not being able to spend much time with their parents, they try to make full use of the time when they go back home.

I'll watch TV with my mom now, I did not do it. I go out of town to school and only come back during weekend. I go out with friends sometimes, and not much time left to accompany them.(JP)

I lived with my family when I was in high school. Mom and Dad are always around and you are used to have them and take everything for granted. Ever since I went to college and my grandma passed away, I realize that my parents would leave me one day. I should cherish the time with them, so I started to watch TV with them.(Brice)

After I go to college, I realize that I can't be with my family all the time anymore. I started to care about my relationship with them. You know, to watch TV alone is boring, so I feel that if I am home, I can't let my parents watch TV by themselves. I feel guilty not to be with them.(April)

With the parents, they watch programs which they do not usually watch or do not even like to watch. They don't care what is on TV since they do not really watch it. The audience transforms actions of TV co-viewing to their implementation of filial piety. They are doing "cultural poaching" to make the meaning of media consumption their own. One of the respondents in the study who lived in the dormitory said that she even chose to watch the programs that her mother watched in order to have something to chat when her mom called. Thus, young adults who do not live with parents utilize "watching TV" to accompany and please their parents. This is a tactic of practice as de Certeau (1984) called.

I would watch with my mom, but sometimes I got so bored, I would turn on my notebook and do my stuff beside her. She would watch the program and talk to me, or I 'll rent out some novels and read them next to her, and she can talk to me whenever she wants.(JP)

But those programs my parents watch, well, I'm not that interested in. Like, when they watch those Taiwanese programs, me and my brother are not very good in Taiwanese, and we can't understand what it is said. Yet, I just stay there to keep them company. Because you know, you are there, even doing your own stuff and not watching TV, it still means something to your parents because they know you are trying to be with them.(April)

### *Co-viewing is a result from negotiations*

Young adults living with their parents do not seem to put much emphasis on "watching TV" with their parents. They don't make a conscious effort to do it. They said only when they are also interested in what parents are watching, they would sit

down and watch together. If they want something else, they would go for another TV set or just leave their parents. People living with family don't keep their parents company by watching TV since they have all kinds of other activities to engage in with their parents and spend enough time with them. They do not need to show their filial piety by deliberately watching TV with parents.

I went to the sports field and walk with Mom on Sundays beforetime, but I got lazy and it gets too hot and walking is boring. But I drove her there and then went to other places and I'll come pick her up later. You see , I'm a good daughter, ain't I?(Penguin)

I'll cook with mom and do outdoor activities with my dad, such as playing golf or going to some community activities. Watch TV with them? Rarely.(Yu-Ting)

Audience living with parents does not sacrifice their preference for TV programs to watch something they don't like. Some respondents confessed to fight for TV in the house sometimes. To solve the problem, those who cannot see the rerun get to watch first, or to switch the channel till the commercial time, or the one who has watched for a long time has to yield.

The social use of television in the family is about a series of interactions and negotiations as Morley (1986) has pointed out. Yet TV consumption in the family is always entangled with the fabric of family life and the relations among family members.

## References

- Abercrombie, N., & Longhurst, B. (1998). Changing audience; changing paradigms of research. pp.3-37) *Audiences: A Sociology Theory of Perform and Imagination*. Thousand Oaks, CA: Sage.
- Alasuutari, P. (1999). Introduction: Three phases of reception studies. In P. Alasuutari (Ed.). *Rethinking the Media Audience*. Thousand Oaks, CA: Sage.
- Ang, I. (1996). *Living room wars: Rethinking media audiences for a postmodern world*. New York, NY: Sage.
- Chen, Y. Y. (2000). *Television and society*. Taipei: Weber.
- de Certeau, M. (1984). *The practice of everyday life*. Berkeley: University of California Press.
- Fiske, J (1991). Moments of television: neither the text nor the audience. In E. Seiter, H. Borchers, G. Krentzner, & E. Warth (Eds.) . *Remote Control : Television, Audiences, and Cultural Power*. London, Routledge.
- Gorin, A., Raynor, H., Chula-Maquire, K., & Wing, R. (2006). Decreasing household television time: a pilot study of a combined behavioral and environmental intervention. *Behavioral Interventions*, 21(4), 273-280.
- Jackson, C., Brown, J. D., & Pardun, C. J. (2008). A TV in the bedroom: implications for viewing habits and risk behaviors during early adolescence. *Journal of Broadcasting & Electronic Media*; 52(3), 349-367.
- Jennings, N. A., Walker, B. J. (2009). Experiential mediation: Making meaningful differences with the “other parent”. *Journal of Family Communication*, 9(1), 3-22.
- Kim, Y. (2006). How TV mediates the husband-wife relationship. *Feminist Media Studies*, 6(2), 129-143.
- Kirkorian, H. L., Pempek, T. A., Murphy, L. A., Schmidt, M. E., & Anderson, D. R. (2009). The impact of background television on parent-child interaction. *Child Development*, 80(5), 1350-1359.
- Lee, K. C. (2008). TV viewing behavior of the Southeast Asian foreign spouses and their family: A Case study of Guohsing township, Nantou county. Unpublished thesis in the department of journalism in Chengchi University.
- Lee, M. C. (1998). The contents and functions of parent-child relationship. *Indigenous Psychological Research in Chinese Societies*, 9, 3-52.
- Li, T.S. & Chuo, H. Y. (2008). Filial obligation and anxiety of adult children: The effect of satisfaction with parent-child relationship. *Indigenous Psychological Research in Chinese Societies*, 30, 155-197.

Liu, F. L. (2008). The relation between adult children's expectation, disparity which mother supports and parent-child relationship. Unpublished thesis in the Department of family education and counseling in Chia-yi University.

Lu, L. L. (2005). *Media consumption: Audience and Society*. Taipei: Yang-Chih.

Lu, L. L. (2007). *Audiences and everyday life*. Taipei: Wu-Nan.

Lull, J. (1988). *World families watch television*. Newbury Park, CA: Sage.

Lull, J. (1990). *Inside family viewing*. London: Routledge.

Moore, S. (1993). *Interpreting audiences* (chapter 2). Thousand Oaks, CA: Sage

Morley, D. (1986). *Family television--Culture, power and domestic leisure*. London: Comedia.

Neuendorf, K. A. (2001). Viewing alone? Recent considerations of media audience studies. *Journal of Broadcasting & Electronic Media*, 45 (2) : 345-354.

Paavonen, E. J., Roine, M., Pennonen, M., & Lahikainen, A. R. (2009). Do parental co-viewing and discussions mitigate TV-induced fears in young children? *Child: Care, Health & Development*, 35(6), 773-780.

Silverstone, R. (1996). From audience to consumers: The household and the consumption of communication and information technologies. In J. Hey, L. Grossberg, & E. Wartella. (Eds.). *The Audience and Its Landscape*. (pp.281-296), Boulder, CO: Westview Press.

Sun, M. P. (1997). A new TV environment and family harmony of Taiwanese adolescents: Results from a triangular research. *Mass Communication Research*, 54, 211-235.

Sun, M. P. (1998). The study of multi-channel television use, family leisure, familiar interpersonal relationships in Taiwanese modern families. Paper presented in the annual conference of Chinese Communication Society, 1998.

Tucker, P. (2007). The over-mediated world. *Futurist*, 41(1), 12-13.

van Zutphen, M., Bell, A. C., Kremer, P. J., & Swinburn, B. A. (2007). Association between the family environment and television viewing in Australian children. *Journal of Paediatrics & Child Health*, 43(6), 458-463.

Yang, K. S., Yeh, K. H., & Huang, L. L. (1989). Social attitudes and behavior toward filial piety: theories & management. *Bulletin of the Institute of Ethnology, Academia Sinica*, 65, 171-227.

Yeh, K. H. (1996). Parent-child conflicts and their solution types: Discussion from the viewpoint of filial piety. *Bulletin of the Institute of ethnology, Academia Sinica*, 82, 65-114.

Yeh, K. H. (2009). The dual filial piety model in Chinese culture: Retrospect and prospects. *Indigenous Psychological Research in Chinese Societies*, 32, 101-148.

*Degradation of Politeness: Social Media's Fault?*

Fitri Oktaviani, Yun Laturrahmi

Brawijaya University, Indonesia

0105

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

It has been widely argued that introduction of new media can change the nature of people's interaction and communication. However, further research is still needed to investigate changing aspects of communication and the extent of the changes. This paper tries to look at one important aspect in language and communication: politeness. Many previous discussions suspect that younger generation in Indonesia has undergone certain degradation of politeness. The techniques of politeness like the use of terms of address, proper dictions, and other linguistic devices and nonverbal cues important to Indonesian culture are now less considered by the younger generation during virtual or face-to face interaction. Therefore, we want to explore how social media utilisation impacts on the changing perception about politeness and its performance. In answering the research question, we conducted interviews with young adults aged between 18-22 year old. In order to get the description about the dynamic change of the concept of politeness, we also interviewed lecturers coming from older generation. Finding shows that utilisation of any media, including social media should be carefully considered. It may change new generation's language habit impacting on the change of politeness pertinent to particular culture.

Keywords: Social Media, Politeness

## Background

Recent discussions and news suspect the younger generation in Indonesia lack of politeness. A study written by Utami, Nirwana, & Fajar (2011) about politeness in Short Messaging Service (SMS) shows that university students tend to ignore linguistic politeness during their communication with their lecturers. This implies that CMC may influence the way younger generation perceive and perform politeness. At the same time, the booming trend of Social Media may also influence the way people communicate and interact with each other. Slama (2005) shows that Indonesian youth consider Internet communication as a middle class status symbol and a means to get social affiliation. It implies that social media can bring a significant model of communication for the youth. Further, Tamtomo (2012) reveals that Indonesian youth immersed heavily on the Internet and social media have become the forefront of multilingualism and linguistic change. It would be interesting to investigate whether this linguistic change also influences the politeness performances that eventually create a gap of politeness concept between generations.

This research's main aim is to explore how social media utilisation impacts on the changing perception about politeness and its performance. Using university setting, first this paper tries to understand youth's perspective of politeness and its application in everyday interaction, especially during Student-Lecturer interaction. Then, we also intend to see the older generation's perspective on politeness and the new form of interaction to get the dynamic concept of politeness. Finally, we discuss the way Social Media shapes the concept of politeness among younger generation in Indonesia.

## Post-Modern Discursive Approach of Politeness Theory

Before we outline the concept of politeness, we would like to acknowledge Neil Postman's idea about the importance of humanistic and ethical consideration in studying media technology (2000). This notion is important since 'introducing a new technology into a culture will alter the culture because the communication ecology of the social system will change' (Barnes, 2008, p. 16). The change, eventually, may result in the change of some aspects of cultural identity important for a particular culture.

One aspect of language features heavily dependent on culture is politeness. Brown and Levinson's Politeness theory (1987) is one of the most prominent theories in the study of politeness and has been credited as classic or traditional approach on politeness. The theory is built based on Goffman's face concept (1967) about the "public self-image every member of a society wants" (1987, p. 61). Such politeness is expected in many communicative situations and discourses. The absence of politeness will create disappointment in the society since it breaks the social norms and values.

Brown and Levinson also introduce the concept of positive face (one's self-esteem), and negative face (one's freedom to act). Some interactions are considered as Face Threatening Acts (FTA), which are acts that may threaten Speaker/ Hearer's Positive and Negative Face. To threaten the negative face, the speaker may have the intention

to impede a hearer's autonomy, push the hearer to accept a deal, or persuade the hearer to concede something. To threaten the positive face, it is possible that the speaker disagrees, or even has no concern on hearer's positive face like insults, refusal, and denial. From this perspective, politeness is performed to reduce the damage of the Face.

Linguistic politeness is a culturally defined phenomenon. Face concerns have a greater impact in collectivistic than in individualistic cultures (Liao & Bond, 2011, p. 25). As Indonesian is a collectivist culture (see Hofstede, 1993), the people naturally have a greater face concern that need to be addressed. Thus, speakers need to be aware to maintain hearer's public images via politeness strategies. Furthermore, Brown and Levinson (1987, p. 249) state that different factors in politeness (Power/P, Social Distance/D, Degree of Imposition/R) might impact on the performance of different strategy of politeness. In the case of interaction, among the dimensions that are important in Indonesian politeness are age differences, social status, and social roles. Therefore, maintaining different types of language and the using extensive negative politeness may be needed and expected when ones speak with others who are older or higher in social status.

However, recent studies of politeness have been shifting to the contesting paradigm especially coming from post-modern perspectives that offer alternative conception about politeness (Haugh, 2008). One of these perspectives is the discursive approach that is first brought to light by scholars such as Eelen (2001), Watts (2003), and Mills (2003).

Postmodern discursive views on politeness argue that the conceptualisation of politeness comes from two degrees. The first degree of politeness definition should come from the layperson perspectives, and the second is from theory (Fukushima, 2013; Haugh, 2008; Murata, 2008). Both Watts (2003) and Eelen (2001) agree that layperson concepts of politeness (first-order politeness) should be the central of politeness research, while second order of politeness is useful for description about first order politeness to 'offer a way of assessing how the members themselves may have evaluated that behaviour' (Watts, 2003, p.19). Taking from Watts, Ide and Ehlich, Hague (2008) summarises that a first-order lay conceptualization of politeness is defined as 'the various ways in which polite behaviour is perceived and talked about by members of sociocultural groups', while a second-order theoretical conceptualization of politeness is defined as 'a term within a theory of social behaviour and language usage.'

According to Murata (2008), researchers in this paradigm put politeness within a theory of social practice that is observable in instances of ongoing social interaction amongst individuals, which most often involves language. Further, these scholars also argue that listeners' interpretation about politeness should also be taken into account when analysing politeness. Mills (in Murata, 2008) argues that analysing politeness should take broader account than mere textual analysis of utterances; it should also take into account the discourse and context in which particular utterances take place, such as in a particular community of practice (Murata, 2008). As cited in Murata, Mills contends that 'politeness cannot be understood simply as a property of utterances, or even as a set of choices made only by individuals, but rather as a set of practices or strategies which communities of practice develop, affirm and contest'

(2003, p. 9) and that 'politeness and impoliteness play a key role in presenting and producing a particular type of identity, and negotiating a position in the community of practice.'

In this sense, politeness evaluation occurs within social norms that are not static, but it occurs in dynamic social interaction and sometimes contains discursive struggle among people who use them (Haugh, 2008). This implies that 'politeness is negotiated between speakers and hearers dynamically and discursively and thus should be captured at the discourse level not at the speech-act level' (Murata, 2008, p.11). Moreover not only speakers but also hearers should be adequately taken into consideration in assessing (im)politeness (Murata, 2008, p. 11). Within this framework, we argue that the conceptualisation is useful in capturing the reality of changing perspectives about politeness faced by generational difference. In this research, we capture the conceptualisation of politeness from younger generation in Indonesia and contest it with that from older generation to see the dynamic change.

We use generational comparison in this research because people from different generations may have different characteristics and value systems. As stated by Spencer-Oatey (2008), people coming from different group and categories such as gender groups, ethnic groups, generational groups, national groups, professional groups can have different value system that, eventually may influence their conceptualization of politeness. In this research we contrast the view of university students representing younger generation and that of lecturers representing older generation. According to Fukushima (2013), these groups of people belong to the similar (sub)culture paradigm, therefore it will be interesting to see the dynamic of politeness from these views.

### **The Rise of Social Media and its Impacts to Individuals**

The rise of technology particularly the computer and the Internet have changed the landscape of human interaction since they provide a new medium with completely different characteristics to communicate. As a result, a great deal of interpersonal communication that is now mediated by technology, especially computer-mediated technologies (e.g., SMS, chat rooms, email, virtual group work, weblogs, mobile social software) can sometimes facilitate or obstruct communication and can change interpersonal interactions (Konijn, Utz, Tannis, & Barnes, 2008, p. 3). From communication perspectives, how technology affects human interaction might be best described from Media Ecological perspective (McLuhan, in Bannes, 2008).

As argued by Barnes (2008, p.18), media ecological perspective could be used to study CMC and social media because 'it examines changes in communication patterns, such as the shift from broadcast mass media systems to interactive digital systems.' McLuhan's vision about a global village is not only a technological phenomenon, but also a human phenomenon. As outlined by Schroeder, (in Barnes, 2008, p. 18) 'technological and social change must be examined conjointly at several interrelated levels' (p. 137). It means that on a basic level, understanding interpersonal communication in a mediated world requires awareness about how one person communicates with another using a communication medium (Barnes, 2008, p. 18). Barnes also highlights that media ecology can be used to answer the question on

the differences between communicating face to face and in a mediated context and how these differences will influence interpersonal communication. Previous studies on CMC have highlighted how the shift of linguistic codes influenced communication behaviour (Baym; Jones; Hiltz & Turoff; Murray; Rice & Love, in Barnes, 2008, p. 19). The recent study attempts to capture such impact occurs in the context of politeness among youth (college students) in Indonesia.

## Methods

To obtain cross-generational first order conception of politeness, a series of interviews are conducted to 16 college students aged 18-21 years, and eight lecturers coming from generation X and Y (1970s-early 1980s). Four of the lecturers were interviewed individually and four others were interviewed in a group discussion. As for the students, seven of them were interviewed individually and nine of them joined two group discussions. Both students and lecturers are active users of one or more forms of Social Media.

Data collected from interview and discussion was transcribed. The process of analysing data involves the steps suggested by O'Leary (2010): (1) identifying biases and noting overall impressions; (2) reducing, organising, and coding; (3) mapping and building themes; (4) building and verifying theories; and (6) drawing conclusions. During the coding / finding categories, researchers used concepts and words to find patterns involve both inductive and deductive process to get meaningful understanding. To guarantee the ethical issues, all informants name are masked under name Lecturer (L1-8) and Student (S1-16).

Further, to get deeper understanding about the role of social media in shaping this 'new' concept about politeness, especially among youth, the student groups and lecturer group were asked to evaluate youth actual textual messages/posts in social media. The students' discussion is a part of a class project to observe youth language trend in social media. The messages/posts presented in this paper were about asking for a favour/information and showing disagreement about particular things. The results of students and lecturers' evaluation are compared to get meaningful understanding about both views on politeness. Both data analysis results are crosschecked or verified to strengthen the validity of the data.

## Research Findings & Discussion

### *Lay Person Concept of Politeness*

From a more lay-person (folk) perspectives, the term politeness is mostly defined by 'good manner both verbal and non verbal to show respect and reverence to others and to avoid hurting others especially those who are older', as stated by the following interviews:

*(L1) 'Politeness is about how a person...whose language behaviour does not impose other' feelings, and uses good connotation.' (1)*

*(L2) 'Politeness is very subjective, it is about etiquette when we talk to others...especially when we greet others, when we regard other feeling...for*

*example the way we sit, the way we listen others...when we talk (in particular situation)...for example in classroom' (2)*

*(S1) 'It's about manners...the way we speak, the way we behave to others who we just meet and to older people' (3)*

*(S2) 'The words we used should not hurt others, think about their feeling, are they going to be offended when we say that?' (4)*

Although the informants come from different generation, they seem to agree that the focus of politeness is on manners of speaking. Interestingly, there is a difference in emphasis of politeness, the lecturers (L1, L2, L3) focus on not hurting others' feelings and consideration of other, and the focus of politeness is not only the verbal language (words) but also non-verbal cues that accompany the verbal utterances such as attentiveness while listening, time and place mindfulness, and tone of voices. Impoliteness may be considered because of the absence of such criteria, as outlined in the following scripts:

*(L1) 'My experiences here (in the university) is little bit hurtful for me, for example...when making appointments, I felt that the speech acts used are not like a (proper) appointment, as if they give... (order), like this : "Ma'am, I am going to campus at this particular our," does it mean that I have to go to campus at that particular hour too? Or for example (asking) "Where is your position now?".... He/ she asks that way as if she/he asks to friends without considering the boundary' (5)*

*(L3) 'Students these days – although not all- are pretty rude...for example one case of a student failed in my class. I did not pass him because the examination supervisors found evidence that he was cheating, and the supervisor wrote it in the report along with the evidence attached. What troubled me was that the students came up to me and asked for 'fairness' but not in a good way. He went straightforwardly "Why do you give me an E?" then I explained the situation that the examination supervisor found evidence he was cheating and so forth, but he said bluntly and rudely "I do not cheat!" without ability to prove. This strong oppositional words despite the evidence found made me feel intimidated, there was evidence why couldn't he admit it? And he was constantly demanded me (to change the mark). This thing, in my opinion, crosses my authority (rights)' (6)*

Using the concept of face, extract (5) explains the lecturer's evaluation of a student's request to see her. The request here is considered as threatening the lecturer's (L1) negative face because it appeared that the student did not intend to avoid the obstruction of the lecturer's freedom of action. When calling a supervisor or a lecturer, students are expected to mention their names and objectives, and afterwards they are allowed to ask for a possible appointment time. Yet, this often does not happen during students' calls that elicit L1's anger and disappointment to many of her students. Extract (6) is considered as threatening the hearer's (lecturer's) positive face since the student expressed disagreement with the lecturer's decision. Both of the lecturers above imply that tone of language emphasized the rudeness greatly. The important point to consider is that Indonesian culture greatly regards and values

indirectness and it is considered as high context culture. The conversation described by lecturers above show how the supposed cultural values need to be considered when possible FTAs occurs, especially from people of different age groups and social status, either in mediated or face to face communication.

The interviews and discussion with lecturers reveal that in most cases lecturers feel that students threaten their negative face. The problems of impoliteness that arise are about: (1) time sensitivity ('some students call me at 11 pm just to ask whether I am going to campus the next morning', or 'Once a student consulted with me for two hours, without thinking that I have other important thing to do,'); (2) empathy ('I was sick and should take rest and this student keeps on calling me and demanded whether she could see me to ask for my signature'); (3) lack of hedges ('just straightforwardly ask for appointment at particular time', 'came late in class and just said that he had slept'); (4) the use of improper terms of address (use of the word 'aku', one lecturer (L1) even complains the student use the word 'gue'<sup>1</sup>) during Lecturer-Students' interaction, use the word 'mbak'/'mas'<sup>2</sup> instead of Bapak/Ibu especially for younger lecturer; and (5) use of improper diction and variety of language (use *bahasa gaul* during interaction with lecturers).

Findings above show that lecturers, coming from older generation regard politeness very close to Brown and Levinson's concept of politeness, and congruent with Ting-Toomey and Chung's (2012) suggestion about Hall's High Context Culture and Indirectness. Interestingly, most students measure impoliteness and politeness from the formality (vs. informality) of the language used as seen from the following interview:

S4: *'Yes, when we talk to older people we have to be more formal, like -- "Where are you today? While with friends I will say "where?" or "position?"' (7)*

In extract (7), the differentiator between talking with older people or people with higher status according to the informant is the degree of language formality. Bahasa Indonesia does not have multiple complex levels like Javanese or Japanese to show politeness. Yet, according to lecturers' point of view, expressed in different interview, students should use not only formal language (versus slang language), but also consider hearers' feeling and face, for example the appropriateness of the language, as L1 put it 'so what if you know my position?'

Further, some students reveal that they differentiate the degree of 'politeness' when they are talking to much older lecturers v.s younger lecturers and lecturers which are approachable v.s lecturers which are not approachable as described by the following interview:

(S2) *'Yes, for example if I talk to Mr. BS I have to talk very formally, trust me. The first is that he is very senior, so I think we have to give him high respect,*

<sup>1</sup> gue 'is Jakartan variety of the word 'aku', this often found in the very core of Bahasa Gaul to show their modern or individualized identity

<sup>2</sup> Mbak means older sister, mas means older brother. Bapak means Sir/ Mr. and Ibu means Maa'm or Ms.

*don't we? Well, although Mr. BD is older but he is easy-going, isn't he? I have to be polite, like to be formal. But very relaxed' (8)*

Excerpt (8) shows that politeness used by students depends on several factors. While Brown and Levinson (1987) state that the weigh of politeness depends on the Power distance, Degree of Imposition, and Social Distance ( $W= P+D+R$ ), the students consider that personality (approachable) and age difference may weigh more than power in academic setting (since BD structurally has higher positional power than BS).

### *Politeness in Social Media Context*

When asked about how they use social media, all of the students interviewed admit that they use multiple social media platforms, particularly social networking site such as Facebook and Twitter. In addition, some of the students use Path, Instagram, Youtube, and various lesser-known social media sites. The most active account they have is Twitter, for it is used to exchange information with their college friends and close friends, while Facebook is used for adding all type of friends and acquaintances (from active, passive, and just met – 'friends'). Interview result also shows that the informants (students) use social media very often, more than five times a day and equal to, around six-eight hours per day. Some even say that they sometimes check it as often as every hour. The lecturers interviewed admit using one (or more) social media platform, especially Social Networking Site Facebook at maximum of one hour per day. Some lecturers are 'friends' with students while some choose not to be 'friends.'

The study further investigates the possible relationship between the changing concept of politeness and the utilization of social media among students. To achieve this, politeness investigation in the context of Social Media is conducted. The first extract is taken from students' Tweet in the context of request for a favour.

Speech Act: request for a favour<sup>3</sup>

(1) A: @NAME.B doni TA in aku yaa? Lg di kampung don sumpah :(  
A: @NAME.B doniii!!!!  
B: @NAME.A yah aku baru bc skrg der...Maaf ya

Eng A: @NAME.B doni sign the list for me? In the country don swear :(  
A: @NAME.B doniii!!!!  
B: @NAME.A ouch just read it der...Sorry

Students' group evaluation on extract (1) is that A is impolite because it does not contain request word (like *tolong*/ please). While lecturers' group evaluation on this extract is that A is impolite because: (1) it does not contain request word; (2) A seemed to force and order B by using exclamation mark multiple times; (3) A did not

<sup>3</sup> Extract no 1 above shows that A asked B's favour to cheat on the lecturer by fabricating A's signature on the Students' attendance list. When B did not reply, A called B's name and using multiple exclamation mark. Then a moment later, when the class was over, B replied and told A that he was sorry that he just read A's Tweet (and thus he did not do A's a favour). There was no reply from A afterwards. Tweet A uses Informal Indonesian of Bahasa Gaul.

reply B's apology for not fulfilling the favour; and (4) It is very improper to ask someone to cheat, not to mention, in public.

#### Speech Act: Disagreement<sup>4</sup>

(2) C: @Dname kalo raisa gak bgt trs lo apaan? Yakali lo ngomong gt ngaca dulu gendut

D: @Cname it's my mouth I can say what I want dr pd lu g pasang pot? hahaha

C: @Dname hahaha so pake bahasa Inggris orang mulut lo aja kaya ga disekolahkan, tutup deh ya mulut lo hina" org emang lo tuhan ngejudge seenaknya

Eng C: @Dname if raisa is ugly then what are you? You talk without looking at mirror you fatty

D: @Cname it's my mouth I can say what I want compared to you not post photo? hahah

C: @Dname smarty-pants talk in English while your mouth is not educated, shut up you are not god judging as you like

Both lecturers and students evaluate the extract is very rude due to its insulting and offensive nature. Yet, the students would still use it if they had to, but lecturers said that their chance to be involved in this kind of debate is very small, considering the trivial subject matter, and the feeling that they would look 'low' when they said that, although they might still hide their identity.

From both extracts, it can be seen how social media actually offer more interactivity and freedom (extract 1), and interactivity, freedom, & anonymity (extract 2). In a more personal interaction like in extract 1, the act of asking someone to cheat on her favour possesses a greater FTA. Yet, the interlocutor (A) did not or perhaps did a minimum effort to reduce the FTA. Both students and lecturers evaluate the extracts as impolite, but students' focus is on the lack of request words while lecturers add more reasons why the extract is impolite. In extract 2, the anonymity of the fan-group may add to the freedom of speech using rude and hurtful words. C and D openly mocked each other using very bad words that may not occur in a more personal interaction. Yet, the improper and rude words are still on display and seem to be accepted as normal as celebrity's hateful vs fanatic comments.

## Discussion

From the results above it is found that there is a different concept of politeness between lecturers' generation (X and early Y) to students' generation (late Y). While lecturers emphasise that their negative face should be appreciated, students regard that the most important thing during Student-Lecturer interaction is achieving lecturers' positive face. In Brown and Levinson terms, during verbal communication students

<sup>4</sup> The second extract above is taken from a celebrity Instagram account. At the beginning of the extract, C mocked D for commenting that the celebrity is fat then subsequently called D fat (*Yakali lo ngomong gt ngaca dulu gendut*). Here, C used Bahasa gaul. D replied using English '*it's my mouth I can say what I want*' mixed with Indonesian that shows a mock to C questioning why C did not display C's photo. C replied that D was being know-it all (*smarty-pants*) by using English while D does not even educate her mouth. C asked D to be quiet and compared D's insult as being God that have the right to judge.

try to reduce the Social Distance with their lecturers by using positive politeness strategy like utilization of Bahasa Gaul (slang or colloquial style of Bahasa Indonesia), use terms 'aku' instead of 'saya'<sup>5</sup> for terms of address 'I', and utilization of more diversified communication media, from more personal like Telephone and SMS in Cellular Phones, Smart-phone application like WhatsApp and Line, to more public like Facebook and Twitter to contact and connect with their lecturers.

Related to social media, results show that, considering the frequent usage and the status symbol they bring, the utilization of social media impacts in the development of language habit. The first effect of social media usage is spontaneity. Many students admit that in interpersonal face-to-face communication or in more personal mediated communication (like phone call or SMS) the habit of fast reply, anonymity, and lack of context offered by Social Media are brought in. This is not surprising considering how deep and long these students are penetrated with Social Media. Most of the students admit that they have used the media since they were in Junior High School, the period when they like to try different language varieties (styles, registers, dialects, multiple languages) in their practices of identity construction (Bucholtz; Bailey; Eckert; in Tamtomo, 2010).

The second effect is the movement labelled by Hall (in Ting-Toomey & Chung, 2012) as High Context Culture to Lower Context Culture verbal style. Social Media, given its nature, practically do not provide contextual cues although some form of non-verbal language like emoticons, punctuation, or 'like' buttons are available. These forms of 'non-verbal' cues do not provide equal function as 'real life' cues and contexts. As a result, students who use the media a lot may measure what is polite and what is impolite from the content dimension of their language, for example whether the language contains swear words or not, whether it is formal or not, whether it contains hurtful words or not. Other important contextual cues such as time sensitivity, empathy, indirectness, and proper terms of address and honorific important for older generation are considered lack of importance or not thought of. To the great extent, as long as the words are not hurtful, and it is stated in a formal Indonesian (Bahasa Indonesia), it should be polite. This explains how students' language style may move further to a lower context verbal style focusing on the sender's clarity and straightforwardness compared to their lecturers who prefer a higher context verbal style focusing on the hearer interpretation from the contextual cues.

The third impact of the utilisation of Social Media toward language habit may be attributed to Social Media's support for spreading 'Bahasa Gaul', a more informal style of Bahasa Indonesia. A study by Hefner (2007, p. 184) concludes that Bahasa Gaul is used as a status symbol for younger generation as the language of modernity, egalitarianism, and expression. It can be argued that Bahasa Gaul, can be seen as having similar values with Social Media that encourage expressiveness and promote equality. Applied in interpersonal asymmetrical relationship between Student-Lecturer, students may use Bahasa Gaul to reduce the Social Distance and to achieve closeness with the lecturers. Something that is not acceptable by lecturers, considering the values brought by Bahasa Gaul is in contrast with the need of maintaining lecturers' negative face.

---

<sup>5</sup> like in French Tu/Vous (Aku/Saya) to show solidarity/reverence

The final role of Social Media in changing the youth language habit may be attributed to its ease to contact and connect with lecturers. Some of lecturers interviewed said that they are or were 'friends' with their students in some type of Social Media or more Personal Application like WhatsApp or Line, therefore students can easily contact them at any hour and any context. A lecturer even explained that at the beginning, a student conversed with her using polite language when greeting her on social media, yet eventually as the student found her online more frequently in social media, the more 'casual' the students' messages became. The student even progressed with asking her 'what is she doing this late' etc. Here, students may lose control and contextual cues of what is appropriate or not, given the social media atmosphere of freedom, 'closeness', and expressiveness.

From the above finding, we contend that youth immersion in social media has shaped their habitual ways of thinking about politeness. While it may look normal that an introduction of new media may alter the way human communicate, the impact may also be negative. Politeness in interaction is argued not only as language phenomenon, but it contains cultural ethics, etiquette, and values in communication differentiating one culture from another.

It is also important to note that this research only aims at looking at the changing concept of politeness from a discursive view with the role of social media in it. The researchers agree that this element may not be the only factor that causes such change, because the change can also be influenced by Mass Media penetration, parenting style, educational institutions changes, and education curriculum changes. Yet, we argue that Social Media have the amplification roles as argued in the above discussion.

## **Conclusion**

Utilisation of any media, including social media should be carefully considered. It may change new generation's language habit impacting on the change of politeness pertinent to particular culture. Related to the research question, we argue that that youth's immersion in Social Media has influenced their language habit. The first change is spontaneity promoted in social media brought in within interpersonal asymmetrical interaction between Student-Lecturer. The second change is the movement toward a lower context communication style (LCC). As a consequence, politeness is valued from formality, absence of swear words, and hurtful words. The third change is the often use of 'Bahasa Gaul' that values egalitarianism, modernity, and expression during interaction with lecturer to reduce social distance. Finally, feeling of connectedness as a result of easy and convenient contact with lecturers develops students' casual choice of language. This notion may also challenge the concept of 'traditional' politeness that is expected during Student-Lecturer Interaction.

Implication of this research is that education institutions and practitioners should make policy to regulate communication media that is more suitable for student-lecturer interaction; and to incorporate politeness, broader language etiquette, and

cultural ethics in academic curriculum. For mainstream media, they should be more careful in presenting the model of politeness within broadcasted interactions.

## References

- Barnes, S. B. 2008. *Understanding social media from the media ecological perspective*. In E. A. Konijn, S. Utz, M. Tanis & S. B. Barnes (Eds.), *Mediated Interpersonal Communication*. Routledge, New York.
- Brown, P., and Levinson, S.C. 1987. *Politeness: Some universals in language usage*. Cambridge University Press, Cambridge.
- Eelen, G. 2001. *A Critique of politeness theories*. St. Jerome, Manchester.
- Fukushima, S. 2013. 'Evaluation of (im)politeness: A Comparative study among Japanese students, Japanese Parents, and American students on evaluation of Attentiveness'. *Pragmatics*, vol. 23, no. 2, pp. 275-299.
- Goffman, E. 1967. *Interaction rituals: Essays in face to face rituals*. Aldine Pub. &Co., Chicago.
- Haugh, M. 2007. 'The discursive challenge to politeness research: An interactional alternative'. *Journal of Politeness Research: Language, Behaviour, Culture*, vol. 3, no. 2, pp. 295-317.
- Hefner, N.J. 2008. 'Youth language, gaul sociability, and the new Indonesian middle class'. *Journal of Linguistic Anthropology*. vol. 17, no. 2, pp. 184-203.
- Hofstede, G. 1993. 'Cultural constraints in management theories'. *Academy of Management Executive*, vol. 7, no. 1, pp. 81-94.
- Jones, S., M. 2008. 'Politeness theory'. In W. Donsbach (Ed.), *The international encyclopedia of communication*. Blackwell Publishing, Malden.
- Konijn, E. A., Utz, S., Tanis, M., & Barnes, S. B. (Eds.). 2008. *Mediated interpersonal communication*. Routledge, New York.
- Liao, Y., & Bond, M. H. 2011. 'The dynamics of face loss following interpersonal harm for Chinese and Americans'. *Journal of Cross-Cultural Psychology*, vol. 42, no. 1, pp. 25-38.
- McLuhan, M. 1964. *Understanding media: The extensions of man*. Signet, New York.
- Mills, S. 2003. *Gender and politeness*. Cambridge University Press, Cambridge.
- Murata, K. 2008. 'Politeness theory: Its trend and development'. *The Ryukoku Journal of Humanities and Sciences*, vol. 29, no. 2, pp. 1-13.
- Postman, N. 2000. 'The humanism of media ecology'. Paper presented at the Inaugural Media Ecology Association Convention, Fordham University, New York.
- Slama, M. 2005. *Towards a new autonomy: Internet practices of Indonesian Youth*. Working Paper der Kommission für Sozialanthropologie. Australian Academy of Sciences, Commission for Social Anthropology, Wien.
- Spencer-Oatey, H. 2008. 'Face, (im)politeness and rapport'. In Helen Spencer-Oatey (ed.), *Culturally speaking: Culture, communication and politeness theory*. Continuum, London, pp. 11-47.
- Tamtomo, K. 2012. 'Multilingual youth, literacy practices, and globalization in an Indonesian city: A preliminary exploration'. Paper presented at the 8th Northeast Conference for Indonesian Studies, Yale University, New Haven.
- Ting-Toomey, S., & Chung, L. C. 2005. *Understanding intercultural communication*. Roxbury Publishing Company, Los Angeles.

Utami, I.H, Nirwana, M.D, & Fajar, D.P. 2011. *Strategi kesantunan dalam komunikasi mahasiswa-dosen melalui mobile text networked communication dalam bentuk SMS*. Unpublished Research Report, FISIP, Universitas Brawijaya

Watts, R.J. 2003. *Politeness*. Cambridge University Press, Cambridge.

The logo for the International Association for Far Eastern Research (iafor) is centered on the page. It features the word "iafor" in a lowercase, light blue, serif font. The text is enclosed within a circular graphic composed of two overlapping, thick, brush-stroke-like arcs. The upper arc is a light red color, and the lower arc is a light blue color, matching the text. The overall design is minimalist and modern.

iafor

*Categorizing Health-Related Cues to Action: Using Yelp Reviews of Restaurants in Hawaii,*

Weranuj Ariyasriwatana, Wayne Buente, Melissa Oshiro, Dennis Streveler

University of Hawaii, USA

0107

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

## Abstract

Yelp's ability to reflect consumers' real voices has been questioned (Kuehn, 2013), yet this social media site—with a platform built around consumer reviews— appears to exert a strong influence on consumers' restaurant and food choice (Luca, 2011). Unhealthy food choice, influenced by a variety of social and behavioral factors, tremendously contributes to the ongoing obesity epidemic (Nestle et al., 1998). More than one-third of U.S. adults are considered overweight (CDC, n.d.), a precursor state that may lead to obesity, itself a chronic disease accompanied by many comorbid conditions (Burke & Wang, 2011).

There has been no scholarly work that utilizes restaurant reviews on Yelp in order to facilitate and influence consumers toward making healthier food choices. Our paper is an attempt to understand ever-changing consumer behaviors that revolve around food choices using a qualitative content analysis of Yelp restaurant reviews.

We qualitatively categorize 'health-related cues to action'—indicating the relationship to the Health Belief Model's 'cues to action'—for food choices. A stratified sampling technique was used in an attempt to fairly represent both healthy and unhealthy restaurants on Hawaii's Island of Oahu. The two main categories of health-related cues to action derived from our analysis are ones that signify healthy food choice and ones that signify unhealthy food choice. This work may be very useful for future studies, e.g., in discovering health-related food choice trends; creating a codebook that can be used in Yelp restaurant review quantitative content analysis to validate such trends; and in developing a method to get convincing data for making a credible suggestion to Yelp, relevant social media, policy makers, and food corporations. In conclusion, this study may introduce a refreshing way to help inspire consumers to make healthier food choices.

## INTRODUCTION

Food choice—which is influenced by a variety of social and behavioral factors—tremendously contributes to the obesity epidemic (Nestle et al., 1998). Obesity is a chronic disease accompanied by many comorbid conditions. In the U.S., more than one-third of U.S. adults are considered overweight (Centers for Disease Control and Prevention, n.d.), a pre-condition of obesity. Empirical data demonstrate that restaurant reviews from the social media site Yelp affect food choices among consumers (Luca, 2011). We believe that a retrospective study of restaurant reviews on Yelp may uncover reasons behind different kinds of food choices. This study is a first step in lessening the burden of obesity resulting from poor food choice. This paper will address the following research questions: Can suitable categories be found based on health-related commentaries in restaurant reviews of a social media website (Yelp)? If so, what are these categories? Can these categories be interpreted as “cues to action”—potentially leading Yelp’s readers to healthier food choices?

## LITERATURE REVIEW

### **Online Consumer Reviews**

We look at the nature of new media that changes the way consumers assess products. Then, we discuss consumer reviews, different factors for appraising online reviews, and how people process information in cyberspace.

Before making a purchase, consumers apply criteria that contribute to how they evaluate product performance. Previous research has shown that products can be classified as search products or experience products (Girard, Silverblatt, & Korgaonkar, 2002; Nelson, 1970). Search products can be precisely “evaluated prior to purchase because they are characterized by concrete and functional attributes for which valid information can be obtained before product use” while experience products “are dominated by intangible attributes that cannot be known until purchase, and for which performance evaluations can be verified only by (sensory) experience or consumption” (Willemsen, Neijens, Bronner, & Ridder, 2011, p. 22-23). According to these definitions, food and restaurants are considered experience products. With the new interactive media that provide “virtual experience” and possibly lower a consumer’s perceived risk, an experience product can be virtually turned into a search product (Klein, 1998).

Consumer perceptions of products are also influenced by social factors. In dealing with the plethora and sophistication of information on the Web, people rely on others for credibility assessments of information or source (Metzger, Flanagin, & Medders, 2010). They do so by using group-based tools that are also web-based applications, e.g., online ratings, reputation systems, and social network sites. Consumer reviews play a crucial role in consumer decision-making because social-based information is the most impactful cue on final trustworthiness judgments (Utz, Kerkhof, & van den Bos, 2012).

In evaluating online reviews, there are various elements to consider: content of the review, quality of the review, quantity of the review, and information source (website that hosts the review, layperson, self-claimed expert, and peer-rating based expert). Willemsen et al. (2011)’s study reveals that there is a positive relationship between perceived usefulness of a review and expertise claims; both negative and positive arguments add to a higher perceived usefulness (reviews with high levels of argument diversity and density are perceived as more

useful); and the negative effect (or psychological phenomenon that negative information is weighted more than positive one) was found only for experience products. Reviews are not equally created; therefore, they are not equally evaluated—this explains the relation of differences in the perceived usefulness of reviews and differences in the content of reviews (Willemsen et al., 2011). Pan and Zhang (2011)'s study reveals that review valence and length have a positive relationship with perceived review helpfulness. Restaurant reviews on Yelp can also be considered as online word-of-mouth (WOM). WOM affects the decision-making process of consumers; higher valence (more positive review information) and greater volume (more reviews) lead to an increase in restaurant sales (Lu, Ba, Huang, & Feng, 2013).

Web reputation systems and recommender systems are increasing their essentiality in contemporary lifestyles. Affordances that come with Web 2.0 allow users to share, rate, and review their experiences collectively. Websites like Yahoo Travel, Trip Advisor, and Yelp are examples of “social web” where broader public co-create meaning with an artifact or place (Owens, 2012).

There are relevant theories of how people process information in the digital media environment that account for both the consumer/user attributes along with the social nature of Web 2.0. Warranting principle (Walther & Parks, 2002) suggests that people evaluate online information from considering information that is not easily manipulated by the source. Utz et al. (2012) found that consumer reviews are a better predictor of the trustworthiness of online stores than assurance seals or store reputation—factors that could be controlled by the store. Signaling theory (Donath, 2007) proposes that reliable signals found online are those that are difficult to fake, are intervened by laws and social mores, or are costly to imitate. In addition, individuals interpret signals differently (Donath, 2011). Signaling theory, therefore, indicates that the qualities of information receivers and characteristics of the information source must be taken into consideration (Flanagin & Metzger, 2013). Specific information cues can be especially credible online, as the theory of informational social influence indicates, “people rely on available cues to establish subjective validity under ambiguous circumstances” (Flanagin & Metzger, 2013, p. 1632). Willemsen, Neijens, and Bronner's (2012) study determined that perceived source trustworthiness and perceived source expertise—which are both dimensions of credibility—work separately and have differential effects on attitude formation. In addition to quality of the information, quantity matters as well. Flanagin and Metzger (2013) observed that the higher the information volume, the stronger the trust. People look for experts' opinions in the case of low information volume, while they look for users' opinions in the case of high information volume (Flanagin & Metzger, 2013).

Consumer perception is also influenced by the nature of community contents: marketer-generated content (MGC) or user-generated content (UGC). Compared with Marketer-Generated Content (B2C), online User-Generated Content has a more prominent role in driving purchases (Goh, Heng, & Lin, 2013). Goh et al.'s study (2013) reveals that consumers influence one another's purchase through informative and persuasive interactions, especially undirected approach is more effective for both persuasive and informative consumer-to-consumer communication. Restaurant reviews on Yelp are not directed to any particular user due to its structure; therefore, they should be quite effective in both informing and persuading other consumers.

## Social Media and Food Choice

We see social media as an influential communication channel for cues to action—leading to health behaviors—for two reasons: (a) the validity or the truthfulness of online user-generated content, and (b) the personalization with provision of social media.

As noted in the previous section, user-generated content is a highly influential factor in consumer perception and behavior. In the hospitality industry, user-generated rating and content, or “e-word-of-mouth,” do have influence on online popularity of restaurants (Zhang, Ye, Law, & Li, 2010). Unlike reviews from editors, which could be advertising in disguise, consumer-generated ratings of restaurants—in aspects of food, service, atmosphere, and volume of online consumer reviews—are positively associated with consumer’s intention to visit a restaurant’s webpage (Zhang et al., 2010).

New media, such as the Internet and text messages, “should be used to deliver tailored messages to individuals,” especially in young adults so that they might be persuaded to make better dietary choices (Brennan et al., 2010, p. 635). Vance, Howe, and Dellavalle (2009) found that Twitter, MySpace, Facebook, and YouTube are the fastest-growing sources of health information among young adults. The study of Nabi, Prestin, and So (2013) indicates that number of Facebook friends is the predictor of “social support and subsequent health benefits” (p. 725). Social media therefore may have the potential to become a powerful tool for realizing healthy food choices.

### Yelp.com

Founded in 2004, Yelp has been helping people to select local businesses like hair stylists and restaurants based on reviews from previous consumers. In Q2, 2013, Yelp had approximately 108 million monthly unique visitors (<http://www.yelp.com>). So far, yelpers have written more than 42 million local reviews. Its reviews consist of star ratings and open-ended comments (Park & Kim, 2008). Within the restaurant industry, Yelp is clearly quite influential. According to Luca’s (2011) study, “a one-star increase in Yelp rating leads to a 5-9 percent increase in revenue...driven by independent restaurants,” not chain restaurants (p. 2). In fact, revenue share of chain restaurants has declined as a result to an exposure to Yelp reviews (Luca, 2011).

Food reviews on Yelp, especially for new food establishments that the consumers have not tried, are crucial for food choice decision-making. As discussed earlier, consumer perception is heavily swayed by online reviews and comments because they are highly credible. Furthermore, consumers will internalize opinions from others as a way to reduce their situational uncertainty (Burnkrant & Cousineau, 1975). In other words, Yelp reviews are meaningful because they are highly credible and reduce uncertainty given the many restaurant options available to U.S. consumers today.

Even though reviews from Yelp are not absolutely ideal, their richness fascinatingly invites researchers to delve into them. Yelpers have the freedom to write and publish reviews—as long as it is within the ideology of consumption—which can be utilized for this study. In fact, false or deceptive reviews have a higher chance to be protected than civic or political discourses (Kuehn, 2013). Luca and Zervas’s (2013) study reveals that there are 16 percent of fraudulent restaurant reviews on Yelp due to weak reputation or increased competition. These reviews tend to be more extreme—favorable for promoting one’s restaurant and unfavorable

for destroying the competitors' reputation—than other reviews. Nevertheless, real reviews written by consumers on Yelp seem to be more honest than reviews from other social network sites.

Compared to other social network sites, there might be less tension for reviewers on Yelp to balance personal authenticity and audience expectations. Context collapse is a phenomenon of a social network site that “flattens multiple audiences into one” (Marwick & boyd, 2011) and creates tensions since all various groups of audience are all present (boyd, 2008; Lewis & West, 2009; Marwick & boyd, 2011; West, Lewis, & Currie, 2009). Yelpers might not need to worry about concealing and revealing information in the same regard as Facebook and Twitter users, as the architecture of the site restricts discussion to only food-related topics, e.g., attributes of food, price range, service, or differences of various locations in the case of a chain restaurant. Other contentious topics, such as politics, are not allowed on Yelp. Also, elements that represent traditional forms of identity available on other social network sites, such as religion, occupation, and political affiliation, are absent on Yelp (Kuehn, 2013). Even though reviews on Yelp are written by a particular group of people and some reviews are not even written by consumers, they still reflect and shape how people in society make food choices. Compared to other social media like Facebook and Twitter, these reviews are relatively free from social and political pressure to please their potential audience.

### **Hawaii as a Context for this Study**

Marked by harmonious ethnic relations and an egalitarian perspective, Hawaii's multicultural model can be symbolized by *Okazuya* (Japanese American delicatessens serving a mixture of ethnic foods) and the image of the “mixed plate lunch” (Yano, 2006, p. 39). This is similar to what the publisher of the book *What Hawaii Likes to Eat* describes, “If it's true that we are what we eat, then Hawaii is a genuine melting pot where people meld customs and share traditions on plates full of kimchee, adobo, scalloped potatoes, and a side of rice” (Miura & Shimabukuro, 2007).

Hawaii is not only personified by its tropical climate, immigrants from all continents, outdoor activities, and diverse culinary delights. There are also health concerns among its residents that can be addressed or alleviated by healthy food choices. According to prevalence of self-reported obesity among U.S. adults, 23.6% of adults in Hawaii are obese (Centers for Disease Control and Prevention or CDC, 2013). Consuming fruits and vegetables provides essential nutrients that a human body needs, decreases risks of many chronic diseases, and helps in maintaining a healthy weight (USDA Center for Nutrition Policy and Promotion, 2013). Despite these advantages, many American—and Hawaiian—adults' fruit and vegetable (F&V) consumption fails to meet the guidelines (See Table 1).

Of course, physical activity level is also essential to good health as well but is not in the scope of this study.

Table 1  
*Percentage of People that Report Consuming Fruits and Vegetables less than one time daily*

Food Selection	Adults		Adolescents	
	U.S. National	Hawaii	U.S. National	Hawaii
Fruits	37.7	39.5	36.0	45.1
Vegetables	22.6	22.6	37.7	40.8

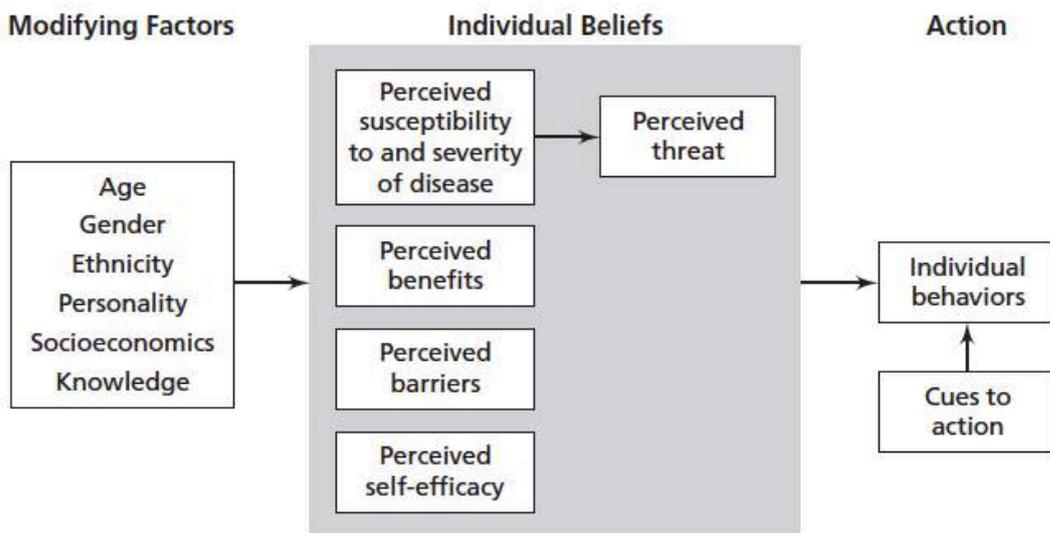
Source: CDC’s National Center for Chronic Disease and Health Promotion, 2013

**The Health Belief Model (HBM)**

The Health Belief Model (HBM) model contextualizes the importance of health-related cues to action in the area of food choice. Discussing the model facilitates our understanding of why cues to action are important in a larger context. The intent of this study is not to look at HBM as a whole, but to focus on the *action* part, especially *cues to action*.

The HBM explains that an individual’s belief influence health behavior. It was developed by the US Public Health Service social psychologists during the 1950s in an attempt to explain why people did not participate in prevention and early detection programs. They fashioned a new behavioral model based on stimulus response (S-R) theory and cognitive theory. In the field of health behavior research, the HBM (see Figure 1) is an often-used framework for explaining change and maintenance of health-related behaviors and guiding health behavior interventions (Champion & Skinner, 2008).

*The HBM components and linkages*



**Figure 1.** The Health Belief Model noting the components and linkages between behavioral antecedents and action. Adapted from “The health belief model,” by V.L. Champion and C. S. Skinner, 2008, In K. Glanz, B. K. Rimer, & K. Viswanath (Eds.), *Health behavior and health education: Theory, research, and practice* (4th ed., p. 49). USA: Jossey-Bass.

### *HBM components*

*Perceived Susceptibility* refers to an individual's perception of having a condition or contracting a disease. *Perceived Severity* refers to how serious a person perceives the health problem to be. Perceived susceptibility and severity are labeled together as *Perceived Threat* (Champion & Skinner, 2008). Both of these constructs have a strong cognitive component—making it somewhat dependent on knowledge (Rosenstock, 1974, p. 331). *Perceived Benefits* refer to a personal judgment regarding the benefits of available alternatives that address the perceived threat. *Perceived Barriers* refer to negative aspects of a health action that an individual considers taking. *Self-Efficacy* refers to “the conviction that one can successfully execute the behavior required to produce the outcomes” (Bandura, 1997, p. 193).

“Cues to action” refers to people, things, or events that influence health behavior. They can be perception of bodily states, illness of a family member, advice from other people, mass media campaigns, health information on product labels, and postcards from a healthcare provider (Champion and Skinner, 2008; Hayden & Paterson, 2009; Rosenstock, 1974). In order for any individual to take an action, a strong cue is needed in the case of low threat perception and a weak cue is enough for high threat perception (Rosenstock, 1974). Cues to action will be more influential in “situations where perceived threat and benefits are high and perceived barriers are low” (Champion & Skinner, 2008, p. 62).

“Cues to action” is a construct that is “necessary to complete the model, but it has not been subjected to careful study” (Rosenstock, 1974, p. 332). Champion and Skinner (2008) also found that it is frequently missing from research; therefore, there is limited knowledge about cues to action and their relative impact. The mysterious quality of this construct calls for more studies. Our paper makes a contribution to this literature by specially examining the cues to action component in the HBM.

### *HBM linkages (relationships among HBM constructs)*

There are major constructs that are antecedent to individual behaviors: susceptibility, severity, benefits, barriers, and self-efficacy. The combination of susceptibility and severity equals threat. These main constructs—which are influenced by modifying factors—represent individual beliefs. These beliefs (or perceptions), along with cues to action, lead to behaviors. The HBM has been applied in various ways due to the fact that relationships between and among these constructs are not clearly defined.

### **Barriers and Facilitators of Healthy Eating**

Studying barriers and facilitators of healthy eating helps us better understand behaviors and plan any intervention accordingly. Some barriers to healthy eating are personal taste preferences for, cheapness of, and ease of access to fast food (Shepherd, Harden, Rees, Brunton, Garcia, Oliver, & Oakley, 2006). Facilitators might be a larger availability of healthy foods, support from family, will power, and a desire to look after one's appearance (Shepherd et al., 2006, p. 239). Shepherd et al. (2006) pointed out that there is a possibility for young people to have a healthier eating habit if the availability of affordable healthy food in the residential public and private spaces increased. Given the importance for consumers to make healthy food choices, it is important to explore barriers and facilitators of healthy eating, in the form of health-related cues to action, from Yelp restaurant reviews.

## DEFINING CUES TO ACTION IN THIS STUDY

Donath (2006) defines a cue as “everything that we use to infer a hidden quality...A cue is a signal only if it is intended to provide that information” (p. 2). Even though many items can be considered cues to action, the focus of this study will be communication elements: advice from others, in the form of reviews on Yelp.com. Other studies explored the use of language in food writing, e.g., the study of linguistic relationships between food prices and customer sentiment through an analysis of restaurant menus and customer reviews by Chahuneau, Gimpel, Routledge, Scherlis, and Smith (2012). However, our study specifically addresses “health-related cues to action” to indicate association with the HBM.

## STUDY OBJECTIVES and PROPOSITIONS

Based on our research question outlined earlier, the study objectives are to identify and categorize health-related cues to action using Yelp reviews of ‘healthy’ and ‘unhealthy’ restaurants. We are trying to better understand health-related cues to action people use in restaurant reviews on Yelp. Through Yelpers’ reviews about their dining experiences, we will be able to cull and categorize health-related cues to action for food choices. We suspect that health-related cues to action from ‘healthy’ and ‘unhealthy’ food establishments might be different. Since true consumption desires are associated with gluttony and calorically rich food that is high in protein and fat, such as meat, fried food, desserts, and soft drinks (LaChance, 2007; Wansink, Kniffin, & Shimizu, 2012), we also anticipate that people are not highly concerned about health (or nutrition) when they dine out. Recent research on Food Away from Home (FAFH) seems to suggest that this is the case. Todd, Mancino and Lin (2010) summarized that Americans spend more of their food budget on food prepared outside of the home than previous times and that the nutritional quality of the food is poorer compared to eating at home.

## METHODOLOGY

This is an exploratory study in understanding health-related cues to action on social media. This study takes an approach of conventional qualitative content analysis due to limited theory or research literature of health-related cues to action on social media, a phenomenon of interest (Hsieh & Shannon, 2005). We conducted our study based on the process of qualitative content analysis by Zhang and Wildemuth (2009).

The population under investigation is Yelpers (Yelp contributors) who registered for Yelp accounts and have written reviews for food establishments in Honolulu, HI<sup>1</sup>. They can be anyone, as long as they have eaten and written reviews on such food establishments.

In the data collection process, a stratified sampling technique was used so restaurants on both ends of the health continuum would be fairly represented. To select the sample, the following Boolean keywords were entered into the Yelp search bar: “healthy food” and “unhealthy food.” Because the focus of this study is on the inhabitants of Honolulu, HI, search results were limited to “Near Honolulu, HI.” Some restaurants that showed up in both searches were eliminated. The first 50 results of each search were assigned numbers. Through a random number generator, we selected ten “healthy food” restaurants and ten “unhealthy food”

---

<sup>1</sup> The web address is <http://www.yelp.com/honolulu>.

restaurants. For each chosen restaurant, the twenty most recent reviews were then examined or until data saturation is reached. In this study, data saturation occurs when additional reviews do not contribute to any new category formation (Salazar, Crosby, & DiClemente, 2006), although more reviews might increase health-related cues to action. We retrieved at least 400 reviews in mid-April 2013. For each restaurant, the comments were put into a data collection instrument form (see Appendix A). All obvious misspellings were corrected.

The unit of analysis was defined by theme. The coding unit that we selected, from at least 400 reviews of “healthy food” and “unhealthy food” restaurants, is an individual theme or an issue of relevance, which is very common in qualitative content analysis (Zhang & Wildemuth, 2009). Budd, Thorp, and Donohue (1967, p. 34) defined a thematic unit as “...a single thought unit or idea unit that conveys a single item of information extracted from a segment of content.” Henri (1991, p. 134) stated, “each analysis will define its own relevant unit of meaning...for content analysis, the essential factor is not form but meaning.” Also, a theme can be described as the expressions of an idea (Minichiello, Aroni, Timewell, & Alexander, 1990). For each category of health-related cues to action in this study, we sought various sets of expressions of an idea that may trigger health-related action among audiences of restaurant reviews on Yelp.

The next step developed categories and a coding scheme. With a high degree of inductive reasoning, no preconceived categories are used (Kondracki & Wellman, 2002). We let the categories emerge out of the data through the first and second stages of the constant comparative method of qualitative analysis: (1) comparing incidents applicable to each category, and (2) integrating categories and their properties (Glaser & Strauss, 1967).

Testing coding scheme on a sample of text gave “clarity and consistency” to our category definitions (Zhang & Wildemuth, 2009, p. 4). There were two coders in this study. After going through several samples of reviews together, the two coders discussed which word/phrase/idea should (not) be considered as health-related cues to action to improve inter-rater reliability. For example, “freshly-made French fries,” “hot fried rice,” and “Macaroni Salad” are not health-related cues to action. Then, each of the two coders separately coded reviews from three restaurants, compared coding for consistency, and revised coding rules correspondingly. It was an iterative process until satisfactory coding consistency was attained (Weber, 1990).

Sequentially, the coders coded all the text based on our finalized coding rules with constant checking so that the codes maintained their meaning. For each restaurant, the coders examined health-related cues to action for the 20 most recent reviews or until data saturation. New categories/concepts that emerged during this step were added to the coding manual. We found some words that are exclusive to the Hawaiian context, e.g., “ono” (Hawaiian word for delicious), “broke da mout” (pidgin phrase, also means delicious), “da bomb” (pidgin term means the best), and “pau” (Hawaiian word means finished or done). Whether they are health-related cues to action or not, we needed to define every local word in the reviews in order to understand the context of the reviews.

The coders rechecked the coding consistency after the coding of all reviews was complete. Since the coders’ personal biases were curbed from the earlier stages, this fine-tuning assured the same understanding of the categories.

## RESULTS/FINDINGS

Though we were not statistically testing stated hypotheses but rather pursuing an exploratory content analysis, some interesting patterns emerged. There were many health-related words, phrases, sentences, even paragraphs found in all restaurants; these could be feelings of satisfaction in making a healthy food choice or guilt in making an unhealthy choice. Also, some people seem not to be concerned about nutrition when they eat out as many reviews often told a story of unhealthy food “being worth the calories” which may have led to overeating. This was not the case of all reviews, however, as several members were pleased to find healthier options at a traditionally unhealthy restaurant. One reviewer illustrated food options in Hawaii...

One thing I dislike about food in Hawaii is that cheap food is so unhealthy. I mean, a typical plate lunch is breaded, deep-fried meat with rice, mac[aroni] salad. It's really a nightmare for your blood sugar level. And "mac salad" isn't even salad! And if you want a lighter meal with vegetables, it's usually not filling or a lot more expensive.

Categories of health-related cues to action found in this study are divided into two main groups: ones that signify healthy food choice and ones that signify unhealthy food choice. We summarized categories of health-related cues to action in Table 2. The ideas that reviewers described, either positive or negative experiences, were categorized based on reviewers’ perceptions—regardless of traditional definitions of healthy and unhealthy food choices.

There are many health-related cues to action that signify healthy food choice found from reviews of restaurants resulting from the search term ‘healthy food’ and vice versa; however, both types of health-related cues to action are available in all reviews—either for restaurants resulting from the search term ‘healthy food’ or ‘unhealthy food<sup>2</sup>.’ There are two possible explanations: (a) a reviewer might write about experiences or thoughts that are not directly related to the food that he/she is supposed to be reviewing, and (b) the healthiness of restaurants is not black and white but a continuum.

**Table 2**  
*Preliminary Categorization of Thirteen Health-Related Cues to Action*

Category	Ones	that	Example	Ones	that	Example
----------	------	------	---------	------	------	---------

<sup>2</sup> Unfortunately, due to the proprietary nature of the search algorithm, it is difficult to ascertain how search results are compiled.

	<b>signify healthy food choices</b>		<b>signify unhealthy food choices</b>	
1. Taste (indirectly health-related cues to action)	<p>Surprising that nutritious food tastes good, tastes like meat.</p> <p>Homemade taste</p> <p>Natural taste</p> <p>Tastes like hippie</p>	<p>“If ALL vegetarian/vegan food were delicious, I'd let my armpits/leg hairs grow out, stop wearing deodorant, and go join the useless Occupy Honolulu movement downtown .... maybe.”</p> <p>“Awesome homemade taste”</p> <p>“You sure this shit aint meat? Damn!”</p>	<p>The deliciousness is worth the extra calories.</p> <p>Unhealthy food tastes good.</p>	<p>“...It's the only one worth the calories in my book ;)”</p> <p>“...things that taste really good aren't usually healthy anyway!”</p>
2. Price	<p>The nutrition justifies the price.</p> <p>Expensive - unaffordable to have on a regular basis.</p>	<p>“It seems pricey, but in a way it kinda keeps you from getting more food than you need.”</p>	<p>Value for money (quantity wise)</p>	<p>“Cheap”</p> <p>“Great value for money”</p>
3. Portion	<p>Small(er) portion</p>	<p>“The portions look small but because it's so nutritious and flavorful you really don't feel hungry.”</p>	<p>Despite that fact that leftover can be saved for another meal, large portion seems to make consumers eat more than they should.</p>	<p>“We both basically stuffed ourselves and still had plenty left over for a FULL second meal the next day.”</p> <p>“generous portion”</p>
<b>Category</b>	<b>Ones that signify healthy food choices</b>	<b>Example</b>	<b>Ones that signify unhealthy food choices</b>	<b>Example</b>

4. Nutritional Facts	High in Calories, Cholesterol, Trans Fat, Saturated Fat, and Sodium	“...and they have Coke Zero—which many fountain places don’t have.”	Low or No-Calories, Cholesterol, Trans Fat, Saturated Fat, and Sodium	“Unlimited/refill soda”
5. Type of Food	Vegan/Vegetarian Food, Live Food, Raw Food	“Great Live food!”	Comfort Food, e.g., plate lunch as a reminder of “the good old days” Fast Food, e.g., “Fast food take on Thai” and “Fast food pizza”	“I’ve been coming here since I was a little kid and it’s always been my go-to place for comfort food.”
6. Ingredient - including Meat (type, part, and color of meat), fruit and vegetable, and Condiment	<p>Not too oily/greasy, light Not too salty Not too sweet Organic, Natural, Non-GMO, Gluten-free, Dairy-free, Vegan, Tofu, Alfalfa, Vegetable, Fruit, (extra virgin) olive oil, Canola oil, Fat free mayonnaise, local ingredient, raw ingredient</p> <p>Containing fruit or vegetable</p> <p>Compensation for the lack of meat by playing up spices and textures.</p> <p>White meat Breast Fake meat Grass-fed beef</p>	<p>“It wasn’t too salty, lots of vegetables mixed in. I liked it :)” “I know this café uses quality, fresh ingredients so I think the acai bowl really reflects that.” “I wanted something fruity and fresh and I was able to get that.” “If you’re vegan or vegetarian, their selection of faux meats is really amazing...” “...the smoothies actually had a good amount of fruit...”</p>	<p>Too much fat: greasy, creamy, rich, buttery, cheesy, greasy, fatty, oily, oil puddle on my plate Too much salt: too salty Too much sugar: too sweet, sugary, a heap of powdered sugar MSG (Monosodium Glutamate) Ingredients that turned bad Food coloring Harmful chemicals Gravy</p> <p>Red meat Thigh</p>	<p>“Their Thai tea with milk is wayyyyyyy too sweet...” “A very rich and sugar sprinkled baked goody...” “There was lots of gravy slathered over the bed of rice...”</p>
<b>Category</b>	<b>Ones that signify healthy</b>	<b>Example</b>	<b>Ones that signify</b>	<b>Example</b>

	<b>food choices</b>		<b>unhealthy food choices</b>	
7. Cooking Method/Style	Steamed, Homemade, Not being processed by heat (raw food and live food), freshly made, freshly baked	“The steamed fish was better than expected and cooked very nicely.”	Fried, Deep-fried, Refried, Reheated, Microwaved, Premade, Pre-frozen, Pre-refrigerated, under-cooked	“...the pata was most likely leftovers that were refried again which is why we needed the lobo knives.”
8. Freshness (of the ingredients and of how the food is being made)	Fresh ingredients	“The 7 layer salad—super fresh and comes with guacamole—I would recommend it!”	Leftovers Ingredients that are stale, old, and rotten	“The baby corn tasted sour, almost rotten.”
9. Option	Variety of healthy menus  “Brown rice” option is much appreciated.  A healthy plate option	“The brown rice isn’t just regular brown rice. It seemed like it was the multi grain kind of brown rice.. It had a better texture to it which I loved.” “I chose brown.” “Plenty of vegan options, as well as vegetarian.”	Limited option of choices such as portion/size and ingredient	“I was slightly disappointed that they only had once size because I get filled pretty quickly so I like to order small sizes.” “No gluten-free options”
10. Hygiene	Cleanliness (dirty, gross, hairs or bugs in food) and condition of restaurant (clean and bright) Pollution (eating near the parking lot). Generally, Hygiene is mentioned more frequently in reviews of restaurants resulting from the search term “unhealthy food.”			
<b>Category</b>	<b>Ones that signify healthy food choices</b>	<b>Example</b>	<b>Ones that signify unhealthy food choices</b>	<b>Example</b>

<p>11. One's relationship with food, Lifestyle, culture, and Eating Behavior</p>	<p>Vegetarian, Vegan, Trying to eat less meat, On a diet, Control of food intake, Set a good example for children, On a diet, Healthy eating kick, craving of healthy food (for its taste or health benefits), bodybuilder style of ordering (no oil and extra lean meat), and being pregnant.</p>	<p>"...I had to limit my sugar intake during the pregnancy."                  "I'm dying to try one of their salads next time, as they sound very 'fresh' and healthy."                  "I was craving 'healthy food'...wait, no that's not right, scratch what I just said. The truth is that I was hungry and my pants were getting tight."                  "...last week after the gym I was starving but wanted something light..."                  "My husband and I agreed that we needed to start making healthier food choices to set a good example for our baby son."</p>	<p>Carnivore, Rasited to eat meat, Indulgence/Binge e, Last meal, Addiction, Will exercise to burn calories eaten (on the contrary, some mentioned that having unhealthy food is the reward after exercising), Sweet tooth, Nostalgia, Unhealthy Filipino food norm, cravings, Eating well, Overorders, No tomorrow</p>	<p>"Who ever invented spam musubi is a genius! I think I'm addicted to that."                  "I HATE bell peppers!"                  "My mom always overorders and can pack away the food like no tomorrow."                  "I love a good steak and truly believe that bacon and butter make everything better."                  "WHEN IS THERE NO TIME FOR A COOKIE?"</p>
<p><b>Category</b></p>	<p><b>Ones that signify healthy food choices</b></p>	<p><b>Example</b></p>	<p><b>Ones that signify unhealthy food choices</b></p>	<p><b>Example</b></p>

<p>12. Association with body, weight, wellbeing/sickness, and health state</p>	<p>Good for body/health</p>	<p>“Long story short: Eat here! Your body will thank you. :)”                  “...it satisfies my body and health.”                  “I’ve lost a lot of weight...”                  “Perfect food for people who are health conscious and/or who has food allergies.”</p>	<p>Obesity, Diabetic, Heart attack, Gout, Weigh 200 pounds, Mentioning of waistline, Blood sugar level</p>	<p>“And now, a couple hours later, my stomach is churning and extremely uncomfortable.”                  “So yeah you’re eating the loco moco, then the waffles come out and yeah... you’re just heart attack heaven :)”</p>
<p>13. Feeling</p>	<p>Regaining vitality                  Feel healthy                  Feeling less guilt</p>	<p>“My vitality began to return! I felt energized and satiated.”                  “...I feel so great.”                  “...makes me happy.”</p>	<p>A gross feeling of fullness                  Regret</p>	<p>“What a waste of carbs.”</p>

### CONCLUSION

Health-related cues to action derived from Yelp restaurant reviews appear to be able to be meaningfully categorized. These categories are neither hierarchical nor independent since they tend to connect and overlap, e.g., type of food (comfort food) and one’s relationship with food (nostalgia). They revealed interesting themes of relationship between food choices and health.

Our findings suggest that health-related cues to action and the power of online consumer reviews may have noticeable effects on health behavior, particularly on food choice. Health-related cues to action, as part of e-word-of-mouth, may be a useful starting point in creating personalized messages to individuals to encourage them toward making healthier food choices. Yelp seems to be a social network site that contains valuable insights and—most importantly in this study—a potential key to a healthier eating. People in Hawaii are generally perceived to be laid-back; however, a large number of review contributors do appear to think about health when dining out. This study contributes to the Health Belief Model in the era of computer-mediated communication by focusing on the under-researched cues to action. We demonstrate that cues to action can be found on user-generated content platforms in the form of restaurant reviews. Health-related cues to action revealed in this study could be thought of as barriers and facilitators of healthy eating, depending on the degree of health consciousness present in the information receiver or a Yelp review reader (Danath, 2011; Flanagin & Metzger, 2013).

Social media, like Yelp, can be a repository of information that reveals useful insights and trends for researchers and policy makers who wish to understand how consumers make food choices in our ever-changing society so that effective intervention might be devised. Hawaii's unique food scene is filled with multicultural cuisines. Interestingly, Yelpers reveal much more beyond food review. Their slices of life, beliefs, fears, hopes, and dreams are waiting—among intense discussions about the meal they have—to be discovered.

## LIMITATIONS AND FUTURE RESEARCH

There are some limitations in this study and its methodology. First, it is not clear how Yelp's search function organize "healthy food" and "unhealthy food" since a few restaurants came up with both searches. It might do so by simply searching for words from reviews and/or considering how restaurants position themselves. However, analyzing the reviews through the current search bar is still useful; the restaurants somehow represent Yelp's "healthy" and "unhealthy" end of the continuum to some extent. This can be improved by having a better understanding of Yelp's information retrieval system and also relying on other resources to identify "healthy" and "unhealthy" food (or restaurants).

Second, the textual coding was done manually. Words, phrases, and sentences in Yelp are context sensitive. There are cases of double negation and contemplating about other restaurant, memory, type of food, and eating style while writing a review for a particular restaurant. For example, "I miss the days when you were a single shop operating out of a garage. I miss the rich, creamy curries with the large slices of chicken breast with tons of veggies." In the future, automated system that is able to deal with more context sensitivity will be needed for larger samples. This intricate process means that textual analysis software might not be the most efficient tool for this kind of study.

Last, information receivers' ability to judge cues to action is varied. It should be studied in future work.

There are many possibilities for future research. Other types of restaurants—such as luxurious restaurants and fast food restaurants—might reveal different cues to action and insights. Quantitative content analysis, with software to analyze key words and phrases (not sentences or paragraphs), might reveal what lead people to make unhealthy food choices. Moreover, factors that people take into consideration when trying to make healthy food choices can be investigated. Our study did not account for an information receivers' ability to judge cues to action. Results of future research will logically support recommendations to Yelp executives for creating useful filter systems for people with particular needs, e.g., vegetarians, persons who are allergic to particular type of ingredient, consumers who want to have healthy food at a reasonable price, and people who are prone to diabetes.

## References

- 10 Things you should know about Yelp. Retrieved from <http://www.yelp.com/about>
- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: W.H. Freeman.
- boyd, d. (2008) *Taken out of context: American teen sociality in networked publics*. Doctoral thesis, University of California, Berkeley, CA.
- Brennan, R., Dahl, S., & Eagle, L. (2010). Persuading young consumers to make healthy nutritional decisions. *Journal of Marketing Management*, 26(7-8), 635-655.
- Burnkrant, R. E., & Cousineau, A. (1975). Informational and normative social influence in buyer behavior. *Journal of Consumer Research*, 2(3), 206-215.
- Centers for Disease Control and Prevention (2013). Behavioral risk factor surveillance system 2012. Retrieved from <http://www.cdc.gov/obesity/data/adult.html>
- Centers for Disease Control and Prevention's National Center for Chronic Disease and Health Promotion, Division of Nutrition, Physical Activity, and Obesity (2013). State indicator report on fruits and vegetables 2013. Retrieved from <http://www.cdc.gov/nutrition/downloads/State-Indicator-Report-Fruits-Vegetables-2013.pdf>
- Chahuneau, V., Gimpel, K., Routledge, B. R., Scherlis, L., & Smith, N. A. (2012, July). Word salad: Relating food prices and descriptions. In *Proceedings of the 2012 Joint Conference on Empirical Methods in Natural Language Processing and Computational Natural Language Learning* (pp. 1357-1367). Association for Computational Linguistics.
- Champion, V. L., & Skinner, C. S. (2008). The health belief model. In K. Glanz, B. K. Rimer, & K. Viswanath (Eds.), *Health behavior and health education: Theory, research, and practice* (4th ed., pp. 45-65). USA: Jossey-Bass.
- Donath, J. (2006). Signals, cues and meaning. Manuscript in preparation.
- Donath, J. (2007). Signals in social supernets. *Journal of Computer-Mediated Communication*, 13(1). Retrieved from <http://jcmc.indiana.edu/vol13/issue1/donath.html>
- Doanth, J. (2011, October). *Signals, truth, and design*. Manuscript available: <http://smg.media.mit.edu/people/judith/signalsTruthDesign.html>
- Flanagin, A. J., Metzger, M. J. (2013). Trusting expert- versus user-generated online: The role of information volume, valence, and consumer characteristics. *Computers in Human Behavior*, 29, 1626-1634.
- Girard, T., Silverblatt, R., & Korgaonkar, P. (2002). Influence of product class on preference for shopping on the Internet. *Journal of Computer-Mediated Communication*, 8(2). doi: 10.1111/j.1083-6101.2002.tb00162.x
- Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. USA: Sociology Press.
- Goh, K. Y., Heng, C. S., & Lin, Z. (2013). Social media brand community and consumer behavior: Quantifying the relative impact of user-and marketer-generated content. *Information Systems Research*, 24(1), 88-107.
- Hayden, J. A., & Paterson, W. (2009). *Introduction to health behavior theory*. USA: Jones and Bartlett Publishers. Retrieved from <http://www.jblearning.com/samples/0763743836/chapter%204.pdf>
- Henri, F. (1991). Computer conferencing and content analysis. In A. Kaye (Ed.). *Collaborative learning through computer conferencing: The Najaden papers*, (pp. 117-136). London: Springer-Verlag.
- Hsieh-Fang, H., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277-1288. doi:10.1177/1049732305276687

- Kondracki, N. L., Wellman, N. S., & Amundson, D. R. 2002. Content analysis: review of methods and their applications in nutrition education. *Journal Of Nutrition Education & Behavior* 34(4), 224-230.
- Klein, L. R. (1998). Evaluating the potential of interactive media through a new lens: Search versus experience goods. *Journal Of Business Research*, 41(3), 195-203.
- Kuehn, K. M. (2013). "There's got to be a review democracy": Communicative capitalism, neoliberal citizenship and the politics of participation on the consumer evaluation website Yelp.com. *International Journal of Communication*, 7, 607-625.  
Retrieved from <http://ijoc.org/ojs/index.php/ijoc/article/view/1728>
- Lewis, J., & West, A. (2009). 'Friending': London-based undergraduates' experience of Facebook. *New Media & Society*, 11(7), 1209-1229.
- Lu, X., Ba, S., Huang, L., & Feng, Y. (2013). Promotional marketing or word-of-mouth? Evidence from online restaurant reviews. *Information Systems Research*, 24(3), 596-612.
- Luca, M. (2011). Reviews, reputation, and revenue: The case of Yelp.com. Working paper, Harvard Business School, Boston, USA.
- Luca, M., & Zervas, G. (2013). Fake it til you make it: Reputation, competition, and Yelp review fraud. Working paper.
- Marwick, A. E., & boyd, d. (2011). I tweet honestly, I tweet passionately: Twitter users, context collapse, and the imagined audience. *New Media & Society*, 13(1), 114-133.
- Metzger, M. J., Flanagin, A. J., & Medders, R. B. (2010). Social and heuristic approaches to credibility evaluation online. *Journal of Communication*, 60(3), 413-439. doi:10.1111/j.1460-2466.2010.01488.x
- Minichiello, V., Aroni, R., Timewell, E., & Alexander, L. (1990). *In-depth interviewing: Researching people*. Hong Kong: Longman Cheshire.
- Miura, M., & Shimabukuro, B. (2007). *What Hawaii likes to eat*. Hawaii: Mutual Publishing Company.
- Nabi, R. L., Prestin, A., & So, J. (2013). Facebook friends with (health) benefits? Exploring social network site use and perceptions of social support, stress, and well-being. *Cyberpsychology, Behavior & Social Networking*, 16(10), 721-727. doi:10.1089/cyber.2012.0521
- Nelson, P. (1970). Information and Consumer Behavior. *The Journal of Political Economy*, 78, 311-329.
- Owens, T. (2012). Tripadvisor rates Einstein: using the social web to unpack the public meanings of a cultural heritage site. *International Journal Of Web Based Communities*, 8(1), 40-56.
- Pan, Y., & Zhang, J. Q. (2011). Born unequal: A study of the helpfulness of user-generated product reviews. *Journal Of Retailing*, 87(4), 598-612. doi:10.1016/j.jretai.2011.05.002
- Park, D. H., & Kim, S. (2008). The effects of consumer knowledge on message processing of electronic word-of-mouth via online consumer reviews. *Electronic Commerce Research and Applications*, 7, 399-410.
- Salazar, L.F., Crosby, R. A., & DiClemente, R. J. (2006). Qualitative research strategies and methods for health promotion. In R. A. Crosby, R. J. DiClemente, & L. F. Salazar (Eds.), *Research methods in health promotion* (150-198). USA: Jossey-Bass.
- Shepherd, J., Harden, A., Rees, R., Brunton, G., Garcia, J., Oliver, S., & Oakley, A. (2006). Young people and healthy eating: A systematic review of research on barriers and facilitators. *Health Education Research*, 21(2), 239-257.
- Todd, J. E., Mancino, L., & Lin, B.-H. (2010). The impact of food away from home on adult diet quality. *Economic Research Report Number 90*. Washington, DC: Economic Research Service/U.S. Department of Agriculture.

- United States Department of Agriculture Center for Nutrition Policy and Promotion (2013). Foods and nutrients to increase. In *Dietary guidelines for Americans, 2010* (4). Retrieved from <http://www.cnpp.usda.gov/publications/dietaryguidelines/2010/policydoc/chapter4.pdf>
- Utz, S., Kerkhof, P., & van den Bos, J. (2012). Consumers rule: How consumer reviews influence perceived trustworthiness of online stores. *Electronic Commerce Research & Applications, 11*(1), 49-58. doi:10.1016/j.elerap.2011.07.010
- Vance, K., Howe, W., & Dellavalle, R. P. (2009). Social Internet sites as a source of public health information. *Dermatologic Clinics, 27*(2), 133-136.
- Walther, J. B., & Parks, M. R. (2002). Cues filtered out, cues filtered in: Computer-mediated communication and relationships. In M. L. Knapp & J. A. Daly (Eds.), *Handbook of interpersonal communication* (3rd ed., pp. 529–563). Thousand Oaks, CA: Sage.
- Weber, R. P. (1990). *Basic Content Analysis*. Newbury Park, CA: Sage Publications.
- West, A., Lewis, J., & Currie, P. (2009). Students' Facebook 'friends': Public and private spheres. *Journal of Youth Studies, 12*(6), 615-627.
- West, A., Lewis, J., & Currie, P. (2009). Students' Facebook 'friends': Public and private spheres. *Journal of Youth Studies, 12*(6), 615-627.
- Willemsen, L. M., Neijens, P. C., & Bronner, F. (2012). The ironic effect of source identification on the perceived credibility of online product reviewers. *Journal Of Computer-Mediated Communication, 18*(1), 16-31. doi:10.1111/j.1083-6101.2012.01598.x
- Willemsen, L. M., Neijens, P.C., Bronner, F., & de Ridder, J. A. (2011). "Highly recommended!" The content characteristics and perceived usefulness of online consumer reviews. *Journal of Computer-Mediated Communication, 17*, 19–38. doi: 10.1111/j.1083-6101.2011.01551.x
- Yano, C. (2006). Shifting plates: Okazuya in Hawai'i. *Amerasia Journal, 32*(2), 37-45.
- Zhang, Y., & Wildemuth, B. M. (2009). Qualitative analysis of content. In B. Wildemuth (Ed.), *Applications of social research methods to questions in information and library science* (pp.308-319). USA: Libraries Unlimited.
- Zhang, Z., Ye, Q., Law, R., & Li, Y. (2010). The impact of e-word-of-mouth on the online popularity of restaurants: A comparison of consumer reviews and editor reviews. *International Journal Of Hospitality Management, 29*(4), 694-700. doi:10.1016/j.ijhm.2010.02.002

Name of establishment			
Date of review			
Search result of Yelp		Healthy food	Unhealthy food

**Health-related cues to action** are being examined from statements that describe food experiences on Yelp. The food reviews displayed may instigate action for healthy or unhealthy food choices when dining out. The coders shall examine health-related cues to action for 20 most recent reviews or until data saturation have been reached.

<p>Including:</p> <ul style="list-style-type: none"> <li>• A word or phrase that the reviewer describes as a healthy eating experience. These may include adjectives describing healthy food, such as “fresh” or “light”. Cues do not necessarily have to discuss the traditional healthy diet, but can also be vegetarian, non-GMO, grass-fed beef, or any other experience that the reviewer perceives as healthy. This could be a positive or negative experience.             <ul style="list-style-type: none"> <li>○ Example: “The tostadas are more like...healthy nachos. With no melted cheese. :( ”</li> <li>○ Example: “The produce...most of it looks vibrant and yummy! Some look very very sad. But that is organic produce, it doesn't have all the poisonous chemicals to make and keep them pretty.”</li> </ul> </li> <li>• A word or phrase that the reviewer describes as an unhealthy eating experience. Cues do not necessarily have to follow a traditional unhealthy diet; they can include any phrase the reviewer perceives as unhealthy. These may include adjectives describing unhealthy foods, such as “cheesy”, “greasy”, “fried”, or “salty”. This could be a positive or negative experience.             <ul style="list-style-type: none"> <li>○ Example: “Definitely the place to go when you want a good dose of Filipino diabetic-heart attack-gout food...Yum!”</li> </ul> </li> </ul>	<p>Excluding:</p> <ul style="list-style-type: none"> <li>• Phrases that describe parking or customer service experiences.             <ul style="list-style-type: none"> <li>○ Example: “Definitely quick and convenient. As soon as I order I wait no longer than a minute and my food is ready!”</li> </ul> </li> <li>• Phrases that describe positive or negative food experiences and do not include any health-related connotation.             <ul style="list-style-type: none"> <li>○ Example: “Again, the spicy ahi portion of the meal was, as other reviewers have said, more like pâté - which isn't a bad thing, however I prefer a chunkier spicy ahi.”</li> </ul> </li> </ul>
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<ul style="list-style-type: none"> <li>○ Example: “Fried chicken, fried shrimp, fried, fried, fried.”</li> </ul>	
------------------------------------------------------------------------------------------------------------------	--

**Mentioning health-related cues to action:**

**Phrases that should not be included:**

Copy and paste reviews into the boxes below. All words, phrases, sentences, or paragraph that represent a concept should be highlighted as health-related cues to action.

Review #1
Review #2
Review #3
Review 4
Review 5
Review 6
Review 7
Review 7
Review 8
Review 9
Review 10
Review 11
Review 12
Review 13
Review 14
Review 15
Review 16
Review 17

Review 18
Review 19
Review 20

The logo for the International Association for Business Communication (iafor) is centered on the page. It features the word "iafor" in a lowercase, blue, serif font. The text is surrounded by two large, overlapping, curved lines that form a partial circle. The upper-left curve is light red, and the lower-right curve is light blue. The background of the page is white.

iafor

*Value-added Ads: An analysis of award-winning advertisements in the Philippines*

Brian Villaverde

Southern Luzon State University, Lucban, Quezon, Philippines

0108

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Mass media impacts society in many ways - a fact which entails responsibility for practitioners. Advertising, being regarded as major lifeblood of the media industry, is not an exemption. As advertisers seek to gain profit, they are equally expected to adhere to corporate social responsibility or CSR. In the Philippines, the promotion of values has been one of the commonly expected CSR's, which in turn, gave birth to ARAW Values Awards, an award-giving body that recognizes advertisements that not just sell a product, but more importantly, integrate values in the ads. Thus, the researcher came up with this study to analyze the portrayal of values among the selected 2002 - 2012 winning advertisements of ARAW Values Awards. Content analysis, applying quantitative approach, was employed. This paper focused on identifying the values in the advertisements as well as its implications to the advertising industry. It was found out that the most common values among the television advertisements are family values, respect to human rights, and love for country, which highly reflect the Filipino culture. In a world which significantly breaks geographic barriers, advertisers are challenged to produce ads which not only seek to sell a product, but those that promote identity and connectedness of their target consumers as well, despite cultural diversity. It was recommended that further studies be conducted related to values in advertising particularly on how the advertisers comply with their corporate social responsibility.

## INTRODUCTION

Media has created a big impact in society. It has been a part of the people's lives since it was introduced. It has been incorporated in all the functions, duties and responsibilities that humans need to fulfill. With the emergence of media, it has also paved the way for the establishment of various corporations and networks that handles and control them. Furthermore, it had introduced a variety of fields where media can be associated. One of these fields is advertising.

According to Claude Hopkins (2003), advertising is salesmanship where it applies the principles of salesmanship. Successes and failures in both lines are due to like a cause that is why, for every advertising question should be answered by the salesman's standards. Also, the only purpose of advertising is to make sales.

In this matter, corporations were able to gain profit in the use of media. But aside from the aim of these corporations in gaining profit, another important aspect of being a part of the business is dealing with corporate social responsibility (CSR).

Among the roles of CSR, one of the most important that should be given attention is the presentation of values that a culture has. Values are ones concept of what should be given importance. It serves as ones guide of what will be considered as good or bad.

With the transition of time, advertisements have been a very dominant factor in affecting the audience. It has affected the views of the people when it comes to gender, age, culture and other related factors. From this, the Advertising Board of the Philippines (ADBOARD) has been established on May 3, 1974. ADBOARD aims to uphold the progress of Philippine advertising through self-regulation. Their mission is to practice world class advertising along with advocating professional ethics through responsible and truthful advertising.

“The ARAW Values Awards program is founded on Seven (7) Cornerstone Values. The framework for its operations as defined, consisted of: (1) implementation on a biennial basis during a non-Philippine Advertising Congress year; (2) program undertaking by the AdBoard's Values Promotion Committee as its lead; (3) focus on recognizing advertising that promotes values, particularly on the ARAW 7 Cornerstone Values; and (4) hosting by various AdBoard member - associations on a rotation basis, similar to the biennial Philippine Ad Congress” (Gamboa, 2012).

The seven cornerstone values of the ARAW Values Awards include: love of God and respect for religious beliefs where it shows the importance of worship or living by the teachings of a religion or a superior being; commitment to truth, honesty, and integrity that showcase the value of truthfulness, the practice of fairness, and adherence to ethical principles; love of country and respect for national customs and tradition where it promotes the national pride and identity such as good cultural traits, history, achievements and the beauty of the country; reverence for family unity, marriage, and responsible parenthood where this promotes family togetherness, values the institution of marriage, and help people achieve a better, more responsible approach to parenthood; respect and care for human life and dignity and the rights of all that promotes physical, emotional, and psychological well-being; respect for law and authority and the

promotion of self-discipline that encourages good citizenship and good governance; and concern for preservation of environment that endorses the protection, proper management, or enrichment of our natural resources (Chongson, 2012).

From this, the researcher has observed that the commercials being aired in the television nowadays are not just merely promoting the product and services of different companies but also promotes values that are being practiced here in the Philippines. With the interest of the researcher on what he has observed from the television advertisements, the researcher decided to have the finalists of the ARAW Values Award to be analysed. From these, the researcher would like to find out how the core values set by ADBOARD are being portrayed by the advertisers here in the Philippines.

## **STATEMENT OF THE PROBLEM**

This study aimed to answer the question: what is the content of the selected winning television advertisements manifesting values in the ARAW Values Awards?

Specifically, it sought to answer the following objectives:

1. To identify the Filipino values that are portrayed by the television advertisement finalists of ARAW Values Awards; and
2. To explain the implication of the values identified in producing television advertisements in the Philippines based on the tones, issues, and approaches present in the advertisements.

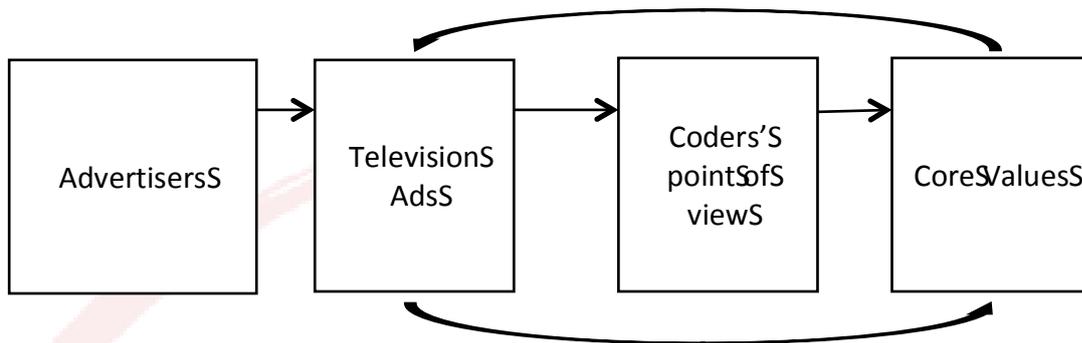
## **CONCEPTUAL FRAMEWORK**

The research used the Agenda-Setting Theory. The gatekeepers are represented by the advertisers who provide what the audience are supposed to get. They are the ones who provide us with the advertisement that shapes people's perception.

The media agenda are the advertisements that are categorized as according to the criteria of the decision makers. These advertisements contain issues that the advertisers want to address. The issues may include disasters, population growth, election, poverty, environmental problems, inequality, and family problems.

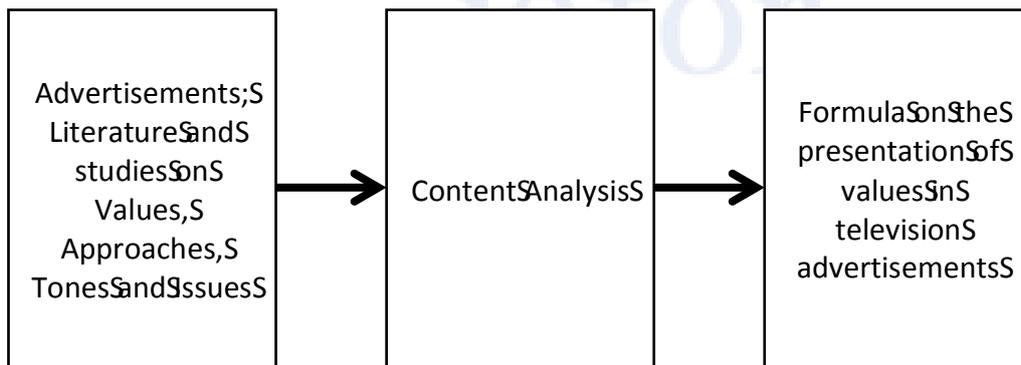
As based on these issues that are addressed, the decision maker in the study is the ADBOARD committee who sets the core values that are included in the ARAW Values Awards. The policy agenda includes the categories of values that they identified namely – religious, family, love of country, respect to human rights, respect to law and authority, protection of the environment, and truth, honesty & integrity. The public agenda is the perception of the audience to the images shown in the television advertisement. In this study, the media agenda is substituted by what is being promoted in the advertisements.

All these are of course, affected by the experiences that every individual of the society has. Also, these are all based on the cultural belief of a certain community or race.



**Figure 1. Diagram of the Conceptual Framework**

In the conduct of the study the researcher used the Input-Process-Output Model. The input in the study is the advertisements that qualified as finalists/ winners in the ARAW Values Awards from 2002 to 2012 and the primary and secondary sources related with values presented in the advertisements applying content analysis to identify the values portrayed in the advertisements. These are all being analysed using a devised coding sheet that was answered by three coders. Then, the output of the study is the identified formula on presenting the dominant values applied in the presentation of the television advertisements.



**Figure 2. Schematic Diagram of the Input-Process-Output Model**

**METHODOLOGY**

This study sought to analyze the television advertisements from the ARAW Values Awards using content analysis focusing on the values being depicted. The researcher used a quantitative approach. This focused on the recurrence of the data from the different advertisements analyzed in the study. As for the design, the researcher used descriptive design to answer the problems raised in the study.

## RESULTS AND DISCUSSION

**Table 1. Values portrayed in the television advertisements**

Values	f	%
<i>Religious</i>	4	8.0
<i>Family</i>	17	34.0
<i>Love of country</i>	9	18.0
<i>Respect to human rights</i>	11	22.0
<i>Respect to law and authority</i>	1	2.0
<i>Protection of the environment</i>	1	2.0
<i>Truth, honesty &amp; integrity</i>	7	14.0
<b>TOTAL</b>	<b>50</b>	<b>100.0</b>

Table 1 present the values that are being portrayed in the selected television advertisements. The values are Religious (includes images of the Cross, Church, people praying, and other religious groups), Family (depicts images of father, mother, children, complete member or house, and actions/activities being done by the family), Love of country (shows images of Philippine tourist spots, customs, traditions, culture, and trademarks), Human rights (includes pictures related with education, protection from harm caused by disasters or other human, and providing individual's needs), Government (depicts images of administration activities, and local and national affairs), Environment (shows images of nature, animals, plants and actions protecting the environment), and Truth, Honesty & Integrity (includes images of ways to identify the truth, telling what is seen or heard, and ones having honor).

Based on the gathered data, it could be seen that among the selected television advertisements, 34% portrays the family values. These are those advertisements that depict images of father, mother, children, or complete member or house and shows actions being done by Filipino families.

This is evident and is congruent with Javier et al.'s statement (2000) that "Filipino families being monogamous. They play the role for their children being the ones who give attention, affection, care and protection. It is considered as an institution that provides security that protects its members from external challenges."

This is followed by the values on the respect to human rights. 22% of the selected television advertisements shows pictures related with education, protection from harm caused by disasters or other human, and providing individual's needs.

This is in accordance with Hornedo's statement (1988), as cited by Talisayon, that "The authentic and truly classic EDSA people power was therefore: (1) popular and cutting across socio-economic lines; spontaneous and therefore unstructured, (2) joyful and humanitarian, (3) religious in temperament and persuasion, (4) pacifist and conciliatory, (5) non-confrontational as the third party go-between or namamagitan of traditional Filipino society and culture, and by this fact (6) rooted in the Filipino national consciousness and soul . . . (it was also) (7) pro-freedom" are being depicted.

This proves the assumption of the researcher that Filipinos are known to value the close family ties and other beliefs that were learned from home and that the values that are being portrayed in the television advertisements are family-related values.

### **Implications: Formula in Creating Television Ads in the Philippines**

As observed from advertisements, a pattern can be used in producing values-sensitive television advertisements in the Philippines. The usual issue that is easily observable in the advertisements is about the issues that Filipino families are facing such as teenage pregnancy and separation from other family members. It is being addressed by the television advertisements by depicting situations where family members such as a father, mother, and/or children talk about their concerns to find ways to resolve it immediately.

Furthermore, to point out the importance of the product or service in the portrayal of values, the advertisers use the “Overcoming the Monster” approach in which the product or service is promoted to serve as the consumer’s side kick or could be the weapon in resolving the issue. Also, to make the television advertisements more retentive to viewers, the advertisers mostly tap the emotions of viewers as well as the straightforward tone for their advertisement to be easily understood by consumers.

### **CONCLUSION**

Based on the gathered findings, the following conclusions were drawn. The television advertisements that qualified in the ARAW Values Awards from 2002 – 2012 were dominated by family values. This proves that Filipino culture gives importance to family unity, marriage and parenthood.

The advertisers can use the formula of having family members resolving the issues through the aid of the product or service portraying the close family ties that Filipinos have in a straightforwardly and emotional manner, in producing advertisements in the country.

### **RECOMMENDATIONS**

Based on the conclusions drawn, the researcher recommends that:

1. Advertisers should take into consideration the images that it presented to their audience using the television as a medium in advertising.
2. Advertisers can use the identified formula on the presentation of values in the television advertisements that they will create.
3. Consumers should be aware of the values that are being portrayed by the advertisements. Advertisements that are being viewed are not mere informative in nature but also have values that reflects human life.

4. Advertisements are considered already as a means to address different issues that a community or geographic location is facing. Thus, citizens should view advertisements as a tool for them to be aware of the situation of the country.
5. Since this study focused on the television advertisements only, future researchers should conduct another study on the other media used in advertising.
6. Future researches may also be conducted on the effect of these advertisements to different groups or set of respondents.

## REFERENCES

- Agliata, D. & Tantleff-Dunn, S. (2004). The Impact of Media Exposure on Males' Body Image. *Journal of Social and Clinical Psychology: Vol. 23, 1 Special Issue: Body Image and Eating Disorders: Influence of Media Images*, pp. 7-22. doi: 10.1521/jscp.23.1.7.26988.
- An, D. (2003). Content analysis of advertising visuals in the magazine advertisements: the roaring twenties and the great depression. Retrieved from Web Journals of Mass Communication Research.
- Asia-Pacific Population and Policy. (2002). Poverty in the Philippines: The impact of family size. [Data File]. Retrieved from [www.eastwestcenter.org/.../p%26p021.pdf](http://www.eastwestcenter.org/.../p%26p021.pdf).
- author(s) or editor(s), date of publication, title, place of publication, and the name of the publisher
- Ceniza, R. (2005). Gripaldo, R. (ed.). Filipino cultural traits. Retrieved from <http://books.google.com.ph/books?id=hXJe6vKMjroC&printsec=frontcover&hl=tl#v=onepage&q&f=false>.
- Changing Minds (2002-2012). Values types [Data File]. Retrieved from [http://changingminds.org/explanations/values/values\\_types.htm](http://changingminds.org/explanations/values/values_types.htm).
- IndexMundi. (2013). Philippines population growth rate. [Data File]. Retrieved from [http://www.indexmundi.com/philippines/population\\_growth\\_rate.html](http://www.indexmundi.com/philippines/population_growth_rate.html)
- Javier, J., Costales, R. & Rivas, D. (2002). *Introductory Sociology and Anthropology: A Pedagogy*. Quezon City: Philippines. Rex Printing Company Inc.
- Lillian T. (2010). The Philippines: Rural families, urban income. *Cultural Survival*. Retrieved from <http://www.culturalsurvival.org/ourpublications/csq/article/the-philippines-rural-families-urban-income>.
- Lim, M. (2010). (Bata)lastas: The Role of Television Advertisements in Reinforcing Social Values of Selected Elementary Students from Two Schools in Valenzuela City. [Data File] Retrieved from <http://iskwiki.upd.edu.ph/flipbooks/RoleOfTVAd/>

- Lim, S. (2010). Brand communications: inside out; through your people. Available from <http://www.scribd.com/doc/35452845/Brand-Communications-Inside-Out-Through-Your-People>.
- Littlejohn, S. & Foss, K. (2009). Encyclopedia of Communication Theory. United States of America, SAGE Publication, Inc.
- Lynch, J. & de Chernatony, L. (2004). The power of emotion: Brand communication in business-to-business markets. [Abstract]. *The Journal of Brand Management*, 11(5), 403-419(17).
- National Statistics Office. (2002). Philippines: Population Expected to Reach 100 Million Filipinos in 14 Years. [Data File]. Retrieved from <http://www.census.gov.ph/content/philippines-population-expected-reach-100-million-filipinos-14-years>
- Piciarelli, F. (2010). Values in Advertising: Anew Ethical and Commercial Approach. [Data File] Retrieved from <http://www.familyandmedia.eu/en/topics/faculty/153-i-valori-nella-pubblicita-un-nuovo-approccio-etico-e-commerciale-alfonso-mendiz-noguero-madrid-ic-media-net-p%E2%80%A6>
- Quismundo, T. (2012, October 16). Philippines is 3rd most disaster-prone country, new study shows. *Philippine Daily Inquirer*. Retrieved from <http://globalnation.inquirer.net/52858/philippines-is-3rd-most-disaster-prone-country-new-study-shows>.
- Talisayon, S. (n.d.). Teaching values in the natural and physical sciences in the Philippines. Retrieved from [http://www.crvp.org/book/Series03/III-7/chapter\\_xiii.htm](http://www.crvp.org/book/Series03/III-7/chapter_xiii.htm).
- Tan, M. (2006). A Reconfigured Filipino family. *i Report Online*. Retrieved from <http://pcij.org/i-report/2006/tan3.html>.
- Ubalde, C. (2012, April 24). Philippines was world's most disaster-hit country in 2011. *InterAksyon.com*. Retrieved from <http://www.interaksyon.com/article/30224/philippines-was-worlds-most-disaster-hit-country-in-2011>.
- United Nations Development Programme. (2007-2013) The Millennium Development Goals. [Data File]. Retrieved from <http://www.undp.org.ph/>.
- Wells, W., Burnett, J. & Moriarty, J. (2000). *Advertising Principles & Practice*. Upper Saddle River, New Jersey, USA. Prentice Hall Inc.
- Wilcox, K. & Laird, J. (2000). The impact of media images of super-slender women on women's self-esteem: identification, social comparison, and self-perception. [Abstract]. *Journal of Research in Personality*. 34(2), 278–286.

*Inside Newsroom: Social Media & News Production in the UAE*

Sabir Haque, Seena Biju

Manipal University Dubai, United Arab Emirates

0111

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

News Coverage in the Middle East has managed to break its shackles of censorship to a large extent in the last two decades. In the backdrop of Arab Spring and with the rise of Social Media, there is a genuine lack of understanding to what transpires inside a newsroom (Pintak, 2009). Although Agenda Setting which drives both journalist and public opinion has been analysed too often, yet they rarely follow up by going inside the newsroom and asking reporters and editors how they constructed their stories and how social media has influenced the news gathering tools (Klinenberg, 2005).

This study will help understand the use of Social Media by the reporters for news coverage and its limitations. The Study will draw connections between the political economy of the journalistic field, the organisational structure for news production, new communication technologies, and the qualities of content created by media workers. It will also help to demarcate the tools of social media and their mode of preferences among the journalists in the UAE.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## 1. INTRODUCTION

Middle East finds itself trapped in the cataclysm of Social Media Revolution. We know that something like a “revolutionary bandwagon” occurred in Tunisia beginning in December 2011, following a seemingly insignificant event, namely, the self-immolation of a provincial fruit vendor after his business was shut down by the local police. (Goodwin, 2011). Social Media is at the forefront of this change. For instance, shadow groups such as Anonymous provided strategic assistance in the protection of the virtual territories of struggle. (Allagui & Kuebler, 2011). The profile of the most active users—young, urban, and relatively educated—fully correspond to the core of the first anti-government protesters in January that later led to a larger and more mass-based campaign. (Stepanova, 2011)

Among the strife driven hotbeds of conflict regions in Middle East: Tunisia, Egypt, Yemen, Bahrain & Syria, UAE is an exception. UAE is the second largest and number one knowledge based economy in the region. UAE has become one of the ideal destinations of foreign direct investment, tourism, re-exports, innovation and above all hub of all kinds of business activities in the region which has gathered momentum even during the ongoing Arab Spring. (Khan, 2012). Initially there was some speculation over how far the Arab Spring would go and whether it would reach the United Arab Emirates (UAE), and, if so, in what form. It became apparent relatively soon, however, that there was little prospect of widespread popular demand for the kind of systemic political change occurring elsewhere. (Forstenlechner, et al., 2012)

The role of analyst, academicians, intellectuals and most importantly journalist is pivotal in discussing actively the major changes affecting UAE society and polity. Although critical reporting on sensitive political, social, or religious issues is found only rarely, UAE journalists exhibit a good level of professionalism and objectivity in their reporting, considering their restrictions (Mohamed, 2009)

But what’s endemic among the journalist in the UAE is the level of self-censorship. Journalists commonly practice self-censorship, and the leading media outlets frequently publish government statements without criticism or comment. Journalists tend to cover basic government news, along with local sports and international news. In terms of content, most newspapers looks very similar. (Mohamed, 2009).

Citizens of the Arab world have harnessed blogging technologies to produce and disseminate their journalism and opinions faster than governments can control, censor or regulate it.

(Hamdy, 2009). As a matter of fact, the high level of media censorship in Arab countries brought citizens to increasingly distrust National media and information, leading them to rely on

self-generated news, easier to spread both on a national and international level. One protester said: “*We use Facebook to schedule the protests, Twitter to coordinate and YouTube to tell the world*”. (Al-Jenaibi, 2011).

Besides few sporadic outburst of activism which had landed UAE Nationals and expats in trouble with the law, the self-censorship is evident in the blogosphere as well. In his book, “The New Arab Journalist,” Lawrence Pintak reveals many examples of self-censorship in the Arab world. An editor for a Saudi paper says “we know our limits and in a way practice self-censorship. There have been troubles when red lines have been crossed.” For example, The National in the United Arab Emirates closely covers arrests in Kuwait, Oman, and other Arab countries over freedom of speech issues. However, when reporting on arrests in its own country, the paper defers to government statements or muted trial coverage. (Duffy, 2013)

Despite, all the criticisms directed towards lending a voice to citizens and journalist in the UAE media, the all-pervasive internet and online technologies have left an undistinguishable mark on the news consumption in the UAE. For those media outlets that maintain both print and online editions, about 80 percent do not differentiate content between the editions, but the trend is shifting toward more differentiation. The Gulf News is among the first to offer video news on their websites. (Ghannam, 2011). Fadi Salem, director of the governance and innovation programme at the Dubai School of Government (DSG), says any emergence of new technology usually “fulfils a social need” that is not being met otherwise. (Mustafa, 2013)

In a poll of more than 730 respondents taken by the Dubai Press Club (DPC), 53 per cent said they would like the media to focus on civics and education, family issues and health and medicine. Many respondents showed a strong reliance on social media for obtaining news. More than 60 per cent of the participants said they received more than 30 per cent of their news from social media. Another 15 per cent gathered between 30 and 69 per cent of their news from this source. (Kannan, 2012)

In sum, the objective of this study is to the influence of social media technologies in the day-to-day functioning of a journalist. *How much can we consider Social Media as a part of the Newsroom today? What really transpires inside a Newsroom? How today journalists are negotiating with this impending change?* Initially, the phenomenon of social media and its usage became a sharp focus of constant change right after the Arab Spring and most of the studies that were undertaken post the online movement were concentrated on citizens and their disenfranchised voices. Research studies were undertaken to shed light on the role of new media during these revolutionary events. (Allagui & Kuebler, 2011). Studies also sought to understand

the place of social media in the UAE, and to contribute to the analysis of the issue of social change as a whole for the region. (Al-Jenaibi, 2011). Current events are making clearer the fact that new technologies, such as the spread of the internet, social media and new mobile software applications are impacting in developing fast and lasting social changes. (Boughelaf, 2011).

The study of newsrooms from English National dailies will open up new avenues of understanding how the journalist work culture have or are being modified due to influence of online news gathering and social media interactions. *Thus, the present study aims to investigate by meeting reporters, editors & observations on the newsroom floor.*

## 2. REVIEW OF LITERATURE

As the internet has expanded and institutionalized as an alternative for the production and consumption of news, scholarship about online journalism has also increased and consolidated, especially in recent years. Yet, there have been few comprehensive assessments of what research has learned about online news production. (Boczkowski, 2002). The influence of internet on Journalism and news gathering exposes the division between production and consumption. Online journalism melted the boundaries that have traditionally delineated personal, interpersonal and mass communication. (Burnett, 2003).

The technological changes have rightfully raised questions related to the type of skills needed for this new breed of journalist. (Wenger, 2006). The study of three newsrooms by Pablo Boczkowski, establishes the lack of formal ties between the print staff and online staff. While the Internet as a platform for news has continued to expand and mature, online sites have been expected to provide the unique ability to place news stories into greater and more interactive context than in traditional media. (Fahmy, 2008). According to Boczkowski, newspapers developed online news operations as a reaction to prior moves by new competitors rather than proactively seeking new horizons. In the survey with over 245 online news professionals' respondents, Fahmy finds out that online news managers identified news judgment and grammar as required skills to work in online journalism while audio and video skills were valued less. Newspapers have responded to this shift by producing more multimedia content for their websites, a trend known as "webvergence". (Keith, 2009)

The pressure on journalists to carry out multiple tasks and try various media formats for news dissemination is imminent. Digital systems for reporting, writing, file sharing, and printing facilitate this flexibility. Klinenberg (Klinenberg, 2005) considers the implications of these

conditions for the particular forms of intellectual and cultural labor that journalists produce, drawing connections between the political economy of the journalistic field, the organizational structure of multimedia firms, new communications technologies, and the qualities of content created by news workers.

Time constraint is one major concern as online news stories turnaround time is far shorter. (Bourdieu, 2000) notes how time matters in special ways for cultural producers since incursions into the working schedule undermine one's ability to perform a craft. Young reporters are unfazed at the intensity of change and most have started to regard multiplicity of their work culture and new news forms as an integral part of the natural progression going ahead. Singer surveyed journalists in four multimedia news operations, and they acknowledged that the platforms have become less important than before (Singer, 2004). 'We're reporters. It doesn't matter which platform we're a reporter for'. Many scholars propose that online journalism has contributed to the collapse of the twice-a-day news cycle (Lawson-Borders, 2005); (Williams, 2000). Other studies also studies signal that the introduction of the internet in reporting has sped up the news process, sometimes even causing journalists to spend more time at their desks instead of going 'out on the street' (Pleijter, 2002).

According to (Curtain, 2007) news outlets are tempted to give more prominence to softer or even more sensationalised, stories, which are proven to reliably get 'clicks'. Further, these 'clicks' increase on short, bite-sized pieces of news, and decrease with longer articles (Earley, 2010), leaving very little room for depth, context or analysis. (Domingo, 2008) conducted an ethnographic study of four Spanish online newsrooms and found that, although online media made users' participation possible, 'the fact that interactivity (was) counterintuitive with the principles of traditional journalistic culture tended to diminish the willingness to explore audience participation'.

In a study of regional non-daily regional newspapers by (Vine, 2012), most of the news editors found audience interactivity a more proactive method of news-gathering than in the pre-online era. In fact, newsgathering through social media was increasing the outlet's representation of the various demographic groups within the local community.

Social media is about networking and communicating through text, video, blogs, and pictures, status updates on sites such as Facebook, MySpace, LinkedIn or microblogs such as Twitter. (Alejandro, 2010). The claims that traditional media are the sole champions of authority, objectivity and quality will be (and is being) challenged. (Beckett, 2008).

User interactivity takes a different level with social media now making inroads to the newsroom. In traditional media, what people are exposed to, are mainly determined by editors who have control on daily news flow. Here, people passively receive news content delivered in the media channels ( Lee & Long , 2012). Goode (Goode, 2009) concludes that in social media, users can actively participate in agenda-setting process by submitting, sharing, and commenting news content.

As (Bowles, 2006) notes, territories for interaction and strong reciprocity based on an altruistic sharing behaviour. Social Media too, creates its own network, and the solidarity among members of networks challenged dictators, their online censors, and the offline police. Hamdy concludes that in this climate of conflicting signals in relation to Internet freedoms, it is natural that Arab bloggers are concerned that further limits on their communicative expression are predictable (Hamdy, 2009) . Many also fear that regional regulation may in fact be in the pipeline

Can Social Media be safely labelled as ‘The Fifth Estate’? Highly networked individuals (helped by new platforms like social networking and messaging) can move across, undermine and go beyond the boundaries of existing institutions.” (N.Newman, 2009). According to (Haewoon , et al., 2010), the role of traditional news media is played by traditional news accounts in Twitter. Moreover, based on their findings, these news accounts are more powerful than traditional news media. Their study argues that for politically inattentive citizens, soft news is more effective than traditional news. Both a short message (tweet) and social interaction (retweet) among users puts Twitter ahead of other sources of news.

Thus, Twitter can be an effective medium to disseminate political messages. Social media in the Arab world has come of age since blogging and the creation of networks by social media has put most government’s focus on micro blogging sites like Twitter

We need to welcome to new entrant to the newsroom – ‘the social media editor’. Social media editors (SMEs) can be loosely defined as tech savvy journalists appointed by news agencies to act as the newsroom liaisons to the digital world, also called the social mediasphere. They go by different monikers such as: Social media editor, social media strategist, digital editor, social media manager, social media producer, digital news editor, etc. (Wasike, 2013).

Multimedia Journalism is also a well-accepted and well-defined job role in the today’s media organisation. However, obstacles do remain, such as, newspaper journalists were considered to have higher status than their internet counterparts. This was partly because the newspaper was still considered to be the core product and the web site merely a lighter, less significant medium. (Saltzis & Dickinson, 2008)

Mobile phones have become one unifying tool for all new technologies surrounding the changing role of a journalist. This also covers the delivery end as well. Saltzis and Dickonson also mentions the convergence happening at the delivery end as well. Apart from delivering news to web sites, output is to a growing number of new media platforms such as mobile phones, PDAs and interactive television services. If it is true (as many commentators have stated) that Twitter and Facebook are just an intermediary tool to share pre-created information, it is also true, and really important to mention, that mobile phones were creating those news and information. This study employs the redefining roles of a journalist from the various dimensions of technology, role delegation and help to demarcate the tools of social media and their mode of preferences among the journalists in the UAE.

### **3. METHODOLOGY**

#### **3.1 A Brief Overview**

The study was conducted in three strategic phases. Phase I constituted of exploratory literature reviews with the purpose of finding the gaps in the research (thereby leading to the formation of the study objectives) and to develop the survey instrument. Phase II is concerning survey instrument design and development and data collection. Phase III is more epistemological. The psychology behind news production, its factors, effecting variables, barriers and road blocks were to be identified through meetings with personnel in the news industry.

The initial phase included comprehensive reading and an exhaustive search for articles, documents (virtual and printed), videos, documentaries, films and information a propos news, news room, news coverage, factors for news production or lack of it and news gathering tools to name a few.

In the second phase a questionnaire was designed based and the consolidated information through the readings. Aligning by the key objectives of the study, the questionnaire inquired a range of facets specific to the psyche of news production and what conceptualizes within a news room before news is published.

The third phase of this study included in-depth interview sessions with Editors, journalists and reporters of leading news production agencies in the country. This was to supplement the information gathered in Phase II. This also included a component of observational study where the researcher observed the complete process of news production within the news room recording details of edition, inclusion and rejection of news. An interview with an IT professional working within the news room helped understand the effectiveness of technology in news production.

Interactions aimed at understanding the respondent's motivation towards being in the news industry, the rationale of news selection, challenges of working within the peripheral of the state/agency and the barriers to news production owing to personal beliefs etc to name a few!

### **3.2. Population description**

The UAE has primarily three leading English dailies The Gulf News, The Khaleej times and The National and an online publication Emirate 24/7

The Gulf news has established itself as the leading English language newspaper of the region - a position it has occupied since 1978. Validated by the IPSOS MediaCT – NRS-UAE 2011 survey, and the BPA Worldwide audit Gulf News caters to an average daily circulation of 107,403 from Saturdays to Thursdays, and 107,994 on Fridays. (GulfNews.com)

Khaleej Times is the first English newspaper to be launched in the UAE in 1978 by the Galadari Printing and Publishing Co. L.L.C. With a multinational readership of 450,000, Khaleej Times Special Reports and Supplements are regarded as part of a valuable service to the community. (KhaleejTimes.com)

The National ([www.thenational.ae](http://www.thenational.ae)) - This Abu Dhabi based broadsheet owned by the Abu Dhabi government, published by Abu Dhabi Media Company, was Launched in 17 April 2008 under close scrutiny in the Middle East and abroad. With its pledge to emulate Western newspaper standards and to "help society evolve, (Wikipedia)

Emirates 24|7 is Dubai Media Incorporated news website and television news programme, respectively. The televised news programme, Emirates 24/7, is a 30 minute segment broadcast weekly on Dubai Media Inc.'s television channel Dubai One, presenting news and business stories of the week and UAE viewers' reactions. (Wikipedia)

The respondents (Journalists, reporters & Editors) evidently are limited to these four agencies alone.

### **3.3 Sample Selection**

As a foresight it was evident that approaching journalists to converse and discuss about inside news room activities was not going to be free of difficulties. Hence a convenience sampling technique was used to approach the respondents. The initial approaches were politely declined quoting lack of time, non-availability, company policies and confidentiality issues. Eventually 17 individuals consented to participate in this study. With an assurance of anonymity, the sample was finalized.

### 3.4 Survey Instrument

The questionnaire was designed questioning the dynamics of news production. The demographic details were the opening queries, including education & years of service in the industry. The criterion for news projection was questioned from three points of view. 9 factors were identified as important for news projection. The respondent was asked to rate these factors (on a scale of 1: least important to 7: most important, firstly as a journalist (personal opinion), secondly from the requirement point of view of the agency she/he works in and thirdly the consumer's point of view.

The third section of the questionnaire was about the respondents agreement (5 point likert's scale of strongly agree to strongly disagree) to five specific parameters. Each parameter was treated as a construct with four items under each of them.

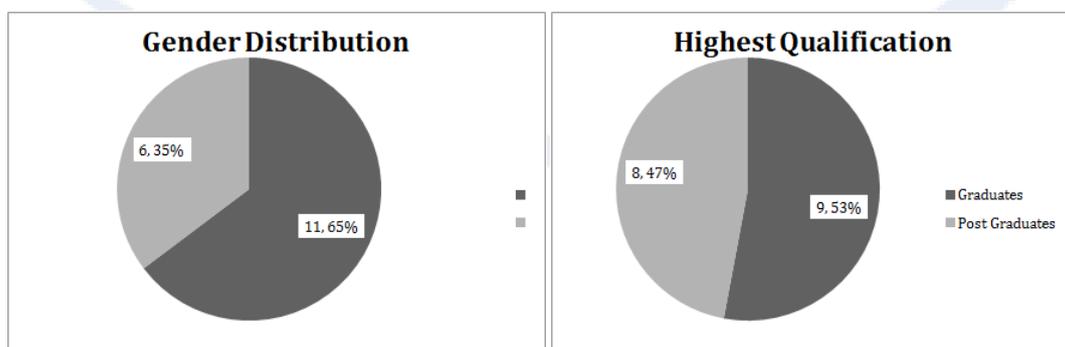
Online news production formed the fourth component of the questionnaire. The questions inquired the respondent's engagement in online production, criteria for news selection for online/social media platforms and time spent in production of online news, sources and categories of news production,

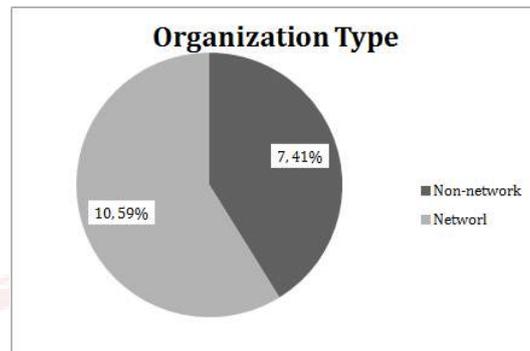
The fifth component addressed online interactivity with Consumers with responses to frequency of interaction with consumers and speed of feedback/comments from consumers for various categories of news. The sixth section was about tools and platforms used by the respondent for news collection and the last two sections questioned the inherent role of the reporter while producing news and the gadgets used for covering news.

## 4. ANALYSIS & DISCUSSION

### 4.1 Demographic details

17 journalists (2 editors and 15 reporters) participated in this study. Owing to confidentiality policies their identities are required to be kept in discretion.





**Figure 1 : Demographic description**

#### **4.2 News Values in the UAE**

Reporters learn to choose stories which are most likely to get selected. The Govt. bodies often fund a lot of stories as well and supplements are a major component in the entire news space. Understanding the consumer base well was one of the proud retorts by a young journalist in 'The Khaleej Times', the reporter adds, *"We have got statistics telling us this is our audience, this is the expat rate population among which there is number of Asian expats and western expats, so do have an idea of whom we are writing, which in turn leads to its importance and finally it drives the news values of your organization"*. With ratings on a scale of 1( least important) to 7 (most important) the following figure states the perceived notions of reporters from three points of view aka personal, agency and consumer!

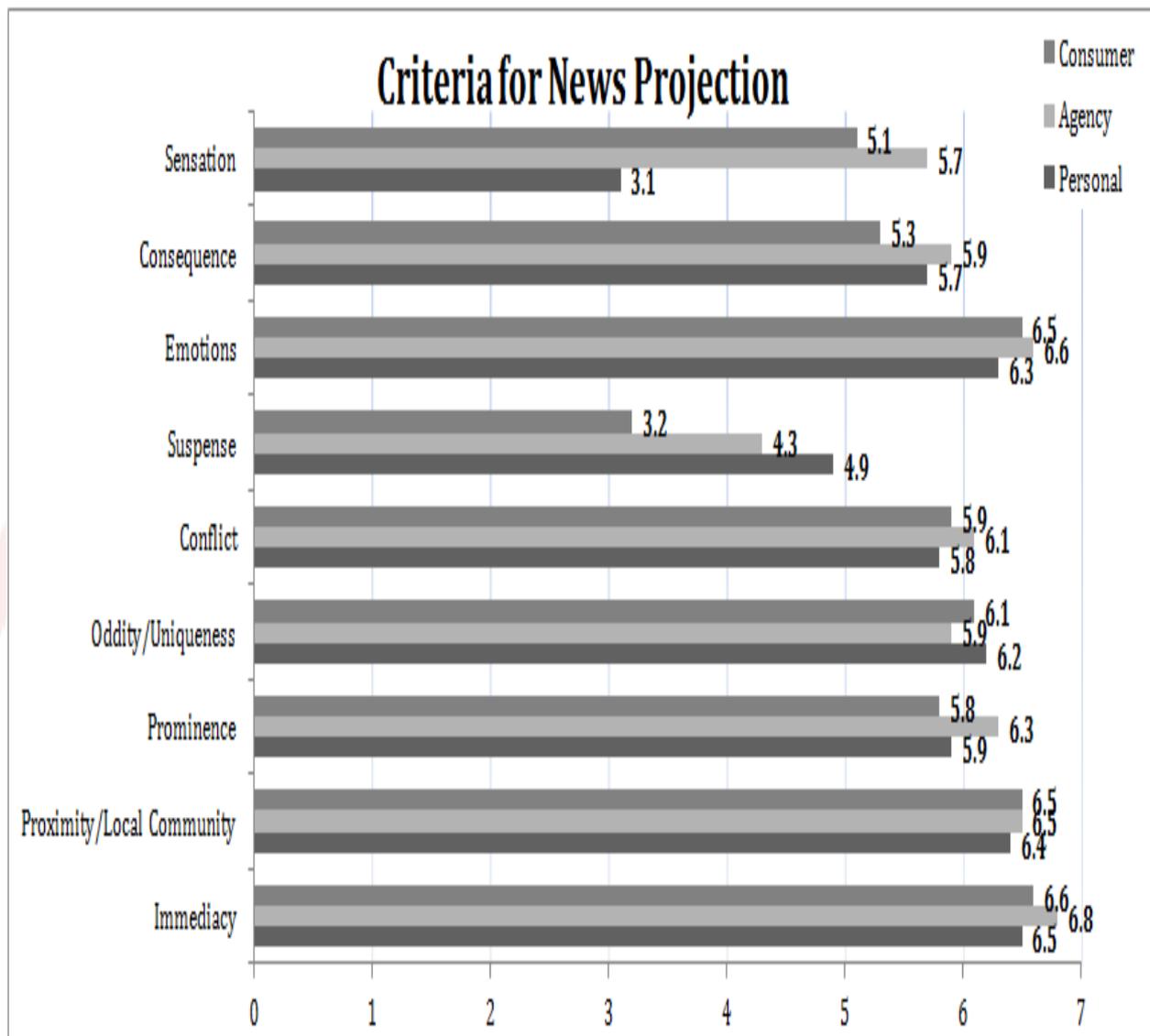


Figure 2 : Graph showing average ratings of importance

Five attributes of news projection were questioned for the perceptions of the respondents.

#### 4.2.1 Sensation

87% (15) of the respondents disagreed to the fact that News should be more entertaining than information, alternatively 65% (11) of them agree that the audience desire entertaining news than plain information. An equal percentage (65%) of them also is of the opinion that success of sensationalism exposes the decay of today's society. 76% (13) of them agree or strongly agree to the fact that news value is not chosen based on popularity or entertainment value. According to a senior reporter at the Gulf News, News is fairly repetitive in the UAE. And this is across all news organisations. Incidentally, the reporter had an experience of working with other news dailies as well.

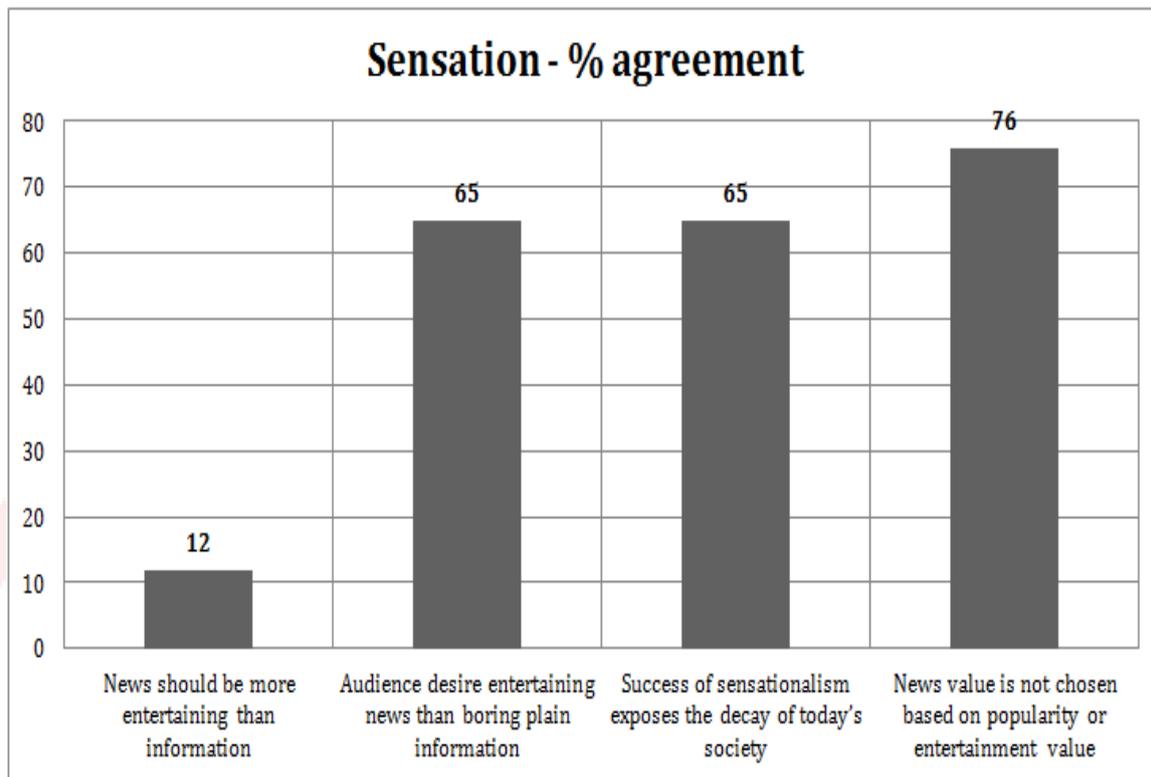


Figure 3 : Graph showing % agreement for Sensation as a criterion

#### 4.2.2 Prominence

Except for 3 members all the respondents opined that Politics takes more prominence than Non-political news. 88% (15) of the respondents also are of view that Audience reactions are crucial in the sustenance of a news item. 71% (12) of them disagreed or are indecisive about the fact that the news organization takes a moderate view when it comes to news makers of national importance, hence emphasizing that news of such importance is highly significant as a criteria for news projection. This is also reflected with a high rating of 6.3 on 7 (refer Fig 2) for prominence. 71% (12) of the respondents also disagreed to news organizations being non-receptive to audience feedback on prominent news items. This is suggestive of audience interaction as an important follow-up of news and its lasting effect in terms of prominence. As noted earlier, high profile government initiatives, or new laws enacted are closely followed. Middle East conflict takes up most of their space and abuzz with editorials and analysis.

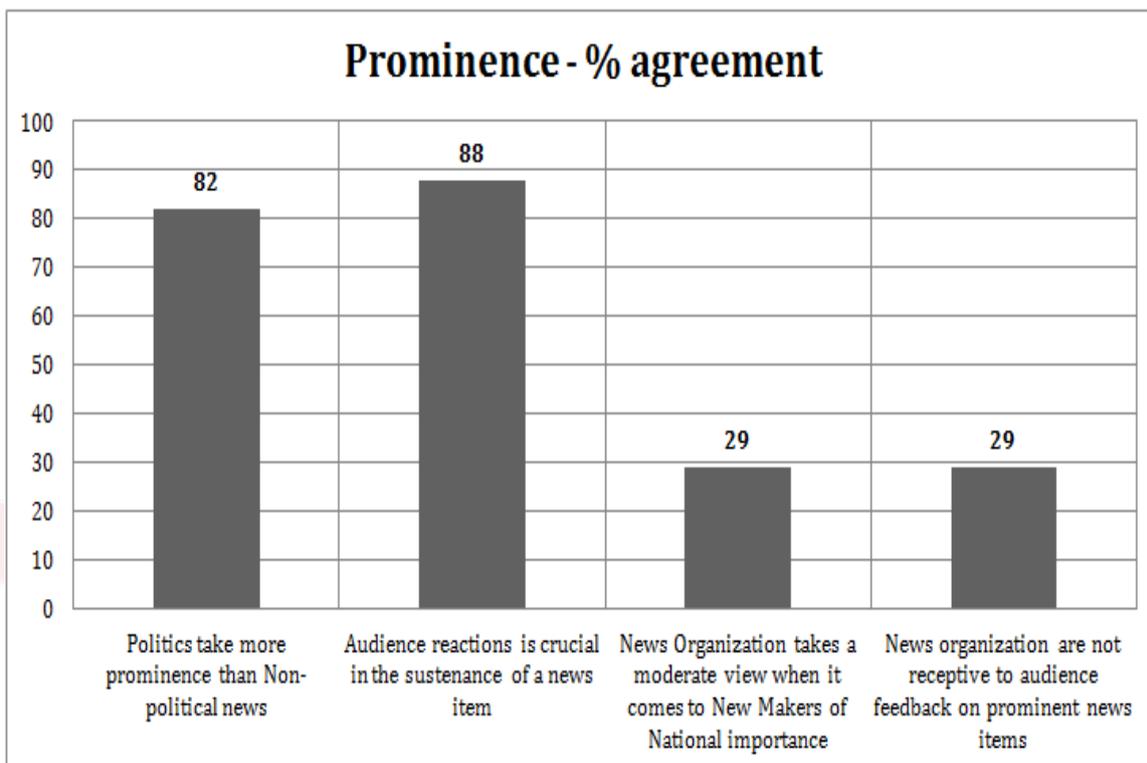


Figure 4 : Graph showing % agreement on Prominence as a criterion

### 4.2.3 Conflict

Reiterating the high rating of 6.1 on 7 for conflict (refer Fig 2 ), 95% (16) of the respondents believed that Regional conflict is more important than international conflict, while 76% (13) also agreed that News organizations follow the stand taken up by the state on issues of conflict. 71% (12) disagreed or strongly disagreed that news organizations practice self-censorship in news of such kind. Supporting the cause of local issues being more important than others, 88% (15) of the respondents disagreed to the fact that news organizations provide more space to Global news. This is also reflected with a high rating given to Proximity (refer Fig 2) as a criteria for news projection. Community & Proximity are given a lot coverage in the ‘The Khaleej Times’ noted one of the editors. She adds further, *“We largely dwell into smaller news value as well and how community news changes your perception of the place that you live in, new rules, new legislations, all those things count, apart from that regular stuffs go in the pages”*

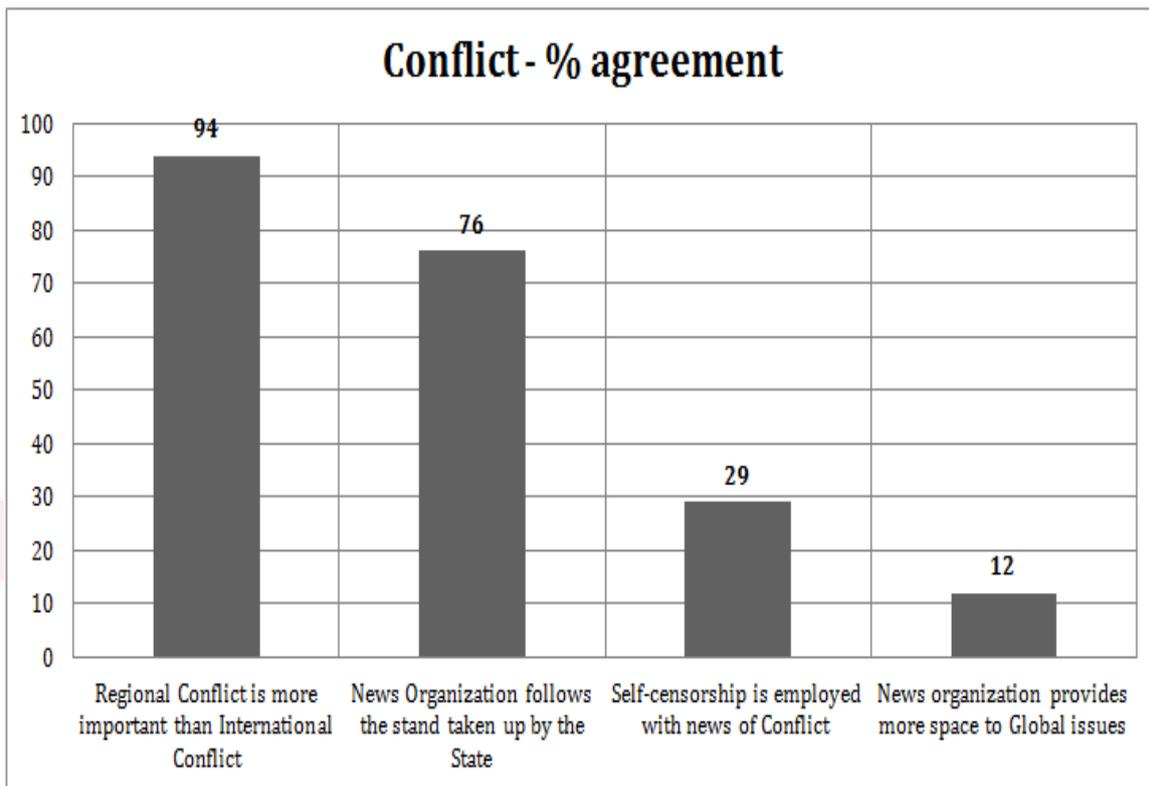


Figure 5 : Figure show % agreement to Conflict as a criterion

#### 4.2.4 Uniqueness

With respect to oddity and novelty of news, most (88% - 15) respondents disagreed that news should aspire to be unique in terms of content. That suggestive of the fact that uniqueness should not overshadow the content and reality of news. However 82% (14) of them strongly agreed or agreed that designing and packaging is a major contributor of success in competition, while 65% (11) of them observed that the delivery of news across various platforms creates a niche audience. This is indicative of possible clusters among the audience/consumers who seek specific types of news. Contradicting their opinions about design and packaging, only 47% (8) agreed that the look and feel of a news item drives the consumption. Interestingly the remaining 52% (9) were indecisive about this criterion.

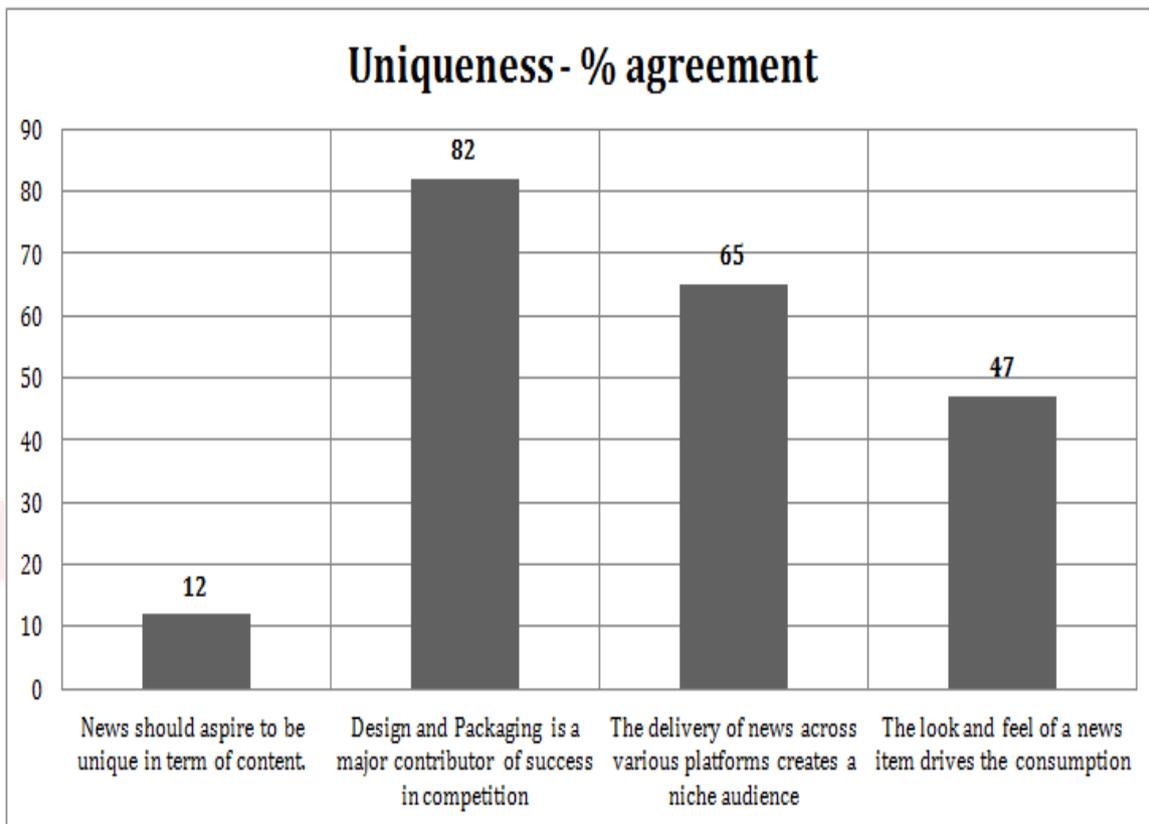


Figure 6 : Figure showing % agreement to Uniqueness as a criterion

#### 4.2.5 Proximity

This segment of the questionnaire re-affirmed the importance of local news over global reports. 88% (15) of the respondents are of the opinion that local news has more consumption/demand. All the respondents are of the opinion that care must be taken to include all major communities for their share of news, however with respect to the UAE there is an equal amount of agreement (53%) and disagreement (47%) that the expat community is well represented in new items. 88% (15) of disagreed that regional or political affiliation are major factors for news choices.

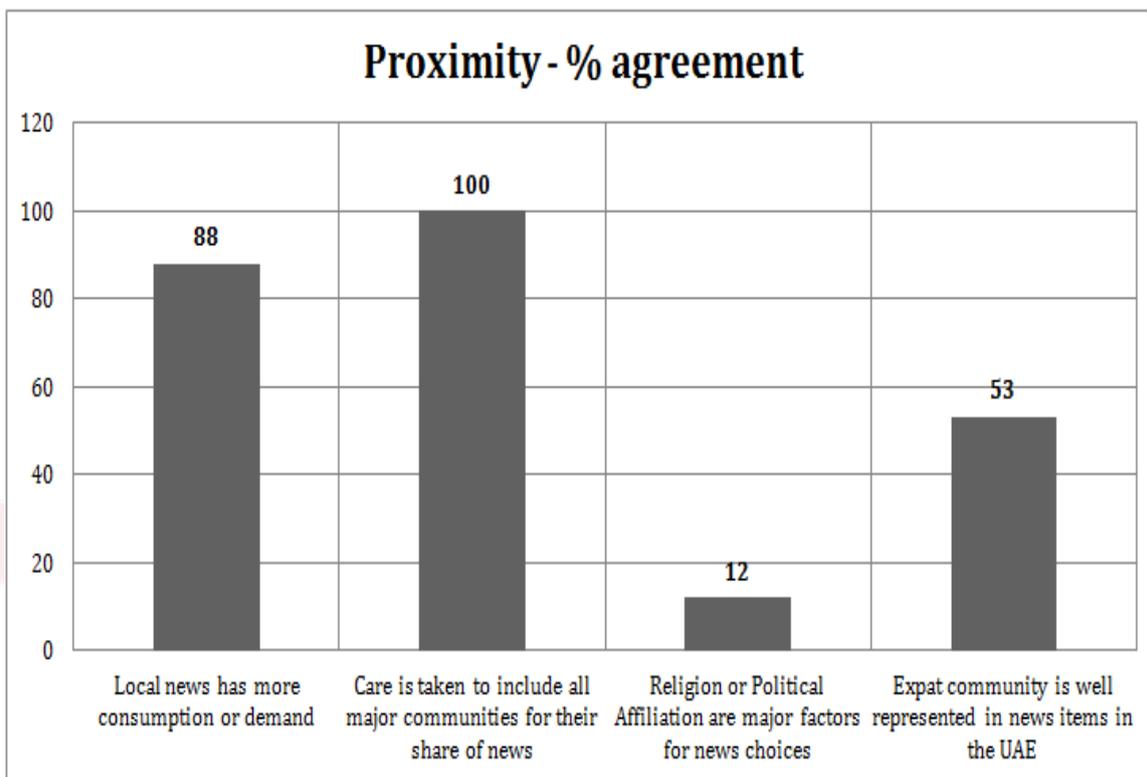


Figure 7 : Graph showing % agreement to Proximity as a criterion

### 4.3 Online & Social Media: impact & engagement

All the respondents agreed that their agency engaged in online news production. However the responses were almost equally distributed between agreement, disagreement and indecisiveness with regard to change in the importance of parameters for news value due to intrusion of Online & Social media. In an analysis of how journalism has changed in the digital environment, (Deuze, 2007) proposes, ‘Technology is not an independent factor influencing journalistic work from outside, but must be seen in terms of implementation, and how it extends and amplifies previous ways of doing things.’ The importance of breaking news via online is regarded as important was agreed by almost all the journalist. A senior journalist adds, *“It’s just that I’m working faster, and thinking faster I mean there’s pressure of course but that’s the part of the game”*. Immediacy is paramount in competition. She further notes, *“So that’s how in terms of immediacy it works, but not all stories require that, just the one’s which are really essential you know that the other publications are going to blow it up.”*

The way newspapers are repackaged from one platform to another and recent applications of digital technologies to facilitate multimedia work are illustrated by both (Harper, 1998) & (Pavlik, 2001). *“We even considered supplying them with mini video cameras and place it out somewhere and have breaking news, we can film it”*, a multimedia journalist from The National,

believes on how it all will be but a failed cause due to inadequacy of proper training and a technical handicap.

However, use of the internet for information-seeking has not been homogenous across national contexts. But the distrust of the internet as a source of news appears to be widespread. A study was conducted by (Jae-Hwa & Cameron, 2003) on the survey of South Korean and American journalists and found that, although journalists depend on the web for background information and story ideas, ‘the majority of journalists remain sceptical about most websites. In the UAE Twitter, turned the question in its very head by becoming the trigger point for most news stories. A feature reporter from The National says, *“Twitter is a very good source especially if you are a local news reporter. You follow the right people you get the right tip first”*. A very interesting story is shared by a young reporter from The Khaleej Times. Towards the run-up to New Year last year, a random tweet catches the attention of this reporter, the tweet from a local female Emirati, questions, how New Year party are not allowed in the desert. A quick check with Tourism Department, and a news story follows, which highlights how authorities have warned tourist and locals from using the Desert as a New Year party site. The story becomes a hotbed for heated discussion in twitter and online, becoming one of the major stories during last year New Year Party season - a story solely due to a random tweet.

All respondents agreed that interacting with the consumers online was an imperative part of post-news production with the speed of feedbacks and comments turning in within 24 hours of news publication. There are not set guidelines on interacting with readers online. Most of them converse to their readers if they are emailed the comments. But, most of them took pride on the credibility of being associated with a big publication. One of the respondents says, *“During times of moon sighting for Eid, it becomes insane. People from London write to me on twitter and ask me about whether the moon has been sighted in London based on our credibility in the U.A.E”*

Feedback on social media was observed to be highly dependent of the type of news. All the respondents agreed to this.

Almost None	Slow	Moderate	Fast	Instantly
	General (Weather, Prayer times, etc)	Economic news Health & Education International News Science & Technology Politics	Business & Finance Crime Local Regional/Local National Niche Reports	Art & Culture Entertainment/Celebrities Sports News

## Figure 8 : Figure showing speed of feedback v/s categories of news

### 4.4 The Technology Bait

Mobile headsets enabled people to broadcast themselves, a factor that means that mobile phones could be depicted as one of the most powerful resources for social change. (Boughelaf, 2011) Using smart devices during news reporting and production was seen with a lot of sceptics by senior editors. Here's comes an interesting divide when seen in terms of experience gap between reporters and editors. Reporters with lesser experience/younger age groups are keener in experimenting with mobile devices and more willing to take risks. *"I still take down notes, I don't believe in technology I think they can let you down when you need it the most, so I still believe in taking notes and you know trying to be conventional about it"*, cautioned one of the senior reporters.

In fact, one respondent highlights the importance of having more followers on Twitter akin to creating more changes of getting employed. *"I know that now, like when you go for an interview they would ask you how many twitter followers you have? So I know that this could happen now, they have taken this seriously because they have noticed that if they are not there, then they don't have readership"*

## 5 Conclusion

The advent of satellite television followed by Internet connectivity via mobile devices has had a revolutionizing effect on Arab Media. This research intends to examine journalistic production and the practices of two major news-organisations in the UAE and to show how reporters/editors manage the constraints of immediacy in news production under regimes of convergence news making. UAE has more Internet users per capita than any other country in the Gulf region, and these users tap into a plethora of electronic media. With the potential of any internet user having the potential to become a knowledge producer they have a voice in the virtual political space. At an individualistic opinion all the respondent rated the factors Immediacy, Proximity, Prominence, Oddity/Uniqueness, Conflict, Emotions and Consequence as More important (ratings of 4 and above through 7) whereas found Suspense and Sensation as not so important. However their perceptions from the agency's point of view showed Sensation to be an important parameter for news projection. The respondents were also of the opinion that from the consumer's point of view, all factors except Suspense were highly important for news projection. The study also helped intercept the importance of social media as a prominent tool in interactivity pre and post

news production - speed, immediacy and feedback marking important dynamics of news production on social media

### Bibliography

1. Lee, C. . S. & Long , M., 2012. News sharing in social media: The effect of gratifications and prior experience. *Computers in Human Behavior*, 28(2), pp. 331-339.
2. Al-Jenaibi, B., 2011. The Use of Social Media in the United Arab Emirates—An Initial Study. *Global Media Journal Arabian*, 1(2), pp. 3-27.
3. Beckett, C., 2008. *SuperMedia: Saving Journalism So It Can Save The World*. s.l.:Wiley-Blackwell.
4. Boughelaf, J., 2011. *Mobile Phones, Social Media, and The Arab Spring*, s.l.: Credemus Associates.
5. Bowles, S., 2006. Group competition, reproductive leveling, and the evolution of human altruism. *Science*, p. 1569–1572.
6. Curtain, P. A. D. E. & M. R. D., 2007. Study compares Yahoo! news story preferences.. *Newspaper Research Journal*, 28(4), pp. 22-35.
7. Fahmy, S., 2008. How online journalists rank importance of news skills. *Newspaper Research Journal*, 29(2).
8. Forstenlechner, I., Rutledge, E. & Alnuaimi, R. S., 2012. The UAE, the “Arab Spring” and Different Types of Dissent. *Middle East Policy*, 19(4), pp. 54-67.
9. Hamdy, N., 2009. Arab citizen journalism in action: Challenging mainstream media, authorities and media laws. *Westminster Papers in Communication and Culture*, 6(1), pp. 92-112.
10. Klinenberg, E., 2005. Convergence: News production in a digital age. *The Annals of the American Academy of Political and Social Science*, 597(1), pp. 48-64.
11. Mohamed, A., 2009. *UAE: MEDIA SUSTAINABILITY INDEX 2009*, s.l.: s.n.
12. Pintak, L., 2009. Border Guards of the "Imagined" "Watan": Arab Journalists and the New Arab Consciousness. *Middle East Journal*, pp. 191-212.
13. Pleijter, A. F. T. a. L. H., 2002. *Nieuwe journalisten door nieuwe bronnen?[New journalists through new sources?]*, s.l.: Bikker Euro RSCG report.

14. S

15. Shapiro, S. M., 2005. The War Inside the Arab Newsroom. *New York Times Magazine*, 2 January, pp. 6-26.

16. Singer, J. B., 2004. Strange Bedfellows? The Diffusion of Convergence in Four News. *Journalism Studies*, 5(1), pp. 3-18.

17. Vine, J., 2012. News values and country non-daily news reporting: The online revolution's impact. *Rural Society*, 21(2), pp. 158-171.

18. Williams, B. A. a. M. X. D. C., 2000. Unchained Reaction: The Collapse of Media Gatekeeping and the Clinton–Lewinsky Scandal. *Journalism*, 1(1), pp. 61-85.

19. Wizda, S., 2000. Deconstructing the newsroom. *American Journalism Review*, September, 22(7), pp. 36-41.

\*Further references will be provided on request

iafor

*The Future of Radio in Thailand After Digitalization: Dead or Alive?*

Kanyika Shaw

ASEAN Media and Communication Studies and Research Center, UTCC, Thailand

0112

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Radio broadcasting services in Thailand are in transition and face an uncertain future. This situation has arisen from enforcement of the 2010 Frequency Allocation and Telecommunications Business Act and the establishment of the National Broadcasting and Telecommunications Commission (NBTC) as a single, combined regulatory body for broadcasting and telecommunications. The Act brings in significant changes through 'liberalization' in telecoms and broadcasting markets. Key events expected in the future, such as the implementation of AEC in 2015 and the transformation from analog to digital systems will have significant detrimental impact on the Thai broadcasting industry. These changes will affect 524 AM and FM radio stations and around 7,000 community radio operations. This paper argues that the survival of radio stations in Thailand after 2015 will depend on:

- 1) Its own history. Formally, Thailand has more than 500 radio stations, all owned by state agencies. Private businesses run stations in the form of concession contracts. These stations are already becoming digitalized. Among nearly 7,000 community radio stations, one quarter are financed and run by local communities. Investing in digital equipment is too expensive for these local community operations. Moreover, modern digital technologies such as smart phones and computers are lacking among the community radio audiences.
- 2) NBTC could adopt and enforce policy and regulation for promoting free and fair competition. This paper provides views from different types of radio business and their readiness for the digital transition.

Key Words: digitalization, community radio, broadcasting

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## INTRODUCTION

The Thai broadcasting industry has been dominated by government agencies which own the spectrum frequency. Some of these agencies operate TV & radio stations on their own whilst others allow private companies to run the broadcasting business via concession contracts.

Major government agencies that control the spectrum frequency include: the Royal Thai Army, Royal Thai Air Force, Mass Communications Organization of Thailand (MCOT) and the Government Public Relations Department (PRD). Prior to the commencement of the first community radio station in 2001, Thailand had 500 radio stations, all owned by state agencies. Of these, 147 stations were under the control of the Public Relations Department (PRD), 127 under the Army, 62 under the Mass Communication Organization of Thailand (MCOT), and 36 under the Air Force.

The 1997 Constitution aimed to create formal broadcasting regulation by establishing the *National Broadcasting Commission (NBC)* as an independent regulator but political and legislative struggles failed the NBC election process several times. By 2007, the 2007 Constitution merged NBC with the *National Telecommunications Commission (NTC)* as a unified *National Broadcasting and Telecommunications Commission (NBTC)*. The first 11 NBTC commissioners were appointed in late 2011. The NBTC allowed existing broadcast contracts to continue until the end of their concessions, but new entrants must apply for 'broadcasting licenses'. The licensing procedure has been in operation since 2012.

The vacuum of broadcasting regulation caused by NBC appointment challenges during 1997-2011 was the main factor driving community radio (CR hereafter) in Thailand. CR stations were allowed by the 1997 Constitution, but the absence of NBC rendered all stations unlicensed. As of June 2012, CR stations operate under temporary licenses issued by the NBTC. The National Federation of Community Radios was founded as a self-governing body for some of these stations. The political turmoil since 2008 and the anti-competitive behavior of the broadcasting industry led to a growth in the number of political related radio stations, mainly created by the "Red Shirt" movement loyal to the exiled former Prime Minister Thaksin Shinawatra. The "Yellow Shirt" movement in opposition to the Red Shirts also has community radio stations in the Bangkok area. Red Shirt radio stations have become an effective communication tool amongst political communities after the 2006 coup d'état. During the unrest in April 2009 and April-May 2010, Red Shirts used CR to mobilize protestors on the streets. Many stations were seized by the Government at that time using powers under the State of Emergency Act and Internal Security Operations Command.

In summary, the Thai broadcasting industry is transforming from a state-controlled via concessions entity into a fully competitive one under NBTC licensing. The structural changes, along with new broadcasting technologies, especially digital technology, will reshape the Thai broadcasting industry to be more competitive and transparent.

This paper explores the path of CR practitioners, their struggle from the time when first CR emerged until 2012 – the end-point of the analysis at which they are moving into the digital era.

## WHAT IS COMMUNITY RADIO?

The sector's global networking body, the World Association of Community Radio Broadcasters (AMARC), provides the following general definition as part of its membership criteria: A community radio station is a station that responds to the needs of the community, which it serves and contributes to its development in a progressive manner by promoting social change. It promotes the democratization of communication by facilitating community participation in communication. This participation may vary according to the context in which the radio operates. (AMARC, [www.amarc.org](http://www.amarc.org), under 'Becoming a Member'). In other words, CR physically, philosophically and structurally is volunteer directed, and takes on a wide variety of social aims according to the collective goals of the participants, operates using low-power transmitters, often on FM bands ranging from 5 or 10 W up to 1000 W. The broadcasting equipment may be housed in a radio station or a person's home.

There is no precise global headcount of CR stations; if there were, it would doubtless change on a daily basis. In Thailand, for example, CR began with a single station in 2001; within one year there were more than 100 stations on air (Ubonrat 2005: 62). In 2004, Thai governmental and non-governmental estimates placed the number of stations at 2000. By 2005, the number most frequently reported in the press was in the 3000 range (Macan-Markar 2006). In 2009, the Royal Thai Army estimated there were 5000 stations (Komsan 2009), while the Prime Minister's Office placed the number at 7000 (IFEX 2009).

Given the large numbers being reported, clearly CR is a phenomenon worth the close attention of media scholars and communications planners. But, as with all grass-roots media activities, it is more than numbers that tell the tale of community radio, its meanings and its impacts. Looking at the example of Thailand, this article will provide a concrete example of the political, regulatory and social issues that have accompanied sudden – and at times unforeseen – CR emergence within heretofore highly controlled radio environments.

## A HISTORY OF STRUGGLE

Since radio's advent in Thailand in the 1930s, broadcasting has been closely tied to the formation of a modern national identity, based on central Thai lowlands culture and language, and on a discourse of modernization and industrial development (Thailand Public Relations Department 2007). In law, the broadcast frequency spectrum was made the property of the state, with access to frequencies enforced under the Post and Telegraph Act (1940). In 1955, the Radio and Television Act clarified that actual ownership of radio and television stations was the exclusive privilege of the Public Relations Department (PRD) and the Ministry of Defence, which in turn assigned ownership to various divisions of the Royal Thai Army (Ubonrat 1994: 105). Later, the Mass Communications Organization of Thailand (MCOT), an agency under the Prime Minister's Office, was added to the list (Luksana 2004: 81).

Effectively, the system operated as a dual monopoly, with the army and government radio stations at times battling one another and at times working in concert, depending on the politics of the day. The army turned its piece of the airwaves into a highly lucrative business, leasing broadcast concessions and airtime to private interests (Elliott 2007: 41). Under this system, 524

AM and FM radio stations enjoyed legal sanction in 2006 (Thailand Public Relations Department 2006). The result was radio that looked and sounded free but was not free, because the government and the army controlled the studios.

Article 40 of the Constitution B.E. 2540 (1997) laid down a mandate for broadcasting reform. It contained a watershed statement: 'Transmission frequencies for radio or television broadcasting and radio telecommunication are national communication resources for public interest.' The article promised 'an independent regulatory body having the duty to distribute the frequencies under paragraph one and supervise radio or television broadcasting and telecommunication businesses as provided by law'. No longer would access to the airwaves be the fiefdom of a closed clique of Generals and Government officials.

According to the Frequency Allocation Organization and Regulation of Broadcasting and Telecommunications Act B.E.2543 (2000), two independent regulators of the state will be established to manage spectrum allocation and to administer license allocations and renewals for broadcasting and telecommunications, in order to achieve the above aims. Article 20 of this law also provides that 20 per cent of available frequencies be allocated to the people's sector, who may use it for non-commercial and community-oriented purposes. The National Telecommunications Commission (NTC) was set up in 2004 while two rounds of selection for its counterpart – the National Broadcast Commission (NBC) -- in 2001 and 2005 failed.

Despite the failed selections of the NBC and the consequent absence of a broadcast regulator, media reform movements seemed to move forward, as exemplified by Wittayu Siang Chumchon/Radio Community Voice that took to the air in December 2001 (Luckana 2004: 214). Using a 10 W transmitter situated in an orchard, the station reached an estimated audience of 20,000–40,000 villagers in Kanchanaburi province in the west of Thailand (Gonzalez 2002: 3).

Wittayu Siang Chumchon's founders had become socially active during protests against a Thai-Burma gas pipeline; they perceived radio had great potential to give voice to this and other local concerns. Radio host Boonsang Jansongratsamee explained: 'This station is about two-way communication and listener participation. We remind people about their rights to access the media and encourage them to make use of the airwaves' (cited by Gonzalez 2002: 3). It can be said that the long history of dual monopoly, with the army and government radio stations landscape was openly challenged for the first time.

CR also faced many obstructions, despite promises made on paper. Ubonrat (1999: 7) reports that the state, mainly through the Public Relations Department (PRD), has staged many efforts to interfere and clamp down on CR. One of the first efforts was to rule that all CR stations broadcast with a 30-watt transmitter, using antenna not higher than 30 metres, and airing signals within a 15-square kilometre radius. This requirement took no account of geographical locations or landscape surrounding each station that may have specific problems and requirements such as mountainous areas or a widely dispersed community. This technical condition became known later as the 30-30-15 requirement.

Besides the technical regulation, the PRD argued on grounds that during the transitional period and in the absence of a new legislation, the people could not claim their rights based explicitly on the Constitution. Based on such rationale, CR was viewed as pirate radio and measures were taken to ban, arrest, and threaten CR operators. But CR practitioners and activists resisted the ban, trying to ally themselves with civil society and independent institutions like the National Human Rights Commission (NHRC) and academics. After a protracted struggle, the PRD which controlled the National Broadcasting Board (acting as interim broadcasting regulator) announced in 2003 that all CR must register with the PRD to remain in operation. In 2004, the PRD issued a landmark measure that permitted a 6-minute advertisement on CR. This in effect transformed CR into commercial radio as more than 1,500 new stations were set up within a few months after the announcement by local entrepreneurs, local and national politicians, and media professionals across the country, including Bangkok. As a result, the reformist rationale of CR was completely stolen by political and commercial forces.

This regulatory mess was worsened with the second failed selection of members for the National Broadcasting Commission in 2005 following the Supreme Administrative Court's ruling that the selection procedure was not transparent and involved major conflicts of interest. Under this disarray, there were no reliable statistics as to the total number of CR stations in operation. According to the figures released by the PRD in 2005, however, an estimated number of 7,000 CR stations were on air. This includes those which registered with the PRD as well as those which did not. Of this, one-thirds belonged to music and media conglomerates wishing to penetrate the grassroots audiences. A significant portion of these became political stations with obvious partisanship. Meanwhile, the stations which represented the original concept of CR only accounted for fewer than 10 per cent of the total number of existing stations (Pirongrong, [www.thai-mpc.org](http://www.thai-mpc.org), access 1<sup>st</sup> May 2013).

CR stations were subject to harassment following the major political crisis in 2006 in which daily demonstrations were staged on Bangkok's main thoroughfares by the People Alliance for Democracy (PAD) against Prime Minister Thaksin Shinawatra over many charges of corruption and human rights violations. A Bangkok-based CR station proclaiming to promote democracy was rounded up while about 1,000 more around the country were closed down or threatened with closure. The rationale for the forced shutdown was the usual argument of "interference with aviation signals" (interview, 2012).

Another critical turning point took place in September 2006 when a military junta staged a coup d'état that overthrew the civilian government of Prime Minister Thaksin Shinawatra. The Council for Democratic Reform (CDR) (later the Council for National Security or CNS) abolished the 1997 Constitution and imposed martial law. CR stations in the North and the Northeast were closed down under the argument that CR was a product of the 1997 Charter so they had to expire likewise. However, the CDR revised the decision in early October and allowed CR stations to continue operating but under very strict conditions. These conditions include for instance, obligations to broadcast all orders and announcements of the CDR, refraining from criticisms of a political nature that may lead to misunderstanding or apprehensions, discontinuing of phone-in radio programs, and stringent enforcement of the 30-30-15 technical requirement. In addition, from January to May 2007, the interim government installed by the CDR has consistently requested cooperation from all community radio stations

countrywide to present “balanced and appropriate” news and information “in order to rehabilitate social harmony and peace.” Meanwhile, CR stations continued to experience intimidation of various kinds ranging from surveillance, site search, to station closedown. Self-censorship became a new norm adopted by CR practitioners while a great number of stations resorted to music and apolitical talk as their main program formats.

In principle, all CR stations must cease operation and wait for their licenses to be issued by the new regulator. However, the interim government allowed those that are still operating to continue. The working group on CR was later formed, consisting mainly of sub-committee members and additional appointed members. The working group which began working in late 2008 has been instrumental in drafting the licensing criteria and administering the ongoing CR registration and licensing process.

According to the working group on CR, more than 6,000 local community stations registered with NTC in August 2009 to notify their intent to be on the air, using the CR label. However, Pirongrong ([www.thai-mpc.org](http://www.thai-mpc.org), access 1<sup>st</sup> May 2013) notices that the majority of stations that registered in August 2009 are in fact local commercial radio which would fit under the sub-class of commercial radio licenses – local broadcasting - according to the Broadcasting Act 2008. Only 120 stations would be qualified as CR.

#### THE NEW LAW: AEC AND DIGITALIZATION EFFECTS

The entry into force in December 2010 of the Act on Organization to Assign Radio Frequency and to Regulate the Broadcasting and Telecommunications Services B.E. 2553 (2010) (hereafter ‘The NBTC Act 2010’) brings about a significant change and concrete action which ensures the development in telecoms and broadcasting industry in Thailand. Such change and current development deal mainly with the new law, the NBTC Act 2010, altogether with the first establishment of the National Broadcasting and Telecommunications Commission (NBTC), an independent convergent regulator. There are eleven commissioners with expertise in different subjects who went through a competitively selective process and were formally appointed by the Head of State, HM King Bhumiphol. The convergent regulator ‘NBTC’ is divided into two sub-commissions, telecoms and broadcasting commissions, for the reason that they can specifically perform their roles and duties in a complementary manner. However, the joint authority and responsibility still remain in terms of 1) Spectrum management which must be consistent with the Radio Frequency Plan and 2) Adopting policy and regulation which promote free and fair competition and with due regard to public interest.

Formerly, the long-term monopoly over telecoms and broadcastings was in the form of concession contracts and state ownership or state-run administration. The NBTC Act 2010, which is consistent with the Constitution of 2007 brings about the significant change in telecoms and broadcasting market in Thailand as it requires ‘liberalization’ in telecoms and broadcasting markets. The radio frequency, which is a national and scarce resource, will be allocated on a market-based approach (auction). The exclusive right for using the spectrum through concession contract will completely terminate (depending on their remaining period according to concession contract). Under the new regime, the telecoms and broadcasting markets in Thailand have been gradually and continuously developed resulting from the new regulatory framework and environment which are carried out by the NBTC.

## THE IMPACT:

The regulatory void that has allowed CR to flourish in the last few years has been a mixed blessing. Industrious Thais have taken advantage of the relatively “free market” of airwaves to fill them up with hundreds of small, locally run stations. They continue to operate “under the radar” of the Government to some degree, while offering a critical alternative to the voice of RTG-controlled stations.

But privately, both the PRD and NGOs admitted that the true total number of stations is unknown. Estimates range from 2,000 to 3,000. (Note: The RTG owns and controls 524 officially registered “regular” AM and FM radio stations in the country. The military and police services control 230 radio stations, PRD and the Mass Communications Organization of Thailand (MCOT) control over 170 stations combined. Nearly all of these stations are leased to commercial companies.

CR stations all over the country have now come under a regulation which requires them to abide by the law or face closure. CR stations which have registered with the National Telecommunications Commission were required to meet the criteria set down in the regulation. Those stations which had not registered with the NTC were required to do so by the deadline set in the announcement. CR stations should not be used for political campaigning against or for any particular group or party. They must be truly used for public services as clearly stated in the regulation.

However, during the period of this study (October 2012- January 2013), an estimated 2,000 or more (perhaps as many as 3,000) unregistered CR stations continue to broadcast popular news and “call in” talk shows. Many unregistered “Red Shirt” stations have been reported, but they are still on air (interview, November 2012). A number of “Religious stations” still broadcast using antennae that are too high. One interviewee voiced concern that the NBTC new rule has created a hole for “black” business. For instance, many “associations” are set up and charged 20,000-40,000 baht for membership. These issues have been voiced to the NBTC committee without feedback, and thus many CR stations would not put their trust in NBTC. Moreover, many government agencies and rural authorities have started their own radio stations, hence by-passing the need for CR.

## READY FOR DIGITALIZATION?

As stated that the country is preparing for AEC in which broadcasting system will turn into digital. However, most CRs are not ready for digitalization. They face many problems as following. Firstly, Management Problem. Many interviewees reported not enough budget to run the station. Since CRs are not allowed to advertise, they relied on communities’ donation and run on voluntary basis. Some of them are considering to turn to commercial radio or closed down. Thus, they can’t abide NBTC rules. Secondly, Technological Problem. The airwave issues are still not fixed by NBTC such as spillover effect. Moreover, a number of CRs run for many years.

Their broadcasting equipment is old or broken. Finally, Manpower Problem. CRs operators are retired or near retired persons. They have limited knowledge of new technology and new regulations as well as outdated knowledge of broadcasting. CRs require NBTC to set up **Community Radio Fund, Community Broadcasting Foundation, Self-regulation and Co-regulation, and Sustainable Development** in terms of social, institutional, financial and technical areas.

#### FINAL VERDICT: CAN CRs SURVIVE?

It could be said that most CRs are in very unstable situation. Along with their main management problem, technological problem and manpower problem, CRs are still facing problem from NBTC. Almost all cases referred that NBTC rules are unclear, the officers are unprofessional and is very slow in process. This claim can be seen from a number of illegal CRs are still on air. Above all, only 193 Community radios, 388 Public-service community radios, and 1,004 Commercial Radios - out of more than 6,000 CRs who applied for license, just got license (by June, 2013, <http://thainfcr.org/node/93#sthash.20tv9gXc.dpuf>).

#### ACKNOWLEDGEMENT

The author wishes to acknowledge and thank the contribution of 200 CR and F.M. radio practitioners in Bangkok, Nakorn Rachasima, Khon Khen, U-bonrachathani and Pathum Thani, who gave their insights and narrated their struggle in radio history.

## REFERENCES

- AMARC (Association Mondiale des Radiodiffuseurs Communautaires/World Association of Community Radio Broadcasters). n.d. 'About Community Radio'. [www.amarc.org](http://www.amarc.org). [http://wiki.amarc.org/index2.php?topic=What\\_is\\_community\\_radio&lang=EN&style=amarc&site=amarc](http://wiki.amarc.org/index2.php?topic=What_is_community_radio&lang=EN&style=amarc&site=amarc). Accessed 14 October 2007.
- (2007), *Community Radio Social Impact Assessment: Removing Barriers, Increasing Effectiveness*, Montreal: AMARC.
- (2008a), 'Request for Urgent Action: Proposed New Broadcasting Law in Thailand Deeply Concerns the World Association of Community Radio Broadcasters (AMARC)'. <http://asiapacific.amarc.org/index.php?p=shownews&id=958>. Accessed 4 September 2008.
- Amporn Jirattikorn (2006), 'Reaching Out over the Airwaves: A Community Radio Station in Thailand Connects to Marginalized Shan Expats in Chiang Mai', *Bangkok Post*, February 9.
- Eng, Peter (1998), 'The Democracy Boom', *Development Dialogue* 1988:2, pp. 23–36.
- Gonzalez, Alejandro (2002), 'Media – Thailand: Struggle for Airwaves Still On', *The Irrawaddy*, June 18, 2002. <http://www.irrawaddy.org/art/2002-1/02art02.html>. Reprinted with permission from Inter Press Service (IPS). Accessed 10 November 2004.
- IFEX (International Freedom of Expression Exchange). (2009), 'Government Threatens Legal Action against Community Radio Stations', January 29. [http://www.ifex.org/thailand/2009/01/29/government\\_threatens\\_legal\\_action/](http://www.ifex.org/thailand/2009/01/29/government_threatens_legal_action/). Accessed 21 July 2009.
- Komsan Tortermvasana (2009), 'Local Broadcasters Register in Droves: Plans to Prosecute Unregistered Stations', *Bangkok Post*, June 16. <http://www.bangkokpost.com/business/telecom/18559/local-broadcasters-register-indroves>. Accessed 21 July 2009.
- Lucksana Klaiiko (2004), *Community Radio in Thailand in 1998–2002: Comparative Studies of Four Community Radio Stations*. Ph.D. dissertations, University of Canberra.
- Macan-Markar, Marwaan (2006), 'Coup Master Ban Community Radio', *Interpress Service News Agency (IPS)* October 6, Bangkok. <http://ipsnews.net/news.asp?idnews=35023>. Accessed 20 October 2006.
- Patricia W. Elliott. 2010. "Another radio is possible: Thai community radio from the grass roots to the global", in *The Radio Journal – International Studies in Broadcast and Audio Media*, Volume 8 Number 1, pp. 7–22, doi: 10.1386/rajo.8.1.7\_1
- Pirongrong Ramasoota. 2009. "Media Regulatory development in Thailand" [pcmlp.socleg.ox.ac.uk/.../Media%20Regulatory%20development%20in...](http://pcmlp.socleg.ox.ac.uk/.../Media%20Regulatory%20development%20in...), Accessed 1<sup>st</sup> May 2013.

Sennit, Andy (2009), 'Thailand to Legalise and Regulate Community Radio', Media Network, April 29. <http://blogs.rnw.nl/medianetwork/thailand-tolegalise-and-regulate-community-radio>. Accessed 21 July 2009.

Uajit Wirotetrairat. 2005. "*Community Radio: Prove of the Public Mind and the People's Spirit of Freedom and Dignity*" in Media Reform Going Backward. Bangkok: Thai Broadcast Journalist Association.

Ubonrat Siriyuvasek (1994) 'The Development of Participatory Democracy: Raison d'être for media reform in Thailand', Southeast Asian Journal of Social Sciences, 22:1, pp. 101–14.

——— (1999), 'The Thai Media, Cultural Politics and the Nation State', International Journal of Communications Law and Policy 3, Summer 1999, pp. 1–19.

——— (2002), "*Community Radio Movement: Towards Reforming the Broadcast Media in Thailand*" [www.freedom.comarts.chula.ac.th/.../MRSU02-Community\\_radio.pdf](http://www.freedom.comarts.chula.ac.th/.../MRSU02-Community_radio.pdf), accessed 1<sup>st</sup> May 2013.

——— (2005), 'A Geneology of Media Reform and Its Discourses', in Sopit Wangvivatana (ed.), *Is Media Reform Going Backward?* Bangkok: FriedrichEbert-Stiftung and Thai Broadcast Journalists Association, pp. 50–73.

English translation by Suwanna Assavaroengchai.

iafor

*Social media and online activism in Kazakhstan: a new challenge for authoritarianism?*

Dila Beisembayeva, Evangelia Papoutsaki, Elena Kolesova

Unitec Institute of Technology, New Zealand

0117

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The internet provides new channels for citizen voices, expression of minority viewpoints, and political mobilisation. In Egypt, Russia, Syria and China, blogs, online forums, Facebook and Twitter already provide citizens with a new form of public sphere and alternative source of news and information, which are seen as a new platform for exchanging news. This research paper is drawing data from blogging sites and printed media which reported on the worst civic conflict in the post-soviet history of Kazakhstan. During the celebration of the 20th anniversary of Kazakhstan's independence, oil workers in the town of Zhanaozen clashed with the state police. This sparked an increased online activity of Kazakh bloggers and political activists. As a result of this engagement, the Kazakh officials took the county's top bloggers to the town itself in the hope of getting some positive feedback online. Consequently, many of them backed the government's assertions. This example signified both the importance of the active online Kazakh community and the government's realisation of the importance of online engagement with its citizens. What can we learn from the Zhanaozen case about the role of online social media in political transformation in Kazakhstan? What is the role of the Kazakh government in controlling the political dissent using the cyberspace? This research will contribute to a better understanding of the current political processes in Kazakhstan, and will demonstrate the relation between the increased use of online social media and the political activism in Kazakhstan.,

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

This paper presents findings from an ongoing research project on the role of online social media and activism in political processes and political participation in Kazakhstan. It uses as a case study the civic conflict in the town of Zhanaozen in 2011 and the engagement of netizens as bloggers in the subsequent events.

The research of this paper is based on fits within the context of online social activism that has been used recently as a new tool for social and political activism in countries like Egypt, Russia, Syria and China which were and some still are driven by authoritarian regimes. Traditional forms of public mass communication are now challenged by internet-based communications worldwide. The internet provides new channels for citizen voices, expression of minority viewpoints, and political mobilisation (Etling, Kelly, Faris & Palfrey, 2010). In countries with restricted media freedom, blogs, online forums, *Facebook* and *Twitter* already provide citizens with a new form of public sphere and alternative source of news and information.

### *The Zhanaozen case study*

The research draws data from blogging sites and printed media that reported on the worst civic conflict in the post-soviet history of Kazakhstan. In December of 2011, during the celebration of the 20th anniversary of Kazakhstan's independence, oil workers clashed with the state police. These oil workers were on strike since May of 2011 following disputes over pay and working conditions. Authorities claimed that 16 people were killed and 100 were injured during the December uprising. YouTube videos demonstrated that the police fired directly into the large crowd. As a result, the Kazakh President, Nursultan Nazarbayev, imposed a state of emergency in Zhanaozen, and all forms of communication with the rest of the country were cut off, including mobile and internet services (Human Rights Watch, 2011). The government expected that by cutting Zhanaozen from the outside world it would restore peace in the region, however, the lack of information only destabilised the situation.

After one of the first videos was released on YouTube showing police marching towards a group of unarmed protestors and then opening fire, the Kazakhstan's Prosecutor General's Office opened a criminal investigation into the security forces' actions (Lillis, 2011). In the weeks following the clashes in Zhanaozen, the office of the Prime Minister of Kazakhstan at the time, Karim Massimov, invited the country's most active and popular bloggers to visit Zhanaozen; indicating a change of attitude towards new media by the authorities. They appeared willing to address the issues and concerns circulating on the internet about the situation in Zhanaozen by using sources perceived as more credible than the pro-governmental outlets. The trip was dubbed '*Zhanaozen, the witnesses' perspective*' by the Prime Minister's office. The accredited bloggers and journalists<sup>1</sup>, all ethnic Kazakhs, visited the city, tweeted, took pictures and wrote about the incident. Although one of the bloggers (Sadenova) noted the investigation of the events was not carried out by the bloggers, they still mainly reinforced the official position, and as a result,

---

<sup>1</sup>Journalists of the [www.tengrinews.kz](http://www.tengrinews.kz) and [www.bnews.kz](http://www.bnews.kz) Renat Tashkinbayev and Anar Bazmuhametova were also invited.

immediately nicknamed the 'bloody bloggers' by the rest of the Kazakh blogosphere (Cybernautika.com, 2011).

One blogger (Dmitry Shyolokov) who was not part of the Prime Minister's group stated "The Kazakh people never had a chance to doubt the fact that the state media is only capable of lying (Shyolokov, 2012). Hence, the visit of bloggers to Zhanaozen was taken as a way to cover up the events in Zhanaozen online too". Such views triggered an opposition group of bloggers to form their own team to visit the town. They called their trip '*Bloggers from Zhanaozen: Different Perspective*'.

The Zhanaozen events thus provide an excellent case study for the role online social media can play in the political processes of the post-socialist authoritarian Kazakhstan.

### **Online media and authoritarian states**

Digital media are increasingly used for civic activism (Calingaert, 2010). The Internet is becoming an increasingly important tool for human rights activists to mobilise and advocate for political and socio-economic reforms. It usually provides greater space for free expression than traditional media and in restricted media environments bloggers are often at the forefront of efforts to push the bounds of free expression. It has also become a central medium through which ordinary citizens can express themselves as well as share their ideas. Netizens are at the epicentre of political changes all over the world trying to both resist and to challenge authoritarian states (Reporters Without Borders, 2011).

However, it is important to note that the Internet is the least censored medium due to its distributed network. Hence, 'politically sensitive' content which criticises governments is prone to spread online faster than in traditional media (Mou et al, 2011). During times of crisis, communities receive their information through the Internet as well as through interpersonal communication channels, as recent event in the Middle East and the former Soviet Union republics have demonstrated. The Internet, consequently, has become a potential avenue for dissent (ibid).

### **Media, Internet and Censorship in Kazakhstan**

Kazakhstan declared its independence from the Soviet Union on the 16th of December of 1991, and it was the last USSR republic to do so. Its former Soviet leader, Nursultan Nazarbayev, became Kazakhstan's first President, a position he still retains today. Despite the high hopes for the emergence of democracy in Central Asia after the dissolution of the Soviet Union (A Sobering Reality, 2012), Kazakhstan is still viewed today as an authoritarian state (Economist's Democracy Index, 2012) where the President plays the role of "the highest state office, responsible for naming the government and all other republic's officials" (Kekic, 2007). The President's influence extends to media too as his family controls the majority of newspapers and television stations, including the state television company – Khabar (Cummings, 2005).

At a glance, Kazakhstan appears to have a strong media industry, including over 2,500 regularly published newspapers and magazines. Private mass-media make up nearly 80 per cent of all the existing mass media. There are also 238 representatives of online media, as well as 100 television and radio stations (eGov, 2012). However, in spite of a large volume of periodical publications and other forms of media, Kazakhstan ranks only 182nd out of 196 countries, and 26th out of the 29 former Soviet republics, for press freedom (Freedom House, 2013). Freedom House also indicated that the authorities have narrowed the space for independent voices even further in 2012 by banning around 40 opposition media outlets, one of which was the main national opposition news organisation, and stepping up violence and legal prosecution of the remaining independent and critical journalists (RWB, 2013). World Press Freedom Index 2013 (RWB, 2013) suggested that President Nazarbayev's government 'moved closer to the ultra-authoritarian model of its neighbours in Uzbekistan and Turkmenistan.' Such statistics clearly indicate the existence of tight control over the media by the Kazakh government, and a strong system of censorship that also spills over onto the Internet.

Initially, Kazakhstan's government considered the internet as a new source for strengthening its economic position in Central Asia by becoming the region's information-technology hub. According to the World Economic Forum's Networked Readiness Index 2012, Kazakhstan is the top-ranked country of the Commonwealth of Independent States (CIS) in terms of information and communication technologies (ICT) and digital uptake. The government has made the development of digital information technologies a national priority resulting in attempts to liberalise the communication sector and promote internet usage (Nichol, 2012).

However, the government has realised the democratising power of the Internet and tried to control access to it (Freedom House, 2011). Kazakhstan's general prosecutor has publicly spoken out in favour of increased control of social networks, calling it 'the evil' (A Sobering Reality, 2012). In 2009, a new bill was passed equating Internet resources with other media, allowing the government to interfere in the content of domestic and international online resources available in Kazakhstan. Since 2011, access to 160 websites has been blocked limited because they allegedly spread 'extremist' propaganda. LiveJournal was one of them (Reutskiy, 2012). As the events were unfolding in Zhanaozen, the authorities blocked the access to Twitter temporarily. The online video portal [www.stan.kz](http://www.stan.kz) which was covering events in Zhanaozen was sued by the authorities for health and safety reasons. Another news website, [www.guljan.org](http://www.guljan.org), was subjected to cyber-attacks in 2011, and one of its reporters was convicted of criminal charges before the website was eventually blocked (A Sobering Reality, 2012).

Despite government censorship, internet usage in Kazakhstan has grown dramatically over the last ten years – from 0.7 per cent penetration rate in 2000 to 28 per cent (or 4.3 million people) by the end of 2010 (Freedom House, 2011). There are more than seven thousand registered websites in Kazakhstan. Kazakhtelecom is the largest telecom company holding a 73 per cent share of the market for internet and data communications and offers broadband internet access in all major cities and regions (Kazakhtelecom Annual report, 2011). State-run Internet Service Provider (ISP) – Kazakhtelecom, dominates the internet and mobile market and routinely blocks sites which publish 'sensitive' information, which until recently included both [www.respublika-kaz.info](http://www.respublika-kaz.info) and [www.k-plus.tv.net](http://www.k-plus.tv.net). Both of these websites were sponsored by the political

opposition in exile. However, the K+ news channel which was rather popular on the internet as it provided the alternative to the state media news representation was shut down, due to numerous disagreements between the main sponsors of the channel. To further its control the government established new regulations which stipulate all top-level .kz domain owners must route their traffic through servers which are physically located in Kazakhstan. As a result, Google had to pull out of Kazakhstan.

The 2008 blocking of LiveJournal, at the time the most popular blogging platform in Kazakhstan, generated significant changes to the country's blogosphere. Before it was blocked, LiveJournal hosted 32 per cent of all active Russian-language blogs in Kazakhstan, or nearly 230,000 users. Some bloggers migrated to other international platforms like blogger.com or LiveInternet.ru, while others retained their blogs on LiveJournal but used a proxy server to access it. One of the local blogging sites, Yvision.kz, has emerged as the most popular Kazakhstan-based blog-hosting platform, with over 14,000 users' blogging mostly in Russian (Emrich & Plakhina, 2013).

In an effort to counter criticism of the blocking of LiveJournal and demonstrate a willingness to engage with citizens online, government officials started to keep their own blogs and Twitter accounts in recent years. The initiative appears to have attracted little attention and has had a limited impact on public opinion as the blogs generally resemble other government press portals in style and content (Freedom House, 2011).

#### *Data collection*

Data was collected over a period of three months, from 16 December 2011 (when the events started) to 27 March 2012 (when the trials of the 37 oil workers began). The blogging websites *YVision* and *Livejournal* were the primary focus of analysis. These sites were chosen because of their popularity in the Kazakhstan's blogosphere. In addition, two Kazakhstan national newspapers (*Kazakhstanskaya Pravda* and *Golos Respubliki*), including the online version of the *Golos Respubliki*, were included as they both represented the mainstream traditional media. These newspapers provide a comparative context against which the blogging sites are positioned in terms of content.

- [www.yvision.kz](http://www.yvision.kz) – Kazakhstan's main blogging platform. The website includes the blogging platform itself, online-TV and special projects both in Russian and Kazakh.
- [www.livejournal.com](http://www.livejournal.com) – Russian social networking website. Users can either keep a blog, a journal, or a diary. The service is also used for political commentary, in Russia in particular. This website was initially selected due to the fact some members of the opposition in exile used this particular website for communication with Kazakhstan's blogosphere.
- *Kazakhstanskaya Pravda* is the Kazakhstan's national newspaper and the main official and business information source in the country. Legislative documents come into effect once they are published in the newspaper.
- *Golos Respubliki* is the opposition private newspaper known for its critical articles about the government and corruption. It was forced to cease printing in 2012 as a

result of a government-initiated lawsuit and is now only available online (Emrich & Plakhina, 2013).

- *Respublika portal* – [www.respublika-kz.info](http://www.respublika-kz.info) – online space for expert discussion on political processes and issues in both Central Asia and Russia.

In the process of identifying the blogging sites and creating content categories, it was soon realised that the LiveJournal platform was not used as much as expected by the Kazakh since it was blocked in the country, and not many Kazakhs knew how to circumvent the restrictions by employing proxy services. Instead the main blogging platform turned out to be the [www.yvision.kz](http://www.yvision.kz) website. The so-called ‘bloody bloggers’ mainly used it to write about their trip to Zhanaozen. Those who went on a separate, independent trip to the town were posting their blogs and comments there as well.

### *Identifying data categories*

A **two stage content analysis** was conducted. The **first stage** was seen as the general **mapping** of the content and participants. The following five questions, informed by literature were developed for the initial content analysis stage which generated separate **themes** with **sub-themes** used in the subsequent qualitative content analysis:

- How was the conflict in Zhanaozen **framed**?  
The preliminary research identified the main sub-themes: *socio-economic issues; law and (dis)order; political instability caused by the opposition in exile; political instability caused by the internal force; conspiracy; and other.*
- Who was the **voice** of the events?  
The following were identified: *national government; army; police; protesters; Kazakhstan Prosecutor General’s office; the oil company – KazMunaiGaz; and political opposition* both inside and outside of Kazakhstan.
- What is the story **subject** of the news reports/ blogs?  
The three main subjects included: *discussions about social networking websites; socio-economic issues; and the role of printed media and TV in covering the events of Zhanaozen.*
- What story **sources** are used?
- What is the main **language** of blogging? (Russian, Kazakh or English)

The mapping of content and participants also identified the following three main groups of bloggers: those selected by the government to visit the city also known as the ‘*bloody bloggers*’; those who went on a trip to Zhanaozen independently, called by others the ‘*free bloggers*’; and the remaining bloggers who either supported the first or the second group or remained neutral.

## **Findings**

### *Framing*

The following sub-themes emerged from the findings: *socio-economic issues; law and (dis)order; political instability caused by the opposition in exile; political instability caused by the internal force; conspiracy; and other*. Political instability and law and disorder were two of the key emerging framing perspectives. New Kazakhs or Oralmans (ethnic Kazakhs) seem to become a scapegoat, accused by some to be the cause of the instability.

*The Respublika* newspaper and the bloggers who either did not go to Zhanaozen on an organised trip or went there by themselves – the ‘free’ bloggers, believe the source of the problem is the current socio-economic conditions both in the region and in the country which have led to the uprising in Zhanaozen. These problems were identified as social injustice, the inability of the local and state authorities to intervene and solve the emerging issues, class struggle of particular members of the society, ethnic tensions among Kazakhs and newly migrated Oralmans, lack of job opportunities, poverty, control of all natural resources by a group which is close to President Nazarbayev, and the working conditions of the protesting oil workers.

The ‘law and disorder’ aspect seemed to be another emerging theme. Some bloggers, mainly those who went on the trip organised by the government authorities, pointed at the recent immigration of the Oralmans into the region from other countries e.g., China, Uzbekistan and Kyrgyzstan. According to some of them, the Oralmans might be responsible for the Zhanaozen uprising. Blogger *Zhomart* states that the police forces were not firing indiscriminately, but only at the extremists who were attacking the constitutional order of the country. The protestors were terrorists, he concludes (Toregozhina, 2011).

*Kazakhstanskaya Pravda (KazPravda)* looked at events from a ‘law and disorder’ perspective and suggested the protests were started by hooligans. The ‘bloody bloggers’ agree with this interpretation adding that some ‘forces’ have used the oil workers to cause havoc in the region. It suggested they are trying to destabilise Kazakhstan by breaking up society into small groups which question the nation’s integrity, unity and stability. The fact that Kazakhstan is integrating economically with both Russia and Belarus might have upset some states – was also named as one of the possibilities by *KazPravda*.

In the *Respublika* newspaper, the events in Zhanaozen were linked to ‘socio-economic issues’ which the government was trying to suppress so that they would not lead to political instability. Hence, the army’s involvement in the conflict gets justified. As quoted by *Respublika*’s portal, Kozlov, one of the opposition leaders currently imprisoned, believes the government will be using this uprising as an excuse to implement some

radical political measures. The portal also suggests that ‘law and disorder’ can be one of the possible frames for describing the events in Zhanaozen in 2011.

Other bloggers believe that the events in Zhanaozen in 2011 demonstrate the ‘instability within the country.’ They suggest it all could have been provoked by particular political groups within Kazakhstan in order to gain power after Nazarbayev leaves his posts. Hence, the political elites are trying to destabilise the situation so they can begin discussions with President Nazarbayev about his succession plans. ‘Political instability’ caused by the opposition in exile was another prominent topic. One of the ‘bloody bloggers’ suggests that the events in Zhanaozen had nothing to do with the oil workers; instead, someone took advantage of them and the situation.

The conspiracy theories have been quite prominent. Bloggers suggest that the U.S. State Department could have been involved, as well as other western countries, to get access to the Caspian Sea and its oil reserves (Saibitov, 2012, Er Kulov, 2011). Others<sup>2</sup> have suggested there are a number of strategic reasons why international political actors would wish to destabilise Kazakhstan. One is to cut China off from Kazakh energy resources; another is to compare the situation to NATO’s justifications for intervening in Libya. Another goal is to weaken the southern borders of Russia and to create geopolitical chaos alongside the world’s longest border. The possible disintegration of the Customs Union between Russia, Kazakhstan and Belarus and preventing the creation of the Eurasian Union were also suggested by these bloggers as motives for fomenting the unrest. At the same time other bloggers implied it was unwise to blame the U.S. as it was more likely that former Kazakhstan citizens were involved (Bahtigareev, 2012).

### *Voice*

The following groups were identified as the main quoted voices in the reported news items and blogging sites: *government, army, police, Kazakhstan’s Prosecutor General, the KazMunaiGaz oil company, political opposition and protesters*. In the course of the data mining processes, it became evident that the government, the army, the police and the prosecutor general represent the same voice – the official voice of the Kazakh authorities, centred around President Nazarbayev. The state-run media mainly used the voices of governmental officials. .

The primary voices in the articles published in *Kazakhstanskaya Pravda* were the local authorities, the Prosecutor General, the academics who supported the government’s assertions, the WWII veterans and the bloggers who went on a trip to Zhanaozen which was organised by Prime Minister Karim Massimov.

The voices of the *Respublika* newspaper were the oil workers, their relatives, the local governmental representatives, as well as one member of the European Parliament – Paul

Murphy. The newspaper also voiced the information provided by what they called the inside sources, members of opposition parties as well as of bloggers. The *Respublika portal* voiced the interests of the local citizens of Zhanaozen, as well as of representatives of the UN, OSCE and the U.S. State Department, Kazakhstan's political opposition in exile and its prominent representative Mukhtar Ablyazov, were also voiced.

The 'bloody bloggers' mainly referred to official sources, such as the akimat (mayor's office), the police and the Prosecutor General's office. During their visit to Zhanaozen, they have also interviewed the new representative of the KazMunaiGaz oil company. Some locals were interviewed by the 'bloody bloggers.' However, as blogger *Sadenova* noted, people on the streets of Zhanaozen were very quiet about the events; hence the bloggers were only able to get a couple of comments. Most of the time, people said they did not hear or see anything. The group had also interviewed some people at the Zhanaozen hospital. As *Sadenova* described it, the bloggers shut the doors and started talking to the patients. Some said that they have heard of people missing and being held by the police. When one of the 'bloody bloggers' asked whether they could name any, or if they knew anyone personally, the patient said "no.". However, one wonders how open they could have been when the interviews were all being recorded on video.

The oil workers, their families and the locals of Zhanaozen were the voice of the 'free bloggers.' Many interviews were recorded and uploaded to YouTube, hence the blogging turned into vlogging. By sharing the video interviews with the rest of the world, they were hoping for wider coverage as well as the involvement of the international community.

One of the first who visited Zhanaozen was the Russian journalist Elena Kostyuchenko. She covered the case of an individual not connected with the oil workers, or the protesting movement for that matter, but who still got held by the police, beaten, and subsequently died. This story was widely commented on and discussed in Kazakhstan's blogosphere, – especially by the 'free bloggers.'

Those who did not go to Zhanaozen referred to both – the officials and the oil workers. Some were referring to either one of the group of bloggers who went to Zhanaozen. Also, the voices of some of the political scientists were mentioned as well.

### ***Story subjects***

The findings have identified three main story subjects, *discussions about social networking websites; socio-economic issues; and the role of printed media and TV* in the events of Zhanaozen.

#### *Discussions about social networking websites*

How information was disseminated through social networking websites was covered by blogs as well as stories the main stream official media. The *Republika* portal dedicated a few stories to its own blocking online as well as to the restriction imposed on Twitter. *Republika's* website also provided detailed information on how to avoid blocking by using proxy services. Some of the

stories it posted had rather controversial content which frequently contradicted the authorities' positions. They reported on the gas used against protesters; suggestions that war had already started in the region; or how the opposition leaders were prevented from boarding the plane to Zhanaozen; and that the 'bloody bloggers' were taken to the town like VIPs – their integrity. *Respublika* even questioned the 'propaganda' skills of the government by asking why it revealed that selected bloggers were taken to Zhanaozen, as not making this public would have made their stories more credible to the Kazakhstani public. They also questioned why independent bloggers were not allowed into the area.

The role of the media, both mainstream and online, in covering the protests was also discussed by the free bloggers. Sadenova (2011) comments on the role of the *Respublika* newspaper and the messages it put online urging people to join protestors on the main street. She suggests that if one is referring to provocations, not only should the actions of those young 'hooligans' who were reported to be wearing black clothing on the day be evaluated, but also the messages put out by the pro-government media too. The 'bloody bloggers' also commented on the role of television as some videos released by K+ resulted in arrests of a few protestors. These videos assisted police with identifying them. The 'bloody bloggers' discussed 'that' (as it was referred to) particular video posted on YouTube right after the events. In regards to Twitter, some 'bloody bloggers' supported its blocking (Elikbayev, 2011). It seems they were also aware they were called the 'bloody bloggers,' as some revelled in announcing their 'bloody [online] following.' In addition, the events in Zhanaozen were also covered by another 'bloody blogger' who posted a photo-story of Zhanaozen to the photo-blogging platform [www.voxpopuli.kz](http://www.voxpopuli.kz)

One of the main discussions taking place amongst those bloggers who did not go on the organised trip to Zhanaozen was the 'Twitter counter-revolution' organised by Nazarbayev. A blogger named Kromanionez (Toregozhina, 2011) comments that the former prime minister's bloggers worked very systematically and professionally – the links to their 'blog-tour' were on the Russian news sources, such as RBK, Rosbalt and 'Echo Moskvi' – the latter even wrote an article called '*Battle online: Bloggers against the 'Soldiers of Khalifat.*' The same commentator claims the prime minister gathered 'popular' yet 'loyal' bloggers and organising the so-called 'blog-tour' to cover up the execution of its citizens in Zhanaozen. He also used his official website (<http://pm.kz/zhanaozen/ru>) as a platform for live Twitter conversations. The same blogger commented that the 'bloody bloggers' had dropped any pretence of impartiality by posting interviews with the authorities while ignoring those they saw injured at the hospital.

Bakhytzhan2010 (Toregozhina, 2011) posted information about the bloggers who went to Zhanaozen independently and who were denied official media accreditation. The video covering the conversation of these bloggers with the authorities about their inability to go to Zhanaozen was posted on YouTube and re-posted by Bakhytzhan2010 into her blog. Additional videos included interviews with locals who suggested the police should take the responsibility for what happened in Zhanaozen.

Dmitry Shyolokov, one of the free bloggers who visited Zhanaozen, posted a message stating that for the very first time in the history of Kazakhstan, the bloggers became the source of information not published previously by official media. When talking to the people of

Zhanaozen, he did not feel like he was a blogger, nor a journalist, but rather a member of the committee investigating the events of Zhanaozen 2011. Possibly, he suggests, this might have been the turning point in the history of the Kazakhstan's blogging (Shoylov, 2012). Shoylov's observations tell us about the emergence of a new public sphere created by social media.

Online tactics to divert public opinion were also discussed by the independent bloggers. Kromanionez (2011) for instance noted that the 'bloody bloggers' were re-tweeting the article written by Elena Kostyuchenko where she expressed support for lesbians as a way of discrediting trying to discredit her and redirecting public attention away her post about the victims of police torture. Traditional Kazakh society does not tolerate homosexuality and connecting a journalist or a blogger with the gay or lesbian communities would discredit them in the eyes of many Kazakhs.

A blogger, Murat, not directly involved in the events of Zhanaozen, confirmed that he was asked by the oil workers to delete them from the newsfeed list on Twitter which they had signed up to. The oil workers were afraid law enforcement agencies were checking up on everyone using Twitter and Facebook in Zhanaozen. Murat acknowledged that the investigators were looking for people who taught the protesting oil workers how to use social networking websites and realised that he was also under surveillance (Atambayev, 2012). In 2011, Murat was training the activists of Zhanaozen on how to use the latest communications technology. Moreover, after he trained the members of the Alga party – whose leader is now imprisoned – how to make videos and upload them to YouTube, the KNB accused him of trying to organise a Kazakhstani Arab Spring. It is clear the authorities understand very well the dangers that new media pose to their version of social and political stability.

The blocking of Twitter also was discussed by the independent bloggers. The blogger *likelike\_you* (2011) reported that two days after Twitter was blocked, a message appeared suggesting the owners of the website had problems. The blogger believes the Kazakh authorities were panicking as they could not predict the effect mass Twitter usage was having on society.

The events in Zhanaozen allowed some bloggers to have a general debate about the role of the internet and television in the 'war to win over the society's consciousness.' Blogger *subject* (2011) suggests that the Internet allows the formation of an alternative perspective to the one shown on TV by the authorities. The blogger believes that in the future, the role of new media will only increase if the authorities do not change their information policies. Another tendency, the blogger argues, is the disappointment in the traditional media in general. The internet allows people to find those who think alike, and the Kazakhs are learning to use these options fast.

According to Andrea Schmitz (2012), the events in Zhanaozen are symptoms of an emerging crisis. In accordance with the so called 'social contract' initiated by Nazarbayev, everyone is granted the right to pursue financial profits in exchange for giving up their political freedom. Recently, however, the terms and conditions of this 'contract' were reconsidered as the protesting oil workers had access to neither financial profit nor political freedom. The blogger speculates that this 'social contract' may not work in the future (<http://yvision.kz/post/215176>).

A number of bloggers suggested that an information war against Kazakhstan was taking place (<http://yvision.kz/post/215344> and <http://yvision.kz/post/215262>). According to these bloggers, there was nothing to prove the deaths of ‘hundreds of people’ as well as the ‘bloody shootings of the civilians.’ ‘That’ particular video, according to one of the bloggers, became the best propaganda tool. Some bloggers urged all citizens of Kazakhstan to contact KNB or the police if they notice someone who may be trying to organise a provocation (<http://yvision.kz/post/215716>). Some bloggers quoted a Chinese politician who believed that the events in Zhanaozen were organised from abroad, and China was prepared to offer its help to prevent the same from happening in future (<http://yvision.kz/216434>).

Although the ‘free bloggers’ criticised the ‘bloody bloggers,’ their own credibility was also questioned by some. One blogger posted a note written by the taxi driver who took the ‘free’ bloggers to another city. The videos uploaded by the ‘free bloggers’ to YouTube were called fake by this blogger (<http://yvision.kz/post/219124>).

The idea behind the trip of the ‘bloody bloggers’ to Zhanaozen, according to Sadenova, was to dispel the rumours that started to circulate in Kazakhstan. Hence, most of the posts were dedicated to explaining what did and did not take place on the 16th of December, and how the information was misused by the political opposition.

Those who did not go to Zhanaozen, or went on a trip on their own, mainly focused on the issues of the oil workers, the tortures which were taking place in Zhanaozen, as well as how the event was portrayed in some of the Russian media. However, the ‘bloody bloggers’ were backing up the government’s assertions which stated that the events in Zhanaozen were not as dramatic as presented by the opposition, whereas the rest focused on what was taking place in Zhanaozen on a day-to-day basis.

Bribery was mentioned by one blogger who claimed to be offered \$200 by one of the Bnews journalists to write positive news about the upcoming parliamentary elections in Kazakhstan. He declined the offer, but uploaded a print screen of the conversation on the internet (<http://yvision.kz/post/217518>). It is interesting to note, that journalists from the very same newspaper went to Zhanaozen with the bloody bloggers to write about the uprising.

All this clearly indicate that the debate about different forms reporting on Zhanaozen and also the different groups of reporters were taking place in parallel with the reporting itself.

### *The role of printed media and TV*

The president of the K+TV company became part of the story in the article published by *Respublika*. Here he argues that if only the events in Zhanaozen in the summer of 2011 were covered by the state media, people would know what was happening and would have probably figured out how to deal with the emerging socio-economic issues. According to K+TV, President Nazarbayev is disappointed that the information about Zhanaozen is leaking out of the country to Russia, hence, had asked Medvedev, then the President of the Russian Federation, to block the

K+ TV station on the territory of the Russian Federation. The journalists of the same TV station addressed Nazarbayev to help to stop the surveillance which was implemented towards them.

One blogger suggested that the opposition mass media, such as K+ and *Respublika* were only making matters worse in Zhanaozen. The blogger believed that the state should have its own journalists on state TV and in newspapers who would cover the events impartially. This, the blogger concluded, could only help the protesters to trust the authorities (<http://yvision.kz/post/215262>). Adam Keshner, one of the most active bloggers in the Kazakh blogosphere, touched on the issue of media's responsibility arguing that journalists sometimes can also be manipulated by media agencies as well as by the authorities. The blogger argued that there is no independent media in Kazakhstan, making a distinction between state news and 'difference news.' According to Keshner, nobody criticises the state media not because everyone is happy with it, but because no one expects much from it. However, the public expects a lot from K+ as it is portrayed as independent. He expressed his dissatisfaction with how the K+TV channel mixed together the oil workers and those who provoked the uprising. It is obvious, he argued, that the state should admit that the force used was unlawful, and the police should face the consequences (<http://adam-keshner.yvision.kz/post/215001>).

The way traditional outlets took limited notice of the blogging activity and reported on it and the blogger's coverage of events, indicate some kind of impact by the blogosphere on mainstream media.

#### *Language use*

According to the census taken in 2009, only two-thirds of Kazakhstan's 16,878 million inhabitants have a decent command of Kazakh, which is the state language. Kazakhs comprise about 62 per cent of the population. Russians form the biggest minority group and the Russian language is a lingua franca officially alongside Kazakh in state bodies. The knowledge of Russian in Kazakhstan is widespread, with 94 per cent understanding it orally and 85 per cent able to read and write it (<http://www.eurasianet.org/node/62424>, Emrich & Plakhina, 2013).

During the Soviet era, the Russian language came to dominate politics, business, education, and media. The current situation reflects that legacy. Although the proportion of the ethnic Kazakh population is steadily growing, many people still prefer using Russian in everyday life and for news consumption. According to the constitution, Kazakh is the official state language while Russian is an official language of "inter-ethnic communication," and along with Kazakh is an official language of use in state institutions and local self-government bodies (OSF, 2013).

Given this, it was expected the state-run media, newspapers supported by the political opposition as well as most bloggers would use Russian. Not only would this allow the majority of Kazakhstan's population to understand the information, it would also give an opportunity to those who are outside of Kazakhstan to be informed about the event.

It is interesting to note however, that all 'bloody bloggers' were ethnic Kazakhs, while the 'free bloggers' were a mixed group including ethnic Russians. This ethnic representation was not visible language wise and it is more noticeable with the 'bloody bloggers' whose ethnicity seems to be a selection criterion but which does not manifest itself in the language chosen.

Some of the relatives of the oil workers interviewed by the 'free' bloggers could only speak Kazakh, however, that was translated by the interviewers into Russian. In one instance, a 'bloody blogger' asked a colleague and another blogger to translate her post into English.

## Conclusions

Analysis of online social media and activism during the social unrest in Zhanaozen made it apparent that the old authoritarian method dealing with social and political uprisings by simply cutting the place off from the outside world will not work any longer in Kazakhstan. Political activists mobilised online social media to inform the nation and the world about the uprising and the role of the government authorities in the repressions and punishment that followed. However, the research also demonstrates that the Kazakh government mobilised to find effective ways to control online social media. The invitation of the group who were quickly labelled the 'bloody bloggers', to visit Zhanaozen and to report on the uprising echoes the old model that existed in the former USSR; when 'accredited journalists' were 'employed' by the state to transmit the official messages and state ideology.

The attempts by the Kazakh government to control the situation resulted in the separation of the bloggers into a few distinctive groups according to their allegiance to the authorities. The bloggers who support the regime or 'bloody bloggers,' the free bloggers who were not invited by the authorities to visit Zhanaozen and went there by their own, and the third group of 'other' bloggers who do not belong to the first two groups and which made online reporting even more complex.

The power of online activism in Kazakhstan is evident from the government attempts to manipulate at least some bloggers to make them report the official line. Mainstream media acknowledges the existence of online media by utilising their reporting for their own publications. Hence, the next step would be to look at whether or not social media and online activism pose a new challenge for Kazakh authoritarianism.

### References

1. A Sobering Reality (2012). Fundamental Freedoms in Kazakhstan, Turkmenistan and Uzbekistan Twenty Years after the Soviet Collapse. Retrieved from [http://www.iphronline.org/uploads/9/0/2/7/9027585/central\\_asia\\_report\\_march\\_2012.pdf](http://www.iphronline.org/uploads/9/0/2/7/9027585/central_asia_report_march_2012.pdf)
2. Beamont, P. (2011). *The truth about Twitter, Facebook and the uprising in the Arab world*. Retrived from [www.guardian.co.uk/world/2011/feb/25/twitter-facebook-uprising-arab-libya](http://www.guardian.co.uk/world/2011/feb/25/twitter-facebook-uprising-arab-libya)
3. Cummings, S. (2005). *Kazakhstan. Power and the Elite*. Palgrave Macmillan. New York.
4. Doumont. G. & G. Candler (2005). *Virtual Jungles: Survival, Accountability, and Governance in Online Communities*. Retrieved from University of Auckland Library
5. Human Rights Watch (2012). *Striking Oil, Striking Workers. Violations of Labour Rights in Kazakhstan's Oil Sector*. Retrieved from [www.hrw.org/sites/default/files/report/kazakhstan0912ForUpload\\_0.pdf](http://www.hrw.org/sites/default/files/report/kazakhstan0912ForUpload_0.pdf)
6. Kazakhstan Facebook Statistics (2012). Retrieved from [www.socialbakers.com/facebook-statistics/kazakhstan](http://www.socialbakers.com/facebook-statistics/kazakhstan)
7. Emrich, F. & Y. Plakhina (2013). *Mapping digital media: Kazakhstan*. Retrieved from <http://www.opensocietyfoundations.org/sites/default/files/mapping-digital-media-kazakhstan-20130502.pdf>
8. Etling, B., Kelly, J., Faris, R. & J. Palfrey (2010). Mapping the Arabic blogosphere: politics and dissent online. *New Media and Society*, 12(8).
9. Etling, B, Faris, R. & J. Palfrey (2010). Political change in the digital age: the fragility and promise of online organisations. Retrieved from <http://dash.harvard.edu/bitstream/handle/1/4609956/SAIS%20online%20organizing%20paper%20final.pdf?sequence=1>
10. Focus. Asia-Pacific. (2012). Retrieved from [www.hutights.or.jp/archives/focus/section1/pdf/Focus67L.pdf](http://www.hutights.or.jp/archives/focus/section1/pdf/Focus67L.pdf)
11. Freedom House (2011). *Freedom on the Net*. Retrieved from <http://www.freedomhouse.org/report/freedom-net/freedom-net-2011>
12. Freedom House. (2013). *Freedom of the Press*. Retrieved from <http://www.freedomhouse.org/article/freedom-press-2013-middle-east-volatility-amid-global-decline>
13. Gibson, R. & I. McAllister (2011). Do Online Election Campaigns Win votes? The 2007 Australian “YouTube” Election. Retrieved from University of Auckland Library
14. Grozin, A. (2012). Bor'ba za vlast v Kazahstane v rezhime ozhidaniya. Retrieved from <http://www.respublika-kaz.info/news/politics/21430/>
15. Hooghe, M. S. Vossers, D. Stolle & V-A. Maheo (2010). *The Potential of Internet Mobilisation: An Experimental Study on the Effect of Internet and Face-to-Face Mobilisation Efforts*. Retrieved from University of Auckland Library

16. Husserl, E. (1970). Logical investigations. (J.N. Findlay, Trans.). New York: Humanities Press. Jensen, K. (2002). A Handbook of Media and Communication Research. Qualitative and quantitative methodologies. Routledge
17. Karlekar, K. & J. Dunham. (2012). Press freedom in 2012: Middle East volatility amid global decline. Retrieved from <http://www.freedomhouse.org/article/freedom-press-2013-middle-east-volatility-amid-global-decline>
18. Knox, C. (2008). Kazakhstan: modernising government in the context of political inertia. Retrieved from University of Auckland Library
19. Krasnoboka, N. (2002). 'Real Journalism Goes Underground: The Internet Underground': The Phenomenon of Online Media in the Former Soviet Union Republics. Retrieved from University of Auckland Library
20. Lei, Y-W. (2011). The Political Consequences of the Rise of the Internet: Political Beliefs and Practices of Chinese Netizens. Retrieved from University of Auckland Library
21. Lewis-Beck, M.S., A. Bryman & T.F. Liao. (2004). Encyclopaedia of Social Science Research Methods. Retrieved from University of Auckland Library
22. Lillis, J. (2011). Kazakhstan: Violence in Zhanaozen Threatens Nazarbayev Legacy. Retrieved from [www.eurasianet.org/node/64745](http://www.eurasianet.org/node/64745)
23. Lynch, M. (2011). After Egypt: The Limits and Promise of Online Challenges to the Authoritarian Arab State. Retrieved from University of Auckland Library
24. Mou, Y., D. Atkin & H. Fu. (2011). Predicting Political Discussion in the Censored Virtual Environment. Retrieved from University of Auckland Library
25. Mahoney, J. & G. Goertz (2006). A Tale of Two Cultures: Contrasting Quantitative and Qualitative Research. Political Analysis
26. Mills, A.J., G. Durepos & E. Wiebe. (2010). Encyclopaedia of Case Study Research. Retrieved from University of Auckland Library
27. Nichol, J. (2012). Kazakhstan: Recent Developments and US Interests. Retrieved from <http://www.fas.org/sgp/crs/row/97-1058.pdf>
28. Nigmatov, A. (2011). Tired, Angry, but Determined, Striking Kazakh Oil Workers Say Fight Will Go On. Retrieved from [www.rferl.org/articleprintview/24328725.html](http://www.rferl.org/articleprintview/24328725.html)
29. O'Leary, Z. (2009). The Essential Guide to Doing Your Research. SAGE Publications Ltd.
30. Oser, J., M. Hooghe & S. Marien (2012). Is Online Participation Distinct from Offline Participation? A Latent Class Analysis of Participation Types and Their Stratification. Retrieved from University of Auckland Library
31. Polonski (2004). Ethical Considerations. Retrieved from University of Auckland Library.

32. Prihodko, I. (2012). Zhanaozen nuzhdaetsya v ob'ektivnosti. Retrieved from <http://www.respublika-kaz.info/news/politics/20956/>
33. Radio Free Europe/Radio Liberty (2012). Russia's 30-Ruble Army Emerges Again. Retrieved from [http://www.rferl.org/archive/Tangled\\_Web/2/3281/3281.html](http://www.rferl.org/archive/Tangled_Web/2/3281/3281.html)
34. Ranson, C. (2012). Government and Opposition Media Square Off Over Zhanaozen. Retrieved from <http://carnegieendowment.org/2012/01/17/government-and-opposition-media-squareoff-over-zhanaozen>
35. Reporters Without Borders. (2012). Kazakhstan. Retrieved from <http://en.rsf.org/kazakhstankazakhstan-12-03-2012,42073.html>
36. Reporters Without Borders. (2012). Beset by Online Surveillance and Content Filtering, Netizens Fight On. Retrieved from [www.en.rfs.org/beset-by-online-surveillance-and-12-03-012.42061.html](http://www.en.rfs.org/beset-by-online-surveillance-and-12-03-012.42061.html)
37. Reporters Without Borders. (2013). World Press Freedom Index. Retrieved from <http://en.rsf.org/press-freedom-index-2013,1054.html>
38. Ranson, C. (2012). Government and Opposition Media Square Off Over Zhanaozen. Retrieved from <http://carnegieendowment.org/2012/01/17/government-and-opposition-media-squareoff-over-zhanaozen>
39. Reinard, J.C. (2008). Introduction to Communication Research. McGraw-Hill Higher Education
40. Salkind, N. J. (2010). Encyclopaedia of Research Design. Retrieved from University of Auckland Library
41. Scheufele, D.A. (1999). Framing as a Theory of Media Effects. Retrieved from University of Auckland Library
42. Schrder, K.C. & L. Phillips (2007). Complexifying media power: a study of the interplay between media and audience discourses on politics. Retrieved from University of Auckland Library
43. Stanley, J.W. & C. Weare (2004). The Effects of the Internet Use on Political Participation: Evidence From An Agency Online Discussion Forum. Retrieved from University of Auckland Library
44. Sullivan, L.E. (2009). The SAGE Glossary of the Social and Behavioural Sciences. Retrieved from University of Auckland Library
45. The Economist (2012). Democracy Index 2012. Democracy at a standstill. Retrieved from [https://www.eiu.com/public/topical\\_report.aspx?campaignid=DemocracyIndex12](https://www.eiu.com/public/topical_report.aspx?campaignid=DemocracyIndex12)
46. Tengri News. (2011). Largest Kazakhstan's Internet portal seeks to launch an association to develop Kazakhstan's Internet resources. Retrieved from

[www.en.tengrinews.kz/kazakhstan\\_newz/Largest-Kazakhstan-Internet-portals-look-to-launch-an-association-to-develop-2375/](http://www.en.tengrinews.kz/kazakhstan_newz/Largest-Kazakhstan-Internet-portals-look-to-launch-an-association-to-develop-2375/)

47. Tengri News. (2011). Kazakhstan is leading user of Facebook in Central Asia. Retrieved from [www.en.tengrinews.kz/kazakhstan\\_news/Kazakhstan-is-leading-user-of-Facebook-in-Central-Asia-1650/](http://www.en.tengrinews.kz/kazakhstan_news/Kazakhstan-is-leading-user-of-Facebook-in-Central-Asia-1650/)
48. Tiung, L.K. & M.S. Hasim. (2009). Media Framing of A Political Personality: A Case Study of a Malaysian Politician. Retrieved from [www.eurojournals.com/ejss\\_9\\_3\\_05.pdf](http://www.eurojournals.com/ejss_9_3_05.pdf)
49. Tolich, M. & C. Davidson. (2003). Social Science Research in New Zealand: Many Paths to Understanding. University of Otago
50. Vkontakte Statistics. (2012). Retrieved from [www.habrahabr.ru/post](http://www.habrahabr.ru/post)
51. Wimmer, R., & J.R. Dominick (1997). Mass Media Research. An Introduction. Wadsworth Publishing Company.
52. Yazdani, E. (2007). US Democracy Promotion Policy in the Central Asian Republics: Myth or Reality? Retrieved from University of Auckland Library
53. Zassourasky, Y. (2002). Media and Communications as the Vehicle of the Open Society: The Internet and the Global Society. Retrieved from University of Auckland Library
54. Shyolokov, D. (2012, January 2). Kak zakalyalsya blogging [Web log post]. Retrieved from <http://yvision.kz/post/217205>

*“Neutral” and “universal” Video Games? Reintroduction and influence of cultural and social identities in the virtual world*

Tomas Grau de Pablos

Universitat Autònoma de Barcelona, Spain

0118

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

As of today, The Video Game Industry has become one of the most profitable and influential leisure business in the world. Alongside this trend, Video Games have become one the most important elements that contribute to the integration of online media and connectedness, mainly because of the offers of interaction and entertainment that provides to online users all around the world. Because of this, as long as the medium continues to increase, the way it affects on social processes and consumption habits will only be more prevalent.

People from all over the world find themselves in virtual spaces, programmed and codified to resemble all kind of scenarios, to communicate and compete, as well as to find new areas to develop new personas and try to constitute new forms of identity, regardless of their cultural contexts. However, while this process is still forming itself, there's been a new trait that may change the way people approach to online gaming. The establishment of localized, regional virtual spaces are starting to differentiate players and, at the same time, nurturing some discourses of individual and even national identity that may change the way people understand games, and how they relate to their own physical spaces.

Throughout this presentation, I will examine the recent rise of new games that have been specially localized and directed specifically to certain audiences that can only be found in certain markets and regions, and how that may change the way developers, consumers and people envision these virtual spaces.

,

## Introduction

Ever since their conception and introduction in the late sixties, video games have become an increasingly popular and influential media that covers a wide range of activities. Besides, it has become an important factor to understand the subsequent growth and acceptance of personal computers in the early eighties, which eventually helped to provide the conditions for the existence of the Internet and social media as we understand it today. And finally, video games have been especially significant since, as Mia Consalvo put it (2006), they have become a pivotal sector in Japanese cultural industry which hasn't been surpassed yet by other industries.

It is not surprising, then, that video games have become a topic of discussion amongst both academics and journalists. Much of this discussion has been related to the effect that these objects produce on their users, specially in relation to their psychological development (Malone, 1982; Kinder, 1991). Other aspects that have been analyzed revolve around their economic viability and, more precisely, the ever-faster growth that the industry as a whole has experienced in such a short amount of time. However, other studies have centered on the medium as an epistemic artifact, and how it differentiates itself from other forms of traditional media, such a TV or film. This field of studies is tightly related to other already established disciplines, such as cultural studies, media studies and history, and have helped considerably in establishing their importance in the development of modern societal habits and cultural processes. As such, it has become necessary to study video games as objects attached to cultural studies, and especially Area Studies.

Although many works have been done over the years around certain video games, or social phenomena associated to them (such as behavior in online games), there's still a lot of ground to be covered. One of the elements that will be discussed here deals with the theory that video games are an important channel through which cultural flows proceed and are received by the audiences. More specifically, this work will try to define the role of Japan as a country that has contributed the most to the development of these products, and such, where consumers have developed one of their most distinct communities around these products. Also, we will study the influence of these groups in the shaping of some of the most pervasive cultural discourses that are actually spread about the representation of Japan and the concept of Japaneseness in popular culture. Not only that, due to the fact that video games possess several qualities that distinguish them from other forms of media, such as their interactive nature, many of the principles related to audience behavior that have been studied in the last ten years are shown here. The history of this medium is, in fact, related to the development the most recent theories about reception and participation of audiences in the text. That is why, by studying video games, I believe that the postulates established by many important media theorists (Hall 1980; Fiske 1987, 1989; Jenkins 2009) will become richer and help a great deal in exposing many of the practices by which the media is consumed today.

Therefore, we will approach this topic from the perspective of the development of social identities by the act of playing these artifacts, and how, throughout this process of interaction, some of the most important images and representations are formed. By doing this, we hope to introduce video games to the discussion of cultural representation and Japaneseness, and in so doing, contribute in some way to some of the most important debates that have been taken place in Area Studies.

## The Definition of the Video Game and its elements

Many different kinds of approximations have been done over the years to study these objects as cultural products, the most important of them being the narratological studies centered around hypertext and the Internet, such as Espen Aarseth's *Cybertext* (1997) or Janet Murray's *Hamlet on the Holodeck* (1997). Both authors came from similar traditions (mostly, literary studies and its relation to textuality and narrative), yet developed somewhat opposed traditions. The "ludological" branch of Aarseth, and possibly the most well-known, centered around the way that players experience the artifact and generate different meanings in the context that the rules and content of the game allow. The narratological branch of Murray centered on the way that traditional texts needed to adapt to the rise of the Internet and hyperlinks, which was best represented in video games and signaled the beginning of a new form of narrative. As can be seen, both "schools" had many similarities, but remained separated until several authors (most notably, Gonzalo Frasca and Ian Bogost) started to use terms and concepts from both to develop their own corpus. Because of this original split, there has been a wide array of theories elaborated around video games, some of them contradicting each other, and that has generated some difficulties when studying video games and culture. Moreover, despite several notable exceptions, it is still quite difficult to see topics such as culture and ideologies applied to games.

Another important problem in studying video games is related to their own nature: while they are, by all definitions, texts produced by a specific culture, they share a lot in common to traditional forms of games that haven't been considered as such. This process not only implies that the theories of Huizinga (1953) and Caillois (1954) regarding society and play can be applied to these objects, but also that it is possible to mix them with the terms used by Cultural Studies. In fact, most of the original dispute between ludologists and narratologists was centered around how these different disciplines should be merged and to which degree.

The history of the study of video games shows how these cultural products have helped to shake many traditional conceptions, both in Cultural Studies and Game Theory. At the same time, these studies have been in tune with what other authors have theorized over the years. For example, the theory on participatory culture and active audiences established by Henry Jenkins (1995, 2009) ties in with the working process of video games, because, just like traditional games, they rely on the player's input to generate meaning. Much like the audience that Jenkins studies, these agents take control of the text that is presented on the artifact and inject their own meaning, many times disregarding the authority of the work. This process emphasizes the role of the spectators and makes them participants of their content, and in so doing, are allowed to influence much more in the product. Unlike other cultural texts, such as those of film and literature, one does not merely receive the narrative and decodes it, as Stuart Hall would put it (1980), but needs to experience it in the form of a game session. By doing that, it creates a unique form of reception, since it implies that all lectures of the text will be different and dependent of many factors external to them. Nevertheless, one of the most important characteristics of video games is related to the fact that they are one of the best representatives of the concept of active audience. In an era where every form of media seems to be developing some way of interaction with its audience, video games have always had this characteristic since they were introduced.

Furthermore, it is important to considerate the fact that, as video games become more ubiquitous in society, their range of applications is going to increase. Ever since their original introductions as viable commercial products in the early seventies, there has been an ever increase usage of the term

*serious games* to define those products that, instead of serving as entertainment, can be used as learning tools, pieces of advertising or even propaganda (Bogost 2007). While these applications and their terminology are just beginning to materialize, they have been received positively and are considered seriously by several institutions (Cunningham 2011).

What kind of messages may be decoded from a video game? This question may be answered differently, whether we follow a behaviorist approximation or a constructivist one. As Bogost explains (2007), behaviorists based on the works of B. F. Skinner (1968) establish that games teaches through imitation of what is displayed on the screen and reproduced by the player. On the other hand, constructivism based on Piaget (2009) suggest that games teaches by tangential learning, meaning that, while the game may offer an specific setting and content, what players learn is located on the way the game is played, and as such, it can be translated to other areas that may be more useful to the individuals. For example, the tools and abilities required to play a game such as *Balance of Power* may be used to understand resource management. As Gee puts it (2005), both these approximations are not adequate to explain how these games are perceived by their audiences. He uses the term "situational learning" to explain that, while a game may indeed help to acquire abilities for other disciplines, the player will ultimately learn only how to actually *play* the game. In this sense, this means that games are encoded in the same way that films and literature are. However, they are decoded in an entirely different manner.

One of the most important definitions that has been established about video games is the one that Gonzalo Frasca elaborated in 2003. A video game, he explains, is "any form of entertainment based on software, which uses both text and images in a hardware platform, be it a personal computer or a dedicated system (consoles), and where one or more players are involved in the same environment, whether it is on the same psychical space or throughout the net." This hollistic definition highlights the most important elements that need to be observed when studying video games, which are: the electronic component, the rules through which the interaction between the player and the interface takes form, and the space where players are situated during the game session. Later works of Frasca further developed a classification of all these elements that he considered characterize video games, which are: the *playworld*, the virtual space, or "fictional world" (Jul 2005) where the players are able to move and introduce themselves in the narrative that is being presented through the graphical representation; the *mechanics*, which are the rules and limitations imposed by the software and hardware on the player that conditions its experience; and the *playformance*, which is the way that the player decides to experience and "play" the actual game. In this last sense, the most important aspect to take in consideration is the context by which the game is received and played throughout, something that will vary heavily among individuals and the place where the game session will take place.

While Gonzalo Frasca offers a useful set of terms to explain many of the elements that comprise a video game, it is important to clarify that many of his terms can be used to activities that don't necessarily have an electronic component, such as sports, board games or other forms of play. As Espen defined, video games may be viewed as "factories of signs," literary texts that can be read in a non-linear form to convey different ideas and meanings (1997).<sup>1</sup> This definition does not seem to take into account the fact that audiences, by being able to decode any text by themselves (Hall 1980) already interact with the product of any medium and reproduce its meaning differently. Therefore, this trait should not be considered exclusive to video games, and could even be traced to

---

1 He called this type of reading as "ergodic" reading, explaining that, while in a traditional text linearity is quintaessencial to convey the narrative, in "ergodic" texts this elemen is not needed, since most of the narrative is expected to be injected by the reader, and because of this, it will not experience it in a linear way.

older forms of narratives, such as role plays or "Choose your Own Adventure" books. However, as Ian Bogost noted (2007), video games are unique in that they are not merely textual representations, but also reproduce a form of "procedural rhetoric." Essentially, this definition is based on the fact that games follow an already established chain of event that conditions the way players are going to access to its content. In this sense, players do not merely "play," but also reproduce a discourse that is implicit in the mechanics of the game. This definition goes beyond the proposal of Aarseth, since while it still requires participation on the player's side in order to be decoded and transmitted properly, it limits heavily its freedom of movement to convey their own meanings.

According to Bogost, the model of transmission that video games employ assumes that participants will follow certain pre-established procedures that are better defined throughout the mechanics of the game. While it is important to consider that graphical representation and other "classic" forms of reception are used extensively in video games to convey different ideologies, the "procedural rhetoric" must be considered as the most important of them, since it is based on the foundation that these products are made for. Basically, the basis of all video games lies in the fact that, as software programs, they are systems encoded and built based on the technology available to game designers at the moment. This process forces them to build their works with some limitations as to what can be transmitted merely through graphical representation. This has also explained why video games have fostered technological innovation, since the more powerful the hardware, better representations can be made. By contrast, mechanics can be used almost without restriction, since they can be used as metaphors for designers (the authors of the text) to transmit their message.

The importance of mechanics to understand representation in video games can be seen in the way that video games are treated in the press. Since their early beginnings in the late seventies, video game journalism has usually created a fluid taxonomy to differentiate early video games. These categories, which use most of the terminology that is present in other areas such as film criticism, divide games according to the abilities that are required for the participant. For instance, a FPS (short for First Person Shooter) is a type of game that is based on some visual representation (the player experience the *playworld* throughout the point of view of the main character) and mostly on mechanics (the game requires the participant to advance through different stages that are usually full of enemies that need to be destroyed or dodged). The eponymous example of this kind of games is *Doom* from 1994. This form of game offers a completely different experience than, for instance, a Platform Game like *Super Mario Brothers*, in which the player is always able to see the character while it makes him or her go from a certain point A to a point B, usually employing some abilities to defeat her enemies along the way. While both games seem to be similar just by reading the terms I've used to describe them, they both offer completely different kinds of experiences because of the fact that they are not based on the same mechanics. As such, they are not perceived in the same way and are considered two distinct literary pieces.

However, it should be noted that mechanics can be used interchangeably and alongside visual representation to generate different messages. Much like two *noir* films can be watched similarly, yet still be distinguished, two games can be played exactly, yet can be perceived as different. In video game journalism, this has usually meant that new terms have been invented to categorize those games that, while may be similar in the mechanics, are better separated by their visual presentation, by their *playworld*. For example, Third Person Shooters, such as *Tomb Raider*, use similar mechanics to First Person Shooters, but thanks to the improvement of hardware rendering, players are now able to see the main character interacting with the virtual world even though they are moving through it in a similar vein to *Doom*. This feat could only be done mostly thanks to the development of 3D rendering on video games during the late nineties. Furthermore, as

technological innovation continues, some designers have been able to mix mechanics in order to create new experiences, such as combining Third Person Shooters with Role Playing Games (long for RPGs, who rely heavily on player advancement through social interaction with computer generated characters) in *Knights of the Old Republic* or *Mass Effect*.

All these examples serve to illustrate how both the *playworld* and the mechanics have been fundamental to explain video games since its early conception. However, the third element defined by Frasca, the *Playformance*, has not been used extensively in defining video games until less than ten years ago with the advent and popularity of so-called "sport games." This type of products include products such as *Dance Dance Revolution*, *Wii Sports*, *Guitar Hero* or *SingStar*. All of them have in common that they depend more than anything else on the performance of the participant (or participants) which usually implies that *playformance* will be more important than the *Playworld* and mechanics in these cases. While this may be the case, it is undeniable that all these video games also possess traits of the other two elements, going from the aesthetic presentation of *Guitar Hero* or the rules to obtain a high score on *Dance Dance Revolution* (which are obviously based on mechanics). At the same time, all games presented early as examples, while not directly based on the performance of the player, base much of their appeal on the fact that they can be played in many ways, that is, they can be experienced through different performances. For example, many fighting games (like *Street Fighter*) are based entirely on competition between players, and as such, they attract players through the way that they may perform on the game. Since many games possess a mode centered on player competition, we can see that the *playformance* plays a much bigger part on the way that video games are experienced than originally thought.

Throughout all these examples, it has been shown that the terms used by Frasca (*playworld*, mechanics and *playformance*), while not exclusive to video games by any means, are always present in them. By combining them, players are able to make sense of their activity and share a wide range of meanings between them to form communities. Although, as we'll see in the next chapters, these communities have been far from homogeneous, they all have in common their dependence on these cultural artifacts to fully articulate themselves. The space where these agents are able to move is situated between the fictional *playworld* and their own psychical space, and both elements meet constantly. I consider this situation a "virtual world" where the separation between objective reality and fictional representation does not pose a problem to their participants, who are willing to move in-between them without difficulty.

## **Video games and cultural frameworks**

Since the "virtual world" refers to the activity of the player both inside the games and outside them, it can also be used to define the context in which the game is played. By this, we aren't only referring to the physical place, but also the actual cultural context and social *habitus* (Bourdieu 1990) that surround these products. Much like it happens to the rest of cultural products, video games influence heavily on people's habits and consumer activities. And since consumers are also shaped by many other factors, like class, gender or religion, their lifestyle and values are going to be different between regions and cultural frameworks. Video games have been, ever since their origin, influenced heavily by the context in which they were made, as well as the historical pressures that led originally to their acceptance and prosperity in certain countries.

The video game industry is an odd representative of the heterogeneous nature of player's

communities. Today, many companies and video game developers operate in many different countries, since most of the production chain has been heavily globalized (Newman 2006, Donovan 2009). However, video game production is far from being decentralized: in fact, it could be said that the Video Game Industry is one of the more hierarchical structures that operates nowadays in the cultural industry (Dmitri 2002, Consalvo 2006). Due to the fact that many different types of disciplines are required to make a game, enterprises are usually divided in three categories: the first one comprises video game developers and most of the actual creative process; the second covers all the publishers and localization companies that are specialized in promoting video games and investing in massive sponsoring; lastly, the hardware developers are centered on the development and distribution of the main platforms that need to be used for video games in order to be presented to the consumer market. All these three types of companies are tightly related in a vertical structure that goes from top to bottom, since most of the decisions made by the latter two are always the more influential in the short term (Sloan 2006).

Alongside these companies, video games are also dependent on the platform in which they are distributed. Whether it is dedicated systems (such as video game consoles), personal computers or mobile phones, their chance of success in an already overflowed market lies heavily on these supports. This also means that, if a certain market has a preference for a certain kind of niche, those products released in said niche have a bigger opportunity. For instance, both the Chinese and Korean market have usually preferred PCs and mobile phones, while video game consoles are far more ubiquitous in American and European markets. These elements tend to, quite usually, separate even further those markets that have well-established and differentiated communities.

It has been argued that video games act as channel for cultural flows and, as such, serve as catalysts to establish cultural hybrids in different regions. However, another element that has been historically associated to games is the fact that they strongly relate to views and representations of Japaneseness in Western society. Depending on the context that they were originally made and released, these games tend to be associated to those *emics* that define the culture where they operate. Being texts that are presented throughout the already defined mechanism of "procedural rethoric," players engage in these *emics* during game sessions, and thus, "play" with them. Of course, the representation of these *emics* will depend of their *playformance*, and they may even alter them to suit their own needs, as the fans studied by Jenkins do with traditional texts (1995).

Now, with that being said, it is important to consider whether this way of transmission has been acknowledged by video game designers, or even if it has been desired by companies specialized in this sector. While it is true that many games have been strongly associated to specific frameworks, much of the effort done by the industry seems focused on either the exploitation of successful brands or heavy investment on technological innovation. Both strategies have been used to boost sales since the origins of the medium, and it has followed almost step by step the principles of corporate capitalism. It could be argued, as Izushi and Aoyama did, that this kind of strategy has contributed, albeit accidentally, to several forms of cultural innovation (2002). But ever since their beginnings, video games have been presented, first and foremost, as a "neutral" and "aseptic" entertainment, aimed at the biggest demographic possible.<sup>2</sup> However, this intention of "blankness" is more challenged as more video games that are marketed to specific demographics are made, whether they may be directed to a local market or even a certain minority. Besides, thanks to the interactive nature of these cultural artifacts, many different communities have been able to "transform" them even though they weren't initially intended for it.

---

2 Although such "biggest demographic" tends to be considered mostly American white teenagers.

Knowing this, we must know take into consideration that, although video game communities may be autonomous from one another, the history of this medium has led to many players establish a clear hierarchy between some products. At the same time, these communities have challenged the traditional discourse of "West-Rest" that has been always present in Cultural Studies, since, as we will see, Japanese Video Games have managed to have an impact in the medium that hasn't been matched by their American counterparts. Even so, the inversion of this traditional dichotomy has implied that many of these communities (especially, but not exclusively, Western communities) do instill a sense of Japaneseness and Japanese representation in many of these products. This perception, which is integrated heavily with other representations of Japan present in popular culture, is one of the most important elements from which this country has been envisioned as a "cultural superpower" to most consumers today, and as such, it must be studied seriously.

### **Video Games and Japaneseness: Intertextuality and Representation**

Japanese Video Games are considered one of the most important products of the whole medium (Consalvo 2006, Kohler 2004, Goldberg 2011). Much of its influence is related to the fact that Japanese hardware and software companies have managed to maintain a steady leadership thanks to their maintaining of a constant curve of innovation. However, while other innovative Japanese products, such as mobile phones, may suffer what is known as the "Galapagos Effect" (Dujarric and Hagi 2009), video games constitute, in fact, an exception. The cause of this situation must be traced historically. Video games were initially popular in North America and Japan thanks to the efforts of companies from both countries, as well as some European and Australian firms (Donovan 2010). However, in 1983, the majority of the American firms retired from the sector after a particularly agitating period of economic turbulence and industrial crisis. While there has been several explanations to this phenomenon, and why it didn't ultimately happen in Japan (Donovan 2010), Mirko Ernkvist suggests that rapid technological innovation, associated with small differentiations between the products, made many leading American companies quickly obsolete (2008). One interesting fact is that Japanese Video Games, while also suffering from some of the same problems, managed to maintain its stability thanks to a strong control in quality and a particularly receptive local market. By contrast, North American firms had flooded their own with sub-par games that damaged their reputation and forced them to low their prices too much.

Not long after the "Atari Shock," as the 1983 crash would be known in Japan,<sup>3</sup> the electronic and toys company Nintendo hailed an aggressive campaign that not only revived the market in USA entirely, but also contributed to the economic growth of the medium. To avoid what were seen as the main cause of the original crisis (namely, the excess of mediocre products and the war on prices), Nintendo established a strict control of production that forced all game developers to adjust the quality of their works to certain standards. At the same time, Nintendo was granted the last word in terms of distribution, so that consumers couldn't be overwhelmed. This system practically forced all companies to submit themselves to Nintendo's demands, since at the time, it was the only company that had a significant presence in the market (approximately 90% of it, according to Sheff 1993). While this control indeed helped to establish some firms in the industry, many developers resented what they saw as an authoritarian and paternalistic treatment in Nintendo's business practices (O'Donnell 2010). As such, many of these developers eventually started to favor other hardware designers who established less restrictions, such as Sega, Sony and other publishers.

---

3 An allusion to the sudden collapse of the leading company at the time, Atari.

Others sector that were sought out as alternatives included several niches that hadn't been fully explored, such as PCs and cell phones. During more than two decades, Japanese Video Games and Japanese companies maintained an almost complete predominance of the sector, which was only starting to shatter after the success of the Microsoft console, the Xbox, in the early 2000's. Nowadays, the emergence of several national industries, such as South Korea and China, as well as the massive diversification brought up by digital distributors, have undermined the previous dominance of the Japanese industry (and of video game consoles). Nevertheless, the current structure of the Video Game Industry has been articulated following the model that Nintendo established thirty years ago.

The historic process of this medium shows why the distinction of "Japan and the West" that Consalvo establishes (2006) has been a predominant trend even until today, despite the difficulties that Japanese companies are facing. Furthermore, this situation has been used to reinforce the notion of "Cool Japan" that was used by several institutions to elevate the condition of Japan as a cultural superpower (Condry 2009). One aspect that hasn't been treated extensively is the fact that this integration could be done primarily because of the early intertextuality that was established between Japanese Video Games and pop culture. By this, we're referring to the process by which several media relate to each other thanks to the fact that they share a cultural framework or take part in the worldview of an specific group. If one should travel to a neighborhood dedicated to youth entertainment in Japan, she will note how anime, manga and even fashion is marketed alongside electronic entertainment without distinction. Likewise, many developers show these traits of intertextuality by employing similar artistic styles, or even the same artists that work in other media, if not directly adapting popular products. This relationship was established in Japan several years before other cultural industries started to do the same (Kohler 2004).

In order to understand how this relation functions, John Fiske argued that all texts that can be found in society are related to one another thanks to the phenomenon of "intertextuality." Although this term was coined originally by Julia Kristeva, both Fiske and Fairclough (1989; 1992) tried to limit this otherwise nuanced expression by establishing distinctions between "manifest intertextuality" and "constitutive intertextuality," as well as "horizontal" and "vertical" modes of it. While the manifest intertextuality signifies to direct allusions and references to a certain work in others, constitutive refers to the relations established between the texts that follow a similar structure, such as genre or format. Constitutive intertextuality is also related to interdiscursivity, since texts that follow the same patterns are also bound to develop the same signs and enouncements and, therefore, fall into a same discourse formation. However, texts also establish unequal relations between them, since, as Fiske pointed in his work, references and similarities found in a medium that refer to another will inevitably establish a hierarchical relationship, while works that fall in the same format (books, movies or songs) tend to be more equal because they follow the same discursive formations.

If we should follow these principles, how we would categorize the relations between Japanese Video Games, Japanesness and other forms of media? As Mia Consalvo explained (2006), the traditional distinction made between the West and the Rest that Orientalist Studies (Saiid 1995) helped to develop, was actually inverted in the Video Game Industry for a long time. Instead, what happened was similar to those brief periods when non-US elements started to dominate certain sectors of the American cultural industry (Morley and Robins 1995), such as the "Japan Panic" of the mid eighties or the success of Korean Music in recent years. Since Japanese Video Games are heavily associated with other forms of popular culture, their connection was considered a major reason through which franchises such as *Pokemon*, *Digimon* or *Yu-Gi-Oh* became popular in the first place. Other franchises became popular in video games thanks to the impact of the original

animation, which was the case of *Dragon Ball* or *Saint Seiya*. And, lastly, some games prompted the creation of spin-off series that were aimed as an attempt to localize the original products. This was especially fruitful on the part of Nintendo and Sega, which managed to create several TV series and movies out of the popularity of their products. The 1989 movie, *The Wizard*, was considered a major advertising for the next *Super Mario Brothers* game, as well as a portrayal of video game culture at that time (Kinder, 1991). These examples show that, far from having been a monolithic process, the entry of Japanese popular commodities in North America and Europe was handled differently according to the nature of such commodities. However, as these products began to consolidate themselves in Western markets, consumers began to establish an intertextual relationship between them and constituted a community that reflected this relation. Such community was centered on the idealization of Japanese pop culture and the longing for the presence of Japaneseness in their way of life (Galbraith 2011), which eventually evolved on a "semiotic solidarity" between Japanese and Western consumers that implied the acquisition of similar terms to describe both communities (Iwabuchi 2002, Jenkins 2009). In this sense, it could be argued that intertextuality was the major force through which Japaneseness was integrated in Western consumer habits. This phenomenon can still be experienced if one would visit any of the many conventions that are being celebrated in the West, where participants are able to express their identity and desires without the restrictions that are usually associated with everyday life (Jenkins 1995).

It is, then, quite interesting to note how different Japanese and Western video game communities have grown out to be. While most of video game culture in USA or in my own country is experienced through digital spaces (mostly, on online gaming), conventions and private meetings, Japanese gamers have access to a wide arrange of public spaces where arcade machines, specialized shops and pachinko are mixed without distinction. Such societal habits, while may be present at certain spots of the Western market, never reach the scale of any Japanese amusement park. Even so, these districts, while usually occupied by young people, also host of are situated near adult spaces, where gambling and pornography can be found. Such diversity could hardly be seen in any major city, even less towns, in Spain or any other Western country, where arcades are slowly fading and game shops are small. Nevertheless, the connection and solidarity between consumers is still present, and it has even increased during the years. As digital distribution has become more prevalent, commodities are absorbed at an increasing speed, and audiences are constantly formulating their social identity. While this discursive process is unpredictable, there are certain elements that can be found and relate intimately to the presence of Japaneseness in these narratives. One of them, and probably the most significant, is the longing of the Japanese popular spaces, both in terms of services (the desire to visit a Sega amusement park) or psychical situation (the idealization of neighborhoods such as Akihabara as reachable utopies). The other, while less easily perceived, is the association of certain narratives and genres to a supposed cultural factor. The most extreme cases are the relation of First Person Shooters to a Western Audience and the categorization of a whole brand of mechanics as "Japanese Role Playing Games." This "culturalization" is not just reflected in mechanics, but in the *playworld*: those games which employ an esthetic similar to that found in *anime* or Japanese popular culture is immediately recognized as belonging to the sphere of Japan, while games that offer a presentation more similar to Hollywood are labeled as "Western." Finally, *Playformance* plays also a fundamental part, since the association of Japanese video game consumerism with public spaces and localized areas is heavily contrasted to the private and Internet-related space of Spanish or American players.

Ever since the success of Nintendo and the consolidation of Video Games, Japanese products have become more ubiquitous than ever in European and American markets, and as such, audiences have began the process of relating them to establish their own identity. While these heavily hybridized constructions of reality may be based on an idealization of Japan that practically meets with an

essentialist discourse, they are nevertheless major driving forces in modern society. Video games have been a vital agent in this process, and as such, we need to start studying them in the light that theorist such as Aarseth, Juul, Bogost or Frasca have provided. This way, we will be able to see how their presence plays a major influence in contemporary worldviews and, moreso, in Japanese representation in the international sphere.

## References

- Aarseth, E. (1997) *Cybertext: Perspectives on Ergodic Literature*. Baltimore, Johns Hopkins University Press.
- Aoyama, Y. and Izushi, H. (2003) "Hardware gimmick or cultural innovation? Technological, cultural, and social foundations of the Japanese video game industry." *Research Policy*, 32, pp. 423-444.
- Bogost, I. (2007) *Persuasive Games: The Expressive Power of Videogames*. Cambridge: MIT Press.
- Condry, I. (2009) "Anime Creativity: Characters and Premises in the Quest for Cool Japan." *Theory, Culture & Society*, 26, pp. 139-163.
- Consalvo, M. (2006) "Console video games and global corporations: creating a hybrid culture." *New Media Society*, 2006 8: 117.
- De Certeau, M. (1996) *La invención de lo cotidiano*. México D.F.: Universidad Iberoamericana. Departamento de Historia: Centro Francés de Estudios Mexicanos y Centroamericanos.
- Donovan, Tristan (2010) *Replay: The History of Video Games*. East Sussex: Yellow Ant Media Limited.
- Dujarric, Robert and Hagi, Andrei (2009) "Capitalizing on Innovation: The Case of Japan." *Harvard Business School Strategy Unit Working Paper No. 09-114*.
- Ernkvist, Mirko (2008) "Down Many Times, but Still Playing the Game: Creative Destruction and Industry Crashes in the Early Video Game Industry 1971-1986." in K. Gratzner and D. Stiefel (eds.) *History of Insolvency and Bankruptcy from an International Perspective*. Stockholm: Södertörn Academic Studies.
- Fairclough, Norman (1992) *Discourse and Social Change*. Cambridge: Polity Press.
- Fiske, John (1989) *Understanding Popular Culture*. Boston: Unwyn Himan, cop.
- Frasca, G. (2001) "Videogames of the Oppressed: Videogames as a Means for Critical Thinking and Debate." Georgia Institute of Technology. Url (consulted 23 May 2012): <http://www.ludology.org/articles/thesis/> [23-05-2012].
- \_\_\_\_ (2003) *Simulation versus Narrative: Introduction to Ludology*. In Wolf, Mark J. P. and Perron, Bernard (eds.) *The Video Game Theory Reader*. New York and London: Routledge, pp. 221-235.
- \_\_\_\_ (2007) *Play the Message: Play, Game and Videogame Rhetoric*. Denmark, University of Denmark.
- \_\_\_\_ (2009) "Juego, videojuego y creación de sentido: una introducción" *Comunicación N° 7, Vol. I*. Url (consulted 23 May 2012): [http://www.revistacomunicacion.org/pdf/n7/articulos/a3\\_Juego\\_videojuego\\_y\\_creacion\\_de\\_sentido\\_una\\_introduccion.pdf](http://www.revistacomunicacion.org/pdf/n7/articulos/a3_Juego_videojuego_y_creacion_de_sentido_una_introduccion.pdf).
- Galbraith, Patrick W. (2011) "Bish?jo Games: „Techno-Intimacy" and the Virtually Human in Japan." *Game studies*, 11 (2).

- Gee, Paul J. (2005) *Demonstrating the Important Learning found in COTS Games*. San Francisco: Serious Games Summit 2005.
- Goldberg, H. (2011) *All Your Base Are Belong to Us, How Fifty Years of Videogames Conquered Pop Culture*. New York, Three River Press.
- Hall, Stuart (1980) "Encoding/decoding." In Stuart Hall et. al. (eds.) *Culture, Media, Language*, pp. 163-173. London: Hutchinson.
- Iwabuchi, K. (2002) *Recentering globalization: popular culture and Japanese transnationalism*. Durham: Duke University Press.
- Jenkins, Henry (1992) *Textual Poachers: Television Fans & Participatory Culture*. New York: Routledge.
- \_\_\_\_\_ (2009) *Convergence Culture: la cultura de la convergencia en los medios de comunicación*. Barcelona: Paidós.
- Jeremy I.M.C., Leslie S., Ulrich M. (2009) *The Cambridge Companion to Piaget*. Cambridge: Cambridge University Press.
- Juul, J. (2005) *Half-Real: Video Games between Real Rules and Fictional Worlds*. Cambridge: MIT Press.
- Kinder, Marsha (1991) *Playing with Power in Movies, Television and Video Games: From Muppet Babies to Teenage Mutant Ninja Turtles*. Berkeley and Los Angeles, California: University of California Press.
- Kirkpatrick, G. (2012) "Constitutive Tensions of Gaming's Field: UK gaming magazines and the formation of gaming culture 1981-1995." *Game Studies*, 12 (1). Url (consulted 23 May 2012): <http://gamestudies.org/1201/articles/kirkpatrick>.
- Kohler, C. (2004) *Power-Up: How Japanese Video Games Gave the World an Extra Life*. Maryland: Brady Publishing.
- Morley, D. and K. Robins (1995) *Spaces of Identity: Global Media, Electronic Landscapes and Cultural Boundaries*. London: Routledge.
- Murray, J. (1997) *Hamlet on the Holodeck: The Future of Narrative in Cyberspace*. Cambridge, MIT Press.
- Newman, J. (2004) *Videogames*. Londres, Routledge.
- O'Donnell, C. (2011) "The Nintendo Entertainment System and the 10NES Chip: Carving the Video Game Industry in Silicon." *Games and Culture*, 6 (1), pp. 83-100.
- Said, Edward W. (1995) *Orientalism*. London: Penguin Books.
- Sheff, David (1993) *Game Over*. New York: Random House.
- Sloan, Daniel (2011) *Playing to win: Nintendo and the video game industry's greatest comeback*. Singapore, John Wiley & Sons (Asia)
- Skinner, B. F. (1968) *The Technology of Teaching*. New York: Appleton Century Crofts.
- Williams, D. (2002) "Structure and Competition in the U.S. Home Video Game Industry." *The International Journal of Media Managements*, 4 (1), pp. 41-54.

*The Influence of Online Political Communication Networks on the Agenda of the Front Page of Thai Newspapers*

Kritiya Rujichok

Nakhon Pathom Rajabhat University, Thailand

0126

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The research found that the online media services of both Twitter and Facebook impacted the news agenda items of both Thairath and Matichon newspapers. Analysis of both Twitter and Facebook entities was conducted throughout the year 2011. In addition, extensive interviews were conducted with sub-editors and reporters from said newspapers. It was also found that the online media services examined helped to create a network of political influence. Both newspapers adopted a similar methodology for commenting on news items. They would observe the extent of interest exhibited online about a particular news item of the day and compare it with reports prepared independently by their reporters. By content analysis of that media focus on and agenda the online news extent on the section of a newspaper page. The results show that the majority of newspapers featured political news on the negative rather than the positive phase of politician. In this approach Thairath and Matichon have similar how to figure the online issue. For the making news, the two of newspapers have all the same method as follows. The first is selected news online have the most commented, the second, the online news are compared with the news daily by interesting to consider the issue of the credibility of news source and content accuracy. Finally, also will lead journalists to write news headlines and lead paragraphs news in the next step. For political network online, the political groups that are seen as a political comment on the posts where they have a conflict will be removed from the online press.,

## Introduction

The influence of political communication networks in the online world is the new empirical phenomenon spreading across the world. For example, in terms of the U.S. presidential election in late 2008, many scholars agreed that the media and the new online media were the key factors to Barack Obama becoming the first black president of the United States. Micah Sifry, co-creator of the social-political blog in the States, said that Obama's political success is in part the result of his understanding of the power of the online network that he created to support his campaign. Sifry called it techpresident.com.

In addition, David Almay, one of the internet service team members and communication networker in the White House between March 2005 and May 2007 said Obama understood the concept of the power of the online community's communication network from the beginning. Obama focused on sending messages to Twitter every day (Seathapong, 2007) and understood the dynamic interactions between multiple communities to create the Obama campaign as well.

Not only does social networking have a powerful impact on politics in the United States, it has come to significantly affect politics in Malaysia as well. For example, after recent elections in Malaysia 2013, the Malaysian Prime Minister admitted that the ruling coalition lost seats to the opposition in a landslide because the government did not pay enough attention to social networks.

In addition, social networks have also come to have a considerable influence on politics in Thailand. An obvious example is from the political crisis in April 2007 when a group of people who did not agree with the "red shirts" gathered to protest against the government. This event resulted in the government dissolving parliament and holding a new election quickly. The 400,000 protesters communicated using Facebook and organized their gatherings through online media (Facebook) which resulted in political change in Thailand.

Social networks are not only important for political communication, they are also very popular for both consumers and businesses, for example, with the dissemination of information and images about a business and its activities, plus a space to post comments and share experiences. It can be seen that online media serves as a source of vast amounts of data to suit the needs of users when they want to create new messages. (Thanapruet, 2007)

Many scholars have studied the role of social media in affecting change in various situations in order to understand the interaction in the phenomenon and the results of network communication. This research has drawn attention to the creation of social networks, media effect, media performance and how to integrate the online media agenda in newspapers.

The purpose of this research is to study the influence of social networks, in the form of online political communication networks, on the agenda setting of the front page of Thai newspapers by using qualitative and quantitative analyses. To collect qualitative data, the researcher conducted in-depth interviews with editors and journalists who made the news selection. The quantitative research included analyzing the political news items that appeared in both the online media and on the front page of Thai newspapers. The study used the second edition of the *Thai Rath* and *Matichon* newspapers daily. The research evaluated twelve months of news content, from 1 February 2011 until 30 January 2012.

## Literature Review

In this research, agenda setting, the spiral of silence, and public sphere theories as well as communication technological determinism, computer-mediated communication, and virtual community concepts were used as the conceptual framework and can be summarized as follows:

Regarding Dearing and Rogers' agenda setting theory, there are three types of agenda setting: 1) Media agenda, in which the media determine the issue and present it to the public; 2) Public agenda, in which the issue is set by the public and the media presents it; and 3) Policy agenda, in which the elite policy makers select the issue and give its importance to the public via the media.

Apart from the messenger as the factor of agenda setting, the intensity of news exposure to the public can also set an agenda. There are three common methods to increase the news exposure. 1) Increase or expansion of news presentation area: The news with the big frame or big font size shows its prominence to the public. 2) Frequency of news report: If the news is presented frequently, it will receive more attention. 3) Length of time news is reported: The length of time that news is reported is similar and related to the frequency. If the news is reported frequently but for a short time, the agenda is terminated.

In this study, the researcher studied the presentation area of news stories that were Facebook issues and any subsequent changes (increases or decreases) on the front page of Thai newspapers' and how the news contents were expanded from the individual sources and documents. Furthermore, the frequency of news presenting was analyzed to explain how often and how long the Facebook issues were presented on the newspapers' front page.

The spiral of silence theory was also utilized in this study as the online news was considered to be a silent cycle which affected the agenda setting on the front page of Thai newspapers, especially in terms of political issues. The concept of the spiral of silence was developed by Noelle-Neumann. The theory concerns the interplay between four elements: mass media; interpersonal communication and social relations; individual expressions of opinion; and the perceptions which individuals have of the surrounding 'climate of opinion' in their own social environment. The main assumptions of the theory (Noelle-Neumann, 1991 referred in Dennis McQuail, 2005) are: 1) Society threatens deviant individuals with isolation; 2) Individuals experience fear of isolation continuously; 3) the fear of isolation causes individuals to try to assess the climate of opinion at all times; and 4) the results of this estimate affect their behavior in public, especially their willingness or not to express opinions openly.

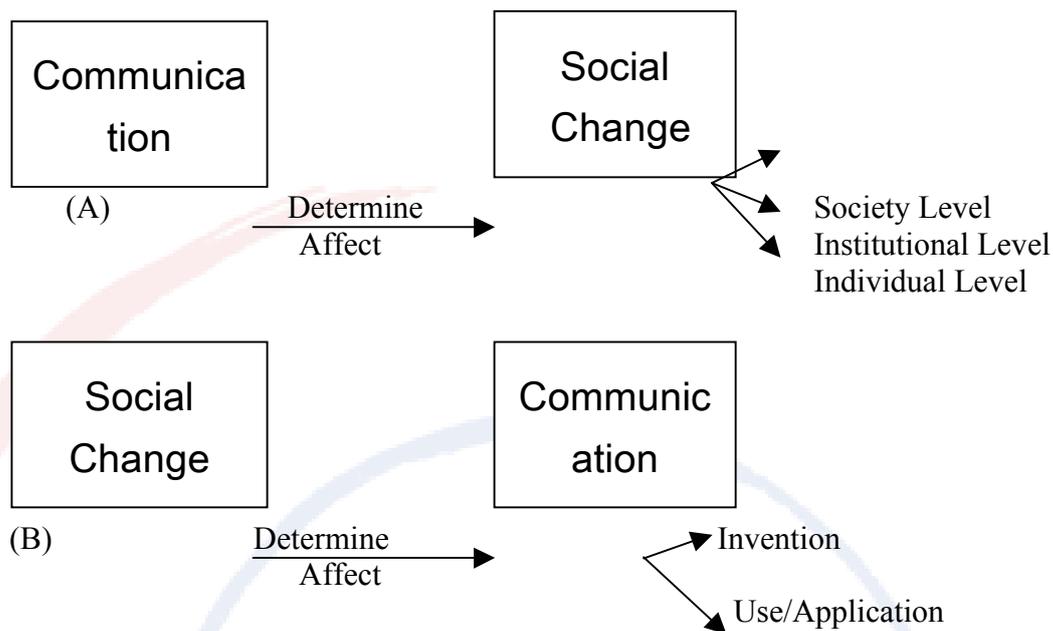
According to the spiral of silence theory, in order to avoid isolation on important public issues (like political support), people tend to express their views when they think they are on the same side of the public opinion or the majority. On the contrary, they tend to keep their attitudes to themselves or conceal their views if they feel they are against the majority. In this situation, individuals are caught in the spiraling effect, in which they cannot express their opposite views and have to act as part of the majority. However, they tend to show their true views when they feel safe, such as when voting in election booths. It is possible that people who post on Facebook sites feel safe because they can hide their identities and express their opposing opinions in a protected environment. It may also be true that Facebook creates social communities where people can state their views and not feel isolated.

This spiral of silence situation may be considered as a type of media influence in setting a public agenda, apart from agenda setting at the individual level. In this case the spiral of silence also reflects the relationship between the mass media and public opinion. In other words, the spiral of silence framework shows the silent power of people against the majority, which, after being expressed in places like Facebook, can have the power to set an agenda on the front page of Thai newspapers.

The individuals voice their opinions online and draw the attention of the media, including the newspapers, to present the issues and sometimes cover them continuously for many days. In this process, communication technological determinism was considered as the research framework in determining new communication methods which had an influence on the flow of information. The variables were derived from the model of the relationship between communication technology and political change.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The logo is surrounded by a large, stylized circular graphic composed of two overlapping, thick, curved lines. One line is light blue and the other is light red, creating a sense of a spiral or a circular path.

**Model of relationship between communication technology and political change**



(Hinviman, Somsuk: 2003)

From the model, the communication technology is focused since it causes social change at both organization and individual levels. The social change also results in new innovations invented in accordance with the different group purposes.

Apart from the aforesaid theories, computer-mediated communication (CMC) was also reviewed in terms of the virtual community to create political communication on the Internet. According to Hiltz, the usage of CMC can be categorized as three types of phenomena: substitution, add-on, or expansion.

The substitution phenomenon takes place when CMC replaces an alternate method of communication. The add-on phenomenon occurs when people keep their use of alternate communication methods, and use CMC as another method. The expansion phenomenon occurs as an extension of add-on, where the use of CMC stimulates additional communication via alternate methods.

Additionally, the public sphere was applied to analyze the creation of a virtual community using online communication. This is because the public sphere is another communication channel where, for example, online users usually express their political opinions which can later influence the agenda setting in Thai newspapers.

Habermas believed that the modern public sphere should be the same as the public sphere in the past: information exchange; regular discussion; and face-to-face communication. According to Habermas, on webboards information is exchanged (to a large degree) and the members interact with each other regularly. However, face-to-face communication sometimes rarely happens in modern communication. Some people live in the online world and virtual community where lots of new public spheres are waiting for their participation. Because of the ease of access, equality, and freedom of communication, more people are eager to participate in these new public spheres than any other media in the past. Therefore, the definition of public sphere should be extended to

cover these kinds of communication. In addition, the new aspect of the modern public sphere, anonymous communication, is important to this study, particularly when people can voice their opinions anonymously online in opposition to the majority opinion and the issues later are set as a front page newspaper agenda.

## Method

In research, we have two methods for collecting data: quantitative and qualitative. For quantitative data, the researcher chose the online political issues that were the most commented on each day from the *Thai Rath* and *Matichon* Facebook pages for twelve months between 1 February 2011 until 30 January 2012 for a total of 256 pages. Next, whether the most commented on news which was chosen from online was also presented on the front page on *Thai Rath* and *Matichon* newspaper was checked. After that, the frequency of news reporting of the online issue and the news position on the front page of *Thai Rath* and *Matichon* newspaper was examined.

For the qualitative method, in-depth interviews were conducted with a total of twelve persons: three editors and three journalists who work on the front page of *Thai Rath* and three editors and three journalists who work on the front page of *Matichon*. A standardized interview was conducted about the process of news making after deciding to select the political online news for the front of the newspaper: how to examine the content, sources, credibility, objectivity, the news positions, and follow-up using agenda setting concepts.

## Research results

The study results are as follows. There were three main results from the quantitative method: first, the political news that was presented through *Thai Rath* and *Matichon* Facebook pages; second, the frequency and continuity of online news presented on the front page of *ThaiRath* and *Matichon* newspapers; and third, the communication style of the opinion group on the political network on *Thai Rath* and *Matichon* Facebook pages. The results from the qualitative method will include content analysis of the data and in-depth interviews about the influence of political online communication networks on the agenda of the front page of Thai newspapers.

First of the quantitative results are the political news issues that were presented through *Thai Rath* and *Matichon* Facebook pages. From the top five most commented on political news stories in 2011 from *Thai Rath* and *Matichon* Facebook pages, the most commented on political issue was "10 Things People (Rarely) Know About Yingluck Shinawatra!" Number two was "Yingluck Wore Burberry Boots through the Flood and Korn's Wife Wore Chanel Boots". The third most commented on was "Earn Kalyakorn's News: The Woman Who Rode the Horse through the Flood". The fourth on the list was related to the infamous issue of solving the mystery of the origin of the video clip of Prime Minister Yingluck's facial expression in the elevator, titled "Let's Haka". The final story in the ranking of the top five political news issues from online was "Suthep Accelerated Junction to Clarify to the Public after Backing Out More Conservatively against Thaksin". The news items can be seen in the following table.

Table 1: The top five most commented on online political news stories in 2011 from *Thai Rath* and *Matichon* Facebook pages

Ranking	Items
1	10 Things People (Rarely) Know About Yingluck Shinawatra!
2	Yingluck Wore Burberry Boots through the Flood and Korn's Wife Wore Chanel Boots
3	Earn Kalyakorn's News: The Woman Who Rode the Horse through the Flood
4	The video clip of Prime Minister Yingluck's facial expression in the elevator, titled "Let's Haka".
5	"Suthep Accelerated Junction to Clarify to the Public after Backing Out More Conservatively against Thaksin"

The second result is in regards to the frequency and continuity of online news presented on the front page of *Thai Rath* and *Matichon* newspapers. The most commented on online political news stories in 2011 with the most frequency and continuity in the *Thai Rath* and *Matichon* newspapers are as follows. The most frequent political issue was “Yingluck Wore Burberry Boots through the Flood and Korn's Wife Wore Chanel Boots” for a total of 15 times. Number two was “10 Things People (Rarely) Know About Yingluck Shinawatra!” for a total of 14 times. The third on the list was “Earn Kalyakorn's News: The Woman Who Rode the Horse through the Flood” for a total of 13 times. The fourth most frequent was “Suthep said that Sonthi should point out to the public why he appreciates Yinglak in spite of disliking Thaksin” for a total of 12 times. The final item in the ranking was the video clip of Prime Minister Yingluck's facial expression in the elevator, titled "Let's Haka" for a total of 11 times. The news items can be seen in Table 2.

Table 2: The number and frequency of online political news shown on the front pages of *Thai Rath* and *Matichon* newspapers

News issues	The page position of news on the front page of newspaper/total of presented days				
	1	2	3	4	5
1. 10 Things People (Rarely) Know About Yingluck Shinawatra!	8	14	13	14	12
2. Yingluck Wore Burberry Boots through the Flood and Korn's Wife Wore Chanel Boots	6	15	12	12	13
3. Earn Kalyakorn's News: The Woman Who Rode the Horse through the Flood	5	10	12	10	12
4. The video clip of Prime Minister Yingluck's facial expression in the elevator, titled "Let's Haka"	4	10	11	10	11
5. "Suthep said that Sonthi should point out to the public why he appreciates Yinglak in spite of disliking Thaksin".	3	11	12	10	-

The third result is the communication style of the opinion group on the political network on *Thai Rath* and *Matichon* Facebook pages. From the three types of communication style of the opinion group on the political network, the highest frequency was Expressive Communication for a total of 36.39 percent. The second highest frequency of communication style was Interactive Communication for a total of 39.36 percent. The final on the list was Cognitive Communication with a total of 26.24 percent, as follows in Table 3.

Table 3: Communication style of the opinion group on the political network on *Thai Rath* and *Matichon* Facebook pages

Communication style	Percentage
1. Cognitive Communication	26.24%
2. Interactive Communication	39.36%
3. Expressive Communication	34.40%
Total	100%

Regarding the results of the qualitative research with in-depth interviews about the influence of political online news on the agenda setting process on the front page of *Thairath* and

*Matichon* Newspaper, both newspapers choose the news issues during the editorial staff meetings. The online political reporters also discuss with the newsroom day by day about other issues from the news area. The consideration of the choice of online news items is based on the same criterion as the newspaper.

As for the news producing process, after online issues have been chosen from the political communication network, the process is the same as general issues. However, the news credibility is focused on more than others news area.

For news processing, the credibility of news content selected from the political online network is consistently checked by *Matichon* and *Thai Rath* staff. Before reporting, it should be confirmed from other sources for reliability. This method prevents publication of defamatory or false statements by agitators or others.

In regards to the news presenting area, both newspapers give much importance to this issue. They compare the online issue with the news trend. If the issue is important and everyone is talking about it, it is chosen be the first news item on the front page. Other online and news area items are considered according to the priority of the issue.

In relation to the continuity of news reporting, how frequently the news is published in *Thairath* and *Matichon* depends on the interest of news consumers. Some issues are expanded and presented as articles or news scoops if the issues are continually focused on and people want to know more in-depth detail.

On the following day, the importance of where the online issue is set in the news presenting area depends on several aspects together with the consideration of the editorial staff: the meeting of editorial staff, public interest in the issue, content availability, likelihood of accuracy, source references, chance to present additional issues, and the news source credibility.

To publish the online news as articles, the two newspapers consider the researching ability of the news team, content size, information availability and news credibility. The important issue to be presented, visuals, additional content as well as interview necessity are also discussed.

When the news prominence of an online issue that has been published continually for a period of time diminishes, the criteria to reduce the news presenting area includes: less detail to present; the end of the issue or case; reduction of public interest; and the arising of new issues.

## **Conclusion**

Regarding the influence of the political communication network, it can be concluded from the quantitative and qualitative research that the political issues that appear in online media can set the political agenda in the newspaper at a significant level. *Matichon* journalists agreed that online political issues can influence the important agenda of the society at a certain level. In addition, the journalists indicated that the political communication network has an effect on the

news gathering and leads to the news follow up, so it affects the agenda setting in newspapers to some extent.

## Discussion

The political communication network had an influence on the agenda setting in political news in the aspect of content and the presentation area both in *Matichon* and *Thairath*, which was in accordance with the agenda setting theory. Moreover it affected the continuity of news presenting and the decision to publish issues in other forms, such as articles.

Additionally, the political communication network had an effect on the treatment of issues in the newspaper as the accuracy of news content was specially examined its before publication. This was because the online issues arose from the comments through the online system and were more controversial than other issues presented by journalists. The online news reporters had to make more of an effort to find the truth and gain the news credibility.

Consequently, the online political communication network that could affect the setting of the political agenda was created by virtual communication using the computer network where people could view or give comments about the events by online media, as mentioned in the virtual community theory. Online users, even those with opinions against the majority, could freely express their silent power using the political communication network, which was inconsistent with the spiral of silence theory.

## Reference

- Allee, V 2008**, Value Network Analysis and Value Conversion of Tangible and Intangible Assets. *Journal of Intellectual Capital Intellectual Capital*, vol. 9 no. 1, pp.5-24.
- Boissevain, J 1974**, *Friends of Friends: Network, Manipulators and Coalitions*. Oxford: Basil Blackwell.
- Borgatta, E & Borgatta, M 1992**, *Encyclopedia of Sociology*. volume 4: S-Z Index. New York: Macmillan Publishing Company.
- Brayan, C, Tsagarousianou, R & Tambini 1998**, *Cyberdemocracy: Technology. Cities and Civic Network*. London: Routledge, pp. 15.
- Bruce, S & Yearley, S 2006, *The SAGE Dictionary of Sociology*. London: SAGE Publication Ltd.
- Chaffee, SH & Metzger, MJ 2001**, *The End of Mass Communication?* *Mass Communication & Society* 4, pp. 365-379.
- Cheong, W.H. 2002**, *Journal of Computer-Mediated Communication*, vol. 7 issue 2. Document Type: article, online.
- Dearing W & Rogers, EM 1996**, *Agenda-Setting*. Thousand Oaks Calif: Sage Publication.
- What is Computer-Mediated Communication, John wrote, 2002. Available from:

<http://www.december.com/john/study/cmc/what.html> online, (12 December 2002).

Social Exchange Theory. Available, Richard, 1976. Available from: [http://www.Annual reviews.org/aronline](http://www.Annualreviews.org/aronline), (13 March 1976).

Current Research in Social Network Theory, Jason, 2006. Available from: <http://www.ccs.neu.edu/home/perrolle/archive/Ethier-SocialNetworks.html>. (17 August 2006).

**James, ML, Wotring, CE & Forest, EJ 1995**, “*An Exploratory Study of The Perceived Benefits of Electronic Bulletin Board Use and Their Impact on Other Communication Activities.*” *Journal of Broadcasting & Electronic Media* 39, pp. 30-50.

**Katz, S** 2011, *Understanding ethnic media: producers, consumers, and societies* / Matthew D. Matsaganis, Vikki S. Katz, SandraJ. Ball-Rokeach; CL, Comm; 302.2308 M434U.

**Kilduff, M & Tsai, W** 2003, *Social Networks and Organizations*. London: SAGE Publication Ltd.,

**Lin, CA** 1994, *Audience Fragmentation in a Competitive Video Marketplace*. *Journal of Advertising Research* 34: pp.1-17.

**McCombs, ME & Shaw, DL**, *Public Opinion Quarterly*. summer72, vol. 36 issue 2, pp.176-187. 6 Charts.

**McGuigan, J** 1996, *Culture and the Public Sphere*. London: Routledge, pp. 182.

**McQuail, D** 2005, *McQuail's Mass Communication Theory*, London; Sage Publications.

**Morris, M & Ogan, C** 1996, *The Internet as Mass Medium* Indiana University.

<<http://jcmc.indiana.edu/vol1/issue4/morris.html>>. online.

**Neergaard, H, Shaw, E & Carter, S** 2005, *The Impact of Gender, Social Capital and Networks on Business Ownership: A Research Agenda*. *International Journal of Entrepreneurial Behaviour & Research*, vol.1 no.5, pp.338-357.

**Noelle & Neuman** 2000, *Central Currents in Social Theory: Contemporary Sociological Theory 1920-2000*, vol. 5, pp 62-72.

**Nohria, N & Eccles, RG** 1992, *Networks and Organizations: Structure, Form and Action*. Boston: Harvard Business School Press.

**Parker, J, Mars, L & Ransome, P & Stanworth, H** 2003, *Social Theory: A Basic Tool Kit*. New York : Palvarge Macmillan.

*The Net as a Public Sphere?* Poster wrote, 1995. Available from:

<<http://www.wired.com/wired/archive/3.11/poster.if.html>>.

( 26 November 1995).

**Rheingold, H** 2000, *The Virtual Community: Homesteading on the Electronic Frontier*.

Cambridge, Mass.: MIT Press, pp. 80.

- Ritzer, G** 2003, *Contemporary Sociological Theory and Its Classical Roots: The Basics*. New York: McGraw-Hill, Inc.,
- Ritzer, G** 1992, *Contemporary Sociological Theory*. 3rd ed. New York: McGraw-Hill, Inc.,
- Rogers, EM** 1994, *A History of Communication Study. A Biographical Approach*, New York: The Free Press, pp. 484.
- Severin, WJ & Tankard, JW** 2001, *Communication Theories: Origins. Methods and Uses in the Mass Media*. New York: Addison Wesley Longman, Inc., pp. 374-375.
- Turner, JH** 1994, *Sociology: Concept and User*. New York: McGraw-Hill, Inc.,
- Turner, JH** 2003, *The Structure of Sociological Theory*. 7th ed. Belmont California: Wardsworth.
- Verhoeven, P** 2008, Who's in and who's out? Studying the Effects of Communication Management on Social Cohesion. *Journal of Communication Management*, vol. 12 no. 2, pp.124-135.
- Walther, JB** 1992, Interpersonal Effects in Computer-Mediated Interactio : A Relational Perspective *Communication Research* 19, pp. 55.
- Whittaker J** 2002, *The Internet: the basics*. London: Routledge.
- Willams, F, Rice, Ronald E, & Rogers, EM** 1988, *Research Method and the New Media*. New York: Free Press, pp. 97-98.
- Windahl, S, Signitzer, B & Olson, JT** 1992, *Using Communication Theory: An Introduction to Planned Communication*. London: Sage Publications, pp.211.

*Indonesian female beauty concept: Does it take into account the traditional values?*

Desi Prianti

Brawijaya University, Indonesia

0133

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This article will discuss the way Indonesian commercial of female beauty products portray Indonesian female beauty concept. Generally speaking, for most women, beauty becomes a significant indicator for them in identifying their self-esteem and self-confidence. It influences how they value themselves as a person. Over the age, beauty is a significant asset for a woman to be success in her life. Therefore, how beauty is conceptualized give significant influence on both how woman treated their self and how other treated them as an individual in society. The concept of beauty itself relies on how culture defines a woman. However it change overtime along with the modernization wave. Advertising as one of media message, not only promote products and services but in the same time it also promotes particular worldviews and ideologies that define the parameters of how one might look at things and how they give meaning to it. Furthermore, using deconstruction techniques this article will discuss the way beauty was represented in female beauty products' commercial. This research argues that female beauty' commercial tends to identify that the beauty of a woman relies only on her physical beauty. With this kind of beauty, a woman will be able to accomplish her purpose in life such as love and career. This research also found that the current concept of beauty, unfortunately do not necessarily suitable with traditional moral and ethics.

## **Introduction**

Each culture has their own way to define about what is the right thing to do and what is not. Norms and values are different between cultures. How individual values their self is based on what culture they are believed. Culture is significantly influences by both history and demography. For that reason, every culture is possible to have different definition of women beauty.

However, in nowadays reality most culture have the same standard on women beauty. No one reject the idea that sexy body is a criterion for beauty in women. No one also deny the notion of white skin color in women beauty. In the other hand, everyone would definitely have a doubt whether using veil is a standard for women beauty. Everyone would not agree if being pregnant makes women beautiful. Everyone would also not believe if big body is an add value on women beauty.

Until today, media is still believed to bring impact on how people see the world. Using media, individual have the ability to witness any 'important' events on the world. It is described using McLuhan famous idiom "the extension of man". This media power raise the problem about media ability in deciding which one is important and which one is not. This kind of practice inevitably will influence which fact that media choose to deliver to their audience.

Hence, how media choose to portray women beauty, somehow have an impact on the way women view themselves. Women beauty is presented in all forms of mainstream media, bombarding women with standards that define what is considered to be the "beautiful women". Such standards of beauty are impossible to achieve by every woman; a majority models displayed on popular media have the same standards of beauty such as the same body image and the same physical appearance. Mass media's use of such same standards sends hidden message, that in order for women to be consider beautiful, she must look like what media portray of women, regardless their culture origin.

As a big country, Indonesia consist of many tribes that posses different physical appearances. Though, Indonesia is Asian country, Indonesian women do not necessarily have the same skin color with most Asian country such as Japan, China, Korea, etc. This also applied to other physical characteristic such as hair color, hair texture, body image, etc. However, popular media such as magazine and television use such the same model to portray woman beauty.

### **Media effect on the perception about beauty**

Research has repeatedly indicated that women are negatively affected by the constant exposure of beauty standard on media. Dove global study on 2005 (2006) discovered that many women fell themselves under pressure because they don't meet the criteria of ideal women as featured in mass media. Ramirez's (2007) research on the effect of media portrayal of woman attractiveness uncovered that the influence of the media, namely TV, movies, and magazines, on women's perceptions about what it means to be attractive cannot be ignored. Results indicated that overall women are generally influenced by the media in their perception about what it means to be beautiful. Tiggemann's (2003) study about female media consumption found that frequent

magazine reading was consistently correlated with higher levels of body dissatisfaction and disturbed eating for women. This is disturbing because most individuals consume mainstream media to get well informed, including about woman world. However the so called 'information' about woman world from media most of the time are used by women to evaluate their sense of self and appearances. In short, media works as social comparison for women. Research also found that women who report frequently comparing themselves to other women, especially women in the media, are more likely to show signs of negative mood and body image disturbance (Schooler et al., 2004).

Social comparison theory by Festinger (1954) described that there is a drive within individuals to evaluate themselves by constantly making comparison with others. From this process, individuals learn how to define themselves. This principal also works on how women define themselves. There are two ways people compare their self with others (Corcoran, Crusius, Mussweiler, 2011:121): 1) Downward-comparison is when people compare themselves with others they outperforms in order to maintain positive self-image, to feel good about ourselves. 2) Upward-comparison is when people compare themselves with others who are better than them in order to fulfill the need of self-improve. In this sense, media works as upward-comparison. Media feed woman with the beauty standards. What it got to do to be beautiful? What it has to take to be attractive? By consuming media, women think they will get the answer for those questions. Another study, Bessenoff's (2006) study, also found that exposure to thin-ideal advertisements increased body dissatisfaction, negative mood, and levels of depression and lowered self-esteem on women.

Media ability to choose which information they deliver to its audiences, messing women mind about beauty standards. Most of the time, these standards are not even close with the reality we found on the social world. On her research, Ramirez (2007) argued that the media is thus highly unrepresentative of the real world. Women on TV and in magazines are depicted much thinner than they are normally, often to the point that the images presented are unhealthy. From the five Focus Group Discussion (FGD) conducted on this research, which involve 50 students each, both male and female, everyone agrees that they don't really meet someone who looks like someone they saw on the media on the daily basis. Male students agrees that almost every women they meet on their real life do not looks like the one they saw on the media. The same statement also goes with the female students. However, most of them both male and female students were also agreed on the statement that the one they saw on the media such as beauty commercial, fashion magazine, movies and so on is the ideal woman, the beautiful one. This finding shows though the audiences knew that what media portray about women is not something close with the reality they experience in their life, but still they tend to believe that those portrayals are the right one.

Moreover, when the FGD participants were shown the picture taken from the movie “Devil Wears Prada” as follows:



Though both pictures were portray the same person, most participants consider the right picture as the ideal beauty compare to the left one. They consider the right picture as the modern one, sexy, fashionable, and they attached those characteristics to beautiful women. While, for the girl on the left picture, they considered it as old-fashioned, a squirt one, close-minded, and they attached those characteristics to an unattractive woman.

This preliminary research proved the implicit power of media. Media never says explicitly that particular characteristics are necessary for woman to be considered beautiful and other characteristics are not. However, the way media portray it, unconsciously influence the way audiences evaluate themselves and others, which is tend to be unrealistic. This implicit power is more dangerous than the explicit one, since it is dictate how people think and not being aware of it. In her book *The Beauty Myth* (1991), Naomi Wolf condemns the media for the flawless and unrealistic illusions created by makeup artists and photographers, arguing that such unobtainable perfection invites young women to compare their unimproved reality to physical ideals that do not really exist.

### **The ideal women of beauty product commercials**

Most of the time, people have trouble defining about beauty, but they know it when they see it, and people actively looking for it. And this is become the reason of beauty industry exists until nowadays. Every beauty product commercials boost their product advantage in fulfills women need of beauty. Therefore, female beauty products advertisement is another potent source of women beauty standards.

Women's exposure to beauty commercial is thus reinforcing the notion that some particular characteristics are a requirement of beauty. Beauty commercials are important because their influence is so great on women. In order to boost sale and make their product more attractive, manipulation is inevitable. Numerous researcher agree (Ramirez: 2007, Hoffman: 2004, Wolf: 1991, Tiggeman: 2003, Schooler, et.al: 2004) that those beauty image portrayal presented on the media can only be attain through digital alterations. Furthermore, not only are there carefully manipulated the visualization of beauty ideal, but these visualization are also often accompanied with the comparison on before and after using the products. Somehow this kind of comparison alienates particular characteristics and privileges other characteristics.

### Dark vs. Light Skin Color

First and foremost characteristic that compares on beauty commercial is dark vs. light skin color. Indonesia is an Asian country which consist of many tribes. Therefore, there are varieties of physical appearances on Indonesian women, especially skin color. Indonesians skin color ranges from yellow to light brown to very dark brown or black skin color. On his book *The Prehistory of Indo-Malaysian Archipelago* (2007), Archeologist, Peter Belwood explained that the population in Indonesia is range from mongoloid, melanesian and even negritos. However, research discovered beauty product commercial portray woman with lighter skin color as more beautiful than woman with darker skin color. Dark skin color is identic with dull skin. What make it worse, not only being darker is less attractive but also having other negative characteristics. Having dark skin color makes women not confidence with their appearances, poor social interaction, ashamed of their self for being darker skin compare to their friend. In addition, darker skin color was portrayed as the condition on women low self-esteem. Research also discovered, being dark hinders women to get success on their love life as portrayed from the commercial.

Before



After



VS

Quite the contrary, the beauty commercial depicted being white or having light skin color means carrying advantage of better opportunity in workplace, better chance to get and be love even better marriage life, since your husband will love you more if you have lighter skin color. A great deal numbers of research has proofed the white beauty hegemonic on women (Banks: 2005, Chung: 2012, Dove: 2005, Hoffman: 2004, Li, et.al: 2008). Hence, light skin tone become the desired skin color and was perceived as "sign" of prestige within the Indonesian diversity races.

This white beauty notion was unfair and extremely racist for those Indonesian women who were biologically born with darker skin tone, such as the northern mongoloid race or even the negritos race in Indonesia. The commercial is just like condemn that those women destined to never be consider as beautiful because of their dark skin color. Which in the end, will affect their self-esteem and influence their love life, job prospects, earning potential, social life, and so on.

#### Thin vs. 'Not-so thin' Body Shape

The most definite characteristic that portrayed on beauty commercial product is women body shape. It is discovered that beauty product commercial always depict women with thin body shape as beautiful women. Most of the time, this standard was found unrealistic and unhealthy. Only women with disorder eating behavior will be able to fulfill this media standard. There has been a plethora of study indicates the negative effect of the use of thin model in beauty products commercial in affecting women's perception on their own physical attractiveness (Serdar:2006, Halliwell, Dittmar and Howe: 2005, Ramirez: 2007, Dittmar and Howard:2004a, Dittmar and Howard: 2004b, Vonderen and Kinnaly:2012)

The word 'not-so thin' was intentionally use to describe, the way beauty product commercial portrayed the ideal body. What make it worse, in making comparison, the commercial compare their 'ideal' body with the other thin body (but considered less thinner than the 'ideal' body). In reality this 'before' body were much thinner than the ordinary women found in the real world. The media is littered with images of women who fulfill these unrealistic standards, making it seem as if it is normal for women to live up to this ideal. By constantly exposing women to such images, it is like demanding something unreasonable to be done by women. Giving the impression that the ideal body can only be attain if women look like models they seen on beauty commercial, which is unrealistic. Serdar (2006) made this statement regarding the unrealistic portrayal of women beauty on the media:

*Images of women in the mass media send a powerful message that a female must be tall and ultra-thin to be considered attractive by societal standards. Repetitive exposure to media images has lead many women to believe that they must sacrifice their health to be considered beautiful. Mass media's use of such unrealistic models sends an implicit message that in order for a woman to be considered beautiful, she must be unhealthy.*

Before



After



VS.

Moreover, regarding with the effectiveness of using thin model on the beauty products commercial, research done by Halliwell, Dittmar & Howe (2005) proved that not only do women feel bad about themselves but they also are just as likely to buy product if the model is equally attractive but of average size. However, most of beauty product commercials does not necessarily diet products use the thin model without exception. Advertising as one of media message, not only promote products and services but in the same time it also promotes particular worldviews and ideologies that define the parameters of how one might look at things and how they give meaning to it (Prianti, 2011:34-35). If the beauty products commercial put the 'not-so thin' body shape as the undesirable body shape, then what about the normal body that were bigger from it. This thin notion put women under pressure by the media beauty ideals nowadays.

In a few decades ago in Indonesia, there is a belief that many kids will brings many fortunes. Therefore, women with big hips considered as the ideal woman. Since it is a symbol that women will be able to have many children. However, the diversity on Indonesia, makes the writer cannot simply say that this is the general value in Indonesia but the point is with the increasing influence of the media and widespread consumerism, does not matter what your origin is there is only one beauty standard for women; that is thin body.



## Old vs. Young

The other obvious characteristic discovered on the research is the age portrayal. Most of beauty product commercials use young age model. With the help of digital alteration, model looks even younger, have smoother skin than she truly is. The advertisement also portrayed young as a desirable age by all women. Looking age will make women to be more attractive, more beautiful therefore she will be love more by her husband, more success in career, more idealized by her daughter.

This young notion alienates women who look old. Being old makes women less attractive; less beautiful. Being old identic with unhappy and gloomy life, whereas being young identic with happy and colorful life. Wrinkles and other aging symptoms are a disgrace that should be covered. The constant exposure of this kind of message influences how women face their age. Issue of age became forbidden issue to discuss in life especially when in the conversation with the opposite sex. Instead of promoting the normal way to get older, since getting old is biologically in nature, the beauty product commercials advocate women to fear this natural event. Growing old is a scourge to be feared. The trend of cosmetic surgery, Botox injection could verify the effect of the young notion on women.



Evaluate the commercial standards on the ideal beauty for women, showed physical appearance as the ultimate answer for women to conquer the world (read = gaining success in life). Additionally, research discovered that sexy clothes serve as the

indicator for women to show confidence with their physical appearance. Having lighter skin, thinner body shape and looking younger are assets which unfortunate if it is not put on display. Indeed, this women's sexuality were seen as their power to success in life. Research done by Machin and Thornborrow (2003) on the cosmopolitan magazines also argued that female agency is linked to sexuality and the body. Women's ability to succeed in life was seen from the extent of her physical attractiveness. Referring to the Women's Media Center report on 2012, for the last 3 years female characters in film were more likely than males to wear sexy clothing, more likely to be depicted partially nude, and to be referred to as attractive.

### **Binary opposition and the hyperreality on the advertisement**

The way in which language constructs meaning is the foundation of binary opposition. At first, the concept of binary opposition is based from the linguistic theory of Roman Jakobson, developed by Ferdinand de Saussure. Further Claude Levi's Strauss established the concept of binary opposition in 1960s (Juschka, 2001:26). The concept explains about how people's mind works in categorizing something based on the opposite value e.g black and white, beautiful and ugly, old and young. Rather than contradictory, the relation between each binary code is more complementary relation instead. We will not be able to understand beauty without having understanding on ugly.

Furthermore, in the reality, when we make categorization, our brain goes further than just categorize. At the same time we also make assumption and evaluation that helps to reinforce meaning, which is fully subjective. On this level, each binary code attached with deeper binary opposition. The word black attached with evil, dark, bad and on the opposite the word white attached with pure, good, angel and so on. This secondary binary opposition put one binary code over the other. One is more superior to the other; such as white skin color vs. black skin color, young vs. old, thin vs. fat. The question raise now are, who have the privilege to decide particular characters goes with particular binary code; who have the power to choose that young woman is more attractive than the old one; thin woman is more desirable than fat woman; and dark skin color woman is uglier towards lighter skin color woman.

Plenty study on the media effect that have been discussed previously show the dangerous effect of the media relies not on the explicit message sent by the media but more on the implicit message. This kind of message found on the way media sent their explicit message. The way media portray woman will influence how woman sees herself. A woman must look a certain way and often time women look towards the media to see what they should look like. Beauty products commercial is one source where woman can find the concept of beautiful woman should like. Despite the fact that advertising give misleading impression about how woman should like. John Corner (2004:226) on his article *adworlds* explained about the misleading nature of advertising:

*In many commentaries, advertising has, indeed been positioned as the quintessentially 'anti-public' form, a kind of anti-news designed to mislead rather than inform and to promote selfish emotion over civic reason.*

This research argues that this mislead information from advertising was goes beyond just a sensationalism. It creates another whole new reality that does not even exist on

the real world. The model use by the beauty product commercial, even celebrities does not even look as good as they look like on the commercial. They do not have the body as thin as they look like on the commercial; their skin do not look as light and smooth as they look like on the commercial; and they definitely do not look young as they look like on the commercial. In the critical media studies, this kind of phenomenon known as the hyperreality. The hyperreality is Baudrillard concept in explaining the power of media in bringing simulation to their audience. It distorts the reality itself since it does not even refer to any existence at all. There is no exact representation on the real world. The nature of the hyperreal world is characterised by "enhancement" of reality. As Derrida argues, it is an "artificiality" that is produced and made rather than a record. (*Echographies of Television*, 41). Chung (2007) argued the danger of hyperreal relies on the inability to distinguish reality from fantasy, and begins to engage with the latter without understanding what it is doing.

To sum up, the beauty product commercials create their own version of reality, which do not depict any existence on the real world. They send a message to any women in order to be able to reach success in life woman should be beautiful. Beautiful itself define from the physical appearances such as looking young, thin body and have a light skin color. Subsequently, for those who are not possess those particular characteristics your life is a doomed.

### **Conclusion**

Indonesia consists with variety of races that have different physical characteristics. Therefore, the beauty of woman should also be defines in various ways. Nevertheless, with the influence of beauty product commercials there is only one single notion about woman beauty. Ironically, this notion was unrealistic, unhealthy, and even unreal. Putting woman under impractical excessive pressure. Moreover, it alienates and marginalizes women who cannot identify themselves with the beauty standards. Considering the abundant variety of belief in Indonesia, this research does not have the ability to define one single traditional schema about woman beauty. However, this research conclude there should not be only one standard in defining female beauty as the only Indonesian traditional values about Indonesian women is the diversity itself.

### **References**

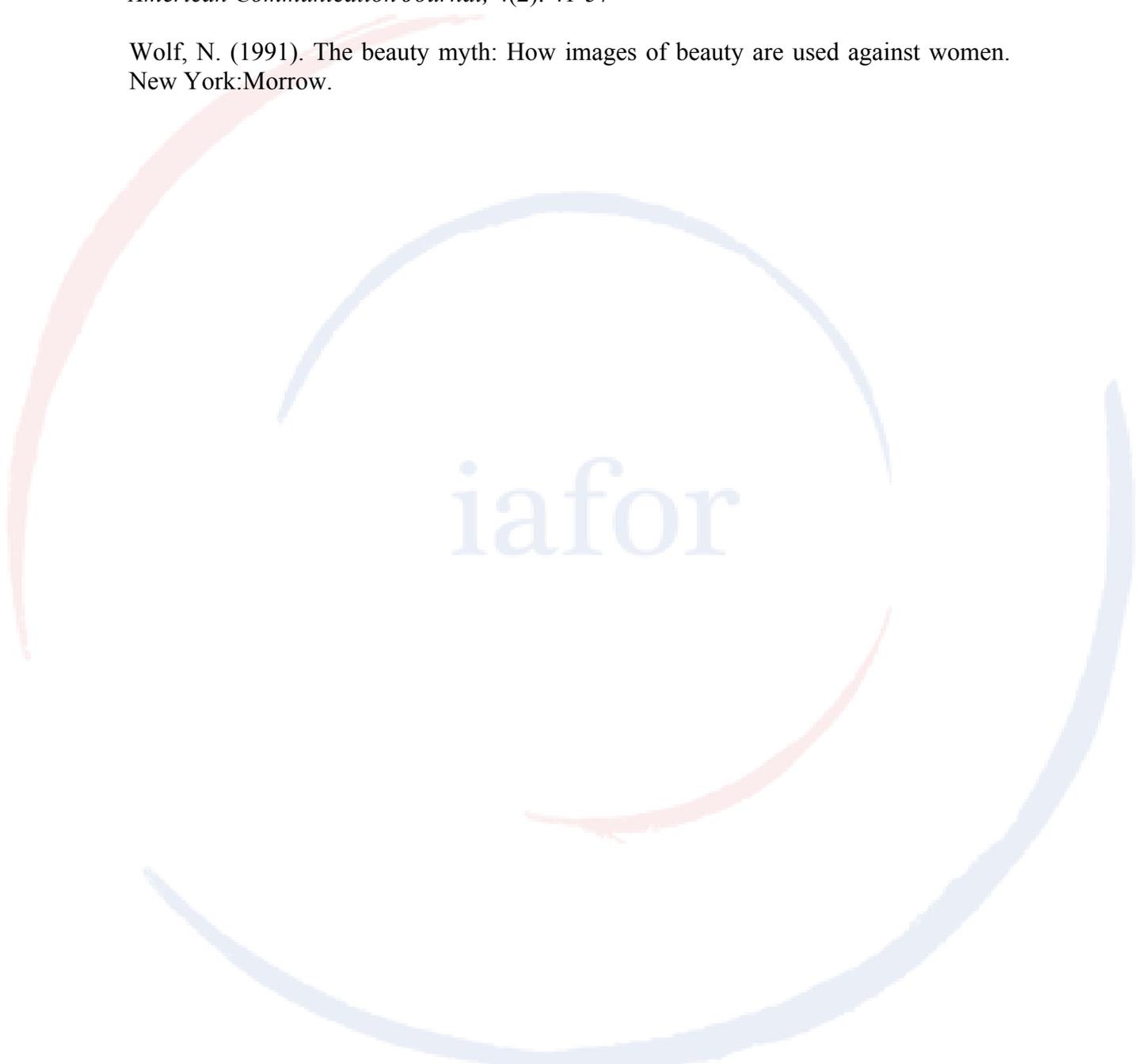
- Bessenoff, G.K. (2006). Can the Media Affect Us? Social Comparison, Self-Discrepancy, and the Thin Ideal. *Psychology of Women Quarterly*, vol. 30 no. 3, 239-251.
- Bellwood, P. (2007). Prehistory of the indo-malaysian archipelago. Canberra: ANU Press
- Chung, C.Y. (2007). Hyperreality, the Question of Agency, and the Phenomenon of Reality Television. *Nebula*, Vol 4 no 1, 31-44
- Corcoran, K., Crusius, J., & Mussweiler, T. (2011). Social comparison: motives, standards, and mechanisms. In D. Chadee (Ed.), *Theories in social psychology* (pp. 119-139). Oxford, UK: Wiley-Blackwell.

- Corner, J. (2004). Adworlds. *The Television Studies Reader*. London: Routledge
- Dittmar, H. & Howard, S. (2004a). Ideal-body internalization and social comparison tendency as moderators of thin media models' impact on women's body- focused anxiety. *Journal of Social and Clinical Psychology, 23*, 768-791.
- Dittmar, H. & Howard, S. (2004b). Professional hazards? The impact of model's body size on advertising effectiveness and women's body-focused anxiety in professions that do and do not emphasize the cultural ideal of thinness. *British Journal of Social Psychology, 43*, 1-33.
- Dove (2006) "Beyond Stereotypes: Rebuilding the Foundation of Beauty Beliefs" Findings of the 2005 Dove Global Study. Etcoff, Nancy., et al
- Festinger, L. (1954). A theory of social comparison processes. *Human relations, 7*(2), 117-140
- Halliwell, E., Dittmar, H., & Howe, J. (2005). The Impact of Advertisements Featuring Ultra-thin or Average-size Models on Women With a History of Eating Disorders. *Journal of Community & Applied Social Psychology vol.15*. 406-413
- Juschka, D.M. (2001). *Feminism in the Study of Religion-A Reader*. Continuum: London
- Li, E.P.H., Min, H.J., Belk, R.W., Kimura, J., & Bahl, S. (2008). Skin Lightening and Beauty in Four Asian Cultures. *Advances in consumer research vol.38*. 444-449
- Machin, D., & Thronborrow, J. (2003). Branding and discourse: The case of Cosmopolitan. *Discourse & Society, 14* (4), 453-471.
- Prianti, D.D. (2011). Sustainable advertising towards sustainable development. *Proceeding sustainable design in creative industry towards better human life*. 33-36.
- Tiggemann, M. (2003). Media exposure, body dissatisfaction and disordered eating: Television and magazines are not the same! *European Eating Disorders Review, 11*(5), 418-430.
- Thompson, J. K., & Coovert, M. D. (1999). Body image, social comparison, and eating disturbance: A covariance structure modeling. *International Journal of Eating Disorders, 26*(1), 43-51.
- Ramirez, X. A (2007). Thin is In: An Analysis of Media Endorsed Ideals of Physical Attractiveness and Their Affects on College-Aged Women. A Senior Honor's Thesis. Boston college
- Schooler, D., Ward, L. M., Merriwether, A., & Caruthers, A. (2004). Who's that girl: Television's role in the body image development of young white and black women. *Psychology of Women Quarterly, 28*(1), 38-47.

Serdar, K.L. (2006). *Female Body Image and the Mass Media: Perspectives on How Women Internalize the Ideal Beauty Standard*. Westminster College

Vonderen, K.E.V., & Kinnally, W. (2012). Media Effects on Body Image: Examining Media Exposure in the Broader Context of Internal and Other Social Factors. *American Communication Journal*, 4(2). 41-57

Wolf, N. (1991). *The beauty myth: How images of beauty are used against women*. New York: Morrow.

The logo for the International Association for Business Communication (iafor) is centered on the page. It consists of the lowercase letters "iafor" in a light blue, sans-serif font. The text is enclosed within a circular graphic composed of two overlapping, thick, curved lines. The upper-left portion of the circle is a light red color, while the rest of the circle is a light blue color, matching the text. The lines are slightly irregular, giving the logo a hand-drawn or artistic feel.

iafor

*Killing Time: New Memory and Smartphone Photography*

Tara McLennan

University of Technology, Australia

0134

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

In the smartphone era, personal snapshots move swiftly beneath the gaze of a vast audience of different countries and time zones. With photographic practice evolving at such a rapid pace, it's important to reflect on how our relationship with the medium textures personal history, and filters presence in the moment. This presentation will explore new photographic understandings of time by drawing on a philosophy of speed, theories of new memory, and critiques of photography's relationship to the past. Smartphone photography is a vehicle through which we experience both historical and radical modes of temporality. This presentation traces ruptures and trajectories within the ongoing story of our social photographic practice.

,

iafor  
The International Academic Forum  
[www.iafor.org](http://www.iafor.org)

### Introduction:

The desire to send social photographs has informed an accelerating visual culture since the advent of photography and telegraphy in the 1880s. From the early daguerreotypes through to current smartphone practice, our relationship with the photographic medium has been fuelled by the urge to hold a frozen moment, to catch something of ourselves within the flux of time. In the new social landscape of photography, the habitual act of instant shooting and posting opens up dynamic forms of temporal perception. At the end of 2013, it's estimated that 1.4 billion smartphones will be in people's pockets across the globe (Leonard, 2013), each one capable of storing and sending thousands of digital images through cyberspace. Urban crowds are illuminated by hundreds of blinking screens, dispersing virtual snaps to a vast global audience, each shot a wink at contradictory relationships between memory and forgetting, embodiment and escape. What follows is a portrait of this current photographic practice, where snapshots and telegraphy interact in an unfolding social story of space-time. Reflections on individuals' visual narratives and embodied connections with photographic practice illuminate how we photographically mediate memories and a sense of the present moment.

### Shooting Time:

Through its many technological transitions, the photographic medium has remained a lens through which social and subjective perceptions of temporality emerge. Photographs invite narrative associations, a train of emotive and visual connections that form a visual language of autobiography. Where is the source of the narrative compulsion that unfolds through the camera?

According to proponents of narrative identity such as Paul Ricoeur (Ricoeur & Blamey, 1995), we experience temporality as chaotic, as a source of mortality we attempt to manipulate through the creation of personal histories. Without mediation, time is subjectively encountered as an overlapping of past, present and future, a discordant phenomenon that consists of forgetting, remembrance, presence and predictions. Ricoeur stated that in order to find a sense of agency in the chaos of time, we seek some form of emplotment: a "synthesis of the heterogeneous." (Carr, 1991, p.15)

Photographs offer this tantalizing possibility, being what Barthes has termed 'our clocks for seeing' (Barthes, 1981, p.15); they are a means of visually crystallizing experience, bringing the frozen past into the present, and providing a sense of power over lost time. We float outside the once living instant, even as we revisit the emotive core of the experience. Thus the camera places us outside of lived reality, where we are granted authorial power, where history and memory can be molded into a narrative of our creation.

The relationship between this narrative impulse and the photographic gesture is now undergoing a period of transition, where the 24 hour online stream of personal smartphone snaps produces a contradictory engagement with presence in the moment, and visual recording of the past. What we're witnessing isn't a direct break from previous

photographic modes, and it isn't a complete eradication of the urge to record time. It's a complex and multi-faceted form of techno-social engagement, where images are transitioning and resonating in ways both familiar and novel. This paper seeks to trace the shifts and trajectories emerging from pre-smartphone photography's connection with temporal mediation. It does so by addressing a gap in current research, engaging with the topic via the fields of new memory and a philosophy of speed. The study presented below is conducted as part of the author's doctoral research within the Transforming Cultures Research Centre at the Faculty of Arts in the University of Technology, Sydney, Australia.

### Zero Space:

Telephony has had a pivotal role to play in the evolution of the communicated autobiographical image. The advent of the telegraph presented new ways of envisaging both the material nature of the image and the embodied presence of the portrait subject. Physical bonds to space and time were reconceptualized when in 1838 Samuel Morse introduced what became known in popular discourse as 'the lightening machine' (Batchen, 2006, p. 36). His invention for conveying textual messages across vast distances introduced a form of magical thinking on the future of photographic practice. Textual messages once confined to distinct paper surfaces were able to speedily cross vast distances without the aid of human travel, as though, in Walt Whitman's words, 'the world itself were rolling through the air.' (Batchen, 1999, p.36) However, the image itself couldn't be transmitted, and being excluded from this lightness of being, its material presence grew heavier as symbols were alleviated of their fixed physicality. As Jennifer Roberts puts it,

The full spectrum of visual arts, whether painting, engraving, drawing, or photography...were now "left behind" by the telegraph, unified in their shared resistance to the incursions of telegraphic code. Suddenly the materiality of visual configurations, crystallized by their recalcitrance to electronic translation and the continued indexicality required of their reproduction, became conspicuous in a new way. (Roberts, 2012, p.24)

The implication for photographic practice was a strong desire to unanchor the image from its fixed location, to allow it to move as freely as the light that created it. Novelists and cartoonists toyed with imaginings of a traveling picture, or a visual reflection of the self that could be sent to loved ones as a form of virtual presence. Inventors and consumers played with the longing to connect with others, to see the representative form of personally close yet spatially distant people. One of the most popular manifestations of the longing to transcend the weightiness of spatial ties was the science fiction creation of a device known as the 'telephonoscope.' Popularized in 1879 by George Du Maurier in his cartoon sketches for Punch magazine, this imaginary device consisted of a crystal disc or transformative mirror through which live moving images could be streamed simultaneously with sound. Popular science fiction writer Albert Robida later produced detailed accounts of this communicative portal in his monthly book series entitled *The*

*20<sup>th</sup> Century* (Robida, Willems & Evans, 2004), elaborating on the risks and benefits of a future society able to visually interact without having to rely on embodied presence.

The dream to coalesce different points in space-time via virtual communication has since become a reality. Easy access to one another's photographs grants visual entrance into moments and experiences dispersed across the globe. This is part of what new memory refers to as the connective turn in media relations, in which the experience of any given instant is fractured and enmeshed in others' networked displays. As Lisa Gye states,

One of the most important effects of massively multi-way, instantaneous and ubiquitous communications is pervasive proximity. We experience everyone to whom we are connected—and conceivably everyone to whom we are potentially connected—as if they are exactly next to us. The effect is that of hundreds, or thousands, or millions of people coming together in zero space, so that there is no perceptible distance between them. (Gye, 2007, p.8)

The smartphone is a quick portal into multiple nodes in space-time, integrating the subject's sense of the lived moment with the mediated performances of a vast virtual network. This 'zero space' has a marked impact on how we experience and mediate temporality. According to philosopher of speed Paul Virilio, the visual presentation of a distant space or remote environment contracts the sensation of time passing. He writes that, "With...the immediate face-to-face of all refractory surfaces, the bringing into visual contact of all localities, a kind of no-space is created...The delineation between past, present and future, between here and there, is now meaningless except as a visual illusion." (Virilio, 1994, p. 31) In other words, time does not appear from the distinct view of one subject's point on the globe, but threads together various individual perceptions, numbing the sense of being physically anchored to one point in the space-time continuum. The 19<sup>th</sup> century imaginary of sending a visual self to others has become a part of our day-to-day reality, rendering the photographic act a more globally connected and socially integrated phenomenon.

### Picture Yourself:

Within the networked fabric of personal smartphone snaps there exists a form of individual representation that has incited much public debate and discussion. The word 'selfie' was recently added to the Oxford Dictionary as a new term in popular language. This form of portrait shot shows the subject with outstretched arm, turning the smartphone lens upon themselves as they become both photographer and photographed. A large canon of academic research has begun to emerge on this particular photographic gesture. Screen theory has much to contribute on how these snaps can be psychoanalytically analyzed, while postmodern accounts of subjectivity view the performed identities as another formulation of decentered, and fluid identity. This paper proposes a less explored angle on photographed selves, shifting the focus to how individual photographs of experience and identity filter temporal understanding through distinct techno-social modes. What are the intentions and consequences of displaying multiple personal moments with a vast online network?

The public nature of self-images is propelled by new ways of socially responding to others' snaps. In the age of Facebook and Instagram, the thumbs-up icon of the 'like' button is fueling a greater voracity for uploading shots for social display. The adrenaline rush of the 'like' economy is producing a more photographically based online stream. German professors Hannah Krasnova and Peter Buxmann recently examined this need for socially affirmed photographs by researching the ways in which Facebook encourages a need for visual presence. They found that uploaded images encourage the virtual crowd to post snapshots more frequently, in response to a negative comparison of self to other. To elaborate, many social networkers described their experiences with others' shots as giving them a poor sense of self-esteem, provoking the impression that 'others have a better life.' This negative self-reflection is fed in part by the displays of idyllic experience so common to Facebook and Instagram; glowing photographs of holidays, weddings, birthdays and parties, making for a picture perfect depiction of experience. Times of happiness and success are uploaded from an extensive audience of 'friends,' illustrating an ideal Facebook timeline of unimpinged contentment, joy and fulfillment. A photographic selection process at work, in which individuals' narrative images filter out the unrepresentable and highlight the attractive and appealing.

Krasnova and Buxmann found that episodic feelings of envy provoked by such visual displays established a productive photographic output. They state,

As part of their envy coping plan, some users may engage in even greater self-promotion and impression management. After all, overstatement of personal accomplishment is a common reaction to envy feelings. This behavior can trigger the phenomenon we denoted as the *self-promotion – envy spiral*, with users reacting with even more self-promotional content to the self-promotion of others. (2013, p. 12)

The result of this negatively charged production of public shots is that more and more images are created for the approving gaze of others. In other words, the photographed moment revolves around audience affirmation, rather than the subject's personal experience of the recorded moment. The present is perceived in terms of its aestheticization and photogenic nature, the snapshot catered to the viewers' expectations. To achieve the visually idealized, the photographer frequently stages the instant to reflect the visual norms anticipated; the ideal sunset, the perfectly arranged dinner table, and of course, the well-posed selfie. In part, this staging of events is another means of maintaining visual authorship and control over the representation of a photographed life. As with narrative identity, this establishes a sense of power over time's fluidity by displaying a photographically pleasing life story. But what does this do to the felt presence of life in the moment?

Susan Sontag's seminal work *On Photography* (1971) offers reflections on the tourist's photographic act that are pertinent to the daily ritual of smartphone snaps. Her writing explores how travelers establish a "dependence on the camera, as the device that makes real what one is experiencing," (Sontag, 2001, p. 10), as though the journey taken to different lands were only made authentic via evidentiary photographic proof. Could it be that smartphone photographers are becoming tourists in lived reality, experiencing daily life as something needing photographic substantiation? If so, then current photographic

practice both seeks and unravels a sense of felt presence in the moment. As Sontag writes, “A way of certifying experience, taking photographs is also a way of refusing it – by limiting experience to a search for the photogenic, by converting experience into an image, a souvenir.” (Sontag, 2001, p. 10)

### Prosthesis:

The physical act of taking, viewing and displaying analogue shots was a slow and distended process in comparison to the immediacy of smartphone images. Without a digital window through which to view recorded snaps, photographers had to wait until developed prints revealed the results of their labours. After a one-hour wait at the photo shop, the series of shots taken in the hopes of catching one good image were finally revealed. Unwanted pictures were discarded, the remaining ones carefully allotted a space within a frame or a photo album. Now, the act of point, shoot and post are almost simultaneous, and the physical relationship with the medium is tied to an intimate yet fleeting prosthetic connection with the mobile phone.

In their recent “Word Technology Report”, CISCO revealed that the majority of Generation Y smartphone users will touch and view the glass screen of their mobile multiple times within the hour. The device is whipped out while brushing teeth, sitting on the toilet, waiting for sleep to come, or while driving. Personal daily tasks are becoming fractured in a multi-tasking juggling act as this mobile object becomes more integrated into day-to-day existence. One third of the subjects interviewed for the report admitted to feeling like “part of them was missing” if they were unable to access their mobile. (‘Gen Y locked into Smartphone habit,’ 2013, para. 3) (Anon, n.d.)

This has implications for the photographic gesture, which is now a frequent and less considered act. Photos take minimal effort to create, requiring only a gentle tap of the smartphone screen. The act of shooting is so casual it merges with the moment it’s taken, subsumed as part of experience. This mediation of reality doesn’t pause for physical attunement to the moment, and so temporal awareness is unable to rest in the body. Barbara Adam writes that

Since we have no sense organ for time, we need...the entire complement of our senses working in unison with our imagination before we can experience its working in our bodies and the environment. Such an effort at the level of imagination is needed if we are able to take account in our dealings with the environment of latency and immanence, pace and intensity, contingency and context dependence, time-distantiation and intergenerational impacts, rhythmicity and time-scales of change, timing and tempo, transience and transcendence, irreversibility and indeterminacy...” (in Purser, 2000, p.55)

Photographic mediation of experience affects temporal awareness through the physical nature of our engagement with the camera device. The pose of a photographed subject has become a perfunctory motion as technology has progressed. Where the early daguerreotypes took thirty minutes to materialize, it's now possible to snap multiple viewpoints in a couple of seconds, creating, deleting and displaying shots before the recorded event has reached conclusion. As to viewing images, this is achieved with a flick or swipe of the finger, a fleeting motion for skimming through a myriad of online shots. Album pages don't need to be turned, or glossy prints shuffled in the hand. The smartphone photographic gesture is minimal, closer to the sensation of a repeated physical habit, like lighting up a cigarette or fidgeting with loose hair. Thus, reading social photographs becomes a means of passing the time when solitude or inoccupation reveal the heaviness of temporal duration. Smartphone snaps cater to the act of the glimpse, the cursory glance, where little thought needs to be devoted to one unique shot.

Roland Barthes's work on different visual perceptions of time sheds light on this photographic modus operandi. He wrote of the distinction between what he termed 'mad' versus 'tame' photography. When offered the chance to linger on an image, photographic gestures can open the mind to the elusivity of time, where each image of the past conjures the moment's mortal and fragile existence. In *Camera Lucida* (1981) he views the portrait of a boy in full knowledge that the child died tragically a few years after his image was taken. What strikes Barthes is the simultaneous presence and absence of the photographed figure, a boy who lives on visually and yet is lost to the finality of death. To follow this call of lost time within a photograph is an embrace of the madness of photography, an enchantment with the contradictory nature of the image; the moment is absent and present, dead and yet living.

Such exposure to our vulnerability within temporal existence can lead to a social longing to numb photographic potency. Barthes writes of a cultural need to 'tame' the photograph, to silence its reminder of mortality and loss. To counter the image's reminder of birth and death, photography can be used as a form of inoculation against the awareness of transience.

Photography can be...tame if its realism remains relative, tempered by aesthetic or empirical habits (to leaf through a magazine at the hairdresser's, the dentist's); mad if this realism is absolute and, so to speak, original, obliging the loving and terrified consciousness to return to the very letter of Time: a strictly revulsive movement which reverses the course of the thing and which I shall call, in conclusions, the photographic ecstasy. Such are the two ways of the Photograph. The choice is mine: to subject its spectacle to the civilized code of perfect illusions, or to confront in it the wakening of intractable reality. (Barthes, 1981, p.119)

Prosthetic connections with the smartphone have rendered photographic engagement one of fleeting surface encounters. The touch of the finger on glass, a

passing glance, and each photo slides by, unencumbered by the heaviness of its mortal origins.

### The Future Through a New Lens:

The virtual sphere of smartphone snaps lives on the border of permanence and transience. The capacity for photographically sensing mortality is weakening while the need to stay socially visible grows. Photography criticism and cultural theory have long studied the connections between memory and photographs, but in the current social landscape of photography, it's time to add these philosophical ruminations to studies of techno-social integration with lived presence. This paper has offered a brief portrait of an ongoing journey of temporal mediation, one in which the present moment is being heightened via a live stream of instant shots, yet numbed via habitual 'tamed' glances.

In the daily stream of 300 million Facebook photographs (Armbrust, 2012), the accumulating photo repository is too vast and fluid to store in mental images; it shifts restlessly, moving out of perceptual grasp. The overpopulated sphere of images floats into an online ether, but we don't stop trying to anchor ourselves in memory. Andrew Hoskins describes this socially scattered and fragmented photographic practice as part of a connective turn, forging new modes of remembrance and presence. He writes:

New memory is 'new' in that its continually emergent state, shaped and understood through the metaphors, media and technologies of the day, but simultaneously these same media and discourses reflexively shape a reassessment of the nature and the very value of remembering (and forgetting) under these conditions. Even despite, or because of, the connective turn, the photograph retains a particular resonance in new memory. (Hoskins, Andrew, 2010, p.74)

Photographic acts interweave this constantly renewed sense of memory with an altered embodied awareness of the self in the space-time continuum. A philosophy of speed reveals how the global network of visually captured lives weave themselves into personal impressions of the moment. Multiple visual displays join to forge ongoing reinterpretations of subjective and social temporality.

The longing for telephotographic connection hasn't ceased, even though devices and inventions surrounding its inception are now only in museums. The telephonoscope is quaint, the telegraph lyrically mechanical. But the race with technological speed still invites us to step outside of embodied engagement with time, to send bodies as representational visual codes.

## BIBLIOGRAPHY:

- Anon (n.d.) *Gen Y locked into smartphone habit*. [Online]. The Sydney Morning Herald. Available from: <http://www.smh.com.au/digital-life/mobiles/gen-y-locked-into-smartphone-habit-20130213-2eddt.html> [Accessed: 19 April 2013].
- Armbrust, R. (2012) *Capturing Growth: Photo Apps and Open Graph*. [Online]. 2012. Facebook Developers. Available from: <http://developers.facebook.com/blog/post/2012/07/17/capturing-growth-photo-apps-and-open-graph/> [Accessed: 23 June 2013].
- Barthes, R. (1981) *Camera Lucida: Reflections on Photography*. Farrar, Straus and Giroux.
- Batchen, G. (1999) *Burning With Desire: The Conception of Photography*. MIT Press.
- Carr, D. (1991) *Time, Narrative, and History*. Indiana University Press.
- Gye, L. (2007) Picture This: the Impact of Mobile Camera Phones on Personal Photographic Practices. *Continuum*. [Online] 21 (2), 279–288. Available from: doi:10.1080/10304310701269107 [Accessed: 6 March 2013].
- Hoskins, Andrew (2010) New Memory. In: Andreas Brogger & Omar Khleif (eds.). *Vision, Memory and Media*. Liverpool University Press.
- Leonard, H. (2013) *There Will Soon Be One Smartphone For Every Five People In The World*. [Online]. 2013. Business Insider. Available from: <http://www.businessinsider.com/15-billion-smartphones-in-the-world-22013-2> [Accessed: 23 June 2013].
- Purser, R.E. (2000) *The Coming Crisis in Real-Time Environments: A Dromological Analysis*. In: 2000
- Ricoeur, P. & Blamey, K. (1995) *Oneself as another*. University of Chicago Press.
- Roberts, J.L. (2012) Post-telegraphic Pictures: Asher B. Durand and the Nonconducting Image. *Grey Room*. [Online] -12–35. Available from: doi:10.1162/GREY\_a\_00078 [Accessed: 11 April 2013].
- Robida, A., Willems, P. & Evans, A.B. (2004) *The Twentieth Century*. Wesleyan University Press.

*Japan's "Abenomics" Media Coverage: A Comparison between Print and Social Media*

Beryl Hawkins\*<sup>1</sup>, Barry Natusch\*<sup>2</sup>

\*<sup>1</sup>Temple University Japan, Japan, \*<sup>2</sup>Nihon University, Japan

0138

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Mass media and social media shape public perceptions, and in turn, the evolving news flow is influenced by increasing public awareness. The impact of Japan's recent economic policy shift, Abenomics, set off an avalanche of national and international news stories throughout 2013 in both print and social media.

A quantitative content analysis of the print and social media coverage of the Abenomics news story was selected using the approach of Galtung and Ruge (1965). Quantitative print publication data from 11 countries were analyzed for content and news stories and classified into Positive, Neutral and Negative categories. Comments and discussion were drawn from news aggregators and blogs then classified into a taxonomy partially derived from Warner (2010), Churches (2009), Jin (2012) and Cardon and Prieur (2007).

The conceptual design guiding this research focuses on the interplay between previously separated channels of news communication (print and social media), resulting in a technological convergence. This integration creates a new dialogic model of news flow.

While the parameters of this evolving dialogic model of news flow have yet to be rigorously defined, it suggests a new paradigm for public awareness and understanding of complex issues through the news media.

**Keywords:** Abe, Abenomics, Japanese economy, content analysis, social media, news reporting

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

Traditionally, news only flowed one way. Today readers have an increasing role to play in the news dissemination process. Another way to describe the one-way flow of news information could be called a monologic model of communication, similar to what James Carey describes as a transmission model or sending messages to receivers through a contact (Carey, 1976:15). The reporting of news events is filtered to audiences through gatekeepers in news organizations, typically handled by reporters, news editors and other members of the news gathering staff. Only a rudimentary feedback system has ever been in place for audiences to contribute their opinions. This traditionally took the form of letters to the editor, call-in guests during talk shows as well as letters or phone calls appealing directly to media organizations.

A marked departure from this monologic information flow has recently emerged and we are now witnessing the increasing role of social media in shaping public perceptions. Increasingly, the Internet offers an entirely different role for media audiences within the framework of news dissemination, which we are describing as an emerging dialogic model of news dissemination (see Figure 5). Some commentators agree that this new form of citizen empowerment is largely attributable to Web 2.0, which Lily Canter describes as opening the gates “to journalism for online audiences, which increasingly participate in the production, dissemination and response processes of news” (Canter 2012).

Newer media technologies, particularly mobile digital technology, are adding another dimension to citizens’ level of participation. The ability to participate instantaneously, in the moment, is the strongest feature of this new technology, thus allowing an even more expansive way for citizens to engage in this process. This dialogic model of news dissemination diverges from the monologic model as soon as the news event is picked up by journalists, bloggers and photographers. In the second phase, mainstream media outlets are continuing to disseminate their stories, but at the same time, aggregators (alternative online news websites collecting stories from a variety of sources) and social media networks are actively engaged in the process. The news dissemination loop reverts back into the second phase as more social media users and bloggers generate their own content and feed in more comments. The proliferation of newer stories and comments in turn affect the ongoing dissemination of the story and at the same time it breathes “new life” into an existing story, hence the story continues as part of the public debate for a much longer period of time than stories have in the past.

A further examination of this emerging dialogic model of news dissemination can best be understood by applying it to a single story. This converging relationship between print and social media is examined using a single Asian story as reported in the international press and social media. The specific focus of this study was the international and domestic media coverage of Japan’s “Abenomics” story in print and social media as an illustration of the emerging dialogic model of news dissemination.

## **Reaganomics**

The term “Abenomics” originally came from U.S. President Ronald Reagan’s economic policy in the 1980’s, which was nicknamed by the media as “Reaganomics”. Reaganomics led to a serious shift in U.S. economic policy. Corporations applauded the policy’s objectives of increasing military spending, deregulating the domestic market and reducing income tax and capital gains tax. In contrast, many citizens deplored the policy’s deep cuts in government social spending (Niskanen, 1993). It was a period of intense strife between the anti and pro Reaganomics factions. The mainstream media covered the public debate by parading out a host of financial and political experts to support the Reaganomics faction, but at the same time they covered the ongoing mass demonstrations, town hall meetings and other social protest events occurring on the local, state and national level. In the midst of this fray, radio and television talk shows reached an unprecedented level of popularity as the newest citizen participatory forum. Both factions could freely air out their sentiments, sometimes resulting in blustering, fiery debates. These talk shows can be considered as a precursor to the social media phenomenon that we are witnessing today because these programs also allowed citizens to actively engage in the “Reaganomics” debate.



### **Abenomics**

About 30 years later Reaganomics has resurfaced again in the form of Abenomics in Japan. Stirring up as much controversy and public debate as its predecessor, Abenomics has also become one of the most prominent economic stories in the news. Any complex economic policy requires a simplistic explanation to ensure the general public will grasp the basic meaning. In the case of Reaganomics, the policy was popularly known as “trickle-down economics”.

Abenomics is typically summarized as being a “three arrows” policy, taking its name from a traditional Chinese story which tells of a man at the end of his life who was trying to teach his three sons a lesson about working together. He asks each of them to take an arrow, and snap it, which they all do. He then tells them to take three arrows and try to snap them. They cannot. The moral of the story is that while one arrow can easily be broken, three cannot.

The three arrows of Abenomics were flexible fiscal policy, aggressive monetary policy and growth strategy. The economics is actually more complicated than this but the three arrows policy provided a simple summary of the Liberal Democrats’ economic policy through 2013.

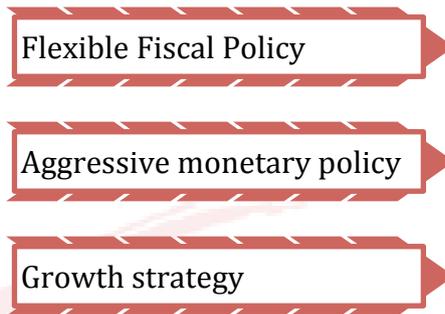


Figure 1: The Three Arrows of Abenomics

### **Rationale for Abenomics Story**

The reason for choosing Abenomics as a case study news story was that in Japan certainly, and to some extent beyond Japan, it was a big story throughout 2013, as established through applying the Galtung and Ruge (1965) analysis.

Galtung and Ruge (1965) devised a list describing what they believed were significant contributing factors as to how the news is constructed. Their theory argues that the more an event accessed these criteria the more likely it was to be reported on in a newspaper. Criteria include ones associated with impact (Threshold, Frequency, Negativity, Unexpectedness, Unambiguity), Audience identification (Personalization, Meaningfulness, Reference to Eliteness, Consonance and Continuity with Stories) and Pragmatics of Media Coverage. The Abenomics story scored highly on all these criteria, and was thus chosen as a story which was likely to have staying power through print and social media dissemination.

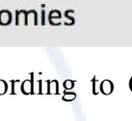
<b>Impact</b>	
<b>Threshold:</b> Big impact	
<b>Frequency:</b> Since 2012	
<b>Negativity:</b> Mix of bad news and good news	
<b>Unexpectedness:</b> Somewhat expected	
<b>Unambiguity:</b> Three Arrows metaphor reduced ambiguity	
<b>Audience identification</b>	
<b>Personalisation:</b> Abe is a celebrity politician	
<b>Meaningfulness:</b> Related to everyone in terms of economics	
<b>Reference to elite nations:</b> Japan and trading partners	
<b>Reference to elite persons:</b> Abe	
<b>Pragmatics of media coverage</b>	
<b>Consonance:</b> Somewhat expected	
<b>Continuity:</b> Momentum since January 2013	
<b>Composition:</b> Japanese news and implications for other economies	

Figure 2: Twelve Characteristics of Abenomics News Story according to Galtung and Ruge (1965)

## Methodology

### *Print Media*

Following the general methodological approaches to qualitative analysis of Trew (1979), Krippendorff (1980), Schlesinger (1987) and Jensen (2002), and more specifically the approach of Tang (2012), who studied leading Chinese newspapers through a content analysis, the present study followed a content analysis approach of print media and social media using online databases accessed using LEXIS NEXIS.

Print data (stories on Abenomics) were taken from mainstream print mass media using LEXIS NEXIS specifying the following terms as search words: Abe, Abenomics, Japan, economy, Japan, economy, yen, deflation, inflation. Table 1 lists the countries and numbers of news sources, which were captured in the search.

News articles about Abenomics were collected from the international press from January 1 to September 30, 2013. These were then classified and rating procedures were established. Two independent raters read the Abenomics news items, then classified each article as “Positive”, “Neutral”, or “Negative”. Inter-rater reliability was found to be a high 0.9 correlation rate. Results of these ratings are summarized by country in Tables 3-10.

	<b>Quarter 1 Jan 1 – Mar 31 2013</b>	<b>Quarter 2 Apr 1 – Jun 30 2013</b>	<b>Quarter 3 Jul 1 – Sep 30 2013</b>	<b>Total</b>
<b>Japan</b>	30	13	7	50
<b>China</b>	0	13	6	19
<b>Singapore</b>	6	19	10	35
<b>Thailand</b>	2	3	4	9
<b>Korea</b>	0	3	1	4
<b>Malaysia</b>	1	0	1	2
<b>U.K.</b>	10	30	14	54
<b>U.S. /Canada</b>	3	20	6	28
<b>Aus./N.Z.</b>	2	16	3	21
<b>Total # of Articles</b>	54	117	52	222

Table 1: Number of Articles by Country

Table 2 lists the publications and countries from where articles were drawn as found by LEXISNEXIS.

<b>Asia</b>	<b>U.K./U.S. Canada/Aus./N.Z.</b>
Japan The Daily Yomiuri	The Daily Telegraph (U.K.)
The Japan Times Weekly	Investment Adviser (U.K.)
The Nikkei Weekly (Japan)	The Independent (U.K.)
Global Times (China)	The Times ((U.K.)
China Daily	The Irish Times
China Economic Review	The Observer (U.K.)
South China Morning Post (Hong Kong)	The Herald (Glasgow)
The Straits Times (Singapore)	City A.M. (U.K.)
The Business Times Singapore	The Banker (U.K.)
The Nation (Thailand)	telegraph.co.uk
Korea Times	thetimes.co.uk
New Straits Times (Malaysia)	The Guardian (U.K.)
	The New York Times
	The International Herald Tribune
	Business Monitor Online (U.S.)
	Automotive News Print Version (U.S.)
	Institutional Investor (America's Edition)
	The Globe and Mail (Canada)
	The Australian
	Australian Financial Review
	The Advertiser (Australia)
	Weekend Australian

Table 2: Names of Publications

*Social Media*

Social media data (posts and comments) were taken from news aggregators and blogs. For analyzing qualitative data the ideas of Fowler (1985) and Fielding and Lee (1991) were followed, while the classification of blog comments such as those proposed by Cardon (2007), Warner (2010) and Wei (2012) were considered. Finally, however a tailor-made genre-based taxonomy to classify comments about Abenomics-related posts and comments was designed and used in Tables 11 to 14.

**Discussion of Print Media Results**

The news items were found to be generally classifiable as supportive or critical. Examples of Positive news items were “Abe's second honeymoon – (New Straits Times Malaysia, February 1, 2013), or “Japan's urban rich loving Abenomics” (The Nikkei Weekly, Japan, April 29, 2013), or “Abenomics' is big in Japan as economy takes upturn” (The Daily Telegraph, London, July 8, 2013).

Examples of Negative news items were “Abenomics isn't trickling down yet” (The Japan Times, March 5, 2013), “The dangers of Abenomics” (South China Morning Post, April 8, 2013), 'Fate of Japan's PM hinges on economy; Failure to deliver growth may rapidly erode support” (The Straits Times, Singapore, July 22, 2013).

The quantitative data from print media is graphed in Tables 3-10, and qualitative data, comments in blogs and aggregators, presented in Tables 11-14.

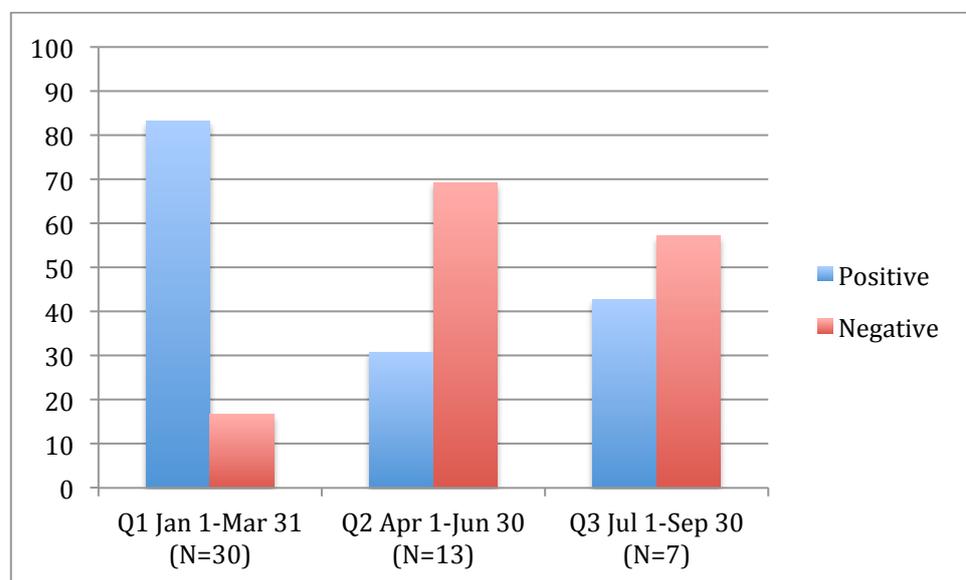


Table 3: Abenomics Japanese Positive and Negative Reportage in English Quarter 1 to 3, 2013

In the case of Japan (Table 3), positive articles dominated in Quarter 1 but by Quarter 3, these were decreasing. Negative articles were much fewer in Quarter 1 but by Quarter 3, these had increased. In the aftermath of the election success of the Liberal Democrat Party in late 2012, a mood of optimism appeared in the news stories together with the hope that the economy might recover with the implementation of the Abenomics policies. In the second quarter, however, a major correction to the stock market appeared which appears to have coincided with some skepticism in the news reportage in Q2.

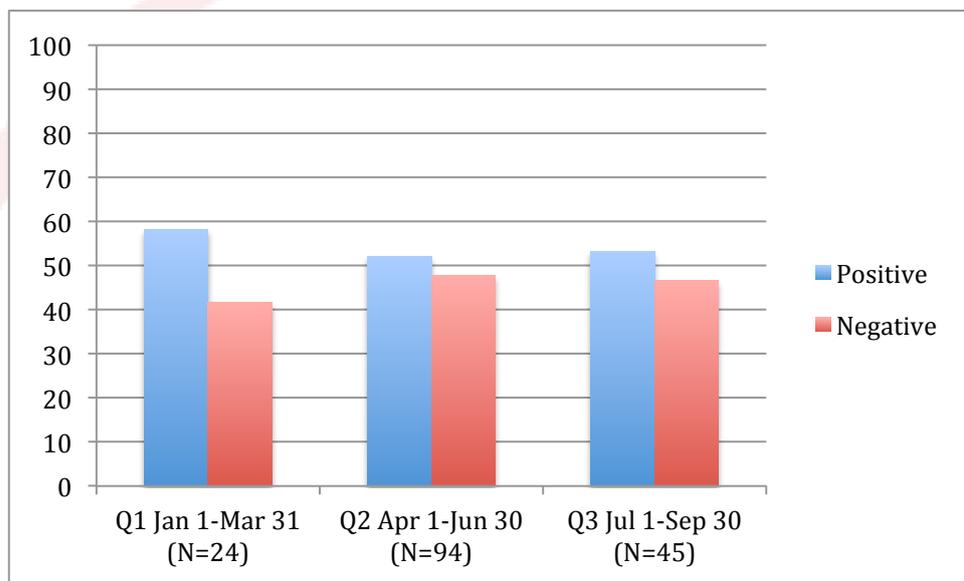


Table 4: Abenomics International Overall Positive and Negative Reportage in English, Quarter 1 to 3, 2013

In contrast to the reportage within Japan, internationally (Table 4), there has been more of a balance of positive to negative articles from Quarter 1 to Quarter 3. However, the international analysis is better understood through a survey of individual countries.

Excluding Japan, the selection of articles from the international press is taken from four major geographical areas: United Kingdom, United States and Canada, Australia and New Zealand and Asia (Singapore, Thailand, China and Hong Kong, Korea and Malaysia).

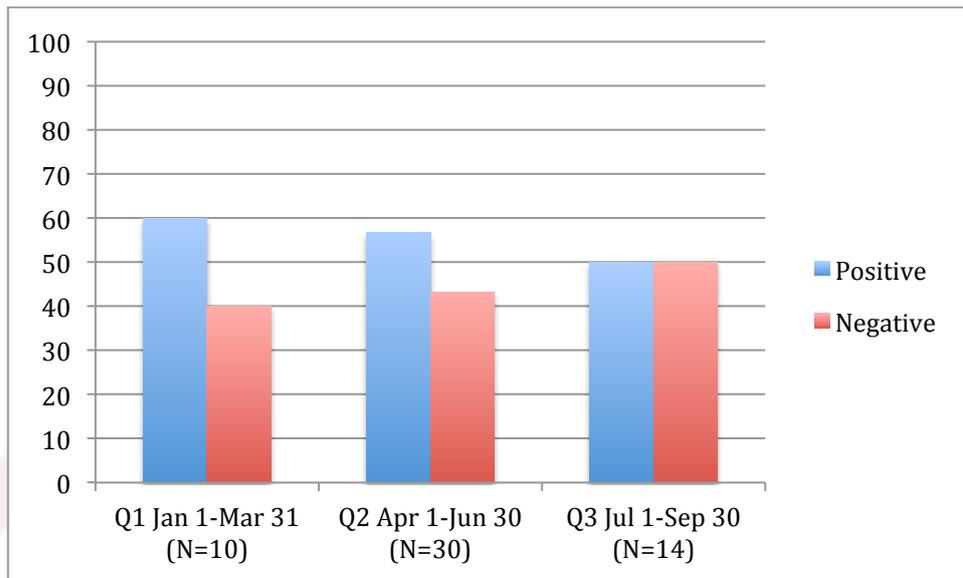


Table 5: Abenomics U.K. Positive and Negative Reportage in English Quarter 1 to 3, 2013

The United Kingdom (Table 5) included some results from Ireland and Scotland. The reportage began with a somewhat higher proportion of positive news stories about Abenomics but achieved a balance of positive and negative reportage on the issue in Quarter 3.

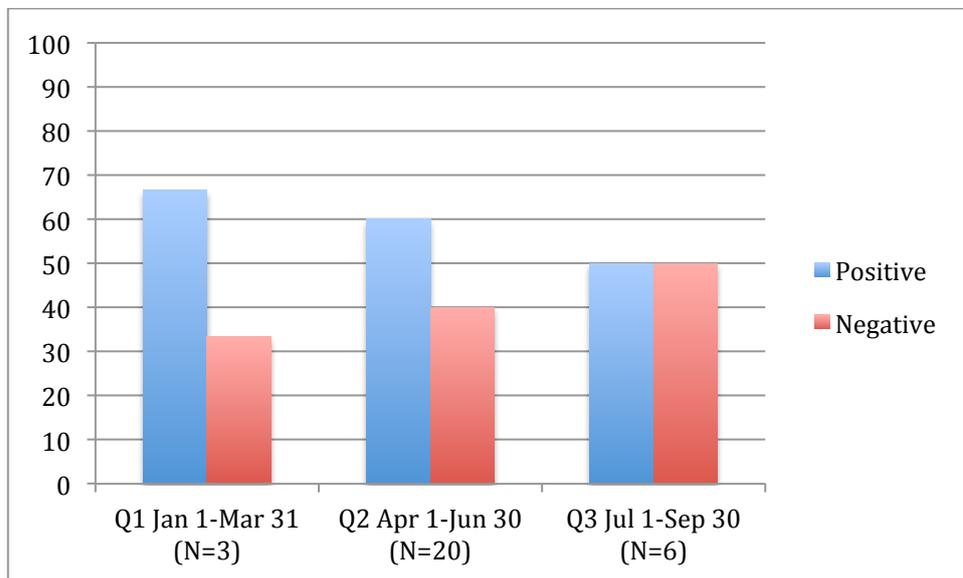


Table 6: Abenomics U.S./Canada Positive and Negative Reportage in English Quarter 1 to 3, 2013

In North America (Table 6), there was greater initial enthusiasm about the effect of Abenomics policies. By the second and third quarters, however, more of a balance was being struck between positive and negative. Possibly, with Japan being part of the G8 member nation group, there was concern about how Abenomics would pay off its internal deficit balanced by the G8 reluctance to directly criticize a member nation, is reflected by this balance of Positive and Negative articles. Other political factors clearly influence attitudes in reporting such as the Obama administration being under increasing pressure to manage federal spending.

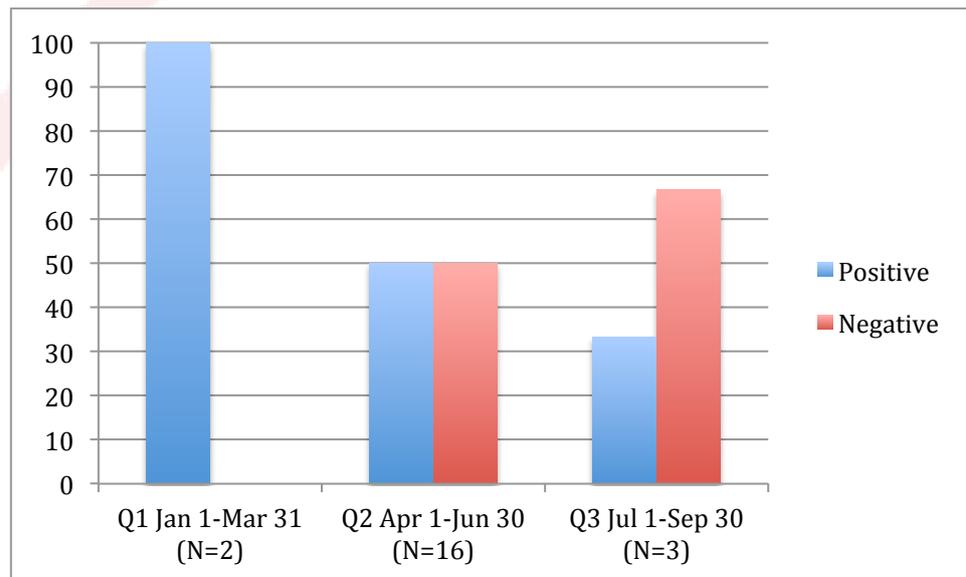


Table 7: Abenomics Australia and New Zealand Positive and Negative Reportage in English, Quarter 1 to 3, 2013

Australasian countries (Table 7) depend on trade with Japan considerably and watch economic developments in Japan closely because it directly affects their trade relationships. For example, if Japanese consumer spending was reduced substantially through Abenomics, primary goods exports (farm and agricultural products) could be affected. Furthermore, Australia depends on China and Japan for exports of raw materials so any downturn in those economies will affect the Australian economy. A fairly clear trend was apparent in this region for Abenomics policies to be reported on favorably at the beginning of 2013 with a rise in negative reports assessing the impact of Abenomics appearing in Q3.

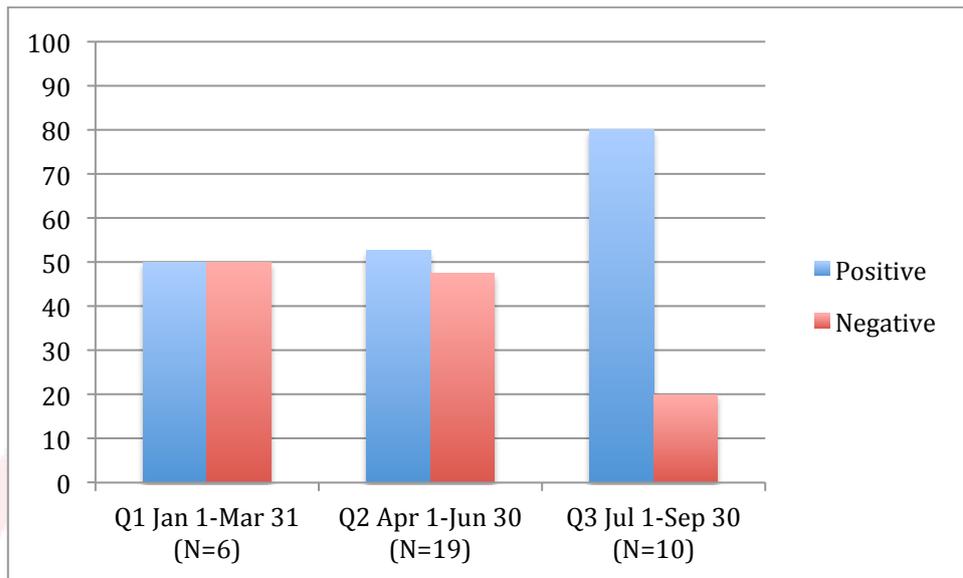


Table 8: Abenomics Singapore Positive and Negative Reportage in English, Quarter 1 to 3, 2013

The Singapore press carried a number of Abenomics stories (Table 8) and contrary to other countries showed a greater number of positive reports and a declining number of negative ones.

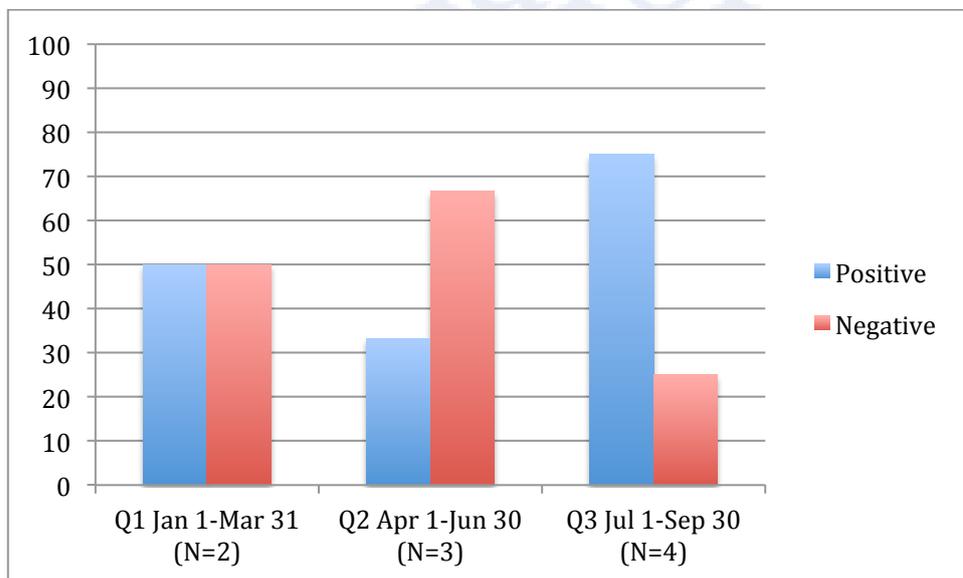


Table 9: Abenomics Thailand Positive and Negative Reportage in English

The Thai press from a relatively small sample of news stories (Table 9) showed an increasingly positive reportage of Abenomics news over the three quarters. Japanese companies have a strong presence in Thailand and the country depends also on Japan for

industry such as tourism that may have some connection with the largely non-critical approach to reporting on Abenomics.

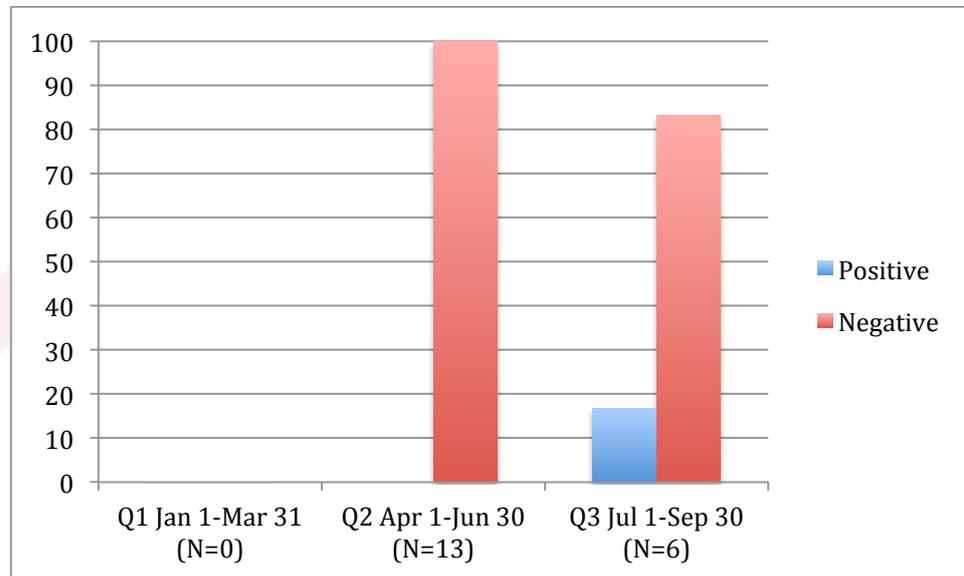


Table 10: China Abenomics Positive and Negative Reportage in English, Quarter 1 to 3, 2013

There was little coverage of the Abenomics story in Chinese media and it was found that most articles came from the 2nd and 3rd quarter and were overwhelmingly negative (Table 10). An investigation of the content of the articles suggested that it could be that China was not interested in Japan's economic success, or was even jealous of it, or that China was having a struggle with Japan over territorial issues in the South China Sea (Senkaku Islands) during this period. A combination of these reasons could be why there was so little coverage of Abenomics in the media of Japan's close neighbor.

There were not sufficient Abenomics news stories reported in the search for Korea (4 negative stories in Quarter 2 and 3) and Malaysia (1 positive story in Quarter 1) to be tabled but the Korean result might suggest an attitude of reserve in the Korean press towards Japan, similar to the somewhat adversarial reporting stance of China.

In summary, reporting of Abenomics in the print media stories showed differing results across the several countries. This may be attributed to factors such as the attitude of reporters towards the Japanese government (see Table 3 and 10 for contrast between Japan and China), political relationships modified by shared approaches to economic problems (see Tables 5 and 6 for North America and the United Kingdom) or countries with a dependent trade relationship with Japan (see Tables 7 and 9 for Australasia and Thailand).

## Discussion of Social Media Results

The previous section which focused on quantitative data, changing attitudes towards the Abenomics news items could be observed between Quarter 1 to Quarter 3, 2013. In this section a sampling of qualitative data from blogs and aggregators will demonstrate the dialogic nature of the conversations.

Following the story by accessing a variety of media from print to social media clearly revealed that different methods of analysis were required to analyze the data. Print media, with its basis in rational argumentation, can be analyzed in terms of content analysis whereas social media, being more of the moment and mercurial, may be better understood by using a social media taxonomy model.

Tables 11 to 14 present comments on posts about Abenomics on blogs and online news articles. The categories of comments are divided into four main groups: Positive Comments, Negative Comments, Discussion Comments, and Other. Each main section is divided into self-explanatory subsections.

Paul Krugman's February 4, 2013 post in the New York Times "Rate Expectations (Wonkish)" attracted 39 comments, with examples in major categories shown in Table 11. The readership appears to have been a mix of informed professional economists and finance practitioners, with some comments leading to discussion between the commentators themselves.

Type of Comment	
Positive Blog Comments	
Adding to or supporting post	Stats on Japan: Population growth rate -0.077% (2011 est.) Birth rate 8.39 births/1,000 population (2011 est.) Death rate 9.15 deaths/1,000 population (July 2011 est.) Net migration rate 0 migrant(s)/1,000 population (2011 est.) THEY NEED TO GET TO WORK AND HAVE MORE CHILDREN! Adam Smith NY. Feb. 6, 2013 at 12:24 a.m
Supporting or defending subject of post	Say the inflation rises to 1.5% (hallelujah, I'd say, hallelujah) sometime in late 2013 or 2014, and the 10 year bond yield rises to 2.2%, from 1.5%. Should there be insufficient demand, the BOJ can step. Is it really worth worrying about this? Mikio Kumada, HKG, Feb. 7, 2013 at 1:32 a.m.
Negative Blog Comments	
Attacking view in post	I know nothing about economics never even having taken ec.1 but I wonder how any inflation will ever be sustained when the Elephants in the room,China,India,and even the Phillipines and Indonesia are there to hold down wages and prices.. Bob Titchell, Rochester, Feb. 6, 2013 at 12:24 a.m
Attacking subject of post	Really connected, smart creditors (read: Goldman Sachs) want to dip their proboscis into tax funds and government protection and will tolerate the minimal inflation that ensues... after they have taken home their billions. And they are, to some extent, right. Enobarbus37, Tours, France, Feb. 5, 2013 at 8:21 p.m
Discussion Blog Comments	
Adding to or clarifying one's own comment	Oops! Cite. Arbitrot, nyc. Feb. 6, 2013 at 12:24 a.m
Responding to another commentator	I realized I didn't fully reply to the post: those breakeven rates are from very illiquid instruments, so I'm not sure how much general inflation expectations are imputed in the price. Jason S. Japan. Feb. 5, 2013 at 6:02 p.m.
Other Blog Comments	
Praising poster personally	Everything Krugman says is right (about Kanno being wrong and he's right about expected inflation rising, real rates falling etc) but I doubt there is serious intention to bring about serious inflation, it's just talk to move the currency. Still, it's good for the country. RMH London Feb. 6, 2013 at 12:24 a.m
Attacking poster personally	Amazing. The chief Japanese economist at JP Morgan doesn't know s..t. How is that possible? I've read all your stuff about the economics profession. This is just gross incompetence on a global scale. Good thing you Drs are not (medical) doctors, just philosophers. Otherwise we'd

	all be dead. RBA DC Feb. 6, 2013 at 11:54 p.m.
Posting with Humor	Wonkish to say the least. Until now, I thought the JGB stood for the Jerry Garcia Band. My bad. Irwin I. Wikler New York, NY. Irwin I. Wikler New York, NY. Feb. 5, 2013 at 4:36 a.m

Table 11: Sample of Blog Comments on Abenomics from Krugman at New York Times, Quarter 1, 2013

Source: <http://krugman.blogs.nytimes.com/2013/02/04/rate-expectations-wonkish/>

The Economist post of June 15, 2013 “Abenomics: Not so super” attracted 25 comments with examples as shown in Table 12. A mix of informed commentary and discussion between posters generated a lively conversation. As with the Krugman post above, the readership appears to have been a mix of informed professional economists and finance practitioners, with some comments leading to discussion between the commentators themselves.

Type of Comment	
<b>Positive Blog Comments</b>	
Adding to or supporting post	“A large portion of Mr. Abe government spending is financed by debt. Such anomaly can happen in Japan only because the debt market is over 90% held by Japanese banks including Bank of Japan itself (holding about 10%) and domestic Japanese savers, particularly pensioners.” nkab, Jun 14th, 14:56 Recommend 29
Supporting or defending subject of post	“Have the Japanese people truly accepted the need for reform? We can only blame so much on Abe.” Ohio Jun 13th, 17:42, Recommend 15
<b>Negative Blog Comments</b>	
Attacking view in post	“Five years of Austerity not meeting it's targets and we are all just supposed to sit and wait.” Generic Dave, Jun 15th, 09:12 Recommend 24
Attacking subject of post	Mr.Abe himself has no sense of fiscal discipline.” Akiakich, Jun 18th, 00:25 Recommend 6
<b>Discussion Blog Comments</b>	
Adding to or clarifying one’s own comment	“Japan's government debt is diminishing rapidly because Bank of Japan is absorbing them at a very fast pace.” Mike Tyson Ironman in reply to Akiach, Jun 19th, 05:10 Recommend 4
Responding to another commentator	“Well. I think you should be more precise. It is the Japanese media that is against constitutional reform.” Mike Tyson Ironman in reply to ShOm82, Jun 17th, 05:41 Recommend 5
<b>Other Blog Comments</b>	
Praising poster personally	“I think this article correctly observed that “it (Mr Abe’s “third arrow” of structural reforms) is so wide of (off) the mark that one is left wondering if Abenomics has failed before it even properly began.” nkab, Jun 14th, 14:56 Recommend 29
Attacking poster personally	“The pseudo scientific nonsense fails yet again and here comes the galore of justifications by the modern quacks, the mob stands in awe and reverence.” Mberg, Jun 14th, 005:06 Recommend 1
Posting with Humor	“An awful lot of money and credibility is being invested in getting Mrs Watanabe to believe in the likelihood of any inflation at all. There are few signs yet that she is even paying attention.” TomasHirst, Jun 14th, 11:04 Recommend 0

Table 12: Sample of Blog Comments on Abenomics from The Economist, Quarter 2, 2013

<http://www.economist.com/news/leaders/21579464-third-arrow-reform-has-fallen-well-short-its-target-time-shinzo-abe-rethink-not/comments#comments>

The Guardian post of August 26, 2013 “Japan's pump-primed recovery proves US deficit hawks wrong” attracted 101 comments with examples as shown in Table 13. A mix of informed commentary and discussion between posters generated a spirited exchange and a number of comments attacking both views and personalities of other commentators. As with both posts above, the readership appears to have been a mix of informed professional economists and finance practitioners.

Type of Comment	
<b>Positive Blog Comments</b>	
Adding to or supporting post	Yes, deficit spending can be stimulatory. But, it depends on how it is spent. For instance, bailing out pension funds, while certainly of benefit to pensioners, is not stimulatory. CautiousOptimist 26 August 2013 8:57pm
Supporting or defending subject of post	Hopefully Abe knows what he's doing. He's the only one even close at the moment. Fingers crossed he doesn't try to 'tackle the deficit' anytime soon. The printing money scaremongering that everyone seems to indulge in is a red herring and has been for over 40 years (1971 to be precise). The key here is to get things moving in terms of jobs, output and trade and that seems to be what he's focused on. My money's on Japan (literally) so Go Abe ! RandomAccountant 26 August 2013 5:14pm
<b>Negative Blog Comments</b>	
Attacking view in post	This article is a joke. You can argue your ponzi economics all you like but Japan cannot escape its economic problems without real economic growth. And where is that going to come from? They have the worst demographics going and refuse to allow immigration. Abenomics will result in the thing that will bankrupt the government: increased interest rates. There is no way out. You simply can't borrow against the future to the extent they have without having something great lined up in the future. And they just have a really old population lined up. Succulentpork, 26 August 2013 11:14pm
Attacking subject of post	The case against austerity, both in academia and experience, is now so overwhelming that no rational adult can possibly advocate it anymore. RedSperanza 26 August 2013 3:13pm
<b>Discussion Blog Comments</b>	
Adding to or clarifying one's own comment	yes, there is a certain nihilism embedded in anticapitalist views I have found. Funny how the human brain works. FunkyJunkie CautiousOptimist, 27 August 2013 2:52am
Responding to another commentator	Define austerity then. PeterS378 RedSperanza 26 August 2013 4:33pm No. I won't. Google it. RedSperanza PeterS378 26 August 2013 4:41pm
<b>Other Blog Comments</b>	
Praising poster personally	I will repeat AlbertaRabbit's comment: Jeremiah2000 AlbertaRabbit, 27 August 2013 4:46am
Attacking poster personally	I don't think jayant has the faintest idea. PeterS378 lukester 26 August 2013 4:25pm
Posting with Humor	As Winston once said, we can always be counted on to do the right thing, but only after trying everything else. Yank1948, 26 August 2013 4:31pm

Table 13: Sample of Blog Comments on Abenomics from The Guardian, Quarter 3, 2013

Source: <http://www.theguardian.com/commentisfree/2013/aug/26/japan-recovery-us-deficit-hawks#start-of-comments>

Japan Today (Table 14) is a special example of a news aggregator because both native Japanese and foreigners living in Japan comment extensively. A number of introspective comments about Abenomics were found. Some of the posters, however, were highly engaged with each other, even to the point of hurling deprecatory remarks back and forth about the price and quality of local bread. The posters can also be quite loyal to the news site as illustrated by one poster who made it clear that he was a regular reader of the comments section.

Type of Comment	
<b>Positive Blog Comments</b>	
Adding to or supporting post	<p>"...and yet Abe and his cohorts continue to promote Abenomics day after day ... especially on TV where it seems they are attempting to brainwash viewers into believing that all is well in Abeland.</p> <p>With the election coming up next month, we'll be swamped with "good words" about Abenomics. Just hope the voters take a glance in their wallets &amp; coin purses before casting their votes. If they want more empty space in them, then go ahead and vote for the LDP &amp; Komeito. As the Shukan Post article above says ... we'll be clobbered financially from all sides ..."</p> <p>edojinJUN. 10, 2013 - 04:35PM JST</p>
Supporting or defending subject of post	<p>"It's just another form of the famous trickle down economics. The weak yen benefits large international corporations who export goods so that hopefully the resulting cash flow will spread to the rest of the economy. Except no, there are tons of business that don't run on exports but on service that won't get much benefit out of this new economic strategy."</p> <p>BlueMindJUN. 10, 2013 - 09:55AM JST</p>
<b>Negative Blog Comments</b>	
Attacking view in post	<p>"The yen is not really "down" that much if you use a measure beyond two years. The yen settled decisively above the 90 yen to dollar level only as recently as April of 2011. At its current exchange rate in the mid 90's, it has regressed to the 5-year average level compared to the US dollar, ie, it hasn't really changed in value over this period of time."</p> <p>thywillbedoneJUN. 16, 2013 - 01:34AM JST</p>
Attacking subject of post	<p>Shukan Post chooses to fear the worst. What else would sell?</p> <p>sourpussJUN. 10, 2013 - 06:41PM JST</p>
<b>Discussion Blog Comments</b>	
Adding to or clarifying one's own comment	<p>It's just another form of the famous trickle down economics.</p> <p>Ever wonder why trickle down does not work in the US? It does not, because trade/labor union is weak there. If the trade union is strong, it will squeeze the money from the corporate. "We are the 99%" thing will continue until they re-invent the trade union.</p> <p>CH3CHOJUN. 11, 2013 - 10:20AM JST</p> <p>BlueMind</p>
Responding to another commentator	<p>StormRJUN. 12, 2013 - 09:17AM JST "What a lot of rubbish, my loaf of bread is still 220yen and have not seen any price increases in daily products,"</p> <p>DogJUN. 12, 2013 - 12:29PM JST</p> <p>"Why would it rise, when you're already being ripped off, if you're paying 220yen for your loaf of bread?</p> <p>A loaf of bread in Seiyu is 75yen.</p> <p>However, as usual, StormR missed the point that Pumpkin was making. The contents within his/her bread roll and the electricity used to make it have gone up. If you deny that, you're living in another universe, don't do the shopping or playing at living in Japan."</p>
<b>Other Blog Comments</b>	
Praising poster personally	<p>I agree Yubaru and a year down the line I reckon the average Japanese person won't be feeling too optimistic when they look at how out of pocket they are.</p> <p>SpankiJUN. 10, 2013 - 09:19AM JST</p>
Attacking poster personally	<p>"Ripped off at 220 yen for my loaf of bread?</p> <p>The 220yen loaf is far superior to the Seiyu loaf and I wouldn't eat that overly sweet crud.</p> <p>Your comments are always derogatory too by the way do you ever say anything that is positive or not rubbishing someone else? All your posts are either rubbishing japan or other posting you pieous full of yourself prat.</p> <p>I live in Japan successfully for 20 years too and play most happily here, maybe i havent noticed price increases is because i do not have to count every yen nor watch where it goes, paying a little extra from time to time goes unnoticed, unlike some scrooges and poorpers who have to count evey last yen.</p> <p>Pity You.</p> <p>StormRJUN. 13, 2013 - 01:03PM JST</p>
Posting with Humor	<p>"...and yet Abe and his cohorts continue to promote Abenomics day after day ... especially on TV where it seems they are attempting to brainwash viewers into believing that all is well in Abeland.</p> <p>With the election coming up next month, we'll be swamped with "good words" about Abenomics. Just hope the voters take a glance in their wallets &amp; coin purses before casting their votes. If they want more empty space in them, then go ahead and vote for the LDP &amp; Komeito. As the Shukan Post article above says ... we'll be clobbered financially from all sides ..."</p> <p>edojinJUN. 10, 2013 - 04:35PM JST</p>

Table 14: Sample of Blog Comments on Abenomics from Aggregator Japan Today, Quarter 2, 2013

Source: <http://www.japantoday.com>

As can be seen from the entirely different data in Tables 11-14, social media generates an entirely different news flow compared with print media. It is immediate, commentative, individualistic, conversational, and sometimes idiosyncratic. It challenges accepted orthodoxy bordering on the adversarial. It is the democratization of news reportage where professionals engage directly with informed and uninformed readers.

### Conclusion

Abenomics news stories followed a different pattern of attitude/tone across several different countries. Following the story by accessing a variety of media from print to social media clearly revealed that different methods of analysis were required to analyze the data. The reportage of the Abenomics story in print media, with its basis in rational argumentation, can be well understood in terms of quantitative content analysis and a monologic model of representation (see Figure 3). The Abenomics news story as reported in social media, being more of the moment and mercurial, may be better understood by using a qualitative social media dialogic model (see Figure 4). This dialogic approach to news dissemination is not so new. Bakhtin in the 1930s was describing a dialogic approach to literature where writers fed their creative imaginations by responding to what others were writing (Holquist, 1981).

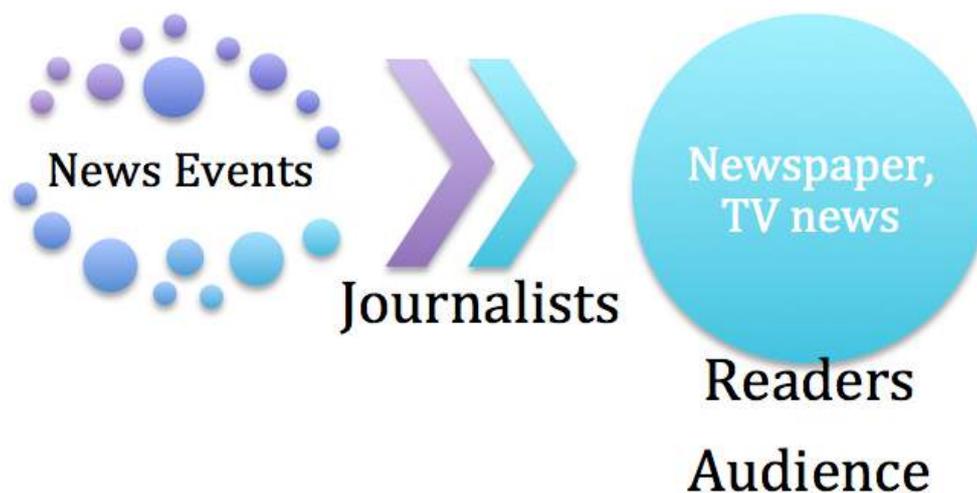


Figure 3: The Monologic Model of News Dissemination



Figure 4: The Dialogic Model of News Dissemination

Typifying this approach to engaging with news stories nowadays, Chris Anderson, editor of *Wired*, comments that he received news from “Twitter, in my inbox, on my RSS feed, through conversations. I read articles from mainstream media but I don’t go to mainstream media directly. It comes to me. I pick my sources and I trust my sources.”

### References

Anderson, C. (2013), ‘Chris Anderson on the Economics of ‘Free’: ‘Maybe Media Will Be a Hobby Rather than a Job,’ Interview in *Spiegel*. <http://www.spiegel.de/international/zeitgeist/chris-anderson-on-the-economics-of-free-maybe-media-will-be-a-hobby-rather-than-a-job-a-638172.html> (Accessed on 13 September 2013).

Bakhtin, M. M. [1930s] (1981), *The Dialogic Imagination: Four Essays*. Ed. Michael Holquist. Trans. Caryl Emerson and Michael Holquist. Austin and London: University of Texas Press. [written during the 1930s]

Canter, L. (2013), ‘THE MISCONCEPTION OF ONLINE COMMENT THREADS,’ *Journalism Practice*, 7:5, 604-619.

Carey, J. W. (1976), 'Communication as Culture: Essays on Media and Society.' New York: Routledge.

Cardon, D., Delaunay-Teterel, H., Fluckiger C, & Prieur, C., (2007), 'Sociological Typology of Personal Blogs,' paper presented at International Conference on Weblogs and Social Media, Boulder, Colorado, U.S.A. <http://www.icwsm.org/papers/4--Cardon--Delaunay-Teterel--Fluckiger--Prieur.pdf> (Accessed on August 27, 2013).

Churches, A. (2009), 'Bloom's Digital Taxonomy: Blog Commenting Rubric.' <http://edorigami.wikispaces.com/file/view/blogging+commenting+rubric.pdf> (Accessed August 27, 2013).

Fielding, N.G. Lee, R.M. (1991), 'Using Computers in Qualitative Research.' London: Sage.

Fowler, R. (1985), 'Power' in van Dijk, T. (ed) Handbook of Discourse Analysis (Vol 4). London: Academic Press.

Galtung, J. & Ruge, M.H. (1965), 'The structure of foreign news.' Journal of Peace Research, 2: 64-91.

Jensen, K. B. (2002), 'A Handbook of Media and Communication Research: Qualitative and Quantitative Methodologies.' New York: Routledge.

Krippendorff, K. (1980), 'Content Analysis: An Introduction to its Methodology.' Beverly Hills, CA: Sage.

LEXIS NEXIS (database), <http://www.lexisnexis.com/en-us/gateway.page> (Accessed 30 November 2013).

Niskanen, W.A. (1993), "'Reaganomics.'" The Concise Encyclopedia of Economics.' Library of Economics and Liberty. <http://www.econlib.org/library/Enc1/Reaganomics.html> (Accessed 30 November 2013).

Schlesinger P. (1987), 'Putting 'Reality' Together.' (2nd edition), London: Methuen.

Tang, L. (2012), 'Media discourse of corporate social responsibility in China: a content analysis of newspapers, Asian Journal of Communication,' 22:3, 270-288.

Trew, T. (1979), 'Theory and Ideology at Work.' In Fowler, R., Hodge, B., Kress, G., & Trew, T. (eds) Language and Control. London: Routledge & Kegan Paul.

Warner, M. (2010), '10 Types of Blog Comments.' National Catholic Register. [http://www.ncregister.com/blog/matthewwarner/10\\_types\\_of\\_blog\\_comments\\_part\\_1\\_of\\_2](http://www.ncregister.com/blog/matthewwarner/10_types_of_blog_comments_part_1_of_2) (Accessed 30 November 2013).

Wei, J. (2012), 'Blog Comments Classification using Tree Structured Conditional Random Fields.' M. Sc. Thesis. Department of Computer Science. University of British Columbia.

The logo for the International Association for Far Eastern Research (iafor) is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, serif font. The text is enclosed within a circular frame formed by two thick, curved lines. The outer line is a light red color, and the inner line is a light blue color, matching the text. The lines are slightly irregular, giving the logo a hand-drawn or artistic feel.

iafor

*Privatisation, convergence and Broadcasting regulations: A case study of the Indian Television Industry,*

Padma Rani

School of communication; Manipal University, India

0139

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

In India till 1991 there was only one television channel –Doordarshan, the public service broadcaster. With the opening up of the Indian economy in early 1990s enabled the entry of private broadcasters in India. The number of television channels has proliferated manifold. By 2005 India had more than 200 digital channels. The number of television channels has grown from around 600 in 2010 to 800 in 2012. This includes more than 400 news and current affairs channel. Technological changes have caused intense competition in news and general entertainment channels, as a result of which there is growth in regional and niche channels. The growth of cable and satellite television and direct to home television services has continued to drive television as the most preferred medium among advertisers. Broadcasters are also tapping into online and mobile media to increase their revenue.

This paper seeks to study the impact of privatisation on media policy of the Government of India and how it has evolved various institutional mechanisms to deal with the growth of television as the medium to study the effect of privatisation and convergence on media regulations as television is the most powerful medium. The visual images transmitted by television reach large section of the Indian population irrespective of linguistic and cultural differences.

## **GROWTH OF THE TELEVISION INDUSTRY IN INDIA:**

Television began in India in 1959 as an educational project supported by the United Nations Educational Scientific and Cultural Organisation (UNESCO) and the Ford Foundation. Television was based on the model of a public broadcasting system prevalent in many countries of Europe. In independent India, the political leaders recognised the value of information and its use for accelerating the process of development. Thus was started a model of public broadcasting committed to inform, educate and entertain the people.

In the decades since 1959, vast changes have taken place in the television landscape of India. In its early years, apart from being used as an educational tool, television was also misused as a mouthpiece for the central government and the party in power. Programming was primarily in Hindi and much of the news and current affairs focussed on Delhi – the seat of political power (Singhal and Rogers, 2001).

Indian television in its infancy was managed by All India Radio. In 1976, television was separated from radio and given a new name – Doordarshan. (Page and Crawley, 2001). The practice of accepting advertisements on Doordarshan was started in 1976. By the mid-1970s, the proportion of entertainment programmes including feature films and song and dance sequences along with commercial advertisements and sports coverage had increased considerably while the school and rural telecasts had begun to take a backseat (Joshi, 1985). In 1982 before the Asian games to be held in Delhi National broadcasting was introduced. With the Asian games also came colour television in India.

The central government launched a series of economic and social reforms in 1991 under Prime Minister Narasimha Rao. Under the new policies the government allowed private and foreign broadcasters to engage in limited operations in India. Foreign channels like CNN, Star TV and domestic channels such as Zee TV and Sun TV started satellite broadcasts. Starting with 41 sets in 1962 and one channel, by 1991 TV in India covered more than 70 million homes giving a viewing population of more than 400 million individuals through more than 100 channels. In 1992, the government liberated its markets, opening them up to cable television. Five new channels belonging to the Hong Kong-based STAR TV gave Indians a fresh breath of life. MTV, STAR Plus, Star Movies, BBC, Prime Sports and STAR Chinese Channel. Zee TV was the first private owned Indian channel to broadcast over cable. As of 2010, over 500 TV Satellite television channels are broadcast in India. This includes channels from the state-owned Doordarshan, News Corporation owned STAR TV, Sony owned Sony Entertainment Television, Sun Network and Zee TV.

Other than English and Hindi channels there was growth in the regional media in television too. Sun TV (India) was launched in 1992 as the first private channel in South India. Today it has 20 channels. Channels of the Sun TV network are also available outside of India. Recently Sun TV launched a DTH service. The Raj Television Network was started in 1994 and continues to be an important player in the South Indian cable TV provider space.

The advent of satellite television in the 1990s is landmark in the history of television broadcasting in this country as it changed the television landscape. Indian television suddenly became much for entertainment driven (Sinha, 1998). The cable TV industry exploded in the early 1990s when the broadcast industry was liberalized, and saw the entry of many foreign players like Rupert Murdoch's Star TV Network in 1991, MTV, and others

Further, in a reflection of India's growing diaspora, Indian channels have also been aggressively increasing their presence across international markets. General Entertainment

channels like Zee TV, SET, Star Plus and Colors are available in approximately 169, 77, 70 and 50 countries respectively. In addition to the Indian diaspora, offerings are also targeted at the local population, primarily through dubbed or sub-titled content. ZEEL launched its second Arabic channel, Zee Alwan, in 2012, and industry discussions suggest that the response has been positive. ZEEL has been syndicating Indian dramas dubbed in Mandarin to Chinese television channels since 2006 and became the first Indian channel to receive landing rights in China in 2012.

Television in India is a huge industry and has thousands of programmes in all the states of India. Approximately half of all Indian households own a television. As per FICCI Report 2013 there are 730 million TV Viewers in India and 800+ TV channels.

### **IMPACT OF PRIVITISATION:**

Privatisation has impacted the growth of television industry both in terms of numbers of channels as well as the variety of programmes .It has also led to the popularity of entertainment channels over news channels.

There was a worldwide trend during the 1980s towards the commercialisation of television. Herman and Mc Chesney (2001) argue that during this decade the policies of deregulation and privatisation were applied to national broadcasting and telecommunication systems that were traditionally regulated and often publicly owned and operated. This had a detrimental impact on public service programs which were replaced with more and more entertainment programming.

The television industry is still struggling to produce quality content and the main reasons for it are-high carriage fees and low subscription revenue which limit the broadcasters ability to invest in quality content and the lack of good quality talent for the media industry.(Vanita Kohli-Khandekar:2010)

Television slowly became an industry that involved huge money. With huge investment, the producers needed assurance of returns. As the economy opened, the Indian producers became aware of the cultural products abroad. These two phenomena combined, triggered several producers to copy programmes. The copyright laws couldn't keep pace with the rapid growth of Indian television. TV formats would fail to fall within the definitions of the law. How could one protect their original work was the rising question? (Sukhpreet Singh: 2008). Intellectual property rights and specifically copyright laws were expected to provide a mechanism to protect such work.

A lot of popular television formats such as 'Who Wants to be a Millionaire' licensed to the UK based Celador, was bought by Kaun Banega Crorepati [Star TV]. This was 'replicated' by Sawal Dus Crore Ka on Zee TV and further by Koteeswaran on Sun TV. These quiz and drama programmes have raised various copyright issues which might become much graver in the future. As these quiz and drama programmes are also a major source of revenue for the television industry. (Thomas: 2001)

The quickest and easiest way to create a large audience base is to serve entertainment appeals to the lowest common denominator of popular taste i.e.crime,sex and violence. There has been a surge in programmes of this kind like –CID, Crime Patrol, Koohni, Dastak etc.The television programmes began to have an urban bias as the advertisers were interested in the urban middle class population.They conveyed consumerist and materilaist culture(Munshi:2012).

A positive development was the availability of less biased news and current affairs programmes than in the days of the Doordarshan monopoly. But the growth in concentration of ownership and ownership of TV channels by political parties have also led to the creation of biased news and propaganda vehicle for the political parties.

### **CONVERGENCE:**

Technological changes have impacted the media and entertainment industries in a variety of ways. One of the major impact of technological innovation is convergence.

From a Media & Entertainment perspective, convergence results in offering content in its various forms (like print, radio, television, films, gaming, music, etc) through wired and wireless digital networks and making it accessible to customer devices such as cell phones, tablets, PC's, PDAs etc. Convergence is also being witnessed from telecom service providers venturing into the Media & Entertainment industry. For example telecom operators have ventured into satellite distribution of television channels, music producers have launched YouTube channels, etc. Primary drivers for convergence in India are penetration of broadband, device capabilities, digitization technologies and favourable regulations and policy. The rapid increase in mobile and wireless connections continued to drive the growth of internet penetration in India. With better access, through cheaper and smarter devices, audiences (especially youth) are consuming more content and are getting increasingly engaged. 4G technology will enable greater uptake in services including Live TV, HD video/ audio streaming, real time online gaming, high speed data downloads and uploads and could enable introduction of new innovative offerings. These are some of the reasons for the aggressive roll outs by telecommunication companies. Some of the companies like MSM India, Zee Network, Star Network have launched multi-screen platforms to provide a variety of services to the subscribers. Online video viewership has witnessed significant growth in India, growing from 45 percent to 63 percent between December 2011 and December 2012. Online television content consumption shows this trend, and broadcasters are catching up to expand presence across digital platforms like online portals, video platforms, and mobile applications. Availability of robust networks today has enabled secure delivery of live and on-demand content on multiple platforms. Several leading broadcasters have launched or partnered with mobile video delivery platforms, such as Apalya, Geodesic, Zenga, DigiVive and iStream. Google is also reported to be licensing entertainment and sports content for its youtube website.

### **REGULATORY FRAMEWORK:**

The government of India had set-up the Doordarshan under the Ministry of Information and Broadcasting. Television was included under the Telegraph act of 1885. Under the act telegraph included telephone, TV, radio, wireless, mobile, video equipment etc. The Ministry of information and broadcasting was to grant permission for agreement. Ministry of communication and Information technology granted license for broadcasting services i.e. wireless operating service and The Telecom Regulatory authority of India (TRAI) under the Ministry of telecommunications regulated broadcasting and cable services in India. Any broadcasting service had to get different kinds of license in India. For telecasting of films on TV the broadcaster had to get the certification from the Film certification authority. The regulatory framework extended the incubation time for any channel.

In 2002 the digitization of cable was started. It was planned to be implemented in stages. Phase I was done in the four metros. Phase II and Phase III is to be implemented by the end of 2014. Mandatory digital access system (DAS) will help the television Industry to realize benefits over the medium term – including enhanced ability to monetize content, greater transparency and equitable revenue share across the value chain, lower burden of carriage fees and hence increased ability to invest in differentiated and sophisticated content. TRAI has recommended a revenue share of 55:45 (MSO: LCO) for the basic free to air tier and 65:35 (MSO: LCO) for a combination of free to air and pay channels. There have, however, been instances of LCO protests against the TRAI recommendation with demands for a greater revenue share for LCOs. Digitisation has reduced the carriage fee payout. The largely digitised markets of Mumbai and Delhi have witnessed a 15 to 20 percent drop in carriage. In some cases, broadcasters have continued to pay the same carriage, but are able to carry a larger bouquet of channels at the same cost. The implementation of Direct Access system (DAS) conditional Access system (CAS) has streamlined revenue collection. From the mid of 2013 DAS and 4G are expected to further the growth of the television industry.

The Union Ministry of Information and Broadcasting (I&B) and the Telecom Regulatory Authority of India (TRAI) have made concerted efforts to promote digital addressable systems, such as direct-to-home (DTH), head-end in the sky (HITS), internet protocol television (IPTV) and digital addressable cable television (DACT) systems to improve the quality of television services provided to subscribers. What this has done is to bring the cable operators – there are an estimated 60,000 of them in India at present – accountable by facilitating enumeration and by plugging leakages of revenue. This has been done through the Telecommunication (Broadcasting and Cable) Services (Fourth) (Addressable Systems) Tariff Order, 2010 and the Cable Television Networks (Regulation) Amendment Act 2011, the latter seeking to make full digitisation of cable television mandatory in three years.

There is a self-regulatory requirement in terms of advertising that is only 12 minutes of advertising for one hour of programming; which has been put forth by Telecom Regulatory Authority of India (TRAI). In October 2012, 74% Foreign direct investment (FDI) in CATV and Direct-to-home (DTH) permitted; the Telecom Dispute Settlement Appellate Tribunal (TDSAT) relaxes TRAI order requiring MSOs to carry a minimum of 500 digital channels.

Communication commission of India has been set up as a single body to monitor both the carriage and content of communication i.e. specify programme content and codes. The proposed Broadcasting Services Regulation Bill seeks to achieve the following: - i) To provide legislative sanction retrospectively to Government guidelines on various regulatory aspects such as television channels' Uplinking/Down linking, private FM Radio and Community Radio, DTH, Teleport, etc. ii) To set up a new Broadcasting Regulatory Authority of India and delegate the regulatory functions presently being performed by the Ministry of Information & Broadcasting to this new authority. iii) To incorporate the provisions of the existing Cable Television Networks Regulation Act in the new legislation through appropriate repeal and savings clauses and provide for licensing of cable operators iv) To make enabling provisions on the following: - a) Cross media ownership and restrictions on accumulation of interests to provide for competition and plurality of views. B) Minimum domestically sourced content in foreign channels to promote indigenous media/entertainment industry, particularly in the field of animation and gaming etc. c) Minimum obligations on all channels for public service broadcasting in their programme and advertising content. However, government support is also needed for measures to aid curtailment of piracy and encourage investments to support further growth of the sector. The increased FDI limits / liberalization in FDI norms in respect of broadcasting sector would

improve accessibility of broadcasting services, up-gradation of networks towards digitalization and addressability across the country, and also bring in international best practices in the key sector.

### CONCLUSION:

The broadcasting industry witnessed action as players took the Mergers & Acquisitions route to enter new markets, expand presence in regional markets, consolidate presence in focus markets and exit non-core businesses. This new wave of consolidation threatens, as Arvind Rajagopal points out in his article in *The Hindu* (24 January 2012), to effectively disenfranchise a number of Indian citizens as television broadcasters and cable distributors integrate their operations vertically, combining both hardware and software within the ambit of corporate conglomerates with the same controlling interests. Thus, the STAR group controls cable distributor Hathway, Zee controls Dish and the Sun group Sumangali Cable. He points out that “with greater economies of scale for business promoters, and far more viewing options for those who can afford them” the issue of “affordability for the wider public...remains a big question”. **TRAI 2009 Report.**

The entry of Reliance Industries, India’s largest corporate entity in the private sector, into the country’s media industry in a major way with strategic associations with the Network18 group and the Eenadu group, has been perceived as an instance of consolidation in a sector in which big players have been steeped in debt and strapped for cash over the past few years. What the formation of the new media conglomerate (arguably one of the largest, if not the largest, in India) in the shake-out also signifies is growing concentration of ownership in an oligopolistic market that could lead to loss of media heterogeneity and plurality. In India as in the world over, large media corporations are today clearly playing a bigger role in the political economy that they report on. In India, these concerns have acquired greater relevance after the disclosure of the role played by some prominent journalists in the nexus between politics and big business in the Niira Radia conversations.

According to the TRAI report of 25 February 2009 on “Recommendations on Media Ownership”, vertical integration in the media market has already resulted in numerous disputes being brought before the Telecom Disputes Settlement and Appellate Tribunal (TDSAT) between broadcasters and cable operators alleging denial of content by other service providers. New cases are being added regularly, which the TRAI regarded as “a clear indication that the current market situation requires corrective measures”. The TRAI report further drew attention to the fact that all restrictions on vertical integration are currently placed on companies. However, large conglomerates of the Indian media are usually groups that own many different companies. This allows them to have controlling stakes both in broadcasting and distribution by acquiring licences under their different subsidiary/associate companies, totally bypassing current restrictions and defeating the purpose of their existence. The TRAI report, therefore, suggested that the restrictions no longer be placed on “companies” but on groups and conglomerates.

If international best practices are to be followed, cross-media restrictions should be put in place to prevent large groups from owning stakes across several media, such as print, newspapers, television, radio and the internet. In the US, restrictions place a limit on the market-share available to one entity and that prevents newspaper/broadcast cross-ownership in the same market. In France and Canada, a “two out of three” law prevails, whereby companies can only own two of three of the following: terrestrial television services, radio services and daily newspapers. In the UK, the ownership of both newspapers and radio stations, and of both television channels and newspapers in the same area, is prohibited.

The RIL deal has enabled Network18, Eenadu and the merged group to expand its offerings to benefit both its stakeholders and its advertising target audiences. What remains to be seen is whether clear boundaries can be etched between the boardroom and the newsroom. The deal, therefore, raises significant questions about the diminishing levels of media plurality in a multilingual and multicultural country. Most of the reportage on the deal has focused on its business aspects. Questions about the future nature of editorial control remain unanswered. The complicated holding structures and investments made through layers of subsidiary companies make it difficult to discern the real “bosses” and the powers they wield. The real challenges that lie ahead for the media in India are to ensure that growing concentration of ownership in an oligopolistic market does not lead to loss of heterogeneity and plurality. In the absence of cross-media restrictions and with government policies contributing to further corporatisation, especially with respect to the television medium, diversity of news flows could be adversely affected contributing to the continuing privatisation and commodification of information instead of making it more of a “public good”.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is surrounded by a large, faint, light blue circular graphic that is partially obscured by a red and white curved shape on the left side of the page.

The private channels changed the very mandate of broadcasting in India. The aim of education and development through television was made to seem outdated, and rural India was no longer a viable constituency to cater to. Western programmes and Indian-produced programmes on the private networks conveyed consumerist and material values (Singhal and Rogers, 2001). It created wants and desires that were not always synchronous with the needs or financial resources of the people (Ninan, 1995; Page and Crawley, 2001). In the space of two decades, the media in India has become the vanguard of consumerism. All this is done at the expense of difficult stories and issues such as poverty, exploitation and the dark sides of globalisation. While one can argue that the satellite television revolution has increased choice for the „consumer“, it is fuelled by a ratings war, advertisement revenues and is located at and responds to the demands of urbanity (Mehta, 2008; Thomas, 2010).

There is a new found interest in fashion, lifestyle, sports particularly cricket, gadgets and celebrities. In the genre of news, this is particularly stark as the above mentioned items have become newsworthy whereas the struggles and concerns of rural India and those of the urban poor have been relegated to the backburner. Little or no space is devoted to issues related to how the other half of India as distinct from the young urban middle-class lives and dies in rural and urban India (Thomas, 2010).

The increasing marginalisation of issues affecting the lives of the poor and disenfranchised in mainstream media particularly television was aptly brought out during the „India Shining“ campaign launched by the Bhartiya Janata Party-led government prior to the general election of 2004. The media euphorically and unquestioningly got on the „India Shining“ bandwagon even as the rural hinterland was reeling under a severe agrarian crisis and the consequent suicides of small farmers (Pavarala, 2007).

There have been some positive developments too with the coming of the private satellite channels with the availability of less biased news and current affairs programming than in the days of Doordarshan monopoly. This led to an improvement in the quality of the televised public sphere though it still leaves much to be desired (Herman and Mc Chesney, 2001; Thomas, 2010). The various regulatory frameworks evolved by the government will also lead to more revenue generation in this sector. Once the revenue generated is substantial, there is likely to be improvement in both quality and quantity of content. But the government has to evolve a policy to check the proliferation and consolidation of media conglomerates in India.

## **BIBLIOGRAPHY:**

### **BOOKS:**

Athique, Adrian(2012).Indian Media, UK, Polity Press.

Desai, Mira. K; Agrawal, Binod. Chand .(2009).Television and cultural crisis: An analysis of transnational television, New Delhi, Concept Publishing company

Joshi,S.R.(1996).Asia speaks out: The Indian Television landscape, Ahmedabad, ISRO.

Khandekar, V. K. (2010). *The Indian Media Business*. New Delhi: Response Books.

Keval , J. K.(2010). Mass Communication in India4th edition, Mumbai, Jaico Publishing House.

Mehta, Nalin(2008).Television in India: Satellite, Politics and cultural change, New York, Routledge.

Munshi, Shoma(2012).Remote Control: Indian Television in the New Millnennium, UK, Penguin books.

Ninan, Sevanti.(1995).Through the magic window: Television and change in India, New Delhi, Penguin.

Page, David and Crawley, William.(2001).Satellites over South Asia: Broadcasting, culture and the Public Interest, New Delhi, Sage publications.

Pavrala, Vinod and Malik, Kanchan. K.(2007).Other voices: The struggle for community Radio in India, New Delhi, Sage Publications.

Singhal, Arvind and Rogers, Everett. M.(2001).India's communication revolution: From bullock carts to cyber marts, New Delhi, Sage Publications

## **JOURNALS**

Dhawan, B. (Mar 10, 1973). Economics of Television for India. *Economic and Political Weekly*, 8 (10).

Mukherji, Rahul (2008): The Politics of Telecommunications Regulation: State-Industry Alliance Favouing Foreign Investment in India *The Journal of Development Studies*, 44:10, 1405-1423<http://dx.doi.org/10.1080/00220380802358499>

Singh, Sukhpreet. (2008) TV Format Protection through Marketing Strategies? UK,Bournemouth university.

Thakurta,Paranjay.Guha and Chaturvedi,Subi (Feb 18,,2012).Corporatisation of the media, *Economic and Political Weekly* ,Vol.XLVIINo:7

Thakurta,Paranjay.Guha (April 20,2013).Curbing media monopolies, *Economic and Political Weekly* ,Vol.XLVIINo:16

Thomas, P. N. (Jun 16-22, 2001). Copyright and Emerging Knowledge Economy in India. *Economic and Political Weekly* , 36 (24).

Thussu,Daya.Kishan(1999).Privatizing the airwaves:the impact of globalisation on broadcasting in India,*Media culture &Society*,Vol21:125-131.

## **REPORTS:**

Study on cross-media ownership in India(2009) -Administrative staff college of India, Hyderabad.

The power of a billion: Realizing the Indian dream-FICCI-KPMG Indian Media &Entertainment Industry Report 2013

## **.....ARTICLES:**

Khandekar, V. K. (2011, November 23). Why our TV content firms can't scale up. *Business Standard* .

Mustafi, Sambuddha.Mitra (2013,1 August). A global fix for India's public broadcasters. Caravan Magazine

Pasricha, P. (2006, November 22). The Reality of Indian Television. *Times of India*

Rajagopal,Arvind(Jan 24,2012).Wanted a communication Policy *The Hindu*

**WEBSITES:**

[www.indiantelevision.com](http://www.indiantelevision.com)

[www.mib.nic.in](http://www.mib.nic.in)

[www.trai.gov.in](http://www.trai.gov.in)

[www.indiankanoon.org](http://www.indiankanoon.org)

.

.

The logo for iafor (International Association of Business Communication) features the word "iafor" in a light blue, lowercase, serif font. It is centered within a large, stylized circular graphic composed of two overlapping, thick, curved lines. The upper line is light blue and the lower line is light red, creating a sense of motion or a globe-like structure.

iafor

*The Utilities of New Media for Organic Community of Indonesia*

Gayatri Atmadi

University of Al Azhar Indonesia, Indonesia

0140

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Making a commitment to eat healthy food is a great start towards a healthier life. Organic food has become very popular issue in Indonesia because it provides a variety of benefits. But in fact, as the biggest agricultural country in the world, people in Indonesia is not really aware about organic food. Consequently, Organic Community of Indonesia always endeavors to build awareness and perception of the benefits of organic products to public in today's digitalized world by using new media. The platform of Organic Community of Indonesia : *People, Planet, Profit, and Patriotic*.

By using the web site : *www.komunitasorganikindonesia.org* and facebook as the social media, the members of community have a clear identity and can be connected each other in a social networking. Besides, they can make conversation, encourage people to pass it on to other and find ways to travel on its own.

This research uses qualitative research methods based on depth interviews with the aim to describe the utilities of new media among some members of Organic Community of Indonesia. The utilities should be viewed as an opportunity to create connections as integrated network between customers and motivate them to engage socially in their interest. This research tries to find that the utilities of new media not only can connect members of community and be aware about organic food, but also can increase the prosperity of its member.

Key words : new media, social networking, indonesian organic community

## Introduction

Making a commitment to eat healthy food such as organic products is a great start towards a healthier life. Organic food has become very popular issue in Indonesia because it provides a variety of benefits. A healthy lifestyle by back to nature became a new trend for some people as organic food attracted for many people. Sulaeman (2007) defined organic food as “ a food which comes from organic farming system that apply practical amangement with the aim to preserve ecosystem to achieve sustainable production nad controlling weed, pest and disease through various way such as recycling the residues of plants and livestock, selection and crop rotation, management of irrigation, cultivation and planting as well as the use of biological materials.”

According to *Griffiths* (2010), since the last few decades, the awereness of today’s society in agriculture, health and the global environment has increased through government and other campaigns of the importance of healthier eating and lifestyle.

But in fact, as the biggest agricultural country in the world, people in Indonesia is not really aware about organic food. Based on research from *Budi Suharjo, Muchlis Ahmady & Mohammad Reza Ahmady* (2013), there is barriers to purchasing organic food product from people has consume organic food such as the product only can found in specific places ; the price is more expensive than conventional foods ; some products are not always available ; rapid product expiration, difficult to distinguish with non-organic ; hard to found organic food in traditional market and only few information about the product’s benefit.

Consequently, Organic Community of Indonesia ( KOI ) always endeavors to build awareness and perception of the benefits of organic products to public in today’s digitalized world by using new media such as web site and facebook. By using web site and social media such as facebook, some people in this community can congregate online and share, sell and swap about organic information and products. Interactivity is a sequence of action and reaction. Social media have long been popular among Indonesians.

A survey shows that Indonesians are among the world’s biggest users of social media sites, particularly facebook and twitter. The widespread use of smartphones and (cheap) access to the Internet have further streng-thened the popularity of social media in this country. The business community has realized the effectiveness of social media and has taken advantage of it to reach out to as many customers and potential buyers as possible. (<http://www.thejakartapost.com/news/2013/04/20>)

Based on the explanation from *Mariel Grazella*, The Jakarta Post, June 18, 2013,“ Facebook has revealed it has 64 million users in Indonesia who actively access their accounts on a monthly basis and says this number puts the country in the social networking site’s top five largest markets.”

According to *Dan Neary*, Facebook Vice President for Asia Pacific, [thejakartapost.com](http://www.thejakartapost.com), “ Indonesia is a mobile-driven market. Mobile phone subscription in Indonesia – a country with over 240 million people – reached 290 million in 2012 as people frequently carried two or more devices. An interesting point about Indonesia is that it is driven by small and medium businesses, which, based on statistics, number 50 million,” he said. “But one thing you will find is that they do not have the level of sophistication to take advantage of some of the complicated offerings that Facebook has when it comes to advertising. So we have made a concerted effort to make things easier,” he added. The size and growth of Facebook in Indonesia is fantastic.” (<http://www.thejakartapost.com/news/2013/06/18>)

## Literature Review

### New Media

Generally speaking, many people use new media for communicating with others in their everyday life. But what exactly are new media? According to Martin Lister, Jon Dovey, Seth Giddings and Kieran Kelly (2009:12-13), we take 'new media' to refer to the following: .... *New relationships between subjects ( users and consumers ) and media technologies* : changes in the use and reception of image and communication media in everyday life and in the meanings that are invested in media technologies. *New experiences of the relationship between embodiment, identity and community* : shifts in the personal and social experience of time, space, and place ( on both local and global scales ) which have implications for the ways in which we experience ourselves and our place in the world.

The above explanation would include : *Computer-mediated communications*: email, chat rooms, avatar-based communication forums, voice image transmissions, the World Wide Web, blogs, etc., social networking sites, and mobile telephony. *New ways of disturbing and consuming media texts* characterised by interactivity and hypertextual formats – the World Wide Web, CD, DVD, Podcasts and the various platforms for computer games. *Virtual realities* : simulated environments and immersive representational spaces. *A whole range of transformations and dislocations of established media* ( in, for example, photography, animation, television, journalism, film and cinema ). In other words, we can consider some of the main terms in discourses about new media, such as : digital, interactive, hypertextual, virtual, networked, and simulated.

According to Jan van Dijk (2006:9), the new media are defined by all three characteristics simultaneously : they are media which are both integrated and interactive and also use digital code at the turn of the 20<sup>th</sup> and 21<sup>st</sup> centuries. It follows that their most common alternatives names are multimedia, interactive media and digital media.

### Social Networking

To make definition about networking, Nicholas Gane and David Beer (2008:16) give the explanation about a basic question : What exactly is a new media network? A simple answer is that it is an infrastructure that connects computers to each other and to a range of external devices and thereby enables users to communicate and exchange information. Networks, however, come in many shapes and forms ... Network can be classified into broad categories according to their general shape ( Comer, 2004:107 ).

In general, the concept of social networking is the extension of the concept of internet. According to Rob Brown (2009:50-52), social network have evolved into online communities. ... The most popular social networks, with around 200 million users between them at the time of writing, are MySpace and Facebook, with the latter growing at faster rate and overtaking MySpace in terms of reach in April 2008.

Based on the explanation from Jan van Dijk (2006:20), the network society concept emphasizes the form and organization of information processing and exchange. An infrastructure of social and media networks takes care of this. So the network society can be defined as a social formation with an infrastructure of social and media networks enabling its prime mode of organization at all levels ( individual, group/organizational and societal ). Increasingly, these networks link all unit or parts of this formation ( individuals, groups and organizations). In western societies, the

individual linked by networks is becoming the basic unit of the network society. In eastern societies, this might still be the group ( family,community,workteam ) linked by networks.

## Public Relations

Generally speaking, public relations are a form of communication activities that is primarily directed toward gaining public understanding. According to Keith J. Tuckwell (2008:253), the goal of public relations is to conduct communication in such a way that an organization builds an open, honest, and constructive relationships with its various publics.... A survey among senior marketing executives suggests that public relations will be effective for raising awareness (83% response), providing credibility (67%), reaching influencers (63%) and educating consumers (61%).

According to Scott M.Cutlip, Allen H. Center & Glen M.Broom, (2011), public relations is the management function that establishes and maintains mutually beneficial relationships between an organization and the public on whom its success or failure depends.

Public relations is the practice of managing communication between an organization and its public. According to *Marla Aaron*, MRM Worldwide, on Heidi Cohen (2011), public relations is communicating your organization's messages at the right time and in the right place to the right audience. With the proliferation of tools and technologies, we can measure the value of those efforts and how they align with a business' overall mission.

*Susan Young* from Get in Front Communications, Inc, on Heidi Cohen (2011), explains that using traditional and digital media (free of charge) to educate and inform public masses about relevant issues and stories that are worthy of sharing and that have an impact on people. Public relations requires a creative, compelling, and concise approach, with a deep sense of the art of story-telling through our emotions and humanity. We have the power to move and influence people through the news and media.

## Method

This research uses qualitative research methods. Qualitative method is effective in interpreting and understanding the complex reality of a specific social context. This research uses two qualitative research methods that are suitable for obtaining a specific type of data, such as participant observer ( researcher is an individual member of Organic Community of Indonesia ) and in-depth interviews with four participants.

Participant observer is appropriate for collecting data on naturally occurring behaviors in their usual context and in-depth interviews are optimal for collecting data on individuals' personal histories and experiences. The first informant, (CEJ), The Chairman of KOI and Administrator of web site & fb. The 2<sup>nd</sup> (BS) & 3<sup>th</sup> (ES) : The member of KOI as the entrepreneur (the small-medium micro business ). The 4<sup>th</sup> (GA) : The member of KOI as Individual.

## Results

As a new channels of communication, the new media such as website and facebook have social utility for some people as members of Organic Community of Indonesia. Mediated by internet, members of KOI can make (new) relationship among others and do interactive communications. For example in chatting room of website, any individual member needs information about

organic soaps and then the producer of organic soaps ( as a member of entrepreneur ) can give information about that products.

Organic Community of Indonesia ( KOI : Komunitas Organik Indonesia ) has motto : “ Building a Better Indonesia and a Better World “ Organic Community of Indonesia built as the concern for the Indonesian people quality of life. From what they eat, what they do and what they feel. Begin in 2008, this community emphasizing in Organic as Behaviors, not only products nor food. It’s involve in every aspects of life. Organic is beyond Food. Now KOI with their own capacity, gather all farmers, producers, consumers and fans of Organic, Green and Healthy Living in Indonesia.

**Figure 1. : Logo of Komunitas Organik Indonesia ( KOI )**



The white flower as logo of this community has some meanings, such as : The flower as a symbol of good growing for the stages of human life. White colour of the flower is a symbol of the struggle for peace in our heart and the ellipse form of the flower describes differences in unity. There are many people with differences sciences background in Organic Community of Indonesia have only one mission.

**Vision** : Indonesia a Better Place with a Quality & Healthy Living for Every People

**Mission** : 1. Gather all Indonesian people who concern about Organic, Green & Healthy Living

2. Educate people of how to live in a quality life.

3. Deliver Organic, Green & Healthy products and services to Indonesian people and to the world.

4. Share natures gift for every people.

Actually it is not an easy way to reach these mission because many people in Indonesia still think about the expensive prices and the organic product only can found in specific places. Moreover, although they already knew about the organic products, they still not sure that products are better, more secure and more nourishing.

KOI also has 4 P as their Platform : People, Planet, Profit & Patriotic

People : Promote small producer's wealthy, healthiness of consumers & educate every people

Planet : Preserve environment & defending biodiversity

Profit : Sustainability of enterprise / cooperative as basic foundation

Patriotic : Prioritizing National Creations & Products

KOI is supported by Indonesian companies which highlight their quality and healthiness of their services and products. Some of the companies comes from, but not limited to, such as : mineral water, probiotic, herbal, organic issues, raw food resources, processed food, health & skin care, healthy activities, housings, healthy mind & self improvement, positive charity activities, green environment, etc.

KOI is a social based community from non-profit organizations, which has a vision of : "To give the most trustful and nonaligned information upon Quality & Healthy Living, from Indonesian entities, for Indonesian people and on Indonesian nation," said Christopher Emille Jayanata, the founder of Komunitas Organik Indonesia.

For maintain the good relationship between the founder of KOI and members, he communicates each others by Yahoo Milis : Komunitas Organik Indonesia, website : [www.komunitasorganikindonesia.org](http://www.komunitasorganikindonesia.org), twitter @organiccommunity and facebook : Komunitas Organik Indonesia.

This research only focuses on website ( [www.komunitasorganikindonesia.org](http://www.komunitasorganikindonesia.org) ) and facebook : Komunitas Organik Indonesia because these new media are the most active among others and full of information about organic products.

**Figure 2 : The Homepage of Komunitas Organik Indonesia**



KOI's website : [www.komunitasorganikindonesia.org](http://www.komunitasorganikindonesia.org) ( Komunitas Organik Indonesia Homepage ) also introduce website : [Gerai Hijau.com](http://GeraiHijau.com) for promoting the organic products of the members to other members and public, such as : probiotic chicken, organic rice, bento shrimp roll, rambutan crispy, rice bra cookies, cheese dory finger and some organic vegetables and fruits.

KOI's website allows members to view images, links to other web pages, share opinion and make a dialogue so they can have two-way communication. This website creates a very positive impact on public relations that can allow members to interact with the information about organic products. For example, when there was an invitation about cooking class conducted by Wied Harry with topic " Good Food for staying Young 'n Healthy ", some members could exchange the worthwhile information about some healthy recipes.

Besides using website as media of communication among members of KOI, some members like using facebook to monitor the latest info of organic issues. There are a number of things that can we do with facebook, such as listing the up coming events, creating the specific group based on a particular area of interest or being linked to other social networks such as the photo-sharing with friends.

**Figure 3 : Facebook as Social Media for Organic Community of Indonesia**



Facebook : *Komunitas Organik Indonesia* is particularly beneficial in re-directing website traffic and invite members to attend some special events, such as KOI Heritage Food, monthly gathering with special topic on organic issues, expo and bazaar. By constantly updating fb account also keeps people thinking about what we have to know and offer, and we will be more likely to look at your website. We can update useful information, for instance new products or new releases that our members can usually benefit from.

### Analysis of Finding

For this time being, there are 3.336 members using fb. and KOI's members can be informed about the special events for the next day, such as : *Cooking Class with Wied Harry, William Wongso Kuliner, Exhibitions : Investo, GreenBanking, GreenFest, GreenRight, Sedap Saji, " Green & Healthy Expo 2013 "*, etc. For those events, members can be educated for healthier life and KOI can promote and service the organic products, such as chicken probiotic, organic rice, vegetables organic, etc.

To disseminate many information to their members, KOI uses world wide web : [www.komunitasorganikindonesia.org](http://www.komunitasorganikindonesia.org) and facebook : Komunitas Organik Indonesia as social media. The web site of KOI offers the advantage of instant information exchange that is not possible in a real-life community. This interaction allows people to engage in many activities from their home, such as : searching for specific information, shopping and chatting with friends. Users of online communities also have access to many of specific discussion groups where they can form specialized relationships and access information in such categories, such as: politics, technical assistance, social activities, health and recreational pleasures.

Virtual communities provide an ideal medium for these types of relationships because information can easily be posted and response times can be very fast. Another benefit is that these types of communities can give users a feeling of membership and belonging. Users can give and receive support, and it is simple and cheap to use. Economically, virtual communities can be commercially successful and also making money through members who have small or medium businesses.

But, on the other hand, based on in-depth interviews with two participants, they can't depend on website and fb of KOI to increase their prosperity. They have to make their own website and fb, such as (BS) with [www.healthybites.co.id](http://www.healthybites.co.id) + fb Healthy Bites and (ES) with [keyrasoap.weebly.com](http://keyrasoap.weebly.com) + fb Keyrasoap. In fact, (BS) never accessed website and fb of KOI cause of his busy activities while (ES) sometimes accessed the new media of KOI.

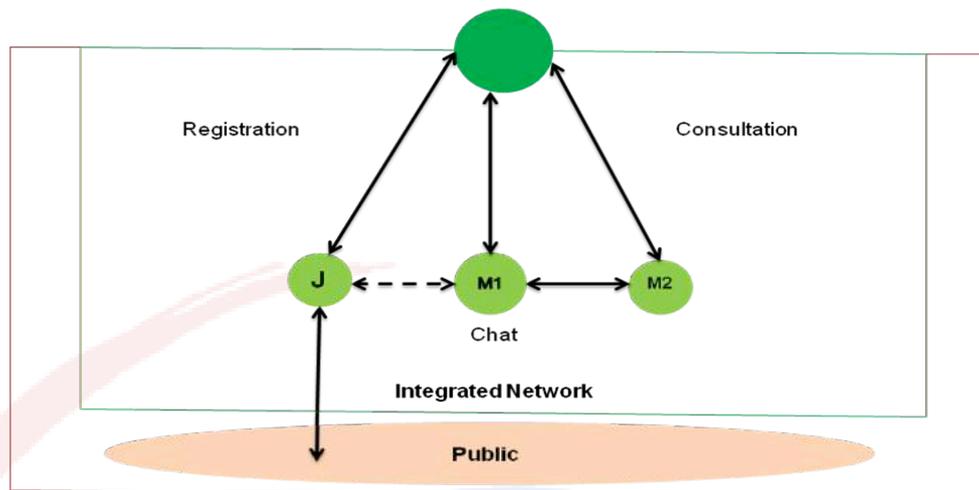
Anyhow, The Administrator of website and fb of KOI has play the important roles in public relations perspective, such as raising awareness of healthier life with organic products and educating members and potential members for the benefits of organic products. By reading some articles in website, members of KOI know that organic farming is better for the environment. Organic farming practices reduce air, water and soil pollution, increase soil fertility and use less energy. Besides, organically raised animals are not given antibiotics, growth hormones or fed animal by products.

Members of KOI also can learn about the differences between organic and non-organic produce, such as : Organic produce : No Pesticides. Organic products are grown with natural fertilizers ( manure and compost ). Weeds are controlled naturally ( crop rotation, hand weeding, mulching and tilling ) and insects are controlled using natural methods ( birds, good insects, traps ). On the other hand, non-organic products are grown with synthetic or chemical fertilizers. Weeds are controlled with chemical herbicides and insecticides are used to manage pests and disease.

Inspired by the explanation from *Jan van Dijk* about "The Integrated Network ", below is the explanation about the integrated network of information in KOI.

#### **Figure 4 : The Integrated network of information in KOI**

Administrator



J : Journalists    M1 : Member as Entrepreneur    M2 : Member as Individual

The integrated network of information in KOI means that the Chairman of KOI as Administrator can disseminate and control information about organic products and educate people of how to live in a quality life and share nature's gift for every member. There are two types of member's KOI : 130 members as Entrepreneur (the small-medium macro business), 1.800 members as Individual, while media partners (conventional + on-line media) support KOI to reach the larger scope in public.

For a new member of KOI, he or she should make registration first with the Administrator and then he will check the identities and accept them. After that, we can make a dialogue or consultation about many things around organic products and issues. It's so simple and everyone who interested in this community can join anywhere and anytime.

Some media partners of KOI are Sekar magazine, Tabloid NOVA, 89,2 FM Green Radio, 99,1 Delta FM Jakarta, 97,9 FM Female Radio Jakarta, Seputar Indonesia and MNC Group, Reader's Digest.com and Masima Radio Net can enlarge the scope of KOI to the public. All of them can support KOI activities, especially for special events and exhibition like "Green & Healthy Expo 2013".

### Some functions of Website & Facebook of KOI

The founder of KOI (CEJ) acts as *Administrator* in managing communication between an organization and its member every day. Moreover, Administrator of KOI also has done some *Public Relations* function, such as promote the events and educate people how to have the healthy life. He also has supported *Public Relations* activities, such as promote many organic products by publishing Gerai Hijau.com via web site and facebook.

Website and fb of KOI have become one of the most powerful public relations tools that can publish special events, introduce new promotions of organic products and provide promotional support. Online public relations can be used as a supplementary or main mode of communication to reach target audiences. It has been said by many professionals that for this time being, a community will not survive without a link to the online world. In other words, the website and fb of KOI allow members to directly monitor the organic issues by clicking on, but can not increase the prosperity of its members completely..

## Conclusion

As a young community in Jakarta for five years old, this community ( KOI ) tries to develop many kinds for the complete and better performance of their virtual media day by day. Website and facebook of KOI can create awareness and perception of organic products for a healthier life. In other words, some utilities of web site and facebook of KOI are :

1. To increase the amount of KOI's members.
2. To educate people how to have the healthy life with the organic products.
3. To promote some special events and some activities of the members of entrepreneur.
4. Together with the on-line journalists, media conventional, and “ Green & Healthy Expo 2013 “ exhibition can reach more people to learn about the healthy life for *A Better Indonesia and A Better World*.
5. As one of the most powerful public relations tools that can publish special events and introduce new promotions of organic products.
6. New media of KOI is good for monitoring the issues of organic products, but not for increase the prosperity of its member.
7. Some members prefer to make their own website and facebook to promote their organic products themselves to increase their prosperity.

## Acknowledgment

Appreciating addressed to LP2M Universitas Al Azhar Indonesia ( Institute for Research & Community Services ) due to their financial support of my research for MediAsia 2013 The Asian Conference on Media & Mass Communication.

## References

- Brown, Rob. (2009), *Public Relations and The Social Web*, London and Philadelphia : Kogan Page
- Cutlip, Scott M, Allen H.Center & Glen M. Broom, (2012), *Effective Public Relations Eleventh Edition*, USA: Prentice Hall International, Inc.
- Dijk, Jan van. (2006). *The Network Society* Second Edition, London : Sage Publications Ltd.
- Gane, Nicholas and David Beer. (2008). *New Media The Key Concepts*. New York : Berg
- Lister, Martin, Jon Dovey, Seth Giddings and Kieran Kelly. (2009), *New Media A Critical Introduction* Second Edition, New York : Routledge.
- Griffiths, J. (2010). *Organic Food and Drink*, Market Assessment 2010, Seventh Edition, Keynote
- Sulaeman, A. (2007). *Prospek Pasar dan Kiat Pemasaran Produk Organik*. Bogor : Bogor Institute of Agriculture.
- Suharjo, Budi, Muchlis Ahmady & Mohammad Reza Ahmady. (2013). *Indonesian Consumer's Attitudes towards Organic Products*. Proceedings of 8<sup>th</sup> Asian Business Research Conference, Bangkok, Thailand, ISBN : 978-1-922069-20-7
- Tuckwell, Keith J. (2008). *Integrated Marketing Communications* Second Edition, Toronto : Pearson Prentice Hall

[www.thejakartapost.com/news/2013/04/20/editorial-social-media-boost-services.html](http://www.thejakartapost.com/news/2013/04/20/editorial-social-media-boost-services.html), accessed on July 20 2013, 12:39 PM.

[www.thejakartapost.com/news/2013/06/18/facebook-has-64m-active-indonesian-users.html](http://www.thejakartapost.com/news/2013/06/18/facebook-has-64m-active-indonesian-users.html), accessed on August 2, 2013, 10:15 AM.

<http://heidicohen.com/public-relations-definition/March 8,2011>, Marla Aaron - MRM Worldwide and Susan Young - Get in Front Communications, Inc., accessed on Nov 22,2013,10:12AM.

The logo for iafor is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a circular graphic composed of two overlapping, thick, curved lines. The upper line is light blue and the lower line is light red, creating a stylized, open circle around the text.

iafor

*Factors pressuring Thai women toward beauty and appearance*

Siripak Seewan

Chulalongkorn University, Thailand

0142

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

## Abstract

Today's modern society has set a high competitive standard for what is considered beautiful. Women in Thai society today are being exposed to many more alternative ways to look more attractive through beauty products and beauty technologies. They have a change in perception favoring the Western aesthetic values because they believe that Western facial features have no flaws (Rongmueng and others, 2010).

The objectives of this research on the influencing factors pressuring Thai women toward beauty and appearance are 1) to understand Thai women's perception about physical appearance in modern day society 2) to identify whether the internal and external factors surrounding their lives influence their attitude change towards beauty 3) to measure the extent of women's behavioral change in modifying their image. Thus this study will test whether the internal variables- culture, self-esteem, personal achievement and the external variables- social pressure, media and attraction to the opposite sex make women desire to look more attractive. The communication theories used to explain women's perception on beauty are the media-driven theories, social psychological theories and information processing theories. The method for this study is a quantitative approach using a questionnaire survey with a random sample of 400 people aged 22-35 living in Bangkok. The analysis of the study will employ Spss program to interpret the results in a regression model to measure the strength of relationship between each of the variables to the desire for women to look more attractive.

This research is expected to test the hypothesis that the internal and external variables being measured do influence women to modify their physical appearance to look more attractive. The internal influence should be a stronger indicator for women's transformation decision to look more attractive as self willingness is a stronger thrive to action.

,

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## **Chapter 1: Factors Pressuring Thai Women On Beauty and Appearance**

### **Situation Analysis**

John Kenneth Galbraith, a famous Canadian Economist states that ‘There is certainly no absolute standard of beauty. That precisely is what makes its pursuit so interesting.’ This statement reflects our modern society’s effort into setting a standard for beauty that has raised many conflicting issues on the level of acceptance that women have to meet in order to be considered ‘beautiful.’ (Alice, 2009).

Beauty in the historical period was seen to be more realistic than beauty in the modern day 21<sup>st</sup> century. The Renaissance era highlights the natural form of beauty that women’s body shape was more busty and curvy (Kuchinsky, 2007). With the advancement of technology, there are many ways that women try to seek in order to make themselves look more attractive. This can be from minor changes, such as body lotions that tighten up the skin, makeup that covers the defects of the face or shampoo that will transform your hair into a shiny mane to extreme changes by doing cosmetic surgery (Farah, 2009).

The importance given to beauty can be seen from women in the Thai society. The perception of beauty in Asia has been altered due to the cultural influence from the Western aesthetic values. Women who believe in Western aesthetic values are convinced that the appearance that match up these values have no flaws (Saniotis, 2007). Women are becoming more conscious of their appearance because they are more concern on how others in society may judge them based on their physical appeal (Rongmueng and others, 2010). This research paper is an insight on factors pressuring Thai Women on beauty and appearance.77

### **Overview of what the paper covers**

1. To understand Thai women’s perception about physical appearance in modern day society
2. To identify whether the internal and external factors surrounding their lives influence their attitude change towards beauty
3. To measure the extent of women’s behavioral change in modifying their image

### **Purpose of the Study**

To test whether the internal variables- culture, self-esteem, personal achievement and the external variables- social pressure, media and attraction to the opposite sex make women desire to look more attractive.

### **Setting for the Study**

The scope for the study is the psychological aspect of how women feel about their appearance. Women usually have their set of standards about beauty internally that they are satisfied with. With the development of new cosmetic technologies and more channels in advertisements, women are

7

faced with more ways to be beautiful. This is the other scope of study to research, which explores the impact that these physical surroundings have on women's satisfaction of their appearance.

### **Research Questions**

1. Does the internal or external factor has a stronger influence on women's perception of their physical appearance?
2. Which indicator has the strongest impact on how women view their self beauty?
3. How satisfied are women with their natural facial features or they prefer to use the cosmetic services in order to look more attractive?

## **Chapter 2: Literature Review**

Thai society's standard of beauty had been raised to the standard of perfection (Chiapraditkul, 2013). The way that women view themselves as being beautiful or not is influenced by the psychological and external environmental source. The purpose of the study is to examine women's desirability to look more attractive physically based on the psychological and external environmental factors. The psychological factors here by are the aesthetics, self-esteem and personal achievement. By contrast, the external environmental factors here by are the society's social pressure, the media and dating opportunities and budgeting. The indicators are each explained by the theories based on media driven theories, self driven theories and information processing theories to further interpret the factors that motivate women to change their behavior to look more attractive.

### **Theoretical Background**

#### **1. Media-driven explanation**

7

##### **1.1 Cultivation Theory**

The theory was developed by George Gerbner during 1970s and 1980s. It's the idea that 'television creates a worldview that, although possibly inaccurate, becomes the reality because people believe it to be so' (Baren and others, 2012, p.406). The longer hours spent on watching television, the higher the possibility that they will see the real world like how it is viewed on television (Vonderen and others, 2012).

Women's desire to look more attractive may have an association to the amount of exposure they received from the media. The 'ideal images' of female celebrities that women encounter can lead them to form bias conception that appearance is important, appearance is the key factor to the success in life, or being beautiful is a good (Kaweeki, 2010).

7

## 1.2. Persuasion

### 1.2.1 One-Sided and Two-Sided Messages

One-sided message is most effective with persons initially favourable to the message. The two-sided message is most effective with people of greater education (Baran, 2005). Women who consider two sided messages to beauty advertisements will not be easily persuaded in comparison to women who only see one side to the message that beauty products will create instant beauty perfection (Britton, 2012)

### 1.2.2 Source Credibility

According to an experiment done by Hovland and Weiss (1951), they have reached the conclusion that the right source can increase the effectiveness of the message, especially if the source came from an opinion of an expertise. Magazines is one of the main powerful sources that women like to update the trend on beauty. Kenrick shared his opinion that ‘these amazingly attractive women seen in magazines are selected from a highly skewed distribution in terms of looks’ (Kenrick and others, 1979).<sup>77</sup>

## **2. Social psychology explanation: Self-efficacy**

### 2.1 Social learning theory

The theory suggest that much learning takes place through observing the behavior of others. Women’s adaptation to beauty trends is learnt through observing the behavior of others. For instance, the dress code selection to create an impressive impression in the work or social aspect is witnessed by women to update their fashion trend (Thompson, 2002, p. 104).

### 2.2 Social comparison theory:

Based on this theory, individuals judge themselves and see where they stand by comparing themselves with others (Leon Festinger, 1954). A common social situation is when an attractive woman stands next to less attractive women. The less attractive women makes the more attractive women feel standout, look more appealing, and more confident with their image (Macrae, 2009).<sup>77</sup>

### 2.3 Self–theory

Based on Carol Dwek, self-theory is ‘how people develop beliefs about themselves and how it creates their psychological worlds, shape their thoughts, feelings and behaviors (Dwek, 1999). This theory applies to dating relationship situation, in which ‘being beautiful’ is the most important first impression woman want the man to notice (Koudenburg and others 2011).

7

## 2.4 Social cognitive theory

Albert Bandura defines this theory as ‘one’s belief in one’s ability to succeed in something. It deals with people’s attitude on how they work on their goals, tasks and challenges ’ (Becker and others, 1988). According to McGraw, ‘there is no reality, only perception’, in which he explains that people have many ‘filters’ in their lives. Their ‘internal and mental state of their personality, attitudes, beliefs values, point of view, past events of their lives’(McGraw, 2003).

## **3. Information processing driven theory**

### 3.1 The Functions of Attitude: Rational Model and Irrational Model

Daniel Katz and his colleagues developed this model based on the concept that ‘rational model suggests that human beings are non-thinking creatures whose beliefs are easily influenced by people around them. The irrational model suggests human beings act according towards their initial desires without conscientious thinking (Baran, 2012).’ The functions of attitude

The functions of attitude can be seen in women’s outlook on dating relationships. If rationality is given importance to physical appearance women will only date attractive men and pressure themselves to look flawless (Martin and others, 1983).

### 3.2 McGuire’s Information-Processing Theory

McGuire’s (1968) theory assumes that attitude change involves six step, in which each step leads to the next step in behavior accordingly: 7

1. The persuasive message must be communicated
2. The receiver will attend to the message
3. The receiver will comprehend the message
4. The receiver yields to and is convinced by the arguments presented
5. The newly adopted position is retained
6. The desired behavior takes place

*Chulalongkorn University Communication Management*

If an independent variable effects one of the six steps, it may affect person in a positive way or in a negative way. For instance, when an intelligent person watches a beauty program that involves a celebrity giving advice on ‘how to put make up on’ in order to look attractive, the person may not be convinced to act accordingly if they use their rational thinking that makeup will not create the same attractiveness effect as celebrities (Baran, 2012).

### 3.3 Schema

7

According to Baran, schema is part of information processing theory, in which symbols are used to understand the sensory information that is taken in. The symbols use the mentality of the mind, self and society to process information (Baran, 2012, p.248). If women takes appearance as their scheme will focus on the outside appearance when exposed to knowledge on beauty through the media. By contrast, women who aren't affected by the media may think that being beautiful does not determine success, so therefore will not make the effort to make improvements on their physical looks. (Touarti, 2007).

#### **4. Consumer Behavior Model**

Consumer behavior toward a certain situation is dependant upon their attitude, according to the following process of thinking (Bray, 2008).

##### **4.1 The Belief**

Consumer may have a mixture of beliefs about a certain situation, experience or an object. The beliefs can be positive, negative or neutral. The positive belief will assume that beauty products will make a person look more attractive. However, the negative belief will assume that beauty products doesn't help their wellbeing (Perner, 2010).

##### **4.2 The Affect**

The feeling that a consumer have toward a certain situation, object or experience is based on their beliefs. For instance, if the individual has a positive belief about cosmetic products or cosmetic surgery technologies, the person would be active towards building their interest in the area (Bray, 2008).

##### **4.3 The Behavioral Intention**

The behavioral intention is the course of action that consumer decides to take with respect to the situation, experience or the object. If the consumer believes that using cosmetic products is one of the factors that will excel their success, the person would make the investment in buying cosmetic products with high quality (University of Southern California, 2010).

### **Chapter 3: Methodology**

#### **3.1 Strategy:**

##### **Target Sampling**

The method that is going to be used to conduct the research is a quantitative method research by doing a survey questionnaire. The target sample would be women who give attention to their

7

physical appearance that have an age range from 18-51 years old. The sampling unit will be taken place at fashionable shopping department store areas around Bangkok city area. The sampling size will 400 people be based on the Yamane's formula with an error of 5% and with a confidence coefficient of 95% (Yamane, 1967).

### Sampling Technique

The sampling technique used is a non probability sampling based on quota sampling that is a two-stage restricted judgmental sampling (Malholtra, 2007).

### Type of Sampling

The type of sampling that is used complete the survey would be field sampling. The data collection will only focus on field research to get the data instantly from the participants at the prime time. 7

### Data Collection and Data Analysis

The data collection will use a quantitative approach by using the survey questionnaire as the main instrument in data collection. The data analysis will implement the SPSS program to analyze the information through stepwise multiple regression method.

## **3.2 Concept of the questionnaire:**

The concept of the questionnaire is an insight on women's perception on beauty based on the following indicators defined:

7

### 3.2.1 Indicators:

#### Psychological Factors

##### 1.1 Aesthetic

Aesthetic is defined as a 'set of principles about beauty' (Longman, n.d.). The culture values in modern day Thai society has changed a lot from the Western cultural influence. This variable will measure whether aesthetic has a role in effecting the level of desire women want to become more beautiful (Feigeblatt, 2010). The questions based on this indicator use a likert scale with the Conbach's value of 0.705.

##### 1.2 Self-Esteem

Self-Esteem is defined as 'the feeling of being satisfied with your own abilities, and that you deserve to be liked or respected' (Longman, n.d.). Women are often being reminded constantly on what is considered beautiful from family, friends or media images of beautiful photoshop women (Britton, 2012). This variable will measure the women's confidence level in their appearance will have any

7

effect on their motivation to become more beautiful. The questions based on this indicator use a likert scale with the Conbach's value of 0.799.

7

### 1.3 Personal Achievement

Personal achievement is defined as 'something important that you succeed in doing by your own efforts' (Longman, n.d). In the career profession, it is assumed that the image of professionalism can help women enhance their career (Ruffle, 2010). This variable will measure whether personal achievement will effect the level of desire women want to look more beautiful. The questions based on this indicator use a likert scale with the Conbach's value of 0.799.

## 2. External Environmental Factors

7

### 2.1 Social Pressure

Pressure is defined as 'a strong feeling that you must do the same things as other people of your age if you want them to like you' (Longman, n.d). Women are being pressured to meet the different expectations in their daily lives, in which self image perfection is one of the pressure women face (Dion, 1987). This variable will measure how social pressure will effect the level of desire women want to become more beautiful. The questions based on this indicator use a likert scale with the Conbach's value of 0.789.

### 2.2 Media

Media is defined as the channel that provide news and information for the public (Longman, n.d). It can be assumed that media can have an influence on how women view their body image (Sparhawk, 2003). This variable will measure how media will have an influence on how women have the desire to become more beautiful. The questions based on this indicator use a likert scale with the Conbach's value of 0.889.

### 2.3 Dating Opportunities

Dating is defined as to have a 'romantic relationship with someone' (Longman, n.d). It can be assumed that physical appearance is important in creating the best impression that men expect of them in the first stages of interaction in a dating relationship (Lee, 1998). This variable will measure whether dating opportunities will have an effect on the level of desire women want to become more beautiful. The questions based on this indicator use a likert scale with the Conbach's value of 0.705.

### 2.4 Budgeting

Budgeting is defined as 'the money that is planned on how it will be spent'(Longman, n.d.). This variable will measure whether budgeting will have an effect on the level of desire women want to become more beautiful. The questions based on this indicator uses a an interval scale.

7

### 3. Dependent Factor : The Level of Desire Women Want to Become More Attractive

#### 3.1 Make Over

Makeover is defined as ‘to make someone look more attractive by applying more make up, undergo surgery, dressing more fashionably’ (Longman, n.d). This variable explain the final result of women’s how important women feel the need to modify their appearance to look more attractive. The question in this section uses an interval scale.

*Chulalongkorn University Communication Management*

#### 3.2.1 Measurement and scaling

The measurement will imply the three types of measurement: the nominal, ordinal and interval measurement scale. The nominal scale will be used in the demographic section of the questionnaire (Neuman, 2011). The ordinal scale will imply the likert scale as the main instrument. The likert scale is based on the following format in the questionnaire (Neuman, 2011):

	Scale
Strongly Disagree	1
Disagree	2
Neutral	3
Agree	4
Strongly Agree	5

7

The interval scale is used in question sections that refer to participant’s spending media habits on beauty.

7

### 3.3 Model

#### 3.3.1 Hypothesis

##### 1. Hypothesis One

Null Hypothesis (H<sub>0</sub>): If the null hypothesis is true, then none of the independent variables is related to the dependent variable ‘desire to look more attractive’, and therefore the model is invalid. This means that the psychological variables- aesthetics, self-esteem, personal achievement and the external environmental variables- social pressure, media personal achievement and budgeting doesn’t influence women to change their behavior in modifying their physical appearance.

7

Alternate Hypothesis (H<sub>a</sub>): If the alternate hypothesis is true, then at least one of the independent variables is related to the dependent variable ‘desire to look more attractive’, and therefore the model

7

is valid. This means that at least one of the internal variables- aesthetics, self-esteem, personal achievement, or external environmental variables- social pressure, media and personal achievement and budgeting does influence women to change their behavior in modifying their physical appearance.

7

### Hypothesis Two

The psychological variables - aesthetics, self-esteem, personal achievement has a higher influence on women's desire to become more beautiful than the and the external environmental variables- social pressure, media personal achievement and budgeting.

7

### 3.3.2 The Model used in Multiple Regression

7

#### The Model Showing the Relationship between the Psychological and External Environmental Factors and the Desire to Look More Attractive

7

Model : desire to look more attractive =  $\beta_0 + \beta_1 \text{aesthetic} + \beta_2 \text{self-esteem} + \beta_3 \text{personal achievement} + \beta_4 \text{social pressure} + \beta_5 \text{perception of dating opportunities} + \beta_6 \text{media} + \beta_7 \text{budget} + e$

7

Where:

Y = desire to look more attractive

( $\beta_1$ ) X<sub>1</sub> = culture

( $\beta_2$ ) X<sub>2</sub> = self-esteem

( $\beta_3$ ) X<sub>3</sub> = personal achievement

( $\beta_4$ ) X<sub>4</sub> = social pressure

( $\beta_5$ ) X<sub>5</sub> = perception of dating opportunities

( $\beta_6$ ) X<sub>6</sub> = media

( $\beta_7$ ) X<sub>7</sub> = budget

7

Testing the validity of the model

7

Hypotheses

7

$H_0: B_1=B_2=B_3=0$  versus  $H_a: \text{at least one of the } B_j \text{ is not equal to } 0$

7

7

7

Test Statistics

7

$$F = \frac{MSR}{MSE} \text{ where } MSR = \frac{SSR}{k} \text{ and } MSE = \frac{SSE}{n - k - 1}$$

Where:

F = F- distribution

MSR = mean square of treatment

MSE = mean square of error

k = degree of freedom

(n-k-1) = degree of freedom

The model is valid if  $F > F_{\alpha, k, n-k-1}$ , because the null hypothesis is rejected.

3.3.3 Statistics used to analyze multiple regression

1. Pearson Correlation: formula

A statistic summarizing the strength of association between two metric variables (Malhotra, 2007,p.534). The association is measured by the size of correlation. The formula for r is:

$$r = \frac{\sum_{i=1}^n (X_i - \bar{X})(Y_i - \bar{Y})}{\sqrt{\sum_{i=1}^n (X_i - \bar{X})^2} \sqrt{\sum_{i=1}^n (Y_i - \bar{Y})^2}}$$

2. Adjusted R<sup>2</sup>

7

This value measures which model would be best to explain the relationship between the independent variable (culture, self-esteem, personal achievement, social pressure, media, and celebrity influence) to the dependent variable (desire to look more attractive). The value of adjusted  $R^2$  would only increase if the new variable improves the model (Talk-stats, 2009).

### 3. Coefficient of multiple determination ( $R^2$ )

This value measures how well the total variation in the dependent variable (desire to look more attractive) is explained by the independent variable (culture, self-esteem, personal achievement, social pressure, media, and celebrity influence). The closer the value of  $R^2$  is to 1.0, the better the line of regression fits the data (Wikipedia,2012).

7

$$R^2 = \frac{SS_{reg}}{SS_{tot}}$$

7

### 4. F- Test

This value is used to test the null hypothesis that independent variables in the population,  $R^2_{pop}$  is zero. This translates to testing the equation of the null hypothesis  $H_0: \beta_1 = \beta_2 = \beta_3 = \dots = \beta_k = 0$ . The test statistic has an F distribution with k and (n-k-1) degrees of freedom. If the calculated F statistics is greater than the F value then the null hypothesis is rejected (Malhotra, 2007,p.535).

### 5. P-Value

The P-Value known as ‘the probability of chance’ is the probability that the results of a statistical experiment are due only to chance. The p-value applied in multiple regression helps to test the validity of the model (Brase, 2012).

7

## **Chapter 4: Analysis of the Results**

The research study focuses on the quantitative research. The quantitative questions are based on the psychological and external environmental factors that effects women’s perception and attitude towards beauty. The content of the question is an insight into how women take care of themselves and how satisfied they feel about their appearance in general.

The questionnaire is divided into eight sections according to the following:

Section 1: personal profile

Section 2: self esteem

Section 3: aesthetic perception

Section 4: personal achievement

Section 5: social pressure

Section 6: media

Section 7: personal care habits

Section 8: budget

**The result of the sample will be summarized in according to the following tables:**

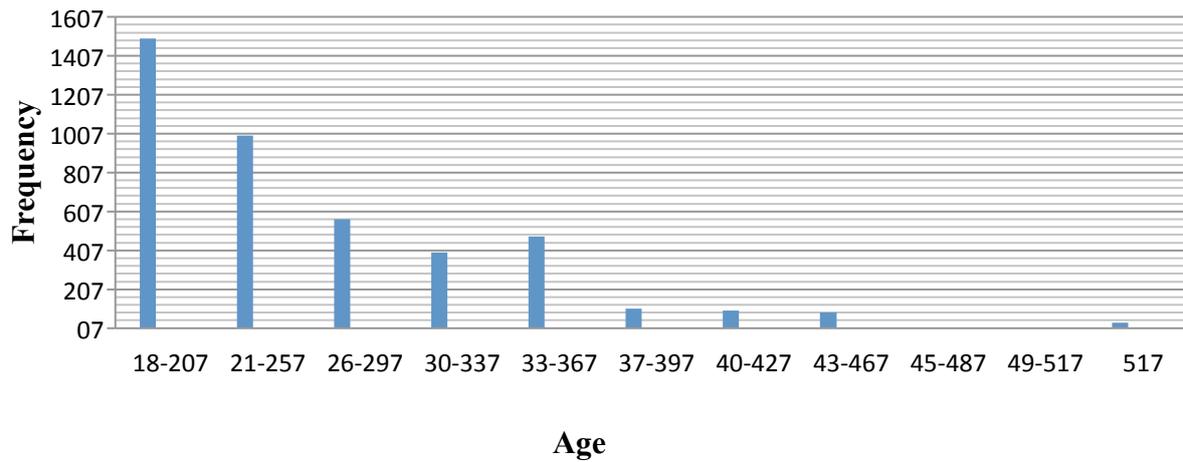
### **Part 1: General Information**

The percentage and mean of personal information and demographic

<b>Age</b>	<b>Frequency</b>	<b>Percentage</b>
18-20	149	35.5
21-25	99	23.6
26-29	56	13.3
30-33	39	9.3
33-36	47	11.2
37-39	10	2.4
40-42	9	2.1
43-46	8	1.9
45-48	0	0
49-51	0	0
+51	3	0.7
<b>Total</b>	<b>420</b>	<b>100</b>

7

**A Bar Graph to Show the Percentage of Group Sample by Age**



From table 1 we have found out that the majority of the participants are between the age 18-20 with the percentage of 35.5% followed by the age range of 21-25 with the percentage of 23.6%. The minority group of participants are by the age range of 37 to over 51 years old with the percentage of 10.1%.

Table 1.2: The percentage of group sample by location

Location	Frequency	Percent
Rama 9	30	7.1
Mochit	30	7.1
Yannawa	30	7.1
Prakanong	30	7.1
Bangkok Noi	30	7.1
Latkrabang	30	7.1
Bangkae	30	7.1
SuanLuang	30	7.1
Nonthaburi	30	7.1
Bangna	30	7.1
Wattana	30	7.1
Srinakarin	30	7.1
Pathumwan	30	7.1
Chattuchak	30	7.1

7

<b>Total</b>	<b>420</b>	<b>100.0</b>
--------------	------------	--------------

**A Bar Graph to Show the Percentage of Group Sample By Location**

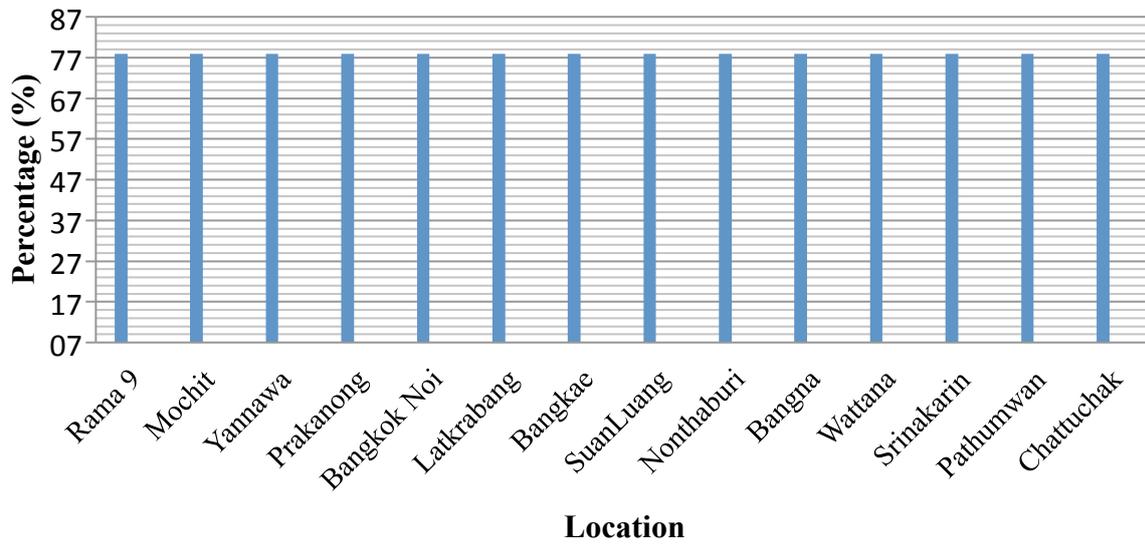


Table 1.2 shows 14 different locations in Bangkok in which the research had taken place. There were 30 participants with the percentage of 7.1% were being surveyed from each location. The location were segmented into three main areas in Bangkok according to the old city area, the central area, and the outer skirt area.

Table 1.3: The percentage of group sample by occupation

<b>Occupation</b>	<b>Frequency</b>	<b>Percent</b>
Student	202	48.1
Private Business	56	13.3
Employee	133	31.7
Others	29	6.9
<b>Total</b>	<b>420</b>	<b>100.0</b>

**A Side Bar Graph to Show the Percentage of Sample by Occupation**

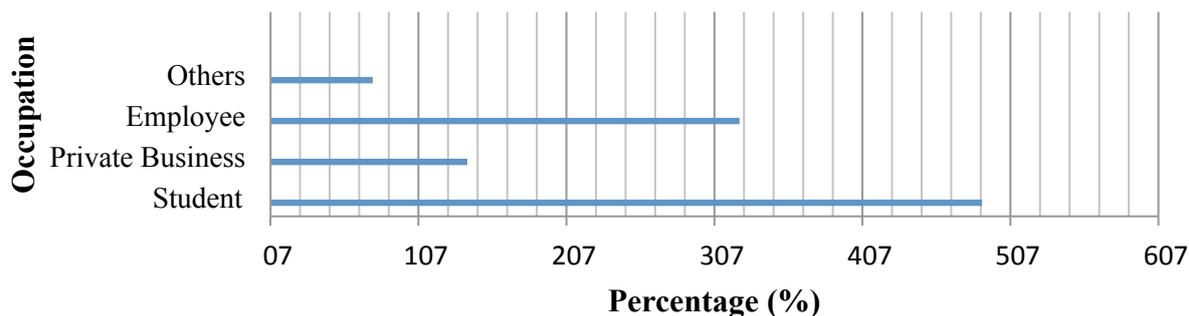


Table 1.3 shows that most of the participants are students with the percentage of 48.1% followed by participants who are employee with the percentage of 31.7%.

Table 1.4: The percentage of group sample by income

Income (baht)	Frequency	Percent
Less than 5,000	94	22.4
5,001-10,000	103	24.5
10,001-15,000	61	14.5
15,001-30,000	82	19.5
30,0001-50,000	51	12.1
more than 50,0001	29	6.9
<b>Total</b>	<b>420</b>	<b>100.0</b>

**A Pie Chart to show the Percentage of Group Sample by Income**

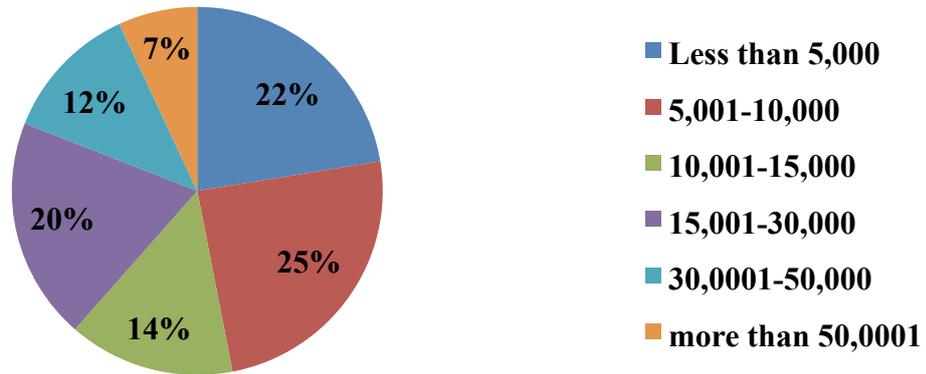


Table 1.4 shows that most of the participants have an income between 5,001-10,000 baht with the percentage of 24.5% followed by participants with an income less than 5,000 baht with the percentage of 22.4%. There are a few participants with an income between 30,001-50,000 baht with the percentage of 12.1% followed by participants with an income more than 50,001 baht with the percentage of 6.9%.

Table 1.5: The percentage of group sample by level of education

Education Level	Frequency	Percent
Below Bachelor Degree	118	28.1
Bachelor Degree	263	62.6
Higher than Bachelor degree	39	9.3
<b>Total</b>	<b>420</b>	<b>100.0</b>

7

**A Side Bar Graph to Show the Percentage of Group Sample By Level Of Education**

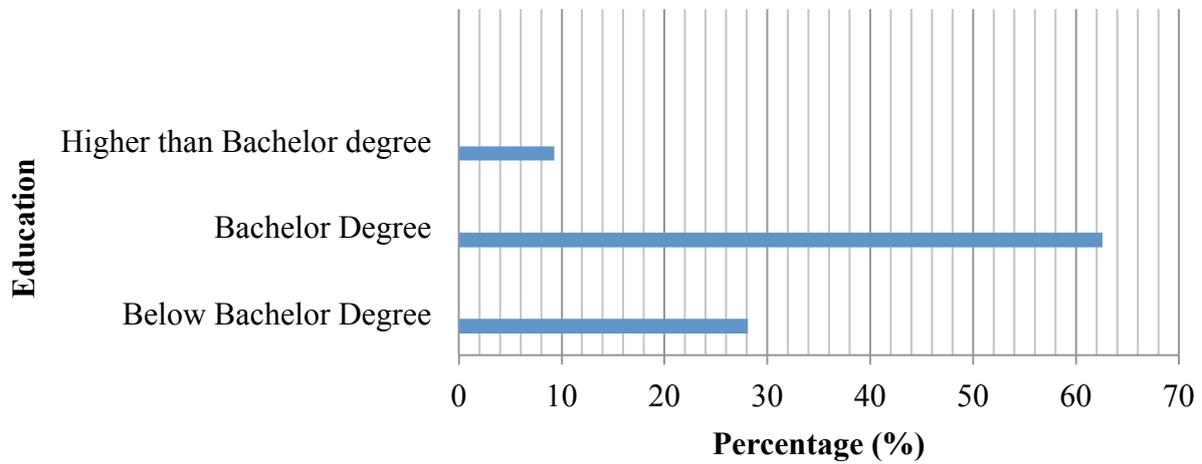


Table 1.5 shows that most of the participants have an educational level of Bachelors degree with the percentage of 62.6%. There are a few participants have an educational level higher than bachelor’s degree with a percentage of 9.3%

Table 1.6: The percentage of group sample by status

Status	Frequency	Percent
Single	343	81.7
Married	66	15.7
Divorce	6	1.4
Widow	5	1.2
<b>Total</b>	<b>420</b>	<b>100.0</b>

**A Bar Graph to Show the Percentage of Sample Group by Status**



7

Table 1.6 shows that most of the participants are single with the percentage of 81.7%. There are a few participants who are divorced with the percentage of 1.4% followed by participants who are widow with the percentage of 1.2%.

## **Part 2 Psychological Information**

Table 2.1: The mean and standard deviation of sample group by self- esteem

<b>Self-Esteem</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
	2 0.5	131 31.2	287 68.3	2.68	0.48	High

\*Note that the top row is the frequency and the bottom row is the percentage

Table 2.1 shows that the participant's self esteem is high with a mean value of 2.68 and the standard deviation value of 0.48.

Table 2.2: The mean and standard deviation of sample group by aesthetic

<b>Aesthetic</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
	44 10.5	289 68.8	87 20.7	2.10	0.55	Medium

\*Note that the top row is the frequency and the bottom row is the percentage

Table 2.2 shows that the participant's aesthetic is medium with a mean value of 2.10 and the standard deviation value of 0.55.

Table 2.3: The mean and standard deviation of sample group by personal achievement

<b>Personal Achievement</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
	21 5.0	268 63.8	131 31.2	2.26	0.54	Medium-High

\*Note that the top row is the frequency and the bottom row is the percentage

Table 2.3 shows that the participant's personal achievement is medium to high with a mean value of 2.26 and the standard deviation value of 0.54.

7

Table 2.4: The mean and standard deviation of sample group by social pressure

<b>Social Pressure</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
	124	276	20	1.75	0.53	Medium
	29.5	65.7	4.8			

\*Note that the top row is the frequency and the bottom row is the percentage

Table 2.4 shows that the participant's social pressure is medium with a mean value of 2.26 and the standard deviation value of 0.53.

### **Part 3 External environmental information**

Table 3.1: The mean and standard deviation of sample group by media influence

<b>Type of Media</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
<b>Print</b>	245	144	31	1.49	0.63	Low-Medium
	58.3	34.3	7.4			
<b>TV</b>	200	140	80	1.71	0.77	Medium
	47.6	33.3	19			
<b>Youtube</b>	190	146	84	1.75	0.77	Medium
	45.2	34.8	20			
<b>Website</b>	213	142	65	1.65	0.73	Medium
	50.7	33.8	15.5			
<b>Overall Media</b>	<b>217</b>	<b>164</b>	<b>39</b>	<b>1.57</b>	<b>0.66</b>	<b>Medium</b>
	<b>51.7</b>	<b>39</b>	<b>9.3</b>			

\*Note that the top row is the frequency and the bottom row is the percentage

Table 3.1 summarizes that, the average value of the media exposure on beauty content based on the print, television, You Tube and website communication channel is medium with a mean value of 1.57 and the stand deviation value of 0.66.

Table 3.2: The mean and standard deviation of sample group by makeup

<b>Type of Makeup</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
<b>Hair</b>	362	52	6	1.15	0.40	Low
	86.2	12.4	1.4			

7

<b>Face</b>	267	122	31	1.44	0.63	Low
	63.6	29	7.4			
<b>Body</b>	342	73	5	1.20	0.43	Low
	81.4	17.4	1.2			
<b>Overall Makeup</b>	<b>332</b>	<b>82</b>	<b>6</b>	<b>1.22</b>	<b>0.45</b>	<b>Low</b>
	<b>79</b>	<b>19.5</b>	<b>1.4</b>			

\*Note that the top row is the frequency and the bottom row is the percentage

Table 3.2 summarizes that, the routine to the participant’s self care is low with a mean value of 1.22 and the standard deviation of 0.45.

Table 3.3: The mean and standard deviation of sample group by surgery

<b>Surgery</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
<b>Face</b>	415	5	0	1.01	0.12	Low
	98.8	1.2				
<b>Surgery Body</b>	418	2	0	1.00	0.07	Low
	99.5	0.5				

\*Note that the top row is the frequency and the bottom row is the percentage

Table 3.3 shows that the participant’s expenditure to face surgery is low with a mean value of 1.01 and the standard deviation value of 0.12. Additionally, the participant’s expenditure to body surgery is low with a mean value of 1.00 and the standard deviation value of 0.07.

Table 3.4: The mean and standard deviation of sample group by budget

<b>Budget</b>	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>
	420	0	0	1.00	0.00	Low
	100					

\*Note that the top row is the frequency and the bottom row is the percentage

Table 3.4 shows that the participant’s budget spending on beauty services and products is low with a mean value of 1.00 and the standard deviation value of 0.00.

Table 3.5: The mean and standard deviation of sample group by dating opportunities

	<b>Low</b>	<b>Medium</b>	<b>High</b>	<b>Mean</b>	<b>S.D</b>	<b>Meaning</b>

7

Dating	56	334	30	1.94	0.45	Medium
	13.3	79.5	7.1			

\*Note that the top row is the frequency and the bottom row is the percentage

Table 3.5 shows that the participant's motivation in dating opportunities is medium with a mean value of 1.94 and the standard deviation value of 0.45.

#### **Part 4 : Regression analysis of the model to test the relationship whether the psychological factors or the external environmental factors has an impact on women's attitude toward beauty and appearance**

Table 4.1: Descriptive Statistics table of the mean and standard deviation of each of the variables in the multiple regression model.

<b>Descriptive Statistics</b>			
	Mean	Std. Deviation	N
make over	.5015	.34131	420
budget	.7881	.25392	420
media	1.7540	1.04114	420
social pressure	2.6512	.70260	420
income	2.9524	1.56410	420
aesthetic	3.1624	.63480	420
dating opportunities	3.3155	.71290	420
personal achievement	3.3788	.60881	420
Self esteem	3.8795	.53419	420

Table 4.1 shows that the independent variable self- esteem is the best indicator with the highest mean value of 3.8795. The independent variable budgeting is the lowest indicator with a low mean value of 0.7881. The dependent variable makeover (the level of desire women want to become more beautiful) is low with a mean value of 0.5015.

Table 4.2: Pearson Correlation Table Explaining the Level of Desire that Women’s Want to Become More Beautiful

		aesthetic	dating	personal achievement	social pressure	media	budget	makeover	self esteem
aesthetic	Pearson Correlation	1	.533**	.491**	.473**	.184**	-.007	.207**	-.125*
	Sig. (2-tailed)		.000	.000	.000	.000	.889	.000	.010
	N	420	420	420	420	420	420	420	420
dating	Pearson Correlation	.533**	1	.242**	.235**	.157**	.027	.183**	.038
	Sig. (2-tailed)	.000		.000	.000	.001	.587	.000	.437
	N	420	420	420	420	420	420	420	420
personal achievement	Pearson Correlation	.491**	.242**	1	.361**	.159**	-.034	.119*	-.011
	Sig. (2-tailed)	.000	.000		.000	.001	.485	.015	.824
	N	420	420	420	420	420	420	420	420
social pressure	Pearson Correlation	.473**	.235**	.361**	1	.194**	-.069	.152**	-.250**
	Sig. (2-tailed)	.000	.000	.000		.000	.157	.002	.000
	N	420	420	420	420	420	420	420	420
media	Pearson Correlation	.184**	.157**	.159**	.194**	1	-.091	.258**	-.096*
	Sig. (2-tailed)	.000	.001	.001	.000		.064	.000	.049
	N	420	420	420	420	420	420	420	420
budget	Pearson Correlation	-.007	.027	-.034	-.069	-.091	1	.137**	.002
	Sig. (2-tailed)	.889	.587	.485	.157	.064		.005	.960
	N	420	420	420	420	420	420	420	420
makeover	Pearson Correlation	.207**	.183**	.119*	.152**	.258**	.137**	1	-.103*
	Sig. (2-tailed)	.000	.000	.015	.002	.000	.005		.034
	N	420	420	420	420	420	420	420	420
self esteem	Pearson Correlation	-.125*	.038	-.011	-.250**	-.096*	.002	-.103*	1
	Sig. (2-tailed)	.010	.437	.824	.000	.049	.960	.034	
	N	420	420	420	420	420	420	420	420
**. Correlation is significant at the 0.01 level (2-tailed).									
*. Correlation is significant at the 0.05 level (2-tailed).									

Table 3.2 shows that the covariance between media and make over (the level of desire women want to become more beautiful) is most strongly associated with the value of  $r = 0.258$ . The positive sign of  $r$  implies a positive relationship. The covariance between self esteem and

makeover (the level of desire women want to become more beautiful) shows a negative association with the value of  $r = -0.103$ .

7

Table 4.3: The Anova Table Explaining the Level of Desire that Women’s Want to Become More Beautiful Based from the Stepwise Multiple Regression Analysis

<b>ANOVA<sup>a</sup></b>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.248	1	3.248	29.801	.000 <sup>b</sup>
	Residual	45.563	418	.109		
	Total	48.811	419			
2	Regression	4.531	2	2.265	21.334	.000 <sup>c</sup>
	Residual	44.280	417	.106		
	Total	48.811	419			
3	Regression	5.766	3	1.922	18.574	.000 <sup>d</sup>
	Residual	43.045	416	.103		
	Total	48.811	419			
a. Dependent Variable: makeover						
b. Predictors: (Constant), media						
c. Predictors: (Constant), media, aesthetic						
d. Predictors: (Constant), media, aesthetic, budget						

Table 4.3 shows that the final model was built in three steps. The best predictors that best explain the level of desire women want to become more beautiful are media, aesthetic and budget. The calculated value of the test statistic from the stepwise multiple regression is 0.00. This is less than the level of significance of 0.05. This meant that the model is valid.

Table 4.4 A Detailed Explanation of the Variables Entered into the Stepwise Multiple Regression Model

<b>Variables Entered/Removed<sup>a</sup></b>			
Model	Variables Entered	Variables Removed	Method
1	media		Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

7

2	aesthetic		Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
3	budget		Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).
a. Dependent Variable: transformation			

Table 4.4 shows that the best predictors that best explain the level of desire women want to become more beautiful are media, aesthetic and budget. The calculated value of the test statistic from the stepwise multiple regression is 0.00. This is less than the level of significance of 0.05. This meant that the model is valid.

Table 4.5 A Model Summary of Stepwise Multiple Regression Model

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.258 <sup>a</sup>	.067	.064	.33015	.067	29.801	1	418	.000
2	.305 <sup>b</sup>	.093	.088	.32586	.026	12.077	1	417	.001
3	.344 <sup>c</sup>	.118	.112	.32167	.025	11.934	1	416	.001
a. Predictors: (Constant), media									
b. Predictors: (Constant), media, aesthetic									
c. Predictors: (Constant), media, aesthetic, budget									

Table 4.5 shows the R square, and adjusted R square values for each step along with the amount of R square change. In the first step, media was the first variable to be entered into the model. The R square value is 0.067 and the R square change value is 0.067. There is a positive correlation between media and makeover (the level of desire women want to become more beautiful). In the second step, aesthetic is the second variable to be entered into the model. The R square value increased to 0.093. The R square value changed by 0.026 shows a positive gain in value. There is a higher positive correlation between media, aesthetic and makeover (the level of desire women want to become more beautiful). In the third step, budgeting is the third variable to be entered into the model. The R square value increased to 0.118. The R squared value changed by 0.025 shows a positive gain in value. The positive correlation is highest between media, aesthetic, budgeting and makeover ( the level of desire women want to become more beautiful).

7

Table 4.6 The Coefficients of each of the Predictors entered into the Stepwise Multiple Regression Model

<b>Coefficients<sup>a</sup></b>									
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	.353	.032		11.179	.000			
	media	.085	.015	.258	5.459	.000	.258	.258	.258
2	(Constant)	.090	.082		1.102	.271			
	media	.075	.016	.228	4.797	.000	.258	.229	.224
	aesthetic	.089	.026	.165	3.475	.001	.207	.168	.162
3	(Constant)	-.085	.095		-.889	.375			
	media	.079	.015	.242	5.154	.000	.258	.245	.237
	aesthetic	.088	.025	.163	3.486	.001	.207	.168	.160
	budget	.215	.062	.160	3.455	.001	.137	.167	.159

a. Dependent Variable: transformation (level of change in desire to become more beautiful)

According to table 4.6, the Beta Analysis Column on model 3 showed that the coefficient value in media is 0.079. This means that for every unit increase in media, 0.079 unit increase in makeover (the level of desire women want to become more beautiful) is predicted. The coefficient value in aesthetic is 0.088. This shows that for every unit increase in aesthetic, 0.088 unit increase in makeover (the level of desire women want to become more beautiful) is predicted. The coefficient value in budgeting is 0.215. This shows that for every unit increase in budgeting, 0.215 unit increase in makeover (the level of desire women want to become more beautiful) is predicted.

Table 4.7 The Exclude Variables Table from the Stepwise Multiple Regression Analysis

<b>Excluded Variables<sup>a</sup></b>						
Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	aesthetic	.165 <sup>b</sup>	3.475	.001	.168	.966
	dating	.146 <sup>b</sup>	3.089	.002	.150	.975
	personal achievement	.080 <sup>b</sup>	1.671	.096	.082	.975
	social pressure	.106 <sup>b</sup>	2.213	.027	.108	.962
	budget	.161 <sup>b</sup>	3.444	.001	.166	.992
	selfesteem	-.079 <sup>b</sup>	-1.675	.095	-.082	.991

7

	income	.081 <sup>b</sup>	1.710	.088	.083	.994
2	dating	.084 <sup>c</sup>	1.516	.130	.074	.712
	personal achievement	.002 <sup>c</sup>	.041	.968	.002	.754
	social pressure	.039 <sup>c</sup>	.735	.463	.036	.764
	budget	.160 <sup>c</sup>	3.455	.001	.167	.992
	selfesteem	-.062 <sup>c</sup>	-1.320	.188	-.065	.979
	income	.096 <sup>c</sup>	2.049	.041	.100	.987
3	dating	.076 <sup>d</sup>	1.390	.165	.068	.711
	personal achievement	.007 <sup>d</sup>	.139	.890	.007	.754
	social pressure	.051 <sup>d</sup>	.969	.333	.048	.761
	selfesteem	-.061 <sup>d</sup>	-1.319	.188	-.065	.979
	income	.061 <sup>d</sup>	1.274	.203	.062	.930
a. Dependent Variable: makeover						
b. Predictors in the Model: (Constant), media						
c. Predictors in the Model: (Constant), media, aesthetic						
d. Predictors in the Model: (Constant), media, aesthetic, budget						

Based on table 4.7, the variables to be excluded from the stepwise multiple regression model are: dating, personal achievement, social pressure and self esteem. The calculated test statistic for these variables is higher than the level of significance of 0.05. The value is invalid for the model.

## **Chapter 5: Contribution to Body of Knowledge**

### **The Summary of the findings indicate that:**

1. The external environmental factors concerning media, aesthetic and budget have the biggest influence on women's attitude towards the desire to have a better self-image
2. The other factors referring to dating, social pressure, personal achievement and self-esteem has a low influence on women's attitude towards the desire to have a better self-image. However, the data is useful for other purposes dealing with women's other psychological issues aside from beauty.
3. The level of behavioral change that women would go through is not is not extreme to go through beauty cosmetic plastic surgery.

### **The Summary of the Quantitative Contribution of Knowledge on the Research:**

7

The analysis from quantitative results on the influencing factors pressuring Thai women toward beauty and appearance is done.

## **Part 1 The General Information Descriptive Statistics Summary**

### Age

Most of the participants are from university students to first jobbers. This group of people is known to be younger people who seek attention, competitive in their lifestyle and find enjoyment in dressing fashionably (Teen Vogue, 2010).

### Location

The location was segmented into three main areas which are the centre of Bangkok, the outskirts of Bangkok and the old city of Bangkok. The questionnaire was diversely distributed to make the source of the survey more reliable and to observe women's different lifestyles from each district (Internations, 2013).

### Occupation

Most of the participants are university students and employees in the office social setting. Participants at this stage in their occupation are usually group oriented, have a high burden to meet the needs from other higher authorities and pressure themselves to strive for success (Dewall, 2011).

### Income

The results show that most participants have a restricted income. They can only treat themselves to use beauty services from time to time as a personal reward. A careful consideration would have to be given each time women have the desire to spend on wanted goods rather than needed goods.

### Education

Based on the results of the participants graduated with a bachelor degree. Their life is usually revolved around the academic field. The students usually have a limited budget in their spending but they have unlimited free time in updating themselves with the beauty and fashion trend in the market.

### Marital Status

According to the analysis, most of the participants are single. People who are single would give themselves high self-priority instead of thinking of others first. They would give a lot of attention in taking care of themselves as they have more time in comparison to people with a family.77

## **Part 2 The summary of the relationship between the predictors and the level of change in desire to more beautiful summary**

7

**Part 2.1 The Relationship between Media Exposure and Level of Change in Desire to be more Beautiful Summary**

Conforming to the result from the stepwise regression analysis, media is the first variable that best explains the level of change that women have the desire to become more beautiful. Accordingly to George Gerbner's cultivation theory (1970-1980) the longer hours spent on media viewership, the higher the possibility that they will see the real world like how it is reflected through the media, especially the television channel.

Women are inspired by celebrities for beauty advice as a source of reliability. However, due to women's busier life schedule more time is restricted to media viewership, so the influence that media has on women's motivation to make themselves look more attractive is low.

**Part 2.2 The Relationship between Aesthetic and Level of Change in Desire to be more Beautiful Summary**

According to the result from the stepwise regression analysis, aesthetic is the second variable that best explains the level of change that women have the desire to become more beautiful. In reference to the schema theory, women perceive Western facial features as symbolic of beauty. In spite of this, the results indicate that women salary is limited to spend on cosmetic surgery to achieve the image.

**Part 2.3 The Relationship between Budgeting and Level of Change in Desire to be more Beautiful Summary**

In referring to the result from the stepwise regression analysis, budgeting is the third variable that best explains the level of change that women have the desire to become more beautiful. Women apply makeup to make themselves look presentable rather than achieving a fashionable look. They may have the desire to beautify their appearance but they have a low income to spend their money on beauty services or beauty products.

**Part 2.4 The Relationship between Dating Opportunities and Level of Change in Desire to be more Beautiful Summary**

As reported by the results of the stepwise regression analysis, dating opportunities is the fourth variable that doesn't explain the level of change that women have the desire to become more beautiful.

According to Daniel Katz rational model, 'human beings are critical thinkers' (Baran 2012). The result of the data analysis has indicated that women's rationality in dating a man is based appealing themselves through their personality rather than their stereotypical appearance.

**Part 2.5 The Relationship between Personal Achievement and Level of Change in Desire**

7

### to be more beautiful Summary

In regards to the results of the stepwise regression analysis, personal achievement is the fifth variable that doesn't explain the level of change that women have the desire to become more beautiful. Referring to Albert Bandura's social cognitive theory, participants believe in their ability to achieve their career oriented goals rather than focusing their achievement on outward appearance (Carol Dwek, 1999). On the other hand, the physical facial appeal is not the most important thing that women consider relevant to achieving their personal goals.

### **Part 2.6** The Relationship between Social Pressure and Level of Change in Desire to be

#### more Beautiful Summary

The results of the stepwise regression analysis show that, social pressure is the sixth variable that doesn't explain the level of change that women have the desire to become more beautiful.

Women experience social pressure in their everyday lives. Based on the social comparison theory, women judge themselves and see where they stand by comparing themselves with others (Leon Festinger, 1954). However, the pressure to achieve the perfect appearance of beauty is not the most important factor that women feel pressured with mentally. They may experience social pressure from other conflicts, such as personal, religious or political beliefs, job problems. For instance, women may compare themselves upwards to others who are in a better status than them. This means that women are pressured to push themselves to achieve a similar lifestyle of well being (Martin, 2011).

### **Part 2.7** The Relationship between Self Esteem and Level of Change in Desire to be

#### more Beautiful Summary

Conforming to the results of the stepwise regression analysis show that, self esteem is the seventh variable that doesn't explain the level of change that women have the desire to become more beautiful.

In reference to the self theory, women develop beliefs about themselves in a positive matter (Carol Dwek, 1999). They have a positive outlook in life. They see themselves as attractive people not only through their appearance, but also their enthusiastic personality or substantial career. They are satisfied with their natural facial features without seeing the relevance of making cosmetic makeover changes. Women from the sample have a high self worth in themselves not to be effected by the stereotypical images of perfect figures in a negative way.

### **Limitations**

1. The sample only contains women's perception of beauty only. The scope of study will be expanded for future research.

7

2. The participants may get confused or lazy to answer the questionnaire sections
3. The questionnaire is usually distributed during the day time. The perception may alter if it was distributed in the evening period
4. The questionnaire was distributed in one month period in September 1-30 2013. The perception may change if the time scale was expanded to several months

### **Suggestion and Development**

The research analysis of factors that pressure Thai women on beauty and appearance is useful in the following areas:

*Chulalongkorn University Communication Management*

#### Suggestion and development for the marketing purpose in be beauty industry in branding

##### 1. Private Businesses

The new businesses that are planning to enter into the beauty cosmetic industry will have to be aware that pricing is one of the first factors that women will take into decision before purchasing the product rather than the presence of the brand.

##### 2. Marketing Concept of the Brand

The cosmetic brand market in Thailand is beginning to be saturated, which makes it important for a cosmetic brand to differentiate itself in this market. According to the business week website, creating an effective brand is to 'build a company with a heart and soul that people could just feel from touching the case of the product and that could affect women in a positive way (business week, 2007).' For example, if a brand creates cosmetic products that gives consumer a Westernize image when different shades of makeup is applied, the consumer will be interested in this cosmetic brand.

##### 3. Communication in Advertising

The research analysis will help marketers specify the celebrity endorsers that are in the beauty trend in the modern century. The most popular beauty gurus in the market in the present time are the following Thai celebrities: MoMay, Ying Yeah and Prearie Pie. The beauty gurus are known to be famous from their video clips about different advice relating to cosmetics in which their appearance can be inspirational among Thai women.

### **Reference**

Alice, L. (2009), 'How the Media Changes the Perception of Beauty', *Style Studio*, 21 June, p. 1

7

Bareld's H., Dijkstra P. and Koudenburg N. (2011), An Assessment of Positive Illusions of the Physical Attractiveness of Romantic Partners, *Journal of Social and Personal Relationships*, vol. 0, pp. 1-15

Brase P. and Brase H. (2012), *Statistics*, 10<sup>th</sup> Edition, Boston: Brooks/Cole

Bray P. (2008) *Consumer Behavior Theory: Approaches and Models*, Bournemouth University Online

Britton A. (2012), *The Beauty Industry's Influence on Women in Society*, Undergraduate Thesis, University of New Hampshire

'Building a Cosmetic Brand from Scratch', *Business Week*, (20 August), p. 1

Chiapraditkul N. (2013), Thailand: Beauty and Globalized Self- Identity Through Cosmetic Therapy and Skin Lightening, *Journal of Ethics in Science and Environmental Politics*, vol. 13, pp. 27-37

Davis K. and Baran J. (2006), *Mass Communication Theory*, USA: Thomson Wadsworth

Deligiannis K., 'Pressure to Fit the Mould Widen Gender Gap', *Green Left*, (20 March), p. 1

Dewall C. (2011), 'Social Acceptance and Rejection: The Sweet and Bitter', *psychological science*, p. 1

Dion K. and Dion L. (1987), Belief in a Just World and Physical Attractiveness Stereotyping, *Journal of Personality and Social Psychology*, vol. 52, no. 4, p. 775-778

Dweck, C. S. (1999), *Self-Theories: Their role in motivation, personality, and development*, Philadelphia, PA: The Psychology Press.

Farah, V. (2009), 'Sex Appeal and Media Advertisement Ad Industry Female Beauty Women and Ads', *Style Studio*, 13 October, p. 1

Feigenblatt O. (2010), A Brief Analysis of Popular Aesthetics in Thailand: Subjective Culture vs. Objective Culture, *Journal of Humanities and Social Sciences*, vol. 22, no. 1, pp. 61-63

Festinger L. (1954), A Theory on Social Comparison Processes, *Journal on Human Relations*, vol. 7, pp. 117-140

'Five Beauty Guru', *Manager*, (25 December 2012), p. 1

Holley C., 'Disadvantages of Plastic Surgery', *Livestrong*, (15 September), p. 1

Kaweeki A. (2010), *Beauty is Pain: The physical, psychological and emotional impact of female images in the media*, Graduate Thesis, Pacifica Graduate Institute

Kuchinsky, C. (2007), 'Beauty Through the Ages', *The Beauty Biz*, 5 August, p. 1

7

Lee L., Loewenstein G. and Dan A. (1998), If I'm not hot, are you hot or not?: physical attractiveness evaluations and dating preferences as a function of one's own attractiveness, *Journal of Psychological Science*, vol. 19, no. 7, pp. 669-677

Macrae F. (2009), 'Want to Look Beautiful? Stand to an Unattractive Friend', *Daily Mail*, (14 September), p. 1

Malhotra K. (2007), *Marketing Research: An Applied Orientation*, 5<sup>th</sup> Edition, USA: Pearson International Edition

Martin R. (2011), 'Women and Vanity: The Social Pressures to Look Perfect', *Indianasnewscenter*, (14 November), p. 1

Martin, Leonard L., Seta and John J. (1983), Perceptions of Unity and Distinctiveness as Determinants of Attraction, *Journal of Personality and Social Psychology*, vol. 44, no.4, pp.755-764

McGraw J. (2003), *The Ultimate Weight Solution For Teens*, New York: Free Press

'Neighborhoods in Bangkok' (2013), *Internations*, p.1

Newman W. (2011), *Social Research Methods: Qualitative and Quantitative Approaches*, 7<sup>th</sup> Edition, Boston: Pearson

Perner L. (2010) Consumer Behavior: The Psychology of Marketing, *Consumer Behavior*, University of Southern California

'Personality Traits Influence Perceived Attractiveness', *Science Daily*, (30 November), p. 1

Robert, K. (2007), *Measuring the Effects of Viewing Plastic Surgery Reality Television Programs Upon College Students' Self-esteem and Body-Image Satisfaction*, Master Thesis, Rochester Institute of Technology

Rongmeung D. (2011), Regional Differences in Physical Appearance Identity Among Young Adult Women in Thailand, *Journal of Western Nursing Research*, vol. 33, no. 1, pp. 106-120

Ruffle J. and Shtudiner Z. (2010), *Are Good-Looking People More Employable?*, Discussion Paper, no. 10, University of the Negev

Saniotis A. (2007), Changing Ethics in Medical Practise: A Thai Perspective, *Journal of Social Sciences*, vol. 4, no. 1, pp. 5-24

Touarti M. (2007), *Representations of Cosmetic Surgery in Womens Magazine*, Masters Thesis, Kent State University

Thompson N. (2002), *People Skills*, 2<sup>nd</sup> Edition, New York: Palgrave Macmillan

Valle K. (2010), 'Lauren Krad: Reality Check', *Teen Vogue*, (November), p. 1

### Appendix A

#### Questionnaire: Factors Pressuring Thai Women On Beauty and Appearance

##### Section 1: Self Profile

Please tick in one of the following boxes:

Gender:  Male  Female

Age:  18-20  21-25  26-29  30-33  33-36  36-39

40-42  43-46  45-48  49-51  51

Education:  diploma  bachelor  master  Doctor

3. Occupation

Student  private business  office worker  governmental business  
 Others please specify

7

4. Income per month

less than 5,000 baht  5,001-10,000 baht  10,001-15,000 baht  15,001-30,000 baht  
 30,001-50,000 baht  more than 50,001

7

5. Education degree

Diploma  bachelor  master  doctorate

7

6. Marital status

Single  Married  Divorce  Widow

7

7

7

**Section2: Self Esteem**

In this section, you'll be asked a few questions about how you feel about yourself. Please rate the extent to which you strongly agree, agree, disagree or strongly disagree with the following statements by ticking in one of the boxes for your response (1= strongly agree 4= strongly disagree)

7

- 7
- 1. On the whole, I'm satisfied with myself
- 7
- 7
- 2. Seeing good looking women makes me feel unhappy about myself
- 7
- 3. At times I think I am no good at all
- 7
- 4. I am able to do things as well as most other people
- 7
- 5. I feel I do not have much to be proud of
- 7
- 6. I certainly feel useless at times
- 7
- 7. I feel that I am a person of worth, at least on an equal plane with others
- 7
- 8. I wish I could have more respect for myself
- 7
- 9. All in all, I am inclined to feel that I am a failure
- 7
- 10. I take a positive attitude toward myself

	17	27	37	47	57
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7
7	7	7	7	7	7

7

7

7

7

7

7





In this section, you'll be asked a few questions how important personal appearance is for personal achievement. Please rate the extent to which you strongly agree, agree, disagree or strongly disagree with the following statements by ticking in one of the boxes for your response (1=strongly agree 4=strongly disagree)

- 23. Physical appearance is important for achieving personal goals
- 24. A good physical image will increase the individual's productivity in the workplace
- 25. Dressing attractively would increase the chance of being hired for a job interview
- 26. Looking attractive will help an individual to get along better with workplace co-workers
- 27. Looking attractive will make the individual more socially desirable
- 28. Looking attractive will make a person more active with their work
- 29. Looking attractive will make a person more energized to solve daily life
- 30. Good personal appearance will make a person look more credible
- 31. People seem to look unhealthy without make up
- 32. A positive personal appearance helps to avoid concern of being accepted by others

**Section 5: Social Pressure**

In this section, you'll be asked a few questions how appearance is dealt with in social pressure. Please rate the extent to which you strongly agree, agree, disagree or strongly disagree with the following statements by ticking in one of the boxes for your response (1=strongly agree 4=strongly disagree)

17	27	37	47	57
7	7	7	7	7

7

7  
7  
33. It's harder to fit in social groups that are beauty centered

7	7	7	7	7
---	---	---	---	---

7  
34. An individual feels more unconfident when their appearance is being compared to their friends

7	7	7	7	7
---	---	---	---	---

7  
35. There's more pressure to look good in front of friends in social situations

7	7	7	7	7
---	---	---	---	---

7  
36. An individual feels more attractive when they stand next to friends who look less attractive

7	7	7	7	7
---	---	---	---	---

7  
37. An individual feels like an outcast if they are not thin

7	7	7	7	7
---	---	---	---	---

7  
38. An individual feels a lot of pressure from TV and magazines to change their appearance

7	7	7	7	7
---	---	---	---	---

7  
39. An individual feels dissatisfaction with their body image when compared themselves to movie stars

7	7	7	7	7
---	---	---	---	---

40. Dressing in the latest fashion is necessary in being a part of the social group

7  
7  
7  
7

**Section 6: Media**

In this section you'll be asked a few questions on how media influences your perception on personal appearance. Please rate your media habits according to the following scale (1=never 2=rarely 3=sometimes 4=often 5=very often)

7

41. What sort of media channel are you often exposed to for beauty advice? (Please tick in one box for each type of media channel)

7

7

7	07	17	27	37	47	57
<b>Type of Media Channel</b>	7	7	7	7	7	7
<b>Print</b>	7	7	7	7	7	7
Cleo7 (beautySection)7	7	7	7	7	7	7
Cosmopolitan7 (beautySection)	7	7	7	7	7	7
Glamour7 (beautySection)7	7	7	7	7	7	7
SKawaii7 (beautySection)7	7	7	7	7	7	7
Ray7 (beautySection)	7	7	7	7	7	7
<b>Traditional Media (Television)</b>	7	7	7	7	7	7
SaamSaap7	7	7	7	7	7	7
WomenToWomen7	7	7	7	7	7	7
SurgeryTransformation7 (KoreanSeries)	7	7	7	7	7	7
<b>You Tube</b>	7	7	7	7	7	7
PreariePie	7	7	7	7	7	7
YingYae7	7	7	7	7	7	7
MoMay7	7	7	7	7	7	7
<b>Social Media Websites</b>	7	7	7	7	7	7
KapookWomen7	7	7	7	7	7	7
SanookWomen7	7	7	7	7	7	7
PantipMakeUpSection7	7	7	7	7	7	7

7

7

7

7

7

7

7

7

7

7

7

7

**Section 7: Personal Beauty Care**

7

42. In this section you'll be asked a few questions about your personal habits in beauty care. Please rate your beauty care habits according to the following scale (0 times per month, less than 1 time/month, 1 time/month, 2 times/month, 3 times/month, 4 times/month, more than 4 times/month) (Please tick in one box for each type beauty care)

7

7

7

7	0 times/7 month	<1 time/7 month	1 time/7 month	2 time/7 month	3 time/7 month	4 time/7 month	>4 time/7 month
<b>hair</b>	7	7	7	7	7	7	7
Hair Setting	7	7	7	7	7	7	7
Hair Dye	7	7	7	7	7	7	7
Hair Curl	7	7	7	7	7	7	7
Hair Straightening	7	7	7	7	7	7	7
Hair Therapy	7	7	7	7	7	7	7
Hair Extension	7	7	7	7	7	7	7
<b>Face</b>	7	7	7	7	7	7	7
Eyebrow Wax	7	7	7	7	7	7	7
Facial Therapy	7	7	7	7	7	7	7
Facial Massage	7	7	7	7	7	7	7
Skin Doctor	7	7	7	7	7	7	7
<b>Body</b>	7	7	7	7	7	7	7
Body Massage	7	7	7	7	7	7	7
Skin Scrub	7	7	7	7	7	7	7
Exercise Weight Training	7	7	7	7	7	7	7
Fat Loss Medicine	7	7	7	7	7	7	7
Whitening Chemical	7	7	7	7	7	7	7

7

7  
7  
7  
7  
7  
7  
7  
7

43. Have you ever undergone the following plastic surgeries? (Please tick in one box for each type of surgery performance)

7

7	Never	1 Time	2 Times	>2 Times
<b>Face</b>	7	7	7	7
EyeBrow Wax	7	7	7	7
Nose	7	7	7	7
2 layered eyelid	7	7	7	7



7

7

45. How much do you spend each time in shopping for cosmetic products or cosmetic services on average??

- a. 0-1000 baht
- b. 1000-2000 baht
- c. 2000-3000 baht
- d. 3000-4000 baht
- e. more than 4000 baht

7

46. What sort of beauty services or products do you use??

- a. Slim up center
- b. Skin center
- c. Dental care center
- d. Plastic surgery center
- e. None of the above

7

47. What is your budget spending per time in beauty services??

- a. Less than 10,000 baht
- b. 10,001-20,000 baht
- c. 20,001-30,000 baht
- d. 30,001-40,000 baht
- e. 40,001-50,000 baht
- f. More than 50,000 baht

7

7

iafor

*Mapping Nichols' Modes in Documentary Film: Helvetica and Ai Wei Wei: Never Sorry*

Barry Natusch

Nihon University, Japan

0147

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Documentary films may set out to be objective but most end up advocating a point of view. This seems to be true even of films attempting to follow a *cinéma vérité* style. The approach may be subtle and well-meaning as in the films of National Geographic, or openly confrontative as in the films of provocateur Michael Moore but most films fall somewhere along this spectrum.

Documentary films may present facts akin to describing a scientific experiment (Spurlock's *Supersize Me*, 2004) or a social science ethnographic presentation (Guggenheim's *An Inconvenient Truth*, 2006) or they may follow a literary narrative pattern, involving characters, plot, problem and solution (Kahn's *My Architect*, 2003). Sometimes the documentary develops into a narrative of its own (Psihoyos' *The Cove*, 2009). Documentary films tell important stories which are a fundamental cognitive strategy through which humans process knowledge and learn (Sachs, 2012).

In deconstructing documentary films, the theoretical model of modes suggested by Nichols (2010) is used to analyze the structure of two recent films: *Helvetica* (Hustwit, 2007) and *Ai Wei Wei: Never Sorry* (Klayman, 2012) and is discussed in terms of its relevance for filmmakers and film critics.

**Keywords:** documentary film, Nichols, Helvetica, Ai Wei Wei



The documentary film *Helvetica* has an intriguing narrative structure. The film is a history of the typeface Helvetica since the 1950s. The director's vision colors the storytelling through interviews with graphic and type designers associated with the development of the typeface since the 1950s. There seem to have been few challenges to its rise as the dominant contemporary typeface seen everywhere today. However, dramatic tension in the film, corresponding to conflict in the narrative trajectory, lies in the strongly expressed opposing views of those on the one hand who see Helvetica as a clean elegant type which can be used anywhere, while others see it as a bland and banal default font. The winner is the Helvetica font itself; it is found nowadays in all countries.

Setup: - The question of why the font Helvetica is so ubiquitous is shown through a kaleidoscope of images and interviews.

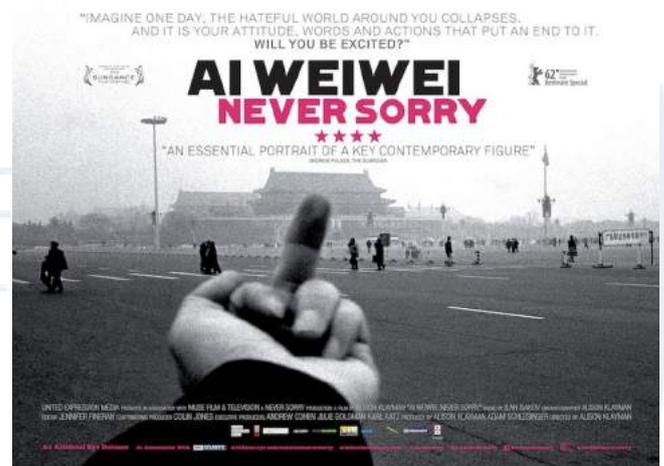
Conflict: Differing strong viewpoints on the aesthetics of Helvetica are introduced through interviewees.

Resolution – The global spread of the font is testimony to its simple design.

Moral – Keep it simple.

### ***Ai Wei Wei: Never Sorry* Story**

The documentary film *Ai Wei Wei: Never Sorry* is a striking portrayal of the artistry and social activism of contemporary Chinese superstar-provocateur, Ai Wei Wei. The narrative draws you into the fascinating world of a very complex creative spirit who openly defies Chinese authorities, organizes social activist campaigns and creates large-scale art installations including his 2010 “Sunflower Seeds” at London’s Tate Modern. The film’s director Alison Klayman also touches upon the notion that he is also a paradox. Ai Wei Wei’s life and ideals are in a constant state of flux as evidenced by his active condemnation of the bird’s nest” stadium, the Olympic facility which he personally helped to design because residents in the area of the stadium had been displaced. At the same time, grappling with his heritage as the son of the politically controversial poet Ai Qing, brings out his sentimental side, too.



Setup: 2008 Chengdu earthquake elevates Ai Wei Wei's activism

Conflict: Ai Wei Wei's social activism campaigns upset Chinese authorities and they attempt to silence him

Resolution – His international standing protects him from excessive Chinese authority retribution

Moral – "Out of 40 cats one knows how to open the door" Meaning: Only a few people have the courage and ingenuity to become social activists.

These two films demonstrate three key points made by Jonah Sachs (2012) in the power of narrative to tell stories which are a fundamental cognitive strategy through which humans process knowledge and learn: identifying the audience, teaching values and exemplifying a moral to the story.

## Research Question and Methodology

The approach to the study was driven by the following two inquiry questions: Do major documentary filmmakers have a theoretical approach to making a documentary film? Do major film reviewers such as Roger Ebert, Pauline Kael or Joe Morgenstern, have a theoretical approach to analyzing films?

This gave rise to the following research question: What is the most appropriate model for deconstructing documentary films in order to evaluate documentary film structure and design for filmmakers and film critics?

The term deconstruction in this study refers to a method critically analyzing films to reveal the inner components and working of the film to explain the underlying intentions of the filmmaker, and as an aid to criticizing the film. In this sense the term “deconstruction” is not being used in a Derridean sense, rather it is being used simply to mean an approach to analysis.

An overview of several recent film theoretical models reveals the difficulty of finding an appropriate model for deconstructing documentary films. Michael Renov’s four tendencies of documentary (record, persuade, analyze or express) are not easily adaptable because they are too generalized and simplistic (Renov, 1993). Four documentary traditions are the focus of Paul Rotha’s model (naturalist, realist, news-reel and propagandist traditions), which offers more detailed categorical distinctions than Renov’s model.

The most comprehensive mapping of documentary films, however, has been created by the American film scholar, Bill Nichols. Among Nichols six modes of documentaries (Figure 2) there are a few similarities with Rotha’s traditions. The realist tradition, for example is somewhat akin to Nichols’ poetic mode; the news-reel tradition shares similar traits with Nichols’ observational mode and the propagandist tradition fits easily into Nichols’ description of expository mode. Nichols’ departure from Rotha’s model lies in his detailed mapping of each mode “in cinematic terms” in order to uncover the filmmaker’s distinct voice as well as the film’s overall framework (Nichols 2010). Nichols admits that each documentary film does not necessarily fall into one mode but can consist of a combination of modes. At the same time the fluidity of the modes leaves room for a variety of interpretations and possible structures for documentary filmmaking as this artistic craft continues to evolve in the future.

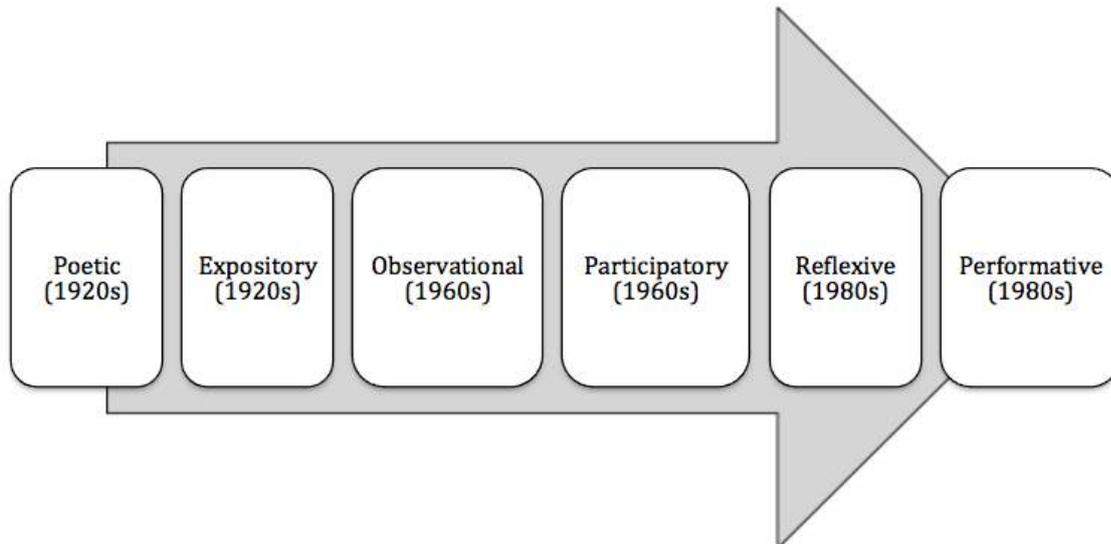


Figure 2: Nichols' Six Modes of Documentary

The following is a definition of each of the six Bill Nichols' Modes of Documentary Film:

**Poetic (1920s)**

Stresses visual and acoustic rhythms, patterns and the overall form of the film  
Rain

**Expository (1920s)**

Speaks directly to viewer with voice over  
An Inconvenient Truth, Super Size Me

**Observational (1960s)**

Looks on as social actors go about their lives as if the camera were not present  
Wedding Camels

**Participatory (1960s)**

Filmmaker interacts with social actors, participates in shaping what happens before the camera (interviews are a prime example)  
The Fog of War, Frost Nixon

**Reflexive (1980s)**

Calls attention to the conventions of documentary filmmaking and sometimes of methodologies such as fieldwork or the interviews  
Stranger with a Camera

**Performative (1980s)**

Emphasizes the expressive quality of the filmmaker's engagement with the film's subject; addresses the audience in a vivid way  
Chile, Obstinate Memory

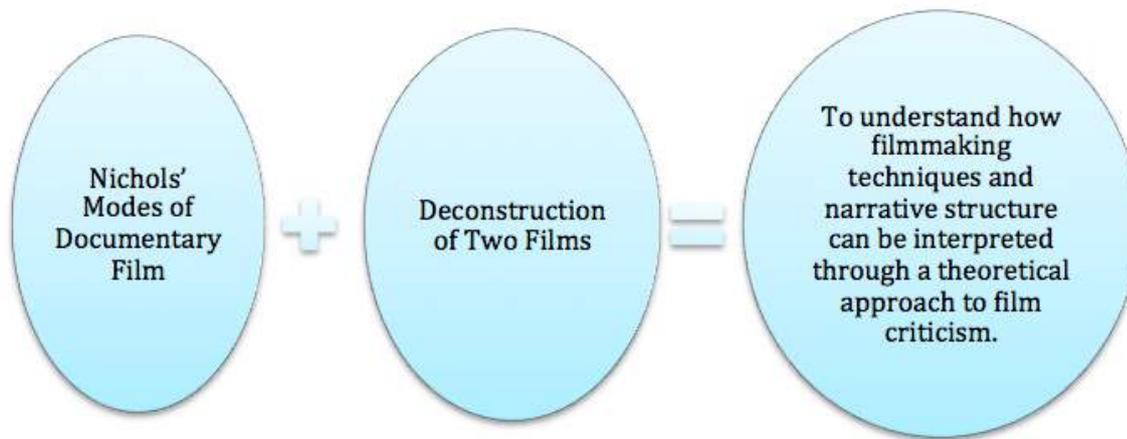


Figure 3: Methodology of the Study

**Data**

The two films chosen to test Nichols’ mode taxonomy analysis were Gary Hustwit’s *Helvetica* (2007) which received a critics’ rating of 89% on the film criticism aggregator rottentomatoes.com, and Alison Klayman’s *Ai Wei Wei: Never Sorry* (2012) which received a critics’ rating of 97% on the film criticism aggregator rottentomatoes.com.

**Analysis of *Helvetica***

Tables 1 to 4 present examples of Nichols’ modes of Poetic, Expository, Observational and Participatory Modes to analyze Hustwit’s *Helvetica*.

Instances of the Poetic Mode are listed in Table 1. For the most part these are short fragments, still shots, sound bites from interviews, snatches of music, intercut shots, tinting of the image and framing of the shot. All these devices could be seen as the director seeking to “aesthetisize” the opening to make it seem as if the font Helvetica has origins in an atelier rather than a printing house.



Helvetica: Poetic Mode Categories	Examples
Editing: Rhythm	Cut to office slows rhythm (1/03:16) Style: 2 – 3 min. interviews; 45sec. street scenes (Chap 4)
Editing: Continuity	Vignelli’s interview – non continuous (2/00:00 – 02:00)

Series of fragments	Montages: Typesetting by typesetter (1/00:26) Series of book covers (3/00:51); Office interview to street scene – bicycle parking – Amsterdam (4/00:02)
Music mood	Music echoes mood of visuals, medium tempo (4/04:30)
Elements of memory	“The 1950’s was an interesting period in the development of graphic design”(3/00:08)
Abrupt shift of time/space	Street scenes to office (2/00:39)
Use of historical footage	Stills: “It was in 1993 I bought my 1 <sup>st</sup> computer (4/02:05) 1960 stills: Wim Crowel (4/02:40)
Use of slow motion	Shot lingering 14 <sup>th</sup> St/Broadway-Lafayette Signage - NY subway Street scenes to office (1/03:16)
Tinted image	Reflection of Helvetica signage in glass (4/04:30)
Framing of the Shot	Helvetica typeface, partial section on street signage (4/04:23)

Table 1: Sample scenes in Helvetica identified as Poetic Mode Categories

In Table 2 the purpose of the film is taken up directly. The object is to inform and lay out the story so images become somewhat more extended and deepened in comparison with the fragmentary artistic snatches of the poetic mode. Footage supports the comments made by interviewees.



<b>Helvetica: Expository Mode Categories</b>	<b>Examples</b>
Assembles fragments: rhetorical/argumentative frame	Multiple interviews, speakers’ names not identified (1/01:50 – 02:50)
Images: Illuminate/Illustrate/Support Basic Claims	<b>Illuminate:</b> NY Times Sq., shows pervasiveness of Helvetica, everyday life, “All the News that’s Fit to Print”(1/01:30) <b>Illustrate:</b> Intercut images interviewees & NY street scenes (1/01:50 – 03:07);

	Bloomingdale’s signage illustrates Massini Vignell’s commentary ((2/01:50) Subway map unfolds, illustrated by shot of subway station entrance (2/02:30) Street scenes of Helvetica type signage (4/00:00-00:30)
Highly controlled: Staging/Composition	Open book center of shot (2/01:30)

Table 2: Sample scenes in Helvetica identified as Expository Mode Categories

The observational mode, examples of which are listed in Table 3, is more subtle than the poetic or expository modes. Hidden messages are conveyed and extra information is included from other locations.



Helvetica: Observational Mode Categories	Examples
Makes inferences based on behavior	Examples of Helvetica typeface examples from multiple locations in multiple countries (1/00:00)
Resembles “rushes” (unedited footage)	Hand-held camera during interview with Massimo Vignelli (2/01:35)
Body language	Rick Poyner gesturing about typefaces in interview to (3/00:00), also Wim Crowel gesturing in interview (4/03:10)
Eye contact	Eye contact with off-camera interviewers (1/01:50)
Intonation	Matthew Carter uses a deprecatory tone talking about his job as a type designer (5/05:45)

Table 3: Sample scenes in Helvetica identified as Observational Mode Categories

In Table 4, the sense of participation is intensified through casual comments by interviewees and unedited footage is left in presumably to enhance the sense of documentary spontaneity or create an atmosphere of



cinéma vérité. Other sources such as library footage and old photographs are included for this too.

<b>Helvetica: Participatory Mode Categories</b>	<b>Examples</b>
Filmmaker (FM) and subject response to each other	Filmmaker making subject comfortable Massimo Vignelli, “How should I talk? Or not talk? Say something? Say nothing?” (2/00:00)
Resembles cinéma vérité	Filmmaker making subject comfortable Massimo Vignelli, “How should I talk? Or not talk? Say something? Say nothing?” (2/00:00)
Interviews: Brings voice of FM into story	Interviewees tell the story of Helvetica and express the view of the FM (1/01:50)
Interviews: Enriches commentary with individual voices	Voices of four type designers about the ubiquity, aesthetics and attitude of designers to Helvetica (1/01:50)
Interviews: Oral history	Matthew Carter (type designer) talks about his father (5/00:00); Origins of Helvetica (Eduard Hoffman and Max Miedinger (5/05:20)
Interviews: FM presents broad social issues and historical perspectives	Voices of four type designers about the ubiquity, aesthetics and attitude of designers to Helvetica (1/01:50)
Situated Engagement	Matthew Carter designing typeface on computer (5/02:20)

Table 4: Sample scenes in Helvetica identified as Participatory Mode Categories

**Analysis of *Never Sorry: Ai Wei Wei***

Tables 5 to 8 present examples of Nichols’ modes of Poetic, Expository, Observational and Participatory Modes to analyze Klayman’s *Ai Wei Wei: Never Sorry*.

In Table 5 the montage is the predominant focus. The pace of editing these fragmentary images can vary from a slower rhythm, as illustrated by the long footage of the work camp still, to the rapid pacing of Ai



Wei Wei’s famous “finger” defying still shots. Metaphorical images also come to life in this mode with examples of language that evoke images such as Ai Wei Wei’s assistant saying, “I’m an assassin.” Archival and news footage is also an important element in this mode (Chengdu Earthquake news footage, television broadcast news stories and the Beijing Olympic displacement footage), lending a dose of realism and authenticity to the film’s structure. Poetic nuances are also revealed in the framing of shots, illustrated by the director’s partial framing of Ai Wei Wei’s face with no eyes near the beginning of the film.

Never Sorry: Poetic Mode Categories	Examples
Editing: Rhythm	Work camp still: 8 sec. (3/02:15)
Draws on historical world	Analogic mode: flashback to AWW father’s story-explains AWW’s activism (3/01:15)
Series of fragments	Huang Intv, AWW on camera, Huang Intv, 3 “finger”stills (1/05:06)
Subjective impression	Metaphor: AWW’s assistant: “I’m an assassin.” Meaning – AWW’s controlling persona ( 1/04:13) Archival Footage: common people taunting intellectuals(3/02:50. 03:00)
Elements of memory	AWW: ”These are experiences I cannot erase”- Family still (3/03:45)
Abrupt shift of time and space	Shift from Hotel room (Chengdu) to Munich (4/00:02)
Use of historical footage	News footage displaced residents-Olympics (1/08:15) Earthquake news footage (2/00:58) AWW’s father (3/01:25); (3/02:15)
Use of fast motion	AWW running into house(1/03:45)
Framing of the Shot	AWW’s partial face, no eyes (3/01:50);

Table 5: Sample scenes in Never Sorry identified as Poetic Mode Categories

In Table 6 the cinematic techniques in the expository mode reinforce the director’s/Ai Wei Wei’s overall argument. Also present in this mode is an inconsistency because cinematically the images are supposed to be somewhat objective, but at the same time support the director’s/Ai Wei Wei’s general argument. An example of this is the scene near the beginning of the movie when Ai Wei Wei says “I consider myself more of a chess



player” and this interview is then followed by scenes of dogs playing. Further illustrations of this attempt to present more objective images are the numerous slides with white text on a black background conveying simple factual messages such as: “More than 70,000 people died in the earthquake”. Finally another aspect of this mode is the director’s usage of highly controlled staged footage as illustrated by the still shot of Ai Wei Wei standing behind a big cooking pot.

<b>Never Sorry: Expository Mode Categories</b>	<b>Examples</b>
Assembles fragments: rhetorical/argumentative frame	Intv: Karen Smith “Intellectuals all suffered in 1957” (3/02:38)
Addresses the viewer directly	AWW talks to camera directly (3/00:44)
Titles	White Text/black background: “More than 70,000 people died in the earthquake” (2/1:46) (2/02:25);(2/-5:32); (2/05:56); (2/06:14);(3/04:34); (3/07:29)
Images: Illuminate/Illustrate/Support Basic Claims	“I consider myself more of a chess player” (1/06:45) Illustrate: Dogs Playing(1/ 6:56) Support Basic Claims: Twitter Computer screen shots: (2/03:25); (3/03:52); (3/06:54)
Highly controlled: Staging/Arrangement	AWW in Pot (1/05:54)
Common sense – meshes with peoples’ general beliefs	Cat metaphor: ”Out of 40 cats one knows how to open the door” Meaning: Only a few people become activists (1/02:00)

Table 6: Sample scenes in Never Sorry identified as Expository Mode Categories

Examples of the observational mode, which are listed in Table 7, are more subtle than the poetic or expository modes. Considerable use was made of hand held smartphone footage, particularly videos posted on Ai Wei Wei’s website. It was also noted that on several occasions one camera was used to record the primary camera recording Ai Wei Wei being interviewed.



<b>Never Sorry: Observational Mode Categories</b>	<b>Examples</b>

Reveals aspects of character	AWW staging: finger gesturing (1/05:50)
Resembles “rushes” (unedited footage)	AWW as provocateur in hotel with police: hand-held camera (3/05:15)
Body language	Answer to journalist’s Sichuan earthquake question, AWW doesn’t speak, cut to earthquake victim footage (2/00:45)
Eye contact	Camera films AWW speaking to another camera (1/06:45)
Intonation	Slow, low intonation to give authority to his words “I consider myself a chess player.” (1/06:45)

Table 7: Sample scenes in Never Sorry identified as Observational Mode Categories

In Table 8, the sense of participation is intensified through performances by Ai Wei Wei himself by, for example, breaking a valuable vase and interviewees recalling the past or celebrating the achievements of Ai Wei Wei. Other sources such as library footage and old photographs are included in this film too.



<b>Never Sorry: Participatory Mode Categories</b>	<b>Examples</b>
Filmmaker (FM) and subject response to each other	AWW leaning toward FM (2/05:40)
Filmmaker’s role: Engaging and Collaborator	FM smiling and showing support in interview (2/5:40)
Resembles cinéma vérité	Hand-held camera-phone in police confrontation hotel scene (3/07:20)

Interviews: bring different accounts to story	AWW brother Ai Dan talks about family life (Ken Burns effect) (3/03:00)
Interviews: Brings voice of FM into story	Praise for AWW by curators & journalists (Cohen: 1/05:17; Tinari: 1/05:40; Feng: 1/06:18; Chen: 1/07:50)
Interviews: Enriches commentary with individual voices	Earthquake volunteers comment on why they joined AWW project to collect names (2/03:35)
Interviews: Oral history	AWW brother Ai Dan (3/03:00), film critic (AWW father) (3/01:30)
Interviews: FM presents broad social issues and historical perspectives	AWW breaking Han vase: Ethan Cohen (1/05:17), Evan Osmos, New Yorker (2/02:20)
Viewers witness emotion of subject	Journalist asks “What inspired you?” AWW doesn’t answer immediately (2/00:45)

Table 8: Sample scenes in Never Sorry identified as Participational Mode Categories

### Discussion

After considering the deconstructive analysis of the two films we are left with the questions, “Is Nichols’ model useful for filmmakers to approach their craft?” and “Is Nichols’ model useful for film critics to interpret documentary films?” The following observations are offered:

#### Implications for Filmmakers and Film Critics: Techniques of Verisimilitude

In both Hustwit’s and Klayman’s films, their directorial vision could be revealed through:

- Their representation of reality through camerawork simulating *cinéma vérité*.
- Their cinematic voice, particularly through judicious choice of interviewees.

#### Implications for Filmmakers and Film Critics: Narration and Narrators

- Both films told a worthwhile story and created a powerful message.
- Both filmmakers revealed values illuminate: in Helvetica we are introduced to the complexities of a little publicized craft, typography, whereas Ai Wei Wei’s struggle with authorities showed the value of political freedom.
- Contributions by interviewees in each film were crucial to telling the story so that voice-over narration became unnecessary.
- As a result, interviewing techniques allowed the story to be told by people close to the subject.

#### Implications for Filmmakers and Film Critics: Cinematography

- In both films artistic images were effectively used, the use of Helvetica fonts in and Ai Wei Wei's art works.
- A variety of footage ranging from grainy archival shots to high quality contemporary lent the air of veracity to both films.
- Still pictures were used in both films to illustrate historical references.

#### Implications for Filmmakers and Film Critics: Editing

- Both films were tightly edited as was evident when cutting, dissolves, audio fades were analyzed.
- The significance of openings and closings contributed to the films' overall message.
- The films achieved a balance of film length, visuality, sound and effects to tell the story effectively.

#### Overall Conclusion

In conclusion, the use of the Nichols' taxonomy for "deconstructing" documentary films resulted in considerable support and a couple of concerns.

#### Support for Using Nichols' Taxonomy:

- Filmmaking techniques and narrative structure can be interpreted through Nichols' Mode Taxonomy.
- Scenes from documentaries, and documentaries themselves can be classified into primary and secondary modes.

#### Concerns for Using Nichols' Taxonomy

- Extending Nichols' mode model into a taxonomy of documentary genres may not be feasible. In fact Nichols himself notes that his modes are only "something like sub-genres of documentary films" (Nichols, 2010:99).
- The first four modes are more easily applied to documentary films.
- Reflexive and performative modes require refining in definition and elaboration and little evidence for these modes was found in this analysis.

In summary, this study suggested a possible direction for film analysis using modes for scene by scene analysis. Apprentice filmmakers and film critics might benefit from studying such an approach.

#### References

Ai Wei Wei: Never Sorry (motion picture) (2010), Produced and Directed by Alison Klayman.

Bakhtin, M.M. (1981), 'The Dialogic Imagination: Four Essays,' Ed. Michael Holquist. Trans. Caryl Emerson and Michael Holquist. Austin and London: University of Texas Press. [written during the 1930s]

Burke, K. (1972), 'Dramatism and Development,' Heinz Werner Series, Vol. 6. Worcester, Mass.: Clark University Press.

Casebier, A. (1988), 'A Deconstructive Documentary,' *Journal of Film and Video*, 40:1:34-39. (Accessed 18 November 2013).

Derrida, J. (1967), 'Of Grammatology,' trans. by Gayatri Chakravorty Spivak. Baltimore and London: Johns Hopkins University Press.

Fisher, W. (1989), 'Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action,' Columbia: University of South Carolina Press.

Fox, M. (2011), 'Is it possible to achieve objectivity in documentary film?'  
Posted on MAY 31, 2011 BY THEREALMEGANFOX (Accessed 18 November 2013).

Godmilow, J. & Shapiro, A-L. (1997), 'How Real is the Reality in Documentary Film?' *History and Theory*, 36:4: 80-81. (Accessed 18 November 2013).

Hampe, B. 2007. 'Making documentary films and reality videos,' 2<sup>nd</sup> edition. New York, Holt. Helvetica (motion picture) (2007), Produced and Directed by Gary Hustwit.

Nichols, B. (2010), 'Introduction to Documentary,' 2<sup>nd</sup> edition. Bloomington, Indiana University Press.

Renov, M. (1993), 'Toward a Poetics of Documentary,' In *Theorizing Documentary*, ed. Michael Renov. New York: Routledge, 1993. 12-36.

Rotha, P. Road, S, & Griffith, R. (1953) 'Documentary Film.' New York: Hastings House, 1953: 75-100.

Sachs, J. (2012), 'Winning the Story Wars.' Harvard Business Press.

Taibibbi, M. 2013. Rolling Stone. Hey, MSM: All Journalism is Advocacy Journalism.  
<http://www.rollingstone.com/politics/blogs/taibblog/hey-msm-all-journalism-is-advocacy-journalism-20130627> (Accessed 18 November 2013).

Vertov, D. (1923), 'Resolution of the Council of Three,' in *FilmCultureReader*, Ed Adams, P. Sitney, New York (1970, 359).

*Narrative news: how the factuality and the narrative format of news and fiction writing affect readers' emotional and cognitive responses,*

Chang-Ui Chun, Chung-Kon Shi

Graduate School of Culture Technology, Korea Advanced Institute of Science and Technology, Korea

0155

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This study examines how the factuality and the narrative format of news and fiction writing affect readers' emotional and cognitive responses. Participants read one of three versions of a story describing dramatic and tragic accidents involving an Indian couple in which a man was attacked and a woman was brutally raped by a group of passengers in the bus. Each version of the story was manipulated so that readers would receive a different degree of factuality and a different format. The first version was a narrative format news article indicated that it was a news article based on an actual event, and the second version revealed that the story was wholly imagined and invented by the writer, and the content of the story was irrelevant to any actual environment or location. The final version was a non-narrative news article. After reading the stories, each participants completed a questionnaire, recording their answers on a seven point-Likert scale items designed to measure engagement and empathy. It was hypothesized that the readers would report more engagement in the reading activity and more empathy toward the protagonists of the story in a narrative version than a non-narrative version and the research question was formed to investigate the effect of factuality. The results showed that narrative version generated more engagement and more empathy than the non-narrative version, and that there were no differences in the level of engagement, whereas the empathy felt by the readers between the factual version and the fictional version varied.

Keywords: Narrative format, Factuality, Emotional responses, Cognitive processing, Empathy, Narrative engagement

## Introduction

A 23 year-old woman was attacked and raped by passengers on a private bus on 16 December 2012. Around at the end of 2012, the tragic news was announced that the woman had died of serious injuries from the gang rape and attack. This case led to public protests for better treatment of females in India. Numerous news and media channels reported this case, including the background of the accident, the victims and the assailants, and the relevant legal procedures. Among the news articles, an article written by an Indian journalist in the Wall Street Journal published on 30 January 2013 was distinct in that it adapted a narrative form and structure (Pokharel, 2013). The article was based on interviews with the male friend of the victim and their acquaintances, depicting chronological events with dialogues and with narrative delineation. The author wrote this article in the narrative format to aim for a dramatic effect. While reading this tragic news, readers are assumed to feel different emotions including sympathy and grief toward the victims, and anger against the perpetrators. Their emotional responses and cognitive processing can be influenced by the narrative format and by the factuality of the article. In this study, we aim to investigate readers' emotional and cognitive responses focusing on the narrative characteristic of the article and the relationship between the narrative and the degree of factuality. The news article was manipulated to generate different levels of factuality and a different format. There were three versions: a narrative factual version, a narrative fictional version, and a non-narrative factual version. Participants were assigned to read one of each version and their emotional and cognitive responses were measured by self-report items and were analyzed.

### **Narrative-format news, factuality of the narrative, and reader response**

News articles are written in different formats and styles. Among various formats, narrative style news articles were studied in their preference, readability, and psychological effects. Fry and Clark (1993) revealed in their research that the newspaper readers preferred a narrative version to other three different formats such as the traditional inverted pyramid, the point of view, and the radical clarity style. Zerba (2008) discovered in her empirical research that narrative storytelling of news article had a positive influence on young adult readers' perceived comprehension, learning, interest, and enjoyment. Researchers in previous studies about the narrative news format generally claimed that it increased readers' readability and appreciation. The effect of narrative format can result from the role of imagery and affect in a story. Sadoski and Quast (1990) found that imagery and affect played a key role in long-term recall for popular magazines articles. They explained that imagery and affect might tend to reflect readers' construction of personal meanings. Tankard and Hendrickson (1996) emphasized the narrative strategies of writing newspaper articles by the same token. They insisted that sentences that show are usually perceived by readers as more interesting, engaging and informative than sentences that merely tell.

The narrative news deals with real events and information, whereas the fictional narrative covers imaginable and invented stories. However, the way they depict events or characters is not quite different; fictions tell a story like a narrative news. Therefore, the significant difference between narrative news and story lies in readers' perceived factuality. Busselle and Bilandzic (2008) discussed that fictionality of narrative does not affect narrative processing, but violations of external and narrative realism provoke inconsistencies in audience's mental models thus disrupt narrative engagement and lessen a narrative's persuasive power. Their concept of realism is

related to the logical reality that the story forms. If readers perceive that the story is plausible and logical compared to real environment and situation, they accept the story as real regardless of whether the story is fictional or factual.

Previous research has shown that the narrative format of news can influence readers' responses and beliefs. Graaf et al. (2011) argued that narratives affect readers' real-world beliefs and attitudes, with effect referred to as "narrative persuasion" in established research. Oliver et al. (2012) claimed that narrative-format stories produced more empathic responses than non-narrative formats for participants who read an article about stigmatized groups. They elaborated readers' cognitive and emotional empathic model that the narrative story format provoked compassionate reactions and this led to reader's empathic attitudes. In addition to emotional responses including empathy, narrative engagement was regarded as readers' primary cognitive processing while they decode a narrative. Narrative engagement refers to the sense of immersion that readers or viewers experience while appreciating textual or visual narratives. Several notions such as transportation, identification, presence, and flow have been invented and explored (Busselle and Bilandzic, 2009). Researchers predicted that the narrative engagement played a role in changing beliefs and attitudes that were consistent with and were relevant to the narrative (Oliver et al., 2012).

### **Research Questions and Hypothesis**

Among various emotional responses that readers can experience, we focused on empathy as readers' primary affective reaction after reading the article would be an empathic feeling. As Smith and Frieze (2003) noted, empathy is an important emotional response in the rape context since it might have an impact on perceptions and judgments of rape victims or perpetrators. Preceding research proved that a narrative format generated more empathy than a non-narrative format. With this empirical background it was hypothesized that a narrative format news would generate more empathy in readers than a non-narrative format. Additionally, we examined readers' emotional valence which can be divided into two categories: readers' positive or negative feeling reported after reading narrative. Since the imagery and affect of narrative are assumed to enhance readers' emotional reactions, we hypothesized that a narrative version might increase the degree of valence that readers experience. Along with readers' empathy and emotional valence, and narrative engagement with the components of narrative involvement and narrative transportation was investigated. Due to the internal characteristic of the narrative format, we expected that readers who read a narrative version would report more narrative engagement with it as compared to a non-narrative version.

H1. Narrative-format news will generate more empathy than a non-narrative format.

H2. Narrative-format news will generate more narrative engagement than a non-narrative format.

H3. Narrative-format news will increase the degree of emotional valence as compared to a non-narrative format.

According to Busselle and Bilandzic (2008)'s theoretical framework, fictionality has no influence on narrative processing but violation of logical reality of narrative will reduce narrative engagement. In this experiment, however, what has been modified is readers' perceived factuality, not the logical reality of story. We assumed that readers'

perceived factuality will increase their empathy as the readers are expected to pay more attention to the reality of the narrative. It is uncertain how the factuality of the narrative news will affect readers' narrative engagement. We pose a research question regarding the effect of factuality on readers' narrative engagement.

H4. Factual narrative news will generate more empathy than fictional narrative.

Research Question 1. How will the factuality of the narrative news affect readers' narrative engagement?

### **Experiment**

The article about Delhi rape case was modified to produce different versions. The first version was identical to the original article, indicating that this article was the news published in the Wall Street Journal on the 30th of January, 2013. The second version was modified to note that the story is fiction wholly invented by a novel writer. The sentences or words implying that the story is part of a news article were eliminated or replaced with alternative expressions so that readers should consider the version as fiction. At the beginning of the story, it was also explicitly noted that the story was written by an Indian novel writer. The third version was re-written by combining existing news articles about the Delhi rape case. The articles were extracted from various online newspapers but only non-narrative format articles were used. The lengths of the experiment materials were 1,321, 1,310, and 1,290 words, respectively.

We recruited participants through online advertisements. Online ads were posted in an online community of e-book users and were mailed to graduate students. All participants were paid to increase the reliability of the experiment. 78 participants replied to the survey and they were divided into three groups: 27 for group 1, 26 for group 2, 25 for group 3. Each group read one of three versions during the experiment. The experiment was conducted using the online survey website Survey Monkey ([www.surveymonkey.com](http://www.surveymonkey.com)). The script was given to the participants and they were instructed to answer items which measured emotional and cognitive responses and their degree of narrative engagement after reading the scripts.

Self-report items were designed to measure readers' levels of emotional valence, empathy, and narrative engagement. Emotional valence items included negative valence items consisting of 'While reading the article (the story), I felt (angry), (worried), (irritated) (Cronbach  $\alpha=.56$ ).' and positive valence items consisting of 'While reading the article or (the story), I felt (happy), (contented), (pleasant) (Cronbach  $\alpha=.72$ ).'. Empathy items consisted of 'While reading the article (the story), (I could understand how helpless rape victims may feel during such an accident), (I felt sympathetic toward the victims), (I felt compassionate toward the victims) (Cronbach  $\alpha=.83$ ).'. Empathy items were adapted from the empathy study by Batson et al. (1997) and from research by Smith and Frieze (2003) which examined empathy in relation to rape.

Narrative engagement was divided into two categories: narrative involvement and narrative transportation. Narrative involvement items consisted of 'I was mentally involved in the story (the article) while reading.', 'I was never really pulled into the story (the article). (reverse coding)', and 'While reading I was completely immersed in the story (the article) (Cronbach  $\alpha=.82$ ).'. Narrative transportation items included 'While I was reading the story (article), I could easily picture the events in it taking

place.', 'I could picture myself in the scene of the events shown in the story (the article).', and 'After reading the story (the article), I found it easy to put it out of my mind. (Cronbach  $\alpha=.70$ )'. Narrative engagement items were adapted from the study by Busselle and Bilandzic (2009) which measured narrative engagement. To measure the dependent variable of factuality, three items were devised: 'This article (the story) was factual.', 'This article (the story) seemed to depict the real event.', 'This article (the story) seemed to be invented.' (Cronbach  $\alpha=.76$ ). All of the items were measured using seven-point Likert scales (1=not at all, 7=very much).

Table 1. The features of the materials used in the experiment

Group	Format	Factuality Manipulation	Length	Survey Respondents
1	Narrative	Factual (News)	1,321 words	27
2	Narrative	Fictional (Novel)	1,310 words	26
3	Non-Narrative	Factual (News)	1,290 words	25

## Result

Values for each factor were created to average the scores of the items. To verify the effect of the narrative format, group 1 and group 3 were compared while group 1 and group 2 were compared to examine the hypothesis related to factuality by an independent t-test using the software SPSS, version 17.0. The analysis showed that the narrative-format news generated more empathy than the non-narrative-format news ( $t(50)=2.63$ ,  $p=.011 < .05$ ) indicating that the first hypothesis was supported. The second hypothesis that narrative-format news generated more narrative engagement than non-narrative-format news was marginally verified by a significant difference in narrative involvement ( $t(50)=2.53$ ,  $p=.014 < .05$ ) and a marginal difference in narrative transportation ( $t(50)=1.84$ ,  $p=.071 > .05$ ). The third hypothesis that narrative format news will increase the degree of emotional valence than non-narrative format was not supported since there were differences neither in negative valence nor positive valence.

Table 1. Mean values of the measured factors

Group	Negative Valence	Positive Valence	Empathy	Interest	Narrative Involvement	Narrative Transportation	Factuality
1	5.2	1.4	6.2	5.8	5.3	4.7	5.1
2	5.0	1.7	5.6	5.4	4.8	4.4	4.3
3	5.6	1.9	5.6	5.6	4.5	4.2	4.5

Between group 1 and group 2, there was a significant difference in factuality ( $t(51)=2.57$ ,  $p=.013 < .05$ ) indicating that the independent variable was suitably manipulated. The comparison between group 1 and group 2 revealed that the factual version generated more empathy than the fictional version ( $t(51)=2.26$ ,  $p=.028 < .05$ ). Factors other than empathy did not show any differences; thus, the factuality of the narrative affected only the empathy that the readers felt toward the victims. This meant fictionality and perceived factuality did not affect narrative processing.

## Discussion

We identified the effect of a narrative format and the result confirmed previous research outcomes. As was proved from previous empirical studies, the narrative format induced more empathy and more narrative engagement. Narrative-format news seemed to elicit empathy from readers by increasing the level of narrative engagement and by using imagery and affective devices such as dialogues and descriptions. These narrative devices were employed to arouse readers' emotional responses. However, readers' emotional valence did not vary depending on the narrative or non-narrative style. Therefore, narrative engagement might influence readers' empathic process, not boosting emotional reactions. Specifically, narrative immersion seemed to play an important role in generating empathy comparing to narrative transportation. Narrative immersion might led to enhancement of memory and attention, whereas narrative transportation is related to the sense of being there in the story.

The comparison between the fictional version and the factual version showed that the degree of factuality affected the level of reader empathy. Given that factuality was manipulated as noted earlier in the paper, we assumed that factuality would have a minimal effect on readers' responses. Other factors such as valence, narrative engagement, and interest in the content and format of each version were nearly identical. Whether readers consider the narrative as factual or fictional did not affect emotional feeling or narrative engagement. Therefore, what determined readers' primary cognitive and emotional responses is the content of the narrative. How factuality increased readers' level of empathy was not clearly identified in this research. A narrative format can generally be regarded as appropriate for a fictional genre such that readers' responses to narrative-format news are distinct from the experience of reading novels. It can be argued that readers may experience different emotional processing once they are aware that a novel-like narrative is based on an actual event. Such emotional processing may get involved in empathic process. This can explain the phenomenon that many films based on actual events reveal their origin as they mark "this film is based on - or inspired by - a true story" at the beginning.

## References

- Busselle, R. & Bilandzic, H. (2008). Fictionality and perceived realism in experiencing stories: A model of narrative comprehension and engagement. *Communication Theory*, 18(2), 255-280.
- Busselle, R., & Bilandzic, H. (2009). Measuring narrative engagement. *Media Psychology*, 12(4), 321-347.
- Fry, D., & Clark, R. P. (1993). Ways with words. A research report of the literacy committee, American Society of Newspaper Editors, The Poynter Institute for media studies, the St. Petersburg Times and the University of Wisconsin-Madison.
- Graaf, A., Hoeken, H., Sanders, J., & Beentjes, J. W. J. (2011). Identification as a mechanism of narrative persuasion. *Communication Research*, 39(6), 802-823.

- Oliver, M. B., Dillard, J. P., Bae, K., & Tamul, D. J. (2012). The effect of narrative news format on empathy for stigmatized groups. *Journalism & Mass Communication Quarterly*, 89(2), 205-224.
- Pokharel, K. (2013, January 30). India rape victim's friend describes their love story. *The Wall Street Journal*. Retrieved from <http://online.wsj.com/news/articles/SB10001424127887323829504578271810720960682>
- Sadoski, M., & Quast, Z. (1990). Reader response and long-term recall for journalistic text: The roles of imagery, affect, and importance. *Reading Research Quarterly*, 256-272.
- Smith, C. A., & Frieze, I. H. (2003). Examining rape empathy from the perspective of the victim and the assailant. *Journal of Applied Social Psychology*, 33(3), 476-498.
- Tankard, J. & Hendrickson, L. (1996). Specificity, imagery in writing: Testing the effects of "Show, don't tell". *Newspaper Research Journal*, 17(1-2), 35-48.
- Zerba, A. (2008). Narrative Storytelling: Putting the story back in hard news to engage young audiences. *Newspaper Research Journal*, 29(3), 94-102.

*Aesthetics of smartphone dynamic screen discussion and Research*

Hsuan Jan Kao, Li-Chieh Chen

Tatung University, Taiwan

0157

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

**Abstract**

Smart mobile device, the market is along with rich and varied applications, no matter the screen presentation is the boot animation or the application's dynamic design, are all the elements used to attract the public, except its convenience, the interface and screen design of smart mobile devices are all smart mobile device users expected. Therefore, collected variety of dynamic content and design style in the smart mobile devices and categorized in accordance according to modern art for derivative developed the art of Smart mobile devices category, to increase the appreciation of art mobility and mobile convenience, so audience can enjoy the kinetic art anytime, anywhere.

Keywords: smart mobile devices, kinetic art

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## **1. Introduction**

With the smart mobile device market demand, the development of this area increasingly fast and sophisticated, the smart mobile device screen display is also more and more rich and lively, therefore, this study will directly focus on smart mobile device desktop animations and motion pictures of applications for a depth discussion, analysis the aesthetic style of its screen presentation.

Through this study to understand aesthetic style of smart mobile device screen presentation, and then sort out the development of the artistic style of mobile platforms, making the public can through mobile platform to appreciate animated artistic which belong to smartphone and experience new forms of artistic styles.

## **2. Literature**

This content of project will study motion pictures present aesthetics of mobile phone, from the experimental animation art and art-related network of knowledge and theoretical concepts by studying the sort of new art style to create alternative visual arts experiences, use animation art and the art of network spiritual content as a comprehension and practice, because of its spiritual connotation to develop an unique artistic argument. Wherefore, some research and understanding of both theoretical, thereby, extending the research and creation of a new direction and look forward to a new generation of artistic style, showing the distinctive art form, and derivative concept of the modern smart mobile device screen present aesthetics. The following section will discuss literature as a preparatory study:

### **2.1 Animation Research**

After years of production experiences, animators produces many animated terminology and rules to facilitate communication in order to facilitate the drawing and animation has a better performance results. Computer technology in the computer animation art performance, whether it is visual of performing and body language or techniques, it still based on traditional animation of performance principles as the fundamental basis, such as:

1. Compression and stretching: Defined in the operation time period, the object shape distortion, deformation produced by the movement called compression and stretching.
2. Preparatory action: An action before the start of action is called preparatory action.

3. Layout performances: Animations show the overall structure of multiple actions constitute a complete performance by camera shots, several shots constituted by a number of animation structure, the clear and simple expression is the basic requirements of the animation framework, so that it can make the story clear and make the viewer focus attention.
4. Continuous actuations and posture positioning: In addition to the first major motion animation between the screen to complete the outer, continuous action in progress by successive frames concatenation operation until the entire operation is completed.
5. Follow and the action with overlapping: When the animation role of the action just stopped, some parts of the action will continue to be, this one is called to follow; in a continuous movement, the action of the time difference between each other, during which the action of the differences caused by the alternating occurred and the end, called overlap.
6. Start or end point of movement slower speed: At the start or end point of movement slower speed, adjust the gap time between key frames to achieve more effect of accurate motion.
7. Arc Action: Animated character movement dynamics is rarely a single line, mostly with the curvature, such as hands back and forth and so on; make dynamic to the natural, the action will be adopted on the arc-shaped movements.
8. Secondary action: A complete actions include major actions and secondary actions; in action, secondary action by the main action of traction, but also the main action foil finish.
9. Timings: Time rhythm is the most important element of a moving, any movement of action is associated with the time control.
10. Exaggerated: To make the content more sense of joy and a sense of humor, or to emphasize the emotional ups and downs, often used to exaggerated manifestation of the changing role of the audience noted that moderate use exaggerated expressions, is necessary, but if all use, will lose exaggerated dramatic effect.
11. Solid depicting: Animation design needs to have a solid drawing ability to convey the character's characteristics.
12. Attractive: Is designed to create action to attract the audience's attention, so that the audience have the desire to watch the scene design and the role of modeling should be avoided too simple or too complex settings, in order to avoid difficult or impossible to understand. In general, the asymmetry more appealing eyes, to make people pay attention to the purpose. (Wu Peifen, 2002)

These rules make the animation 12 animation have a good basis in the 3D computer animation also follows such a rule, presented to the audience a rich and interesting

exaggerated expressiveness, it seems that this is also more animated expressions can be accepted by the audience, but also in the world of the animation continues popular. Therefore, the following will focus on several elements of the animation for analysis.

### 2.1.1 The research of animated character

3D animation of the protagonist is the whole soul and spirit of animation , through role performances, to express the author to tell the story . Heroism prevailed in the United States , children and adolescents want to own as " Superman " like a super ability to combat villains , or like " Batman " has many other cool feature to repel the bad guys . Hero's animation emerge accidentally , it is a comic art and American culture collision results. Americans are advocating personal struggles and focus on the priority the protection of personal interest, especially in the thirties of the economic impact of the Great Depression and World War II cases, people will "savior " type superhero as a symbol of hope and strength , so the comic protagonists have also invested to defend the nation against war stories ( "The United States first among superhero factory " , nd), the animation works such as Superman (Superman) ( Fig 1. ) , Batman (Bat man) ( Fig 2. ) , spider-Man (Spider man) ( Fig 3. ) and so on ..... . Role morphology , they are robust and majestic, while Superman and Batman is equipped with a cloak to symbolize having the ability to fly , or the shape of the wings deliberately imitating animals to demonstrate its extraordinary capabilities, and performance places the color red, blue as the basic color , just in line with the American flag , which shows American heroism in the animated form is emphasized on the obvious.

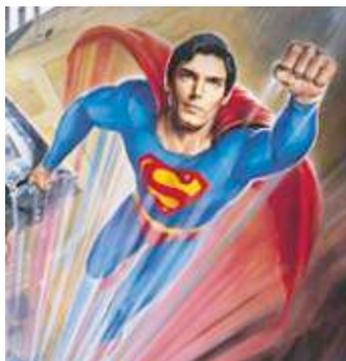


Fig 1, 《Superman》 , Warner Bros. From <http://comic.chinese.com/Article/Class4/Class31/200407/218.html>



Fig 2. 《Batman》, Tim Burton , 1989. From (<http://www.batmantas.com/>)



Fig 3. 《Spiderman》, Sony Image work , 2002. From (<http://spiderman.sonypictures.com/>)

There are also Japanese animation like the so-called "heroes" roles, such as Ultraman (Ultraman) (Figure 4) is a Japanese hero's representative, their appearance no special gender differences, only red and silver stripes with mainly symbolic I wish the people of traditional Japanese amulets and good luck color. In addition, the Japanese hero emphasize public sex (teamwork together to solve problems), such as the habit of a five-man team as a symbol of the heroic (Figure 5), of which the most notable is the color of clothing: the main leaders of the red, pink for women color, the other three pairs of members, mostly yellow, blue, black, and different colors represent different is the division of labor. In addition to the spiritual mission, many "deformation", "fit" of the robot is also very special, which is the traditional Japanese folk tales, religious description of the various monsters are closely related (Chen Zhongwei, 2004)



Fig 4. 《Ultraman》 . From (<http://www.e-muse.com.tw/2003/umforever/>)



Fig 5. 《Ultra 5 Team》 . From (<http://www.southcn.com/cartoon/make/dmzt/200404010645.htm>)

An impressive 3D animation, in addition to including a good story, a clear rhythm of the music and post-production editing, the role of which is the shape and movement to grasp the essence of the work, and this is also not rely solely on the essence of mystery software applications that come to their senses, you must constantly observe things, and for the successful example of doing a deep study. Animation because it is in a different culture presents different style, such as the Japanese cartoon is to convey ideas, based on a wide variety of stories, characters with enough verve performance-based, while the United States after a long animation development to form distinct characteristics, such as exaggerated character, action smooth, colorful and attention to detail characterize, to render the screen mobility.

### 2.1.2 The Research of Animation Scenes

Role play scenario is a stage , and the role of the styles are often closely related to the overall style of the need for the setting to create the most suitable role in a stage show . Therefore, the study of the style scene , types and their differences. Real life each different object itself has its own different surface properties, such as the transparency

of glass , plaster non- reflective matte metallic reflective material and so determine an object's visual texture . Therefore, 3D software tool textures (Texture Mapping), by scanning in real photo images , or other ways to hand out a 2D plane produced digital images, attached to the stereoscopic 3D production environment objects on the object to simulate the inherent material properties and design , this method can reduce the maximum benefits of computer rendering computation time , and with minimal graphics and computing resources for maximum effect of realistic materials . Created by this Act out of the surface of the object attributes include object color, surface degree of reflection , material and transparency as well as environment maps and other accessories created by the 3D texture , creating a lot of convincing imaginary world . (Michael O'Rourke, 1997)

In the animation of the virtual world among all roles and objects remain with the real environment in general, need lighting

Objects with shadows do for visual conditions, and the lighting is also used to create the overall image is the main context and tone setting tools and techniques. With the general difference is that traditional animation in the 3D scene as long as computing power permits, according to their situations creators can set the number of lights needed to establish numerous and can also freely change the intensity of the light and shadows and colors to create a wish to achieve the visual effect of the scene.

### 2.1.3 The Research of Animation effects

Animation effects are to increase the audience 's visual stimulation, as computer technology advances, powerful animation effects , animation style is to make even more powerful weapon. 3D computer animation and special effects to produce synthesis is realistic performance characteristics of digital effects , unlike traditional 2D animation and film shooting in hand-drawn graphics mask (Mask) or hazardous blasting site to produce synthesis and effects . Computer animation software can be used in molecular techniques such as blasting , clouds , water and other natural effect of a virtual reality environment or substituted Dangerous effects process , and parameter modification generated by different effects , using digital copy function will produce the effect of repeated use . With the advances in digital tools have been developed animation synthesis technology simply by tracing the path of the camera position and orientation with light tones with real scene can create a fully integrated and vivid images. (Kerlow, 2000) so that the film is from the real environment imagination to create a virtual space, and in the world of 3D computer animation is created by imagination to the real world , forming a unique immersive art of computer

animation .

#### 2.1.4 Special style of 3D animation research

Special style 3D animation is less popular type of animation style is quite worthy of study type, this type of animation is more abstract, often a reflection of the author's own heart, representing the realization of personal style is also my objectives creative style type. Therefore, this type of animation for a more complete studies to understand the underlying meaning of style and spirit. Realistic narrative structure structure such images animated character by giving a clear image of the personality and to express animated stories and content, in the choice of subject matter often social or political issues and events based, and there is a clear narrative structure and theme that allows the audience to convey the correct message is received images and content.

As I graduated from the Institute of Creation " Media Illusion II " series , with animation to express my views on the media . After the lifting of martial law in Taiwan , liberal news media , a variety of media increasingly flourish, repeated daily amount of information in people 's lives, like a labyrinth of construct is difficult to escape. Therefore, the creation is based on the performance of " media" itself and the media spread "political ", " erotic ", " violence " as the main content , the manifestation of the creative diversion Escher 's " Staircase " (House of stairs) works to construct 3D illusion of space , and finally completed by the TV broadcast " Media Illusion II" series of installations ( Fig 6.) . ( High uproar , 2006 ) the use of 3D software to create unlimited possibilities of special animated film , belongs to the author than the psychological catharsis, an abstract expression of non- narrative structure , with semi-abstract , abstract patterns , images and sound to communicate with each other while the issue of fabric freehand expression and vitality performance . This type of animation theme mainly feel the spirit of self-representation and psychological based, any external reality can be under deconstruction of creators to become fragmented and disordered dreams general picture of the structure , giving viewers more broad self- thinking and imagination. Most experimental work with more emphasis on this language to convey .



Fig 6. Author's exhibition photo in Fine Arts Museum of Taipei.

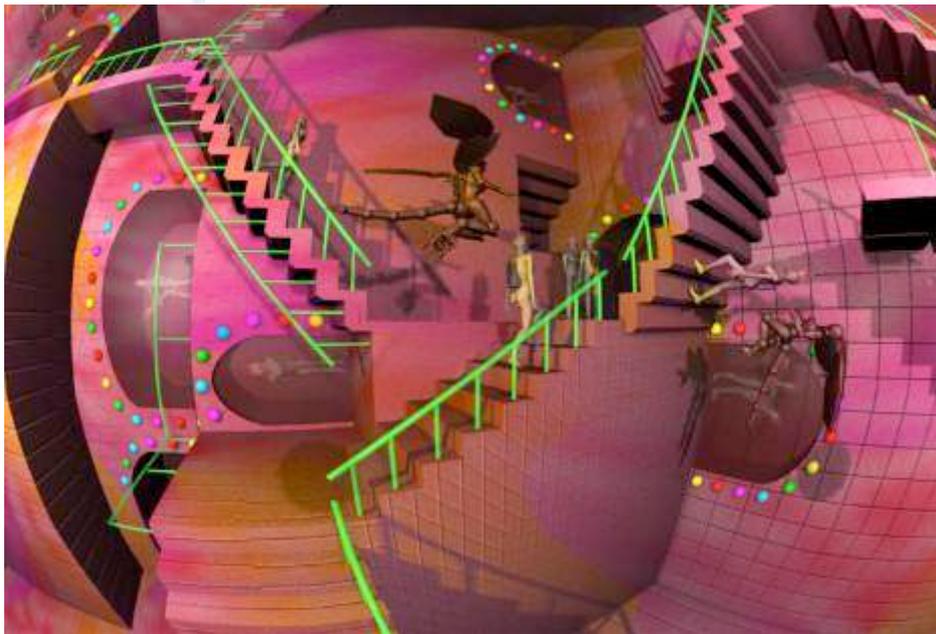


Fig 7. 《The media fantasy II》 series, pornographic media animated content

## 2.2 Internet technology and aesthetics of digital art Research

Contemporary art forms, with high-tech help, we want to imagine how to create, take him how to present, the role of technology in supporting the idea of just realized, luckily we do not have to pick up the brush desperately to put the picture is good, or put a transparent slide continuously drawn a picture, and transformed into animation. Like software engineers, design a variety of plug-ins can simply put the photos into

various types of watercolor painting. Another example is the development of 3D technology, can simulate the very real creatures, but still lacks meaning of life. Really want to worry about is how to show their creativity. Therefore, the authors insist on the use of computer technology to complete animation, so I chose to 3D animation creation software as the main tool, hoping to bring cold Software vitality, creating interesting and illusory visual experience.

Digital artwork constituent elements only data and code. Ye would Rui (2003) mentioned that "All through the computer by the creation of works of art, regardless of the appearance is how to hustle and dazzling, in essence, are just 0 and 1, the interpretation of digital information and interpretation." This feature makes art into a data processing and code rearrange to form a special way, bit is the basic unit composed of works, the artist manipulated between 0 and 1 in the finished work. Digital artwork patterns essence is not fixed entities substance, just a bunch of data, information and code, through digital tools and storage formats exist, with different screens and other digital interface and presentation, it also has dematerialization and liquefied characteristics.

Therefore, in the context of modern technology, we have to fill the more humanistic ideas, cultural spirit, paid to a real human life, irrigation culture, rather than the empty body, such as the zombie-like. Technology is only a representation, surface luster, aggressive people synonymous with vanity, we should be able to master the technology, giving it a human life, it is alive with ideas from the Heart looking for real artistic aesthetic.

Thereby discussion and thought the impact of the Internet on artistic creation and possible space. Learn how to use computer software and hardware on the network to do on the space creation. Dominant element in the creation of a Text (text), Random (random), Illusion (illusion), Sound (sound), Interactive (Interactive), Performance (network collective action). From the Internet, digital video, video conferencing, distance learning, virtual reality, to the use of virtual characters and real interaction between actors, but also the entire process of artistic creation must understand, and to find out the network from which combining art and animation art developmental.

### 2.3 The research of experimental animation

Experimental study of animation aesthetics, the popularity of civilians due to technological and easier to operate features allow contemporary artists in the creation

of more than a variety of new creative tools, media covered the use of the video, computers, machinery, electronics, light, sound, biochemical physical media such as technology or combination of complex interdisciplinary art space resulting in the development of traditional art spaces open up another new field of aesthetics. The result has been a training and research, to make works more of its technology base theory rooted more creative derivative works.

Contemporary animation art creation, use of computer technology and software developed, computer animation has become the main mode of animation art, commercial architecture in Hollywood production and publicity, 3D animation film succeeded in penetrating the mass market, has also aroused animation creators to follow, resulting in the majority of the style of animation into the established pattern. Different from the mainstream movies and more for today's technological developments and market value of the reaction, experimental animation often presented encompasses the creators awareness, social and cultural impact of environmental dynamics point of view, through the vision of experimental animation, always bring more element of creative elements and new ideas.

Relative to mainstream animation, experimental animation is relatively non-mainstream definitions come. For experimental animation, Li Daoming (1997) has pointed out: "The so-called" experimental animation, "in fact can be said to contain two different types of animation" experiment ": a formal" experiments "; Second, the connotation of" experimental . "so-called" experimental "in the history of animation down may not necessarily be" avant garde "— — ahead of the times (mainstream) front in animation history are talking about" experimental animation. "It is, and mainstream" cartoon animation "after doing relatively the results obtained. positioning sometimes conversion occurs."

Changes in the trend of the times, the digital image gradually formed the mainstream market, while computer animation has become increasingly market attention, many audio visual presentation, such as special effects, video, virtual reality ... so no need to perform computer animation. Today, animation is no longer considered entertainment subculture, particularly since creation and dissemination of technology innovation, the public has the animation penetration and impact resistance has surpassed traditional and contemporary cultural phenomena and become part of the art.

Period, animation art in the avant-garde trend of the development of the image generated under a considerable change, until today, although the authoring tool is

different, but the continuation of the spirit of experimentation and innovation breakthroughs beyond the reality is still quite attractive, even moment looked back the development of the whole animation, experimental animation of non-mainstream animated art often better to lead the transformation of form and content, and contains a more extensive experimental and Humanity. Different from the mainstream movies and more for today's technological developments and market value of the reaction, experimental animation often presented encompasses the creators awareness, social and cultural impact of environmental dynamics point of view, through the vision of experimental animation, always bring more element of creative elements and new ideas. (Chen Wei-lun, 2004)

In addition, because the spirit of experimental animation with independent producers, often contains individual artist's unique style, ideas, experimental techniques and innovative visual presentation, often brings viewers a unique visual experience, but also so often reverse to bring commercial animation special creative thinking in order to attract viewer attention, so exemplified in many commercials and often can get a glimpse of MV clips.

In the experiment experimental animation media is a very important concept. Clarence (Norman McLaren) use of the limited resources and innovative approach created a considerable number of animated films, he does not use directly through the camera manufacturer in the image on the film, the use of hand-painted film, abrasion and exposure experimental way to make video directly presented in the film, and even in the movie soundtrack to cause abrasion on artificial sound (Peggy Chiao, 2001), while in 1952 the creation of "Neighbours" (1952) (Fig 8.), the norman · Michaela Lun also use a real innovative animation techniques to shoot the actor as objects, visually showing quite strange strange feelings, so motion picture arts more full of surprises and unexpected nature.



Fig 8. ( Norman McLaren ) , 1952 , 《 Neighbours 》 ( from <http://64.26.166.43/resources/how.php?show&5> )

Also in the seven years of Indian origin O Iraqi faction Tyre repair · (Ishu Patel) is not subject to media restrictions, according to a media different characteristics, so that the viewer in a different animation to appreciate his innovation in different media the bold use, such as works of "Paradise" (Fig 9.) and Iran to send Tyre repair · put the usual special effects used in the "light" for the King boldly break through use, the use of cardboard stab holes presented light transmittance changes to convey the image of the magnificent palace paradise, and compare the applied color style hand-painted techniques to render the dazzling bright enthusiasm of the natural world, the expression means stunning.

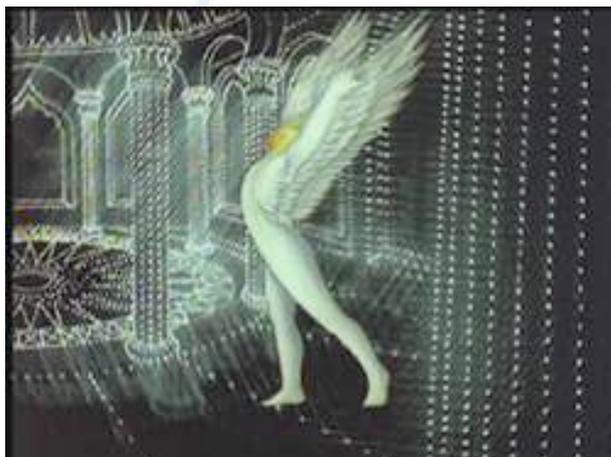


Fig 9. ( Ishu Patel ) , 1984 , 《Paradise》 ( from DVD : 《NFB Film Works》 )

Moreover, some animation experiments are limited due to materials developed beautiful accident — Zagreb (Zagreb) animation creator of the material would have been limited because of animation developed the so-called "limited animation" (reduced animation) creative way in five years this revolutionary technique O later became modern experimental cinema commercials precursor (Huang Yushan, 1997). The creators of animation but due to the lack of material resources raises its boldly explore new ideas, new ways to express themselves with the idea, totally free from material fetters and norms breakthrough pioneered by my new pattern, the creators of these animations original and animation art experimental spirit brought endless supply of new vitality, which facilitate technological progress and contemporary animation, it is a very important reflection.

### **3. The research methods and expected results**

Collect a variety animated works of mobile device operating systems on the market, and according to modern art style, type, and so do the classification factions to establish dynamic screen smartphone style database to analyze and discuss the content and mobile phone screens exterior design of the physical relevance.

Through the study of the theory and aesthetics, and finally put into practice, to make the final experimental results show, the survey reviewed the overall creation, do final adjustments, the whole process is the creation of works, so far-reaching artistic omnipresent. In recent years, the rapid development of computer technology, smart phones, especially in the cloud technology for science and technology, humanities and creative aspects of the design of such three dazzling variety of effects, immersive virtual world presentation, are rapidly, by leaps and bounds, like Jurassic Park, the Matrix, one of the mouse, to a pure virtual 3D animation toy Story, Shrek, Final Fantasy ... and so on, are proving digital design rich and varied.

Digital media research and development and design, application, our lives have been slowly bring huge changes, but in this major change under the humanistic morality but slowly be ignored, or even soon to be forgotten! So I would like to Taiwanese unique artistic color culture on Taiwanese art cultural characteristics, trends create belongs to Taiwanese style 3D animation, caught out of its essence and in Taiwan, the resources available to develop part of our digital multimedia art, with various digital media design applications that will carry forward into our international arts and humanities.

Living in the technologically advanced 21st century, we seem not be separated easily by technology have brought to us, so at the last chapter we will explore the digital era, as a part of it, how do we use technology to create art works that belongs to us and establish the art style our generation should have. Therefore, the author through digital media of smart mobile device to create the illusion of an imaginary space, develop infinite possibilities of images. Through this research, the author deriving new type of art style, make artistic development more diversified and rich, so that art appreciation will have much properties of action convenient.

### **4. References**

Zhong-Wei Chen (2004) : 《Japanese animations & comics words globalization and

fans culture》. Taipei: Tangshan Publishing Co., Ltd.

Yu-Shan Huang write( 1997 ).《The explore of animation movies》. Taipei: Yuan-Liou Publishing Co., Ltd.

Kai-Yiu Chan 《A study of 3D computer animation, visual language and aesthetics》, National Taiwan University of art, Art Journal.

林珮淳、奚岳隆,《從民族性探討日本與美國動畫風格之差異國立台灣藝術大學多媒體動畫藝術研究所》, 臺灣藝術大學, 藝術學報。  
》, National Taiwan University of art, Art Journal.

Michael O'Rourke write、Jia Ming Dai translate ( 1997 ) . 《3D computer animation learning methods》. Taipei: Arts and crafts books Publishing Co., Ltd.

Kerlow write ( 2000 ) “The Art of 3D Computer Animation and Imaging”. Wiley Publisher. USA.

Tao-Ming Li ( 1997 ) : 《The explore of animation movies》, pp.50-58. Taipei: Yuan-Liou Publishing Co., Ltd.

Pei Fen Wu (2002) : 《The explore with visual language constructs of computer animation in 3D cartoon characters animation exercise time》. Master Thesis. Taipei: Taiwan University of Arts Institute of Multimedia and Animation Arts.

Gin Rui Ye (2003) : 《Digital Language @ the Digital Age》, p.30. Taipei: ©Art and Collection by iScreen Corporation.

Hsuan-Jan Kao ( 2006 ) 《The media fantasy II》 fantasy space series discussion and creation, Taiwan University of Arts Institute of Multimedia and Animation Arts, Master Thesis.

## Lacking of Diabetes Healthcare Awareness Knowledge Among Malaysians: Contributions of Visual Communication Through Poster

Salinatin Mohamad Saleh\*<sup>1</sup>, Mustaffa Halabi Hj. Azahari\*<sup>1</sup>, Husaini Yaacob\*<sup>2</sup>

\*<sup>1</sup>Universiti Teknologi MARA, Malaysia, \*<sup>2</sup>Universiti Sains Malaysia, Malaysia

### Abstract

Various studies have been coordinated to find the level of blood sugar level among the public in Malaysia. Many studies have also emphasized that Malaysians are lack of knowledge on diabetes healthcare awareness. In the NSP-NCD, poster has been listed as one of the tools to communicate healthcare awareness for the public. To date, posters have been extensively used in many areas of advertising especially healthcare education. Poster in healthcare is the tool for health-behaviour change. It functions to reinforce diabetes healthcare knowledge towards the public in order to attain healthy lifestyle. Although numerous diabetic campaigns have been held with the aid of posters throughout the country. Nevertheless, the Malaysian diabetes statistic still increases tremendously. This has invited a query on the role of diabetic posters as persuasive communication medium on diabetic healthcare awareness. This study has explored public opinion through non-participant observations and face-to-face interviews which have been coordinated at the exit of hospitals and healthcare centers in five regions of Malaysia in rural and urban socio-demographic to find out public opinion on diabetes posters. This study highlights the importance of diabetes healthcare awareness poster and benefits the public towards a better understanding on the role of diabetic poster as a communication medium for diabetic healthcare awareness.

Keywords- awareness; diabetes healthcare; poster; propaganda; visual message

## INTRODUCTION

There have been extensive studies to find the level of blood sugar level among the public in Malaysia. Many studies have also been emphasizing that Malaysians are lack of knowledge on diabetes healthcare awareness. Through the Malaysian National Strategic Plan for Non-Communicable Disease (NSP-NCD) 2010-2014 which has been launched in 2010, poster has been opted as one of the tools to disseminate diabetes healthcare awareness for the public. The four-year NSP-NCD is formed to provide a framework to strengthen the NCD prevention and control program in Malaysia (Zainal Ariffin, 2013). Poster is pronounced as a single-page format, used to deliver information, data, schedules or offerings for persuasion and promotion (Landa, 2010). It is a printed material that functions in two types; i) material that publicises, and ii) material that conveys information (Hazelton & Gardner, 2009).

## REVIEW OF LITERATURE

In the past decade, it has been through a rapid development of its design to pose messages to the viewers. Poster has been the medium of communication in public healthcare since World War I and World War II. Healthcare posters have been disseminated to their public and armed forces to stay away from prostitutes, eat healthy food, drink milk everyday, and other influential posters to mention. During then, Europeans used poster to channel the minds of their society towards one common insight and that the era has been called as the era of 'poster propaganda'. Propaganda means the spread of ideas and opinions which may be true or false but aimed to get people to believe them (Aylett, 1988). In Soviet, propaganda through poster has been used as tool to move its people by influencing their opinion towards a common direction (Bryan, 2010).

Nowadays, although with the advancement of digital technology, poster has still been recognized as a medium of communication to disseminate information and awareness (Bu & Fee, 2010). The usage of poster has been extensive until today in the era of digital technology. We could not find a diabetes healthcare awareness advertisement in the Internet once we switch on our Internet. However, poster has been posed in certain places for us to gain the knowledge and awareness although we do not want to see it but it is still there with its message for us. Poster has been a proven method to flourish influence, communication and persuasion. Lester (2006) considers visual communication as a pictorial message to inform, educate and persuade while Kennedy (1974) makes us realize that pictures are communications that emerged since the Stone Age. However, Kennedy has nicely carved his words; "As coins are to economics, pictures are to communication" (Kennedy, 1974:1). Hence, the pictures in the diabetes healthcare awareness posters are important as visual communication.

### Diabetes Healthcare Awareness

Diabetes is grouped under the Non-Communicable Disease (NCD) which is non-infectious (Malaysian Government National Strategic Planning, 2011; World Health Organization, 2011). It is a silent killer in oneself and does not give any signs of its

existence (Malaysian Diabetic Association, 2009). The risk factors of diabetes have been from unhealthy diet, lack of exercise and lack of awareness in healthcare (World Health Organization, 2013). Without any knowledge on early preventions, it could progress in one's body into other cardiovascular disease. A prolonged diabetes could affect one's body into mortality and morbidity. Studies by diabetes experts in Malaysia have revealed that Malaysians have been found to be lacking of knowledge on diabetes (Mafauzy, 2010). Diabetes has affected Malaysians with 1.6 million in 2011 to 2.6 million in 2012 and the recent 2013 statistic is estimated to be 3.6 million. Hence, the knowledge on diabetes healthcare awareness is vital for all levels of people in this country. Knowledge about diabetes healthcare awareness needs to be disseminated to people of various level and socio economic areas. Seems posters have been used at large in Malaysia as a tool to disseminate healthcare knowledge towards the public, thus this study has intended to find public opinion on diabetes posters.

## **METHOD AND ANALYSIS**

The observation in this study have been taken place at the waiting area of the healthcare centres. The researcher observed how the people react towards the diabetes posters posed at the waiting area by the particular health centres. Among the thirteen health centres that have been observed, three centres have been found to have no diabetes posters. However, the three centres have been discarded from this study.

This study has included respondents from five regions in Malaysia for the face-to-face interview. Location of study has involved the rural and urban area in each of the region namely, the Northern Region, Central Region, Southern Region, Eastern Region and Sabah/Sarawak/Labuan Region. Total of ten healthcare centres have been involved this study. Respondents have been picked through a systematic sampling approach at the exit gate of each health centres. Those respondents have been the patients or next of kins who have experienced waiting at the waiting area where the diabetes posters have been posed. The interview has utilized open ended questions that have been improvised from Ward and Hawthorne (1994) and the Interview data has been analyzed using NVIVO 10. Among the themes obtained from this study have been; attractiveness, long term awareness and short term awareness.

## **OBSERVATION**

Through observation, the patients at the waiting area has less interest to read or internalize the diabetes healthcare posters. The availability of television at some waiting areas have also been the contribution towards demotivating the patients to internalize the diabetes posters. Diabetes posters seem not to be able to attract them to read and gain knowledge on diabetes healthcare. Some patients are not aware of the existence of diabetes posters at the waiting area.

## INTERVIEW

During the interview at the exit way of the healthcare centre, the respondents seem unsure if there has been diabetes posters in the waiting area that they have been seated to wait for their number to be called. Further probed questions revealed that the public only know diabetes happens because of excessive sugar consumption. Whereas other risk factors such lack of physical exercise, smoking, unhealthy diet and others to mention have also been the risk factors that contribute towards diabetes.

Respondents have also emphasized the need for new attractive diabetes posters to replace the old ones that have been posed for a long time in the healthcare centres besides pointing out that diabetes posters should utilize exceptional images such as the blister on a diabetic patients' leg because this kind of image could easily struck into one's mind without reading the text, the image has already communicated the message. Hence, visual image in a poster plays a vital role as a visual communicator and able to act as a constructive element to create healthcare knowledge for the public.

Through this study, two unexpected and unavoidable finding on diabetes healthcare awareness among the Malaysian public have been found to be of two types of awareness that exist among the Malaysian public which is; i) Long term awareness and, ii) Short term awareness. Long term awareness incorporates the public with consistent health-behaviour change towards healthier lifestyle. Whereas, the short term awareness involves a temporary and inconsistent health-behaviour change among the public that shows they got hold of the message from the poster but they care less to practise positive health behaviour change. According to analyzed data, public in rural has higher percentage of long term awareness compared to the public in urban who have mostly been practising short term awareness. Table 1 below shows the Percentage of themes involved in this study:

Table 1: Percentage of Themes

Themes	Percentage (%)	
	Urban	Rural
Attractiveness	6.26	<b>11.89</b>
Long Term Awareness	15.23	<b>18.39</b>
Short Term Awareness	<b>27.01</b>	12.49

The role of diabetic healthcare awareness poster through arts and social science is vital to be studied on its impact towards public's understanding and awareness. Visual images in the poster allows visual communication to construct the minds of the public with new knowledge on diabetes healthcare awareness. This study has also found that poster is an instrument of constructivism in healthcare. Husaini (2013) has emphasized that images contains communication, messages, issues, awareness and action. What the public see and internalize from the diabetes healthcare poster constructs their minds towards new knowledge. Theory of constructivism has been involved in this study as an ongoing process of understanding which is described as "active building-up of knowledge and cognitive processes from very simple starting points" (Lee & Gupta, 1998: 5; cited in Mustaffa Halabi, 2006: 65). It is hoped that

through poster, Malaysian public will gain diabetes knowledge and avoid the danger of diabetes by implementing ways to prevent it.

## REFERENCES

- Aylett, J.F. (1988). *The Home Front: The Past in Question*. Hodder Arnold H&S.
- Bryan, A. (2010). *Introduction to Soviet Propaganda, The Soviet Poster Collection*. Wright Museum of Art. Retrieved from [www.beloit.edu/wright/assets/soviet\\_posters.pdf](http://www.beloit.edu/wright/assets/soviet_posters.pdf)
- Bu, L. and Fee, E. (2010). Communicating with Pictures: The Vision of Chinese Anti-Malaria Posters, Images of Health, *American Journal of Public Health*, vol. 100, no. 3.
- Hazelton, P.A. & Gardner, A.P. (2009). *Posters: a means for both technical and social communication*. The Netherlands: Delft University of Technology.
- Husaini, Yaacob (2013). *Social Commentary Images: Public Acceptance*. PhD Thesis. Malaysia: Universiti Teknologi MARA.
- Ikram, S. (2013). Number of Diabetics in Malaysia Alarming. *The Star Online*, June 2013. Retrieved from [www.thestar.com.my](http://www.thestar.com.my).
- Kennedy, J.M. (1974). *A psychology of picture perception*. San Francisco, CA: Jossey-Bass Publishers.
- Landa, R. (2010). *Posters, Graphic Design Solutions*, 4<sup>th</sup> ed., Wadsworth Cengage Learning.
- Lester, P. M. (2006). *Visual Communication: Images with messages*, 4<sup>th</sup>. ed. Thomson Wadsworth, United States of America.
- Mafauzy M. (2005). *Diabetes Control and Complications in Private Primary Healthcare in Malaysia*, *Medical Journal of Malaysia*, 60, (2).
- Mafauzy M. (2006). *Diabetes Mellitus in Malaysia*. *Medical Journal of Malaysia*, 61 (4). pp. 397-398. ISSN 0300-5283
- Malaysia Health (2008). Accessed from <http://www.moh.gov.my/images/gallery/publications/mh/Malaysia%20Health%202008-2.pdf>

Malaysian Government National Strategic Planning (2011). Ministry of Health, Kuala Lumpur, Malaysia.

Mustaffa Halabi, Azahari (2011). *Photography : Its significance Strands and Values in Education*. University Publication UiTM. Malaysia: Universiti Teknologi MARA.

Rowe, N. & Illic, D. (2009). *What Impact do Posters have on Academic Knowledge Transfer? A pilot survey on Author Attitudes and Experiences*, BMC Medical Education, 9:71, United Kingdom.

World Health Organization (2013). Facts and Figures About Diabetes. Retrieved [www.who.int/diabetes/facts](http://www.who.int/diabetes/facts).

### **Biographical Data :**

Salinatin Mohamad Saleh, holding a degree in Information Systems Management of Universiti Teknologi Mara. Having interest in information, art and science, completed her Masters degree through a self-sponsored study in Faculty of Art and Design, Universiti Teknologi Mara, Shah Alam. She can be contacted at [salsa366993@gmail.com](mailto:salsa366993@gmail.com).

### **Biographical Data (50 words):**

Professor Dr. Haji Mustaffa Halabi Haji Azahari is currently the Dean at Faculty of Art and Design, Universiti Teknologi MARA, Shah Alam, Selangor, Malaysia. He has many years of experience in visual communication and photography. He has produced books on visual communication and photography and has been a Professor and lecturer in Visual Communication. He can be contacted at [mustaffaazahari@gmail.com](mailto:mustaffaazahari@gmail.com).

### **Biographical Data (50 words):**

Mr. Husaini Yaacob, is a tutor in the field of photography. He is currently a PhD candidate with the Faculty of Art and Design, Universiti Teknologi MARA, Shah Alam, Selangor. He is now active producing articles for journals related photography and social science. He can be contacted at [saniyaacob@yahoo.com](mailto:saniyaacob@yahoo.com).

## Efforts of Control of Political Power over the Social Media in Turkey

Onur Dursun

University of Hitit, Turkey

0163

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

### Abstract

Mass media can be put down with constituted rules and enforcements of economy. However the situation becomes different when it comes to social media. Controlling the social media is not quite possible. Nevertheless political power is able to apply enforcement over the social media in the hazardous times, and people, who freely explain their ideas on the social media, can be punished. The Turkish political power struggled with social media in the process of Gezi Park Resistance” which started on the date of May 31, 2013 and went on about a month. The protests that started in the square of Taksim spread all over Turkey through Facebook and Twitter. Social media became an important means to organize the society. When the ruling government recognized that protests spread, it resorted to enforcements about social media. Because of the claims of ‘subvert’, ‘sedition’ etc., the ruling government took some users of Facebook and Twitter into custody who showed some ways to protesters, shared slogans, caused the protests to spread and tried to make people passive users of social media. In this study, the control of political power on the social media in Turkey will be researched within the context of “Gezi Park Resistance”. The efforts of controlling the social media, which are done by illegal means will be legalized in the future and the social media which is pro-democracy will have an anti-democratic basis. It seems that social media will confront the evolution, which the traditional media has faced.

## Introduction

Mass media which is under the control of political and economic powers and one-sided broadcasting are among the most basic problems of many countries. The problems like these are higher in countries having problematic democracies. According to Development Index of United Nation 2012, in terms of democracy, Turkey is placed in the group of the countries having developing democracy which owns problematic democracy in the world. In the 2012 Human Development Rank (HDR), Turkey was ranked 90<sup>th</sup> out of 187 countries (UNDP Turkey, 2013). Turkey has some democratic problems some of which are related with the lack of human rights, social security, educational problems, and high unemployment rate and so on.

As it is known, the most important element of democracy is to ensure people to explain or share their ideas. What we need is free public spaces to explain the ideas freely. However, in order not to lose their own legal positions in the society, political powers try to hinder people from explaining their ideas freely or control any opposing speech with the help of legislation. Nowadays Turkish Political Power has been trying to control internet/social media control and to block alternative/opposing discourses. The efforts to block alternative/opposing discourses became much clearer during Gezi Park Demonstrations. As traditional mass media some of which are under pressure could not sufficiently inform the society, social media took over the responsibility from traditional media. In a short time social media succeeded to spread demonstrations all over the country. For this reason, Turkish political power focused on blocking off social media/internet and taking the social media users into custody. Before I explain using the process of social media and its controlling anti-legally within the context of Gezi Park Demonstration in Turkey, I firstly would like to talk about the usage of internet and its legal limitations.

## Laws and Regulations about Traditional Mass Media in Turkey

In the field of traditional mass media, many regulations are in force to control and regulate its content. Some regulations dealing with newspaper (or publishing), radio and television (or broadcasting) are as follows:

### Laws or Regulations on Traditional Mass Media In Turkey

- The limits of press are determined by Press Code (Law no. 5187, *TR Official Gazette*, 2004), Law on Relations between Employees and Employers in Press (Law no: 5953, *TR Official Gazette*, 1952), Law on Protection of Minors from Obscene Publications (Law no. 1117, *TR Official Gazette*, 1927), many articles of Turkish Penal Code (Law no: 5237, *TR Official Gazette*, 2004), and some articles of the other codes and regulations. If crimes are committed through the press, penalties are increased twofold or threefold.
- The limits of radio, television along with their context and institutional structures are determined by The Law on the Establishment of Radio and Television Enterprises and Their Media Services (Law no: 6112, *TR Official Gazette*, 2011 ). On the other hand, some articles of the other codes can also be used in this direction. At the same time, if crimes are committed through the radio and television, penalties increase twofold or threefold.

## **Institutions and Laws/Regulations Related with Internet in Turkey**

The number of laws on delimiting or controlling electronic communication and internet content providers/companies and internet users has been increasing from year to year in Turkey. There are directly three main institutions which regulate every aspect of internet in Turkey. The first and the most important one is **Grand National Assembly of Turkey** (TBMM) which makes law on internet. The second one is Presidency of Telecommunication Communication (TİB) which was founded in 2006. The last one is Information and Communication Technologies Authority (BTK) which was founded in 2008. By-laws on internet in Turkey are generally enforced by these institutions (BTK and TIB). BTK tries to determine the technical infrastructure of the electronics communication and internet as well as having responsibilities for internet providers/companies. TİB's task is to determine and control the usage of information technologies/internet content along with the moral dimension of the contexts.

In Turkey, nowadays some regulations/laws are directly connected with internet and electronic communication. Apart from these regulations, some articles of the other regulations/laws, which are indirectly connected with internet and electronic communication, interfere electronic communication, contexts of internet and publications on the internet. The number of the regulations on delimiting or controlling the internet is over 15 in Turkey. Some of them are as such;

### **Directly:**

1. The Law on Publications on the Internet and Suppression of Crimes Committed by Means of Such Publications (Law no: 5651, *TR Official Gazette*, 2007).
2. The Regulation on The Procedures and Principles For Granting Operating Certificate to Access Providers and Hosting Providers by The Telecommunication Authority (*TR Official Gazette*, 2007).
3. The Law on Electronics Communication (Law no: 5809, *TR Official Gazette*, 2008).
4. The By-Law on Consumer Rights in Electronic Communication Sector (*TR Official Gazette*, 2010).
5. Regulation on Procedures and Principles Regarding the Safe Use of the Internet (2011).

### **Indirectly:**

1. Law on Crimes Against Atatürk (Law no: 5816, *TR Official Gazette*, 1951).
2. Turkish Penal Code (Law no: 5237, *TR Official Gazette*, 2004).
3. Law on Turkish Criminal Court, articles between 135-138 (Law no: 5271, *TR Official Gazette*, 2004).
4. Law on the Foundation and Duties of Ministry of Religious Affairs, Article 6 (Law no: 633, *TR Official Gazette*, 1965).
5. Law on the Regulation of Betting and Gaming on Football and the Other Competitions, Article 5 (Law no: 7258, *TR Official Gazette*, 1959).
6. Law On Intellectual and Artistic Works, additional article 4 (Law no. 5846, *TR Official Gazette*, 1951).

7. Law on Organization and Duties of Regulatory Authority of Tobacco and Alcohol Market (Law no: 4733, *TR Official Gazette*, 2002).
8. Law on Turkish Commerce, some articles of the law (Law no. 6102, *TR Official Gazette*, 2011).
9. Law on Anti-Terror, Article 6 (Law no: 3713, *TR Official Gazette*, 1991).
10. The Turkish Civil Code, Articles 24 and 25 (Law no: 4721, *TR Official Gazette*, 2001).
11. Civil Procedure Code, Article 101 (Law no: 1086, *TR Official Gazette*, 1927).
12. By-Law on the Protection of Trademarks, Articles 9, 76 and 77, *TR Official Gazette*, 1995).

The Regulation of Publications on the Internet and Suppression of Crimes Committed by Means of Such Publication, which was enacted in May 2007 (Law no. 5651), is the first regulation/law on internet in Turkey. Until the enactment of this regulation, there was no clear legal regulation to control the internet content deemed illegal by Turkish law. The responsibilities of content providers, hosting companies, mass-use providers, ISP are delineated by the regulation. Some shares and contents on the internet can be controlled, and web sites can be blocked off within the context of the regulation. According to this regulation (Law no. 5651), the obligations of content providers are specified. Article 6 (1) of Law No 5651 states that “*The content providers are required to take down any illegal content published by any of their customers once made aware of the availability of the content in question through TIB, or subject to court order.*” The obligations of mass use providers are also regulated by Article 7 (2) of Law No 5651. According to Article 7 (2) of Law No 5651; “*Whether it is for commercial purposes or not all mass-use providers are obliged to take the measures of blocking access to the subject which has crime contents.* Measures of blocking access are remarked by the regulation. According to Article 8 (1) of Law No 5651; “*Access to websites are subject to blocking if there is sufficient suspicion that certain crimes are being committed on a particular web site.*” (*TR Official Gazette*, 2007).

**According to Article 8 (1) of Law No 5651, there are 8 crimes for blocking off<sup>1</sup>;**

1. *Encouragement of and incitement to suicide (Article 84 of TPC),*
2. *Sexual exploitation and abuse of children (Article 103 of TPC),*
3. *Facilitation of the use of drugs (Article 190 of TPC)*
4. *Provision of substances dangerous to health (Article 194 of TPC),*
5. *Obscenity (Article 226 of TPC),*
6. *Prostitution (Article 227 of TPC),*
7. *Gambling (Article 228 of TPC),*
8. *Crimes committed against Atatürk (According to The Law on Crimes Against Atatürk, Law no: 5816).*

Another regulation/law on internet and technologies is entitled as Consumer Rights in Electronic Communication Sector, **and it was** enacted in 2010 (*TR Official Gazette*,

---

<sup>1</sup> Turkish Penal Code (TPC). Contents of these articles are detailed in the Turkish Penal Code.

2010). This regulation regulates the electronic communication and consumer rights. But according to Article 10 of this regulation, internet providers, content providers, and hosting companies are obligated to abide by order of Presidency of Telecommunication Communication (TIB). In the regulation, it is stated that (Article 10); *“In accordance with TIB’s requests, content providers/hosting companies are responsible to offer the usage of internet with some options against harmful contents without any additional charge.”*

The important point here is the “concept of option”. What it means by the “concept of option” was explained by Turkish Government one year later. BTK prepared a regulation entitled as Safe Internet Use, and publicized it in 2011. According to this regulation internet is served under 4 fixed packages in Turkey (Milliyet Newspaper, May 5, 2011).

#### **According to Safe Internet Use;**

- Filtering programmes are normally in use in Turkey, however according to this regulation, filtering processes are determined by government, and it is compulsory for everyone.
- Internet has to be used only under 4 fixed packages. These packages are also determined by government.
- Packages’ names are as follows: Children, Family, Domestic, and Fixed Package.
- Government determines these packages’ contents, limitations, and can change at will and informs content providers accordingly.
- All the internet providers are obligated to obey with this regulation.

Turkey Informatics Association asserted that regulation was anti-democratic. Association offered that all the regulations/laws on internet had to be completely updated. In Turkey, this regulation was generally stated as an excessive censorship on internet. Even some hackers (cyber) attacked government’s institutional web sites for protest. Because of objections, (cyberattacks, etc.), government postponed the date of enactment for three months and reconsidered regulation and changed it. After this process, domestic and fixed packages were removed out of the regulation, and only children and family packages were included. In addition, the use of package is optional for users. The users who don’t choose a package (children or family) continued to use their existing tariffs.

In terms of internet, an amazing case which had the list of the banned words became a current issue in 2011. TIB sent a letter to content providers/hosting companies and attached an appendix which included the list of the banned words (138 words). TIB ordered the content providers/hosting companies to block off the internet site considering the Law no. 5651 if a domain name included one of these words. A part of his appendix is as follow; *“(…) Word groups, which cannot be evaluated to comply with regulations (under Law no: 5651), are given in the appendix. It is necessary that contents of including these word groups are removed, and these web sites have to be blocked off, and the latest situation is reported to us (TIB) via mail. It is not forgotten that if these obligations are not performed, the liables are faced with penal sanctioning”* (NTVMSNBC, April 15, 2011).

The idea of censorship on internet in Turkey became a current issue again in 2012. In October, 2013, Binali Yıldırım, Minister of Transport, Maritime Affairs and Communications revived that Facebook and Twitter had to be controlled through legal ways (Habertürk Newspaper, September 4, 2013). News stated: *“Ministry asserted that social media like Facebook and Twitter had to be controlled where it is necessary and compulsory for public safety.”* In the same news, Minister Binali Yıldırım’s words are as follows *“Revolution of Tunis, Libya and Egypt were come true by social media. These are all communication revolutions. So social media may cause good affairs in those countries, but sometimes social media can embolden and mislead big community. This is a threat. Precautions are necessary. It is difficult, I don’t know how it is possible.”*

### **The Punishment of Internet/Social Media Users in Turkey**

As mentioned previously, internet can be controlled by regulations/laws. One of them is generally Turkish Penal Code (TPC). Internet users can be taken in custody or sentenced under the Article 214 and 216 of TPC. According to these articles; *“Any person who openly provokes commission of an offense is punished with imprisonment from six months to five year (Article 214 of TPC) and “Any person who openly provokes a group of people belonging to different social class, religion, race, sect, or coming from another origin, to be rancorous or hostile against another group, is punished (...).Any person who openly humiliates another person just because he belongs to different social class, religion, race, sect, or comes from another origin, is punished (...) (Article 216 of TPC) (TR Official Gazette, 2004).*

In Turkey, efforts to control the electronic communication, infrastructure of internet and usage of internet through legal channels were increased after 2007. In this connection, report of “Freedom on the Net 2013” prepared by Freedom House remarked significant points about the usage of internet in Turkey. As stated by the report, Turkey was in the group of partly free countries in terms of internet usage in the world. In the report, countries were analysed under the 10 different titles (Kelly, S. at al., 2013: pp. 3-13):

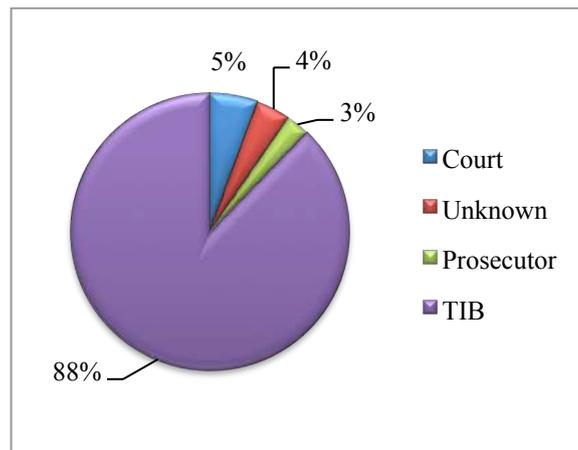
1. Blocking and filtering
2. Cyber attacks against regime critics
3. **New laws and arrests for political, religious, or social speech online**
4. Paid pro-government commentators manipulating online discussions
5. Physical attacks and murder
6. Surveillance
7. Takedown requests and forced deletion of content
8. Blanket blocking of social media and the other ICT platforms
9. Holding intermediaries liable
10. Throttling or shutting down internet and mobile service

As emphasised, Turkey is especially under the title of **“New laws and arrests for political, religious, or social speech online.”** The remarkable points for Turkey are listed as such (Kelly, S. at al., 2013: pp. 720-730):

- Freedom of internet usage in Turkey dwindles down.

- There are over 30 thousands blocked web sites in Turkey. But according to Engelliweb.com<sup>2</sup> (Graphic 1), the number of blocked web sites was 33.099 between 2008 and 2013.
- Composer and pianist Fazıl Say was sentenced to 10 months for insulting religion, and Sevani Nisanyan was sentenced to 13 months for insulting Prophet Muhammad in a blog post.
- Because of some videos, YouTube were blocked off several times in the past years.
- Social media were tried to be controlled by the help of laws.
- During Gezi Park Resistance, Prime Minister Erdoğan described Twitter as the worst menace.
- Some words on the internet or in domain names were banned in Turkey.
- Although European Court of Human Rights has abrogated blocking, some web sites still have been blocked off.
- Arrests for internet usage have been increasing year by year.
- BTK doesn't publicize the list of the blocked web sites.

**Graphic 1:** According to Engelliweb.com, there have been 33.095 blocking judgments from 2008 to 2013.



Another report related with internet in Turkey, which is entitled as *Report of the OSCE Representative on Freedom of the Media on Turkey and Internet Censorship* and was prepared by Organization for Security and Co-operation in Europe, Dr. Yaman Akdeniz, was published in 2009. In the report, there are some main points about the usage of Internet. Some of them are specified as;

- *Websites are blocked by courts for reasons outside the scope of Law No. 5651; the detailed breakdown behind these orders were not provided by TIB in its published statistics.*
- *Some web sites were/are blocked off. Some of them are as follows: YouTube, Geocities, WordPress, Blogger, Blogspot, Google Groups, Google Sites,*

<sup>2</sup> Engelliweb.com is a web site that provides information about blocked websites from Turkey. Site accessed November 12, 2013.

*Myspace, Last.fm, Hadigayri, and Gabile. Access to YouTube, Geocities, Last.fm, and Google Sites (ect.).*

- *The use of the blocking orders to silence speech amounts to censorship and a violation of Article 10 of ECHR. The Turkish public should have “the right to be informed of different perspectives on the situation in southeast Turkey, however unpalatable it might be to the authorities.”<sup>146</sup>*
- *While political and social news “might be the most important information protected by Article 10, the freedom to receive information does not extend only to the reports of events of public concern, but covers in principle also cultural expressions as well as pure entertainment.*

### **Gezi Park Demonstrations and Social Media**

*In the late May 2013 what started as a relatively small and peaceful protest at Gezi Park in the Taksim district of central Istanbul rapidly snowballed to the largest anti-government protest that Turkey has seen in years. Demonstrations spread from İstanbul to Ankara, İzmir, Adana, and other cities across the country. While the original protest called for the halt of a plan to transform Gezi Park into a shopping mall, public outrage grew over the disproportionate police response in which water cannons and tear gas were used in an excessive display of force. The dramatic events exposed the complicity of mainstream Turkish media, which largely failed to report the massive anti-government protests that ensued. Instead, sites such as You Tube, Facebook, and Twitter arose as some of the few outlets for reliable coverage on the protests, leading Prime Minister Recep Tayyip Erdoğan to describe social media as “the worst menace to society.” Dozens of people were arrested for their social media posts, and criminal investigations are expected under the use of Article 214 and 217 Turkish Penal Code concerning incitement to commit a crime and disobey the law. (Kelly, S. at al., 2013: p. 720).*

Turkey has some problems in terms of internet usage. Turkish political power would rather try to control by making new laws from day to day instead of solving the problems and removing blockage. Anti-government demonstrations in the country are silenced by new regulations/laws in an anti-legal way. Gezi Park Demonstrations scared Turkish political power, and this is why the government reconsidered on social media/internet. Government directly or indirectly use violence rather than finding a peaceful settlement in the demonstrations. Because of expanding demonstrations on the social media like an avalanche, government focused on the social media and tried to punish social media users illegally. The most remarkable sentences about Twitter were stated by Turkish Prime Minister Recep Tayyip Erdoğan. During Gezi Park Resistance Erdoğan described Twitter as the worst menace. Erdoğan’s words were; *“There is now a menace which is called Twitter, The best examples of lies can be found there. To me, social media is the worst menace to society.”* (The Guardian, June 3, 2013).

On the date of June 5, 2013, the supporters of Gezi Park and the users of Twitter the ages of whom were between 19 and 25 were taken into custody as a consequence of ‘sedition’ and ‘propaganda’. The reasons of custodies were based on Articles 214, 216 and 217 of Turkish Penal Code. Tweets, which were qualified as ‘sedition’ and ‘propaganda’, are as follows (Hürriyet Newspaper, June 5, 2013):

- *Available passwords of using Wi-Fi for resistance*
- *We are meeting in the Gündoğdu Square at 07.30 pm*
- *There are no police in the Lozans Square and Kibrıs Şehitleri Street, don't go there*
- *Tear gas are being thrown to Gündoğdu Square, don't come here*
- *Water cannons are going, they are throwing tear gas and they bash with sticks.*

In addition, social media users sharing any voluntary doctors’ and lawyers’ addresses were taken into custody. The users of sharing this photo on which a police officer was using violence to a girl in the process of Gezi Park Resistance (Photograph is on the right side) were taken into custody. According to *Hürriyet* news, some families whose children taken into custody explained that their children did not have any accounts of social media like Twitter or Facebook. A few foreign national persons were also taken into custody during the demonstrations.



Later on, the Minister of Transport, Maritime Affairs and Communications Binali Yıldırım stated that they offered Facebook and Twitter to give users’ data over the Gezi Park Demonstrations. But the response of Twitter was ‘negative’ while the response of Facebook was ‘positive’. Facebook was currently is in cooperation with Turkish authorities. According to Minister Yıldırım; “Facebook has been working in coordination with the Turkish authorities for a long time. They have a unit in Turkey. We don’t have any problem with them. Twitter could also establish a similar structure. Otherwise, this is not sustainable.” (Hürriyet Daily News, June 26, 2013). However Facebook doesn’t have any units in Turkey.

After Minister Binali Yıldırım’s statement, Facebook made a statement on its main page. According to Facebook’s statement;

*“Facebook has not provided user data to Turkish authorities in response to government requests relating to the protests. More generally, we reject all government data requests from Turkish authorities and push them to formal legal channels unless it appears that there is an immediate threat to life or a*

*child, which has been the case in only a small fraction of the requests we have received* (Facebook, June 26, 2013).

According to Turkish Constitution (*TR Official Gazette*, November 7, 1982) everyone has freedom of expression. Article 26 of Turkish Constitution states that “*Everyone has the right to express and disseminate his thought and opinion by speech, in writing or in pictures or through other media, individually or collectively.*” Article 34 of Turkish Constitution also emphasises that “*Everyone has the right to hold unarmed and peaceful meetings and demonstrations without prior permission.*” In spite of Turkish Constitution, the opposing processes were experienced during Gezi Park Demonstrations. Both demonstrators in the streets and internet users on the social media were subjected to judicial processes. In other words, “a witch-hunt” was started to find so-called offenders everywhere in Turkey. The president of the Republic of Turkey, Abdullah Gül, made a statement about this *witch-hunt*. Abdullah Gül stated that “*Everybody has to behave responsibly and seriously in this process. I don’t let anybody to start a witch hunt on Twitter.*” (*Hürriyet Newspaper*, June 7, 2013). However, President Gül didn’t prevent the witch hunt in any way. Another witch hunt took place in Beyaz TV, a TV channel owned by Ankara Mayor Melih Gökçek who is also a member of AKP. Kenan Erçetingöz, an announcer in Beyaz TV, was sacked from his job for his tweet about Gezi Park (*Sözcü Newspaper*, August 14, 2013).

After the Gezi Park events, various steps were taken to control probable similar demonstrations. Under secretariat of Public Order and Security of Republic of Turkey held a meeting to evaluate Gezi Park demonstrations. The office decided on the surveillance of social media that organised Gezi Park demonstrations by the help of so-called intelligence agencies. In the meeting, General Directorate of Police concluded that Gezi Park demonstrations were to be regarded as ‘strategic intelligence’. In some situations like these, it was decided that 3G connection would be blocked by the government (*Radikal Newspaper*, October 7, 2013).

## **Conclusion**

It is seen that new regulations/laws on internet and social media in Turkey have been made each consecutive year. Turkish political power has completely taken the traditional media under control both economically and politically. Except for a few media organizations, alternative or opposing discourses has already lost their representation chance in the traditional media. Gezi Park Demonstrations proved this idea. Alternative or opposing discourses was been represented on social media. Twitter and Facebook having been an alternative media showed their force over the society during Gezi Park Demonstrations.

Social media is generally controlled by governments/political powers. Controlling has been provided by legal procedures. Because of monopolization and commercialization of media, which are among the most important problems of Turkey as in many parts of the world, media organizations have depended on political power in another way as well. Public discourses in Turkey are announced by a few big media monopolies the

numbers of which are not more than 10. The owners of the media do not also want to make a loss in the other fields including tourism, banking, commerce, building trade, service sector, printing, petroleum. Likewise, they do not want to face with tax penalties. For that reason, they prefer to follow the policy of getting on well with political power. Therefore, the owners of the traditional media chose to be silent in Gezi Park Demonstrations.

It was not difficult to control traditional media during Gezi Park for Turkish political power. However, because of international structure/ international capital structure of Facebook and Twitter, Turkish political power could not become successful at controlling them by means of legal channels. So, it tried to find inland ways for blocking off social media by means of anti-legal channels. In other words, government took social media users in charge illegally.

The limitations of Turkish traditional media are determined by regulations/laws. On the other hand, Turkish political powers have succeeded in controlling Turkish traditional media by means of political, commercial, and legal processes. A similar process has not started in the social media. Either social media will be controlled by regulations/laws or all the web sites in the social media will be blocked off in the future in Turkey. The process shows this.

## **Bibliography**

### **Publications, Newspapers, and Websites**

Kelly, S. at al. 2013. Report of Freedom on the Net 2013, A Global Assessment of Internet and Digital Media, Available at: <[http://freedomhouse.org/sites/default/files/resources/FOTN%202013\\_Full%20Report\\_0.pdf](http://freedomhouse.org/sites/default/files/resources/FOTN%202013_Full%20Report_0.pdf)>, [Accessed 22 October 2013].

Akdeniz, Y., 2009. Report of the OSCE Representative on Freedom of the Media on Turkey and Internet Censorship (Organization for Security and Co-operation in Europe The Representative on Freedom of the Media), Available at: <[http://ec.europa.eu/enlargement/pdf/speak\\_up/osce\\_freedom\\_of\\_the\\_media\\_on\\_turkey\\_and\\_internet\\_censorship.pdf](http://ec.europa.eu/enlargement/pdf/speak_up/osce_freedom_of_the_media_on_turkey_and_internet_censorship.pdf)>, [Accessed 03 September 2013].

Engelliweb.com, Available at: <<http://engelliweb.com/istatistikler/>>, [Accessed 02 November 2013].

Facebook, June 26, 2013, Diren Gezi Park (Resist Gezi Park), Available at: <<https://www.facebook.com/geziparkidirensi/posts/404743649644049>>, [Accessed 01 September 2013].

Habertürk Newspaper, September 4, 2012, Devletten Twitter ve Face'e müdahale! (Twitter and Face were responded by government), Available at: <<http://www.haberturk.com/polemik/haber/773481-devletten-twitter-ve-face-mudahale>> [Accessed 21 October 2005].

Hurriyet DailyNews, June 26, 2013, Facebook denies providing data to Turkish government, Available at: <[www.hurriyetdailynews.com/facebook-denies-providing-data-for-turkish-government.aspx?pageID=238&nID=49554&NewsCatID=374](http://www.hurriyetdailynews.com/facebook-denies-providing-data-for-turkish-government.aspx?pageID=238&nID=49554&NewsCatID=374)>, [Accessed 21 October 2005].

Hürriyet Newspaper, June 5, 2013, "Tweet atanlara 'isyana teşvik' gözüaltı" (People who tweet were taken into custody for sedition) Available at: <http://www.hurriyet.com.tr/gundem/23438875.asp> [Accessed 8 September 2013].

Hürriyet Newspaper, June 7, 2013, "Gül: Cadı avı olmaz (Gül: Witch hunt is impossible) Available at: <http://www.hurriyet.com.tr/gundem/23451152.asp>, [Accessed 2 October 2013].

Ntvmsnbc, April 27, 2011, "Sokak deniz sansür" listesi! (List of censorship was shocked) Available at: <http://www.ntvmsnbc.com/id/25207341/>, [Accessed 5 August 2013].

Radikal Newspaper, October 7, 2013, "Twitter'af Gezi kontrolü geliyor! (Because of Gezi, control is being come to Twitter) Available at: [http://www.radikal.com.tr/turkiye/twittera\\_gezi\\_kontrolu\\_geliyor-1154422](http://www.radikal.com.tr/turkiye/twittera_gezi_kontrolu_geliyor-1154422), [Accessed 28 October 2013].

Sözcü Newspaper, August 4, 2013, "Gezi Parkı tweeti şinden etti (He was sacked from his job for his tweet about Gezi Park) Available at: <http://sozcu.com.tr/2013/magazin/gezi-parki-tweeti-isinden-etti-354244/>, [Accessed 26 September 2013].

The Guardian, June 2, 2013, "Social media and opposition to blame for protests, says Turkish PM" Available at: <http://www.theguardian.com/world/2013/jun/02/turkish-protesters-control-istanbul-square>, [Accessed 6 August 2013].

UNDP, Turkey, March 15, 2013, "Turkey ranks 90th in Human Development Index" Available at: <http://www.undp.org/content/turkey/en/home/presscenter/news-from-new-horizons/2013/03/15/turkey-ranks-90th-in-hdi/>, [Accessed 5 August 2013].

### Laws, By-Laws, and Regulations

Civil Procedure Code, Law No 1086. (1927). *TR Official Gazette*, No: 622, 623, 624, 2, 3, 4, July 1927.

Law on Anti-Terror, Law No 713. (1991). *TR Official Gazette*, No: 20843, 2 April 1991.

Law on Consumer Rights in Electronic Communication Sector. (2010). *TR Official Gazette*, No: 27655, 28 July 2010.

Law on Crimes Against Atatürk, Law No 5816. (1951). *TR Official Gazette*, No: 7872, 1 July 1951.

Law on Electronic Communication, Law No 5809. (2008). *TR Official Gazette*, No: 27050, 10 October 2008.

Law on Intellectual and Artistic Works, Law No 5846. (1951). *TR Official Gazette*, No: 7981, 13 December 1951.

Law on Organization and Duties of Regulatory Authority of Tobacco and Alcohol Market, Law No 473. (2002). *TR Official Gazette*, No: 24635, 9 January 2002.

Law on Protection of Minors from Obscene Publications, Law No 117. (1927). *TR Official Gazette*, No: 627, 7 July 1927.

Law on Publications on the Internet and Suppression of Crimes Committed by Means of Search Publication, Law No 5651. (2007). *TR Official Gazette*, No: 26530, 23 May 2007.

Law on Relations between Employees and Employers in Press, Law No 5953. (1952). *TR Official Gazette*, No: 8140, 13 June 1952.

Law on the Establishment of Radio and Television Enterprises and Their Media Services, Law No 6112. (2011). *TR Official Gazette*, No: 27863, 3 March 2011.

Law on the Foundation and Duties of Ministry of Religious Affairs, Law No 633. (1965). *TR Official Gazette*, No: 12038, 2 July 1965.

Law on the Protection of Trademarks, Law No 556. (1995). *TR Official Gazette*, No: 22326, 27 June 1995.

Law on the Regulation on Betting and Gaming on Football and Other Competitions, Law No 7258. (1959). *TR Official Gazette*, No: 10201, 9 May 1959.

Law on Turkish Commerce, Law No 6102. (2011). *TR Official Gazette*, No: 27846, 14 February 2011.

Law on Turkish Criminal Court, Law No 5271. (2004). *TR Official Gazette*, No: 25673, 17 December 2004.

Press Code, Law No 5187. (2004). *TR Official Gazette*, No: 25504, 20 June 2004.

Regulation on Procedures and Principles Regarding the Safe Use of the Internet. (2011). 24/08/2011/2011/DK-14/46. Available at: [http://www.tib.gov.tr/tr/tr-menu-36-guvenli\\_internet\\_hizmeti.html](http://www.tib.gov.tr/tr/tr-menu-36-guvenli_internet_hizmeti.html), [Accessed 3 October 2013].

Regulation on The Procedures and Principles For Granting Operating Certificate to Access Providers and Hosting Providers by The Telecommunication Authority, (2007). *TR Official Gazette*, No: 26680, 27 October 2007.

The Turkish Civil Code, Law No 4721. (2001). *TR Official Gazette*, No: 24607, 8 December 2001.

Turkish Constitution, Law No 2709. (1982). *TR Official Gazette*, No: 17863, 7 November 1982.

Turkish Penal Code, Law No 5237. (2004). *TR Official Gazette*, No: 25611, 12 October 2004.

*Relationship Between Belief Factors With The Teenagers' Acceptance Of The Newspapers*

Akmar Hayati Ahmad Ghazali, Siti Zobidah Omar, Jusang Bolong, Nor Shahila Mansor

Universiti Putra Malaysia, Malaysia

0182

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Newspaper contains abundance of information which enables to enhance the teenagers' knowledge. Nevertheless, in the current situation, the teenagers' acceptance of newspaper is declining due to the lack of interest in reading this kind of medium. This situation is alarming especially in supporting the Malaysian government aspirations to create a knowledgeable society by the year 2020. Looking at this scenario, the objective of this study is to investigate the relationship between belief factors with the teenagers' acceptance of the newspapers. Specifically, this research aims to identify the types of news which are chosen by teenagers and the influence of the belief factors towards the teenagers' acceptance of the newspaper. This study focuses on teenagers since this group encompasses the majority of the Malaysian population. The instrument used in this study is based on Measuring the Concept of Credibility developed by Gaziano dan McGrath (1986), and Trust in News Media developed by Kohring and Matthes (2007). Using a quantitative approach, a total of 387 teenagers from 4,501 population were selected to be the respondents of this study. The data was analyzed using Statistical Package for Social Science (SPSS) version 18.0. The results shows that entertainment news seem to be the teenagers' most preferences. At the same time, newspaper is accepted by the teenagers due to their belief factor in the newspaper reporting such as social concern, selection of topics, selection of facts and assessment of reporter. In conclusion, it is hoped that the results of this study will be able to assist the newspaper institutions to publish contents related to education and knowledge. So that the newspapers could be one of the leading learning references apart from the school textbooks and printed references in order to fulfill the various needs of the teenagers.

Keywords: Belief; newspapers; entertainment; acceptance; news

## INTRODUCTION

Newspaper serves to convey the information to the reader. It is also regarded as the heart of news (Martinson & Hindman 2005) and a place to be heard by the audiences (Siti Rodziah 2009) about a variety of issues such as economic, political and social. The newspaper serves to disseminate information to the Community (McQuail 2005) to help the Government develop the country's socio-economic, articulate thoughts, and attitudes of the community especially youth toward becoming citizens of character and visionary (Aminudin, Mohamad Basri & Nik Yusri 2009). This newspaper should supported by all layers of society to let the newspapers continued to be the main channel of distributing information. Although the newspaper is the preferred of information channel, but it is not so popular among teenagers. (Jafre, Majid & Anita 2011), mentioned that only 38% of students who read newspapers as compared to 54% in 2008 (Nielsen 2008). This reduction stems from a lack of interest in reading the newspaper (Yahya & Wan Mat 2011) caused by the contents of the newspapers that have low trustworthy compared to Internet (Johnson & Kaye 2002, Heflin 2010). Although (Mohd Khairie, Suhaini & Mohd Hafidz 2005) said that conventional media such as newspapers still can be trusted and accepted by the teenagers. However, the newspaper is still less trusted as compared to television and radio. Significantly, the newspaper is less accepted because fewer trustworthy factors. This situation should not ignored by the newspapers. Strategic planning is required in order to attract back the attention and trust of teenagers against the newspaper because the future of newspapers is in their hands (Graybeal 2011). If the percentage of teenagers who read newspapers continue to decline, it might be that the newspaper will remain just it names and they will lost the teenagers reader forever (Speckman in Huang 2009). The objectives of this research are to: 1) Identify the types of news which are chosen by teenagers; 2) Identify the publication of belief factors towards the teenagers' acceptance of the newspaper

## THE CONTENT OF NEWSPAPER

Malaysia will enter the year 2020 in seven years. As Malaysian, this figure is very important because in that year the country will be developed based on the planning of vision 2020. Towards that, knowledgeable community is required to achieve and implement the vision. The teenagers, who will be main part of the community, should fill themselves with the knowledge so that nine challenges in vision 2020 will be achieved. This is where newspaper should take part as a main role to distribute all the information. Research showed that newspaper in Malaysia is loaded with information such as, current developments in the country (Mior Kamarul 2006), news, sports and entertainment (Mohd Asri 2002), environmental issues such as forest management, water, energy and waste (Mohd Yusof 2010), cancer (Len-Rios, Cohen, & Caburnay 2010) and Economics (Raeymaeckers, 2004; Riffe & Reader 2007). This information will expand the knowledge and create awareness about an issue (De Waal, Schönbach & Lauf 2005), and also to produce the teenagers with high moral value, tolerant and closely with the Community (Jeffres 2007) and aware about the development going on around them (Tan 1998). But some studies have shown that teenagers just chose and read on certain content only. For example, (Samsudin 1994); Ab. Halim & Zarin 2009), found that the teenagers tend to read entertainment news such as music.

## TEENAGERS' BELIEF TOWARDS THE NEWSPAPER

The belief is something that is trusted by a person of action from other parties (Flavian & Guinaliu 2006). If this definition is associated with the newspaper, it will point out that the newspaper will be accepted if the element of trustworthy was embedded. This is because the trustworthy factor is capable of affecting the lifetime of a newspaper. (Gaziano & McGrath 1986), found that the element of trust, which are the credibility factor, wellness news to the society and the social concern of the society that newspapers brings to the reader. (Meyer 1988), were found in his research that the trust information is influenced by many factors such as fair, unbiased, complete, accurate and the credibility of the news content. Acceptance of the readers of the newspaper is also measured by the level of accuracy, credibility, bias, fair, objective and sensational newspaper content to audiences reading (Sundar 1998). While Johnson and Kaye (1998) said that belief, fair, accurate and well edited information will attract the attention of the reader to read the news. The attitude to accept also influenced by the way of the presentation of news, the accuracy and event handed of news (Beaudoin & Thorson 2002). In fact, (Kohring & Matthes 2007), has developed an instrument which can measures the factors of trust in the media. In the questionnaire the trust factor in the media is divided into four factors, namely, the selection of topics, the selection of facts, the truth and the news writing style. This is where lies the role of the newspapers institutions. They have authority to determine and provide the high value of the information. This is because through these elements, it will influence the readers.

### 3.0 METHODOLOGY

The study makes used of a questionnaires. The sample is made up of 387 respondents. The respondents are multiracial teenagers aged between 16 and 17 years old from 10 secondary schools in the Federal Territory, Kuala Lumpur. The teenager has been selected as the respondents on a number of reasons. First, they are the age of group that will most read the newspapers. Based on (Nielsen 2008), that 54 percent of newspaper readers in Malaysia is made up of teenagers between the ages of 15 to 24 years. Second, the biggest contributor of the total teenagers population of Malaysians that 2601145 people (*Lembaga Penduduk Pembangunan Keluarga Negara* 2008) and that is why the fit the study. In order to measure the teenagers' beliefs toward the newspaper, a total of 33 items (which are divided into seven belief factors namely: Credibility, the well-being of society, social concern, the selection of topics, selection of facts, the truth and assessment of journalist based on the study of (Gaziano & McGrath 1986), Kohring & Matthes 2007). Finally, in order to test the first and second research objectives, a descriptive statistics method has been used. It is used in order to identify value percentages, mean, average and standard deviations, which seemed to the main statistical descriptive procedure (May 2004).

### RESULTS AND DISCUSSION

This section discusses the results of the study based on respondents' demography and the types of news chosen by teenagers. In addition to that, this section will also discuss the publication of belief factors towards the teenagers' acceptance of the newspaper.

#### *Respondents' demography*

This section discusses the respondents' demography, which include age distribution, gender, and their ethnic background. The statistical data on age distribution presented in Table 1 revealed that teenagers of 16 years of age (80.6%) exceed the teenagers who are 17 years (19.4%). Besides, 63% of the samples are females. This shows that most of the respondents are females. Meanwhile, in the distribution of race, Malays respondents represent the largest percentage of those involved in the study with the highest percentage (66%). This is followed by Chinese respondents (21.4%), Indians (11.6%) and other races (0.8%) respectively. From the study, it can be concluded that the research sample represents two age groups, two gender category, and three main ethnic groups in Malaysia, and other races, which involve foreign citizens such as Indonesians.

**Table 1: Respondents' Distribution According to Demography (n = 387)**

Profile	Frequency	Percentage
<b>Race</b>		
Malay	256	66.2
Chinese	83	21.4
India	45	11.6
Other	3	0.8
<b>Age</b>		
16 years	312	80.6
17 years	75	19.4
<b>Sex</b>		
Female	246	63.6
Male	141	36.4

### *Types of news*

Based on the results, Table 2 shows that entertainment news and crime news showed a high mean score of 3.39 and 3.48 for Malay and Chinese students. It found that they always read the newspaper three times a week. However, it is contrast to Indian students. Table 2 shows that they always read the sports news over entertainment and crime when recording a high mean score of 3.11 per week. However, the students in this study only occasionally read the religion news, which scored a low mean.

**Table 2: Mean Score Respondents' Distribution According to the Types of News (n=387)**

Types of news	Mean(times/week) and Standard Deviation (SD)							
	Malay	SD	Chinese	SD	India	SD	Others	SD
Entertainment	3.39	0.85	3.48	0.80	2.97	1.01	2.66	1.15
Crime	3.46	0.81	2.79	1.02	2.88	1.07	2.66	0.57
Sport	3.07	0.98	2.65	0.84	3.11	0.77	2.66	1.15
Wellness	2.63	0.93	2.37	0.90	2.82	0.88	2.00	0.00
Cartoon	3.04	1.04	2.16	1.02	2.84	1.08	2.66	1.52
TV show	2.86	1.05	2.96	0.96	3.04	1.18	1.66	0.57
Science & technology	2.64	0.93	2.55	1.00	2.44	0.84	2.00	0.00
Religion	2.46	0.87	1.92	0.69	2.57	0.65	2.33	0.57

### ***Belief factor in the newspaper***

Table 3 shows that the selection of the fact shows a high level of score mean to 3.20. It means that many elements of the selection of facts practice in the content of the newspaper. The study shows that the newspaper favors the fact that influenced teenagers to believe and accept it. At the same time the findings shows a newspaper in Malaysia also has high credibility with recorded score mean 2.68. It means that newspaper offers elements of credibility in the content. The study showed that every newspaper content whether news and articles have elements of credibility as recommended by (Gaziano & McGrath 1986). When the newspapers are credible, it will easier to accept by the teenagers. Based on the results, it can be concluded that many newspaper contains elements of faith such as the selection of facts, the selection of topics, truth, credibility and the well-being of the community.

**Table 3: Mean score on the Level of Belief on the Newspaper**

<b>Elements of Belief</b>	<b>Mean</b>	<b>Standard Deviation</b>
Selection of facts	3.20	0.17
Selection of topics	2.86	0.44
Truth	2.86	0.53
Credibility of news	2.68	0.25
Well-being of the community	2.59	0.26
Social concern	2.49	0.29
Assessment of journalist	1.89	0.86

Note: (< 1), low (1.00-2.05), moderate (2.06-2.52), high (2.53-4.00)

### **CONCLUSION**

The newspaper is the source of information that publishes a variety of information such as news, entertainment, crime, politics and others. However, based on the results, it shows that the teenagers nowadays often read only on entertainment and crime news. Instead of reading only that news, they should take advantage of the variety of information in the newspaper. They should wisely choose and read the news and articles that suit to them. The appropriate selection of the material on the newspaper will help them to form the cognitive and human skills. Even though, there are a lot of varieties of information in the newspaper, they should focus on contents that give greater benefit to them. Other than entertainment and crime news, there will also have other news such as forums, comments, community, religion and others. They should focus more on that kind of news to make them more knowledgeable to be a potential leader..

It can also be concluded that the newspapers have contains many elements of belief such as the selection of facts, the selection of topics, the truth news, credibility and the society's welfare. All the newspapers should provide all these elements. Therefore, the main objective of the newspapers is to disseminate a variety of information can be achieved. The information is not only to produce knowledgeable teenagers, but also

the belief elements of the news. On the other hand, the newspaper should publish more news and articles that sharpen the mind and enhance youth ' knowledge in order to become a knowledgeable teenager. But the newspaper itself should provide the variety of content's formats such as the issues of economic news are highlighted through the mind map, games and others to impress them to read the newspapers. .

## REFERENCES

- Ab. Halim Tamuri and Zarin Ismail., 2009. Hubungan antara pegangan nilai moral dengan media massa: Tinjauan ke atas remaja Melayu luar bandar. *Sari*, 27, 199-212.
- Beaudoin, C.E., and Thorson. E., 2002. Journalist, public differ on perception of media coverage. *Newspaper Research Journal*, 23(4), pp. 52-61.
- De Waal, E., Schönbach, K. and Lauf. E., (2005). Online newspapers: A substitute or complement for print newspapers and other information channels? *The European Journal of Communication Research*, 30(1), pp. 55-72.
- Flavian, C., and Guinaliu. M., 2006. Consumer trust, perceived security and privacy policy. Three basic elements of loyalty to a web site. *Industrial Management & Data Systems*, 106(5), pp. 601-620.
- Gaziano, C., and McGrath. K., 1986. Measuring the concept of credibility. *Journalism Quarterly*, 63(3), pp. 451-463.
- Graybeal, G.M., 2011. Newspapers publish less in print; focus on web to attract young readers. *Newspaper Research Journal*, 32(1), pp. 90-97.
- Heflin, K., 2010. The future will be televised: Newspaper industry voices and the rise of television news. *American Journalism*, 27(2), pp. 87-110.
- Huang, E., 2009. The causes of youths' low news consumption and strategies for making youths happy news consumers. *Convergence*, 15(1), pp. 105-122.
- Jafre Zainol Abidin, Pour-Mohammadi Majid and Anita Jesmin. 2011. A survey of online reading habits of rural secondary school students in Malaysia. *International Journal of Linguistics*, 3(1), pp.1-18.
- Jeffres, L.W., 2007. Newspaper reading supports community involvement. *Newspaper Research Journal*, 28(1), pp. 6-23.
- Johnson, T.J., and Kaye. B.K., 1998. Cruising is believing: Comparing internet and traditional sources on media credibility measures. *Journalism & Mass Communication Quarterly*, 75(2), pp. 325-340.
- Johnson, T.J., and Kaye. B.K., 2002. Webelievability: A path model examining how convenience and reliance predict online credibility. *Journalism & Mass Communication Quarterly*, 79, pp. 619-642.

- Kohring, M., and Matthes. J., 2007. Trust in news media: Development and validation of a multidimensional scale. *Communication Research*, 34(2), pp. 231-252.
- Lembaga Penduduk Pembangunan Keluarga Negara 2008. Available through [http://popnet.lppkn.gov.my/popnetv2?Public?public\\_report\\_list.aspx?mID=PDK300](http://popnet.lppkn.gov.my/popnetv2?Public?public_report_list.aspx?mID=PDK300)
- Len- Rios, M.E., Cohen, E. and Caburnay. C., 2010. Readers use black newspapers for health/cancer information. *Newspaper Research Journal*, 31(1), pp. 20-35.
- Martinson, B. E., and Hindman. D. B., 2005. Building a health promotion agenda in local newspapers. *Health Education Research*, 20(1), pp. 51-60.
- May, H., 2004. Making statistics more meaningful for policy research and program evaluation. *American Journal of Evaluation*, 25(4), pp. 525-540
- McQuail, D., 2005. *Mass communication theory*. 5th ed. Beverly Hills, CA:Sage Publications.
- Meyer, P., 1988. Defining and measuring credibility of newspapers: Developing an index. *Journalism Quarterly*, 65(3), pp. 567-574.
- Mohd Asri Mohamad., 2002. *Pengaruh golongan elit pemerintah dalam pemaparan berita-berita etnik. Analisis kandungan terhadap pelaporan berita akhbar utusan malaysia dan berita harian sejurus sebelum dan selepas pilihanraya umum ke-10 Malaysia*. Universiti Sains Malaysia, Minden: Pulau Pinang.
- Mohd Khairie Ahmad, Mohd Baharudin Hadza, Suhaini Muda, and Mohd Hafidz Hussein., 2005. *Kredibiliti berita akhbar televisyen, radio dan berita dalam talian*. Laporan Penyelidikan Geran Universiti. Sintok: Fakulti Komunikasi dan Bahasa Moden, Universiti Utara Malaysia.
- Mohd Yusof Othman., 2010. Media dan isu alam sekitar. *Jurnal Hadhari*, 2, pp.1-17.
- Nielsen Company., 2008. *Mainstream media continues to lead Malaysia's media scene*. Available through <http://my.acnielsen.com/news/20081023.shtml>
- Patton, M. Q., 2002. *Qualitative evaluation and research methods*. 3rd ed. Thousand Oaks, CA: Sage Publications.
- Raeymaeckers, K., 2004. Newspaper editors in search of young readers: Content and layout strategies to win new readers. *Journalism Studies*, 5(2), pp. 221-232.
- Riffe, D., and Reader. B., 2007. Most rely on newspapers for local business news. *Newspaper Research Journal*, 28(2), pp. 82-98.
- Samsudin A. Rahim., 1994. *Tingkah laku lepak di kalangan remaja*. Kuala Lumpur: Kementerian Belia dan Sukan Malaysia.

Siti Rodziah Nyan., 2009. *Akhbar saudara: Pencetus kesedaran masyarakat Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Sundar, S., 1998. *Effect of source attribution on perception of online news stories* *Journalism and Mass Communication Quarterly*, 75(1), pp. 55-68.

Tan Teck Seng., 1998. *Penggunaan media bercetak oleh guru pelatih di pusat sumber maktakb perguruan*. Universiti Putra Malaysia, Serdang Selangor.

Yahya Othman and Wan Mat Sulaiman., 2011. Budaya dan strategi membaca dalam pembentukan karektor guru di Brunei Darussalam. *SOSIOHUMANIKA*, 4(2), pp.301 – 312.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a large, light blue circular arc that is partially visible at the top and bottom. A red, curved brushstroke-like element is also present, overlapping the blue arc and extending from the left side towards the center.

*A study on social impact of internet usage on students of state university in Tamil Nadu, India*

Arumugam Balasubramanian

Amrita Vishwa Vidyapeetham, India

0191

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Internet today is widely recognized not only as a means of communication but also as a powerful tool. It is seen as the most influential and the most important technology in this sense (Lievrouw 2001: 22-23, Dickson 2000). Internet usage among university students involves not only the use of leisure time, but also their community involvement and social networking. Student communities are now facing major social issues like isolation, thus pulling down their cultural values by accessing the virtual sites as well as pornography sites. This study explores not only the impact of the frequent use of internet for non-academic purpose by the students of state universities in Tamil Nadu, India but also its effect on the psychological aspects such as mental depression, isolation from the society and addiction. The data has been collected through questionnaire and focus group discussion.

**Keywords:** Internet usage, Isolation, Survey Method, Focus Group Discussion.

## Introduction

Internet today is widely recognized not only as a means of communication but also as a power. It is becoming one of the major sources for collecting and sharing information, education and training, commerce, governance and so on. With only a click of the mouse, the internet allows individuals to access information on almost any topic they care to research, and to communicate with or learn about future romantic partners, prospective employees, long-last friends, or family members (Davis 2007; Kraut et al., 2002; Teske, 2002; White, 2007).

India is now world's third largest internet user after US and China<sup>1</sup>. The i-Cube report titled, 'Internet in Rural India' stated that the number of active internet users has seen 58% growth since June 2012<sup>2</sup>. Computer access and use among university students have grown exponentially over the past decade. Internet usage among university students involves not only use of leisure time, but also their community involvement and social networks. It can be said that the excess use of internet can affect traditional ways of interpersonal interaction. However, one cannot also rule out the fact that technology could make new and refreshed ways for interaction and the increased number of social contacts we have. Students spend most of their valuable time focusing on irrelevant information because of its availability.

Most of the students use internet for sending email, chat with their friends, using search engines to collect information and study materials, researching products and services, social networking and for entertainment. As a consequence, students spend more time online. Over 50% of teens possess more than one e-mail address or screen name, which they can use to send private messages to friends or to participate anonymously in online forums, such as chat rooms (Lenhart et al., 2005). Students do create fake identities to enter into the world of internet. Creating fake identities deters from 'real life' social situations as it allows individuals to create any image of themselves with little or no social repercussions. These social anxious teens may have a tendency to resort to computer communication as a substitute for real life interactions (Subrahmanyam et al., 2000). However, there are students who use internet for downloading study materials, playing online games, streaming video and audio, downloading audio files, movies and pornography stuff, developing and displaying photographs, seeking dates and so on. Students are now facing more social issues like isolation and pull down of cultural values by accessing the virtual sites as well as the pornography sites. Most of the students are using P2P concept to download applications, music, movies, pornography video and like the same. The rapid growth of the internet makes it very difficult to understand its current impact.

---

<sup>1</sup> <http://www.thehindu.com/sci-tech/technology/internet/india-is-now-worlds-third-largest-internet-user-after-us-china/article5053115.ece>

<sup>2</sup> <http://beforeitsnews.com/science-and-technology/2013/10/rural-india-internet-users-to-touch-68-million-by-end-of-october-2013-iamai-report-2646472.html>

A survey conducted by Morgan and Cotton (2003) of 287 college freshmen specifying their internet usage, attitudes towards internet usage and sources of social support and wellbeing indicated that increased use of internet for e-mail and chat room are associated with decreased depressive symptoms, while increased internet hours for shopping, playing games, or research is associated with increased depressive symptoms. Kraut et al., (1998) found that greater internet use is associated with reduced psychological wellbeing, reduced social support, increased loneliness and depression.

Many researchers have expressed their concern that because of frequent use of internet, people might spend more time alone, chatting online with an outsider, or forming superficial 'drive by' relationships, at the expense of deeper one-on-one discussion and companionship with friends and family (Putnam, 2000). Further even if people use the internet to talk with close ties, these online discussions might displace higher quality interpersonal and telephone conversation (Cummings, Butler and Kraut, 2002).

Students spending more time in surfing, were less successful in finding relevant information, and were more likely to report feeling a souring of affect over the period of their sessions. Their negative reactions reflected not the Internet experience per se but the frustration and sense of impotence of the inexperienced user without immediate access to social support (Neuman et al 1996).

The use of internet services is neither related to loneliness, neuroticism, or extraversion for men. However, for women, loneliness is significantly related to both neuroticism and the use of social services in the internet. It is possible that the use of the internet social services is a result, and not a cause, of the increased loneliness of neurotic women, so that neuroticism increases, at least in the sense of negative affectivity, the feeling of loneliness, driving the individual to seek alternative social relationships through the internet (Y. Amichai-Hamburger, E. Ben-Artzi, 2003).

A study conducted at Carnegie Mellon in 1998 originally reported that increased internet use was correlated with an increase in reports of loneliness and depression; however, the follow-up study conducted four years later found that there was no correlation between internet use and depression (Kraut et al., 1998, 2002, Sanders et al., 2000, Niemi et al, 2005).

A study on the relationship between internet communication and depression reported over the course of four to eight weeks, college students chatting anonymously on the internet were more likely to report fewer feelings of loneliness and depression than they had before the study began (Shaw & Gant, 2002). Based on the scant psychological

literature, it appears that the amount of time spent online does not have impact on the levels of depression, but other aspects of internet usage do have.

A study carried out by Morgan and Cotton (2003) revealed that the type of activity engaged in the internet was implicated on levels of depression among college students, and that when the internet was utilized for communication, levels of depressive symptoms decreased, particularly for male respondents. However, when the internet was utilized for non-communication oriented activities such as shopping or research, levels of depressive symptoms increased. Another study reported that, rather than the type of activity, or the amount of time spent on the internet, depressive symptoms were eight times more by males who also had experienced harassment on the internet (Ybarra, 2004)

### **Aim of this study**

The aim of this study is to analyze the impact of frequent use of internet for non-academic purposes by the students of state universities in Tamil Nadu, India. There are positive as well as negative impacts on social participation and relationship, commitment to social norms and to the community, on students who use internet frequently. Though the internet permits social contact across time, distance and personal circumstances, and allows the users to connect with distant as well as local family friends, co-workers and strangers, it brings down personal contacts and social participation.

Another important area of the study is the effect of heavy usage of internet on psychological aspects such as mental depression, isolation from the society and addiction. 'Internet addicts' spent proportionately more time on browsing sexually gratifying websites, online gaming sites and online communities. The increased internet usage leads to decreased family communication, reduced size of local social circle, loneliness and depression.

### **Objective**

The main objectives of this study are to analyze the following problems of university students who are frequent users of internet for non-academic purpose.

- Effect on social outcomes
- Effect on interpersonal involvement
- Effect on academic achievements
- Effect on cultural relationship with fellow students.

## **Methodology**

This study was conducted among the students of the university departments and research scholars in various state universities of Tamil Nadu, India. The descriptive survey method consisting of a structured questionnaire was used to collect the necessary data for this study. It was mentioned in the covering letter to all the university Vice-Chancellors that the data collected would be strictly handled in consideration of issues of anonymity and confidentiality. The questionnaires were distributed randomly to the individuals and the filled-in questionnaire were collected from them. The process of data collection was spread over two months. Focus Group Discussion were carried out to get further data for this study.

## **Analysis and Interpretation**

### **Survey method**

Out of the various 53 state universities in Tamil Nadu, India, it was identified that 55% of their students access internet on a daily basis. It was found that students logged in to internet not only to collect study materials for academic purposes but also to check emails, spend time in social networking sites, audio-video streaming and downloading and so on. 86% of students said that they signed in to access emails at least once every day. Another 76% of students claimed that they logged out immediately after checking mails and other updates.

According to the data it was found that 95% state university students in Tamil Nadu, India accessed internet on a weekly to daily basis, out of which 72.3% used it daily. Of the urban students, most of them had accessed internet at their home whereas 60% of rural students mainly used internet at commercial cyber cafes or mobile internet. It also revealed that at least one out of 10 students stayed awake every night for being active on the internet to catch up with others and the fear of missing out on many things. 90% of the students spent more time on chatting and surfing while doing their assignments. However, 86% of students claim that they access internet for knowledge and education and that it helps the quality of education.

However, it was found that 54% of the students used internet to express their hate and anger towards a specific person or group. These students often tend to fear facing a real person and were comfortable expressing their hate and anger hiding behind a computer screen. These students also accepted that they preferred avoiding public appearances and public speeches. They also took advantage of the fact that others might not know that they were online.

It was also found out that 80% of students felt frustrated and lonely when they could not access internet. As a result, students who spent an average of 19 hours per week on internet felt that they were isolated from the society and spent less time with their friends and families. Some of them also engaged in high levels of pornography and cyber sex, which again led to loneliness, depression and an instance of seeing women, especially their classmates and friends, as mere 'sex objects'.

There was also a distinction in the usage of internet among rural and urban students. Urban based students used internet more than rural students while rural students used it more for other educational purposes. Likewise, rural students do not have much internet facilities like urban students, and they depend heavily on mobile internet.

### **Focus Group Discussion**

Focus group discussion was carried out in two groups, rural and urban. Each group had 8 participants. It was understood from the discussion that, those students depending too much on internet were limited to their own world. They even stopped thinking out of the world. Students who had access to internet also tend to socialize less with their friends and relatives in person and rather spend time chatting with friends on the social networking sites or switch on to internet games.

Most of them also felt that they were able to connect with a lot of people with the help of internet and maintained contact for professional purposes, this helped them to have interpersonal communication with people of different cultures and that benefitted them in understanding the issues faced by all of them.

However, these students did not prefer much to go out for shopping and other purposes. They preferred to do online shopping and were only comfortable meeting people online. They liked reading things online rather than downloading and reading it. Students living in hostels chat online with their friends in their next room rather than visiting their rooms and interacting face-to-face. They also tend to get angry and go out of control when they did not get the intended reply during chats.

Most of the students accepted the fact that too much access to internet affected their creativity, especially while doing their assignments. They would copy and paste most details rather than thinking and writing it in their own words. As a result, they tend to blindly trust the information they obtained from internet. However, everybody strongly said that it helped them to boost their performance in academics.

Another issue was that the students who spent too much time on the internet slept very late in the night and felt that life would be boring without the internet. They rarely went out of their rooms and met anyone. This sort of addiction also led to frustration and crime. Their only means of interaction with friends was to discuss porn. This also brought about a change in their behavior towards the opposite sex. They showed no respect to the opposite sex and even misinterpreted conversations with them. In certain cases, this also resulted in a change of friends circle and led to isolation and depression.

### **Findings and Conclusion**

From the data analysis carried out on the data collected, it is seen that majority of the state university students are using internet more regularly than rural students. Rural students access internet through mobile and commercial cyber whereas urban students have the opportunity to access from their homes. Almost all the respondents used internet for accessing emails and social network sites like facebook followed by collecting general information and study materials. Students spending more time in surfing were less successful in finding relevant information and even few lonely students might prefer social interaction in virtual environment that lead them to problematic situations.

As the state university students in Tamil Nadu, India, are restricting themselves with the virtual world, their social life is badly affected. The interpersonal relation of these students starting and ending with medio (Communication with the help of electronic gadgets). The real interpersonal communication skills are not developed amongst the students which may later lead to the psychological problems.

As the students progress through their curriculum the use of computer for entertainment is declining and use for general information and thesis/research work is rising. It can be said that internet's usage is found to be useful in improving the students performance. The students who are active in social networking were much interested in intercultural interaction. This creates a world view amongst the students to understand the social issues

Students who spent longer hours on the internet, lost sleep due to late night log-in and felt life would be boring without the internet. Heavy usage of internet may lead to decline in visiting friends and family.

**References:**

- Y. Amichai-Hamburger, E. Ben- Artzi (2003). Loneliness and Internet use, *Computers in Human Behavior, Elsevier*.
- Cummings, J., Butler, B. and Kraut (2002). The quality of online social relationships, *Communications of the ACM*
- Davis, D.C. (2007). MySpace Isn't Your Space. *Expresso Preprint Series*. Working paper 1943. Retrieved from <http://law.bepress.com/expresso/esp/1943>
- Dickson, Peter R. (2000). Understand the trade winds. The Global Evolution of Production, Consumption, and the Internet. *Journal of Consumer Research* 27:2, 115-122
- Kraut, R., Patterson, M., Lundmark, V., Kiesler, S., Mukopadhyay, T., & Scherlis, W. (1998). Internet Paradox: A Social Technology that Reduces Social Involvement and Psychological Well-Being? *American Psychologist*, 53(9), 1017-1031
- Kraut, R., Kiesler, S., Boneva, B., Cummings, J., Helgeson, V., & Crawford, A. (2002). Internet Paradox Revisited. *Journal of Social Issues* 58(1), 49-74.
- Lenhart, A., Madden, M., & Hitlin, P. (2005). Teens and technology: You are leading the transition to a fully wired and mobile nation.
- Lievrouw, Leah A (2001). New Media and the 'Pluralization' of Life-Worlds. *New Media & Society* 3:1, 7-28.
- Morgan, C., & Cotton, S.R (2003). The Relationship between Internet Activities and Depressive Symptoms in a sample of college freshmen. *Cyber Psychology & Behavior*, 6(2), 133-142.
- Neuman, R.W., O'Donnell, S.R., & Schneider, S.M. (1996). The web's next wave: A field study of internet diffusion and use patterns. *Technical report, MIT Media Laboratory*.
- Niemz, K., Griffiths, M., & Banyard, P. (2005). Prevalence of pathological internet use among university students and correlations with self-esteem, the general health questionnaire (ghq), and disinhibition. *Cyberpsychol Behav*, 8, 562-70.
- Putnam, R.D. (2000). *Bowling Alone*. New York: Simon and Schuster.
- Sanders, C.E., Field, T.M., Diego, M. & Kaplan, M. (2000). The relationship of internet use to depression and Social Isolation Among Adolescents. *Adolescence*, 35(138), 237-242.,
- Shaw, L.H., & Gantt, L.M. (2002). In Defense of the Internet: The relationship between Communication and Depression loneliness, self-esteem, and Perceived Social Support. *CyberPsychology & Behavior*, 5(2), 157-171.
- Subrahmanyam, K., Kraut, R.E., Greenfield, P.M., & Gross, E.F. (2000). The impact of home computer use on children's activities and development. *The Future of Children*

(Vol 10, 123-144). Children and computer technology. *Los Altos, CA: The David and Lucille Packard Foundation, Journal/Publications Department.*

Teske, J.A. (2002). Cyberpsychology, Human Relationships, and our Virtual Interiors. *Zygon, 37(3), 677-700.*

White, E. (2007). Text Appeal: In the age of Computers and Cell Phones, Relationships Progress from Email to Text to the Real Communication: A Phone Call. *The Houston Chronicle.*

Ybarra, M.L. (2004). Linkages between Depressive Symptomatology and Internet Harassment among young regular internet users. *CyberPsychology & Behavior, 7(2), 247-257.*

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a large, light blue circular arc that is partially obscured by a larger, semi-transparent red arc that also surrounds the text.

## Community Television in the mist of Digitalization in Thailand: Policy and Community's Practice

Phattar Burarak

University of Phayao, Thailand

0192

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

### Abstract

The media reforms especially broadcasting media are clearly seen in the year of 1997 that the ownerships of frequencies were divided in to 3 sectors; business, public, and community sector. Their rights are legitimate as stated in Thai Constitution and related laws respectively.

16 years pass, Community sector, a new player, seemed awakening and continued movements toward this change whereas the previous players, public and business sectors, were not active in pushing this forward. They only tried to maintain their ownership or existing benefits as much as they could.

At present (2013), it is the year of change and movement in frequency allocation and granting broadcasting and telecommunications licensing in Thailand operated by the Office of the National Broadcasting and Telecommunications Commission (NBTC). The regulations stated that the issuance of three kinds of licenses should be completed, however, that operation has led to conflict of ideas towards policy and method of frequency distribution for national public service broadcasting and commercial broadcasting.

It is criticized that the decision of the NBTC has no intention of reforming media. In addition, the issuance of broadcasting community service has never discussed or considered as the important agenda from the NBTC and other social sectors. This led to unclear and confused operation for practitioners on community service broadcasting.

Although the policy has not been clear, the civic sector in many areas of Thailand shows readiness and starts of pilot implementation within their capacity. Therefore, this study to reveal the current situation of broadcasting community service in views of policy and struggle for naming of the meaning of community's television and giving a concrete practice of community's television in Phayao Province, located in the north of Thailand by presenting in the areas of management, building community's participation, applying technology and innovation, and skills building for locals.

## **Introduction**

Television technology was introduced to Thai people 60 years ago which operated and own by the state. The TV program was regulated from the central government where the capital city located and broadcast to the remote areas with reason of building modernization and patriotism (Phattar Burarak, 2008). Due to this structure, it has caused the monopoly in broadcasting by the state. Later people's struggle for media reform by proposing new broadcast ownership to all sectors was successful to distribute the solely ownership to business and community sectors as enshrined in the Thai Constitution of 1997. However, the Thai media reform has not been much successful because there were numerous debates and negotiations from benefit group which took 7 years delayed the establishment of the Office of the National Broadcasting and Telecommunications Commission (NBTC), a single converged regulator for telecoms and broadcasting sectors for the nation.

After the establishment of NBTC, the broadcast master plan and licensing and assignment of frequencies plan were formulated in 2012. The mission focuses on the transition from analogue to digital broadcasting by divided into three types; public group, business group and community services (at present September 2013). There are conflicts and struggles for the use of frequency between people and former frequency users.

This study is to focus on community services sector which shows less progress in operation and is regulated to grant license after other types of operator. At present, NBTC cannot regulate the guideline and direction in support the management and provision a clear broadcasting area and also regulation on issuance of license so that people will see the overall picture. Although there is unclear policy from regulator, the civic sector and community draw much interest and really want to participate in broadcasting operation. However, it has begun trial broadcasting of community for self-preparing within their own capacity.

Therefore, the objectives are to study the meaning of community TV service by analyzing a provision of regulations issued by regulator and also to understand meaning, format, and idea of community toward community TV service in the aspect of similarity and difference between community and regulator. The research is also to study the experiment community group based on their potential and understanding on process and operation of community TV by using a qualitative approach and participation action research and collecting data through published document analysis, interview and participation observation.

## **Related Conceptual Theory**

### **Concept of Local/Community Television**

#### **Definition of Local or Community Television**

By taking consideration of the meaning of local or community television from the field operation in many areas and categories, there is a difference. For example, it is an area-oriented TV system for responding and a provision of specific area in general area in nationwide, has specific target for management and operation distinct from the commercial television, and emphasizes on responding to release the minority group, depressed people, or inequality (USAID, :7-9). Also, the television that acts as local

TV station but presents internationally content and provides area for communication on every day's life issues or social events that are presented about the stories of locals or unknown group on the TV screen by working together and responding of locals or community (Fuller,2007, David,2005). In Thai concept, the local or community TV is regarded as the mass media that broadcasts with the purposes of informing, entertaining by responding to the needs of local people, and also allowing people to be involved in many levels, such as a viewer or a producer in production team, a leader, a planner, a policy maker on program production for TV station and those programs must aim to local development (Haruethai Khadnak, 2004).

### Important Common Characteristics of Local or Community Television

The study from many countries revealed that the following issues are important; (Phattar Burarak, 2012 p.244-255)

1. TV station(s) located in the local area will be able to respond and provide service for locals. Nowadays, although the broadcasting technology can transmit to everywhere in the same time, location of local or community TV station is still important because it enhances the physical and spiritual closeness to the people be tied up and build sense of belonging.
2. Process and Operation which is based on getting people involved no matter what class they represent; locals, professionals. Even though the local or community TV status and ownership are different, the principal ideas is to provide people opportunity to participate in the process of TV station that will be used in TV operation, for example the National Broadcasting Services of Thailand (NBT), Channel 11,Chiang Mai. The station is owned and operated by the State that the main purpose of operation is to voice the government, but some parts of TV production are open for the locals to work together.
3. Goal(s) for operation which aims to work for the locals. The concept of local or community TV is derived to respond the expectations and needs of people who want to have media that create public consciousness and local development. The goal for operation is for the locals that helps to develop local ability in reflecting more local or community TV's characteristics than commercial TV operation such as TV content program and presentation also management that local people can participate in at all levels.

## **Community Television: Community Participation**

### **Communication Participation Concept**

It is an attempt to explain the power of receiver in the communication process. Its role is not only seen as an active audience, but also an active sender who make clear picture of struggling for the rights in communication accessibility and community participation.

Although the idea of community participation in communication process has been widely accepted that it can lead to local development based on the power of community, there are many limitations for adopting the idea in practice. Some group in some countries, in particular, in the dictatorial regime, they strongly deny the idea of participatory theory (White, 1994:20). In addition, there are important conditions that restrict people to access to communication; the geographical difficulty by means of isolated or remote area, economical condition that not allow them to own the media, and cultural condition which means capital, skill and capacity in communication's awareness, literacy or ability to handle with communication equipment and technology for media production (Kanjana Kaewthep, 2003:117-120).

### **6 Levels of Citizen Participation in communication (Kanjana Kaewthep2005:58-64)**

1. Active audience and provide feedback.
2. Participate in programs.
3. Program productions involvement; before and after productions.
4. Cooperative programs as resource, program director/producer.
5. Partnerships in programs in organizing activities that stimulate other people know and understand the role of community TV.
6. Participate in management

### **Methodology**

A qualitative approach and participation action are used in this research in order to build understanding and new body of knowledge about the operational process of Phayao Community TV. There are several methods used such as participation observation with core team during 5 mouths (June-October 2013), 7 group interviews, vox-pop interview with 50 community people, open ended questionnaires, and document analysis, for instances minute of meeting, Video recording, audio tape recording to collect all data and the triangulation method is used to verify the correctness of data. The researcher have been continued participating in all activities, assisted in collecting data, presented and reviewed data to the group, corrected and added useful data from time to time.

## Results

### Community Television in Regulator and Community's eye

There are a few direct messages talking about community TV in laws, regulations, and announcements. If there is, it is only a short message can be found. There is unclear procedure and some rules have not been regulated, for example, how the Office of the National Broadcasting and Telecommunications Commission or NBTC will support financial fund, how to regulate the pricing of usage of network services, regulations on qualified license, guideline to support the community that is ready to be granted license and plan to support community service.

#### Meaning

It is a television program that has restricted broadcasting service within the coverage area owned by the locals with no profit-seeking and commercial advertising. Not less than 70 percent of the local programs will present news and useful information that meet the needs of people in community and 50 percent produced by the locals.

#### Community TV Principle

To empower the strength of community by getting people involved with the purpose of no profit seeking and commercial ads aimed to respond and access to people at all level.

#### Role

Media is in charge of local development, information and education to locals according to their contexts.

#### Participation

There are 4 types of participation as follows;

1. Ownership.
2. Management.
3. Program production.
4. Other forms of participation such Audience Council, TV Watchdog Group, Community Service Group, TV station Public Relation.

### Community TV in the community's eye

Data collection was done by conducting 50 open-ended questionnaires to participants who live in the area of study, doing vox-pops (50 people), participating observation the work of Phayao Community TV and Forum, group discussion, and informal interview. Summaries can be presented as follows;

#### Meaning

It is a medium for community development that presents their stories to both inside and outside community. They are independent from politicians and officials, open

platform to get people involved equally and are not a tool for politics or any interest group. Program content reflects the diversity's needs for all groups.

### **Principle**

The television for community development and a tool for communicating and presenting stories in community in various aspects among locals and outsider community that reach for all groups.

### **Role**

It is to raise public awareness, inform, educate and guide youth and people in community into the good direction by presenting content with the purpose of community development and reflecting problems, weaknesses, strengths to solve problems and find solutions together.

### **Participation**

There are variety and diversity of participation that depend upon the community's contexts in the area; from owner to become an active audience. (More details appeared in the next topic)

Comparison has been made between the views of community and policy from the above 4 meaning, it found that there are similarities in particular, a medium for community development. But there is slight different feature that.-

Community sees that independent media and free from the influenced or interest group are important for community TV. The principle of community shows no difference in policy, but do not mention about media that requires people participation and indicate that community TV uses 2 levels of communication; intra community communication and inter community communication. Duty and Function of community TV in the view of community is not only for providing information, but also for training people and strengthening community for change. Lastly, the level of participation of community is in accordance with own capacity, but the policy just sets in general framework.

This can conclude that although community TV or community service TV is a new issue and regulator shows less interest in it, there are some meanings in the sense that people in community have more knowledge and deep understanding the philosophy of community TV and are able to work further.

### **Process of Community TV in Practice**

The research focuses on the Phayao Community TV, Phayao Province, it is the one of provinces in the upper north of Thailand. This community is regarded as an active and motivated. There are 4 features will be discussed; 1) Beginning and Network Building, 2) Building participation, 3) Fund and Program, 4) Technology and Innovation at local level.

#### **1. Beginning and Network Building**

1.1 **Beginning.** The Phayao Community TV started from the core group who has experience in media and has worked for the community together with the local academia. The group at the beginning was small scale working on name of the 'Phayao forum institute' (phayao people's wisdom). The key leaders has worked and initiated various activities to move community forward on the public interest issues. The tool used is 'Open space for public communication' to make people familiar with TV process work and network.

## 1.2 Phayao Community TV Network Building

1.2.1 Type of network. From the study, it can be divided into 2 types; Inside network and Outside network and each type supports each other in different aspects as follows;

1.2.1.1 Inside network. There are 3 groups involved as follows;

1.2.1.1.1 Educational institutes. School of Management and information sciences, University of Phayao facilitates them in studio recording and TV program produced by students during the trial operation.

1.2.1.1.2 Groups in community. They are co-worker and co-produce by providing information and setting location while shooting including meals and accommodation for the producer team.

1.2.1.1.3 Media group/Local media. Their role is to broadcast live program or event in the form of cable TV and community radio.

1.2.1.2 Outsider network. There are 4 groups working with the Phayao Community TV as follows;

1.2.1.2.1 Media at national level. The Citizen Media Network Department under the Thai Public Broadcasting Service has its role in educating and training and also organizing community forum on the issues related to community.

1.2.1.2.2 Office of the National Broadcasting and Telecommunications Commission or NBTC is to educate and provide policy and related regulations including organizing seminar about the community TV.

1.2.1.2.3 Funder. The Friedrich Neumann Foundation supports the people participatory process by organizing community forum.

1.2.1.2.4 Outsider Community TV network group who has active worked at their own areas, for example, the Baan Nok TV group and the Lanna Channel Community in sharing ideas and driving the policy forward and also co-working for live show program.

## 1.2.2 Tools for network Linkage

1.2.2.1 **Horizontal communication.** To expand ideas, the core group will start dialogue, explain, and guideline about how community TV works to other groups; leader, network group, public and civic sectors.

1.2.2.2 **Public community communication sphere.** Agenda is set up and open spaces for people have a chance to face to face communication, discuss, and find solutions. This will raise the community TV as a community agenda.

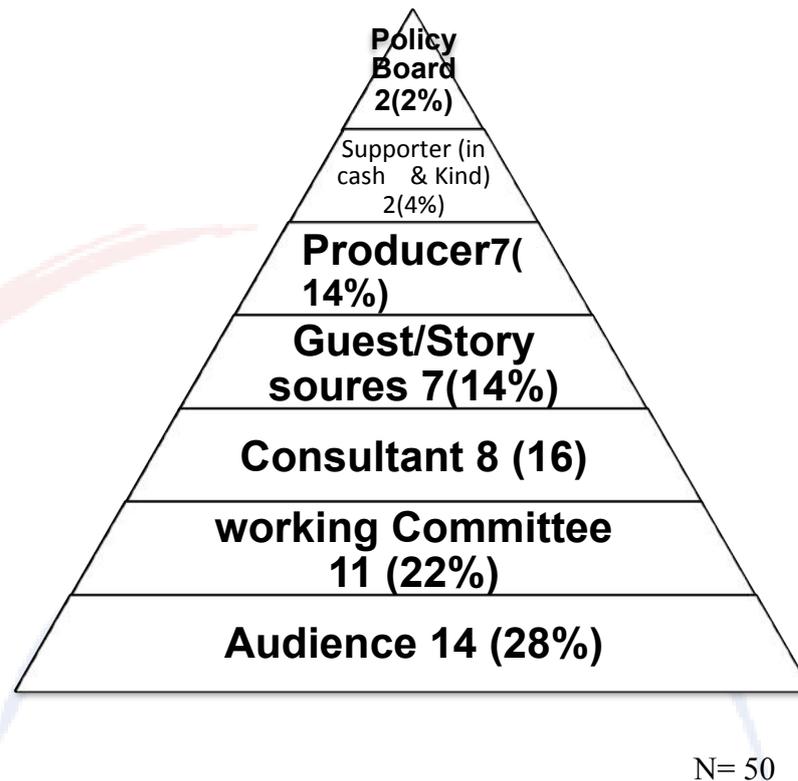
1.2.2.3 **Community TV program.** It is just a trial program to show the people how to produce via local media channel such as local cable TV, online TV ([www.phayaoforum.com](http://www.phayaoforum.com), [youtube.com/phayao](http://youtube.com/phayao) community TV), Facebook page (phayao community TV) and link interesting issue broadcasting at the national media by joining hands with public media network and national television broadcast. By doing this, people in community will see their own stories and acknowledge the results of working on the Phayao community TV.

1.2.2.4 **Activities** that link to community's culture. Program TV will link and connect to everyday life of people and activities organized by the network group to make people familiar community TV and encourage people from both inside and outside working together.

## 2. Types of Participation in Community TV

**2.1 Type and level of participation.** From the observation of many community forums held from August to September 2013 and the open-end questionnaire analysis, it reveals that.

2.1.1 There are 6 types of participation and it is shown in a hierarchy structure vary by frequency of expressions. The top of pyramid represents low level of participation which can interpret that the participation requires much contribution e.g. time and effort into the process whereas participation as an audience shows the most frequent as shown in the below table.



Picture 1 shows types and level of community participation in Phayao Community TV

### 3. Community TV program and Fund

#### 3.1 TV Program operations

3.1.1 Co-produce with network group presenting via local cable TV and online TV as experimentation for testing its capacity and understanding community by working with educational institutes and local agencies for 3 months.

3.1.2 60 minutes broadcast via community media, on-air a day per week at 9.30 AM. every Thursday and re-run 3 times per week on local cable TV.

3.1.3 Design simple and reachable TV program by using community dialect language of potential network group for pilot operation. The programs presented in north dialect. There are 4 program formats as follows.

3.1.3.1 News. 15 minutes length produced by new media communication department University of Phayao.

3.1.3.2 Talk Show. 30 minutes length by the Phayao forum Institute together with new media communication Department University of Phayao as facilitator (Studio & Equipment).

3.1.3.3 Variety 'Keaw Da Pa Aiew' (Take you around Phayao by Keaw and Da). 10 minutes length by the Phayao forum Institute and university students from new media communication Department University of Phayao as producer.

3.1.3.4 Vox-pop content about community. 5 minutes length by getting other agencies involved in expressing and sharing ideas via community TV.

3.1.4 Organization and program management has not been established because the working group mainly is member from core team and network group who has function on program production. A Coordinator is appointed for program and broadcasting management who will work closely with other network groups including time management for broadcasting. It can say that the organizational structure is flexible.

**3.2 Community TV Funding** can be described in 4 phases as.

**3.2.1 Searching for social fund.** Before trial broadcast core team member will not get paid and salary, they do with their heart and have goal to work together, expand and build network both inside and outside for social cultivation.

**3.2.2 Searching for financial fund.** After ideas expanded to the networks for a while, core team member proposed the project of community TV experiment program to get funding from other agencies.

**3.2.3 Transforming social fund to be financed.** Since the Phayao Community TV has been acknowledged and receives positive feedback from people in community, the project then is funded for doing research and implementing project from outside agencies.

**3.2.4 Enhancing inside community fund for sustainable operation** the network and core team group realize the importance of inside fund which is from the community to look for the sustainable operation. Therefore, the core team plans to raise fund from the community in various activities. However, this plan has not been done seriously. From observation and analysis people's reactions, it found the possibility to receive financial support from the community, although it might not a main support during these days. This can understand that to donate to the TV operation has not been occurred in Thailand before.

## **4. Technology and Innovation at community level**

### **4.1 Tool for network connectivity innovation**

4.1.1 Identify the meaning of 'Phayao Community TV' by connecting it to annual community ceremony or ritual to give new meaning of community TV as Merit or goodness that people should take care and support.

### **4.2 Production and broadcast innovation**

4.2.1 Internet is used to be a tool for building and connecting network group from both inside and outside community. It is to inform people to know more about 'Phayao Community TV' and to reach and respond people in community.

4.2.2 Social network. Apart from a weekly broadcast, it is a channel to publicize program and communicate to audience about program, content and process of work of Phayao Community TV.

4.2.3 Local Cable TV and YouTube Channels. Showtime is on local cable TV every Thursday at 09.30 hrs. and uploaded in YouTube.

### 4.3 Fund raising innovation

The ideas that introduce partnership of the community and accept donation as mentioned earlier is seen as an innovation in searching income for the community, if this is implemented.

## Conclusion and Discussion

### Relationship between Community TV and Network

The formation of community starts from small group and gradually expands ideas and activities to people by searching for network from both inside and outside community to empower the community TV and expanding scale of work and audience. The inside networks is a role to 'Push' community TV within the community whereas the outside network helps to 'Pull' it be stronger. In particular, the first phase of operation that includes social and financial fund. So, the relationship between network and community TV development presented as figure 2.

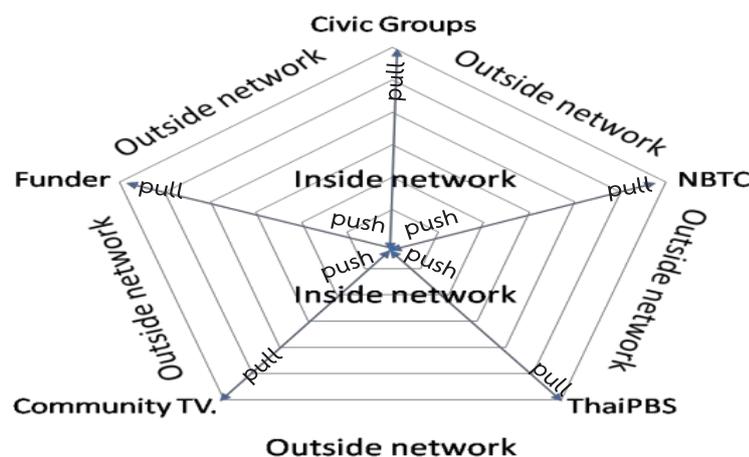


Figure 2 Push & Pull Network's Relationship Model

The key of occurrence and existence of community TV is human resource and participation of network both inside and outside community in accurate time and

place and duty. When the network is built and worked together, there should have mechanism to get them connected and remain it. This is a challenge for community in community TV management in long-term.

### **Funding and Community TV**

The research found that there are 2 types of funds; Social fund and financial fund. At the beginning of community TV process, social fund is more important than finance. But after working for a while when it is time for public presentation, especially, more TV program produced, financial support is needed to facilitate in working. This period of time, financial grant from outside network is essential because inside network is not ready to be self-financed. But the role of social fund still remains. After stepping to the phase of existence of community TV, social and financial funds should be in balance by mean of more self-financing from inside community.

Timing of using funds should begin from building social capital and transforming it to financial capital that both can work together and searching for stab ability from inside community. By doing this, it can guarantee sustainable participation and ownership that lead to self-sustained community TV in the future.

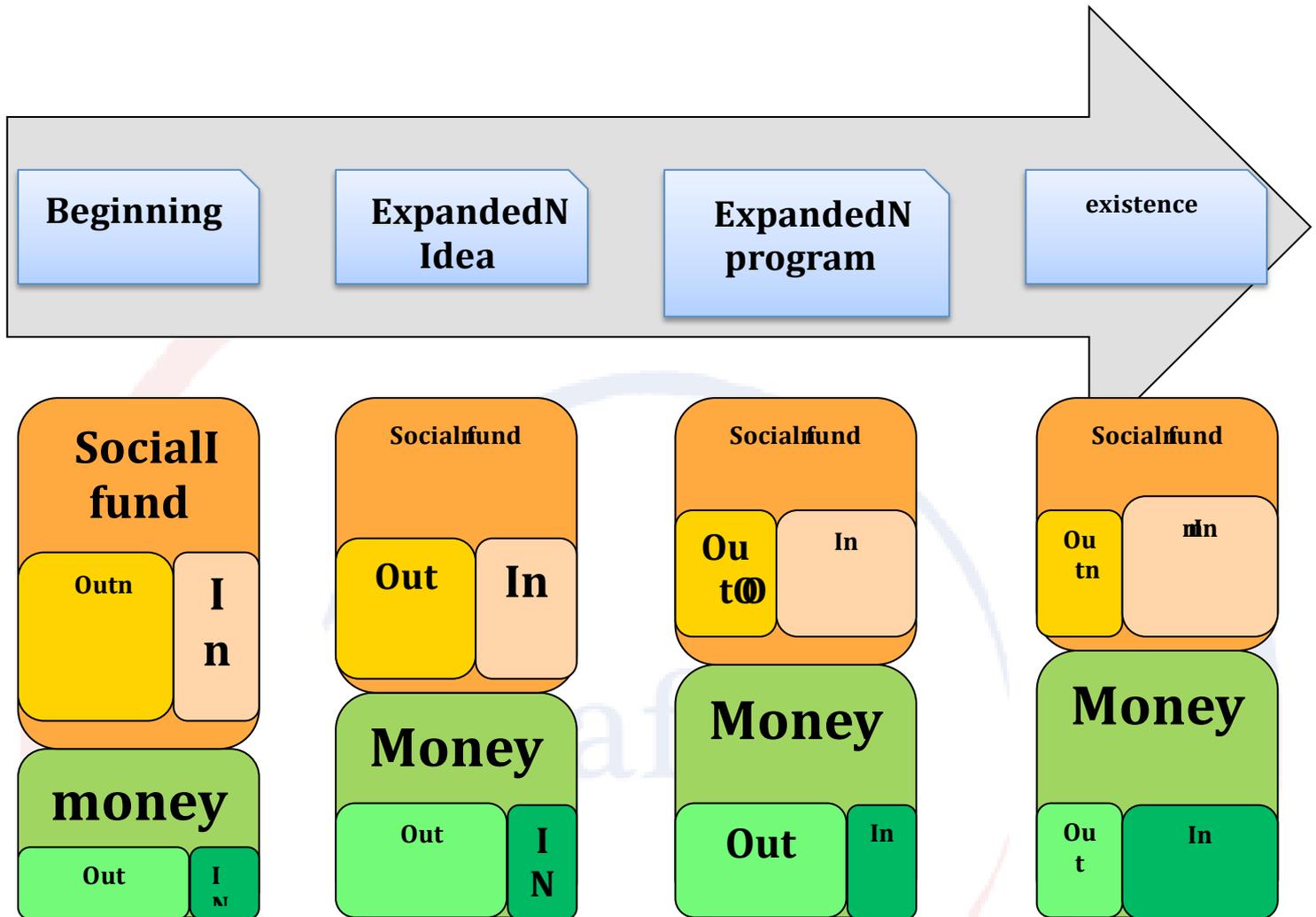


Figure 3 Timing and proportion's funds in Community process

From the study, it can be said that community may or may not require legal endorsement or policy from solely regulator. Due to the case of Phayao Community TV, it can operate on own, but is not endorsed and support from the policy maker in providing guideline, regulations and support the existence of community TV. The development and growth of community TV according to clear principle will help to limit the length of experiment. Without clear cut of policy, the media reform and interest of transformation from an analog terrestrial TV to a digital terrestrial TV that aim to public accessibility, right for communication and frequency ownership by people will unable to meet the goal.

### Suggestions

The study could suggestion to both regulator and Community TV operator can be drawn are;

Suggestions to Regulator;

1. The regulator should formulate clear plan and regulation related to community TV with sufficient content that be able to implement and be prepared the readiness of community together with training and skill development for people. These will make people better understanding and doing on own with support from the related agency.

2. A rule selection framework for issuing license in the area of community service should consider the different capacity of each community because community TV's goal is to develop community. Its form of operation should be in accordance with each community's context rather than the entire country.

#### Suggestions to operator;

1. It is suggested that there should have core team as a facilitator who is knowledgeable, skill, motivated, and social capital to move the operation of community TV forward.

2. Network building with educational institute and communication arts student can help community TV program production faster and later they will be a core team producer for community TV. However, they need framework of co-working with core team and other related networks so that they would have guideline that related to the philosophy of community TV operation.

3. The operation of community TV should be based on inside and outside networks to expand ideas during the period of experiment until it can exit. The networks should be open for inclusive work or forum to exchange views experiences to highlight the value of community TV and is reliable medium in the eye of locals and society.

4. Building networks with public participation should be diversified so that they can support strengths and weaknesses of each other in working and increase the capacity of community rather than emphasize only on the networks themselves.

#### References

- Kanjana Keawthep. 2003. Again with Communication Participation. Journal of Social research. Year 26<sup>th</sup> Vol.2 Pp: 101-135.
- Kanjana Keawthep. 2005. Communication theory in Critical approach. In. Philosophy and theory of Communication. Unit 1-7. Sukhothai Thammathirat Open University. Bangkok. Pp: 287-360
- Phattar Burarak. 2008. Regional Television: Origin, Existence and Development. Dissertation. Communication Arts Faculty, Chulalongkorn University, Thailand.
- Phattar Burarak. 2012. Local Television: Big medium that existed by people loving. In Kanjana Keawthep Phattar burarak and Tapakorn Pudket. That right media, who's like it, Cartoon, Local Television, fan club. Pp: 212-290

- Haruethai Khadnak and et al. 2004. National Broadcasting Services of Thailand (Channel 11) as a local medium. Bangkok. Thailand research Fund.
- David, J. 2005. Seeing Ourselves, Being Ourselves: Broadcasting Aboriginal Television in Canada. In P. Listyne (ed.), Cultural Studies from theory to Action, pp. 193-197. Blackwell Publishing.
- Fuller K, Linda. 2007. Top-Down Community Media: A Participation Observation from Singapore. In Fuller K, Linda (ed.), Community Media International Perspectives, pp. 129-138.
- USAID, Pact and Internews. 2009. Community Media Sustainability Guide. [Online]. URL <http://www.internews.org/pubs/pdfs/internewscommunitymediaguide2009.pdf>, [8 July 2010].
- White, S. A. 1994. Introduction – The Concept of Participation: Transforming Rhetoric to Reality. In A. S. White, S.K.Nair and J. Ascroft (eds.), Participation Communication Working for Change and Development, pp.15-32. New Delhi: Sage Publication India Pvt Ltd.

iafor

*Self - presentation of Thai women on Dating websites for seeking foreign men,*

Patcharaporn Deewong

Bangkok University, Thailand

0193

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The research “Self – presentation of Thai women on Dating websites for seeking foreign men “ has two objectives; 1) To study the characters and content of Thai women that are used for the presenting female self to seek foreign men on Dating website and 2) To study Thai women’s expression of their thoughts on Online Media. This study is a qualitative study. The research tools are textual analysis and observation from 2 Dating websites of Thailand. The data are collected and analyzed from the registration of personal information in the websites such as photos, content and other signs for representing personal information to attract foreign men on Dating websites. Research theories are Computer – Mediated – Communication, Semiology, Cyberfeminism, Self-Concept and Self-Identity. The study proves to portray the reflection of Thai women in expression themselves on Online Media.

Keyword : Self – presentation, Thai women, Dating websites, Foreign men

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

In the past, there was a strict division of gender in Thai society, especially for women who was controlled or couldn't express their feelings about gender issues openly. In addition, single women usually were controlled in order to only stay at home, or by providing a suitable match for the parents or relatives in the family to auction off; this is called Arranged Marriages. It means that the parents or relatives provide a match or force their children to marry someone they choose, which both parties or either party can't refuse. The main reason why Thai women couldn't choose their own partner was because of the old Thai traditions, which defined women as the follower, who had a lower social status than men. Women were taught to believe that they were the property of their husband after marriage. There were Thai literature or women teaching proverbs stating the characteristics of a good wife as a slave; they had to treat their husband as a boss, or women had to respect their husband. Thus, it is clear that Thai society in the past taught women to be the follower who had to listen to her husband on every topic and every time. The image of Thai women in the past was about wife and mother, rather than being independently successful in their own career.

In regards to dating in Thai society in the past and nowadays it is the belief that the man has to start hitting on the woman. If the woman begins to do this, they will get a negative reaction from society. Therefore, romance for women in the past was a secret issue, and the ways of getting romantic contact between young people was not very many. So it was difficult to keep contact for them, and traditionally Thai women were very reserved and did not show emotions openly, which made it even more difficult for Thai women to find a partner.

When the period of time changes, the context and cultural content of society also changes. There was more openness about social values, especially assimilating western culture during the early Rattanakosin period in Thailand. It was a turning point that raised women's status, because Thai women got access to better education, and the new educational opportunities caused women to be more participating in society and the economy (Arun Wechsuwan, 1998). Better education made women have more employment options, and be more successful in their career, step by step.

The lifestyle of people in Thai society has changed since Thailand started to get influence from Western social values and technology. There were many foreign men working in Thailand, and Thai women got equal educational opportunities to go study abroad. It made it more common for Thai women to get married to foreign men. In addition, foreign men who were working in Thailand got married to Thai women in Thailand more as well. So, it is clear that Thai women are getting married to foreign men more and more, and that Thai women has more freedom to seek their partner by themselves, because the social context was more open (Phornpirom Iamtham and Withayakorn Chiangkool, 2000).

Rights and freedom for dating of Thai women are more free now, so Thai women have changed dating behavior to now being able to choose by themselves, such as Thai women deciding to marry foreign men or by seeking a partner using various medias. The social choices of dating are increasing, the options of seeking a partner are more varied, not only matchmaker, provided by parents, introduced to know each other in social meetings by friends, but also media technology such as internet helping with matchmaking. The nature of the internet has the advantage of no boundaries in terms of location and timing in regards to communication between the beloved who live far away from each other in different countries. They can contact each other easily and maintain the relationship continuously, because the internet can use any computer in the world to communicate at any time to the desire of the users.

The characteristics of online communication on the internet make people communicate easily and quickly, by getting rid of the limitations of time and location. So, the internet is an option that can be used to seek a partner, because it is quick and incognito when you input information, and you can contact in real time through various programs such as Chat Webcam or Skype. It makes people able see each other, and keeps relationships easily and quickly.

Internet communication makes interaction between people all over the world more convenient and faster. So, there are many dating websites, and users live all over the world, because the users can communicate anytime and everywhere. There are dating websites in Thailand as well, where users or members of the website are able to make their own profile with basic information to introduce themselves, such as photos, opinion comments, education, career, interesting topics, and characteristics of the partner that they are looking for, in order to attract the opposite gender to talk or send text to message inbox. The features of the internet is easy access, free service at the beginning of use, so many men and women like to use dating websites. The relationships on the internet are similar in context to real life relationships. This means that general relationships can end, or continue to develop into real friendships, into a romantic relationship or into even a marriage. This is actually happening nowadays in real social life. (Saijai Leelakajornjit referred in Wannee Siriratrungreang, 2004).

Dating websites in Thailand has made the opportunity for women to choose their partner by themselves. Most dating websites provide opportunities for Thai women to seek foreign men by putting introduction profile, photos and character of desired partner, in order to impress foreign men and get interaction from them, and can then develop into a romantic relationship in the future.

Because of new advances in technology and the fact that women have a chance to get better education, women have more rights and roles in society, they dare to think and express themselves by using public space in the online world to respond to their needs, and they also have more freedom to choose their partner. This obviously shows

that women can seek any guy on the internet to be a friend or partner according to their needs and satisfaction.

This study focuses on the presentation detail of Thai women in terms of seeking foreign men on Dating websites. This study will reflect the presentation contents, such as opinion and social values of Thai women in Thai society nowadays.

### **Research Objectives**

To study about the presentation contents of Thai women for seeking foreign men on dating websites, which shows the social values and opinion expressed by them nowadays.

### **Research Methodology**

- **Samples and research tool**

The researcher used the pattern and content of the self-presentation profile of Thai women members on dating websites as the samples by using messages and photos of them. The researcher used purposive sampling of 100 members from 2 websites which are [www.thaifriendly.com](http://www.thaifriendly.com) for 50 members and [www.thailovelink.com](http://www.thailovelink.com) for 50 members. Then the researcher did sampling by Systematic Random Sampling by choosing every fifth name to be analyzed.

### **Related literatures**

1. Computer – Mediated – Communication ( CMC )
2. Semiology
3. Cyberfeminism
4. Self-Concept and Self-Identity

### **Research Results**

- **The content for self- presentation of Thai women on dating website for seeking foreign men.**

The content of analysis was composed of personal details, introduction information and opinion expressed by the members, characteristics of the partner that the members were looking for, and photo of members that they used for presenting themselves.

#### **Personal details of the members**

Personal details of the members was composed of basic information of the member, such as age, marital status, education, having children or not, wanting children or not, and type of body. Then the researcher classified this information into 6 groups as follows:

1. Younger than 20 years old, most were single, had bachelor degree, didn't have children, didn't want to have children, and were average shape.

2. 21-25 years old, most were single and a few divorced, most had bachelor degree, few had children, rather a lot wanted to have children, and most were average, thin or plump shape.

3. 26-30 years old, most were single and few divorced, most had bachelor degree, most had children, rather few wanted to have children, and most were average or thin shape.

4. 31-35 years old, most were single, most had bachelor degree, few had children, rather few wanted to have children, and most were average, thin or plump shape.

5. 36-40 years old, most were single, few separated, most had bachelor degree, most had children, most wanted to have children, and most were average shape.

6. over 40 years old, most were single and divorced, few were widowed, most had bachelor degree, few had master degree, most had children, rather a few wanted to have children, and most were average shape.

Summary of the personal details was that most were single, of average shape, had bachelor degree education, and didn't want to have children. This showed that Thai women who were of average shape and had high education didn't want to have offspring.

#### **The introduction information and opinion expressed by the members**

The information of characters and opinion expressed to foreign men of members to get attraction from foreign men was classified into 7 types as follows:

1. Simply women who liked to stay at home, cook, and have activities at home.
2. Lonely women who lacked warmth in family, liked to be taken care of.
3. Social women who liked to have an active social life.
4. Women who just looked for a friend to talk with or to improve their English.
5. Women who were serious about love, and looking for real love.
6. Women who liked to protect their dignity and the female values.
7. Women who introduced themselves by using quotes or poems.

The example of the information opinion expressed of the member

- Simply women who liked to stay at home, cook, and have activities at home.

*"I am a working woman, simple and funny woman sometime serious but good heart...like to cook, the temple, read book, nature ( don't contact me if you want to play game or chat about sex" (Triple)*

*" nice person, simple, good heart comfortable to talking ..Like simple life " (Adamas)*

- Lonely women who lacked warmth in family, liked to be taken care of.

*“ i need someone for take care of me and family spend time together like a family” (peachycute)*

*“ I am so lonely. . . want to meet someone good guy and kind heart” (Rungfa)*

- Social women who liked to have an active social life.

*“ I like to go horseback riding at the weekend and go hang out with friends (yeah! you can go with me lol)” (Tanapron )*

- Women who just looked for a friend to talk with or to improve their English.

*“ JUST MAKE FRIEND !! Bcoz i'm not good in english I want to learn in Eng. <<Don't ask me about sex>> !! (ConTii)*

*“ i want to learn english. because i'm not good at english. i will happy if you would teach me give i understand english more. (Ingmei)*

- Women who were serious about love, and looking for real love.

*“ My marriage life with their loved ones. A small family together And take care of each other forever” (Il joo)*

*“ I am looking for a man whom I can start my new life and help me forget my sad past and of course respect of who i really am :) “ (mindy2012)*

- Women who liked to protect their dignity and the female values.

*“I AM NOT PROSTITUTE. AND STOP TO SAY WITH ME. I WANT TO FUCK YOU! I AM NOT SELL MY PUSSY. I hate play boy and play game with me. I don't want support me. I'm do work and I have money. Hope you understand. Good luck everybody. (kanyawee208)*

*"Smart, independent, self confident, talent and trustworthy" I think those words could describe how I am as clear. Do not worry, I'm not looking for sugar daddy who supports myself or family as long as I still have my own business (9 years by now) plus another jobs that I work as a consultant. I'm a hard working woman, work more than play, do more than words and I do believe in what I have seen, not from what I heard” (ElinaElleMartin)*

- Women who introduced themselves by using quotes or poems.

*“Sometime when you meet someone you fell in love. But I dont believe in love at first. But I sure believe in the click. When someone is so sweet to*

*you, don't expect that person will be like that all the time. remember, even the sweetest chocolate expires" (Patcha555)*

*"Love is a beautiful thing, it must be treated with tenderness and compassion or, like a rose, it's thorns can make it dangerous." (bowlawong)*

The introduction information and opinion expressed by the members found that the information mostly shown were of women who were serious about love, looking for real love, simply women who liked to stay at home, cook, have activities at home, women who liked to protect their dignity and the female values. This shows that Thai women are serious when looking for love and stable relationships, have a simple life, have a housewife character and like to protect their dignity and female values. Most members posted in their information that they are not bar girls, not prostitutes, and don't want to talk about sex, for example;

*"I am not a bar girl or anything like someone think..especially not easily girl...and i have a construction company with my family in Phuket." (ladythailand2012)*

*"I have tattoos doesn't mean i m bar girl or bad girl. If u DON'T LIKE tattoos dont say anything and go away from my profile :)" (BoBoBaby)*

Moreover, there was other information about protecting the dignity and female values that members had posted, for example;

*"Thai girl are not stupid .....we are don't need dirty guys..end" (Thiwaporn1989)*

*"I really understand human who like to liar for fun because a lot of ladies easy to get them. Please, don't contempt for some Thai ladies who are sincere and honest.." (Hanaa)*

*"If you come to my profile and ask me for sleep with you plz go to the hell ok? not all Thai ladies are easy or crazy like that" (mindy2012)*

#### **The characteristics of foreign men that members were looking for**

The information about the characteristics of foreign men that members were looking for found that most members were looking for men who were older, could be a gentleman, honest, good mind, could take care of a family, had a sense of humor (but not playboy who likes to play games), friendly, and could discuss all topics. It showed that Thai women are looking for men who are mature, can take care of a family, and can share every issue of life.

The sample of the information that members posted about the characteristics of foreign men that they were looking for;

*“A gentle intelligent, charming, heartfelt warmhearted Do you really love me with your heart. I am looking for someone to share my life with, must be friendly and easy going - everything else is unimportant. If you are with me then I' M happy : - ).” (Dehi)*

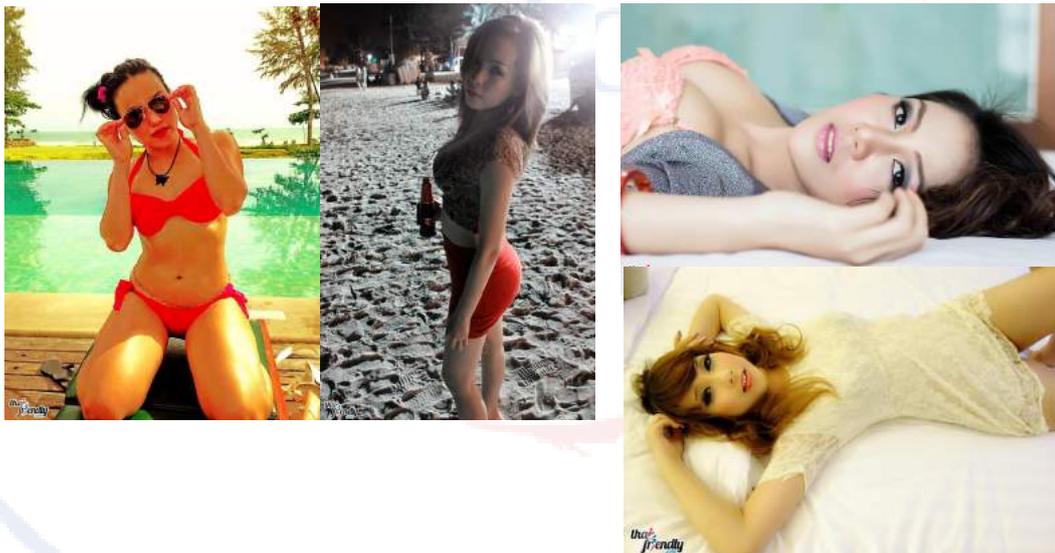
*“No playboy. A man who looking for serious relationship, love me and my daughter “ (Tongii)*

*“want to know someone very good kind and we can talk about everything.” (19011980)*

### **The photo of members that they used for presenting themselves**

The photo of members that they used for presenting themselves to foreign men was categorized by the researcher into 5 types as follows:

1. The photos of sexy and voluptuous women where the members wore a sexy dress or rather open, such as a leotard dress, swimming suit, showed sexy action, showed curves of body or the bust. *Sample of sexy and voluptuous women photos*



2. The photos of beautiful sweet, lovely, bright women where the members wore shirt singlet, or sleeveless shirt with sweet tones, such as white, pink. The face part was clear with a smile and a sweet action. *Sample of sweet, lovely, bright women photos*



3. The photos of self-confident and active women where the members wore convenient clothes, such as a T-shirt or a sports suit, and taken while standing or sitting.

*Sample of confident and active women*



4. The photos of women who love animals where the members took a photo with pets such as dogs or other animals, and taken to express that they love animals.

*Sample of women who love animals*



5. The photos of women who had a housewife character and showed Thai style where the members looked casual and confident, wore covering dresses or Thai fabric dress, taken having a serious expression, warmth, and maturity.

*Sample of women who had housewife character*



The photos of members that they used for presenting themselves to foreign men found that most were the photos of beautiful sweet, lovely, bright women, who

showed beautiful a sweet bright face with a smile, and a sweet personality, followed by the photos of women who have a housewife character and showed Thai style, looking casual and confident, and with an expression of warmth and maturity. So, the photos of a sweet bright face with a smile of Thai women to present themselves to foreign men show that Thai women like to show the image of beautiful sweet and bright women. And that they also like to show the image of confident and strong women who could take care of themselves and create make family warmth by using the photo that expressed maturity and seriousness.

## **Discussion**

The Internet has become the matchmaker in the modern world by using the computer as a mediator, also called Computer - Mediated – Communication, or CMC, which has affected society and culture. The result of the research found that women on dating websites post messages, photos, or symbols of the members by showing personal detail, presentation information, the characteristics of foreign men that they were looking for, and show various photos of themselves, and the members can edit content as needed. Also, it is very convenient to sign in to dating websites at any computer connected to the internet, at anytime, anywhere. This conforms to the concept of Everett Roger (referred in Kanchana, 2000) which states about CMC as a new media that is different from the former media, because CMC has no limitations to present the contents. So this kind of media is available by needs of the user (Transient), and CMC is widely distributed (Wide Distributed), has many ways to present (Multi-Model), and users can adjust the contents as appropriate (Manipulation of Content).

From these mentioned features of CMC, the effect for Thai women is that they can use dating websites to communicate and keep relations with foreign men conveniently and easily. And the activities in Cyberspace help people who used to have no rights in society become capable, makes women and men equal, and women can show their various opinions openly. So, the image that women had no right to choose partners by themselves or got into arranged marriages, as in the past, is fading away step by step. The characteristics of the internet in terms of providing equality and democracy are used more for negotiating the values of women (Kanchana, 2011). The relationship between women in cyber space started the term called Cyberfeminist which connected technology and women, so women can get benefits by using Cyberspace to respond to their needs. Women can show their opinions, needs, and features of themselves in cyber space, they don't need to worry about getting bad feedback from society when they want to be equal to men. The results of the research found that most women who use dating websites have bachelor degrees. This shows that highly educated Thai women are interesting in seeking a partner by using the internet. It means that modern women who have high performance dare to show their opinions more than before.

Self – presentation of Thai women for seeking foreign men had several ways of communication to show the self-presentation contents in terms of emotion and desire, by using sign systems, such as use of language, photos or other symbols to impress foreign men who can get to know them as much as in real life. According to the Theory of Signs by Pierce, self–presentation of Thai women was Icon Signs which presents real photos of various actions to present themselves as much as they can, because Icon Signs is easy to decode or explain immediately. The most photos of Thai women shown on dating websites were the photos of beautiful sweet, lovely, bright women, who showed sweet bright faces with a smile, and a sweet personality to attract men who have an identity as being strong and wanting to protect those women.

According to the concept of Goffman (referred in Sophida, 2003) the Self is not something permanent in each individual. But the Self is the social process or the art of impression management, it means the way to express the behavior of human beings in any social event in order to get acceptance from others, just as Thai women who posted Self-presentation on their profile in order to impress and attract the opposite gender to visit their profile and view their photos. This is the Signs of self-presentation that conformed to the concept of Saussure (referred in Kanchana, 2010) to interact with Binary Opposition, because the information on the profile is easy to access and understand. This shows that most Thai women presented themselves as nice women with the protection of their dignity and values by putting themselves opposite to bar girls and prostitutes.

## **Conclusion**

The Self – presentation of Thai women on dating websites for seeking foreign men was used for impressing and attracting the foreign men to talk or send messages. It shows that the power of the internet communication empowers women equally as men. Thai women can construction good images of themselves by their needs, and they can choose their partner to their satisfaction more than before by using nice messages and symbols to make nice images of themselves as modern girls who have high education, and who use internet technology for seeking real love and a stable life by presenting themselves as women who like to get taken care of and be protected by men who are strong. The image of those women were opposite bar girls or prostitutes, because they did not want to be considered as such.

However, even though the image of Thai women as presented as modern women who are self-confident and have freedom to express opinions on cyber world, the self–presentation of Thai women was still conservative as simply, sweet, and having a housewife character, and also looking for foreign men who can provide a stable life, give real love, and serious commitment for life, rather than playing love games and simply looking at them as sexual objects.

## Reference

- Arun Wechsuwan.(1973), Thai people and Western civilization, Bangkok: The Thanaprasert Published of the Way of Life.
- Kanchana Kaewthep.(2010),New approach of communication studies, Bangkok: Phabphim.Ltd.
- Kanchana Kaewthep, Kitti Kanphai and Parichart Sathapitanont Saroboth.(2000), Review of new Communication and Society, Bangkok: Edison Press Product.
- Kanchana Kaewthep, Nanthaka Suthamprasert and Akethida Sermthong.(2011), The diverse people in Communication: Children, Women and Elderly, Bangkok: Phabphim.Ltd.
- Kosin Rattanakorn.(2009), SURFING THE INTERNET AS A COMMUNICATION CHANNEL OF DATE MATCHING. Master. Communication Arts (Mass Communication). Chulalongkorn University. Bangkok (Thailand)
- Phornpirom Iamtham and Withayakorn Chiangkool.(2000) New Perspective on Marriage. Bangkok: Sukkhaphabjai.
- Sophida Wirakulthewan.(2003), Self-presentation of Bar Girls,Chiangmai: Foundation of Women and Rural Development, the Center of Women's Studies. Faculty of Social Sciences Chiang Mai University.
- Saijai Leelakajonjit.(2002), COMMUNICATION FOR POSITIVE RELATIONSHIP CONSTRUCTION ON INTERNET. Master. Communication Arts (Mass Communication). Chulalongkorn University. Bangkok (Thailand).

*The Feasibility of Regional Public Television Services in South Africa*

Ndivhoniswani Tshidzumba

Tshwane University of Technology, South Africa

0199

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Most African states have inherited the British model of broadcasting, where a state-owned broadcaster funded by public resources produces public service broadcasting. Against this backdrop, television in South Africa started as a single service, TV 1, on 5 January 1976. Until 1990, TV 1 was targeted predominantly at a white audience. It lacked credibility among both blacks and whites because it was perceived to be in favour of government as its news and information were significantly controlled by politics. TV 2, the second service, was launched in 1981. This was expanded into two separate services in 1982. A fourth channel, TV 4, was introduced in 1990. At that time “the South African Broadcasting Corporation was re-structured ... when TV 2, 3 and 4 were consolidated into one multilingual channel, the CCV” (Forbes, 1999: 1).

This research paper focuses on the attempts by South African government of establishing a regional public television services of which there is no existing model yet for implementation in the country. Regional public television services need approaches that build up to broadcasting knowledge within communities and take into account the needs for local content and different cultures of South Africa. The approach needs to address South African context and languages in broadcasting. In this study broadcasting will mean sending video material or audio material signal through a transmitter, macro wave and satellite to the individual communities that will be receiving through antennas, internet and satellite services. In this study Public Regional public television (Regional Public Television) is seen as services belonging to communities, owned and managed by the public.

Key terms: broadcasting, regional broadcasting, television, implementation, model, approach, and public broadcasting.

## Background

Regional public television services in the South African context refer to “television services targeting particularly designed communities from the nine provinces, either through the description of language groups or demarcation rules” (Amended South African Broadcasting Bill, 2005: 21). For example, there might be a region of Nguni languages or a region of Sotho languages.

According to the Amended South African Broadcasting Bill, 2005: 22, “regional public television services are seen as services belonging to communities, owned by the public, and managed by the same public”. Regional public television broadcasting may be an organisation made up of a body of programme providers who are interested in delivering a regional public television service to the immediate people. It could also be aimed at expanding and developing community participation in a free to air television service (South African Broadcasting Bill, 2003:20). Television programme providers who are participating should have extensive experience over the years of producing the best television services for communities. Transmission services of this type operate from the region. It is a fact that “the audience of the regional public television broadcasting is people from the community who are brought together either by the influence of culture or the new South African political dispensation” (Tomaselli, 1989: 17).

In South Africa, the South African Statute Law created the apparatus for broadcasting, in defining the public regional broadcasting service, its powers and activities, and providing for its financial means and establishing the system of authority by which it is managed. These laws also limit the way various kinds of radio technology can be used. The government created conditions of use for CB radios, radio hams (amateurs), emergency services, the police, the military, private radio listeners and commercial air traffic radios. Marine and naval radios were also controlled by the government (Tomaselli, 1989: 16). The South African government under the leadership of the Ministry of Communications held discussions in 1999 and again in October 2009 on the Amended Broadcasting Bill and the issue that South Africa should introduce regional public television broadcasting services. All stakeholders were asked to submit suggestions and to provide input through the Independent Communication Authority of South Africa (ICASA) on the structure and the format of such regional public television broadcasting services (Stewart, 2002: 24).

## Theoretical Framework

Modernisation, according to Horace Miner (2002:21), is a social process of which development forms part of the economic component of the particular country. If economic development produces the “rising out-put” per head then modernization produces the societal environment in which rising productivity is effectively incorporated. It also involves the institutional disposition of the full resources of a society in particular, and its human resources.

For an economy to sustain its growth through its own autonomous operation, it must be effectively geared to the main components of the skill infrastructure and the value of superstructure in its societal framework. As a result, regional public television broadcasting also plays an important role in the empowerment of the local economy of any community (Neuman, 2000: 22). Underlying the dominant modernisation

paradigm is the assumption that "Third World" nations are poor as a result of internal political, economic and sociological problems and that these problems have little or nothing to do with their relationship with the outside world. Such development theories concerning Third World countries were first conceived in the 1950s in Europe (Kasongo, 2000:31; Kumar, 2000:77; Melkote, 2001:20).

According to White (2001b:1), "the paradigm of dependency and disassociation uses logic of a political metaphor whilst development is conceived as a strategy of mobilizing and motivating a population, through a process of collective decision making to form a nation". Therefore, nationhood is considered to be central to the development process. Kohn (2003) maintains that "growth of nationalism is the process of integration of the masses of people into a common political form whereas nationalism therefore presupposes its existence in as far as ideal of a centralized form of government is concerned over a large and distinct territory". Benedict Anderson (2001:9) observed that no more arresting emblems of the modern culture of nationalism exist than cenotaphs and tombs of unknown soldiers. This historicist way of defining a nation is also reflected in Teer-Tomaselli's (1998) argument that "national mythologies devolve into a series of motifs or elements and those they commonly follow a set pattern". Friedland and Rosberg (2000:4), on the other hand, elaborate that it was in these circumstances that an African form of socialism began to emerge. A mythos of an African socialism developed as political leaders sought a doctrine to replace the outmoded unifying influence of anti-colonialism. Anti-colonialism had been a powerful force for organising the African people during the pre-independence era.

### **International precedents**

An assessment of regional public television services in the global environment indicates that it is possible for a country like South Africa to establish regional public television services. This relies on the acquisition of skills, funding and a sustainable model. There are a number of lessons to be drawn from international experience. Firstly, the establishment of regional public television involves government participation together with that of private business entities. Secondly, individuals must be trained in proven human and technical regional public television service models or methods. The combination of well-resourced technical skills and an efficient regional public television model qualifies the establishment of regional public television services.

However, this study has identified several best practices regarding the establishment of regional public television services from the international environment. Firstly, the global television environment uses public universities in partnership with business

and communities to protect the sustainability of the regional public television services. Secondly, international communities use partnerships comprising academic, public and private business. The intention of such partnerships is to share the burden of regional public television from the ground and to encourage forward-looking initiatives that partnerships are best able to harness. Thirdly, regional public television can be established with the help of a model supported by international precedent.

### **Television broadcasting services in South Africa**

The SABC pioneered the regional public television model in South Africa in 1996. Its programming was spread through SABC 2 as splits on weekdays, broadcasting mostly news and information specifically focussed on and in languages of the targeted provinces. This service was discontinued as a result of financial constraints (Bourgault, 2001:85). Reith observes in Thompson (2000) that “public broadcasting service in terms of four elements: the rejection of commercialism; the extension of availability of programmes to everyone in the community; the establishment of unified control over broadcasting and the maintenance of high standards; “the provision of the best and the rejection of the hurtful”. The fact that the SABC was used to support and legitimate the apartheid regime (Teer-Tomaselli, 1999:2) at the expense of the majority of South African citizens is reason enough to justify the claim that public service broadcasting as understood by Reith can only work successfully in cases where there is total political stability, democracy and a high economic level. This claim is supported by Teer-Tomaselli and De Villiers (1998:154) who argue that the recommendations made by Reith on how best to improve the services of the SABC seem not to apply to the South African situation. The structure of the SABC was outlined in the broadcasting Act of 1936. The act, based on the Charter of the BBC, assumed a consensus between English and Afrikaans speakers which in fact did not exist at the time. Clearly, Reith was unaware of the degree of conflict which existed between the two main European language groups, and the political tendencies they represented, not to mention the implications of excluding black audiences (Teer-Tomaselli & De Villiers, 1998:154).

In June 1983, the office of the President of Bophuthatswana homeland, President Lucas Mangope, confirmed that the Bophuthatswana government’s cabinet committee would investigate a proposal for a commercial television service beaming to Pretoria and the Reef. According to the Bophuthatswana cabinet committee, the television service would among other things, do the following:

- Attract national and regional advertising at lower rates than SABC-TV;
- Develop an independent programme network;
- Transmit daytime educational programmes in Tswana and use all three official languages, that is, Setswana, English and Afrikaans, for its general service (McDonnell, 2001: 25).

As observed in the *Sunday Times* “the news spread like wildfire in November 1983 from different newspapers that the Bophuthatswana government has been given green light by the Pretoria government to beam its proposed television service to a number of black areas in South Africa, but on a strict proviso”. In terms of an agreement

signed between the two governments in Pretoria, it was decided that the South African government would be entitled to extra revenue from the Bophuthatswana government if the new television station captured too large a slice of the viewing market. At the same meeting, the Pretoria government agreed to lease distribution facilities to Bophuthatswana in other areas, mainly black townships in the PWV (Pretoria Witwatersrand and Vereeniging area) and the Orange Free State, subject to conditions stated in the agreement (McDonnell, 2001:33).

There were important changes in patterns of institutional decision making in South African broadcasting policy in the course of the 1990s. During this period, the independent “civil society” groups had significant input in shaping agendas and seeing important political concessions from both the National Party (NP) and the African National Congress (ANC). As a result, during the inquiry process in 1994 and 1995, policy formulation took place largely independently of government direction (RSA, 1997:18). This process was, relatively to the South African past comparative international standards, a remarkably open, consultative and deliberate undertaking which drew on a diverse public sphere of opinion and interests. The policy review undertaken from late 1997 through to the middle of 1998 produced draft outlines of broadcasting legislation which significant revisions to the blueprints developed between 1993 and 1995 (Maphai, 2003:17).

Compared to the 1994-1995 inquiry process, the media for participation and political representation were reshaped during the 1997-8 policy review. This largely reflects the broader restructuring of the relationships between the state and civil society as the ANC consolidated its authority, and was therefore able to negate certain features of power sharing agreements which were put in place in large part to protect the entrenched interests of privileged minorities (Maphai, 2003:25). As Horwitz (2002) reiterated, “while there remains widespread support for decision making processes which extend beyond the confines of elected officials by including a broad range of interests in consultative policy ‘forums’, the dimensions and means of access to these forums have been significantly redefined”.

### **Regional public television services in South Africa**

This study explores the statement by the Broadcasting Amendment Act 64 of 2002 (“the Broadcasting Amendment Act”) inserted in section 22A of the Broadcasting Act Section 22A (1), which places an obligation on the SABC, in performance of its public service mandate as set out in sections 10(1) (a) and (b) of the Broadcasting Act, to apply for a regional broadcasting licence within nine months of the commencement of the broadcasting Amendment Act. The Broadcasting Amendment Act came into effect on 7 March 2003. The SABC’s application for a regional broadcasting licence had to be submitted by 8 December 2003. This indicates that the SABC acted immediately after the broadcasting bill was amended. The debates on regional public television services in South Africa were opened to all SA communities with media specialists, academics, media houses and other stakeholders making submissions to ICASA.

A point to note here is that total audiences per channel are prone to “double counting” and therefore the quoted audience figure for all channels cannot be added to arrive at the total population. Considering the entire television audience, SABC 1 has the major share (20m), followed by SABC 2 (13.6m), then e-tv (13.3m). SABC 3 (8.7m) also makes the top four of television audiences. In terms of the population size, the remaining television channels have a low audience share (M-net Main Service: 3.17m, DStv: 1.5m, BOP TV: 0.75m, and M-net CSN: 0.109m) (Graham 2001:19). However, channels such as M-net Main Service and DStv, although they have an lower audience share overall, have significant audience share of the LSM 9 and 10 audience segments, which are the segments with the highest disposable income (1.7m and 0.94m respectively for both segments). Gauteng has the highest population of television viewers (15.5m), followed by KwazuluNatal (10.13m) and the Western Cape (8.56m). However, the Eastern Cape (6.67m), Limpopo (5.6m), North West (5.5m) and Free State (4.2m) have a significant television audience population size. The Northern Cape audience (1.2m) is very small in comparison with other provinces. In advertising terms, the larger audience you have the more money you make (Z-COM, 2004:39).

If local businesses are not strong enough to support the advertising revenue, there will be problems regarding the viability of RTV. If the real Growth Domestic Product (GDP) is low, it will affect the adspend, which in turn will seriously impact on the revenue streams of the new entrant (M-NET, 2003:14). The old BOP TV audience profile in the North West Province was 0.453m. However, BOP TV had a significant audience in Gauteng Province (of 0.191m), whilst Free State had 0.036m and Northern Cape 0.016. The channel’s audiences mainly had living standard measurements (LSM) of 1-4 (lower socioeconomic class) to LSM 8 (higher socioeconomic), (Nielsen Media Research, 2003:16).

The SABC is of the view that the public RTV channels will rely on a mixed funding model, consisting of money appropriated by parliament, grants, donations, sponsorships and advertising in accordance with the Authority on that matter. It is also argued by the SABC that, internationally, it appears that public RTV is often based on a mixed funding model. Primedia’s 2008 submission to ICASA reiterates that “broadcasting proposed that the SABC should sell some of its radio or television services to fund the public RTV. This would only serve as a viable funding model for public RTV if the SABC is allowed to retain the proceeds of the sale made from advertising” (NAB, 2003: 34).

The National Association of Broadcasters (NAB) maintains that “it must be pointed out that broadcasters’ share of advertising spending may not grow as a result of the introduction of RTV or LTV broadcasters”. New broadcasting licensees may have the effect of fragmenting television advertising spending on the broadcasting sector as a whole. Furthermore, Section 22A (3) of the Broadcasting Act observes that “the public service RTV service provided by the SABC must be funded by money appropriated by Parliament and may draw revenues from grants, donations and sponsorships” (NAB, 2004:17). M-NET submitted a funding model comparable to the

United Kingdom's (UK) regional public television services. Funding in the UK comes entirely from television licence fees, with no advertising allowed. In most other jurisdictions, the funding is mixed, coming from television licence fees, government/parliamentary grants, donations and advertising and sponsorships. However, in a number of these instances, the largest source of revenue is from television licence fees or government/parliamentary grants (ICASA, 2003:11).

The National Community Radio Forum's (NCRF) argument was that the Danish and the Australian funding models are interesting examples; the financing of Australian community television is based on the principle of "a third, a third, a third" – one third government support (spread over Local council and Arts and Culture), as the bottom-line reliable source of funding, one third market based activities (programme sales, equipment hire, services), and one third funds raised through fundraising events. NCRF's submission maintains that "Danish community television services were funded by a variety of government departments including local municipalities, the Film institute and donors". Media monitoring projects (2003: 32) reiterates that donor funding should still be perceived as a valuable additional source of funding. Community and regional public television networks are recommended as a forum through which to gain access to the necessary funding (IBA, 1995: 36).

Smith (2000:40) observes that "the license fee as a very simple device for funding the non-transactional medium. The license fee is precisely a very complex mechanism for controlling a framework of discursive practices and for organizing and directing the production and transmission of images and text designed to duplicate and develop the divergent levels of the dominant value system". It is also a price fixed by the government for the upkeep of a total service. It is important to note that people should pay their television licence fees which is also described thus,

- PBS tax is like a poll tax, it is so much of a national unity, because it makes things easy for PBS to reach almost everyone, rich or poor. For example, it took US TV decades to reach certain parts of the country. But in Britain the BBC, because of the licence fee, reaches parts that other instruments of social democracy cannot reach, such as the police, the army, legal and educational bodies. In Scotland, for example, differences in religion, law and education were ironed out by the BBC.
- Licence fees placed the SABC irrevocably inside the public sector but insulated it from the government. No institution in society is insulated from the government level to the society level. What viewers pay for through their TV licence fee is the SABC's liberty, because that underpins our liberty. In actual fact, the size and the wealth of the PBS station reflects or indicates precisely its willingness to incline to the wishes of the powerful nation (Smith, 2000: 39).

It is difficult to say whether regional public television can have a relatively similar structure because it depends on resources. In a vast country inhabited by many different communities, there may be a need for more local or regional programmes, a need that may not be felt in other countries. Monroe, Price and Marc Raboy (2003:

16) believe that all programmes of the PBS must be unbiased, with enlightening information, general interest and service programmes that should leave a mark through in-house productions, national content, and reiterate it as being unbiased, enlightening information: because of the PBS status and being funded by the state, expectations are very high and so are the requirements. PBS must appeal to the audience's intelligence and understanding. PBS information should enlighten citizens on issues at hand and in doing so, it enriches democratic life of the country. General interest and service programs: PBS programs enable citizens to find out about different subjects of interest to them and which often deal with matters of current or practical interest.

Programmes that deal with consumers or legal issues, give practical advice, discuss health issues and publicise community services, make PBS itself a service offered to the public. It is also through such programmes that the PBS gets closer to the public. PBS programmes should promote arts and culture, broadcast existing works, cultural products, and support the creation of original work, theatre, concerts and also light music or variety programmes. As far as national content is concerned, the majority of PBS programmes should be of national content, which is not to say that international content will not be aired, only that PBS should first promote expressions of ideas, opinions, and values current in the society where they operate (Monroe, Price & Marc Raboy, 2003: 16).

In South Africa today it is difficult to deduce whether people understand why they are paying licence fees to the SABC. This is because programmes that are broadcast by the SABC are not truly representative. The majority of SABC programmes are in the Nguni and Sotho languages. As a result, minority language groups such as Vhavenda, Tsonga, AmaNdebele, AmaSwati argue that they should not pay the licence fees until SABC programming is revised.

The broadcasting sector, as part of the wider communications industry, has become a key element in the programme of economic development under the policy of Reconstruction and Development pursued by the African National Congress (ANC) led government. The objective of developing an inclusive broadcaster with a national identity and representivity which balances the respect for cultural, linguistic, and regional diversity with imperatives of national unification and reconciliation has been central to the transformation of South African broadcasting since the 1990s (Valdez, 2002: 19). The issue of provincial public broadcasting (as distinct from privately owned regional public television services) has been a highly controversial one throughout the period of the new South African dispensation. The development of broadcasting policy has been characterised by an explicit commitment to open and participatory deliberation over different policy options. However, the social relations of ownership, production, distribution and consumption within the television industry were mainly forged during the period of apartheid South Africa (Donald, 2002: 136).

Attention has also been directed in processes of deliberation and decision making at questions regarding who is represented, by whom, and for what purposes. Some other questions might be concerned with how diverse cultural identities have been institutionally accommodated and managed in the broadcasting sector, and how, to

what extent, and through what mechanisms the transformed broadcasting system has institutionalised the representation of diverse interests in decision-making procedures (Barnett, 2002: 3). The language issue has featured in media debates in South Africa as part of broader political processes aimed at re-imagining identities and differences. Cultural politics in contemporary South Africa are not merely a matter of formal recognition of the equal status in a diversity of identities. The promotion and development of equitable treatment of cultures and identities implies a politically contested process over the redistribution of resources between different communities and interests. One pressing issue that has been there since the 1990s is whether the increasing commercialisation and co-modification of television services is compatible with the aims of constructing a broadcasting system that can serve as a medium for the democratic articulation of a plurality of political viewpoints (Bekker, 1999: 24).

### **Challenges facing the establishment of regional public television in South Africa**

The television industry is highly competitive: competing for audience, competing for a limited ad-spend with various other media, and competing for the most appealing programmes from suppliers. Entering a competitive and established market will require supreme effort in terms of sales and marketing. This is supported by several observers:

The need to attract audience from other TV channels, and deplete their market share is also a necessity. And this would be achieved by broadcasting programmes that are appealing to the targeted market. There is a need to build an attractive audience share of a significant market size in order to attract advertising. The completion of programmes also involves issues such as programme rights, acquisition costs, and production costs. The established television stations have already acquired programme rights which are not easy to terminate until the contract period has expired. Competing for a limited ad spend and attracting the advertisers to the new television station will not be easy (SABC, 1999:18).

The television industry is a high technology industry, requiring a wide range of scarce skills such as technical, management, marketing and journalism. These skilled people are hard to find and a high premium is usually demanded by the staff for television operations. Developing these skills requires time, money and a great deal of effort and commitment (Primedia, 2003: 16). The most pressing technical issue that needs addressing upfront is the availability of frequency spectrum for the new services. Although the authority might take a technologically neutral position, it seems more feasible to use terrestrial broadcasting rather than satellite broadcasting for FTV regional. This does not mean that FTA satellite broadcasting is not viable as it has been seen to work in the case of SKY-TV in the UK. The new entrant should be given the choice of an affordable and viable platform that best meets its objectives. Cost of technology could therefore be a barrier to new entrant (Z-COM, 2004: 42).

In fact, technological developments and the political will to steer the broadcasting system in accordance with a collective vision of the future of society are the main currents to have shaped the history of the media. What should the mission of PBS be? By what means, with what type of content and with what resources should it aim to fulfil its mandate? These are difficult questions to answer in a context where PBS is in

competition with its private sector rivals for commercial revenues. To free PBS from market pressures is therefore an essential condition for it to fulfil its mandate. So, where will funding come from? Many studies have indicated that the licence fee remains the best way of ensuring funding which is adequate and relatively free of political constraints (Lowe & Hujanen, 2003: 32).

Regulations that are difficult and expensive to observe could make it impossible for the new entrants to survive. These include obstacles: limitations of advertising time, local content regulations and ownership control. It would be difficult to get a foreign company to invest the required equity if it could not own a substantial share of the business within the regional public television in South Africa Z-COM submission (ICASA, 2003: 99). Licence conditions for regional public television should be more favourable than those for national broadcasters. The UK supported the success of ITV commercial regional public television by preferential regulations to protect the regional broadcaster. Policy on convergence of regional public television should not threaten new broadcasters. Convergence service providers will vie for a limited ad-spend with other media. The licence conditions for the regional public television should be in line with the convergence law (Orbicom 2003: 27).

All publicly funded bodies since the 1990s are or should be directly and visibly accountable and seen to be delivering against clearly defined objectives, and accountable to the highest standards of performance to the public they serve, BBC Board of governors (BBC, 1993:27) There is increasing pressure worldwide on PBS to account for everything they do. One of the main objectives of the commercial broadcasters is to marginalise PBS as a market competitor. Accountability as it has been in the past involved mostly licensed participants shutting out the voices of ordinary viewers and listeners whose opinions are measured in the ratings. In short, the system involved “upward” lines of accountability vis-à-vis power holders and the elite, rather than “downward” lines of accountability to the audience or public (Blumler & Hoffman-Reim, 2002: 219).

## **Conclusion**

This paper began by defining and describing regional television broadcasting services in South Africa and in other countries. It was revealed in this research that regional television broadcasting services deliver television programmes to individuals who have the appropriate equipment to receive such a service, whether the delivery uses television frequency spectrum, cable, optical fibre or satellite. These services address issues such as language inequalities, social inequalities, government information dissemination and economic disparities in South Africa. The study investigated examples of regional television services, their challenges, finances, programming and social benefits in various countries around the world. Communication theories that have influenced public and regional television broadcasting services to communities were also elaborated on in this study. In conclusion, the discussion in this paper reveals that regional television services have been and are still a challenge for many countries to implement. Those countries that have regional television services have made huge efforts to achieve them and those without (some of them) are still trying to find a model from developed countries that they can successfully implement.

## List of references

- Adam, H.V., Van Zyl Slabbert, F. & Moodley, K. 1999. *Comrades in Business: Post-Liberation Politics in South Africa*. Cape Town: Tafelberg.
- Addison, G. 1998. *Bop Broadcasting in the Context of Provincial Public Media*. Johannesburg: IBA Library.
- Afrikaanse Taal en Kultuurvereniging. 1999. *Representation to the IBA regarding the allocating of broadcasting licenses*. Johannesburg: IBA Library.
- Akeredolu-Ale, E.O. 2001. *Mass Media and Rural Development in Nigeria* Abadan Spectrum Books Ltd.
- Amira, C. 2000. *African Communication Development and the Future*. Nairobi: URTNA.
- Aldridge, M. 2004. Local sounds, local visions: the struggle for community television in South Africa. Paper presented at *Identities, Democracy, Culture and Communication in South Africa Conference*, University of Natal, Durban, 3-5 February.
- Alexander, N. 2000. *Language policy and national unity in South Africa/Azania*. Cape Town: Buchu Books.
- Alvin, S. 1999. *Social Change and Development*. California: Sage.
- Amsterdam School of Communications Research, the Commissariaat voor de Media and NOS, Amsterdam,
- Astroff, R.J. 2001. The politics and political economics of language *Media Development*, 34(1): 3,5.
- Babbie, E. 1992. *The Practice of Social Research*. California: Wadsworth Publishing Company.
- Babbie, E. & Mouton, J. 2001. *The practice of social research*. Cape Town: Oxford University Press.
- Bachrach, A.J. 2000. *Psychological research: an introduction*. 4th ed. New York: Random House.
- Bakke, M. 2002. Culture at stake. (In McQuil, D. & Stune, K. (eds.) *New media politics. Comparative perspectives in Western Europe*. London: Sage.
- Bardoel, J.O. 2002. Auditing Public Broadcasting Performance in the Netherlands. A Regulator's Perspective. Presentation during an expert meeting: *Auditing Public Broadcasting Performance*, organized by the Amsterdam School of Communications, June 14.
- Barnett, C. 2002. *Language, media and the politics of representation in South Africa*. London UK, University of Reading: Whiteknights.
- BBC. 2002. *BBC Governance in the Ofcom Age*. Available:<http://www.bbc.co.uk.htm>
- Bekker, S. 1999. South Africa's experiment with cultural pluralism. Paper presented at *National Identity and Democracy Conference*, University of the Western Cape, March 14-18.

- Bennet, T., Turner, G. & Volkerling, M. 2001. Introduction: Post-Colonial Formations. *Culture and Policy* 6(1).
- Bogdan, R.C. & Biklen, S.K. 1982. *Qualitative Research for education: An introduction to theory and methods*. Boston: Allyn and Bacon, Inc.
- Boland, P.A. 1992. Qualitative Research in Student Affairs. ERIC Digest. Dec 1992.
- Blomstrom, M. & Hettne, B. 2004. *Development Theory in Transition*. London: Zed Books Ltd.
- Blumler, J.G. 2000. *Public Service Broadcasting before the Commercial Deluge*.
- Blumler, J.G. (ed.) *Television and the Public Interest. Vulnerable Values in West European Broadcasting*. London: Sage Publications, p. 7-21.
- Blumler, J.G., Hoffman-Riem, W. 2002. Towards Renewed Public Accountability in Broadcasting. (In Blumler, J.G. (ed.) *Television and the Public Interest. Vulnerable Values in West European Broadcasting*. London: Sage Publications, p. 218-228.
- Born, G. 2002. Accountability and Audit at the BBC. Presentation prepared for presentation at an expert meeting *Auditing Public Broadcasting Performance*, organized by the Amsterdam School of Communications, June 14.
- Born, G. & Prosser, T. 2001. Culture and Consumerism: Citizenship. Public Service Broadcasting and the BBC's Fair Trading Obligations. *The Modern Law Review*, 64(5): 657-687.
- Bourgault, L. 2000. *Mass Media in sub-Saharan Africa*. Bloomington: Indiana University Press.
- Burkey, S. 2000. *People first: A guide to self-reliant, participatory rural development*. London: Zed.
- Brants, K. 2000. *The Media in Question: Popular Cultures and Public Interests*. London: Sage, p. 18-26.
- Brown, D. 2001. A tower of Babel: the language debates. *Indicator SA*, 9(1):, 23-26.
- Brown, D. 2001. Language and Social History in South Africa: A Task Still to be Undertaken. (In Herbert, R.K. (ed.), *Language and Society in Africa*. Johannesburg SA: Witwatersrand University Press. p. 71-92).
- Bryman, A. & Cramer, D. 1992. *Quantitative data analysis for social scientists*. New York: Routledge.
- Calitz, J.M. 1998. *Population of South Africa: Updated Estimates, Scenarios and Projections 1990-2020*. Johannesburg SA: Development Bank of South Africa.
- Casmir, F., 2003. Culture, communication and development. (In Casmir, F. (ed.), *Communication in development*. New Jersey: Ablex Publishing Corporation)
- Choshane, F. 2003. *Language Context on CCV: Attitudes of Urban Black Viewers*. Johannesburg SA: SABC Broadcasting Research Unit.
- Collins, R. 2000. *Culture Communication and National Identity*. Toronto: University of Toronto Press.

- Collins, R. 2003. Trading in Culture: The Role of Language. *Canadian Journal of Communication*, 19(3/4): 377-401.
- Committee for the Representation of Marginalized Languages on National Media. 1994. *Oral Submission to the IBA*. Johannesburg SA: IBA Library.
- Committee for the Representation of Marginalized Languages on National Media. 1995. *Submission to the IBA*. Johannesburg SA: IBA Library.
- Coppiers, S. 2002. The Financing of Public Service Broadcasting. Paper presented during the 94<sup>th</sup> Ordinary Session of the EBU Legal Committee.
- Council. 1999. *Resolution of the Council and of the Representatives of the Governments of the Member States*, meeting within the Council of 25 January 1999 concerning public service broadcasting. Official Journal of the European Communities. C 030, 05/02, 1.
- Crabtree, B.F. & Miller, W.L. 1992. *Doing qualitative research*. London: Sage Publications .
- Cresswell, J.W. 1994. *Research design. Qualitative and quantitative approaches*. London: Sage Publications.
- Creswell, J.W. 2007. *Qualitative Inquiry & research Design (Choosing Among Five Approaches)*. London: Sage Publications.
- Currie, W. & Markovitz, M. 2003. The People Shall Broadcast: The Struggle for a Post-apartheid National Television Culture in South Africa. (In Dowmunt, T. (ed.), *Channels of Resistance: Global Television and Local Empowerment*. London UK: British Film Institute. p. 90-105.).
- Curry, A. & Matt, B. 2001 & 2002. *The Changing Metrics of Broadcast Media*. The SIS briefings, No. 45. Geneva: European Broadcasting Union.
- DCMS. 2000. *Review of the BBC's Financial Projections*. Management Summary of the Review by Pannell Kerr Forster for the Department for Culture, Media and Sport. [Online] Available from: [http:// culture.gov.uk](http://culture.gov.uk). [Online]
- DG, IV. 2001. *Application of Articles 90, paragraph 2, 92 and 93 of the EC Treaty in the broadcasting sector*. Discussion Paper. Brussels.
- De Kadt, E. 2000. Language and Apartheid: The Power of Minorities. *Alternation*, 3: 184-194.
- De Kadt, E. 2002. Language, Power and Emancipation: A South African Perspective. *Theoria*, 78: 1-15.
- Danmarks Radio. 1998. TV-frekvensundersogelse 2-8. November 1987 (Audience Research Report, DR 87), Copenhagen: Danmarks Radio.
- Denscombe, M. 1998. *The good research guide for small scale research projects*. Philadelphia: Open University Press.
- De Vos, A.S. 2001. *Research at Grassroots*. Pretoria: Van Schaik.
- Desai, Z. 2002. The Evolution of a Post-apartheid Language Policy in South Africa: An Ongoing site of struggle. *European Journal of Intercultural Studies*, 5(3): 18-25.
- Dixon, B.J. 1989. *Survey Methods. Survey Methods & Practice*. Pretoria: HSRC.

- Dlamini, J. 2004. IBA criticized for handling of SABC Language Policy. *Business D*: June 11.
- Donald, J. 2002. *Sentimental Education*. London UK: Verso.
- Dooley, D. 1984. *Social Research Methods*. New Jersey: Prentice-Hall, Inc.
- Drag, M. 2001. Grassroots communication and development. (In Drag, M. (ed.), *Media, culture and development*. Oslo: Strandberg and Nilsen Grafisk)
- Dragland, T., Mathisen, K.O. & Sinkerud, K. 2000. *The Telematic Sandbox – A field trial with cable television at Jevnaker, Kjeller*. Norwegian Telecommunication Administration Research Establishment.
- Draft Law on Croatian Radio and Television (HRT), Zagreb, 11 May 2000. [Online] Available from: <http://www.hrt.hr/hrt/zakon/prijedlog-vlada-eng.html>. [Online]
- Ehrenberg, A.S.C. 2000. *The Funding of BBC Television*. London Business School.
- Ellis, M. 2002. *Measures of PSB Accountability: A Feasibility Study. A Proposal to WRTVC*. Leamington Spa: The Knowledge Agency.
- Emmett, M. & Martin, K. 2003. *National Colloquium for Stakeholders in the Future of Public Broadcasting in South Africa*, Mount Grace, Magaliesberg, 23-25 January: Presentations and Summaries. Johannesburg SA: IBA Library.
- Engelman, R., 2000. *Public Radio and TV in USA (A political history)*. London. Sage Publications.
- Faintein, S.S. (ed.) 2003. *Readings in Urban Theory*. London: Blackwell Publishers.
- Fardon, R. & Furniss, G. 2001. *African Languages, Development and the State*. London UK: Routledge.
- Ferrell Lowe, G. & Hujanen, T. (eds.) 2003. *Broadcasting and Convergence: New Articulations of the Public Service Remit*. Sweden: NORDICOM.
- Frank, R. & Greenber, M. 2003. *Audiences for Public Television*. London. Sage Publications.
- Free-to-Air (Pty) Ltd., 2001. *Private Television Discussion Paper*. Johannesburg SA: IBA Library.
- Freedman, H. 1998. Community Television like a Wallflower at the ball. *Johannesburg Star*, March 14.
- Futsaeter, K.A. 1998. *Leserundersokese indre Ostlandet, Oslo*. Department of Media and Communication, University of Oslo.
- Gazankulu Television Services Committee. 2000. *A Presentation on a Tsonga TV Channel Request*. Johannesburg SA: IBA Library.
- Gevisser, M. 2001. The Gang of Thirteen and the Boss at the IBA Hearings. *Weekly Mail and Guardian*, October 4.
- Ghosh, B.N. 2001. *Dependency Theory Revisited*. Sydney: Ashgate.
- Goddard, W. & Melville, S. 2001. *Research Methodology: An Introduction*. 2nd ed. Cape Town: Juta.

- Golding-Duffy, J. 2003. BopBC won't let go the reins. *Weekly Mail and Guardian*,
- Goldman, D. 1998. South Africa: A new TV model for emerging markets? *InterMedia Special Report*. London UK: International Institute of Communications.
- Graham, A. 2000. *The Future of Communications. Public Service Broadcasting. A Discussion Document*. Balliol College, Oxford. [Online] Available from: <http://www.culture.gov.uk>. [Online]
- Graham, A., Graham, M. & Corfield, I. 2001. *Public Purpose in Broadcasting*. London. UK: Luton University Press.
- Greybe, D. 1997. Western Cape economy 'can support a TV station. *Business Day*, April 4.
- Gronholt, L. & Hansen, 2001. *Reklame I naerradio of local-TV (Advertising in Community Radio and local TV)*. Copenhagen: Copenhagen Business School.
- Group of Thirteen. 2002. *The Joint Submission to the IBA's Inquiry into the Protection and Viability of Public Broadcasting Services in a Democratic South Africa*. Johannesburg SA: IBA Library.
- Gullestad, M. 1999. "Symbolic Fence's in urban Norwegian neighbourhoods. *Ethnos*, 51, 1-2: 52-70.
- Guthrie, F. 2002. *Assessing the Public Broadcasting Needs of Minority and Diverse Audiences*.
- Queenstown, Maryland. Report of a conference of the *Aspen Institute's Communications and Society Programme* – April 29.
- Hall, B. 2001. Mass Communication and Education. (In Lalage, B. & Okedara, J.T. (eds.), *An Introduction to the Study of Adult Education*. Ibadan: University Press Ltd.)
- Hall, S. 2003. The question of cultural identity. (In Hall, S., Held, D. & McGrew, S. (eds.), *Modernity and its Futures*. Cambridge UK: Polity Press. p. 273-326.)
- Hammersley, M. & Atkinson, P. 1995. *Ethnography: Principles in practice*. London: Routledge.
- Harrison, J. & Woods, L.M. 2001. Defining European Public Service Broadcasting. *European Journal of Communication*, 16(4): 477-504.
- Heugh, K. 2000. Plugging into SABC language tangle. *Democracy in Action*, 8(6): 10-11.
- Hjort, A. & Prehn, O. 2000. *Syi Dage Med Lokal-TV*. Copenhagen: AEM-Invest.
- Instituttet for opinionsanalyse. 1988. *Undersogelse af 7 lokale tv-stationer*. Copenhagen: Instituttet for opinionsanalyse.
- Hofmeyer, I. 2003. Building a nation from words: Afrikaans language, literature and ethnic identity, 1902-1924. (In Marks, S. & Trapido, S. (eds.), *The Politics of Race, Class, and Nationalism in Twentieth-Century South Africa*. London UK: Longman. p. 95-123.)
- Homans, G.C., 1999. *The human group*. New York: Harcourt, Brace & World.
- Horwitz, R.B. 2002. *The South African Broadcast Sector Reform Process*. Unpublished manuscript.

- Horwitz, R.B. 2004. Telecommunications Policy in the New South Africa: Participatory Politics and Sectoral Reform. *Media, Culture and Society*, 19: 503-534.
- Hulten, O. 2002. Auditing Public Broadcasting Performance, the case of SVT. Presentation during an expert meeting *Auditing Public Broadcasting Performance*, organized by the Amsterdam School of Communications, June 14.
- Huysamen, G.K. 2003. *Methodology for the social and behavioural sciences*. Halfway House: Southern.
- Howell, D.C. 1989. *Fundamental statistics for the behavioural sciences*. Boston: PWS-Kent Publishing Company.
- Hunponu-Wusu, O.O. 2000. Communicating Family Planning to Rural Communities in Nigeria: Some Suggestions. *Unilag Communication Review*, April-December: 39-42.
- Hunter, C., 1999a. SABC criticized for 'excessive' English airtime. *Star Johannesburg*, May 14.
- Hunter, C. 1999b. Group demands more Afrikaans, less English on SABC. *Star Johannesburg*, May 14.
- Hwengwere, M.M. 2004. *Public Service Broadcasting and Language: An Analysis of Policy Options for South Africa*. KwazuluNatal: University of Natal, Durban. (MA Dissertation)
- Hyndeyin, T.A. 2002. Using the Television for Rural Development. (In Akeredolu-Ale, E.O. (ed.), *Mass Media and Rural Development in Nigeria*. Ibadan: Spectrum Books Ltd.)
- Independent Broadcasting Authority. 2001a. *Towards a Language Policy (IBA Draft Paper, Policy Development Department)*. Johannesburg SA: IBA Library.
- Independent Broadcasting Authority. 2001b. *Triple Inquiry Report on the Protection and Viability of Public Broadcasting Services, Cross-Media Control of Broadcasting Services, and Local Television Content and South African Music*. Johannesburg SA: IBA.
- Independent Broadcasting Authority. 2002a. *Private Sound Broadcasting Services: Discussion Paper*. Johannesburg SA: IBA.
- Independent Broadcasting Authority. (2002b. *Private Television Discussion Paper*. Johannesburg SA: IBA Library.
- Independent Broadcasting Authority. 2002a. *Industry Review – Community Radio (1995-1996)*. Johannesburg SA: IBA.
- Independent Broadcasting Authority 2002b. *Reasons for the Decisions of the IBA in respect of applications to provide a Private Sound Broadcasting service in Gauteng on 1332 Khz*. Johannesburg SA: IBA.
- Independent Producers Organisation of South Africa. 2000. *Presentation on IBA's Private Television Discussion Paper*. Johannesburg SA: IBA Library.
- Independent Television Commission. 2002. *Memorandum to the Joint Scrutiny Committee on the Communications Bill*. [Online] Available from: <http://itc.org.uk> [Online]
- Jakubowicz, K. 2000. We know it when we see it? Public service broadcasting: Definitions descriptions and policy dilemmas. Paper presented during a meeting of *Team 2 Changing Media, Changing Europe Programme of the European Science Foundation*.

Madrid, December 8-9. [Online] Available from: <http://www.lboro.ac.uk/research/changing.media/K.J.-Paper.html>. [Online]

Jakubowicz, K. 2002. Bringing PSB to Account. Presentation during an expert meeting *Auditing Public Broadcasting Performance, organized by the Amsterdam School of Communications*, June 14.

Jauert, P. & Prehn, O. 2000. *Danish Media Landscape*. The Netherlands: European Journalism Centre.

Jennet, P. 1994. *How to do research on dissemination*. London: Sage Publications.

Junior Rapportryer Beweging. 1999. *Submission to the IBA on the Private Television Discussion Paper*. Johannesburg SA: IBA Library.

Jowell, T. 2002. Speech by the Secretary of State for Culture, Media and Sport, at the Westminster Media Forum, Church House, London. [Online] Available from: <http://www.culture.gov.uk>. [Online]

Kaitatzi-Whitlock, S. 1999. Pluralism and Media Concentration in Europe. *Media Policy as Industrial Policy*. *European Journal of Communication*, 11(4): 453-483.

Kasongo, E. 2001. From development by effects to development by contexts via communication. *Development in Practice*, Vol. 8, 1: Oxfam.

Kohn, H. 2000. *The idea of nationalism*. New York: The Macmillan Company.

Kumar, K. 2002. Communication approaches to participation and development: Challenging the assumptions and perspectives. (In White, S., Nair, A. & Ashcroft, J. (eds.), *Participatory communication*. London: Sage.p

Klandermans, B. Roefs, M. & Olivier, J. 2000. Political protests and political transition in South Africa 1994-1995. *African Studies*, 56(1): 129-147.

Klapper, T.J. 2001. *The Effects of Mass Communication*. Illinois: Press Glencoe.

Lasode, O. 2002. *Television Broadcasting: Nigerian Experience*. Nigeria. Caltop Publications Ltd.

Kidd, M. & Taylor. 2002. *Television in the nations and regions*. A report for the ITC. October.

Rushton, D. 2000. *Citizen Television: A Local dimension to Public Broadcasting*. London: John Libby.

Kleinstauber, J. & Thomas, B. 2000. *The German Media Landscape*. The Netherlands: European Journalism.

Laitin, D. 1998. *Language repertoires and state construction in South Africa*. Cambridge UK: Cambridge University Press.

Language Plan Task Group. 1999. *Towards a National Language Plan for South Africa*. Pretoria SA: Ministry of Arts, Culture, Science and Technology.

Law on Croatian Radio and Television. 26 February 2001. Number: 01-081-01-595/2. [Online] Available from: [http://www.hrt.hr/hrt/zakon010302\\_eng.html](http://www.hrt.hr/hrt/zakon010302_eng.html). [September 2001]

- Le Compte, M.D., Millroy, W.L. & Preissle, J. 1992. *Toward ethnology of student life in school and classrooms synthesizing the qualitative research tradition*. New York: Harcourt Brace and Company.
- Leeds, P. 1999. *Practical research*. USA, London: Macmillan, John Libbey.
- Lewis, P.M. and Booth, J. 1999. *The invisible medium. Public, Commercial and community radio*. London: Macmillan.
- Loensmann, L. 1999. *Radiosituationen I Vesteurapa land for land*, mimeo, Copenhagen .
- Loensmann, L. 1999. Community radio and cultural identity – the development of Independent radio in Europe. Paper delivered at the *International Communication Association*, Dublin.
- Lindlof, T. R. 1998. *Qualitative communication research methods*. London: Sage.
- Leedy, P.D. 1993. *Practical Research: Planning and design*. New York: MacMillan Publishing Co.
- Legal Department. 1998. *The Public Service Broadcasting Remit: Today and Tomorrow*. Geneva: EBU. [Online] Available from: <http://www.ebu.ch>. [Online?]
- Lofland, J. and Lofland, L. H. 1984. *Analyzing social settings: A guide to qualitative observation and analysis*. 2<sup>nd</sup> ed. Belmont, California: Wadsworth Publishing Company.
- Louw P.E. 1999. Language and national unity in a post-apartheid South Africa *Critical Arts*, 6(1): 52-60.
- Louw, P.E. (ed.) 1998. *South African Media Policy: Debates of the 1990s*. Johannesburg SA: Anthropos.
- Lumadi, W.M. 2000. *Grade 1 Teachers' Involvement in school based curriculum development in the Northern Province*. Pretoria: Unisa. (Unpublished D. Ed. Thesis)
- Lundby, K. 1998. *Forventninger til kabel-tv I ELverum*. Report, Oslo: Department of Sociology, University of Oslo.
- Lundby, K. 1998. Naie-tv eller satelitt-sendinger? Ett ars erfaringer kartlagt. *Forskningssnytt*, 28,7:3,7.
- Lundby, K. 1999. *Lokalfjernsyn I "den telematiske sandkasse"*. Report, Oslo: Institute for Mass Communication Research, University of Oslo.
- Lundby, K. 1999a. *Kulturell bakgrunn for mediebruk I lokalsamfunnet*. Pressens drbrog, Copenhagen: Institute for Journalism.
- Lundby, K. 1999b. Cultural identity as basis for community television. *Nordicom Review of Nordic Mass Communication Research*, 2: 24-30.
- Mabogunje, A.L. 2001. *The Development Process: A Spatial Perspective*. London: Hutchinson & Sons Ltd.
- MacBride, S. 2001. Many voices, one world. Report by the *International Commission for the Study of Communication Problems*. Paris, UNESCO.
- Makoni, S.B. 2001. Deconstructing the discourses about language in language planning in South Africa. *South African Journal of African Languages*, 15(2): 84-88.

- Mayer, M. 2000. *The Intelligent Man's Guide to Broadcast Ratings*. USA: Advertising Research Foundation.
- Mark, R. 2003. *Research made simple: A handbook for social workers*. London: Sage.
- Mboya, T. 2000. African Socialism. (In Friedland, W. & Roseberg, C. (eds.), *African socialism*. Stanford: Stanford University Press.
- McCain, T. & Lowe G.T. 2000. Localism in Western European Radio Broadcasting: Untangling the wireless. *Journal of Communication* 40,1: 86-101.
- McDonnell, J. 2001. *Public Service Broadcasting: A reader*. London: Routledge.
- McQuail, D. 2003. *Mass Communication Theory*. 3<sup>rd</sup> ed. London: Sage.
- McKinsey & Company. 1999. *Public Service Broadcasters Around the World: A McKinsey Report for the BBC*. [Online] Available from: <http://www.bbc.co.uk/info/bbc/pdf/McKinsey.pdf>, 2001.[Online?]
- McQuail, D. 2000. *Mass Communication Theory*. 4<sup>th</sup> edition, London, Sage.
- McQuail, D. 2000. Accountability of Media to Society. *European Journal of Communication*, 12(4): 511-530.
- McQuail, D. 2000. *McQuail's Mass Communication Theory*. London: Sage Publications.
- McQuail, D. & Siune K. (eds) 2002. *New media politics. Comparative perspectives In Westert Europe*. London: Sage.
- McQuail, D. & Windahl S. 2001. *Communication models for the study of mass communication* London: Longman.
- Maphai, V. 2003. A Season for Power-Sharing. *Journal of Democracy*, 7(1): 67-81.
- Martinis, D. 1998. *Democracy and the Media in Voices and Visions: Audio-Visual Media in the New South Africa* (p. 10-16). Johannesburg SA: Open Window Network.
- Media with a Purpose. Serving the Public in the Digital Era (2002). *Part 3: The Mission and Financing of Public Service Broadcasting in the Digital Environment* (Draft). Geneva: Digital Strategy Group EBU.
- Melkote, S. 2001. *Communication development in the third world*. London: Sage
- Mendel, T. 2000. *Public Service Broadcasting Organisations*. London: ARTICLE 19.
- Mendel, T. 2000. *Public Service Broadcasting. A comparative Legal Survey*. Kuala Lumpur: UNESCO.
- Merton, R.K. 2000. *Social theory and social structure*. New York: Free Press.
- Merrill, L.R. 1999. *WKAR-TV Research Report*. Michigan. Michigan States University. East Lansing.
- Mersham, G. 1998. Television: A fascinating window on an unfolding world. (In De Beer, A.S. (ed.), *Mass media towards the millennium*. Pretoria: Van Schaik.
- Michalis, M. 1999. European Union Broadcasting and Telecoms: Towards a Convergent Regulatory Regime? *European Journal of Communication*, Vol. 1.

- Miles, M.B. & Huberman, A.M. 1994. *Qualitative Data Analysis*. Thousands Oaks: Sage Publications.
- Miner, H. (ed.) 2002. *The City in Modern Africa*. London. Pall Mall Press.
- Ministry of Culture. 2001a. *Naerradio og local-TV* (Community Radio and Local TV: Final report). Copenhagen: Direktoratet for Statens Indkøb.
- Ministry of Culture. 2001b. *Status over lokalradioordningen pr. December 1986* (State of Community Radio Administration as of December 1<sup>st</sup> 1986). Copenhagen: Ministry of Culture.
- Ministry of Culture. 2001. *Naerradion og local-TV i fremtiden* (Community Radio and Local TV; Future Prospects). Copenhagen: Direktoratet for Statens indkøb.
- Miquel de Moragas Spa, Garitaonandia, C. & Lopez, B. 2001. *Television on your doorstep: Decentralization experiences in the European Union*. London: University of Luton Press.
- MISA, 1999. *South African media directory – Year 2000*. Windhoek: MISA.
- M-Net (Pty) Ltd. 2002. *Representations concerning private television broadcasting licenses and proposed regulations*. Johannesburg SA: IBA Library.
- Moemeka, A.A. 2003. *Local Radio Community Education for Development*. Zaria: Ahmadu Bello University Press Ltd.
- Moemeka, A.A. 1999. *History of Rural Education in African Countries*. Ibadan: Davidson Press Nigeria Ltd.
- Molebeledi, P. 1998. SABC to take over Bophuthatswana broadcaster next month. *Business Day*, February 11.
- Mogekwu, M. 1999. Messages, Media and Mobilization: The Imperative of Ruralization. *Nigerian Journal of Mass Communicatio*, Vol., 1: 46-52.
- Monroe, E., Price & Raboy, M. 2003. *Public Broadcasting in Transition*. London. Kluwer Law International.
- Mosbacher, R.A. & Sikes, A.C. 2002. *Public Broadcasting Coverage in USA*. USA: US Department of Commerce.
- Moring, T. 2000. *Finska medier 2000*. Publik och reklam I centrum. Plokitsk reklam på väg', in Pressens Arbog, Odense: Presehistorik Selskab.
- Moyo, M. 1999. Development Through Radio: The Zimbabwe Experience in Communication Processes. *Alternative Channels and Strategies for Development Support*. Selected papers for seminar held in Nairobi, Kenya, Nov. 14-16.
- Mouton, J. & Marais, H.C. 1990. *Basic Concepts in the methodology of the social sciences*. Pretoria: HRSC.
- Mouton, J. 2001. *How to succeed in your master's and doctoral studies: A South African guide and resource book*. Pretoria: Van Schaik.
- Mpofu, A., Manhando, S. & Tomaselli, K. 2003. *Public Service Broadcasting: policy directions towards 2000*. Johannesburg SA: Anthropos.

- Mundy, C. 2000 & 2001. Measuring effectiveness in delivering a public service. *The SIS Briefings*, EBU, December, January, p. 16-19.
- Murdock, G. & Golding, P. 1999. Common Markets. Corporate Ambitions and Communication Trends in the UK and Europe. *Journal of Media Economics*, 12(2): 117-132.
- Naughton, T. 2000. Community radio: voice for the voiceless. *Agenda*, 31: 12-18.
- Ndebele, N.S., 2001. The English language and social change in South Africa (*In South African Literature and Culture: rediscovery of the ordinary* Manchester UK: Manchester University Press. p. 98-116).
- Negt, O., 2001. *Soziologisch Phantasie und exemplarisches Lernen. Zur Theorie und Praxis der Arbeiterbildung*. Frankfurt am Main: Europäische Verlagsanstalt.
- NERA, 2000. *Public Service Television: Accountability and Finance*. London: National Economic Research Associates, Economic Consultants.
- Nkrumah, K. 2000. Some aspects of socialism in Africa. (*In* Rosberg, C. & Friedland, W. (eds.), *African Socialism*. Stanford: Stanford University Press.p)
- Nyerere, J. 2003. *Man and development*. Dar es Salaam: Oxford University Press.
- Raboy, M. 2003. Public Service Broadcasting in the context of globalization. (*In* Raboy, M. (ed.), *Public broadcasting for 21<sup>st</sup> century*, Academic research monograph)
- Nixon, R. 2003. The devil in the black box: the idea of America and the outlawing of TV. (*In* *Homelands, Harlem and Hollywood: South African Culture and the World Beyond*. London UK: Routledge. p. 43-76.)
- Norval, A. 2000. *Deconstructing Apartheid Discourse*. London UK: Verso.
- Nwosu, I 2002. *Writing for Rural Development in Ikechukwu Nwosu*. A Guide to Christian Writing in Africa Enugu Christian Communication International.
- Nwuneli, O. 1999. *Mass Communication in Nigeria: A Book of Reading*. Enugu: Fourth Dimension Publishers.
- Oehler, T. 2003. Lokale Radio-Networks IN Frankreich. *Media Perspektiven*, 6: 358-365.
- OLON. 2000. *Local radio and television in the Netherlands and the OLON*. Brochure., Nijmegen: OLON.
- O'Meara, D. 2003. *Volkscapitalisme: class, capital and ideology in the development of Afrikaner nationalism, 1934-1948*. Cambridge UK: Cambridge University Press.
- Olu Ladele, Olufemi, V. & Olu Lasekan. 2003. *History of Nigerian Broadcasting Corporation*. Nigeria. Ibadan University Press.
- Onabajo, O. 2000. *The Impact of Radio and Television Rural Development Programmes on the People of Badagry Local Government Area of Lagos State..* Nigeria: University of Lagos. (Unpublished PhD dissertation.)
- Onabajo, O. 2001. Follow-up on Experimental on Ability to Retain Previous Rural Development Messages. Badagry Ruralites after two years interval.
- Onabajo, O. 2002. *Elements of Rural Broadcasting*. Lagos: BABI Concept Limited.

- Orkin, M. 2000. *The SABC as a Public Service Broadcaster in the RDP*. Johannesburg SA: IBA Library.
- Orlik, P.B. 2004. South African Broadcasting Corporation: an instrument of Afrikaner political power. *Journal of Southern African Affairs*, 3: 55-64.
- Open Window Network. 1999. *Submission to the Independent Broadcasting Authority on the Private Television Discussion Document*. Johannesburg SA: IBA Library.
- Patton, M.Q. 1992. *How to use qualitative methods in evaluation*. London:
- Parliamentary Assembly of the Council of Europe 2000. Report on the situation of local radio in Europe, Strasbourg: Council of Europe.
- Parliamentary Assembly of the Council of Europe. 2002a. *Provisional report on parliamentary responsibility for the democratic reform of broadcasting*, Strasbourg: Council of Europe
- Parliamentary Assembly of the Council of Europe. 2002b. *Resolution 957 on the situation of local radio in Europe*, Strasbourg: Council of Europe.
- Partridge, S. 2000. *Not the BBC/IBA. The case for community radio*. London: Comedia.
- Prehn, O. 2003. Kommer de gode gamle dage igen? *NordREFO*, 2: 90-128.
- Prehn, O. 2000. Community radio or just local airwaves. The development of community radio in Denmark. Paper presented at the *International Communication Association*, Dublin.
- Prehn, O. (forthcoming) *Broadcasting for employment*. Manchester: European Institute for the Media.
- Pürer, H. 2000. Österreichs Mediensystem im Wandel. Ein aktueller Lagebericht. *Media Perspektiven*, 11: 673-682.
- Picard, R. 2002a. Economic Performance Criteria for Public Service Broadcasting. Presentation at an expert meeting on *Auditing Public Broadcasting Performance*,
- Picard, R. 2002b. Research Note: Assessing Audience Performance of Public Service Broadcasters. *European Journal of Communication*, 17(2): 227-235.
- Picard, R. 2001. Expansion and limits in EU Television market: Finland: Audience Advertising and Competition Limits.
- Pitkin, H. 2002. *The Concept of Representation*. Berkeley CA: University of California Press.
- Powers, G.T., Meenaghan, T.M. & Toomey, B.G. 2000. *Practise-focussed research: integrating human service practice and research*. New Jersey: Prentice Hall.
- Prehn, O. 2000. Community radio or just local air waves. The development of community radio in Denmark. Paper presented at the *International Communication Association*, Dublin.
- Press Suttles, G.D., 2000. *The social construction of communities*. Chicago: University of Chicago Press.
- Price, M.E. & Verhulst & Stefaan, 2001. Public Service Broadcasting: A Comparative and Analytic Approach. Adapted from a paper presented at the conference *Rethinking Public Media in a Transitional Era*, New York University.

- Primedia Broadcasting (Pty.) Ltd. 1999. *Submission on Private Sound Broadcasting Services*. Johannesburg SA: IBA Library.
- Prosser, T., Goldberg, D. & Verhulst, S. 1998. *EC Media Law and Policy*. London: Addison Wesley Longman.
- Przeworski, A. 2002. The Neoliberal Fallacy. *Journal of Democracy*, 3(3): 45-59.
- Reagan, T.G. 1999. Ideology and language policy: the case of Afrikaans. (In Du Plessis, H. and Du Plessis, T. (eds.), *Afrikaans en taalpolitie*. Pretoria: HAUM. p.133-139.)
- Reconstruction and Development Programme Council. 1999. *Protection and Viability of the Public Broadcaster*. Johannesburg SA: IBA Library.
- Republic of South Africa. 2002a. *Independent Broadcasting Authority Act, Act No. 153*.
- Republic of South Africa. 2002b. *Constitution of South Africa, Act No. 200*.
- Republic of South Africa. 2000. *Pan South African Language Board: Policy Discussion Paper*. Pretoria SA.
- Republic of South Africa. 2004a. *Constitution of South Africa, Act No. 108*.
- Republic of South Africa. 2001b. Report of the Portfolio Committee on Communications, 8 February – *Government Gazette*, 27 March: 237-246.
- Republic of South Africa. 2001. *Green Paper on Broadcasting Policy*. Pretoria SA.
- Republic of South Africa. 2003a. *Broadcasting Amendment Bill*. Pretoria SA.
- Rice, M. 2001. *Public Television: Issues of Purpose and Governance*. New York: Aspen Institute for Human Studies.
- Rogers, E.M. 2004. *Diffusion of innovations*. New York: Free Press.
- Roller, E. 2001. Connecting to the Information Age. A challenge for the European Union. *Gazette*, 63(5): 371-386.
- Röper, H. 1999. Stand der Verflechtung von privatem Rundfunk und Presse 1989. *Media Perspektiven*, 9: 533-551.
- Rosnow, R.L. & Rosenthal, R. 1996. *Beginning Behavioural Research: A Conceptual Primer*. New Jersey: Prentice Hall.
- Rushton, D. 2001. *Citizen Television. A Local Dimension to Public Service Broadcasting*. London: John Libbey.
- Rushton, D. 2000. *Creating Local Television*. London: Community Radio Association.
- Sancho, J. 2002.. *What views want from regional television*. Pride of Place: ITC research Publication.
- Sarantakos, S. 2000. *Social research*. Sydney: Macmillan.
- SBS (n.d.). *Corporate Plan* [Online] Available from: <http://www.sbs.com.au/cplan.pdf> . [Online?]
- Schnetler, J. 1989. *Introduction to survey methodology*. Pretoria: HSRC.

- Seaberg, J.R. 2003. Utilizing sampling procedures. (In Grinnell, R.M. (ed.), *Social Work research and evaluation*. 3<sup>rd</sup> ed. Itasca, IL: Peacock.
- Scannell, P. 2000. Public Service Broadcasting: the history of a concept. (In Goodwin, A. & Whannel, G. (eds.), *Understanding television*. London: Routledge.
- Servaes, J. 2002. Towards a new perspective for communication and development. (In Casmir, F. (ed.), *Communication in development*. New Jersey: Ablex Publishing Corporation.
- Servaes, J. 2001. Development communication – For whom and for what? *Communicassio*,21/1.
- Skogerbo, E. & Lundby, D. 2000. *Medieutvikling, kultur og regional identitet*. Oslo: Department of Media and Communication, University of Oslo.
- Sorolin, P.A. 2002. *Society, culture and personality. Their structure and dynamics*. New York: Harper & Brothers.
- Stamm, K.R. 2002. *Newspaper use and community ties: towards a dynamic theory*. Norwood, New Jersey: Ablex.
- Stamm, K.R. & Fortini-Campbell, 2003. The relationship of community ties to newspaper use. *Journalism Monographs*.
- Stevenson, N. 2000. *Understanding media cultures*. New Delhi: Sage Publishers.
- Schultz, W., Held, & Thorsten, 2001. *Regulated Self-Regulation as a Form of Modern Government. Interim Report*. Hamburg: Hans Bredow Institute for Media Research.
- Shepherd, A. 2000. *Sustainable Rural Development*. London: Macmillan Press Ltd.
- Shaughnessy, H. & Cobo C.F. 1998. *The cultural obligations of broadcasting*. Manchester: European Institute for the Media.
- Spark, C., 1999. Pacifica Radio and the politics of culture. (In Lazere, D. (ed.), *American media and mass culture. Left perspectives*. Berkeley: University of California Press.
- Slabbert, S. & Van den Berg, I. 2003. *The multilingual character of the PWV and its implications for language policy for the Province*. Johannesburg SA: IBA Library.
- Smith, C. 2002. *Accountability to Audiences. Television and Beyond. The Next Ten Years*. London: Independent Television Commission.
- South African Broadcasting Corporation. 1999. *Reaching Critical Mass*. Johannesburg SA: SABC.
- South African Broadcasting Corporation. 1998. *Reaching Critical Mass*. Johannesburg SA: SABC.
- South African Broadcasting Corporation. 1999a. *Reaching Critical Mass*. Johannesburg SA: SABC.
- South African Broadcasting Corporation. 1999b. *Reaching Critical Mass*. Johannesburg SA: SABC.
- South African Broadcasting Corporation. 2002a. *Language Policy Proposals from Organizations and Individuals*. Johannesburg SA: SABC.

- South African Broadcasting Corporation. 2002b. *Final Draft Language Policy*. Johannesburg SA: SABC.
- South African Broadcasting Corporation. 2002c. *Opening Statement to the Triple Inquiry*. Johannesburg SA: IBA Library.
- South African Broadcasting Corporation. 2002d. *Delivering Value II: Performance, Commitment, and National Development*. Johannesburg SA: IBA Library.
- South African Broadcasting Corporation. 2003a. *Language Policy*. Johannesburg SA: IBA Library.
- South African Broadcasting Corporation. (2003b). *Delivering Value III: Choice, Partnerships and Convergence*. Johannesburg SA: IBA Library.
- South African Broadcasting Corporation. 2003c. *The IBA Report: Comments and Responses*. Johannesburg SA: IBA Library.
- South African Broadcasting Corporation. 2002a. *Submission to the IBA on the Sound Broadcasting Service Paper*. Johannesburg SA: IBA Library.
- South African Broadcasting Corporation, 2002b. *Annual Report and Financial State*. Johannesburg SA: IBA Library.
- Sobowale, I. & Abiodun, A. 2000. *Getting in Touch*. Television Documentary, produced by defunct NTA Ikeja for Television Festival.
- Stewart, F. 2000. Are Short Term Policies Consistent with Long Term Development Needs in Africa? (In Cornia, G & Helleiner, G. (eds.), *Structural Adjustment in Sub-Saharan Africa*. London:
- Sterling, 2001. *Broadcasting in America*. 7<sup>th</sup> ed. :Houghton Mifflin Company, USA.
- Stoker, D.J. 1989. Basic Sampling Methods. (In Schnetler, J. (ed.) *Survey Methods and Practice*. Pretoria: Human Sciences Research Council.
- Stewart, T.D. 2002. *Principles of Research in Communication*. Boston: Allyn and Bacon.
- Strydom, H. & De Vos, AS. 2005. *Research at Grassroots*. 3rd ed. Pretoria: Van Schaik.
- Smit, G.J. 2002. *Research guidelines for planning and documentation*. Halfway House: Southern.
- Suttles, G.D. 2001. *The social order of the slum*. Chicago: University of Chicago.
- Swart, R.E. 1994. *Die opleiding van die opvoedkundige sielkundige as reflektiewe praktisyn*. Johannesburg: Rand Afrikaans University. (D. Ed. Thesis)
- Svendsen, E.N. 2003. Community or professionalism: Local radio in Denmark. Paper presented at the *International Institute of Communication, Local Radio Conference*, Rovaniemi, Finland.
- Teer-Tomaselli, R. E. & De Villiers, C. 1998. Radio: Theatre of the mind. (In De Beer, A.S. (ed.), *Mass media towards the millennium*. Pretoria: Van Schaik.
- Teer-Tomaselli, R. E. 1998 & 1999. Nation-building, social identity and television in a changing media landscape. (In Zegeye, A. & Kriger, R. (eds.), *Cultural change and development in South Africa*. Zagreb: Culturelink.)

- Thompson, J. 2000. *Ideology and modern culture*. Cambridge: Polity Press.
- Terre Blanche, M. & Durrheim, K. 1999. *Research in Practice: Applied methods for the social sciences*. Cape Town: UCT Press.
- Thirion, E. & van Vuuren, D. 2001. Language and public service broadcasting in South Africa. *SABC Broadcasting Research Unit: Annual Research Review 1995*: 28-45. Johannesburg SA: SABC.
- Titlestad, P. 1999. English, the Constitution and South Africa's Language Future. (In De Klerk, V. (ed.), *Focus South Africa*. Philadelphia PA: John Benjamin. p. 163-173.)
- Tomaselli, R., Tomaselli, K. & Muller, J. 1989. *Broadcasting in South Africa*. Johannesburg SA: Anthropos.
- Tonnies, F. 2001. *Community and association*, London: Routledge & Kegan Paul (first published 1887).
- Traquina, N. 1999. Radio: A period of growth. *Media Bulletin*, 6,4: 10-11.
- Traquina, N. 1998. Portugal. *Media Bulletin*, 7,3: 14-15.
- Udvalget vedr. Local radio & TV. 2000a. *Status over ordningen for local radio tv*. Copenhagen.
- Udvalget vedr. Lokal Radio & TV. 2000b. Notat om de nordiske ordninger for localtv. *J. Nr. 90*. 8641-4, Copenhagen.
- Ukwu, I.U. 2001. Rural Development Policy and Programmes in Nigeria: A Critical Review. (In Akeredolu-Ale, E.O. (ed.), *Mass Media and Rural Development in Nigeria*. Ibadan: Spectrum Books Ltd.)
- Ulvaer, B.P. 2002. *Kabelfjernsyn pd Jevnaker*. I/II, report, Oslo: Press Institute,
- UNESCO. 2001. Report on An African Experiment in Radio Forum for Rural Development in Ghana.
- UNESCO. 2002. Year Book Report Paris: UNESCO.
- Vaage, O.F. 2000. *Mediebruk I Jevnaker Kommune 1987*. Rafelloversikt, report, Oslo: University of Oslo. Central Bureau of Statistic of Norway.
- Van Vuuren, D. 2003. Media usage and democracy: what happened in South Africa. Article based on paper read at a *WAPOR Regional Conference* in Cape Town.
- Van Vuuren, D.P. & Maree, A. 2001. Dynamics of radio and television audiences in South Africa. Paper presented at the *10<sup>th</sup> African Council for Communication Education Bi-annual Conference on Communication and the Empowerment of Civil Society in Africa*. African Council for Communication Education, Cape Town SA.
- Van den Aardweg, E.M. & Van den Aardweg, E.D. 1988. *The dictionary of empirical education*. Pretoria: E & E Enterprises.
- Van Wyk, J. 2001. Afrikaans language, literature and identity. *Theoria*, 77: 79-89.
- Van Zyl, J. 2000. *Public Service Broadcasting: A New Ethos*. Rosebank, Johannesburg SA: IBA Library.

Vidéotrame. 2000. Community, local and regional television stations in the EEC, proceedings of *Colloque International*, Namur.

Vockell, E.L. 1983. *Educational Research*. New York: Macmillan Publishing Co. Inc.

Walsh, D. 1998. *Doing Ethnography. Researching Society and Culture*. London: Sage Publications.

Webb, V. 2001a. English and language planning in South Africa: the Flip-side. (In De Klerk, V. (ed.), *Focus South Africa*. Philadelphia PA: John Benjamin. p. 175-190.)

Webb, V. 2000b. Language planning and politics in South Africa. *International Journal for the Sociology of Language*, 118: 139-162.

Werner, A., Host, S. & Ulvaer, B.P. 2000. Publikums reaksjoner na satelitt – og lokalfjernsyn. Report, Oslo: Institute for Mass Communications Research, University of Oslo.

Welman, J.C. & Kruger, S.J. 1999. *Research Methodology for Business and Administrative Sciences*. Cape Town: Oxford University Press.

White, R. 2003a. *Community radio as an alternative to traditional broadcasting*. Media Development.

White, R. 2003. *The process of “national liberation”; The development paradigm of dependency and disassociation*. Development, Stockholm: Swedish Institute of Development.

Widlok, P. 2001. A voice for the voiceless. Community radio: Everyman at the microphone. *Transatlantic Perspectives*, 18: 10-12.

Woldt, R. 1999. Private radio in Germany. *Media Bulletin*, 6, 3: 11-12.

Wöste, M. 1999. Networkbildung dutch die Hintertür? Programmzuliefere für privaten Hörfunk in der Bundesrepublik – Eine Bestandsaufnahme'. *Media Perspektiven*, 1: 9-22.

Wright, C. 2000. *Mass Communication: A Sociological Perspective*. 3<sup>rd</sup> ed. New York: McGraw Hill.

WRTVC. 2002a. *Feasibility Study of a Certification Scheme Dedicated to the Broadcasting Industry: Preliminary Results*. World Radio and TV Council. [Online] Available from: <http://www.cmrtv.org/cmrtv-presen.htm>. [Online?]

WRTVC. 2002b. *WRTVC International Guidelines. Integrated Quality Management System. Requirements for Radio, TV and Internet Broadcasters*. World Radio and TV Council. [Online] Available from: <http://www.cmrtv.org/cmrtv-pres-en.htm>. [Online?]

Zaffiro, J. 2000. Mass media and democratization of politics and society: Lessons from Zimbabwe. A paper presented at the *Political Economy of the Media in Southern Africa seminar*, Durban: University of Natal.

### **Presentations, Submissions and Papers**

Comments of the ITC on the Communications Bill, House of Lords Committee Stage, as reflected in the ITC Communications Bill Bulletin, 5 April 2003.

Commercial Television of Australia, Submission in response to the ABA's investigation report on the adequacy of local news and information.

Directive, 2002. EC of the European Parliament and of the Council of 7 March 2002 on universal service and users' rights relating to electronic communications networks and service (Universal Service Directive) published in the Official Journal of the European Communities on 24 April 2002.

e-TV, 2003. Submission to ICASA on the regional television, September.

Graham, A. 2000. *The future of Communications*. Pretoria: Public Service Broadcasting.

IBA Act No. 153 of 1998.

IBA, 1999. *A definition of advertising, the regulation of infomercials and the regulation of programme sponsorship*. Position Paper.

IBA, 1999. *Introduction of free-to-air television in South Africa*. Position Paper.

ICASA, 2003. *Inquiry into Local Television*. Discussion Paper.

ICASA, 2003. *Inquiry into Regional Television*. Discussion Paper.

Independent Broadcasting Authority. 1998. Triple Inquiry Report. Johannesburg.

Independent Television Commission. 2000. Television in the Nations and Regions: Television broadcasting and production outside London.

Media Monitoring Projects. 2003. Local and Regional Television Submission to ICASA, September.

M-Net. 2003. Response to the discussion papers on the licensing of regional and local television, 29 September.

National Association of Broadcasters. 2003. Submission to the ICASA on the inquiry into regional and local television, 29 September.

National Community Radio Forum (NCRF). 2003. Submission to ICASA on the inquiry into local television, discussion paper, 25 September.

Nielsen Media Research, Adex. 2003. Stated in the National Assembly on 23 October 2002 on the occasion of the passing of the Broadcasting Amendment Bill and at a Seminar at Wits University to celebrate Media Freedom Day on 19 October 2002.

Orbicom. 2003. Submission on local and regional television discussion papers, September.

Pieklo, J. 2002. *The Polish Media Landscape*. The Netherlands: European Journalism Center.

Polish Broadcasting Act, 1999. Adopted by the Polish Parliament. Poland South African Broadcasting Act, No. 584 of 1999.

Primedia, 2003. Submission to ICASA on the discussion papers on the Inquiry into regional and local television, September.

Report by Eurostrategies Assessment of the member states' measures aimed at fulfilling general interest objectives linked to broadcasting imposed on providing of electronic communications networks and services in the context of the new regulatory framework, country profiles, March 2003 SABC. Annual Report, 1999.

SABC, 2003. Response to ICASA discussion Papers on Regional and Local Television, 29 September.

Sumiala-Seppane, J., 2003. *The History of the Finnish Broadcasting Model*. Cape Town: Van Schaik Publishers.

### Magazines and Newspapers

Bloodworth. 2004. *Michigan Public Television*. USA. [Online] Available from: <http://www.cas.fr/English/introduction>. [Online?]

Cannell, P. 1999. Public Service Broadcasting: the history of a concept. (In Goodwin, A. & Whannel, G. (eds.), *Understanding television*. London: Routledge. [Online] Available from: <http://www.ejc.nl>. [Online?]

Cannell, P. 1999. Public Service Broadcasting: the history of a concept. (In Goodwin, A. & Whannel, G. (eds.), *Understanding-television*. London: Routledge. [Online] Available from: <http://www.unesco.org/webworld/publications>. [Online?]

ICASA. 2003. Discussion Paper on the Inquiry into Regional Television. [Online] Available from: <http://www.icasa.org.za/publications>. [Online?]

Igbako, 2002. *Broadcasting on the African Continent*. New York: USA. [Online] Available from: <http://www.telegraph.co.uk/global>. [Online?]

Kevan, J. 2006. *AV Specialist*. Atlas Printing Press, UAE.

Kleinstauber, J. & Thomas, B. 2000. *The German Media Landscape*. The Netherlands: European Journalism. [Online] Available from: <http://www.um.dik/English/danmark/damarksbog/kap4/4-13>. [Online?]

Melkote, S. 2001. *Communication development in the third world*. London: Sage. [Online] Available from: <http://www.africafilmtv.com>. [Online?]

Russel. 2005. *Nigerian television broadcasting*. London. Juta. [Online] Available from: <http://www.nbc-nig.org>. [Online?]

### Websites

*Sunday Express*. 1999. Pretoria and Bophuthatswana on a TV deal.

*Sunday Times*. 2005. Television in Bophuthatswana.

Thompson, J. 2000. *Ideology and modern culture*. Cambridge: Polity Press. [Online] Available from: <http://www.museum.tv/archives.etv>. [Online?]

*The New Atheist Movement in the Blogosphere: Burlesque and Carnavalesque as Rhetorical Strategies in Visual Productions,*

Desideria Murti

University of atma jaya yogyakarta, Indonesia

0201

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This paper examines the visual production of the New Atheist Movement in the Blogosphere. The new atheist movement appeared as an action to fight the exclusion and alienation of atheists' beliefs in the U.S. religious discourse. I argue that the images of New Atheism use burlesque and carnivalesque as rhetorical strategies.

Result, in the public sphere, the New Atheist movement uses burlesque images to criticize the major religion in the U.S. by critiquing the power dynamic between religion and humanity. The atheists also criticize the relevance of religion with contemporary issues and offer an alternative perspective focusing on human empowerment, science, and technology. The burlesque strategy finally functions to foster in-group identification by comparing atheism with other beliefs.

Meanwhile, the carnivalesque images function to uncover the problematic social discourse from the atheistic point of view. When employing a carnivalesque approach in their visual discourse, proponents of New Atheism counter the status quo and offer the "atheist good news." Through carnivalesque images, atheists reconcile their perspectives and identity within society

The analysis on this paper is not only identifying burlesque and carnivalesque strategies of images in the blogosphere, but also to contribute to the understanding of how symbols function in religious discourse in the U.S. I conclude the paper by examining that in atheists' (digital) enclaves, they build their subaltern identity and then expand into the broader public sphere, seeking points of connection between themselves and theists.,

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

Understanding the concept of diversity can be a lifetime process for people, a government institution, an organization, and even a nation. Although the United States is one of the most prominent advanced democracies, diversity continues to pose challenges. One particularly divisive issue is the relationship between religious groups and non-religious groups.<sup>1</sup> In U.S. culture, Judeo-Christian values continue to dominate politics, interpretations of the U. S Constitution, education, culture, national identity, and public discourse.<sup>2</sup> However, what about the groups who are not in the dominant and singular public sphere related to beliefs and religion in the United States? What happens to those who have alternative religious views?

Non-Judeo Christian groups in the United States are marginalized. According to the American Religious Identification Survey, people who do not want to affiliate themselves with any religion and self-identify, instead, as atheist, agnostic, secular, humanist, or “the Nones,” increased from 8.1% in 1990 to 15% in 2008. However, this group remains stigmatized.<sup>3</sup> According to research from the University of Minneapolis in 2006, atheists are America’s most distrusted minority. This research revealed that respondents rated atheists below Muslims, immigrants, gays, and lesbians; the respondents also associated atheism with moral indiscretions.<sup>4</sup>

I have chosen the label “New Atheist movement” to represent the atheist movement in the United States.<sup>5</sup> From an etymological perspective, the term “atheism” came from a Greek word, *atheos*, which means to “deny the existence of gods.”<sup>6</sup> In the 21st century, a “New Atheism” developed in the scholarly community, which uses rational argument to counter and to criticize religious group.<sup>7</sup> The focus of the New Atheism is to advance secularism, especially in the United States.<sup>8</sup> While the concept of New Atheism grows, the people who believe in this concept gather in atheist organizations and create social movements to spread the discourse of atheism.

Mario Diani defines a “social movement” as “networks of informal interaction between a plurality of individuals, groups and/or organizations, engaged in a political or cultural conflict on the basis of a shared collective identity.”<sup>9</sup> Thus, the New Atheist movement could be described as a social movement since it consists of interaction between diverse individuals who share an atheist identity. The New Atheist movement also creates collective challenges to the dominant religious perspectives, organizes collective actions, and demonstrates solidarity within their group in mass media.<sup>10</sup> Various publications such as best selling books, blogs, and advertisements appear as the tools to support the concept, theory, and movement of New Atheism.<sup>11</sup> Richard Dawkins compares the atheist movement to the gay rights movement a few decades ago.<sup>12</sup> He argues that the more people try to be honest that they are atheists, the more people get encouragement to “come out” as atheists. Thus, the New Atheist movement promotes the idea of (a) revealing one’s “authentic”

atheist identity and (b) comforting those who feel uncertain and afraid to “come out” as an atheist.<sup>13</sup> However, Tom Flynn also criticized that the New Atheist movement is not a “brand new” movement because these types of arguments have existed throughout history. What has changed, however, is the mass appeal of New Atheism in popular culture. Therefore, some people get their only exposure to atheist rhetoric through New Atheism.<sup>14</sup> Following the arguments from Flynn, this paper examined the perspective on atheism and theism as discussed by the “four horsemen” of New Atheism: Richard Dawkins, Sam Harris, Daniel Dennett, and Christopher Hitchens.<sup>15</sup> Their perspectives, however, are both an oversimplification of the complicated issues and the fragmented population/identity of both atheists and theists; They fail to differentiate between, for example, fundamentalists, evangelicals, agnostics, skeptic, the moderate religious believers who become the silent majority, intellectual theists, etc.<sup>16</sup> Instead, the four horsemen present an adolescent version of atheism, one that ignores nuanced arguments on both sides of the controversy and fails to acknowledge the positive intellectual and moral contributions theists have made throughout history. This paper examines the less nuanced rhetoric of New Atheism because of its mass appeal, however, I am fully conscious of the contributions that theists, atheists, agnostics, and others have made to the United States. My analysis examines the ways in which New Atheists disseminate their message in popular culture and their effort to make the atheist message easier to digest by wider public (of course compare to their predecessors or the “old” atheist philosophers such as Karl Marx, Michael Foucault, Ludwig Andreas Feuerbach, Frederick Nietzsche, etc).

This paper looks at the visual images produced in three atheist blogs: 1) *Atheist's Blog*, 2) *Atheist Comics*, and 3) *The Pantheos- Friendly Atheist*. These blogs are well-known exemplars of the New Atheist movement. My preliminary research has revealed that the rhetorical strategies of burlesque and carnivalesque emerge as the key strategies in various visual images from the atheist movement. Thus, this paper examines visual images produced in the atheist blogosphere by identifying and assessing key metaphors present in texts that exhibit either burlesque or carnivalesque rhetorical strategies.

In this study, I assess the visual rhetoric of the New Atheist movement as it is expressed in the blogosphere. Specifically, I answer two questions. First, in what way does the New Atheist movement employ the rhetorical strategies of burlesque and carnivalesque in its visual resistance to dominant Judeo-Christian culture in the United States? Second, in what ways do these rhetorical strategies shape the identity of the New Atheist movement? By answering these two questions, I hope to contribute to the discussion of how the New Atheist movement resists opposition and negotiates its identity visually in the realm of the blogosphere.

### **Burlesque and Carnivalesque**

Kenneth Burke argues that humans view the world through frames of acceptance and rejection.<sup>17</sup> Burke argues that the frame of acceptance is a positive perception of human life. He gives the example, “if you break your leg, thank God you didn’t break your neck.”<sup>18</sup> This frame views human activity as a friendly phenomenon. On the other hand, the frame of rejection is a “by-product” of the frame of acceptance.<sup>19</sup> The frame of rejection emphasizes the different perspectives and attitudes towards the symbol of domination, authority, and highlights a shift commitment to the symbol of power. These frames discursively construct human perception. Burke argues that the frames of perception prompt humans to produce symbolic frames, which represent human acceptance and rejection.<sup>20</sup> Those corresponding to frames of acceptance are epic, tragedy, and comedy (which includes carnivalesque). Those associated with frames of rejection are elegy, satire, burlesque, grotesque, and didactic.

Burke explains that the burlesque frame is designed to criticize other individuals and groups of people, not by challenging their argumentation, but by negatively caricaturing them. Edward C. Appel uses the words “excuse of dignity”<sup>21</sup> to explain the way in which burlesque criticizes the external behavior of the victims and amplifies their stupidity. Burke suggests that the burlesque approach propagates social breakage and continues one’s separation from his or her enemies.<sup>22</sup> Burlesque form tends to focus specifically on people and their social behaviors, creating “victims” or scapegoats.<sup>23</sup> Thus, burlesque is not only making fun of these behaviors but also exaggerating and humiliating the “victims.” However, not every visual production is meant to reject the symbol of authority; some visual approaches invite audiences to question established hierarchies. Burke calls that approach “carnavalesque.”

Carnavalesque strategies attempt to conceptualize levels of hierarchies in alternate ways and sometimes neglect the settled structure.<sup>24</sup> Stephen Gencarella Olbrys describes carnivalesque as “a turning of the world upside down.”<sup>25</sup> Sobhi Al-Zobaidi asserts that carnivalesque is a “temporary experience, something that appears only to disappear, an acting out, or a forgery. Yet it is a forgery that is repeated and ritualized; a fictional escape from all abstractions and the indulgence of the body in earthly matters.”<sup>26</sup> Carnavalesque strategies, then, introduce audience members to different perspectives than those to which they are habitually exposed.<sup>27</sup>

Carnavalesque discourses function to release audience members from communal norms through a rhetorical work of art,<sup>28</sup> and to motivate people to resist symbols of power and authority.<sup>29</sup> Thus, carnivalesque rhetoric challenges hegemonic genres, ideologies, and symbols through laughter.<sup>30</sup> Consequently, its message is often ambiguous, challenging hierarchy and deconstructing dominant discourse.<sup>31</sup> Al-Zobaidi argues that through carnivalesque, people can have opinions on a phenomenon which would otherwise be considered taboo.<sup>32</sup> Thus, as Mikhail Bakhtin has argued, the carnival allows the audience to think freely about the world.<sup>33</sup>

Carnavalesque appeals, then, allow the rhetor to laugh and, through laughter, disrupt the social order. Bakhtin notes that, as a shared public experience, carnivalesque involves all participants, including the rhetor. Thus, whereas burlesque targets the individual, carnivalesque spoofs the community as a whole. Carnavalesque creates a space where critique and reconciliation are more possible than they may otherwise be in society.<sup>34</sup> The rhetorical strategies of burlesque and carnivalesque discourses are deployed in the intersections of dominant and marginalized cultures that comprise the public sphere.

### Visual Resistance and Rhetoric

Jurgen Habermas's concept of an idealized "public sphere," in which interests are bracketed and actors engage one another free from the constraints produced by uneven power relations, is highly contested in academe.<sup>35</sup> For example, Nancy Fraser argues that the singular notion of "public" in Habermas's analysis has neglected the minority.<sup>36</sup> Fraser proposed the concept of the counter public. Robert Asen contends that "counter publics as discursive entities emerge in a multiple public sphere through constellations of people, places, and topics."<sup>37</sup> Asen defines counter publics as those "formed by participants who recognize exclusions in wider public spheres and resolve to join to overcome these exclusions."<sup>38</sup>

How does a counter public disseminate its message in the public sphere? Kevin Michael DeLuca and Jennifer Peeples argue that audiences often are drawn to "[i]mages over words, emotions over rationality, speed over reflection, distraction over deliberation, and slogans over arguments."<sup>39</sup> Image is an important instrument to magnify events, issues, and relationships.<sup>40</sup> In his discussion of framing, Robert Entman explains that frames exert political influence over publics through mass media, promoting particular interpretations and evaluation of issues, events, and conflicts. Combinations of words and images function as mass mediated frames, making the cultural message more "*noticeable, understandable, memorable, and emotionally charged*."<sup>41</sup> The resonance and magnitude of the message can perpetuate similar interpretations and understandings to the audience. The concept of resonance and magnitude is similar to the idea of "optical regimes."<sup>42</sup> Images can deliver a visual experience and create a subject position that shapes audience perceptions.<sup>43</sup>

The visual experience facilitated by burlesque and carnivalesque strategies reveals the ways in which marginal groups are positioned in a culture. The experience also encourages the audience to perceive interpretations about a target of criticism that may be similar to the rhetors' own attitudes. The development of digital technology also enhances the freedom for each individual to share ideas, critiques, interpretations, and expressions. One of the popular digital spheres in which to share diverse perspectives is the blogosphere. Next, I discuss the ways in which the New Atheist movement has deployed its "resistant manifesto" in the contemporary blogosphere.

## **Resistance as Manifested in the Blogosphere**

As a minority movement, the New Atheist movement has effectively employed digital media to spread its message of resistance. The blogosphere is a medium that reaches a worldwide community, is unbounded by time and geography, and provides opportunity to spread and manage issues.<sup>44</sup> Practically, blog users must affirmatively search the blog, thus many scholars argue that blogs attract homogenous groups of readers or niche audiences who have pre-existing interest in whatever issue the blog addresses.<sup>45</sup> In his study on the exploration of student resistance, Mark Warren Liew contends that “an informal blogosphere thrives beyond these official uses, characterized by all manner of backstage talk, from casual chatting, joking, and banter to vicious complaints, slander, and rumor.”<sup>46</sup> Thus, individuals or groups use blogs to express their opinion towards authoritative objects, such as religious leaders, teachers, governments, legislators, etc. With the freedom of expression in the blogosphere, individuals or groups are able to publicly humiliate, criticize, and mock the authoritative objects.<sup>47</sup> This expression is a part of the resistance towards the hegemonic culture or dominant publics. However, blogs are located in a virtual arena, where people choose to search it, click it, open it, and eventually read or consume the message. Blogs are not a “pop up” medium, where the message suddenly appears and audiences are “forced” to see it. Having grounded my study in the literature on burlesque and carnivalesque form, visual rhetoric and resistance, and the blogosphere as an emerging technology, I move on to the next section, in which I articulate my critical methodology.

## **Critical Methodology**

Brian L. Ott and Greg Dickinson argue that visual rhetoric is a mode of communication because it consists of meaningful signs and depends on cultural context. I follow Cara A. Finnegan’s lead in treating images as “a potent mode of public address which should be studied in ways that recognize images’ political, cultural, historical specificity, as well as their fluidity as circulating objects in public culture.”<sup>48</sup> Following that direction, this paper will examine the important role of visual rhetoric in the contemporary New Atheist movement. Finnegan presents five approaches for analyzing visual images: production, composition, reproduction, circulation, and reception.<sup>49</sup> In this study, I will use the composition approach. Finnegan explains, “Composition involves description and interpretation of the visual grammar of images.”<sup>50</sup> Through composition, the critic can understand the cooperation of content and form that construct potential meaning for the audience. In this approach the critic needs to examine color, content, light, and spatial organization.<sup>51</sup> Images are a representation of values, thoughts, social constructions, etc; thus, by reading the grammar of an image, a critic may reflect on its potential socio-cultural and political implications.

One way in which images may be assessed as forms of public address is to examine the metaphors invoked explicitly or implicitly in each image.<sup>52</sup> Scholars have long acknowledged that metaphors construct reality.<sup>53</sup> George Lakoff and Mark Johnson explain that since “our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor.”<sup>54</sup> Similarly, Karrin Vasby Anderson and Kristina Horn Sheeler argue, “Since metaphors are foundational to language, perception, and persuasion, critically assessing their function in a particular body of discourse lends useful insight into how that discourse affects people.”<sup>55</sup> Metaphors can produce groupings, arrange processes, and construct both social structures and the opposition to those structures.<sup>56</sup> In order to identify and assess key metaphors, critics have developed a clustering technique wherein the critic strategically organizes key metaphors and associated terms and concepts.

I look at images that has been reblogged by numerous bloggers or commented by visitors. This allows me to compare my interpretation of the latent metaphors with the rhetor’s discussion of the images’ explicit meaning. Both theistic and atheistic discourses can trigger strong responses from particular persons or groups. Some images may appear in blogs that would not be published in more mainstream, conventional media. Some images may also appear outside the blog as a public ad, merchandises design, and/or other media that garner public attention outside the blogs. Based on those considerations, I chose images from three blogs: 1) *Atheist’s Blog*, 2) *Atheist Comics*, and 3) *The Pantheos- Friendly Atheist Blog*. Tumblr’s *Atheist Blog* has been active since July 2010 and approximately 764,771 viewers have visited this blog. The blog consists of images, video, words art, etc. In the blog’s archive, the blogger started to post messages in July 2010 and had 153 posts until February 2012.<sup>57</sup> Another blog resource is the *Atheist Comics*, which also mostly consists of images. It does not have any information about the bloggers, but most of the images get six commentaries on average. With the main statement of “Sometimes you just need to laugh about religion,” *Atheist Comic* has interesting posts and images. *Atheist Eve* is housed at the website [atheist-community.org](http://atheist-community.org) and is a humorous blog that caricatures both theism and atheism. The blog was active from October 2004 through August 2012.<sup>58</sup> The *Atheist Comic* blog was included in the top 30 atheist/agnostic/skeptical blogs according to *The Pantheos*, a prominent website that hosts conversations about faith.<sup>59</sup> Another popular atheist blog, according to *The Pantheos*, is *Friendly Atheist*.<sup>60</sup> Although *Atheist Blog* is not included in *The Pantheos* list, it has many interesting images that employ carnivalesque and burlesque strategies, and its entries have been reblogged by multiple bloggers. Consequently, all of the blogs I’ve chosen to examine in this study are well-known exemplars of the New Atheist movement. Because the blogosphere offers rhetors a relatively unfettered environment in which to express their opinions visually, it contains the potential for

rhetorical innovation. Analysis of key visual images will contribute to the larger understanding of the New Atheist movement.

## **Result**

Atheists utilize strategic tactics for communicating in the public sphere, to deliver the message in a way that grabs media and public attention. One example is to create messages that engage people's emotions, such as happiness, sadness, or anger. An image can involve an audience's emotions, such as sadness, or even send a provocative message, to bring the discourse into wider public discussion.

In the following sections, I describe the roles of atheists as a counter public in terms of burlesque and carnivalesque images. First, burlesque images in atheists' blogs foster their own identity and help them develop their belief system. Second, carnivalesque images help atheists to move outward and challenge the dominant public sphere.

### **Burlesque Images are used for Building Identity**

A caricature entitled "Man and Religion Synopsis" was posted on October 17, 2011. There were 122 bloggers who responded, re-blogged, and commented on the cartoon. The image also appeared in the popular "Friendly Atheist" blog,<sup>61</sup> and it was re-blogged by 154 bloggers.<sup>62</sup> Other online newspapers, blogs, and websites also have displayed this image.<sup>63</sup>

The burlesque rhetorical strategy in this comic ridicules Christian believers and the dark side of the history of Christianity. Islam also becomes the target of this burlesque, but Islam comes across as a contemporary threat whose dangerous future is a story "to be continued." The external message is clear because the rhetor portrays the target from an outsider's perspective, simplifying the history of Christianity and associating it solely with its darkest episodes. The comic also ridicules the contrast between the promise of Christian religious leaders through the words "religion of peace" and the accusatory words: "infidel," "heretics," and "witch." Despite the comedic tone, the cartoon demonstrates the "dark side" of Christianity's history and alleges similarities between that and contemporary Islamic teaching.

The burlesque image tries to challenge the audience to connect the moral value of religious people's attitude with contemporary judgment. The audience in this era has different judgment than the people in the past. Those who historically were labeled heretics, witches, and infidels according to Christian standards, would likely not be punished today. Although some modern Christian denominations might condemn actions like heresy and witchcraft, contemporary punishment within the church is not as severe as punishments have been historically.<sup>64</sup> The image also provides the

information about this change by acknowledgment in the fifth frame that Christians have finally “calmed down.”

Another image appeared in the *Atheist Blog* on October 11, 2012.<sup>65</sup> There were 35 people who re-blogged this image. The most interesting point about this image is the words “If you rearrange the letters in the word ‘faith,’ you can spell ‘microwave.’” These words also appeared in around 264 atheist websites and blogs, with different illustrations and videos, such as when it appeared in the *Think Atheist* website,<sup>66</sup> where 17,090 people connected as the members. However the rearranging of words comprised of letters that look like *Scrabble* tiles also creates an interesting and a strategic burlesque appeal. Contextually, the image appeared on October 11, the same day that Pope Benedict XVI announced the “Year of Faith.” This celebration of faith started on the October 11, 2012 and will conclude on November 24, 2013.<sup>67</sup> He announced it as a celebration of the 50<sup>th</sup> anniversary of Vatican II in the Apostolic Speech and letter to all Catholic churches in the world.

The atheist uses intellectual issues, technological association, and historical narrative, as well as promoting atheistic interpretations and evaluations of the dominant religious groups. The main purpose of atheists’ burlesque images is to criticize the power of religion and point out the irrelevance and outmoded judgment of religious values to contemporary standards. As an alternative to replace “God” and religion, atheists offer human empowerment through technological development and science. This is the activity of counter publics, to create enclaves to establish their identity.

Enclaves enable atheists to identify their exclusion from the dominant publics. Burlesque appeals help to solidify the identity of the atheist enclaves. As an external approach, burlesque creates friction and separation between the atheists and the dominant religious group. Burlesque images and symbols seek to point out the stupidity, mistakes, and irrelevance of the dominant religious groups.

Using the burlesque approach, atheists challenge the dominance of religion in society. Atheists point out the authoritative tools of religion, such as religious leaders and the attitude of religious people who bow down to “God.” Burlesque strategy functions to bring down these authoritative tools by laughing at them as ridiculous objects.

The atheists not only criticize the authority of religion, but also develop arguments about the ways in which power is misused by religion. For example, they point to the history of the death penalty from a religious perspective as irrelevant to current moral standards. Religious leaders use their power to impose these death penalty standard as shown in Figure One of Chapter Two. They also juxtapose current searches for answers and hope through the Internet with the religious efforts through prayers, which are demonstrated in Figure Two of Chapter Two. This image shows the unequal position between believers and “God.” Finally, the burlesque image also

demonstrates the misuse of religious authority through the doctrine of faith as a way to force individuals to believe the impossibility by using the example of *Scrabble* games image in Figure Three of Chapter Two.

As a replacement for “God” and religion, atheists offer science and technology. Through visual rhetoric, proponents of New Atheism identify humanity as the empowering figure who utilized technology and science to further develop their civilization. In this burlesque strategy, the atheist presents the atheist identity, as the advocate of science, intellectuality, human empowerment, and technological development.

Enclaves serve as a safe space to rearticulate the atheist identity; they may isolate the groups from healthy discussion and criticism with outsider. To maintain healthy tension, the counter publics need to confront the dominant publics through interaction. The way to challenge ideas to wider publics is to criticize the existing social construction through different media and approaches. In the context of this paper, the carnivalesque is used to contest the idea of Gods’ existences.

### **Carnavalesque Serves to Forge Connection**

Atheists’ carnivalesque images are instrumental in expanding their discourse to wider publics that consist of those who are uncomfortable with hegemonic perspectives, who share atheists’ beliefs, or who are indifferent. The movement of atheists into the public arena increases counter-public efficacy by expanding their public vocabulary and (re) articulating their identity. Then, the public expansion enables the counter public to invite others to contest their own premises and compare them with the dominant premise.

The message suggests that our ability to choose our beliefs is one thing that contributes to diversity among people. That diversity, however, need not be a source of division. The carnivalesque appeal attempts to negotiate the identity of the rhetor and the audience by uniting them as one. It also provides a space for the probability and improbability of the existence of god, and it encourages the audience to reflect on the ways in which their belief system impacts their quality of life.

A carnivalesque image appeared in the Friendly Atheist Blogs on November 13, 2011 as an image that lead into the discussion of myth issue in theist and atheist. I selected this image because the image firstly came up as a billboard from American Atheist’s “You Know It’s a Myth” Campaign and reposted in the blog. In 2010, the atheist group conducted a campaign by placing billboards with the theme "You Know It’s a Myth, This Season Celebrate Reason." In 2011, the atheist group used the image as an advertisement for the same campaign during the Christmas season. In their campaign, they placed a billboard in the west end of the Lincoln Tunnel, under the Hudson River. This tunnel connects Weehawken, New Jersey and the region of Manhattan in

New York City. The tunnel carries 120,000 vehicles per day, 1,700 buses, and 62,000 commuters. Consequently, Lincoln Tunnel is one of the busiest tunnels in the world.<sup>68</sup> The 2011 billboard also created public discussion,<sup>69</sup> prompted a Christmas holiday public debate,<sup>70</sup> and fostered discourse about religious advertisements in the public area. Thus, the advertisement produced a counter-public message in the public sphere.

The words “37 million Americans know MYTHS when they see them,” show the involvement of the communicator in the advertisement. The words also provide statistical data about the number of the non-affiliated to religion population: 37 million Americans. According to the *New York Times*,<sup>71</sup> the billboard, with the dominant colors of orange and black, cost \$ 25,000 for placement. David Silverman, The President of American Atheists, argued that the purpose of the billboard was to “call out” to the atheists to confess honestly about who they are.<sup>72</sup>

Through carnivalesque imagery, atheists perform as a counter public that expands the public vocabulary about God. The dominant vocabulary about God assumes God’s existence and regards God as the creator of humanity. Atheists contest this premise by presenting humans as the creators and God as something created by humanity. They introduce the idea that we are all atheists. Through the maneuvers of carnivalesque that challenge or question the dominant social construction inspired by religion, atheists as counter publics disturb the “unjust participatory privilege enjoyed by members of dominant social groups in stratified societies.”<sup>73</sup> Using the new vocabularies about “God” via the entertaining approach of carnivalesque, the atheists can make their alternative identity and perspectives understandable to the public.

The counter statement uses carnivalesque images to disseminate its messages. For example, the caricature of an angry God makes the almighty personae of God more human; juxtaposing images of “God” with other myths may undermine the position of God; and familiarizing atheism by suggesting that everybody is an atheist may invite questioning of God’s inexistence. Through humor, entertainment, and attractive combinations of idioms and images, atheists use their rhetorical style to appeal to the wider public.

The carnivalesque style in atheists’ visual productions also strengthens their identity as supporters of humanity through supporting intellectuality, playfulness, and entertainment. The carnivalesque images involve the word “you,” emphasizing the freedom of individuals to believe whatever they want, and demonstrating the importance of human empowerment as the intellectual body that controls one’s life and “God.” The message within the carnivalesque imagery lets the atheist playfully participate in the dominant discourse and lets the public openly contest atheism’s values. The combinations of words, visual imagery, color composition, and word size

provide attractive messages to the wider public as noted in Chapter Three. Through a carnivalesque approach, atheists can invite others to contest their own identity.

Counter publics circulate and enact oppositional identity by inviting wider publics to participate in the discourse of atheism. Public spheres are not only fields for the development of discursive perspective; but it is also an area for the enactment of social identities.<sup>74</sup> By joining the public sphere, atheists enact their alternative and oppositional identity and engage in debate with wider publics to test ideas.

Both the use of enclaves and oscillation between burlesque and carnivalesque images enable atheists to participate in the public sphere as a counter public. Burlesque and carnivalesque rhetoric operates to disseminate counter discourse and strengthen atheist identity. The media that is used for this visual imagery may also construct the framework of burlesque and carnivalesque to invite the audience to participate in the discourse of atheism.

## **Discussion**

When people reflect on a nation's diversity, they often point to demographics or face-to-face interactions to evaluate cultural attitudes of the different groups and toward each other. In Chapter One, I mentioned a study by the University of Minneapolis about the stigmatization of atheists as an example of public attitude. This chapter, however, offers another standpoint on public attitudes, in particular, on the attitude toward religious believers and non-believers. I examine the examples of two types of rhetorical appeals employed in the atheist blogosphere. This analysis examines the rhetorical strategies of carnivalesque and burlesque in atheist visual production, which is noticeable in contemporary culture and digital media. These two types of rhetorical appeals are employed in the atheist blogosphere. Although the increased legitimizations of atheistic beliefs are, themselves, historic,<sup>75</sup> we must also recognize the significance of the discursive symbols and images inspired by the emergence of the New Atheist movement in the U.S.

This paper aims not only to identify the burlesque and carnivalesque strategies of images in the blogosphere, but also to contribute to the understanding of how symbols function in religious discourse in the U.S. First, the images embolden the message of atheism and help atheist groups participate in the public arena. Second, the images invite the audience to fight, question, and criticize the dominant religious perspective in the U.S. In this chapter, I analyze how those two contributions remain salient in the New Atheist movement. I first investigate the connection between the theoretical approach of counter publics and the function of atheist images. Next, I scrutinize the ways in which atheists encourage their audience to fight, question, and criticize dominant norms and culture.

Another limitation of the study is the challenge of adopting the linguistic theoretical framework from Kenneth Burke to the visual rhetoric. I found that the polysemic power of visual rhetoric may have broad perspective in interpreting the images as both burlesque and carnivalesque. Burke's formulation is unable to adequately capture the nuance of the visual rhetoric because many examples displayed characteristics that could be read as simultaneously burlesque and carnivalesque.

Further research could explore other rhetorical strategies the new atheist movement has used. Also worth examining are other tenets from Burke's frame of acceptance and rejection such as grotesque, satire, and tragedy. Another possibility is to look at the interaction of visual imagery and audience dialogue within the new atheist movement, such as visual elements as significant communication tools in the interaction between atheists to theists, atheists and themselves, or atheists and society in general.<sup>76</sup>

Furthermore, a minority group's visual rhetoric is a discursive form of deliberation, empowerment, and criticism through the playful power of symbol. Symbols and representations create large spaces for understanding relationships, perspectives, and criticism, and it is worth exploring the nature of these spaces. Additionally, digital media has the potential to increase participation by minority groups in the public dialogue. While the atheist movement becomes more vocal and has more spaces through digital media, little has been done to limit freedom and encourage more respect toward each other. Not only do atheists need to respect religious people, but also religious people should respect the point of view of atheism, which has been silenced for centuries, and acknowledge their existence in society. The new atheists' visual rhetoric in the blogosphere reveals that the power of rhetoric combined with political interest, science, and technological appraisal can attract more people and shape the wider atheist community.

## Endnotes

<sup>1</sup> Douglas Hartmann, Xuefang Zhang, William Wischstadt, "One (Multicultural) Nation Under God? Changing Uses and Meaning of the Term 'Judeo Christian' in the America Media," *Journal of Media and Religion* 4(2005): 207-234.

<sup>2</sup> Hartmann, Zhang, and Wischstadt, *One (Multicultural) Nation Under God*.

<sup>3</sup> Barry Alexander Kosmin and Ariela Keysar with Ryan Cragun and Juhem Navarro-Rivera, "A Report Base on the American Religious Identification Survey," (Hartford, Connecticut: Trinity College, 2008).

<sup>4</sup> Penny Edgel, Joseph Gerteis, and Douglas Hartmann, "Atheists as 'Other': Moral Boundaries and Cultural membership in America," *American Sociological Review* 71 (2006): 674-687.

<sup>5</sup> Alice Gribbin, "Preview: The Four Horsemen of New Atheism reunited," *New Statesman*, December 22, 2011, <http://www.newstatesman.com/blogs/the-staggers/2011/12/richard-dawkins-issue-hitchens> (accessed October 30, 2013).

<sup>6</sup> Stephanie Simon, "Atheist Reach Out-Just Don't Call it Proselytizing," *The Wall Street Journal*, November 18, 2008, <http://online.wsj.com/article/SB122696699813835335.html> (accessed October 30, 2011).

<sup>7</sup> Simon, *Atheist Reach Out-Just Don't Call it Proselytizing*.

<sup>8</sup> Richard Cimino, *The Secular Revolution* (Berkeley: University California Press, 2003).

<sup>9</sup> Mario Diani. "The Concept of Social Movement." *Sociological Review*, 40, 1 (1992):13.

<sup>10</sup> Sidney Tarrow, *Power in Movement: Collective Action, Social Movements and Politics* (New York: Cambridge University Press, 1998).

<sup>11</sup> However, Richard Cimino and Christopher Smith argued that organization, which concerns on secularism, has had less impact in American Society compare to the religious-based organization, because of the instability of organization and marginalization. The pressure from the religious-based organization is even stronger when it comes to political decision especially in religious based states. See Richard Cimino and Christopher Smith. "Secular Humanism and Atheism Beyond Progressive Secularism," *Sociology of Religion* (2007): 407-424.

<sup>12</sup> Richard Dawkins, "Science and The New Atheist," *Put into Inquiry*, December 17, 2007, [http://www.pointofinquiry.oeg/richard\\_dawkins\\_science\\_and\\_the\\_new\\_atheism](http://www.pointofinquiry.oeg/richard_dawkins_science_and_the_new_atheism) (accessed October 24, 2011).

<sup>13</sup> Dawkins, *Science and The New Atheist*.

<sup>14</sup> Tom Flynn, "Tour de force," *Free Inquiry* (April/May, 2007): 57-58.

<sup>15</sup> Gribbin, *Four Horsemen of New Atheism Reunited*.

<sup>16</sup> Similar ideas upon the controversies of New Atheism and problems of oversimplifications and generalization can be found in the discussion of Investigating Atheism, a website from Cambridge University, Psychology and Religion Research Group that discussed the problems around the issue of Atheism. Investigating Atheism, *Cambridge University*, <http://www.investigatingatheism.info/history.html> (Accessed June 24, 2013)

<sup>17</sup> Kenneth Burke, *Attitudes Toward History*, Third Edition with A New Afterword (Los Angeles, California: University of California Press, Ltd, 1984).

<sup>18</sup> Burke, *Attitude Toward History*, 20

<sup>19</sup> Burke, *Attitude Toward History*, 23

<sup>20</sup> Burke, *Attitude Toward History*, 25

<sup>21</sup> Edward C Appel, "Rush to Judgement: Burlesque, Tragedy, and Hierarchal Alchemy in the Rhetoric of America's Foremost Political Talkshow Host," *Southern Communication Journal* 68, 3 (2003): 217-230.

<sup>22</sup> Burke, *Attitude Toward History*, 30

<sup>23</sup> Appel, *Rush to Judgement*, 220.

<sup>24</sup> Paul Pablo' Martin and Valerie Renegar, "The Man for His Time: The Big Lebowski as Carnavalesque Social Critique," *Communication Studies* 58, 3 (2007): 299-313.

<sup>25</sup> Stephen Gencarella Olbrys, "Disciplining the Carnavalesque: Chris Farley's Exotic Dance," *Communication and Critical/Cultural Studies* 3, 3 (2006): 240.

<sup>26</sup> Sobhi Al Zobaidi, "Hashish and the 'Carnavalesque' in Egyptian Cinema," *Middle East*

*Journal of Culture and Communication*, 3 (2010): 375-392.

- <sup>27</sup> Michael Gardiner. *Critiques of Everyday Life* (London : Routledge, 2000).
- <sup>28</sup> Peter Stallybrass and Allon White, "From carnival to transgression," in K. Gelder & S. Thornton (Eds.), *The subcultures reader* (New York: Routledge, 2006): 293–301. Reprinted from *The politics and poetics of transgression* (Ithaca, NY: Cornell University Press, 1986). See also Paul Pablo Martin and Valerie Renegar, *The Man for His Time: The Big Lebowski as Carnavalesque Social Critique*.
- <sup>29</sup> Mikhail Bakhtin, *Problems of Dostoevsky's poetics*, Translation from C. Emerson (Minneapolis: University of Minnesota Press, 1984, Original work published 1963).
- <sup>30</sup> Michael Gardiner. *Critiques of Everyday Life* (London: Routledge, 2000).
- <sup>31</sup> Thomas Hale, *On Being a Missionary* (California: William Carey Library Pub, 2003). See also Paul Pablo Martin and Valerie Renegar, *The Man for His Time: The Big Lebowski as Carnavalesque Social Critique*
- <sup>32</sup> Hale, *On Being a Missionary*, see also Martin and Renegar, *The Man for His Time: The Big Lebowski as Carnavalesque Social Critique*.
- <sup>33</sup> Bakhtin, *Problems of Dostoevsky's poetics*.
- <sup>34</sup> Bakhtin, *Problems of Dostoevsky's poetics*.
- <sup>35</sup> Craig Calhoun, *Habermas and The Public Sphere* (Cambridge, MA: MIT Press, 1992).
- <sup>36</sup> Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy." *Social Text* 25, 26 (1990): 56-80.
- <sup>37</sup> Robert Asen, "Seeking the "Counter" in Counterpublics," *Communication Theory* 10 (2000): 430
- <sup>38</sup> Asen, *Seeking the "Counter" in Counterpublics*, 144
- <sup>39</sup> Asen, *Seeking the "Counter" in Counterpublics*, 113
- <sup>40</sup> Robert Entman, "Cascading Activation," *Political Communication* 20 (2003): 415-440.
- <sup>41</sup> Entman, *Cascading Activation*, 417
- <sup>42</sup> Brian L. Ott, Greg Dickinson, and Erick Aoki, "Spaces of Remembering and Forgetting." *Rhetoric and Public Affairs* 3 (2006): 27-47.
- <sup>43</sup> Ott, Dickinson, and Aoki, *Spaces of Remembering and Forgetting*.
- <sup>44</sup> Lance Porter, Kaye D Sweetser Trammell, Deborah Chung, and Eunseong Kim, E. "Blog Power: Examining the Effects of Practitioner Blog Use on Power in Public Relations," *Public Relations Review* 33 (2007): 92-95.
- <sup>45</sup> Samuel Terrilli and Liney Inga Arnorsdottir. "The CEO as Celebrity Blogger: Is there a Ghost or a Ghostwriter in the Machine?" *Public Relations Journal*, 2, 4, (2008).
- <sup>46</sup> Mark Warren Liew. "Digital Hidden Transcripts: Exploring Student Resistance in Blog." *Computer and Composition* (Elsevier) 27 (2010): 304-314.
- <sup>47</sup> Liew, *Digital Hidden Transcripts*.
- <sup>48</sup> Cara A Finegan, *Studying Visual Modes of Public Address: Lewis Hine's Progressive Era Child Labor Rhetoric*, 252
- <sup>49</sup> Finegan, *Studying Visual Modes of Public Address*. In this paper, Finnegan presented five approaches to understand visual imagery in Public Address especially when critics want to conduct visual investigation. First, production is a process to understand the nature of the images, especially the original of the image such as where the image comes from and where to find the image. This approach focuses on the genre of the image such as documentary, advertising, religious iconography, etc.

Second approach is compositional approach. In this approach the critics are expected to engage in the description and interpretation of the visual imagery by analyzing the content, color, light, and spatial organization. Third of all, the critics try to look at the reproduction of the images through understanding a specific image in a specific context. This approach is based on the assumption that the image can be actively engaged and discovered by the audience, not just wait there passively. There are images that have powerful rhetorical message. Fourth is circulation. This approach helps the critics to discover the fluidity of the images through passive transmission of ideas, information, or images. Fifth is reception, where the critics try to assess the audience response to a work, through empirical research or evaluating the text.

<sup>50</sup> Finegan, *Studying Visual Modes of Public Address*, 253.

<sup>51</sup> Finegan, *Studying Visual Modes of Public Address*, 253.

<sup>52</sup> Burke, *Attitude Toward History*.

<sup>53</sup> George Lakoff and Mark Johnson, "*Metaphors we live by*," (Chicago: University of Chicago Press, 1980).

<sup>54</sup> Lakoff and Johnson, *Metaphors we live by*, 3

<sup>55</sup> Karrin Vasby Anderson and Kristina Horn Sheeler, *Governing Codes: Gender, Metaphor, and Political Identity* (Lanham, MD: Lexington Books, 2005).

<sup>56</sup> Lakoff and Johnson, *Metaphors we live by*, 3

<sup>57</sup> The first blog's address that I will examine is as follows:  
<http://atheistsblog.tumblr.com/>

<sup>58</sup> According to the Atheist Eve blog, the one who make the caricature of Atheist Eve is Tracie Harris. She is a graphic designer in Austin, TX. She received her BA in Liberal Studies from the University of Central Florida. Look at the Atheist Community of Austin, "About the Author," *Atheist Eve*, <http://www.atheist-community.org/atheisteve/> (Accessed September 12, 2012)

<sup>59</sup> Daniel Florian, "The Top 30 Atheist/Agnostic/Skeptic Blogs," *The Pantheos Unreasonable Faith* (February 5, 2009), <http://www.patheos.com/blogs/unreasonablefaith/2009/02/the-top-30-atheistagnostic-blogs/> (Accessed September 15, 2012). In the list the Atheist Comic named as Religion Comics with blog address as follows: <http://godisimaginary.com/comics/>

<sup>60</sup> Florian, *The Top 30 Atheist/Agnostic/Skeptic Blogs*.

<sup>61</sup> Friendly Atheist blog is included as the most prominent atheist blog according to the Pantheos. "30 Most Prominent Atheist blog," *Pantheos*, February 9, 2009, <http://www.patheos.com/blogs/friendlyatheist/2009/02/09/the-30-most-popular-atheist-blogs/> (Accessed February 2, 2013).

<sup>62</sup> "Man and Religious, Synopsis," *Friendly Atheist Tumblr*, October 2011, <http://friendlyatheist.tumblr.com/post/4959374394/via-imgur> (Accessed February 1, 2013).

<sup>63</sup> The similar image can be found in an online newspaper. For example: David Horsey, "Man and Religion: A Synopsis," *San Francisco Chronicle*, November 27, 2009, <http://www.sfgate.com/news/article/Man-and-religion-a-synopsis-2454398.php> (Accessed February 4, 2013). Some websites also have similar image such as: "Man and Religion: A Synopsis," *Monicks: Unleashed*, May 15, 2010, <http://monicks.posterous.com/man-and-religion-a-synopsis-comic> (February 9, 2013), see also: "Man and Religion: A Synopsis," *The Perplexed Observered*, November 20,

2011, <http://theperplexedobserver.tumblr.com/post/13061926126/man-and-religion-a-synopsis> (Accessed February 4, 2013).

<sup>64</sup> Jonathan Wright, *Heretics: The Creation of Christianity from the Gnostics to the modern church* (New York: Houghton Mifflin Harcourt Publishing Company, 2011).

<sup>65</sup> "If You Rearrange the Word Faith, You Can Spell Microwave," *Atheist Blog Tumblr*.

<sup>66</sup> "Faith Microwave," *Think Atheist*, [http://www.thinkatheist.com/video/faith-microsave?xg\\_source=activity](http://www.thinkatheist.com/video/faith-microsave?xg_source=activity) (Accessed December 27, 2013).

<sup>67</sup> "Pope Launches Year of Faith, to combat 'spiritual desertification,'" *Catholic World News*, October 11, 2012,

<http://www.catholicculture.org/news/headlines/index.cfm?storyid=15876> (Accessed January 6, 2013).

<sup>68</sup> Michael Gardiner. *Critiques of Everyday Life* (London: Routledge, 2000).

<sup>69</sup> Sharon Otterman, "This Christmas, Atheists' Billboard Tries a Softer Tack," *City Room*, *New York Times* November 10, 2011:

<http://cityroom.blogs.nytimes.com/2011/12/07/this-year-atheists-billboard-draws-yawns/> (Accessed December 27, 2012).

<sup>70</sup> Liberty Counsel, "Atheists plan billboard campaign this Christmas season," *Catholic Organization*, December 2011:

[http://www.catholic.org/national/national\\_story.php?id=43708](http://www.catholic.org/national/national_story.php?id=43708) (Accessed December 27, 2012).

<sup>71</sup> Otterman, *This Christmas, Atheists' Billboard Tries a Softer Tack*.

<sup>72</sup> Otterman, *This Christmas, Atheists' Billboard Tries a Softer Tack*.

<sup>73</sup> Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy," *Social Text* 25, 26 (1990): 155.

<sup>74</sup> Craig Calhoun, *Habermas and The Public Sphere* (Cambridge, MA: MIT Press, 1992).

<sup>75</sup> Alice Gribbin, "Preview: The four horseman of new atheism reunite," *New Statesman* (December 22, 2011): <http://www.newstatesman.com/blogs/the-staggers/2011/12/richard-dawkins-issue-hitchens> (Accessed February 4, 2013).

<sup>76</sup> Raymond Williams. *Culture*. (London: Fontana, 1981).

*Social Media and Public Relations: The perception and adoption of Facebook by Malaysian Public Relations Consultancies as effective external communication tool,*

Cheng Ean (Catherine) Lee, Frannie Low

Sunway University, Malaysia, Tunku Abdul Rahman University College, Malaysia

0214

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The explosion in social media, especially social networking site such as Facebook with increased connectivity and interactivity has caused many public relations (PR) agencies begun to recognise the need to embrace these new media for effective communication with a variety of internal and external audiences. Yet, researches examining the relationship between social networking sites and public relations are limited especially in Malaysia context, thus this study aims to examine the use of Facebook and its implication by Malaysian PR consultants as a communication platform in the agency. The objectives are to: (1) determine the use of different types of social networking sites by PR consultants; (2) investigate the use of Facebook amongst PR consultants for external communication; (3) find out the advantages and disadvantages of using Facebook for external communication; as well as (4) gauge the perception and adoption of Facebook amongst PR consultants as effective external communication tool. A qualitative research method was adopted. Semi-structured interviews were conducted with Malaysian PR consultants in the Klang Valley, Malaysia, who are members of 'Public Relations Consultants' Association of Malaysia' (PRCA Malaysia). The participation of the respondents was voluntary. The results reveal that Facebook becomes an increasingly important communication channel for external stakeholders. Facebook has been adopted as a formal channel of communication in PR agency, yet it could not replace traditional media such as face-to-face, email and corporate website because they still play a vital role for external communication.

## INTRODUCTION

Social media, a web-based technology medium mainly used for social interaction such as Facebook, Twitter and blogs along with professional networking site such as LinkedIn had recently exploded in terms of its popularity not only among common users, but also in public relations (PR). PR practitioners have used micro-blogging sites, social networking sites and video sharing services in getting information on the local, regional and international scene (Wright, & Hinson, 2010). In addition, PR practitioners in Malaysia have used social networking sites to research on campaigns and monitor public opinion because it serves as a platform for accessing and downloading information (Fitch, 2009).

While social media could be proven popular among general social interactions and prominently integrated as part of marketing strategies, it is still a new form of communication for PR practices compared to e-mail and face-to-face interaction. Besides, despite the popularity and the increased use of social media such as Facebook in PR (Wright, & Hinson, 2012), not all PR consultancies have integrated Facebook as its formal communication tools. With this in mind, this study aims to examine the perception of PR consultants in Malaysia for using Facebook as well as to determine their attitude towards adopting Facebook as an effective external communication channel.

## LITERATURE REVIEW

### *Social Media and Social Networking Sites*

Social and other new communications media that deliver web-based information was invented with the intention to facilitate communication among people. Huang (2010, as cited in Westover Jr., 2010) defined social media as the “web-based services that allow individuals and organisations to share and exchange information and connect with others” (p.27). Besides, Safko, and Brake’s (2009, as cited in Wahlroos, 2010) definition of social media is the “activities, practices, and behaviours among communities of people who gather online to share information, knowledge, and opinion using conversational media” (p. 11).

According to Boyd, and Ellison (2008, p. 211), “social networking sites are the latest online communication tool that allows individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system”. While Decker, and Frank (2008, as cited in Abd Jalil, Abd Jalil, & Abdul Latiff, 2010) stated that “social networking sites offer the infrastructure to (1) make relationships explicit, so individuals can explore their personal network, and (2) make new connections and establish new relationships. To emphasise this articulated social network as a critical organizing feature of these sites, Boyd, and Ellison (2008) labelled them as “social network sites” (p. 210).

### *Facebook*

Facebook was launched in February 2004 by its founder Mark Zuckerberg. Despite the presence of other strong competitors such as MySpace, Twitter, and LinkedIn,

Facebook increased its users in a rapid pace and it is now one of the biggest social networking sites in United States of America (Tuunainen, Pitkanen, & Hovi, 2009).

According to The Associated Press (September 2012), Facebook has reached 1.01 billion people with 584 million active users each day and 604 million users using Facebook from a mobile device each month. On the other hand, Leeming, and Danino's (2012) case study on Facebook usage indicated that the total number of Facebook users in Malaysia has grown tremendously to approximately 10.1 million in one year's time. In a research conducted by Universiti Teknologi MARA (Perlis), Facebook was rated the most popular social network sites in Malaysia (Shafie et al., 2011).

Facebook is beneficial for users in maintaining a large, diffuse network of friends, and to enhance their social capital, which is defined as the benefit one receives from one's relationship with others (Ellison, Steinfield, & Lampe, 2007, as cited in McCorkindale, 2010). Facebook began with a focus on colleges and universities, but now it has been widely used in high schools, professionals in corporate networks and other organisations such as non profit organisation (Boyd, & Ellison, 2008; Ellison, Steinfield, & Lampe, 2007; Acquisti, & Gross, 2006).

#### *Facebook use in organisations and PR*

Facebook has been used in organisations of different field. In education, Facebook is used as a tool to facilitate communication and internationalisation (Leeming, & Danino, 2012). Ellison, Steinfield, and Lampe (2007) discussed how Facebook helped users in maintaining the relationships as they change offline communities, and suggested colleges and universities should have take advantage of this medium to maintain alumni relationships when the students graduated.

In addition, Facebook has facilitated the communication in an organisation, and serve as a tool for users to complete their work. McCorkindale (2010) investigated how corporations have used Facebook for relationship maintenance, engagement and also information dissemination. Koufaris (2002, as cited in Yang, & Lin, 2011) stated that Facebook provides a rich entertainment-based platform for employees to create and complete assignments. Joyce (2011) found the highest percentage of Facebook adopters is in the Technology sector. For other organisations, they tend to use Facebook for sharing investor-related material such as press releases, industry-related news articles, media coverage and information on conferences (Wright, & Hinson, 2012).

Given the relative newness of social media, researches examining the relationship between social networking sites and public relations are still limited. Only a handful of studies have investigated the use of Facebook in PR such as Aloisio (2011); Wigley, and Zhang, (2011); Khaizuran (2010); and Wright, and Hinson (2010) to name a few. Khaizuran's (2010) findings showed that half of the respondents have used Facebook for PR activities. Aloisio (2011) analysed how PR practitioners utilised Facebook as a publicity tool to disburse information to its online community of fans and the results show that Facebook was able to cultivate excitement, momentum, and a virtual relationship was formed with 3 million fans and to stimulate dialogue among them. Besides, Wigley, and Zhang's study (2011) discovered that PR

professionals have incorporated the use of Facebook into their crisis communication plans as it is used as an alternative communication tool to disseminate and monitor information in times of crisis. Even though PR practitioners are heavily reliant on traditional sources for information, they still utilise Facebook to find out about news in general and even for PR or communication-related news (Wright, & Hinson, 2010).

#### *PR Consultants' Association of Malaysia (PRCA Malaysia)*

PRCA Malaysia was established in 1999 and currently having 16 corporate members and 59 individual members (PRCA Malaysia, 2012) with a total of 170 members. PRCA Malaysia is an independent, non-profit organisation representing PR practitioners that are either working in-house or in consultancies. It brings together consultants from specialist public relations and communications firm that are dedicated to enhance the standards in the practice of PR in the country (PRCA Malaysia, 2012). PRCA Malaysia's objectives are to dedicate in encouraging PR excellence, contributing effectively to organisational goals nationwide and also becoming a model for effective communication (PRCA Malaysia, 2012). Besides, it serves as a forum for PR consultants in Malaysia to discuss relevant industry-related issues, such as professional development, evaluation, quality and training. The Association provides a platform and enables individuals to exchange information and view, while striving to set industry standards, develop young consultants, and provides a unified voice for PR practitioners (PRCA Malaysia, 2012).

### **THEORETICAL FRAMEWORK**

#### *Technology Acceptance Model (TAM)*

The Technology Acceptance Model (TAM) has been validated as a powerful and parsimonious framework to predict user's adoption of information systems (Davis, 1989, as cited in Chuttur, 2009). TAM suggests that when users come across new technologies, there are factors that determine whether they are willing to accept or reject the use of it. The TAM model is shown in Figure 1.

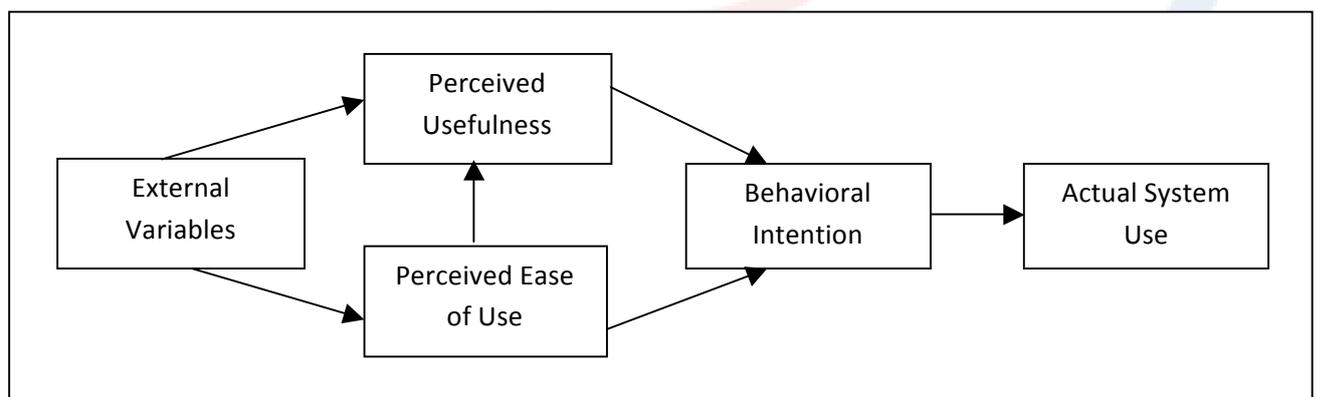


Figure 1: TAM Model (retrieved from Venkatesh, & Davis, 1996, as cited in Chuttur, 2009, p. 10)

According to TAM, adaption behaviour is determined by the intention to use a particular system, its perceived usefulness and its perceived ease of use (Jahangir, &

Begum, 2008). Perceived usefulness was defined as the degree to which a person believes that using a particular system would enhance his or her work performance, while perceived ease of use relates to the user's perception of the amount of effort required to utilise the system or the extent to which a user believes that using a particular technology will be effortless (Davis, 1989 as cited in Kate et al., 2010).

TAM has emerged as one of the most influential models in the stream of research of Information System (Malhotra, & Galletta, 1999). The TAM model has demonstrated that it is a valid, robust and powerful model as a predictive or explanatory model of the usage of different technologies, however, it does not help understand and explain the acceptance of a technology in a way that promotes the development of a strategy having a real impact on the usability and acceptance of the technology (Bertrand & Bouchard, 2008). Looking at the strength of TAM model in predicting the attitude and behaviour of individuals on their intention of using a technology in an organisation, TAM is used in this study as a theoretical framework for investigating the adoption of Facebook by PR consultants as a communication tool in the agency.

### *Research Questions*

The four research questions guiding this study are:

1. What types of social media used in the PR agencies in Malaysia?
2. Why do the PR consultants use Facebook?
3. What are the advantages and disadvantages of using Facebook as a communication tool with external public?
4. To what extent do PR consultants adopt Facebook as an effective external communication tool?

### **METHODOLOGY**

A qualitative method was adopted in this study. A face-to-face semi-structured interview was conducted with PR consultants in PR agencies in the Klang Valley region. The most important advantages of using interview are the wealth of detail and accurate responses that it provides regardless of the difficulty in generalising the data (Wimmer, & Dominick, 2011). In addition, interview uses a smaller non-random sample in explaining the questions of 'how' and 'why' (Wimmer, & Dominick, 2011) PR consultants use Facebook as an external communication tool. Using a volunteer sample, three PR agencies were selected.

The semi-structured interviews were conducted with five PR consultants with an average duration of 55 minutes. The participants were not selected through any mathematical guidelines as they were willingly participated in the interview (Wimmer, & Dominick, 2011). There are four male and one female consultant participated in the interview. 16 structured questions were discussed in the interview in which the interviewees were to provide their use of social networking sites and the usage level of Facebook for external communication, as well as their opinion on the advantages and disadvantages of Facebook usage and Facebook adoption as an external communication tool.

## RESULTS AND DISCUSSION

### *Types of social media used in PR agencies in Malaysia*

To understand the prevalence use of social media in PR agencies, the interview began by asking the PR consultants on their use of social media in the agency. From the findings, there are five types of social media used in the agency such as Facebook, Twitter, YouTube, LinkedIn and Google+. Four interviewees have use Facebook, Twitter, YouTube, LinkedIn and Google+ in their workplace for PR functions. While another interviewee only use Facebook in his PR agency.

Three interviewees mentioned that different types of social networking sites have dissimilar functionalities in PR practices. Each of them have their own pros and cons, therefore PR agencies need to identify the communication objectives and to select the most appropriate social media in order to achieve the highest efficiency in reaching their target audiences. Mr Chris (Edelman, Executive) quoted: *“It’s all depends on what your client needs, who you are speaking to, as different media speak to different audiences. Before we suggest any social media platform, what we do is, we do our research, we do our homework.”* On the other hand, Mr Isa (Text100, Senior Account Executive) mentioned: *“If you want speed, it’s Twitter. If you want viability, you may want to look at Facebook, if you want impact, you may use YouTube. If you want the professional, use LinkedIn.”*

According to two interviewees, Facebook was used for real time customer relationship management and to monitor problems faced by their customers. One of them added that Facebook is handily served as a customer service due to its convenience. Mr Gan (Fleishman-Hillard, Account Executive) stated: *“Our Facebook site has involved into a customer service. We have a team to answer those technical questions.”*

Besides Facebook, two interviewees mentioned that Twitter was often used for media relations purposes. PR practitioners often reply questions from the media via Twitter and share it by rebroadcast the same message to the other publics. Furthermore, the interviewees claimed that Twitter enables fast communication which allows PR practitioners to monitor issue that goes around the world. *“On Twitter, we answer a lot of questions but we tend to do a lot of media relations too. They tweet us questions and we actually answer them via twitter as what we have done for our client.”* (Mr Isa, Text100, Senior Account Executive).

### *Purposes of using Facebook by PR consultants*

The second research question addressed the motives for using Facebook in PR agencies. Results show that Facebook was used based on several reasons, such as immediacy of information dissemination and the urgency of announcements; fast interaction and direct two-way communication for engaging with target audiences; serve as an extra platform to monitor the latest and updated news, to gather public opinions and feedbacks from the public or competitors; and lastly to use the largest social networking sites for targeting specific target group of audiences.

Among all the interviewees, two of them stated that instead of using traditional media or other social media for information sharing, Facebook would be a better choice for the reason that it provides an immediacy of information dissemination to their target audiences. Mr Chris (Edelman, Executive) quoted: *“So yeah, of course Facebook is very useful in terms of disseminating information immediately.”* Another interviewee claimed that: *“We post announcements on the latest marketing or promotional updates, or even short news announcements, on platforms such as Facebook.”* (Mr Chee, Text100, Account Director).

Another reason for using Facebook was for engagement with the public. One interviewee added that Facebook enables interaction with their target audiences through organising giveaways or contests, carrying out events and road shows, as well as uploading photos and videos. They approach and interact with their public in different ways for keeping in touch with them.

Besides, Facebook served as an additional platform for PR practitioners to monitor news, and to gather public opinions and feedbacks from their publics and competitors. Mr Isa (Text 100, Senior Account Executive) mentioned: *“You would get information such as how journalists or media are attending the event of your client’s competitor, what they are doing, and they got this, and that. That’s usually how we highlight what our competitors are giving out as media gifts to our clients.”*

#### *Advantages and disadvantages of using Facebook by PR Consultants*

This research question addressed the uses and implications of Facebook as a formal channel of communication in the PR agencies. During the interviews, the interviewees discussed the advantages and disadvantages of using Facebook. Based on the interviews, Facebook has a number of advantages such as (i) it is the biggest communication platform among all social media to showcase PR contents; (ii) it possess a large group of active users; and (iii) it allows fast communication compared to traditional media.

Two interviewees stated the following:

Mr Isa (Text100, Senior Account Executive) quoted: *“I think Facebook is a bit easier. For example if we publish about a product in traditional media, maybe more people would see it. But nobody would be able to ask any question, you can’t ask a single question if you heard a story in Star newspaper, in the paper format.”*

Mr Gan (Fleishman-Hillard, Account Executive) mentioned: *“Facebook is fast compared to traditional media. Like I have mentioned, it’s the biggest platform now, so obviously it will be the better choice, rather than Twitter or MySpace.”*

However, Facebook has several disadvantages. From the interviews, the disadvantages and challenges of using Facebook are (i) tons of information, events and activities on Facebook could lead to distraction; (ii) rumours and negative feedbacks from the public might go viral; (iii) PR practitioners could not provide the exact measurement for the return of investment (ROI) in social media; (iv) the meaning of the original message might be altered; and (v) very time consuming.

Several comments by the interviewees on the disadvantages of using Facebook include:

Mr Gan (Fleishman-Hillard, Account Executive) quoted: *“Facebook as much as it is, it’s the biggest; it is also the most clutter. I’m sure you’re not going to read every single thing on Facebook. So the challenge is to actually stand out among others.”*

Mr Chris (Edelman, Executive) stated: *“Facebook is like the internet, your messages could be diluted, as people are sharing the pieces of your content.”*

Mr Chee (Text100, Account Director) mentioned: *“We can measure a newspaper clip, we can tell you the dollar, how much that clip is worth. But with social media, we can measure some of it, but others are very hard to measure...we can’t give you the exact figures.”*

#### *PR consultants’ adoption of Facebook as effective external communication tool*

The final research question aims to measure the PR consultants’ adoption of Facebook as a formal channel of communication with external stakeholders. The perceived ease of use and perceived usefulness are the two factors in the Technology Acceptance Model (TAM) by Davis (1989) for predicting the users’ intention or adoption towards the new technology. The findings of this study show that all interviewees agreed that Facebook is easy to use, however not all of them agreed that it is useful for PR practices.

All interviewees stated that Facebook is easy to use because it can be understood clearly and being used without any difficulty. Besides, it does not require any additional skills or training to operate it. Three interviewees claimed that it is easy to use Facebook to do what they want and be skilful in using it. Mr Gan (Fleishman-Hillard, Account Executive) stated: *“Facebook is pretty straight forward, so we don’t really need to master it. Facebook has evolved tremendously and is pretty convenient in terms of helping one manage a community and page. No rocket science needed for this social media network.”*

There are several thoughts about the usefulness of Facebook in PR practices from the interviewees. Among all interviewees, two of them said that Facebook is a plus because their job requires them to be on Facebook 24/7 to monitor their clients’ event or fan pages. They further claimed that Facebook can enhance their productivity as various news items are often shared by their friends and acquaintances on Facebook. Mr Isa (Text100, Senior Account Executive) stated: *“We have to be on Facebook all the time; I’ll get into trouble if I’m not on Facebook managing my client’s pages. So for me it’s a plus, which mean I can be on Facebook whole day and to communicate to the media, communicate with people in the industry, through groups and chats.”* Another interviewee mentioned that Facebook allows him to accomplish his tasks quicker and improved his time management when using Facebook. *“Believe it or not, it makes my time management a little better. I learn to cut a lot of time. My habit 5 years ago, I’ll probably have to go through all the sites. But in Facebook, people just put up the greatest stuffs.”* (Mr Chee, Text100, Account Director).

However, three interviewees mentioned that even though Facebook provides a lot of functionalities, it could not be considered totally useful when it comes to their job. The interviewees stated that compared to other tools, Facebook does not facilitate them in accomplishing their work faster. It is not totally useful in the sense that it does not improve the time used for completing the task. One interviewee claimed that Facebook actually resulted in an increase of workload due to the time spent in monitoring the fans' page. Mr Chris (Edelman, Executive) stated that Facebook is not totally useful for PR functions: *"Some clients require Facebook, some clients don't. So as part of my job, Facebook doesn't make my job or work faster."*

In summary, all interviewees agreed that Facebook can only be used as an additional platform in the agency; it will never replace any other forms of communication used for PR functions such as face-to-face, email, and other social media such as Twitter or Google+.

### CONCLUSION

This study aims to examine the uses and implications of Facebook as well as to investigate the perception and adoption of Facebook by Malaysian PR consultants as an external communication tool. Findings show that five types of social media such as Facebook, Twitter, YouTube, LinkedIn and Google+ are used by the PR consultants. These social media platforms are used for information sharing and public engagement.

The interviewees claimed that Facebook has been used for information dissemination and for urgent announcements to external stakeholders, and, in some instances, it is used for research on campaigns and public opinions monitoring. Facebook is able to perform two-way communication and allows fast interaction with the target audiences compared to traditional media. The result on the prevalent use of Facebook in PR is consistent with prior literature such as Khaizuran (2010). Besides, the interviewees mentioned that Facebook is used as an additional platform to publish information and for announcement to their public, is consistent with Aloisio's (2011) findings which claimed that Facebook is utilised to disburse information to its online community of fans.

According to the interviewees, there are advantages and disadvantages of using Facebook in PR agencies. From the interviews, the three advantages are: (i) Facebook is the largest communication platform compared to other social networking sites used for showcasing PR content; (ii) Facebook possesses a large group of active users; and (iii) Facebook enables fast interaction and two-way communication. On the other hand, the five disadvantages of using Facebook are: (i) it could cause distraction to the audience due to large chunk of information, activities and campaigns on Facebook; (ii) rumours and negative feedbacks from the public might cause negative impact to the organisations; (iii) lack of exact measurement for the return of investment (ROI) in social media; (iv) the initial meaning of the message could be altered; and lastly (v) it is time consuming.

Most of the interviewees agreed that Facebook is a large communication platform which enables them to distribute information. This is considered as an advantage for them to do free publicity where information can be published with a minimum cost. However, there are challenges faced by the interviewees for using Facebook such as

negative comments received from nasty fans and how audience purposely create problems.

In regards to the perceived ease of use, all interviewees agreed that Facebook is easy to be operated and there is no hassle in figuring how to use it. In addition, Facebook enables some of the interviewees to be skilful in using it and allows them to do what they want for their job. Even though Facebook is perceived easy to be used, three interviewees claimed that Facebook is not perceived to be useful in improving their job productivity because being active on Facebook all the time is part and parcel of their job.

In conclusion, the results show that though Facebook has been adopted as a formal channel of external communication in the PR agencies due to its popularity and its perceived ease of use. It is only serves as an extra platform for the PR consultants to get in touch with the external audiences, it is yet to replace the traditional media because face-to-face, email or other traditional media still plays a vital role in PR practices.

## REFERENCES

Abd Jalil, S., Abd Jalil, K., & Abdul Latiff, A. (2010). *Social media and our youths today: Exploring the impact of social media on Malaysian youths*. Retrieved from <http://eprints.uthm.edu.my/469/>

Acquisti, A., & Gross, R. (2006). Imagined communities: Awareness, information sharing, and privacy on the Facebook. *Proceedings of 6<sup>th</sup> Workshop on Privacy Enhancing Technologies*, Cambridge, United Kingdom, 36-58.

Aloisio, A. (2011). The utilization of Facebook as a publicity vehicle during the 2010 final season of ABC's *lost*. *Public Relations Journal*, 5(4), 1-11.

Bertrand, M., & Bouchard, S. (2008). Applying the technology acceptance model to VR with people who are favorable to its use. *Journal of Cyber Therapy & Rehabilitation*, 1(2), 200-210.

Boyd, D. M., & Ellison, N. B. (2008). Social network sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*, 13, 210-230.

Chuttur, M. Y. (2009). Overview of the Technology Acceptance Model: Origins, Developments and Future Directions. *Sprouts: Working Papers on Information Systems*, 9(37), 1-21.

Davis, F. D. (1989). Perceived usefulness, perceived ease of use, and user acceptance of information technology. *MIS Quarterly*, 13(3), 319-340.

Ellison, N. B., Steinfield, C., & Lampe, C. (2007). The benefits of Facebook "friends": Social capital and college students' use of online social network sites. *Journal of Computer-Mediated Communication*, 12, 1143-1168.

Fitch, K. (2009). The new frontier: Singaporean and Malaysian public relations practitioners' perceptions of new media. *Asia Pacific Public Relations Journal*, 10, 17-33.

Jahangir, N., & Begum, N. (2008). The role of perceived usefulness, perceived ease of use, security and privacy, and customer attitude to engender customer adaptation in the context of electronic banking. *African Journal of Business Management*, 2(1), 32-40.

Joyce, S. (2011). *Public company use of social media for investor relations*. Retrieved from

[http://lythampartners.com/media/14406/q4\\_whitepaper\\_public\\_company\\_use\\_of\\_social\\_media\\_for\\_ir\\_-\\_part\\_2\\_facebook.pdf](http://lythampartners.com/media/14406/q4_whitepaper_public_company_use_of_social_media_for_ir_-_part_2_facebook.pdf).

Kate, S. T., Haverkamp, S., Mahmood, F., & Feldberg, F. (2010). Social network influences on technology acceptance: A matter of tie strength, centrality and density. Paper presented at the Bled eConference, Bled, Slovenia, 20-23 June, 18-32.

Khaizuran, A. J. (2010). Social Media and the practice of Public Relations in Malaysia: Where do we stand? Paper prepared for International Conference on Communication and Media, Melaka, 18-20 June. Retrieved from [http://www.academia.edu/1315259/Social\\_Media\\_and\\_the\\_practice\\_of\\_Public\\_Relations\\_in\\_Malaysia\\_Where\\_do\\_we\\_stand](http://www.academia.edu/1315259/Social_Media_and_the_practice_of_Public_Relations_in_Malaysia_Where_do_we_stand)

Leeming, D. E., & Danino, N. (2012). Breaking barriers: A case study of culture and Facebook usage. *Journal of Modern Languages and International Studies*, 1(1), 52-64.

Malhotra, Y., & Galletta, D. F. (1999). Extending the technology acceptance model to account for social influence: Theoretical bases and empirical validation. *Proceedings of the 32nd Hawaii International Conference on System Sciences*. Retrieved from <http://www.computer.org/portal/web/csdl/doi/10.1109/HICSS.1999.772658>.

McCorkindale, T. (2010). Can you see the writing on my wall? A content analysis of the Fortune 50's Facebook social networking sites. *Public Relations Journal*, 4(3). Retrieved from <http://www.prsa.org/intelligence/prjournal/documents/2010mccorkindale.pdf>.

PRCA Malaysia (2012). Retrieved from <http://www.prcamalaysia.org/index.asp?pageid=180>.

Shafie, L. A., Mansor, M., Osman, N., Nayan, S., & Maesin, A. (2011). Privacy, trust and social network sites of University students in Malaysia. *Journal of International Studies*, 20, 154-162.

The Associated Press, (2012). *Number of active users at Facebook over the years*. Retrieved from <http://finance.yahoo.com/news/number-active-users-facebook-over-years-214600186--finance.html>.

Tuunainen, V. K., Pitkanen, O., & Hovi, M. (2009). Users' awareness of privacy on online social networking sites – Case Facebook. Paper presented at the Bled

eConference, Bled, Slovenia, 14-17 June. Retrieved from [https://domino.fov.uni-mb.si/proceedings.nsf/0/9b675b5e811394f0c125760000390664/\\$FILE/1\\_Tuunainen.pdf](https://domino.fov.uni-mb.si/proceedings.nsf/0/9b675b5e811394f0c125760000390664/$FILE/1_Tuunainen.pdf)

Wahlroos, J. K. (2010). Social media as a form of organizational knowledge sharing: A case study on employee participation at Wartsila. Unpublished Master's thesis, University of Helsinki. Retrieved from <https://helda.helsinki.fi/bitstream/handle/10138/24624/Thesis.Johanna.Wahlroos.pdf?sequence=1>

Westover Jr., D. S. (2010). Via dialogue or messaging. How Air Force public affairs is leveraging social media. Unpublished Master's thesis, Naval Postgraduate School, Monterey, California. Retrieved from <http://www.hsdl.org/?view&did=10823>

Wigley, S., & Zhang, W. (2011). A study of PR practitioners' use of social media in crisis planning. *Public Relations Journal*, 5(3), 1-16.

Wimmer, R. D., & Dominick, J. R. (2011). *Mass media research: An introduction*, 9<sup>th</sup> Ed. New York: Wadsworth.

Wright, D. K., & Hinson, M. D. (2010). How new communications media are being used in public relations: A longitudinal analysis', *Public Relations Journal*, 4(3). Retrieved from <http://www.prsa.org/Intelligence/PRJournal/Documents/2010tWrightHinson.pdf>.

Wright, D. K., & Hinson, M. D. (2012). Examining how social and emerging media have been used in public relations between 2006 and 2012: A longitudinal analysis. Paper presented at the 12<sup>th</sup> Annual BledCom Conference, Bled, Slovenia, 6 July 2012. Retrieved from <http://www.prsa.org/intelligence/prjournal/documents/2012wrightinson.pdf>.

Yang, S. C., & Lin, C. H. (2011). Factors affecting the intention to use Facebook to support problem-based learning among employees in a Taiwanese manufacturing company. *African Journal of Business Management*, 5(22), 9014-9022.

*Chinese social media as a dominated public sphere: A case study of the 18th National Congress of the Communist Party of China on Sina Weibo*

Yanshuang Zhang, John Harrison, Sean Rintel, Daniel Angus

The University of Queensland, Australia

0217

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The Internet has long been the focus of utopian arguments proposing its democratic potential as a virtual public sphere. Most recently, social media has been proposed as a networked public sphere to facilitate political changes toward democratic ideals in authoritarian societies. This paper investigates the most significant Chinese political event of 2012, the 18<sup>th</sup> National Congress of Communist Party of China in which China's new leadership was elected, through the twin lenses of the social media sphere and the traditional media sphere. It empirically compares and contrasts depictions of the event in the most popular Chinese social media service, Sina Weibo, against those from the most widely circulated traditional mass media outlets, and also carefully examines user identity and the content in both public spheres. The results show that in this political event, social media tended to be dominated by traditional media in framing certain major political events, and that the online public discourse was heavily influenced by institutional accounts representing the official orthodoxies. In such circumstances, social media's purported power is constrained from serving as an effective public sphere fostering dramatic institutional changes.

Keywords: public sphere, social media, Weibo, leadership, censorship, China

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

The conceptualization of the public sphere is based on the ideas expressed by Jürgen Habermas who uses this concept to refer to a public space emerging in eighteenth century's Europe where private people began to come together as a public and debate over social issues of common concern, and thus monitoring state authority through informed and critical discourse (1989). In the twenty-first century, against the backdrop of the new media environment, the concept of the public sphere has been revitalized as the philosophical background for a number of studies on digital networks and citizen participation (Roberts, 2009, Scammell, 2000, Iosifidis, 2011, Sanford, 2012, Sæbø et al., 2008). The digital public sphere draws attention to the "intimate connection between a web of free, informal personal communications and the foundations of democratic society" (Rheingold, 2008: 101). The idea of the public sphere as a place for discursive debate thus can provide new media researchers with a useful concept which helps explain the significance of online discursive participation and civic engagement.

As we are now living in a global "network society" (Castells, 2004), woven by all kinds of technologies with networking features, both new media and networks of publics have generated a global networked public sphere and civil society. With its focus on sharing and participation increasingly popular, social media encourages more citizens to participate, and potentially fosters the democratic health of a society (Sæbø et al., 2009, Roberts, 2009). Any many scholars have argued that such networked public spheres are indeed emerging through social media (Mazali, 2011, Iosifidis, 2011, Pannen, 2010, Castells, 2008, Knox, 2013).

Among studies of new media in China, a number of previous studies point out the potentiality of Chinese social media as an emerging public sphere and its possible impact on Chinese society (Zhang, 2010, Zheng, 2012, Shen, 2011, Lu and Qiu, 2013). Some examined particular local incidents where this online public sphere played an important role in the dispute settlement process and even induced direct institutional changes (Bei, 2013, Xu, 2011, Ross, 2011, Sullivan, 2013). Most, however, focus on analysis of some particular social issue where censorship failed to exert a pervasive influence and social media's role was tangible and able to be evaluated. Yet we need to shift our focus to social media's supporting role in citizens' daily and routine discursive engagement in the public sphere instead of those of rare radical transformation that seem to suddenly come out of no solid basis.

This paper is an attempt in this direction. By examining the quotidian discussion around a certain particular topic on social media in a Chinese context, we outline the general landscape of the online public sphere through an empirical approach, rather than dispute the applicability of all sorts of concepts and theories, which has been longstanding around this issue in academia. The paper also tries to fill a gap where

studies on the performance of social media in Chinese on significant political issues are lacking due to practical difficulties in collecting data and even publishing findings.

By investigating the most important Chinese political event in 2012- the 18<sup>th</sup> National Congress of the Communist Party of China (hereinafter 18<sup>th</sup> NCCPC) on China's most popular microblogging platform- *Sina Weibo*, the paper tries to assess how social media depicted this political event and whether this online sphere induced any changes in decision-making process.

### Data and methods

This paper examines the public discourse surrounding the 18<sup>th</sup> NCCPC which was convened in Beijing from November 8 to November 14, 2012. On this congress, Xi Jinping as the new General Secretary of the Party, also the chairman of the Central Military Committee was elected. He is also the de facto president of China. A new politburo standing committee with seven seats was also elected to take charge of different areas of the state affairs.

Considering the significance of this congress, the Chinese government initiated the most stringent censorship of media coverage especially on Internet. The microblogging service providers also proactively set up stricter self-censorship mechanisms and deployed more personnel to regulate online speech. Offline physical surveillance was also launched to complement the media censorship efforts of the authorities. For this reason, a large proportion of the microblogs about the event before November 2, 2012 were blocked or deterred for public search. And there was also limit for daily retrieval of historical posts, which was a maximum of 1000 posts.

The timeframe of sampling for this study is between October 8 and November 21, time points beginning when the national media began to preview the event, and concluding when the most media coverage began to shift to other issues. A purposive sampling was conducted using the key term "18<sup>th</sup> NCCPC" on Weibo's own search engine, and more than 5000 posts were obtained based on the parameter of popularity. The search parameter is a built-in feature of Weibo search; when it is defined as searching by 'popularity', the most circulated posts would be shown on top of the results and thus collecting this kind of posts could ensure the representativeness of the popular posts. Then the collected posts are pre-processed into a format suitable for further text analysis. To gain a deeper understanding of the online public discourse, this study also collected news articles from three traditional media outlets for comparison. They are *People's Daily*, *Xinhua News Agency* and *Southern Weekend* which represent the most widely circulated and influential national news outlets.

Within the same timeframe and using the same keyword, a total of 2,804 news articles were collected from the three news sources through *Factiva* and their official web databases of the publications, and the traditional media dataset was also pre-processed into an appropriate format for further analysis.

A text mining software program, *Leximancer*, was deployed to extract key concepts and themes from the two datasets and to visualize the global traits of public discourse and connectivity between concepts that appear their respective spheres. As a method for transforming lexical co-occurrence information from natural language into semantic patterns in an unsupervised manner, the *Leximancer* system involves semantic and relational co-occurrence information extraction, each of which uses a different statistical algorithm but employing nonlinear dynamics and machine learning (Smith and Humphreys, 2006). Further by comparing the counts and the weight of the main concepts emerging from the two spheres, the power relation or influence relation between the two could be further explored.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The logo is partially overlaid by a large, faint, circular graphic element composed of two curved lines, one in a light red/pink color and one in a light blue color, which together form a partial circle around the text.

TRADITIONAL MEDIA			SINA WEIBO	
Concept	Weight		Concept	Weight
development	38%		✓ 18 <sup>th</sup> NCCPC	51%
✓ Party	24%		✓ Party	18%
Socialism	21%		✓ People	10%
✓ people	16%		Celebration	9%
Chinese	16%		Election	7%
building	16%		✓ representatives	7%
✓ 18 <sup>th</sup> NCCPC	15%		✓ China	7%
scientific	14%		✓ Report	6%
✓ economic	13%		✓ Beijing	5%
✓ reform	13%		Security	4%
✓ system	12%		✓ Public	4%
promote	12%		Police	4%
✓ social	11%		✓ Reform	4%
✓ Society	10%		✓ Social	3%
Improve	10%		Victory	3%
✓ China	10%		✓ Political	3%
✓ Report	9%		Market	3%
✓ Construction	9%		✓ System	3%
✓ Important	9%		✓ Economic	3%
✓ Road	8%		Reporters	3%
Rural	8%		✓ Country	3%
Income	8%		✓ Important	2%
Growth	7%		✓ National	2%
✓ World	6%		✓ Leadership	2%
✓ Political	6%		Policy	2%
✓ Cultural	6%		✓ Government	2%
✓ national	6%		✓ society	2%
✓ Country	6%		Future	2%
✓ Public	5%		✓ Congress	2%
✓ Leadership	5%		✓ World	2%
innovation	5%		Stability	2%
✓ government	5%		✓ Road	2%
✓ Beijing	5%		✓ Reporters	2%
✓ representatives	4%		✓ construction	1%
Achievements	4%		✓ power	1%
✓ Economy	4%		✓ Cultural	1%
International	4%		✓ Economy	1%
✓ power	4%		Corruption	1%

*Note:  
✓ indicates  
a matching  
relation  
between  
Weibo  
concepts  
and  
traditional  
media  
concepts*

Table 1. Main concepts emerging from traditional media and Sina Weibo

A qualitative textual analysis is conducted to examine and interpret the content and meaning of Weibo posts, or their structure and discourse, in a naturalistic paradigm. Specifically, the researcher captures the identity of users including their demographic information, the meaning of the content of their posts, and how the content was produced asking questions such as “is it an original one or forwarded one”, or “is it an interpretation of other related posts or just excerpt from another” and so on. Moreover, examining the user behaviour such as the publishing frequency and intensity also matters in terms of assessing whether there is an agenda setting effect or not in either spheres.

It is worth adding that participant observation was also involved in this study so that the analysis started even prior the data collection and lasted throughout. The researcher observed and sometimes participated in the dynamic interaction in the online public sphere, to obtain a better understanding of the issues of concern and the associated bigger picture of socio-political conditions, and to maintain a larger perspective on the whole research.

## Results

### 1. Similarity of topics between two spheres

Table 1 lists out the main themes and concepts that emerged from traditional media and Weibo. A remarkable topical similarity between the two spheres was observed. Although the proportions of each concept to its context blocks in two public spheres shows their different foci and topical density, in computational terms, still four fifth of Weibo concepts are aligned with those of the traditional media.

Examining the thousands of Weibo posts we find Weibo mainly focused on conveying basic informational messages about this event without much deep inquiry into the specific agendas and matters of concern. Such concepts accounted for a large proportion of the total topics we found in online public discussion. Only a small fraction (weight  $\leq 3\%$ ) touched a broader range of topics which also well matched the traditional media coverage. By contrast, a more profound and comprehensive elaboration of specific issues around key topics was observed in traditional media coverage. Especially as the Congress approached, the sampled traditional media tended to focus on intense discussions about some key topics such as Socialism, scientific development, economy, system, reform and so on. This hyping of news lasted for a considerable time period.

The focal discrepancy between the two platforms could be attributed to their different natures and architectures. Due to the character limit of Weibo it is simply impossible to pack much context into the 140 Chinese characters. For the sake of convenience, people tend not to choose a slow, thoughtful and considered approach in the new media environment, because fast Internet and social media and deep slow thought don't mix well (Carr, 2008). By comparison traditional media have more time and space for articulation and profundity; they supply the stuff of thought and can also shape the process of thought (McLuhan, 2001).

Despite that, collectively the Weibo posts harvested and analyzed in this study seemed to be rather similar to mainstream traditional news reporting than the harsh and hostile projections of criticism and dissidence that have been recorded elsewhere (Yeo and Li, 2012, Zhu et al., 2013, Ji, 2012). The result may be partly attributed to the analytic approach adopted in this research which attempts to make sense of a larger picture. Yet the result as a whole still gives a rational conceptualization of what kind of discussions were prominently occurring on Weibo and what an ordinary user would likely find about the 18<sup>th</sup> NCCPC in this online sphere.

## 2. Institutional Weibo users as dominant

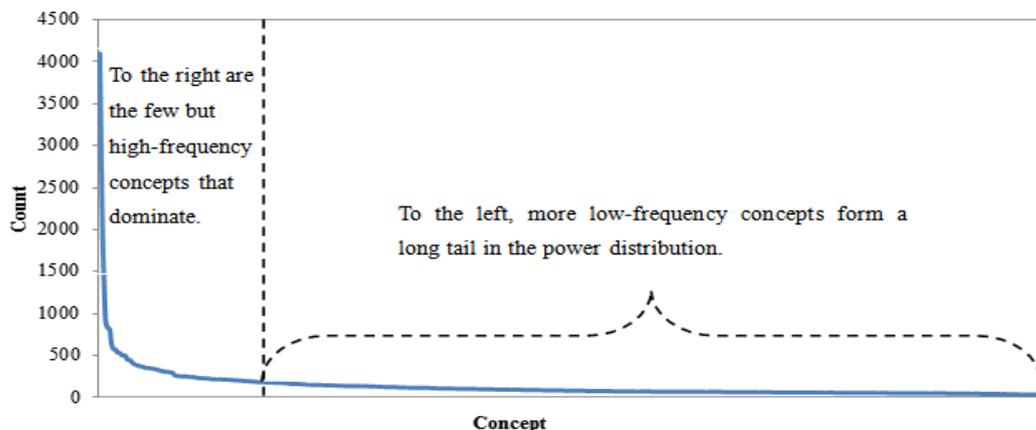


Fig.1 Concept distribution on Sina Weibo

We further examined all the collected utterances that occurred around the topic of this political event, and found that, nearly 80.6% were contributed by individual Weibo users, and 19.4% by verified Weibo institutional users. According to Weibo's verification program, institutional users are mainly composed of governmental and social organizations. It was observed that most institutional actors were either governmental bodies or traditional media groups. Their content, usually well organized and clearly stated, had generated a skewed topical distribution with a long tail which was composed of a large bulk of fragmented, content produced by

individual users (see Fig.1).

Although the debates mostly consisted of citizen actors, it was media and political accounts that held structurally stronger positions in terms of messages received or reciprocated. In addition, these actors sustained a more stable and continuous presence in the networks, compared with citizens users, who reflected more variable levels of engagement.

No.	User name	Forward frequency	User category
1	@Caijing	25202	The official account of a news group
2	@Headlines	21059	The official account of Sina news service
3	@People'sDaily	9036	The official account of the State newspaper, <i>People's Daily</i>
4	@SouthernMetropolisDaily	4235	The official account of a Guangzhou based local newspaper, <i>Southern Metropolis Daily</i>
5	@XinhuaNewsAgency @XinhuaViewpoints	2385	The official accounts of the State news agency, <i>Xinhua News Agency</i> and its affiliated column, "Xinhua Viewpoints"
6	@SinaVideo	1320	The official account of Sina video service
7	individual users	425	including verified and unverified users
8	Other institutional users	420	including ordinary organizations as well as the Party's grassroots departments

Table 2 main user accounts of the most circulated 1000 posts on November 9, 2012

Table 2 sampled the most circulated 1000 posts on November 9, 2012, which was the second day of the Congress, and calculated the forwarding frequency of the main Weibo users. The top six users are all the official Weibo accounts of traditional media, the party's mouthpieces and mainstream news service. By contrast, the individual users had obtained much less attention from the public.

Where content is concerned, many Weibo posts conveniently fed off traditional media's editorials or news articles. Taking one post released by institutional user "Headlines" on October 1, 2012:

[People's Daily Editorial points out China's modernization cause is at an extremely important point in history] Today People's Daily published an editorial under the title of "Striving on a hopeful Chinese way". Looking back at the development China has made in the past decade since the 16<sup>th</sup> NCCPC, the article pointed out China's modernization cause is at an extremely important point in history. We shall seize opportunities to push the cause and proceed on the hopeful Chinese way, to welcome the convening of the 18<sup>th</sup> NCCPC with excellent performance. <http://t.cn/zlcYPiK>

The content of the post was mainly an excerpt from *People's Daily* editorial (see Fig.3), and the hyperlink in the post would redirect to a reprinted version of the editorial by *Xinhua News Agency*. In this way, Weibo and the Party's two leading mouthpieces were highly synchronized, through the hyperlink and media reprinting,

forming an interrelated topical network. Social media genuinely became an extension of the traditional media in terms of both the content and influence.



Fig.3 Screenshot of People’s Daily Editorial on October 1, 2012

This reciprocity can be observed in a large number of posts published by institutional Weibo users, especially those official accounts of governmental organizations. Besides, the Party’s local media outlets were also frequently quoted as news sources in these users’ posts. Such institutional actors, including news groups, government agencies and organizations, with informants for attribution or quasi-propaganda have actually dominated the public discourse on social media. And the symphony between Weibo and traditional media thus plays up strong spin doctoring in their respective public spheres.

In sharp contrast, most ordinary individual users’ posts, either reposting institutional users’ content or describing their personal experience associated with the event, tended to be overwhelmed by the flood of the uniform information disseminated by institutional users, and therefore presented a relatively weak field of public opinion..

This phenomenon further confirms the “Matthew effect”, i.e., “the rich get richer” and 80/20 rule (the Pareto Principle) which widely exists in various areas including online discussion where popular participants will get more attention in a growing

conversation network (Himmelboim, 2008, Wang et al., 2013). Through a study of Twitter discussion, Wu et al. (2011) also find that elite users usually attract the majority of attention, even though they comprise only a minor proportion of the user population. The same also applies to Weibo and particularly in this case study the discussion was dominated by elite institutional and governmental users.

### 3. Traditional media as agenda setters

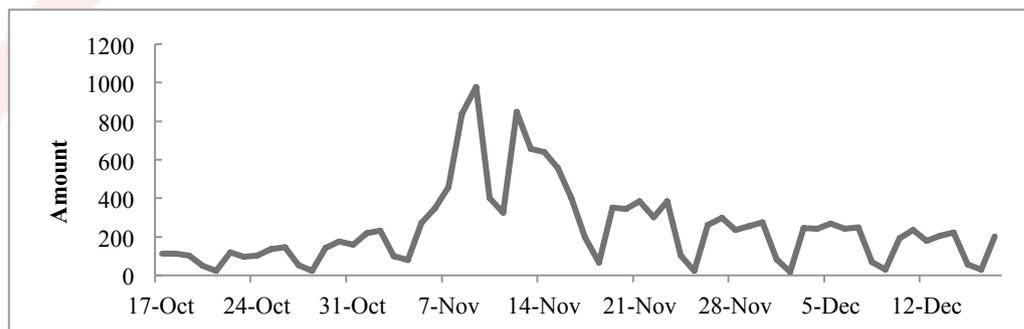


Fig.4 Event trend on traditional media

Fig.4 traces the evolutionary trends of 18<sup>th</sup> NCCPC event on legacy media over a time series of 2 months. The trend map shows a steady distribution curve throughout, with flat curves on weekdays and down valleys on weekends, except the two prominent spikes at the beginning and the end of the Congress. This indicates an explicit agenda setting effort by traditional media.

Time period	Top 10 concepts
Pre-Congress (Oct.8- Nov.7)	development, Party, people, social, reform, economy, China, construction, scientific, system
During Congress (Nov.8-Nov.14)	development, Socialism, characteristics, China, people, Party, economy, reform, system, scientific
Post-Congress (Nov.15-Dec.8)	development, Socialism, Party, China, people, scientific, economy, social, report, system

Table 3 Top 10 concepts emerging from legacy media’s periodic coverage

Table 3 shows the concepts emerging from news articles of the three time periods, and the top ten concepts extracted from the texts respectively. There is little difference among key topics emerging from traditional media’s pre, during and post- congress coverage, and this also suggests a monolithic block of propaganda with shameless consistency and effective agenda setting. . By highlighting some key topics, the traditional media played a focused role as agenda setter, keeping impressing and influencing the audience through repeated and comprehensive coverage pre, during and post the congress. With clear intention of propagandising the audience, , the

sampled traditional media had comprehensively reported every aspects of the event in a formal, elaborative way and thus generated a rational, systematic agenda-setting coverage.

In fact, this kind of propagandist agenda setting has become the Party media's consistent practices for major political events in China (Zhang et al., 2012, Chan, 2007). It usually commences more than one month before the event, and will follow up for more than one month after.

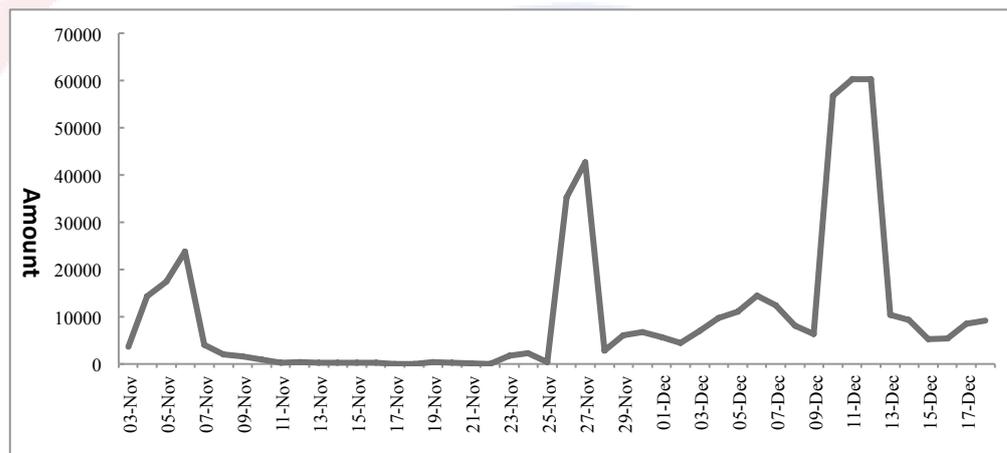


Fig.5 18<sup>th</sup> NCCPC's Weibo Trend

Fig.5 traces the evolutionary trends of 18<sup>th</sup> NCCPC event on Weibo over a time series of two months, showing one evident spike of online public discussion before the congress and two after the congress. The first spike appeared y before the event on November 6, but what is odd is that immediately after that day the curve went to a downswing and remained surprisingly low throughout the Congress (from Nov 8 to Nov 14), indicating an evident political apathy or withdrawal behavior of ordinary citizens. The two spikes after congress were provoked directly by the cull of several corrupted officials in the anti-corruption actions initiated by the new leadership immediately after the Congress, projecting Chinese people's great interest in the new government's anti-corruption moves. Compared with traditional media's staged coverage, Weibo was more instant and spontaneous in responding to some particular issues. The fragmented attention to particular topics consequently generated an ever-changing, dynamic public discourse with remarkable ups and downs over time.

This result, tallies well with the conclusion of a previous study. Du (2011) conducted a comprehensive survey on topics Chinese netizens are concerned with, and found that the public shows a remarkable apathy to serious political topics, especially news about those significant political conferences or events. This apathy may be attributed to propagandist news coverage in the state media in this study, the unattractive

stereotyped news reports and the stringent censorship. As a result, citizens tend to either keep silent or be overwhelmed by traditional media and their surrogate speakers- the institutional users- in the online public. The online public sphere constructed by Weibo is thus strongly dominated by the official discourse both in content and influence.

## Discussion

### 1. Power distance

According to Hofstede's (1991) cultural dimensions theory which describes the effects of a society's culture on the values of its members and how these values relate to behavior, one dimension to investigate a society's national cultures is power distance. Power distance is "the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that distributed unequally" (Hofstede, 1991: 28, Hofstede and Peterson, 2000: 401). Cultures that endorse low power distance expect and accept power relations that are more consultative or democratic; people relate to one another more as equals regardless of status, and are more comfortable with and demand the right to contribute to and criticize the decision making of the rulers. On the contrary, in a high power distance society like China, the less powerful are in relations with power that are more autocratic and paternalistic; people do not attribute much impact to their individual activities on the ruler's decision making process.

This may explain why a large fraction of users on Sina Weibo tend not to make use of hashtags. Joseph (2012) argues the process of hashtagging is one way for Twitter to realize the notion of a vernacular public sphere, as the function has improved the searchability of the topic and further blurred the lines between institutional and non-institutional discourse. However, it is not the case in China. In a high power distance society under continuous surveillance, Chinese social media users are less eager to disclose information in the public discourse especially when they criticize the political system. By not using hashtags they at least can avoid being traced quickly by others including censors and avoid potential trouble such as blockage, deletion or even clampdown.

Yet in this case study some usage of hashtags are still observed among citizens. They used "#18<sup>th</sup> NCCPC#" or "#welcome the 18<sup>th</sup> NCCPC#" with excerpted or forwarded content from other sources, but rarely associated with those posts containing criticism or dissent. That is to say, they tended to use hashtags in a contingent way and obviously know where the safe boundary was.

Power distance can also partly explain social media users' apathy towards the political event. In a society exhibiting a large degree of power distance people also tend to accept a hierarchical order in which everybody has a place and which needs no further justification. This resonates with the deeply rooted Confucian thought in Chinese culture that everyone must confirm their status ("know thy place") within a specific social rank and hierarchy. Since the Party's position is paramount in this country, and the agenda of its congress is about leadership election, without a legitimate system in place for a referendum, Chinese citizens are unlikely to well justify their "place" in this election but rather to accept the fact reluctantly that "the leader has been pre-decided internally without civil engagement which is Chinese characteristic" (@cleaner520, 17 Oct). Nor did they believe the discursive participation could make a difference to the formidable system, "having no fantasy for the congress" (@yeqing, 7 Nov), especially when positioned as dominated by the official discourse and the immediate gaze of censors. Just as one Weibo user posted, "the congress has everything to do with our lives, but our words carry so little weight" (@lawyerlxy, 2 Nov). In a word, people tended not to mobilize during the congress.

However, on some occasions when the government expects people to support their political action, such as in the moves against corruption which would have direct bearing on the authority of the new leadership and the legitimacy of its ruling, they would seemingly lift the ban and agitate the citizens to create a particular kind of extensive participation, and generate prominent topical heat in the online public sphere. This is evident in the previous Weibo trend map (Fig.5). This kind of enthusiastic online engagement seems to be initiated spontaneously by citizens but in fact largely guided by the Party, and its official discourse.

## 2. Agenda setting

Agenda setting is about the effect and influence of mass communication. It specifies the practice that mass media pick out important aspects of the reality according to their own values and principles, processes these "facts" following a certain structure, and influence the public perception of which issues are important (McCombs and Shaw, 1972, Sterling, 2009).

It is not surprising that the traditional media in this case study played a focused role as agenda setter since they were not only the Party's mouthpieces but also the sole news source for this particular event. More specifically, it is the state media that set the agenda for other local media outlets, and they together set the agenda of the online publics directly or through their official online surrogates. For example, when one

state media publishes an important article, the other mainstream media usually would republish the article, or launch a series of peripheral commentaries by their editors or authoritative experts. The local media, willingly or not, are obliged to publish similar pieces to cater to superior propaganda authorities. The official accounts of these media organs on Weibo would go on carrying out similar practices and conveying the message to the whole online public. The social media has become a welcome good recipient of traditional media's agenda setting effect, rather than an alternative agenda setter that could influence the official discourse.

Although a previous study argues that an alternative and popular agenda on Chinese social networks influences the sanctioned agenda setting of official and state-controlled media (Lagerkvist, 2006), in this case study the online public opinion in social media did not have an agenda setting effect on the government, because the government set the agenda of online publics through the state media. This finding also implies that the online public sphere tends to play a bigger role in promoting the salience of a specific issue, like the 18<sup>th</sup> NCCPC, rather than setting the entire issue agendas of the traditional media and the government.

### **Limitations of this study**

Since Sina Weibo's Application Programming Interface (API) is not totally open to developers, currently there is no efficient way to get access to the whole database of Weibo. Moreover, there is also limitation for daily retrieval of Weibo post search that is 1000 at most. So for individual researchers, manually harvesting data on the basis of certain terms becomes the only workable way of data collection. So the study can only focus on one narrow aspect of the whole puzzle, which is largely determined by the available posts the researcher could obtain.

The stringent censorship is also an uncontrollable, restricting factor which may affect the completeness of the data because most "inharmonious" posts are deleted or blocked. Thus the metadata collected were already pre-filtered, falling short of more diversified traits. But in turn this exactly composes one unique characteristic of Chinese social media as a surveilled online public sphere.

Yet with a smaller but typical dataset can still appropriately explain part of the critical facts in Chinese social media's landscape. With the same effort, subsequent researches could further explore other aspects of this online public sphere as well as its impact on social issues based on more diversified datasets.

### **Conclusion**

This study chose a paramount political event in China - the 18<sup>th</sup> NCCPC where a new generation of Chinese leaders was elected into power and its new ruling guidelines were declared, and, using a text analytics application, conducted a qualitative content analysis of public discussions around the event happening both on social media and traditional media. The results indicate that in significant Chinese political events, the public sphere facilitated by social media is very limited, weak and dominated by traditional media actors.

While some people fancy social media's powerful agenda setting and catalytic effect in some occasions, this disparate facet of social media revealed in this case study reveals the substantial boundary that constrains social media from serving as an effective public sphere to induce dramatic institutional changes in 'sensitive' political events. Online public opinion did not genuinely make much difference to the government, albeit it might have a profound effect on Chinese citizens' psyche and awareness in the long term. The impact of Weibo on Chinese society is, therefore, an extremely complex and long term evolutionary issue.

Subsequent research case studies depicting different issues such as environmental issues, social-cultural issues, religion or the place of celebrity I may explore what kind of roles the online public sphere can play in different events with diversified empirical data.

## References

- BEI, J. 2013. *How-Chinese-journalists-use-Weibo-microblogging-for-investigative-reporting..* Reuters Institute for the Study of Journalism University of Oxford.
- CARR, N. 2008. Is Google making us stupid? Available: <http://www.theatlantic.com/magazine/archive/2008/07/is-google-making-us-stupid/306868/>.
- CASTELLS, M. 2004. *The network society: A Cross-cultural perspective*, Cheltenham, Edward Elgar Publishing Limited.
- CASTELLS, M. 2008. The new public sphere: Global civil society, communication networks, and global governance. *The Annals of the American Academy of Political and Social Science*, 616, 78-93.
- CHAN, A. 2007. Guiding public opinion through social agenda-setting: China's media policy since the 1990s. *Journal of Contemporary China*, 16, 547-559.
- DU, J. 2011. China Network Society Survey Report. In: PENG, L. (ed.) *China new media research frontier*. Beijing: China Renmin University Press.
- HABERMAS, J. 1989. *The Structural Transformation of the Public Sphere: An Inquiry Into A Category of Bourgeois Society*, Cambridge, Mass, MIT Press.
- HIMELBOIM, I. 2008. Reply distribution in online discussions: A comparative network analysis of political and health newsgroups. *Journal of Computer-Mediated Communication*, 14, 156-177.

- HOFSTEDE, G. 1991. *Cultures and Organizations: Software of the Mind*, London, McGraw-Hill.
- HOFSTEDE, G. & PETERSON, M. F. 2000. National Values and Organizational Practices. In: ASHKANASY, N. M., WILDEROM, C. P. M. & PETERSON, M. F. (eds.) *Handbook of Organizational Culture and Climate*. London: Sage.
- IOSIFIDIS, P. 2011. The public sphere, social networks and public service media. *Information, Communication & Society*, 14, 619.
- Jl, J. 2012. Reflection on media response in 7.23 train crash: Weibo in action. *Today's Mass Media*, 1, 94-95.
- JOSEPH, F. 2012. Twitter and the New Publicity. *et Cetera*, 69, 55-71.
- KNOX, C. C. 2013. Public administrators' use of social media platforms: Overcoming the legitimacy dilemma? *Administration & Society*, 1-20.
- LAGERKVIST, J. O. 2006. *The Internet in China: Unlocking and containing the public sphere*. Dissertation/Thesis.
- LU, J. & QIU, Y. X. 2013. Microblogging and social change in China. *ASIAN PERSPECTIVE*, 37, 305-331.
- MAZALI, T. 2011. Social Media as a New Public Sphere. *Leonardo*, 44, 290-291.
- MCCOMBS, M. E. & SHAW, D. L. 1972. The agenda-setting function of mass media. *The Public Opinion Quarterly*, 36, 176-187.
- MCLUHAN, M. 2001. *Understanding media: The extensions of man*, London, Routledge.
- PANNEN, U. 2010. Social media: A new architecture of political public sphere. *Forschungsjournal Neue Soziale Bewegungen*, 23, 56-63.
- PAPACHARISSI, Z. 2002. The virtual sphere: The Internet as a public sphere. *New Media & Society*, 4, 9-27.
- RHEINGOLD, H. 2008. Using participatory media and public voice to encourage civic engagement. In: BENNET, L. W. (ed.) *Civic life online: Learning how digital media can engage youth*. Cambridge, MA: The MIT Press.
- ROBERTS, B. 2009. Beyond the 'networked public sphere': Politics, participation and technics in Web 2.0. *Fibreculture Journal*.
- ROSS, K. A. The Internet in China: Rumour and memes. Australia Asia Pacific Research Network Research Seminar, 2011 Hobart, Australia.
- SÆBØ, Ø., ROSE, J. & NYVANG, T. 2009. The role of social networking services in eParticipation. In: MACINTOSH, A. & TAMBOURIS, E. (eds.) *Electronic Participation*. Springer Berlin Heidelberg.
- SÆBØ, Ø., ROSE, J. & SKIFTENES FLAK, L. 2008. The shape of eParticipation: Characterizing an emerging research area. *Government Information Quarterly*, 25, 400-428.
- SANFORD, C. C. 2012. Towards understanding eParticipation in the public sphere. *Review of Business Research*, 12, 140.
- SCAMMELL, M. 2000. The Internet and civic engagement: The age of the citizen-consumer. *Political Communication*, 17, 351-356.
- SHEN, X. 2011. Public discourse in Weibo public sphere: A case study in NPC and CPPCC microblogs on *People's Daily Online*. *News World*, 6, 90-91.
- SMITH, A. E. & HUMPHREYS, M. S. 2006. Evaluation of Unsupervised Semantic Mapping of Natural Language with Leximancer Concept Mapping. *Behavior research methods*, 38, 262-279.
- STERLING, C. H. 2009. *Encyclopedia of Journalism*. Thousand Oaks, CA: SAGE Publications, Inc.
- SULLIVAN, J. 2013. China's Weibo: Is faster different? *New Media & Society*, 0, 1-14.
- WANG, C.-J., WANG, P.-P. & ZHU, J. J. H. 2013. Discussing Occupy Wall Street on Twitter: Longitudinal

- Network Analysis of Equality, Emotion, and Stability of Public Discussion. *Cyberpsychology, behavior and social networking*,.16,.679-685.
- WU, S., HOFMAN, J., MASON, W. & WATTS, D. Who says what to whom on twitter. 2011 2011. ACM, 705-714.
- XU, X. 2011. *Internet facilitated civic engagement in China's context: A case study of the Internet event of Wenzhou High-speed Train Accident*. Master, Columbia University.
- YEO, G. & LI, E. X. 2012. Yin and Yang: Sina Weibo and the Chinese State. *New Perspectives Quarterly*,. 29,.7-9.
- ZHANG, G., SHAO, G. & BOWMAN, N. D. 2012. What is most important for my country is not most important for me: Agenda-setting effects in China. *Communication Research*,.39,.662-678.
- ZHANG, X. 2010. *Weibo and public sphere* [Online]. Available: [http://blog.voc.com.cn/blog\\_showone\\_type\\_blog\\_id\\_665360\\_p\\_1.html](http://blog.voc.com.cn/blog_showone_type_blog_id_665360_p_1.html).
- ZHENG, Y. 2012. Netizens' freedom and borderline: Reflections on speech freedom in Weibo public sphere. *Social Science Research*,.187-191.
- ZHU, T., PHIPPS, D., PRIDGEN, A., CRANDALL, J. R. & WALLACH, D. S. 2013. The velocity of censorship: High-fidelity detection of microblogpost deletions.

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The logo is partially overlaid by a large, faint watermark of a stylized globe or circular graphic that spans across the middle of the page.

*Creating Visual Identity with Cultural Symbols and Local Fairy Tales-A Case Study:  
Packaging Beipu Oolong Tea,*

Te-Wei Liu, Yuan Hsun Chuang

China University of Technology, Taiwan

0218

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Cultural and creative industries in Taiwan have boomed in the last decade as a result of the encouragement of government policies. This is a win-win situation in which local culture is preserved and popularized commercially, while traditional industry is enhanced by the use of distinguishing features of local culture.

In this research, Beipu oolong tea was taken as a subject, to review how this traditional industry has been renewed, and how it found added value by the employment of visual imagery adopted from local fairy tales and cultural symbols. Historical documents, records and photos were searched, analyzed and discussed to picture the local culture (*Hakka*) and review how Beipu oolong tea, one of the most important local industries, has named, branded and exported since 1935. Using deconstructionist theory, together with semiotic analysis, four cultural characters from local fairy tales were extracted, in combination with cultural symbols, five strategies used in the composition and presentation of significant visual identity are formed. The results have implications for future packaging or brand design, with respect to the ultimate purposes of cultural preservation and transmission, of bolstering traditional industries and identifying further opportunities for growth.

Keywords: visual identity, cultural symbol, Beipu oolong tea.

## Introduction

Phong Hong tea, the special oolong tea in Beipu, is famous with its unique fruity flavour which results from the sucks of *Jacobiasca formosana*, a little sprout-eating insect. Also, it is the highest class of oolong tea with highly fermentation. A century ago, the globally well-known “Formosa tea”, “Oolong tea”, “Formosa Oolong tea” were all refer to this kind of tea (Xue, 2003). For allowing the insects to access to the tea leaves, it has to be chemical free environment in the tea farms. Therefore, Phong Hong tea is not only reputed with its unique flavor, but also its organic production which satisfies the modern people’s healthy standard.

Today Phong Hong tea is mainly produced in Beipu and Emei of Hsinchu County in Taiwan. In Beipu, tea farmers still insist to name this high class oolong tea as “Phong Hong tea”, but it has been rename as “Oriental Beauty tea” in Emei. In the second big place of production, Toufen, Sanwan and Touwu of Miaoli County, the local tea farmers name it “Fan Chuang Oolong”. In north Taiwan, the local governments promote Phong Hong tea very much lately. Its name is “Shiding Beauty tea” in Shiding Dist. of Taipei County and “Peng Feng tea” in Longtan Dist. of Taoyuan County. The reasons and background of those various names that refer to the same kind of tea form the motivation of this research.

In this research, deconstructionist theory is applied to discover the essences of local fairy tales that the tea was named. Combining these essences with the cultural symbols which are extracted with semiotic analysis, the abstract spirits of Phong Hong tea are visualized and identify its local cultural, *Hakka*, in a way people, both from local and foreign places, can understand and recognize it. The research results have implications for future packaging or brand design and to carry out the mission of “commoditizing culture and culturalizing commodities”, which is one of the ultimate purposes of the cultural and creative industries.

## Literature Review

### 1. Utilizing cultural codes for visual communication and identity

“Culture” is always a popular terminology, issue and concern in various fields. From 1871 to 1951, the definitions of culture, for the points of view of anthropology, sociology, ethnology, arts, etc., are more than 164 (Kroeber, Kluckhohn, 1952). Today it is believed that there are more than 300 definitions of culture but none of them can singly present all aspects of it (Yin, 1998; Lan, Chiou, 2008). In this research, culture is defined as a common life style that gradually be formed by a group of people who live in certain areas and supported by the similar resources. Just like the hordes, their life style is the result of the local climate and geography. In order to accurately present Phong Hong tea with

cultural symbols and local fairy tales, the backgrounds of historical immigration, traditional industries and local life style are gone through to picture the cultural and humanistic characters in Beipu.

The concept and term of “cultural code” was firstly addressed by Roland Barthes in his work “S/Z (Barthes, 1970) along with four other codes: hermeneutic code, proairetic code, semic code and symbolic code. Not only been an academic concept, cultural code has been utilized in driving consumers’ need and products development (Rapaille, 2006). Rapaille states that it is cultural code triggers the emotional attachment between consumers and products. It is essential for designing and developing a good product that understand and research on cultural codes which are embedded in life experiences, social events and historical memory (Rapaille, 2006). Cultural code has also been applied for branding design. Schroeder addresses that cultural process, including historical context, ethical concerns, and representational conventions, affect contemporary brands and need be more concerned for understanding culture, ideology, and politics, in conjunction with more typical branding concepts (Schroeder, 2009).

Utilizing cultural codes in design is a process of transmission local live style and cultural characters into products. Cultural codes, according to the semiology, are composed with shapes, colors and textures to form a signifier then present the culture signified. With the accurate and firm relationship between signifier and signified, cultural codes are able to present significant meaning for communication (Su, Yen, Lee, 2007).

## 2. The historical background and geographical features of Beipu

Beipu was developed officially back to 1835 ( Qing dynasty 15 years) when Chin Kuang Fu House was established by Qing dynasty. Chin Kuang Fu House was a rare case that people from Taiwan, Fujian and Guangdong worked together as a co-ethnic group. For the meaning of the name, “Chin” means gold, the common word for good luck, “Kuang” means "wide" which represents Guangdong , and “Fu” means "blessing" on behalf of Fujian. This co-ethnic group did set a model for the people to come.

Beipu and the areas around, such as Emei and Bao Shan, were developed under the direct of Chin Kuang Fu House from 1835 to 1886. The hilly geography was difficult to exploit so people from Fujian gradually left and the Jiang family, the people from Guangdong, took the control in this area.

Years later after Hakka group migrated in, the industries of tea, wood and coal made this area thriving for a period of time. However, because of the hilly geography and the poor traffic system, this area was developed slowly but was

able to keep the tradition, live styles and great amounts of historical sites.

### 3. The production process, characters and reputation of Phong Hong tea

Phong Hong tea, also known as Oriental Beauty tea, Peng Feng tea, longevity tea, or Fan Zhuang Oolong. Hakka people name it Ice-wind tea, smoke-wind or slug Aberdeen tea. Because of its clear pekoe, the down-like white "hairs" on the leaf, people also call it pekoe tea. Among all semi-fermented green tea, Phong Hong tea is fermented with the heaviest degree. According to the Taiwan Tea Research and Extension Station, the fermentation degree of Phong Hong tea is 60%. In Hsinchu and Miaoli areas, farmers have made as many as 75-85% degree of fermentation. This high fermentation makes the tea taste not bitter or astringent and easy to drink. Phong Hong tea is mainly grown in Hsinchu and Miaoli in Taiwan, and the suitable tea plants include "Green Heart Big Nuisance", "white hair monkey", "Taiwan tea No. 15th," "Taiwan Tea No. 17", in which the "Green Heart Big Nuisance" is the best. Now the harvest of Phong Hong tea need to be in summer especially in June and July, in the Lunar calendar is between Mangzhong to great heat which is ten days after Dragon Boat Festival. The little tea buds grow into tea leaves after the *Jacobiasca formosana*, a little sprout-eating insect, suck the buds. It is the process referred to "the saliva". Usually the amount of "the saliva" on tea leaves decides the quality of tea. After hand picking the "a bud and two leaves", the way used to describe the "leafiness" of a flush, the advanced technology is applied to make the traditional oolong tea. The process is: firstly is parching. Then is a second fermentation by wrapping tea leaves with a cloth and placing it in baskets or iron withins to "standing back to Run" or "softened". After that is the process of rolling, piling, drying and made the **primary processed tea**. Then finalizing it by grading, refined roasting and packaging. Pekoe tea is reputed with its big down-like white hairs on the leaf and its white, green, yellow, red, brown vivid colors. It also tastes like honey and fruit. It got reputation as Oriental Beauty by the Western tea lovers.

The unique fruity and honey taste of Phong Hong tea is said come from the insects *Jacobiasca formosanas*' bites. Thus the tea farmers absolutely cannot spray any pesticides for attracting tea leafhopper clusters. It is therefore said that pest tea got the best quality for Phong Hong tea.

### Research analysis and discover

#### 1. The fairy tales of Phong Hong tea

In order to investigate the two fairy tales of how Phong Hong tea was named, the field study was applied by interviewing the Chief Executive Officer of the museum of

Phong Hong tea, the publicist of Beipu farmers' association, and the owner of Bao Ji tea store. After analyzed all the historical events, the contents of naming Phong Hong tea are sorted as those four steps below:

(1) Introduction

In old-time when chemical insecticides were not applied, the production of oolong tea declined because of the plague of *Jacobiasca formosana*.

(2) Elucidation

The tea farmers were sad with the insects' damage but did not want to waste the tea leaves. They still followed the traditional tea-making process but over fermented it accidentally. This mistake resulted in good quality of oolong tea which is dark color with unique fruity taste.

(3) Transition

In 1935, Japanese government held an exposition in Taiwan. The local leader was afraid to be blamed if his area got no production involved. He therefore exhibited these special oolong teas which were made by the leaves with insects' damage.

(4) Conclusion

Nagakawa Kenzou, the 16<sup>th</sup> governor of Taiwan, bought all the good quality tea before he left. The price of the tea was two thousand Yuan which equal to the salary for twenty months of a mayor of village back to then. The local people in Beipu were laugh at that price and commented it "phong hong" (means: boasting). After showed on the local newspaper, people realized how special and good quality of that tea then named it phong hong tea. Phong hong tea was marked as the highest class among all kinds of tea which export from Taiwan since then.

These four steps list above not only introduced how Phong hong tea was named, but also describe the characters of *hakka* culture:

(1) Hard working and no complaining:

As a proverb says "where the mountain is, the *hakka* village is", in Beipu, *hakka* villages are mostly in hilly areas which are limited for growing rice. The Hakka people therefore grow tea in the hills to make living. It is the way Hakka people fight and be meek to the difficulty. Traditionally Hakka man need to work in the farms, make teas and at the same time equip with arms. The women's job was to manage the household and do farm work (Hakka Affairs Council, 2013). The harsh natural conditions make Hakka people hard working and no complaining.

(2) Diligent and thrifty:

The difficult live conditional also makes Hakka people diligent and thrifty. It is

why when the tea leaves were damaged by the insects, Hakka tea farmers did not waste it and insisted to make a good use out of it. They treasured all the resource and believed that if can, sale it, otherwise use it themselves.

(3) Simple and unsophisticated live style:

Hakka people are simple and unsophisticated since their harsh migrating lives. They ask for practical instead of luxurious. This character is reflected when the Phong hong tea, the product made from the damaged leaves, was submitted to the Japanese exhibition: Instead of showy products, Hakka people rather provide something useful and worthy.

(4) Inheriting and insisting the tradition.

As the old saying “even sold the family farms, cannot forget family precepts”, until now, tea farmers inherit and insist the traditional live styles, thinking and customs of Beipu. Mr. Gu, the owner of Bao Ji tea store, points out in the interview that when former premier, Mr. Yu, commented that “Phong hong tea” is considered vulgar, the tea farmers in Emei then rename the tea “Oriental Beauty tea”. However, people in Beipu insist the name of “Phong hong tea” and believe it is not vulgar but presents the original sense of *Hakka* culture.

2. The correspond cultural symbols

After the analysis of the fairy tales of naming Phong Hong tea and the Hakka characters indicated, the symbols for visualizing this culture are gone through and listed below. The semiotic theory is applied for categorizing the signifiers and signified. It is a process of characterizing Hakka culture from Phong Hong tea, and visualizing its identity with cultural symbols.

Cultural characters of Hakka	Forms design in	signifier	signified
Hard working and no complaining	Shapes	The shapes of cotton-padded jacket with buttons on the right	The traditional costume of Hakka is “ <i>Da Jin Shan</i> ”, the cotton-padded jacket with buttons on the right. It is the clothes that use for laboring because of its simple, tough and easy-to-wear. The typical clothes to present Hakka.
Diligent and thrifty	Materials	Recycle materials	Recycle materials usually deliver the rough, natural and handmade feelings. It presents how Hakka people utilize, adapt and respect the natural resources.
Simple and unsophisticated live style	Colors	Simple and harmonious colors	Simple and harmonious colors present Hakka as a culture emphasizes reconciliation and unification. Bright or vivid colors with too much personality are avoided to present the tradition of Hakka.
Inheriting and insisting the tradition	Pictures and illustrations	Fairy tales, legends and historical sites	Hakka is the culture abundant with legends, fairy tales and historical sites because of their inheriting and insisting of tradition from generations to generations. The Pictures and illustrations of Hakka themes can not only spread the culture but also show how Hakka people adore and respect their tradition.

Table 1. The analysis and categorizing of Hakka culture.

## Conclusion

After investigating and analyzing the origin of naming Phong Hong tea, the characters of Hakka, including hard working and no complaining, diligent and thrifty, simple and unsophisticated live style and inheriting and insisting the tradition, are addressed. In order to visualize those characters, the cultural symbols and forms, such as the shape of “*Da Jin Shan*”, recycle materials, simple and harmonious colors, Hakka fairy tales, legends and historical sites etc., are suggested. The results have implications for future packaging or brand design and require further empirical researches.

## Reference

- Kroeber, A. L. (1952), *Culture: a critical review of concepts and definitions*, Kluckhohn, Clyde. Papers. Peabody Museum of Archaeology & Ethnology, Harvard University, Vol 47(1), viii, 223
- Yin, Hai Guang, *The Prospect of Chinese Culture*, 1998, laureate publisher.
- Barthes, R. (1974). *S/Z: An essay*. (Trans. Richard Miller) New York: Hill & Wang.
- Rapaille, C. (2006). *The culture code*. New York: Broadway Books.
- Schroeder, J. (2009). The cultural codes of branding. *Marketing Theory*, 1(2), 123-126.
- Hakka Affairs Council (2013), <http://www.hakka.gov.tw/ct.asp?xItem=7791&ctNode=215&mp=11>
- Beipu District History (2005), Beipu District Office.

*How the elements of architectural design, color, lighting and layout of a Quick-Service Restaurant Image (QSRI) influences perceived value, customer satisfaction and revisit intentions*

Roy Lee, Liou Shyh Nan

National Cheng Kung University, Taiwan

0225

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

A restaurant's interior and exterior design can have an enormous influence on customer's perception of value and satisfaction, which in return can influence their revisit intentions. The purpose of this research is to unfold the key elements by which a Quick-Service restaurant image (QSRI) influences *perceived value*, *customer satisfaction* and *revisit intentions*. Previous research has looked into all the different components of image (eg. *Store location, food quality, menu variety, professional appearance of staff, price and cleanliness*) that make up a successful restaurant. But one question that has been left unanswered concerns on how people judge the exterior and interior design of a restaurant and decide to take action to go visit the place. Thus, our purpose aims to fill this gap and solely focus ourselves on the elements of architectural design, color, lighting and layout of a QSRI and determine what is needed to succeed in this area.

We will use field experiment and survey of restaurants in Taiwan to empirically validate the proposed hypothesis. We argue that an effective image management brings in a competent marketing strategy; therefore we expect that our findings will help restaurateurs determine what is needed to succeed in terms of design. The Quick-Service Restaurant Industry has been dominated by titans that have successfully been able incorporate the elements of design, food and service. Our research seeks to reinforce the area of design and inspires upcoming businesses to give them a clearer path on how to succeed in establishing a QSR.

Key words: Quick Service Restaurant Image (QSRI), Color, Lighting, Layout, Perceived value

## Introduction

Taiwan's food industry is a very competitive one. Proceeding from a eating culture, many different restaurants have been established in order to fulfill the huge demand. At the same time customers have been increasing their demand for higher quality food preparation and taste, better healthy choices, superior customer service and more value for their money. Taking this into consideration, restaurants compete in all the possible areas, ranging from food, to service to experience.

In accordance to a study conducted by the USDA (United States department of agriculture) (Fu, June 2012), Taiwan is one of the countries with high food consumption culture on the world. As a result the number of restaurants in Taiwan have shown true significant growth and despite the recent economic turndown, the Taiwanese food service sector has expanded nearly 13% to 12.3 Billion USD from 2008 to 2011. Moreover, this growth has also been reflected on the number of food establishments, which have from 68,462 stores to 78,822 in within the same years.

In order to attract more people, restauranters have devoted a lot of focus to the restaurants interior and exterior design. Critical importance has been devoted to this area as it is considered to be the main initial physical perception that customers encounter; which leads to determine the consumer's behavior.

As humans, we are constantly playing the role of detectives, looking at our surrounds of visual inputs in order to consciously and unconsciously make judgement towards things. In particular, the element of color, lighting and layout in a restaurant shape the elements in order for them to be perceived in a certain way.

Food is definitely a part of our everyday life, as busy as we are with our everyday tasks, we seek to for places that are convenient, fast and effective when it coming to choosing a place to eat. When seeking for variety or looking to try new places, there is no intangible input upon which we can judge, there is only the tangeable element of the external and internal design of the restaurant for us to judge. From this point, we judge only upon the design of the restaurant and unconsciously create our own expectations of the service and food quality that they offer. Good exterior and interior design does not necessarily imply the restaurant's service and food quality will deliver an overall satisfying experience, however, been this the only factor available for us to judge, there is no other option for us but to rely on it.

Looking into the design elements of a restaurant, when comparing big corporations versus small scale or recent startup restaurants, the big corporations clearly have the initial advantage due to the fact that they have the economical resources to hire great designers and implement an attractive and inviting interior and exterior design.

The purpose if this research is for reinforce this area and develop a framework (in terms of color, lighting and layout) that gives existing and upcoming restauranters a clearer idea of what is needed to successfully implement an inviting interior design and allow them to attract customers into their business. At the same time, the findings of this research will allow small scale and low budget startups to compete with the big brands and allow them to attract customers and further retain them through their food and service quality.

1. Understand how customers evaluate a fast food restaurant and what impulses them to approach it.
2. Explore how the elements of Color, Lighting and Layout can influence this evaluation and be manipulated in order to positively affect the attitude of customers.
3. Conclude with design recommendations that can be easily implemented in any fast food restaurant.

## 2. Literature Review

### 2.1. Fast Food Restaurants

Fast foods restaurants are also known as QSR (Quick Service Restaurant) in within the industry. In accordance to (Baraban, 2010) a Fast food restaurant is simply a food service business that emphasized on fast food cuisine and minimal table service. Food served in fastfood restaurants is typically categorized as non-healthy and offers a very limited amount of options in its menu, typically ranging from 4 to 10 items. Talking in terms of the delivery chain, the fast food restaurants always cook their food in bulk in advance and keep it hot until it is served to the customers, in order to ensure its quality. The food in most cases is already packed and ready to take away, even though a seating area is provided in most cases.

The preparation process in within this category is carefully planned in order to minimize the amount of steps and for it to be executable by practically anyone without the need of any special skill.

### 2.1.2 Restaurant Image

The important aspect of image has been receiving increasing attention in the marketing literature. Research has been seeking to evaluate what makes a restaurants image successful, by the fact that the way that the customer sees a place ends up affecting its individual subjective perception and consequently his behavior. Due to the complex nature of image there are numerous definitions to it, but one that most closely defines it was stated by (Brinberg, 1997) as:

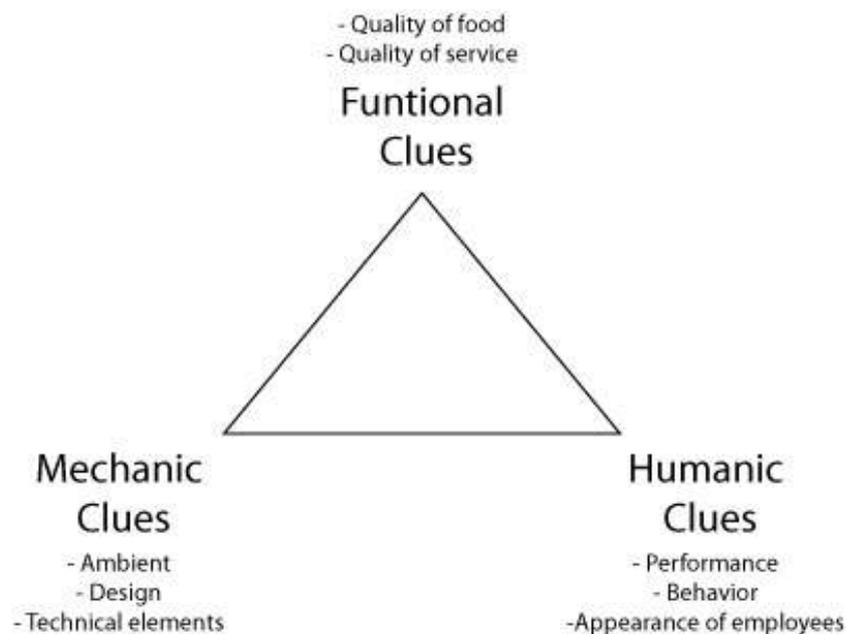
*“The sum of ideas, beliefs and impressions that people have of a place or destination”.*

In a previous research conducted by (Brinberg, 1997), a tourist behavior model was created in which destination image and other evaluating factors (ie. Trip quality, price, route, perceived value) were taken into consideration. The results showed that destination image appeared to have to most significant effect on behavioral intentions, leading people to make a decision and take the trip. In the cases in which the destination image was very attractive, customers ended up relying on this input of information and getting emotionally excited, which in most cases ended up leading them to engage and purchase the tourist pack.

Relying on the previous point as a backup statement, it is argued that this concept can be applied to a restaurant scenario in which people judge by how they see the place, engage in an evaluative process and decide whether or not to visit the place.

### 2.1.3 Creation of an Image

In the restaurant industry case, in accordance to (Berry, Feb. 2007) there are 3 main clues that diners use to judge a restaurant experience:



*Table #: The three elements to judge a restaurant experience*

Dinning at a restaurant is a multi layer experience that is broken down into the 3 main elements that were just previously mentioned. Each of these elements influence upon the customer in a different order and end up accumulating to simultaneously create an overall impression.

Without a doubt, the functional clues are considered to be the most important ones, since food is the base of any restaurant. Therefore (Berry, Feb. 2007) carried out a study in which they set aside the functional clues and relied on the mechanic and humanic clues in order to find out how these two elements work together in order to deliver a satisfying restaurant experience.

Their findings show that customer's expectations of a restaurant service were found to be more significantly higher when mechanic clues were positive than when they were negative. Suggesting that mechanic clues are the initial spark upon which customer's judge and help to define what to expect from the service. However, they then proved that humanic clues are more important than mechanic clues in determining the customers final assesment of a restaurant. Moreover, they stated that when both clues (mechanic and humanic) are experienced together, the mechanic clues seen to have insignificant effect on service quality perception. These findings support our research since they state that the mechanic clues are the very first elements that influence a customer's perception.

### 2.1.4 Environment Perception

Previous research has supported the notion that customer's attitudes and behavior are influenced by the interaction and perception of environmental elements. These elements have been referred to as the "Servicescape" (Bitner, 1981), Bitner argues that the concept of servicescape can help to define how people react and see certain elements and evaluate them all in conjunction to create a personal conclusion. Bitner breaks down the servicescape into two main categories that can be applied to any service setting; these are the "Facility Exterior" and the "Facility Interior".

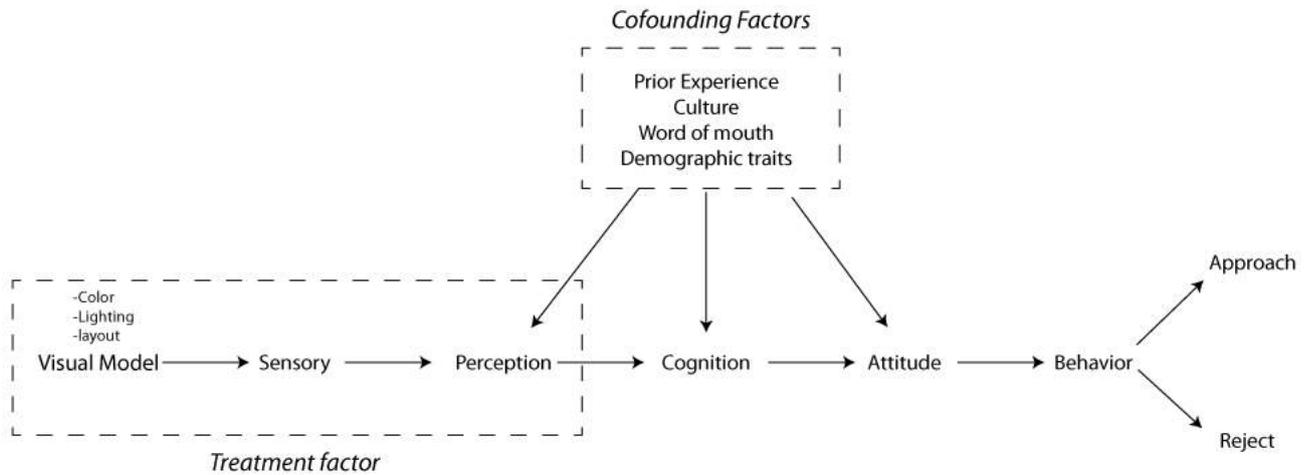
<b>Facility Exterior</b>	<b>Facility Interior</b>
Landscape	Interior Design and Décor
Exterior Design	Equipment
Signage	Signage
Parking	Layout
Sorrounding Environment	Air quality
	Temperature and ambiance

#### *The elements of a Servicescape*

Bitner predicts in accordance to her findings, that if this case were to be applied to two restaurant scenario in which food and service quality are the same, but the established servicescape is different, people still will still experience higher quality from the restaurant that has the most optimal servicescape. Therefore implying that the perceived image of a restaurant will influence on how people judge and feel towards the place.

Moreover, the finding from another study conducted by (Tor Wallin Andreassen, 1998) claim that the store image is believed to generate a Halo Effect on satisfaction judgements and attitude towards the service firm. That means that onces customers have a favorable attitude towards and Fast Food Restaurant Image, they are most likely to be satisfied with the service provided. At the same time, they also found out that image significantly influences customer satisfaction, quality and loyalty in within a service context.

### 2.1.5 Revisit Intention Attitude

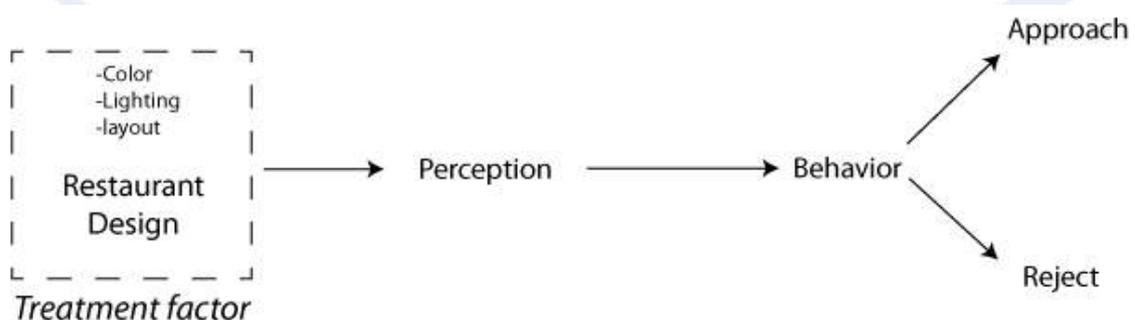


#### Attitude Process

The graph above shows the general process through which customer perceives a restaurant in order to generate an attitude towards it and decide whether to approach or reject the place. In the case of our research we will be manipulating a 3 Dimensional models and focusing on the visual elements of Color, Lighting and Layout of the interior design of a fast food restaurant. As it can be noted on the graph above, the first initial spark that triggers and calls out the attention of customers is the appearance of the place, this is what we call the “treatment factor”. From this point on, the customer can experience 2 processing phases, he can either perceive the restaurants image directly and develop a “Approach” or “Rejection” behavior or her can perceive the restaurant image, get influenced by the “Confounding factors” and generate a final a “Approach” or “Rejection” behavior.

To get a more clear idea of these 2 embedded concepts, the graph above can be broken down into two simple ones. If we carefully look into how the decision process takes places upon customers, we could break down and categorize customer into the 2 mayor forms of information processing and knowledge ordering (Connor, Egeth, & Yantis, 2004):

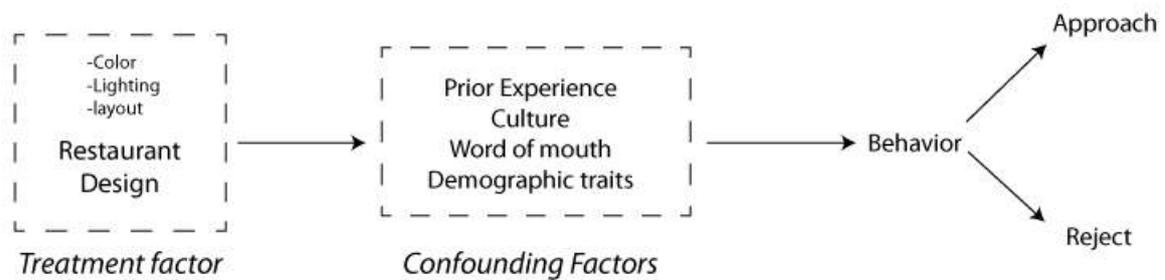
#### 1. Bottom-up effect (Intact)



Through this category, the customers approached the target by essentially breaking down what is set in front of him/her in order to gain insight. Talking in within the context of the restaurants interior, the customer looks at the restaurant and judges

upon the elements that make up the image. He then creates his own expectations of the place and decides weather or not to approach the restaurant.

2. Top-down effect (Influenced)



This category is made up by the piecing together of different sources of knowledge in order to make up a final judgement. In within this case, the treatment and the confounding factors play supporting roles and affect the final decision. The customer’s firsts recalls previous experiences of fast food resturants, word of mouth. Amongst others and starts to piece together a final image in conjunction with the restaurants design.

Taking this into consideration, throughout the first stage of the methodology we will seek to break down the interviewees into the categories of “intact” and “influenced”. This will allow us to point out which interviewees are actually judging the restaurant solely by its design, and which interviewees are been influenced by their previous experiences and interaction with other fast food restaurants, their culture or their demographic traits.

INTACT	INFLUENCED
	- Prior experience
	- Culture
	- Demographic traits

To do this, throughout the first stage of the methodology, specific questions are going to be formulated in order to allow us to see if certain fast food restaurants and their composition elements have influenced a customer to the degree where he will be bias when judging another restaurant. Later on the same interviewee will pass on to stage 2 and will experience the different 3D simulations in order to see their perception judgement towards what they see.

2.2 Hypothesis Development

2.2.1. Color

In accordance to these 2 previous studies the most optimum colors to implement in a fast food restaurant in order to attract the attention of customers would be warm

colors. By the fact that the common circumstance in which a person looks for a fast food restaurant is to grab a quick snack and not waste much of their time. Therefore everything has to be quick, concise and straight forward; people are not seeking to sit down and relax while enjoying long meat.

However, other studies suggest another implementation of colors. A study conducted by (Bellizzi, Crowley, & Hasty, 1983) argues that stores designed with cool colors were preferred over stores designed with warm colors. It is important to point out that this study was made in within the context of retailing stores. Moreover, agreeing with the previous statement, (Yildirim, Akalin-Baskaya, & Hidayetoglu, 2007) carried out a study on the interior color of a café and concluded that using purple (cool color) in the interior was perceived more positively than the yellow color (warm color).

Basing ourselves on the 2 previous points, the recommended optimum color for an interior design are cool colors, specifically in the case of cafes and retail stores. As we can see, there are contradictory studies of color that have been done in within different contexts.

It is important to point out that these findings have been conducted in within the café, hospital or workspace context; not within the context of a fast food restaurant, and therefore there is still an unanswered question of which colors are the most optimal to implement when designing a fast food restaurant. These previous studies can help as a guide to predict which elements of color are going to be the most efficient to attract people to fast food restaurant.

Researcher	Findings	Context
(Stone, 2003)	Warm colors = focus people outwards Cool colors = turn people inwards, focus, mental tasks	Office
(Stone & English, 1998)	Warm colors = stimulate feelings cool colors = calming properties	Work space
(Bellizzi et al., 1983)	Warm colors = least preferred by customers cool colors = more preferred by customers	Retail stores
(Babin, Hardesty, & Suter, 2003)	Warm colors (orange) Cool colors (blue) + affect shopping decision	Retail context
(Yildirim et al., 2007)	Warm colors (yellow) = perceived neutrally cool colors (purple) = perceived positively	Coffee shop
(Valdez & Mehrabian, 1994)	Warm colors (long wave length) (yellow & orange) = Neutrally cool colors (short wave length) (purple & blue) = perceived positively	Effect on emotion
(Carter, 1983)	warm colors (red) = make objects seem closer cool colors	Conference room
(Camgöz, Yener, & Güvenç, 2002)	Bright colors - increase attractiveness Dull colors - neutral *blue preferred over any other color	Background color

(Naz & Epps, 2004)	Neutral colors = sterile and boring Warm colors (red) = high level of attractiveness Cool colors (green) = relaxing	color emotion college students
--------------------	---------------------------------------------------------------------------------------------------------------------------	-----------------------------------

The table above complements and shows other color researches that have been conducted and the respective context in which they were held. As we see there are many opposing statements upon color, mainly due to the context in which they were held. Due to the statements that warm colors (specially red) focus people inwards and stimulate them inwards, the following hypothesis was developed:

*Hypothesis 1: Customers attitude towards the servicescape will be positively affected by red and its analogous colors.*

### 2.2.2 Lighting

Previous studies have focused on the effect of Lighting and color in within an interior, however, each of there were studies independently. A study was conducted by (Hidayetoglu, Yildirim, & Akalin, 2012) in which they evaluated the color and lighting independently on the interior of a hospital in order to determine how the variety of these element help people to guide themselves throughout the hospital. Their findings showed that warm colors facilitated recall of space and orientation, and that normal to strong lighting (250lx and 500lx) were preferred in comparison to soft lighting. The implications of this study state that for further research these 2 elements can be examined together in order to prove their relevance; moreover it is also stated that since light and color go by hand, 3D images that they used to text viewers were not closely related to reality, since lighting will affect how a certain color is perceived. Thus, the following hypothesis was developed:

*Hypothesis 2: Customers attitude towards the servicescape will be positively by affected the interaction of red color and by strong light intensity (250lx to 500lx)*

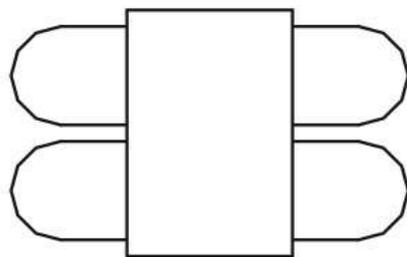
### 2.2.3 layout

Previous studies have been conducted on table layout to find out how their functionality can be exploited, to test out their efficiency and to test the spending per minute by each customer. How people behave and allocate themselves in public settings has received a lot of attention, and it is stated that in order for people to focus on the task in hand, they need to feel comfortable and not constrained by the environment (Guyot, 1980). The location in which they seat and the seat in within the table that each has affects the interaction of the customers.

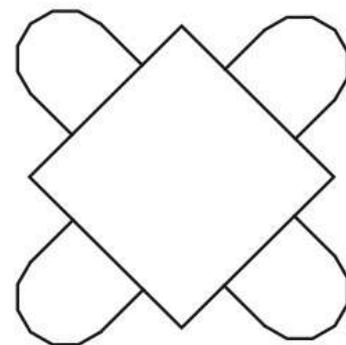
A specific study was conducted in which the duration, average check, and revenue per available seat-hour. This study seeked to understand the way the table type and location affected the amount of time and money spent, in order to allow restaurant operators and designers to develop facilities that will assist in

revenue maximization (Kimes & Robson, 2004). Throughout their study they included all the basic types of seatings and the impact of anchored and unanchored tables and tested their outcome on a real restaurant setting.

Their findings show that in terms of 4 people-seating configuration, there was no significant impact on their amount of spending. This in turn gives us the advantage of testing these 2 kinds of layout in within the fastfood restaurant and see how they impact the visual perception of customers. Moreover, their findings also showed that people sitting as banquette seats were having longer durations and lower average checks. This finding generated the recommendation of using freestanding tables, specifically for restaurant designers who seek to adopt better layouts that generate shorter consumption time. Taking these 2 specific findings as a reference, we base our 3D rendering layout on them.



**4-TOP  
(Face to Face)**



**4-TOP  
(Diagonal)**

#### *Variation in Four-Person Seating Configuration*

Due to the fact that our study only seeks to test the impact of layout perceptive values, we will not be moving tables around and testing their perceptive value in different locations, we will only test the impact of the 2 form of table seating configuration shown above. Thus the following hypothesis was developed:

*Hypothesis 3: Customers attitude towards the servicescape will be positively affected by the interaction of red color, strong light intensity (250lx to 500lx) and diagonal seating configurations.*

### **Methodology**

#### *Stage 1*

This first stage will seek to unveil specific demographic criteria from customers that will later serve to classify them and see how different groups respond to the alterations on color, lighting and layout. As mentioned previously the main categories

that we are seeking to differentiate are “*intact*” and “*influenced*”, which will allow us to see which people have been influenced by previous encounters with fast food restaurants, their own culture and demographic traits. This in return will allow us to see how this factor affects the attitude and perceived value towards the different scenarios.

A specific questionnaire will be developed to unveil specific criteria, such as preferences for colors, previous experiences, nationality, etc. Stage 1 and 2 go together and are going to be conducted in a Quantitative form, once the data is collected it will be verified through an ANOVA process. In terms of sampling, there will not be so many requirements apart from the following:

**Sex:** Male and Female

**Class:** Students / workers

**Specific life experience:** Fast food restaurant customer / Non-fast food restaurant customer.

### *Stage 2*

Using 3D modeling program Cinma 4D we will elaborate a realistic model for the interior of a fast food restaurant. This software will allow us to create realistic renderings in which we are able to control to color, lighting and layout in a numeric form, which means that we will have full control over the variables. This in turn will also let us compare the specific measures with the response and attitudes of the customers.

#### Color Control

In within the fast food 3D modeling, the predominant colors of the scene are going to be de defined in Decimal Codes [R, G, B (0,0,0)] in order to ensure accuracy of colors.

In order to make our research more accurate, we will design the interior of the fast food restaurant with one single predominant color in within the scene, and diferentiate among each scene by choosing warm tones, cool tones and neutral tones.

#### Lighting Control

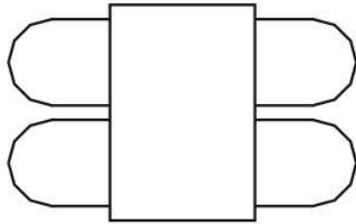
As a main lighting source, there will be globe lamps hanging from the cealing 210cm from the group with a common distance in between each of them of 1.5 meters. These main light sources are the ones that are going to be manipulated and altered in intensity. Once our findings are reveiled, the future restauranteur can implement this same model to the size of his restaurant.

This is due to the fact that we need to take into consideration that the more lightbull there are in within a place, the more Lumens there are gonna be an the room will become brighter.

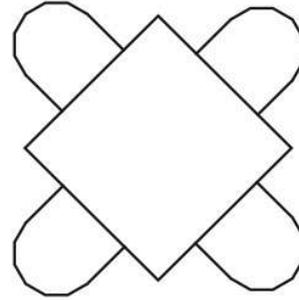
#### Layout Control

In order to ensure consistensy and be able to achieve a recomendable table setting that future restauranteur can implement the findings of this study, we will not be moving the location of tables in with the 3D model. The tables will be all spaced apart evenly with a distance of 1.5 meters in between. Each table is going to have a four person-

seating configuration and in the only thing that will be altered is the angle in which they are placed.

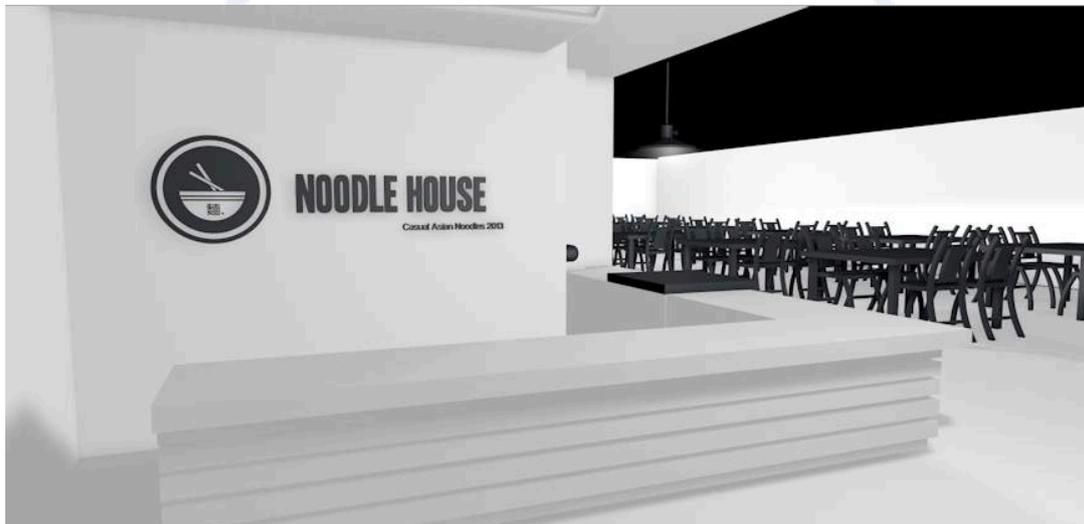


**4-TOP  
(Face to Face)**



**4-TOP  
(Diagonal)**

*Variation in Four-Person Seating Configuration*





### *Stage 3*

Currently 2 restaurantenurs have agreed to be intervieweed and give us insights into the experience that they have acquiered throughout the years.

**Name:** Aplus Chefs Menu

**Years in Operation:** Since Feb. 2013

**Number of employees:** 9

**Restaurant Category:** Casual Dining

**Address:** 大安區安和路一段 33 號, 台 北

**Name:** Aplus Dining Sake Bar

**Years in Operation:** 17 years

**Number of employees:** 15

**Restaurant Category:** Casual Dining

**Address:** 仁愛路四段 105 巷 3 號, 台 北。

The indepth interviews wil give us indepth understand to the design of restaurants from a more managerial point of view. Their experience will also give us insight into how these elements affect customers.

### **Preliminary Study**

A small preliminary study was held in order to see how people judge the restaurant when they see it for the first time. Customers were randomly chosen in the outside of fast food restaurants in interviewed upon their experience and thoughts of the looks. A sample of 7 people were interviewed and the table below shows a quick summary of the findings:

	Interviewee						
	<b>P1</b> Name: Cindy Cheng Age: 28 Gender: Female Occupation: Master Student Interview place: Mc Donalds	<b>P2</b> Name: Edgar Diaz Age: 24 Gender: Male Occupation: Master Student Interview place: Mc Donalds	<b>P3</b> Name: Jessica Tsai Age: 23 Gender: Female Occupation: English teacher Interview place: Subway	<b>P4</b> Name: Jeannie Tsai Age: 21 Gender: Female Occupation: Master Student Interview place: Subway	<b>P5</b> Name: Sharo Li Age: 24 Gender: Female Occupation: Master Student Interview place: Mc Donalds	<b>P6</b> Name: Yolanda Gabriela Prince Salinas Age: 28 Gender: Female Occupation: Master Student Interview place: Subway	<b>P7</b> Name: 莊曉蓉 Age: 24 Gender: Female Occupation: Sales Representative (Vivid Holdings Corp.)
<b>Q1</b> Visit Frequency	1-2 per week	3-4 per week	1-2 per week	2 per week	1-2 per Month	4 per week	1 per week
<b>Q2</b> Reason to visit	Social time	Quick snack	Quick snack	1.Social time 2.Price	Leisure time	Quick Snack Social Time	Social time
<b>Q3&amp; Q4</b> Noticed elements (in order of importance)	1. Lighting 2.Seating	1. Lighting 2.Seating	Overall image	1. Lighting 2.Seating	1. Seating 2.Color 3.Lighting	1. Lighting 2.Color	Lighting Color Seating
<b>Q5</b> Receptive to light change	Yes	Yes	No	Yes	Yes	Yes	Yes
<b>Q6</b> Receptive to color change	Not sure	Yes	Yes	No	Yes	Yes	Yes

Through content analysis from these interviews we found out that customers do actually notice color, lighting and layout as a whole. And when choosing a place unconscious decisions take place more heavily than conscious decisions, meaning that in most cases people are not totally aware of why they actually approach or reject a place. The third finding clearly showed that people are influenced by their previous encounters with fast food restaurant and tend to unconsciously make bias decision and expectations when visiting a place.

Moreover, in terms of perception of elements in within the restaurant interior, all the interviewees showed to have focused on the seating arrangement and seating type, suggesting that they would feel more comfortable in one kind of seat in comparison to another.

These findings support our developed methodology and show the need of a 3D realistic rendered interior design in order to test the variety of elements (color, lighting, layout). The next step of this research will be to carry out the research methodology, which will be conducted in the upcoming months. Findings are expected to be published in June 2014. For the full paper, please contact us through the e-mail's stated on the first page.

## Reference:

- Babin, B. J., Hardesty, D. M., & Suter, T. A. (2003). Color and shopping intentions: the intervening effect of price fairness and perceived affect. *Journal of Business*
- Baraban, R. S. (2010). *Successful Restaurant Design - 3rd Edition*. New Jersey: John Wiley & Sons.
- Bellizzi, J. A., Crowley, A. E., & Hasty, R. W. (1983). The effects of color in store design. *Journal of Retailing*, 59(1), 21-45.
- Berry, E. A. W. a. L. L. (Feb. 2007). The Combined Effects of the Physical Environment and Employee Behavior on Customer Perception of Restaurant Service Quality. *Cornell Hotel and Restaurant Administration Quarterly*.
- Bitner, M. J. (1981). *Marketing strategies and organisation structures for service firms* (4th Edition ed.). Illinois: American Marketing Association.
- Brinberg, S. B. a. D. (1997). Affective Images of Tourism Destinations. *Journal of Travel Research*.
- Camgöz, N., Yener, C., & Güvenç, D. (2002). Effects of hue, saturation, and brightness on preference. *Color Research & Application*, 27(3), 199-207.
- Carter, D. J. (1983). Synthesis of artificial lighting to satisfy multiple design criteria. *Building and Environment*, 18(3), 129-134. doi: [http://dx.doi.org/10.1016/0360-1323\(83\)90005-7](http://dx.doi.org/10.1016/0360-1323(83)90005-7)
- Fu, C. (June 2012). Taiwan. Food Service. Hotel Restaurant Institutional (pp. 43): USDA Foreign Agricultural Service.
- Guyot, G. W. (1980). Classroom Seating: An Expression of Situational Territoriality in Humans. *Small Group Behavior*, 11(1), 120-127.
- Hidayetoglu, M. L., Yildirim, K., & Akalin, A. (2012). The effects of color and light on indoor wayfinding and the evaluation of the perceived environment. *Journal of Environmental Psychology*, 32(1), 50-58.
- Kimes, S. E., & Robson, S. K. A. (2004). The impact of restaurant table characteristics on meal duration and spending. *Cornell Hotel and Restaurant Administration Quarterly*, 45(4), 333-346
- Naz, K., & Epps, H. (2004). Relationship between color and emotion: a study of college students. *College Student J*, 38(3), 396.
- Stone, N. J. (2003). Environmental view and color for a simulated telemarketing task. *Journal of Environmental Psychology*, 23(1), 63-78. doi: [http://dx.doi.org/10.1016/S0272-4944\(02\)00107-X](http://dx.doi.org/10.1016/S0272-4944(02)00107-X)

- Stone, N. J., & English, A. J. (1998). Task type, posters, and workspace color on mood, satisfaction, and performance. *Journal of Environmental Psychology*, 18(2), 175-185.
- Tor Wallin Andreassen, B. L. (1998). Customer loyalty and complex services: The impact of corporate image on quality, customer satisfaction and loyalty for customers with varying degrees of service expertise. *International Journal of Service Industry Management*, 9(1), 7 - 23.
- Valdez, P., & Mehrabian, A. (1994). Effects of color on emotions. *Journal of Experimental Psychology: General*, 123(4), 394.
- Yildirim, K., Akalin-Baskaya, A., & Hidayetoglu, M. L. (2007). Effects of indoor color on mood and cognitive performance. *Building and Environment*, 42(9), 3233-3240. doi: <http://dx.doi.org/10.1016/j.buildenv.2006.07.037>

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The logo is partially enclosed by a large, light blue circular arc that starts from the bottom left and curves towards the right. A red circular arc is also visible, starting from the top left and curving towards the bottom right, overlapping the blue arc.

*Exploring the Notions of an Indigenous Presence in the Public Sphere of Mining Discourse: The Alangan Mangyan's "Enclaved Public"*

Rikki Lee Mendiola

University of the Philippines Los Baños, Philippines

0228

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The study problematized the presence of “public sphere” in an indigenous people’s community using the Habermasian construction of the public sphere as lens. It assumes that constructs of public sphere is communicatively constituted in their articulations about their engagements with the mining issue. The study surfaced the Alangan Mangyan construction of the “public sphere” by examining the mining discourse in the community. The study specifically sought to answer the following questions: 1) Who is part of the public? 2) What are the discourses produced in the Mindoro mining issue? and 3) What are the ideologies and power relationships persisting in the discourses present and the public sphere?

Focus group discussion (FGD) served as the preliminary data gathering method to select the six participants for qualitative interview. Using Fairclough’s critical discourse analysis, the public demarcation in the community is determined as an “enclaved public,” with the figures of authority (both tribal and barangay) as the dominant voices and the face of the Alangan Mangyan in the mainstream discourse. Emerging discourses in the mining issue are the discourses of life (survival of nature, culture and future generation) and living (survival in economic terms). The “public sphere” manifests in the formal setting of the public meetings and in the lived experience of the participants – as collective thinking, decision making and shared awareness– and situates itself in the environmental discourse. Within this temporary notion of imperfect existence of “public sphere” by Habermasian standards, a presence of a play of power relationships reside – the tension of the tribal and barangay authority of the community in transition and “nahihiya” as a manifestation of unequal encounters within actors.

iafor  
The International Academic Forum  
[www.iafor.org](http://www.iafor.org)

## Introduction

*The distinctions between 'public' and 'private' are not natural but socially and culturally constructed; what counts as a public matter is always a question of political negotiation and struggle. (Koivisto and Valiverronen, 1997: 24)*

I start this paper with the recognition of its two core concepts: public and struggle. These two concepts, as I go on to unfold the study piece by piece revealing our co-constructed reality, will find its way to building its relevance and ties with the practice of development communication (DevCom). This quote captures the essence of the forming and pursuing of my research 'problem,' if I may temporarily label it as one.

## Background and rationale

Public can mean different depending on its usage – it may pertain to a thing or place that is shared, else state-owned. It is, to be simply put, common. In this paper, public is not used to pertain a certain ownership by the state or the majority of the people, but the metaphorical collective body that has the ability to think for itself, to judge, to pass decisions and scrutinize issues of the common.

Krippendorff (2008) sees the public as a human being and its personification as a result of our everyday utterance of how we see the public: “The public, the way we experience it, cannot literally speak, has no brain to think, no motor organs to act, and no purposes to pursue. Yet, *everyday use of language attributes virtually* all of these human mental abilities to the public: thinking, making up its mind, judging, and enacting its beliefs. It is the *metaphor of personalization that makes the public into the powerful, volatile, and irrational ruler* that people fear and need to be concerned with. Personification grants the public an independent mind whose capricious and often unreasonable nature can be dangerous for those who mess with it” [emphasis mine] (p. 130). The power is not merely in numbers, but the way we constructed the public in our everyday utterance. The power lies in the *personification* of public – having the functions of a human but being more “powerful” in terms of collectivity.

The concept of public (in line with the concept of the public sphere) is first understood by defining the line the concept of private ends – this therefore sets a notion of a static formation of what is public and private. Private is defined as the boundaries of household and firms – and to which within it circulates private interests. As Habermas (1991) earlier puts it, the public sphere started to transform when firms became powerful corporations that influence the public sphere through putting forward its own agenda.

The concept of public does not end at the construction of private – from a static stratification, the public is now seen as a dynamic, on-going process of inclusion and

exclusion. Public is not a static unit, but rather a continually emergent one and Shami (2009) defines it as “historically created through turbulent, provisional, and open ended processes of struggle, change and challenge” (p. 33). The lines of inclusion and exclusion is not, as the quote above says, natural, but a cultural and social construction.

The public, as Krippendorf (2008) emphasized, has the ability to act on its beliefs, determine which is of public importance and agenda. Making its way into the public arena, as mentioned in the quote, is a continuous political negotiation and struggle. The development agenda is experiencing the same while making its way to the public arena. This where the study anchors its importance: studying the public (and the public sphere), DevCom and its role in forwarding the development agenda.

### **Objectives**

In general, the study aims to first, determine the presence or absence of the public sphere in the context of the Alangan Mangyan community, and next to describe the process and construction of the an Alangan Mangyan public sphere, if there is one. The study aims to reach the following specific objectives:

1. Determine the demarcation that classifies who is part of the public through the identification of the subject positions (or social roles) of the participants in the discourse of the Mindoro mining issue;
2. Enumerate discourses produced in the public sphere on the Mindoro mining issue by distinguishing discourse types and prevailing discussion and its respective classification on the issue of mining; and
3. Determine ideologies and power relationships persisting in the public sphere by laying out the order of discourses identified, and the identification of relations that may reflect any social and class struggle within the public sphere and its role and implications in the perpetuation of the discourses.

### **Significance of the study**

The study is born out of the interest on coming up with a public sphere construction fitting on the context of the Philippines as a developing country and founded on the principles and ideals of development communication (DevCom). At the era of the participatory paradigm on development, there are few studies conducted on the concept of public and its implication in the field of DevCom.

Quebral (2012) defines DevCom as the “science of human communication linked to the transitioning of communities from poverty in all its forms to a dynamic, overall

growth that fosters equity and the unfolding of individual potential” (p. 2). Selecting a community in transition, specifically an indigenous people’s (IP) community, this study tries to explore poverty in different forms in this specific site – and how communication is shaping and being shaped in the issues inside the community. This study places itself in the critical tradition – seeing roles of communication and power in the development agenda and, in extension, the implications on the concept of public.

## **Review of Related Literature**

My research revolves around problematizing the concept of the public sphere in an IP community having Jurgen Habermas' concept of the public sphere as a lens – specifically looking at the Mindoro mining project as the issue that calls as a public matter. Habermas (1989) defines public sphere, in his book *The Structural Transformation of the Public Sphere*, as “conceived above all as the sphere of private people come together as a public; they soon claimed the public sphere regulated from above against the public authorities themselves, to engage them in a debate over the general rules governing relations in the basically privatized but publicly relevant sphere of commodity exchange and social labor” (p 27). Habermas' definition of the public sphere is mainly based in the context of the bourgeois class – which in turn, gathered a number of critics on its concept and context.

## **The Habermasian Public Sphere: From Genesis to Transformation**

In Habermas' (1989) *The Structural Transformation of the Public Sphere*, he first discusses the genesis of the bourgeois public sphere from a historical review of the concept of public (its etymology, its social implications, and parts of civilization that recognized the existence of public). Habermas then goes on to layout the basic blueprint of the public sphere: its social structures, political functions, idea and ideology. He then shifts gear to the changes in the concept of the public sphere: from social structures to political function, to its relation to the concept of public opinion.

Habermas (1989) starts off to define public sphere as *Öffentlichkeit*. This German term implies a variety of meaning – a spatial concept (the social sites or arenas) where meanings are articulated, distributed and negotiated. The word public in public sphere implies there is a collective body behind this process.

The conception of the public sphere clearly marks a separation between private and public – the affairs of the households and work (where private interests are of priority), and the state (which is assumed to be a structure of power and exerts domination) come together and mediated in the public sphere. The private interests and opinion must be set aside and overcome to emerge common interests and concerns, and reach 'societal consensus' (Kellner, 2000). The public sphere is dedicated for the debate and discussion of issues of general concern and public good.

It is assumed that in the public sphere, there is freedom speech and assembly, a free press, and the right to freely participate in political debate and decision-making.

Dahlberg (2012) discusses that there are public sphere six conditions: thematization and reasoned critique of problematic validity claims, reflexivity, ideal role taking, sincerity, formal and discursive equality and autonomy from state and corporate power. These conditions are from Dahlberg's (2012) reading of Habermas' idealizations of the public sphere: therefore resulting to a set of normative conditions or critical standards of the public sphere. Each condition presupposes the condition before it: (1) thematization and reasoned critique of problematic validity claims; (2) reflexivity; (3) ideal role taking; (4) sincerity; (5) formal and discursive equality; (6) autonomy from state and corporate power.

The public sphere, then, should be a venue for a rational debate on the concerns of the public and the one that can direct its force and influence to the state and corporations, not the other way around. It is also a venue of freedom of speech – every actor is with an equal chance on expression and debate. Habermas' conditions, however, is met with criticism. One of these criticisms is the public sphere's extent on being plausible on the practical level and being just an ideal. The concept is also contested on the abstract nature of Habermas' concept of it: there is only one existing public sphere, overlooking the opposing nature of public discourses and its problematic demarcation between public and private (Koivisto and Valiveronen, 1996).

### **The Alangan Mangyan Community**

Mindoro Island, the seventh biggest island in the Philippine Archipelago, is part of Region 4B (MIMAROPA) – located at coordinates 13°24'45"N 121°7'43"E. It is one of the five bio-geographical zones in the country. Mindoro Occidental and Mindoro Oriental, the provinces of the island, are separated by a natural boundary, the Halcon-Baco mountain range. The Department of Agriculture ranked the Mindoro provinces second and third largest food-producing in the country – recognized as the food basket for the nearby mainland and Manila (Goodland and Wicks, 2008).

Mindoro is home to eight Mangyan ethnic groups namely Sibuyan, Hanunuo, Alangan, Buhid, Tau Buid, Tadyawan, Ratagnon, Bangon, Iraya – called generically as the Mangyan Indigenous People. They have lived in the island for centuries, granting them the legitimate Certificate of Ancestral Domain Claim (CADC) of 1995.

The Alangan Mangyan tribes occupy the mountain ranges in parts of Baco, Victoria, Naujan, and San Teodoro in Oriental Mindoro and in Mamburao, Sta. Cruz, and Sablayan in Occidental Mindoro. The research site of the selected Alangan Mangyan community is based in the town of Baco, Oriental Mindoro. Barangay Lantuyang, one of the 27 barangays in the town and located at the foot of Mt. Halcon, is home to the Alangan Mangyan tribe.

The community is in transition – urbanization is slowly reaching their community as evident from their practice and language use. The tribe retained a few of their practices – such as swidden farming and betel nut chewing – but no one wears the traditional clothes and the “*balay lakoy*” (big communal house) is now divided to smaller houses with one family only, or at most three families. Most of them speak Tagalog (regional language). From a tribal form of government, they split the governing responsibility into two: the Sangguniang Barangay and the tribal elder circle. Roman Catholic, Protestants, Iglesia ni Kristo, Evangelical, Baptist, Adventist, Jehova's Witness and Born Again are few of the religious sects in the area. The tribe is one of the target sites by the nickel mining corporation – conducting consultations with the tribesmen in the area.

## Methodology

### Assumptions

I embraced an interpretivist paradigm – recognizing human subjectivity, and trying to see the world through the participants' eyes. Every human action serves and attempts to accomplish a purpose, based on the meanings and context one is embedded. In having conversations with my participants is an assumption that the said interaction is framed as an interview – a depth interview, in particular, as means to further understand the participants' point of view (Baxter and Babbie, 2004). This interview with the participants is semi-structured – I, as a researcher, steers the topic of conversation according to the phenomenon under scrutiny (preparing questions beforehand), but at the same time provides a space to explore individual emerging views (asking follow-up questions and exploring deeper in the participants' answers). I borrowed an assumption from postmodern interviewing – interviewing is not just a data gathering technique or tool, but a *social production between the interviewer and the respondent* – a collaborative construction between two active parties (Fontana, 2003 in Gubrium and Holstein, 2003). Communication is seen as constitutive model, not a linear one – thus it is discursive.

With these assumptions on the interactions with the research participants, I recognize a privilege I placed upon myself as a researcher – exerting some control on the flow of the conversations, asking questions only about the topic on hand. This may have limited the participants' expression of themselves through these talks. Even with the acknowledgment of a co-collaborative space, I, as a researcher, manufactured the encounter on which a conversation about mining took place.

This study places itself, as mentioned before, in the critical paradigm of the communication theory terrain. Communication in the critical tradition explains how talk came to perpetuate social injustices by embedding ideological distortions and how communicative practices can expose these certain injustices and emancipate

people (Craig, 1999). Consciousness raising can only be achieved through communication's enabling critical reflection – thereby enabling political action towards liberating the oppressed people.

### **Data collection**

These questions I answered through qualitative interview with 6 community members in Barangay Lantuyang, all of them Alangan Mangyan in ethnicity. They were selected through the first field work where a focus group discussion was held. From 16 participants, 6 were selected on the assumption that they are the sources in which I could achieve data saturation. These conversations are assumed to be co-created – the talks produced within it are both our constructions, therefore a shared experience. These interviews were then hardcoded into transcripts and served as text.

### **Data Analysis**

The first order analysis of the text will commence the description stage (Fairclough, 1995) surfacing formal properties, categories of the text. In this study, the conversations transcribed into interview transcripts will serve as the text under analysis. Interview transcripts underwent cycles of coding, starting from initial coding then proceeding to axial coding. The coding done is not linear but an iterative one – after initial coding, reviewing and validating codes, narrowed down blobs of codes. This is the first dimension of the analytical framework (see Figure 1) – analysis and examination of the text.

The second order analysis will proceed to interpretation and explanation stages – contextualizing the text in terms of its relation to a bigger picture. Analysis, turning to the stages of interpretation and explanation, is not something that can be applied to an “object,” else set conditions about the “object” – what one analyzes is much less determinate. Interpretation deals with cognitive processes of participants. Explanation, on the other hand, deals with relationships between transitory and social events (interactions) and more enduring social structures which shape and are shaped by these events.

In both cases of explanation and interpretation, I, as the analyst, am in the position of offering a broad sense of interpretations of complex and invisible relationships – taking it up a notch from the description stage. This stage is where all critical reflection will unfold. Fairclough's stages are also in parallel with Alvesson and Skoldberg's proposition on levels of interpretation.

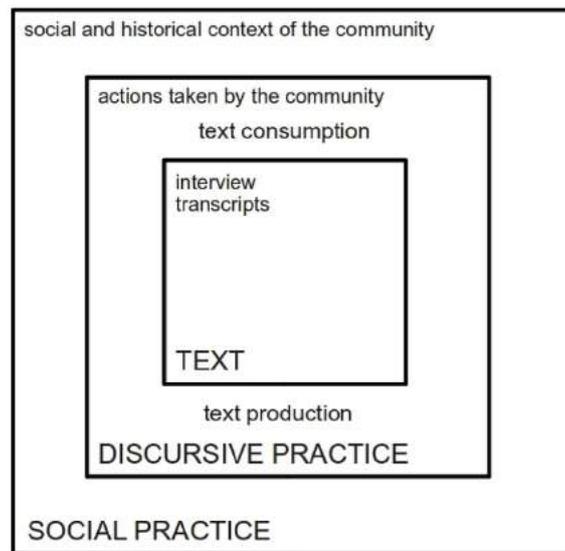


Figure 1. Analytical framework of the study as patterned to Fairclough's three dimensional model for critical discourse

## Results and Discussion

In answering the first research subquestion on who is part of the public, first the actors involved in the Mindoro mining discourse had been identified – determining that the actors are not separated by the dichotomy of public and private but the public as an emerging unit. Their roles are determined through the mentions of the participants of who were present in the mining consultations, who influenced any knowledge claims. Though four actors emerged, media, mining corporation, State and the Alangan Mangyan community, only mining corporation and the Alangan Mangyan community shared the limelight, with the involvement of direct media and State were not further examined.

The discussion on the first research subquestion proceeds to the demarcation between who is part of the public and who is not. As the public sphere now is not defined by an actual physical space, but a temporal one, voices served as the representativeness of inclusion. With the aid of discourse analysis, voices, dominant, silenced and unused, become the valued presence in the public arena.

While the public discourse on the Mindoro mining project goes on, the Alangan Mangyan community is placed in the collective actor as the indigenous peoples (IP). The IP's are directly affected as their land is the targeted site for mining operations. Within the IP sector, the tribal elder council prevails as a dominant voice in the public – and is given utmost importance on their insights and opinion. The barangay council is also part of the prevailing dominant voice in the public – being a symbol of authority for mobilizing members of the community. Participants, however thinking

that their voices are heard in the public arena, are characterized on the membership of public in their presence. Having their own voices, they let persons of authority, tribal and barangay, speak for them, trusting they will forward the public interest in the discussion. These two dominant voices represent the Alangan Mangyan community, and part of the Mangyan tribe as a whole, in the mainstream discourse – carrying a salient identity for the whole tribe. The identities of participants, however, are hidden in a wider public arena – then classifying the Alangan Mangyan public as an “enclaved public” (Squires, 2002).

Table 1. Characteristics of an “enclaved public” (Squires, 2002)

Spaces and Discourses	Resources	Goals	Performance in wider publics	Sanctions
Hidden, used/produced solely by group members	Few material, political, legal, or media resources	Preserve culture, foster resistance; create strategies for the future	“public transcript”	Violence and disrespect from state and dominant publics

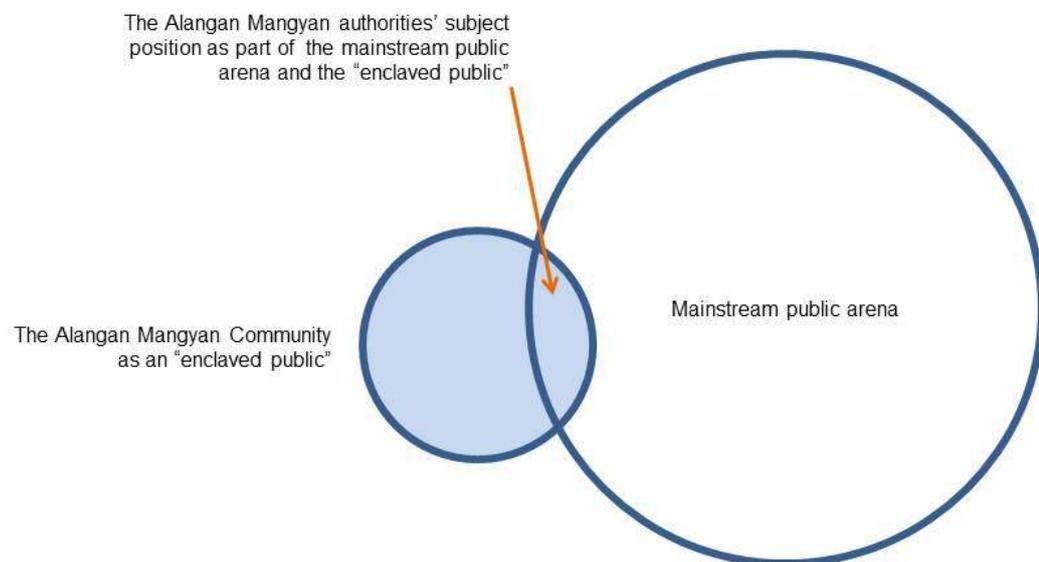


Figure 2. Illustration of “public” in the Alangan Mangyan community alongside the mainstream public arena

For the second research subquestion, there is an attempt to surface the discourses that are shaped and shape the Alangan Mangyan community in the Mindoro mining issue. Through these discourses they build on the arguments that shape the public opinion on mining. An overarching discourse has been identified: a discourse of survival. Survival is split into two: living and life. The two are the foundations of their

individual opinion, their knowledge on the issue, and the insights they share into the public arena.

Participants subscribe on the “discourse of life” – entailing the preservation of nature, the sustenance of culture and the concern for the future. The Alangan Mangyan culture owes its affinity to nature – not only because of its cultural beliefs that supernatural beings guard nature, but also the consequence of “angering” the forces of nature. Mining, in their view, will bring about death of their community members due to its drastic intervention to the natural state of nature. Nature, as they see it, is like a human being that can feel pain, express anger and carry out retribution to those who abuse. These foundation of their beliefs is rooted in their experience of nature – how they see that as a consequence of taking something from nature (the mountaineers' stories), heavy rains will be brought about in the community.

Influence from an outside source is not negligible – though both on the same side, mining awareness campaigns brought about the outside sources offer a different explanation. These outside sources, such as media, and government ministries, are mentioned as sources of their knowledge in the matter of mining. These outside sources present mining that brings about consequence of land degradation and infertile land.

The concern for the future is evident – they see mining as a “Band-Aid” solution, bringing about temporary needs but at the same time destroying the land they, and the future generation, needs in the long run.

There is, however, the presence of the “discourse of living” - which comprise of the economic based arguments. This is the main argument of the mining representatives, as conveyed by the participants. Mining offers the ways in which to attain the basic needs of a person – a job and money in exchange for the land property to sustain everyday needs like food and a scholarship for the children's free education. As the other Mangyan miners converse with the participants about the current situation, what surfaced is the economic need is greater than preserving the nature they have. Participants who had conversations with them suppose that the mining activity could have stopped because of its consequences.

Within the discourse of mining, I identified three main concepts that emerged as the making of the sphere – collective thinking and decision making, and shared awareness. These three concepts were from the participants' identification of the process and product of public consultation. The three concepts, thinking, decision making, and awareness, personifies the public involved in the discussion of public interest and concern.



Figure 3. Representation of the three metaphors that makes a public functioning like human being

There is a tension in choosing between living and life – a struggle to choose between what is needed now and what is needed tomorrow. While all participants agree that they have a collective decision not to allow any mining activity in the area, one sentiment from a participant that there is still a discrepancy in the emerging public opinion. There are still people who disagree that mining should be prohibited.

Ideologies and power relationships that are analyzed in this study is part of the critical reflection (as the third subquestion) – questioning why the former discourses emerged have something to do with existing ideologies and power relationships within the public sphere, and still persist in the community.

A slow transition from traditional ways to the ways of the lowlands crept into the community. The concept of “progress” found its way to their gates, and therefore setting a standard that never existed before. A dichotomy of “*maganda*” (good) and “*mahirap*” (poor) “*na buhay*” (life) (the noun described) surfaced recurrently in every interview with the participants. An ideology of “belonging” was born, therefore gave birth to the thinking of the Tagalog (lowlanders) utopia – the ideal lifestyle.

Power in discourse is all about the power relations inside the actual discourse – a critical reflection on the encounter level of discourse (e.g. conversations). Throughout the conversation, there is a reliance on authority on being heard – “*nahihya*” (shyness as roughly translated in English) as a road block to expressing oneself in the discussions on the said issue. The public meetings and consultation did not cater an environment that reflects a group ready to listen to everyone’s insight about the issue. Reliance on the authority is not only due to “*hiya*” but also because of the value given to the words of the persons of authority. They are supposed to know the right thing to say and evaluate what is best for the majority. Silence is attributed to trust placed upon the authorities to voice out the concerns that is best for everyone in the community

## Conclusion and Recommendations

In examining the Mindoro mining issue, I have co-constructed with my participants a conceptual framework of the public sphere, which emerged from the analysis of the text. Specifically this framework discusses only the public sphere at work in the Mindoro mining discourse.

With my temporary engagement with the community, I only draw a temporary conclusion on this study. My field work for ten days (for two visits) I deem as inadequate – if I had the chance to immerse as long as I wanted (without the constraints of time and money), I may have explored more insights, listened to more voices, and more sensitive to discovering the silenced voices in the community.

The emergent discourses, the discourse of living and life, reside on the environmental discourse – locating the presence of the “public sphere” in the environment (the discussions residing on the biophysical aspect of the environment). In the Habermasian conditions of a public sphere, the Alangan Mangyan construction of the public sphere is an imperfect one – residing on the irony of empowerment and silenced voices (formal and discursive equality and the autonomy from state and corporate power), on self-questioning and placing the self in the shoes of others (reflexivity and ideal role taking). This construction, though deemed imperfect by the Habermasian standards, emerged from the text as the “public sphere,” if I may call it, in the Mindoro mining issue.

A conceptual framework of the Alangan Mangyan “public sphere” can be viewed below (Figure 4). This framework is like a puzzle piece – each puzzle piece arranged in the previous chapter (viewed first as an individual piece, then situated and placed at its context or right place in the puzzle) and, temporarily finishing an image (the puzzle is not completed, only a part of it showed a discernible image), the whole picture waiting to be unveiled.

The visual elements within the framework have its own meaning – in general, the solid circles in different colors represent the actors in the public sphere (enclosed by a larger circle, the mainstream public arena). The basic figure of Alangan Mangyan public representation in Figure 2 is joined with the rest of the actors. Arrows signify movement towards the sphere or outside the sphere – arrows of different hues represent different intensities. The light blue circle (enclosed by a red outlined box) represents the Alangan Mangyan “enclaved public” and within it, the making of the sphere in Figure 3 as the Alangan Mangyan construction of “public sphere”.

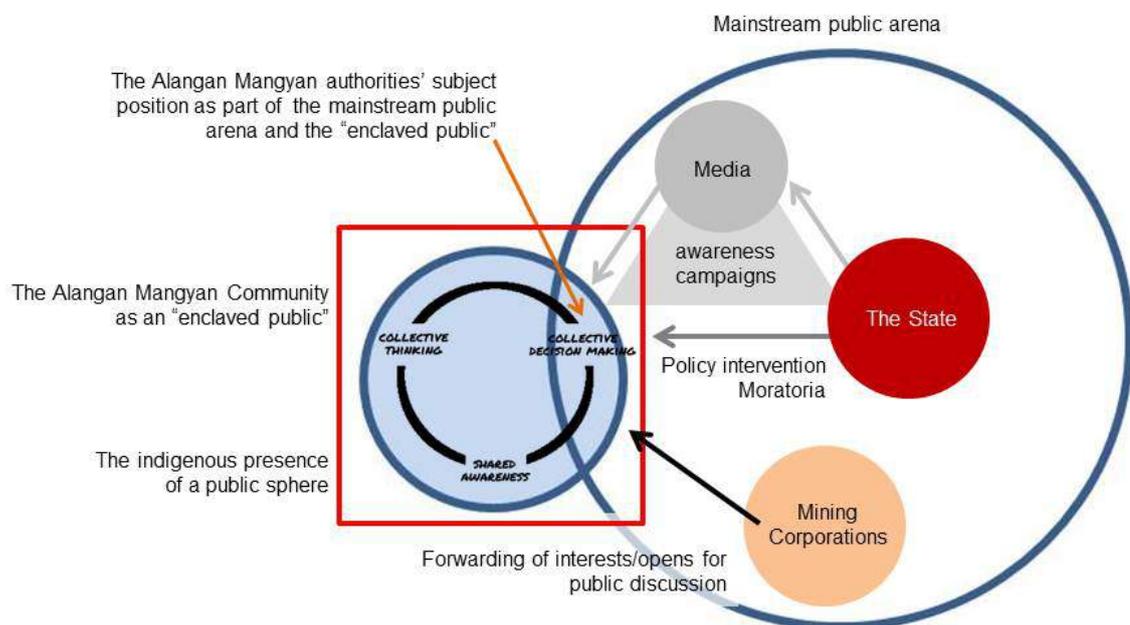


Figure 4. Conceptual framework of the Alangan Mangyan public sphere

This research did not subscribe to the existing dichotomy of public and private, private sphere or public sphere – instead, the actors are separated in terms of roles taken in the mining consultation process. The Alangan Mangyan community, as the directly affected population in the mining operations, become the participants in public consultations, thus a movement towards the middle to mediate between interests of the community and the mining corporations are made in the venues of public consultation. Being the participants of public deliberation process, the Alangan Mangyan community is not independent of any prior influence. The State has its own interference, through awareness campaigns and media materials. The State also has a different effect in the sphere – as they decide on any policy making regarding the matters of public concern, thus have the power to strengthen interests through political policies. The mining corporations, then to invoke their interests, open their interests for public scrutiny, thus a movement towards the sphere is also made. Through debates and discussions, collective thinking, decision making and a “shared awareness” are being constantly shaped and reshaped as the discourse on mining continues. This then, in turn, recursively influences the State's policies, and the collective decision and public opinion is (re)shaped.

The “public sphere,” then, is characterized by being a venue to discussion as to reach a consensus on the public concern and produce a collective decision and public opinion – and being continuously (re)shaped by collective thinking, decision making and shared awareness. These three are both elements and products of the “public sphere” – through discussion, a collective body thinks and decides, and a shared

awareness is developed through understanding (the telos of human communication, as Habermas calls it).

Talk and discursive practice consists of how they view talk and how they use it as a participation in the public arena. First they view talk as a way of community organizing and mobilizing – seeing how the spoken work gather representative of the barangay population. Second, they see talk as a way to understanding – with continuous talk and discussion, they will come into consensus, a fruit of meeting in the middle and agreeing to it. These views of communication facilitate the (re)shaping of collective thinking and decision making, and shared awareness that makes up the public sphere.

The participants stated that the products of the public sphere are agreement, (the next step after agreement) approval, heard voices and oneness. However they may seem positive, insights from different participants that even with those four products, there is no action even with the agreement in place. This called into question if the public sphere fulfils its normative value.

This framework, however, cannot be generalized as the state of the “public sphere” in every issue the Alangan Mangyan community faces. Participation or representativeness may vary as relevance of the issue varies. The public sphere might have championed the Mindoro mining issue in the area – fulfilling its normative value, but its presence might fluctuate, as this research did not extend to examining the public sphere involving the all the issues and affairs of the community.

This framework and concluded presence of the “public sphere” is not based on the Habermasian ideals of the public sphere. However the conditions are not all present, a construction of the “public sphere,” if I may call it, emerged from the conversations. The presence is, as the Habermasian ideal may evaluate it, imperfect – but the presence can only go as far as its context in the practice, not in the ideal one. Looking through the ideals of Habermas’ construction of the public sphere is a criticism of its probable existence in “reality,” if I may use the term for a practical existence.

The Alangan Mangyan public sphere construction is only jumbled puzzle pieces of mental representations of the participants, arranged and joined by the researcher (which is to say I, a researcher influenced by her own representations) to form a coherent picture – a 2-dimensional framework of the public sphere as it emerged from the mining issue. This, however, is only one of the many representations waiting to be explored in research. The whole picture is not yet complete, and I invite you to pick up the puzzle pieces and join the discourse on the public sphere – founded on the DevCom theory and praxis.

### **Implications on Development Communication and Development Agenda**

One of the important implications on the public sphere is the upholding of its normative value. Having a working public sphere can drive political agendas, community movements, and discussions on issues of public concern. This is one of the phenomena DevCom could explore – and in the future, may see the potential of the public sphere in service of the field. Up until now, there is a continuing struggle to forward the development agenda and redefining development in the country's own context.

I place the final piece of the puzzle of this study, an important learning that emerged as the journey of the study commenced – a self as part of a whole, a self part of the public with the power to make that change.

### **Bibliography**

- Arendt, H. 1958. *The Human Condition*. Chicago: University of Chicago Press.
- Alvesson, M. & Skoldberg, K. 2000. *Reflexive Methodology: New Vistas for Qualitative Research*. London: Sage Publications, Inc.
- Baxter, L.A. & Babbie, E. 2002. *The Basics of Communication Research*. Belmont, CA: Wadsworth/Thomson Learning.
- Breese, E.B. 2011. *Mapping the Variety of Public Spheres*. *Communication Theory* 21 (2011) 130-149.
- Brundidge, J. 2010. Encountering “Difference” in the Contemporary Public Sphere: The Contribution of the Internet to the Heterogeneity of Political Discussion Networks. *Journal of Communication*, 60(4): 680-700.
- Calhoun, C. 1993. *Habermas and the Public Sphere*. Massachusetts: MIT Press.
- Cardenas, K. 2011. *Corporate Power and the Philippine Public Sphere: The Philippine Daily Inquirer and the NBN-ZTE Scandal of 2007*. *Philippine Social Sciences Review*.
- CommGAP. 2008. The Public Sphere, in *CommGAP, Policy Brief, Communication for Governance and Accountability Program*. World Bank, Washington DC.
- CommGAP. 2009. Changing Public Opinion, in *CommGAP, Technical Brief, Communication for Governance and Accountability Program*. World Bank, Washington DC.
- Custodio, P. 2010. *Narrative Analysis of Filipino Farmers' Stories of Participation in Grassroots Research and Extension in Rice Breeding and Production*. PhD dissertation, College of Development Communication, University of the Philippines Los Banos, Los Banos Laguna.

- Dalhgren, P. 2006. The Internet, Public Spheres, and Political: Communication: Dispersion and Deliberation. *Political Communication*, 22(2):147–162.
- Denzin, N & Lincoln, Y. 1994. Introduction: The Discipline and Practice of Qualitative Research, in *Handbook of Qualitative Research* edited by Denzin, N. & Lincoln, Y. Thousand Oaks, CA, US: Sage Publications, Inc.
- Eligio, EMJ. 2006. *Group Constructs in the Discourse Analysis of the Indigenous Peoples Rights Act*. PhD dissertation, College of Development Communication, Los Banos Laguna.
- Estropia, ELJ. 2012. *Discourses of ABS-CBN on the No to Mining in Palawan Campaign*. Unpublished undergraduate thesis, College of Development Communication, Los Banos Laguna.
- Fairclough, N. 1989. *Language and Power*. New York: Longman Inc.
- Feraro-Banta, L. 1985. *Changes on the Socio-cultural Life of the Alangan Mangyans: A Comparison of the Traditional Alangan and the Marginal Alangan in Mindoro Oriental*. PhD dissertation, University of the Philippines - Diliman, Diliman, Quezon City.
- Ferree, M.M., Gamson, W.A., Grechards, J. & Rucht, D. 2002. Four Models of the Public Sphere in Modern Democracies. *Theory and Society* 3(31), 289-384.
- Forrest, A. 2012. *Urban Spaces, Homlessness, and the Public Sphere: The Urban Homeless Counterpublic*. PhD dissertation, Swathmore College.
- Fraser, N. 1990. Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy. *Social Text*, No. 25/26, (1990): 56-80.
- Fraser, N. 1992. Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy, in *Habermas and the Public Sphere* edited by Craig Calhuon. Cambridge, MA: MIT Press.
- Gambetti, Z. 2005. The conflictual (trans)formation of the public sphere in urban space: The case of Diyarbakir, in *New Perspectives on Turkey*, 32 (2005): 43-71.
- Goodland, & Wicks. 2008. *Philippines: Mining or Food?*. London, United Kingdom: Working Group on Mining in the Philippines.
- Griffin, E. 2004. *A First Look at Communication Theory*. 5th Ed. McGraw-Hill Companies, Incorporated.
- Gubrium F. & Holstein J. 2003. *Postmodern Interviewing*. London: Sage Publications, Inc.
- Guba, S. & Lincoln Y. 1994. Competing Paradigms in Qualitative Research, in *Handbook of Qualitative Research* edited by Denzin, N. & Lincoln, Yvonna S. Thousand Oaks, CA, US: Sage Publications, Inc.

- Habermas, J. 1989. *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, translated by T Burger with F Lawrence. Cambridge: Polity Press.
- Habermas, J. 1991. *Moral Consciousness and Communicative Action*, translated by Christian Lendhardt and Shierry W: Nicholson. Cambridge MA: M.I.T. Press.
- Hampton, K., Livio, O. & Goulet, L.S. 2010. The Social Life of Wireless Urban Spaces: Internet Use, Social Networks and the Public Realm. *Journal of Communication* 60 (4): 701-722.
- Hoffmann, B. 2010. 'Civil Society 2.0? – How the Internet Changes State Society Relations in Authoritarian Regimes: The Case of Cuba.' *GIGA Working Paper* no. 156, German Institute of Global and Area Studies, Hamburg.
- Jacobson, T. & Lambino, A.G. II. 2008. 'Citizen Voice and the Public Sphere: Scoping Communication Challenges,' in *Governance Reform under Real World Conditions*. CommGAP, World Bank.
- Jorgensen, M. & Phillips, L. 2002. *Discourse Analysis as Theory and Method*. Thousand Oaks, CA, US: Sage Publications, Inc.
- Keane, J. 1995. *Structural Transformations of the Public Sphere*. The Communication Review 1(1). Malaysia: Overseas Publishers Association.
- Knapp, K. & Antos, G. 2008. Introduction to the Handbook Series: Linguistics for Problem Solving. *Handbook of Communication in the Public Sphere. Handbook of Communication in the Public Sphere*. Germany: Hubert & Co., Göttingen.
- Kocan, G. 2008. Models of Public Sphere in Political Philosophy. *Eurosphere Working Paper Series*, Online Paper No. 2. Retrieved 18 September 2012 from <http://eurosphere.uib.no/knowledgebase/workingpapers.htm>.
- Koller V. & Wodak, R. 2008. Introduction: Shifting Boundaries and Emergent Public Spheres in *Handbook of Communication in the Public Sphere*. Germany: Hubert & Co., Göttingen.
- Koivisto, J. & Väliverronen, E. 1997 Resurgence of the Critical Theories of Public Sphere. *Journal of Communication Inquiry* 20 (2): 18-86.
- Krippendorf, K. (2005). The Social Construction of Public Opinion, in *Kommunikation über Kommunikation Theorie Methoden und Praxis* edited by E. Wienand; J. Westerbarkey; & A. Scholl. Festschrift für Klaus Merten. Wiesbaden: VS-Verlag.
- Krippendorf, K. 1993. Major Metaphors of Communication and some Constructivist Reflections on their Use, in *Cybernetics & Human Knowing* 2(1): 3-25.

- Littlejohn, S. & Foss, K. 2009. *Encyclopedia of Communication Theory*. London: Sage Publications, Inc.
- Lofland, J. & Lofland L. 1995. *Analyzing Social Settings: A Guide to Qualitative Observation and Analysis* 3rd edition. California, USA: Wadsworth Publishing Company.
- Lumbang, E. 2009. *The Deadliest Free Press In Asia: A Case Study Of The Philippines*. Unpublished master's thesis, Centre for East and South-East Asian Studies, Lund University.
- Manyozo, L. 2006. Manifesto for Development Communication: Nora Quebral and the Los Banos School of Development Communication. *Asian Journal of Communication*, 16(1), 79-99.
- Mcloughlin , C. & Scott, Z. 2011. *Topic Guide in Communication and Governance*. United Kingdom: University of Birmingham.
- National Commission on Indigenous Peoples. 2012. *NCIP Profiles*. NCIP: Quezon City.
- Odugbemi, S. 2008. 'Public Opinion, the Public Sphere, and Quality of Governance: An Exploration,' in *Governance Reform under Real World Conditions*. CommGAP, World Bank.
- Packer, M. 2011. *The Science of Qualitative Research*. New York: Cambridge University Press.
- Quiaoit, J. 1997. *The Changing Patterns in the Man and Relationship of the Alangan Mangyan of Oriental Mindoro*. Unpublished master's thesis, Xavier University, San Juan, Metro Manila.
- Quebral, NC. 2011. *Devcom Los Banos Style*. Lecture delivered at the Honorary Doctorate Celebration Seminar, LSE, University of London, December 2011.
- Quebral, NC. 2012. *Development Communication Primer*. Southbound Sdn. Bhd: Penang, Malaysia.
- Saeed, S. 2009. Negotiating Power: Community Media, Democracy and the Public Sphere. *Development in Practice*: 19(4-5): 466-478.
- Saldana, J. 2009. *The Coding Manual for Qualitative Researchers*. London: Sage Publications, Inc.
- Shamey, S. 2009. *Publics, Politics and Participation: Locating the Public Sphere in the Middle East and North Africa*. USA: Social Science Research Council.
- Shirkey, C. 2011. *The Political Power of Social Media Technology, the Public Sphere, and Political Change*. Council on Foreign Affairs.

- Sinekova, G. 2006. Building the Public Sphere: Bases and Biases. *Journal of Communication* 56(3), 505-522.
- Taylor, C. 2004. *Philosophical Arguments*. Cambridge, MA: Harvard University Press.
- Van Dijk, T. 2001. *Critical Discourse Analysis*, in *The Handbook of Discourse Analysis* edited by D. Schiffrin, D. Tannen, & H. Hamilton. Malden, Massachusetts USA: Blackwell Publishing.
- Wodak, R. & Koller, V. 2004. *Handbook of Communication in the Public Sphere*. Berlin: Hubert & Co., Göttingen.

The logo for the International Association for Public Opinion Research (iafor) is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a large, light blue circular arc that is partially obscured by a larger, semi-transparent red arc that also curves around the text.

*The integration of people with physical disabilities into the South African National Defence Force: A photographic documentary project*

Marius Sullivan\*<sup>1</sup>, Waldemar Bussiahn\*<sup>2</sup>, Rudi de Lange\*<sup>2</sup>

\*<sup>1</sup>South African Army Engineer Corps Headquarters, South Africa, \*<sup>2</sup>Tshwane University of Technology, South Africa

0232

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The nature of war and the preparation for armed conflict is such that those that participate are often injured or killed. Injuries are sometimes of such a nature that, although grave, it does not exclude disabled military personnel from employment. The South African Department of Defence Disability Committee requires that all Department of Defence departments and all four tiers of the South African National Defence Force (SANDF) submit proposals for the advancement of the interests of persons with disabilities.

This project responded to this requirement and established a collection of photographs to create an awareness of disability within the SANDF. In accordance with the slogan "Nothing about us, without us" this project also interviewed disabled soldiers and provides insight into the thoughts and opinions of soldiers in these positions.

This paper further argues that visual awareness of disabled colleagues will cultivate a healthier working environment in the military community. By viewing photographs, intentionally or coincidentally, people will grow familiar with disability. This familiarity will assist with the organisational and societal perceptions and attitudes toward colleagues with disabilities.

This project challenge perception of disability in the SANDF by portraying people with disabilities in productive, integrated roles. It explores a subjective point of view, where the organisation that, theoretically, causes disability, is shown in a positive light. It also portrays the efforts of the SANDF to rehabilitate and reasonable accommodate people with disabilities.,

### **Background to the project**

As early as 1918 the highest office in governments realised that the state had a responsibility toward the disabled soldier (Lakeman 1918: 115). Even before this, in the late 19th century, the medical fraternity began to see disability not just as a medical pathology but also as a matter that required state intervention (Linker 2011: 318). In South Africa, on 8 June 1922, an army medical officer appealed to parliament to provide artificial limbs to soldiers involved in the Great War (First World War 1914 – 1918). Colonel E. N. Thornton, Director Medical Services, Defence, wrote a letter to his superiors in which he asked the Minister of Defence to make parliament aware of the toll that the war had taken on these soldiers (Union of South Africa Defence 1922).

In a profession such as the military where physical prowess is valued and constantly measured, disability seems over exposed. This over exposure is apparent in the obvious contrast between disabled and able-bodied soldiers. The original expectation of the soldier and the consequent adjustment to a disability, presents the soldier and his or her commanding officer with emotional and attitudinal challenges. Despite legal rights and an ever-improving social conscience, many socio-cultural and other challenges still exist. People with disabilities live in complex broader societies with expectations and biases. Societies have basic, established rules of social interaction. As a protective mechanism, society treats those that they considered outside of the norm, differently. Persons with disabilities represent different or deviant forms of this norm and are a challenge to these rules (Yamamoto 1979: 7). People perceive, judge and treat every form of difference, or “deviance” differently.

Even modern advanced societies have a questionable record when it comes to the treatment of the disabled. Society is slow to equip itself and adjust to the new interactions. All these insecurities and uncertainties manifest when “normal” meet “deviant”. We expect employers in modern advanced societies to ignore instinctive uncertainties and personal biases and treat the application fairly when they apply for employment. Such expectations are not unreasonable. Not only do persons with disabilities have to cope with particular physical restrictions, but they also have to consider and adjust to the prejudice and social expectations of others (Craig 1996: 480). There seems to be an emphasis on understanding the emotional state of the disabled person and the social integration into society (Cassuto 2010: 218).

The Constitution of South Africa governs and protects the rights of all people, including disabled people. Under the Constitution, various laws, such as the Employment Equity Act, deal with employment of people with disabilities (South Africa 2002). Legislation requires that 2% of the South African National Defence Force’s (SANDF) strength comprises of disabled personnel (Snyman 2013). This 2% does not just apply to the Defence Force as a whole, but to every staff division, department and unit. This can apply to personnel who obtained injuries on duty and personnel that apply for positions in the SANDF as civilians. Currently disabled military personnel make up approximately 0.5% of the South African National Defence Force (Williams 2013). It is clear that there is disparity between the intention of the state and the reality. The Department of Defence Disability Committee (DOD) furthermore requires that all Force Structure Elements (Army, Navy, Air Force and Medical services) of the SANDF submit proposals for the advancement of the interests of persons with disabilities (Department of Defence Disability Committee

2013). This need and the call for proposals motivated a documentary photographic project of disability in the SANDF.

### **The aim of this project**

This aim of this photographic project is two-fold: to contribute to the awareness of the existence, rehabilitation and deployment of soldiers with disabilities; and to portray a positive view of disability and of integration in the SANDF. The project documented, in writing and with photographs, the challenges and achievements of military personnel with disabilities. We argue that exposure to photographs of disabled soldiers will encourage interaction and a more compassionate military community and working environment. We also expect that these images, in a subtle manner, may improve the organisational behaviour and attitude of the military toward their colleagues with disabilities.

### **The process**

Since this project took place within the milieu of the SANDF, a significant part of the methodology concerned the navigation of military authority and military culture. In order to obtain permission to take photographs in military units, formal letters served as official requests. We also requested and received additional authority from a Military Hospital Research and Ethics Committee. We restricted the project to physically disabled personnel in and around the Pretoria area where there are several military bases. Only fourteen of twenty-five potential participants eventually agreed to take part in this project. One participant agreed to an interview but requested not to be photographed.

The interviews and photography took place during rehabilitation sessions, social and sporting activities and in the working environment of the participants. The purpose of the interview and the questionnaire was to glean information regarding disability and the working environment. With a project such as this, ethical considerations concerning the dignity and privacy of the participants enjoyed priority. There was an introductory meeting, and sometimes a second meeting, where a date for the photographic session was set. Because the prospect of being photographed can be intimidating, the introduction was often awkward. Potential participants were sceptical of the project at first, but warmed to the idea after an explanation of the aim of the project. References from the SANDF's Disability Committee (DOD) and a military disability support group, the Curamus Association, facilitated the initial contact with the potential participants. The most valuable references however, were from other disabled people in the military.

The introductory meetings required the observation of all the necessary military protocol. In addition, security protocol in military facilities required extensive entry and exit procedures, and an armed escort in certain cases. The interview played an important role in forming a rapport with the potential participant. It established a certain level of friendship between the photographer and the participant. This was important as it set the subject at ease, encouraged cooperation, and contributed towards a relaxed and professional photographic session during subsequent meetings.

Ironically, in this study, this familiarity needed for the photography, also posed a military conundrum. Familiarity between officers and sub-ordinate ranks is discouraged in the military. This is to ensure a greater degree of professionalism in

times of war, when officers have to send soldiers into battle. To overcome this issue, the first author, who is a commissioned officer, wore civilian clothes as often as possible, kept conversations informal, encouraged the use of first names, and emphasised that participation was voluntary. Requesting sub-ordinate ranks to participate in this study, whilst dressed in a uniform, could have been interpreted as a formal instruction, and was avoided at all costs. This matter was not important where the first author was sub-ordinate in rank to a potential participant.

The style of photography intended for this project is classified as “candid”. With this in mind, the photographic equipment was discreet and did not interfere (by way of noise or bulk) with the photographic process. Ambient light was preferred and artificial illumination was restricted to the minimum. Consultation with the participant determined if flash was appropriate for low light environments. Image manipulation was limited to improving sharpness when required, adjusting brightness and contrast, and cropping in order to change or enhance emphasis.

The focus was to keep the images authentic and ethical and not to produce “aestheticized” images (Strauss 2003: 8). The first author visited the participant a number of times before the introduction of the camera. We followed this process of *introjections* in order to understand and interpret the person. The value of this *introjections* approach came to the fore when photographs from the third visit were judged to be better than the ones from the first or second visit. We deliberately avoided the technique of *confluence* and maintained a level of distance and professionalism. This technique creates a close, and even an intimate relationship between the photographer and subject (Zakia 2007: 234).

### A reflection on some of the images for the project

Seven images of the project are discussed below. The discussion of each image is placed underneath the photograph.



Figure 1. Captain Stoltz in an intensive care unit.

Captain Stoltz (figure 1) is an intensive care unit sister at a Military Hospital in Pretoria. She sustained injuries in a motor vehicle accident 8 years ago, which left her paralysed from the waist down. She reported for duty at her former unit and has been working there ever since after hospitalisation, surgery and rehabilitation. Apart from her clinical duties, she also provides training for student nurses. One of the aspects of the conversations with her that stands out is that there is a constant need for “perception intervention” (Stoltz 2013). She agrees that a need for awareness exists but believes that frequency of campaigns will help to change perceptions. Successful integration and the theme of the project, does not mean that every photograph must contain a smiling, happy disabled person. “Successful integration” simply refers to people who are valuable to the SANDF despite being disabled. They will appear to have a degree of work satisfaction similar to that of their able-bodied counterparts. The photographs of Captain Stoltz for instance, could arguably be construed as gloomy or sad. She, nevertheless, fully integrates as part of a team in an intensive care unit at a military hospital, despite being a paraplegic. It is unfortunate that some of her patients will succumb to their illnesses or injuries.



Figure 2. Captain Stoltz in her workplace, interacting with other nurses.

A viewer is confronted with a different image in figure 2. Here Captain Stoltz appears to be joyful as she interacts with one of her student nurses. People with disabilities still experience the full gamut of emotions in the workplace. Captain Stoltz is the quintessential candidate for this project. She is a soldier, she became disabled and she integrated fully after rehabilitation. Her story is unique in another way; she fills the same position as she did before her accident. The photograph below testifies to her successful integration.



Figure 3. Mrs Smith, a switchboard operator

The photographs in figure 3 illustrate the power of photography to portray a negative or a positive message. Mrs Smith was born blind. The choice of picture used for publication, can either reinforce or counter negative societal perceptions. The pictures of the blind switchboard operator are both accurate in their portrayal of the subject but the one on the right will not portray a positive message. The interaction between photographer and subject, the direction by the photographer, the mood of the subject, and even the climate can play an essential role in capturing an image to support the goal of being positive and integrated. The photographer had to coax the subject into revealing that required expression. Sometimes it was necessary to ask a serious question with the camera at eye-level, waiting for the response; sometimes it was necessary to be light hearted.



Figure 4. Captain Steenkamp consulting with Corporal Bruintjies.

The successful integration of soldiers with disabilities into the SANDF depends on a variety of support structures. Medical rehabilitation is the first step; sporting activities is another. Figure 4 shows a health care practitioner in consultation with a patient. Captain Steenkamp is a Medical Orthotist Prosthetist, here in consultation with Corporal Bruintjies during the fitting of his prosthesis. Captain Steenkamp explained that willingness and attitude towards rehabilitation is essential to the recovery and integration of injured soldiers (Steenkamp 2013).



Figure 5. Nolwazi Madlala, Clinical Psychologist

Sport and physical activities play an important role in any military. In fact, because of the importance of fitness and health, the SANDF considers sport as official duty. Soldiers may obtain permission to practice sport during working hours. Physical activities are also a valuable part of rehabilitation after injury. Nolwazi Madlala, who is a civilian clinical psychologist in the SANDF and a paraplegic, emphasised the importance of the socialisation aspects of rehabilitation in sport.



Figure 6. Lt Col Williams at a shooting range

Figure 6 shows Lieutenant Colonel Williams taking part in a clay pigeon shooting exercise. Also, note that the shooting club has made reasonable accommodation for his disability by allowing him to use a chair. Lt Col Williams is a senior officer in the human resources department. Although his disability (left leg amputee) prevents him from taking part in many physical activities, there are many other sporting opportunities still available to him. Because there is such an emphasis on physical training in military culture, Lt Col Williams is another example of the successful integration of a soldier with a disability. Medical classifications, such as Lt Col Williams has, exempt him from any required physical activities. His participation in sporting activities is voluntary.



Figure 7. Warrant Officer Minnie

Only once the injuries have healed and the rehabilitation has been successful, can integration of the soldier into the workplace begin. Figure 7 shows Warrant Officer Minnie in his place of work, where he is an aircraft safety inspector. His amputation does not hinder him at all in the execution of his duties. In the execution of his specialised duties, he did not seem “disabled” at all.



Figure 8. WO Chambers

Composition, focus and exposure are the factors that convey the photographer's intention. By controlling these factors, the photographer manipulates, on behalf of the viewer, the intended message. The photographs in this project followed a similar pattern regarding content, positioning of the subjects and light. The subject was usually placed to one side, either left or right, loosely following the rule of thirds (the composition is divided into 3 horizontally and vertically. The focal point is placed on one of the intersecting lines). By making economical use of space in the frame, the rest of the composition is available for supporting information. In figure 8, Warrant Officer Chambers holds a document in his bionic hand. The focus is on the hand, as this is the central message of the project. The composition deliberately includes the document to have a reference for the function of this person. To the left is visual content that completes the picture. This area gives the viewer additional information. It is out of focus so as not to interfere with the area of main emphasis. As the first author moved closer to the subject, exploring different angles, it was inevitable that, eventually, the camera would arrive close to the subject, capturing this detail. This composition was regarded as more successful because of its simplicity. The photograph comprises of four elements that tell the story and support the title of this project. It is not certain which element the viewer will notice first, the file or the bionic hand. Beyond those two main features, the text on the file and the rows of shelves in the background, are the other elements that complete this photograph.

The wondrous and realistic modes of representing people with disabilities support the ethos required called for such projects (Wehbi 2012). The photographs of this study place subjects in a realistic working environment in the SANDF. The images testify that disabled SANDF personnel are integrated in a team and in some cases, they perform similar functions as able-bodied people.

### **Discussion of the project**

This project could have the inadvertent outcome of making a conscientious comment on war and politics. There is a place in documentary photography for objection and criticism, but this was not the intention here. The project intends to improve interpersonal relationships between able and disabled military personnel. It aspires to do this by creating awareness of military personnel with disabilities amongst peers and superior officers. The interviews and images captured seem to suggest that some disabled soldiers do successfully rehabilitate and integrate back into the SANDF. There are also examples that are not so successful. The painful reality is that members that do not integrate successfully are probably not to be found in the military system anymore. The relatively small number of disabled participants that willingly participated in this project could be an indication that integration and acceptance requires active intervention and not mere passive intentions and resolutions from meetings. A body of photographic images now exists with which the SANDF may raise awareness and educate the military community about the capabilities and potential of disabled colleagues. Disabled soldiers can play a valuable role in the building of morale in the SANDF by showing potential despite their adversity.

One of the participants, Mr Daan De La Rey was deployed to South West Africa (now Namibia) during the South African Bush War in the early eighties. He was then a uniformed member of the SANDF. He lost both his arms when he attempted to disarm an anti-personnel mine. Mr. De La Rey went through extensive surgery and rehabilitation. For his service, he received two medals. The first is the Southern Cross Decoration awarded for “Outstanding service of the highest order, and utmost devotion to duty (Officers)”. He was the lowest ranking officer ever to receive this medal (Captain). The second is the Castle of Good Hope Decoration “Most conspicuous bravery”. Remarkably, Lt Col De La Rey returned to his duties after his rehabilitation. In the early nineties Mr De La Rey demilitarised (when he carried the rank of Lieutenant Colonel) and became a civilian in the Defence Force. He now heads the department responsible for the training of civilian personnel in the DOD. When prompted to explain how it was possible to perform his duties without arms, he replied that the mind was a soldier’s greatest weapon. Mr De La Rey is however sceptical of this project. He reluctantly agreed to an interview. His scepticism can be summarised by a sentence that he uttered within minutes of commencement of the interview: “Disability is not a qualification” (De La Rey 2013). He explained that people with disabilities do not qualify for special treatment in the workplace just because they are disabled. People with disabilities require reasonable accommodation, just like everyone else. At the time of writing, Mr De La Rey has not yet agreed to be photographed.

Considering the medical classification guidelines of the SANDF, the writers accept that people with disabilities can no longer perform combat duties. The contribution to the combat readiness effort of the SANDF, however, goes beyond this standard. People with disabilities can play an essential role in the support environment (medical, logistical, financial etc.) of the SANDF. Consequently, the SANDF retains valuable skills and experience and the disabled person is employed and contributes to society.

The military, by its very nature, is destructive; photography is creative. It is the hope that, to some extent, the latter can restore the former.

### Sources cited

Cassuto, L. 2010. Disability Studies 2.0. *American Literary History*, 22(1):218-231.

Craig, G. J. 1996. *Human Development*, Seventh Edition. University of Massachusetts: Prentice Hall.

De La Rey, D. 2013. May 31. Interview. South African Department of Defence Headquarters. (Notes in possession of author).

Lakeman, C. E. 1918. The After-Care of Our Disabled Soldiers and Sailors. *Annals of the American Academy of Political and Social Science*, 79:114-129.

Linker, B., 2011. Shooting Disabled Soldiers: Medicine and Photography in World War I America. *Journal of the History of Medicine and Allied Sciences*, 66 (3):313-346.

Madlala, N. Participant. 2013, May 13. Interview. 1 Military Hospital Pretoria. (Notes in possession of author).

Snyman, A. 2013, February 19. Interview. Defence Headquarters. (Notes in possession of author).

South Africa. (2002). Defence Act of 2002 (42 of 2002). Retrieved 1 June, 2013, from <http://www.dod.mil.za/documents/acts/New%20Defence%20Act%2042%20of%2002.pdf>.

South Africa. (2006). The Constitution of The Republic of South Africa (108 of 1996). Retrieved 30 August, 2013, from <http://www.gov.za/documents/constitution/1996/a108-96.pdf>.

Steenkamp, H. Participant. 2013. August 26. Interview. 1 Military Hospital. (Notes in possession of author).

Strauss, D. L., 2003. *Between the Eyes*. 1st ed. New York: Aperture.

Wehbi, S., 2012. Modes of representation of people with disabilities in documentary photography. *Disability studies Quarterly*, 32(1):01-11.

Yamamoto, K. 1979. *The Rehabilitation Client*. Edited by B. Bolton, B. and Jacques, M. Baltimore: University Park Press.

Zakia, R.D. 2007. *Perception and Imaging*. 1st ed. Amsterdam: Focal Press.

*Community Radio Use to Provide Knowledge of Media Literacy among the Elderly in Rural, Thailand*

Suphannee Burnell

University of Phayao, Thailand

0234

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The objective of study in “Community Radio Use to Provide Knowledge of Media Literacy among the Elderly in Rural, Thailand” is to study operating structure, radio program production process, and analysis of radio content which was managed by the elderly group in Chiang Kham district, Phayao Province. The findings are; 1) There are three members in the elderly group with average age of 57 years old, living in Chiang Kham, graduated with bachelor degree, average experience in radio production program is 14 years, originally worked as government officers, and produce radio program at Community radio station regional area 2 (105.0 MHz) and they see the danger of consumption of non-standardized products, sold using deceptive advertising, as contributing to actual deaths amongst members in their community. 2) The group is an informal congregation set to work in the community radio, bonded by the long relationship in work among the members. They mostly used an informal communication in their group. The communication form is two-ways communication and the communication direction is horizontal communication. 3) The two main steps of pre-production and production are present in the group’s work, although some elements are missing in sub-steps of pre-production. In addition, the post-production does not include a quality check of radio broadcasting. 4) Overall, the analysis of radio content to assist the elderly for knowledge in media literacy, found that most of the content is mainly concentrated on analytical skills.

## **1. Introduction**

Radio broadcasting reform in Thailand, has been delayed for more than 15 years. As a consequence almost 8,000 stations throughout Thailand produce programs for commercial and political purposes and air content that is not monitored.

Despite efforts in 2011 by, the National Broadcasting and Telecommunication Commission to organise them only 2,312 stations have been registered and licensed. As a result the content of programs has been difficult to control. The main content of community radio remains focused on selling products especially medicines foods and health products such as nutritional supplements with exaggerated qualities.

According to The Food and Drug Administration's survey in 2006-2009 (Food and Drug Administration, 2013) the business sector has substantially increased advertising budgets for alternative media, including community radio, by up to 1.7 billion Baht per year because they realise that community radio is a key tool for advertising their products especially those which target the elderly in rural areas. As a consequence they are causing health risks. It has been shown that in some cases, death has been the result of non-standardized products from deceptive advertisers.

Although the elderly who are seen as victims and vulnerable to the uncontrollable media, there is strong elderly group in Chiang Kham district, Phayao Province in the North of Thailand who have started utilising community radio to fight back against any content used on radio that is harmful to their community by specifying content and motivate people in their community to media literacy, instructing them to think, analyze, and search for information before deciding to consume the product.

## **2. Objectives**

- 2.1 To study the structure of the elderly group and radio production programs produced by the elderly in Chiang Kham, Phayao.
- 2.2 To analyze the content of radio programs produced by a group of the elderly in Chiang Kham, Phayao

## **3. Literature Review**

### **1. Community Radio Concept**

Jumpol Rodkumdee (1999) addressed the presentation of community radio operation in the U.S.A. in the UNESCO annual general meeting in 1977. The meeting agreed that community radio is one section of participatory communication which focuses on 3 principles; easy to access and change the media, participation at all levels from initiation to production, and self management.

Kanchana Kaewthep (2003) addressed the process and criteria in content selection for program production which will fulfill community needs and become a device to develop a strong community, by employing the combination of both mechanism and process as follows;

1. Process to acquire content consists of 2 steps; survey of listener's need and the second step, program evaluation after broadcast.

2. Content selection criteria which effect by philosophy, nature, and significant characteristic of community radio. The content should have the following characteristics;
  - a) The content should mainly relate or close to community
  - b) The community radio should have varieties of contents and radio personalities.
  - c) The program schedule should match with the target's lifestyle.
  - d) Should select content that harmonize with or represent to belief/folk wisdom/culture of each region.
  - e) Stick with principle "equilibrium"
2. Communication Concept

There are two communication channels as follows; (Vichien Vithayaudom, 2007: 232)

1. One-way communication means communication which sender sends message to receiver only. There is no return message so that there is no reaction from the receiver.
2. Two-way communication means communication that the receiver responds and reacts to the sender.

An experiment in comparative of one-way and two-way communication (Harold J. Leavitt, 1964: 143) found that;

1. One-way communication is quicker than two-way communication
2. Two-way communication is more reliable than one-way communication
3. Two-way communication can generate more confident to the receiver than one-way communication can.
4. Although one-way communication is less reliable than two-way communication, it is easier to organize than two-way communication which is rather noisy and complicated.

#### Communication Direction

Could classify communication into 3 directions as follows; (Vichien Vithayaudom, 2007: 231)

1. Downward communication is the communication from higher level of the hierarchy to the lower level. It is one-way communication with communication method like circulation, poster, group meeting, etc.
2. Upward communication is the communication from subordinate to higher level superior. Communication channel is generally advice, consult, and complaint.
3. Horizontal communication is communication between persons in the same level. It is the exchange of information, idea to solve program and to create understanding.

#### 3. The concept of radio program production

Sumon Yusin (2005) described stages in community radio production for local development as the continuous program production process, consisted of 3 major steps and 8 minor steps as follows;

1. Pre-production step consists of several small steps as;
  - a) Data collection is the collection of several data of listener, pattern and type of program, content, production budget.

- b) Production planning is the advance decision process by using existing information to decide on the program objective and production process in order to fulfill the objective or program.
  - c) Radio authorship is process to write script that informs the steps of the program from the beginning to the end to keep the program in the direction as indicated in scope of content and program format.
  - d) Preparation of program material. By roughly study radio script, the producer will be able to prepare program material in advance such as recorder, tape recorder, audio disk, microphone, along with booking studio and making appointment with technician for equipment arrangement.
  - e) Program production, coordinating with working members in several departments as indicated in the script such as director, actor, technician, lecturer to ensure that the program is conducted as planned
  - f) Rehearsal. The benefit of rehearsal is to minimize mistakes in content, speech, and acting. If the program is complicated and many people involved, the rehearsal would consist of many stages and be punctual.
2. Production stage is broadcasting step which is divided into 2 types as follows;
    - a) Live broadcasting. Most of the radio programs in the present are live broadcasting to make the program lively. There is no time consuming in recording, editing and saving in equipment and personal.
    - b) Recording is the advance program recording to broadcast as scheduled in the station timetable. The benefit of program is its ability to correct the program.
  3. Post production stage
    - a) Quality control is the auditing and evaluating of broadcasted program in order to realize the failure of the broadcasting such as sound quality, time, program arrangement, etc. The evaluation should be in every step to ensure the quality as indicated in the objective.
  4. Concept in Content Analysis

Berelson (1971) provided the definition of content analysis as “the content analysis is a research technique which is objective, systematic, and quantitative by clearly presenting the content of communication.”

Unit of measurement of content will assist in content analysis by providing quantitative explanation. Unit of measurement is divided into;

1. Unit of Analysis. Berelson (1971) had divided content analysis into several units which are able to provide quantitative explanation as follows;
  - a) Word. Single word or group of words, symbol or unit of symbol or term
  - b) Theme is unit to analyze content which is presented in phrase, single sentence, or combination of sentences that describe main concept 1 concept in analysis
  - c) Character is defined unit by considering appearance property such as drama script, story. The decision in coding must consider the whole story in order to classify the property.
  - d) Item is broad story arrangement by analyzing of total story and each story could be further separated.

- e) Space and time measurement is the analysis to measure physical of communication, width column, number of page, length of line, may be in minutes for radio
- 2. Unit of Enumeration
  - a) Space is the measurement of content in unit such as inched column, centimeter column, page, line, indent
  - b) Appearance is the property of content of required material. Counting will rely on the appearance of content material.
  - c) Frequency is the most frequently used in content analysis such as the frequency in using any word.
  - d) Intensity is the unit to identify number that use in the research related to social value and attitude that appear in content of material and make to scale, sorted by statement with high frequency of the same concept but using different words or sentence's components which indicate to different frequency.
- 5. Concept in media literacy

Potter (1998) explained that media literacy is about understanding media character and the ability to explain the meaning of what we have seen in media. We will be able to understand the characteristic of media and able to explain the meaning of information or content of media from our database. This database requires equipment and raw material to accumulate knowledge while equipment is our own skill in reading and writing for reading media and raw material is information from media and real world.

Pornthip Yenjabok et al. (2005) defined the media literacy as the ability to analyze, critique, and evaluate media, ability to access media, present media in own model, and produce media for varieties of communication. In addition, media education means learning to develop skills, analyzing, critiquing, and fabricating opportunity to access media. Detail information of each skill is as follows;

1. Access is fully and quickly accepted media, ability to realize and capable to understand a variety of media, searching for information from several kinds of media.
2. Analyze the interpretation of media content by component and form of the presentation of each kind of media that effects social, political, or the economy by the basic knowledge and experience in forecasting.
3. Evaluate is the ability to evaluate the quality of broadcasted content that creates value to the receiver, and ability to generate usage benefit for the receiver.
4. Create is media education, including skill development in creating media in own model in order to communicate as set in own objective.

The most important target of media literacy is analyzing and decision making with critical judgment regarding the format of communication and ability to distinguish opinion from fact and always realize propaganda and to show the decision accurately. Media literacy causes the people to empower the media receiver who is able to understand him/herself and understand the presentation. (Urjit Virojtrairat, 1997)

In education factor, Atkin (1973: 208) mentioned that person who opens to widely receive media and has enormous skill in searching for information will make that person to be more literacy.

#### 4. Methodology

The study focused on an elderly group in Chiang Kham, Phayao province. It was both qualitative and quantitative research. The tools used to collected the data were

1. Formal and informal interview
2. Participation and non-participation observation
3. Content Analysis

Steps in research procedure

1. Field interview with the elderly who is 60 years and older, individually, from 10 community radio stations.
2. In-depth interview with the elderly group of Community radio station regional area 2 (105.0 MHz). The number of sample is 3 samples.
3. Observe the program production of radio program of elderly group who produce program at the
4. Content analysis of 3 radio programs for 6 weeks between 9 September – 20 October 2013 by using 2 kinds of analyzing units;
  - a) Unit of analysis. This research has employed analysis as a theme by considering the presentation of content in the program each time whether creating media literacy or not. If it did create media literacy, then considered if the elder group had expressed access skills, analysis skills, evaluation skills, and creative skills.
  - b) Unit of Enumeration. This research has applied appearance by counting media literacy content in several areas in analytical framework as appear or not appear. The counting of one appearance of media literacy is 1 unit.

#### 5. Result

The study could be summarized in several topics as follows;

1. General information of the elderly group

There are three members in the elderly group with average age of 57 years old, living in Chiang Kham, graduated with bachelor degree, average experience in radio production program is 14 years, originally worked as government officers, and produce radio program at Community radio station regional area 2 (105.0 MHz). The reason to apply radio program to give education in media literacy is because the elderly in their community had consumed fermented fruit juice and passed away because of heart attack although she has no record in heart decease before and direct experience of a member in the elderly group who almost lost his life

2. Operating structure in elderly group

The group has informally gathered. Most of them use informal communication channel with two-way communication and horizontal communication direction because members in the group are familiar with each other. The elderly group will communicate by verbal discussion to exchange idea, information, and any situation in the community during the program production.

3. The Radio Program Production

The group had inserted media literacy to the listener during their programs so that the radio production process is as follows;

## 1. Pre-production

### a) Basic data collection

The elderly is independent to specify target group, program format, and main content in the program, length, and broadcasting period. The program which produced by the elderly group is;

- Folk music for health program is a music program. The main content of the program is to supply health knowledge. The target group is 40 years and older. The length of program is 1 hour, broadcasting every Saturday and Sunday during 8:00-9:00 a.m.

- Warrior in battlefield for citizen is music program. The main content of this program is to supply knowledge in pension welfare of military and civil officer along with information which provided benefits to the community. The target group is 60 years and older. The length of program is 1 hour, broadcasting every Monday-Sunday during 12:00-1:00 p.m.

- Fact and fact awareness today program is straight talk program. The main content of this program is to supply knowledge and information on politic, economic, social, and culture. The target group is 30 years and older. The length of program is 2 hours; broadcasting is every Monday-Friday during 9:00 – 11:00 a.m.

### b) Program production plan

All 3 programs have objectives in providing health knowledge, providing knowledge in benefit and useful information to military and civil officers, along with people in the community, and providing information and knowledge in politic, economic, social, and culture related to people in community. After fully investigated, the offering of knowledge in media literacy is minor objective in providing information and useful knowledge for people in the community.

### c) Program script editorializing

The group had not written program script for the program production. They utilized long time experience in program production by acquiring information from printing media such as newspaper, letter, and magazine from several public organizations such as Ministry of Health, Consumer Protection Department, Public Relation Department, etc., television media, radio broadcasting media, internet media, and personal media by discussion with several people formally and informally.

### d) Preparation of program material

The group had neatly prepared the program material by arranging speech content, selecting music from computer program, and controlling program production by themselves because the elderly group had limitation in computer usage so they avoid preparing program material which required complicated computer program.

### e) Coordination in Program Production

The group had not coordinated with technician to prepare before program production and there is no coordination with the speakers or specialists in several fields because of most of the operators in the station are volunteers. There are very few operators in the station so that the elderly group produce program without help from many persons.

### f) Program Rehearsal

The format of radio program that elderly group produced is live program so that there is no need for rehearsal but the elderly group will give precedence in content preparation for broadcasting by spending most of the time in collecting information from several media and sorting contents that closest to the audience.

## 2. Production

### a) Live on-air broadcasting

The group will utilize their experience, knowledge, and own capability in live program production in order to make the program lively and generate familiarity with audience as much as possible. In addition, it will eliminate the recording and editing stage due to their limitation in computer programming skill.

## 3. Post-production

### a) Program Quality Control

After the production of radio broadcasting program, the elderly group had not audited the program quality in sound quality, clearness, correction of content during the production stage nor after finished production.

## 4. Content Analysis

The analysis of content in radio program to provide knowledge in media literacy was analyzed content in 3 programs. The study discovered as the following detail.

Table 1: Content of knowledge in media literacy in folk music for health program, fact and fact awareness today program, and warrior battlefield for citizen.

Content in media literacy	Appearance(Times) (Percentage)		
	Folk music for health program	Warrior battlefield for citizen program	Fact and Fact Awareness today program
Access Skill	8 (20.51)	11 (17.74)	26 (31.70)
Analytical Skill	14 (35.89)	23 (37.09)	23 (28.04)
Media Evaluation Skill	11 (28.20)	19 (30.64)	21 (25.60)
Media Creativity Skill	6 (15.38)	9 (14.51)	12 (14.63)
Total	<b>39</b> <b>(100.00)</b>	<b>62</b> <b>(100.00)</b>	<b>82</b> <b>(100.00)</b>

From Table 1, the media literacy content was appeared in folk music for health program 39 times. The most appearance skill in media literacy is analytical skill, 35.89%, followed by access skill, media evaluation skill, and media creativity skill, 28.20%, 20.51%, and 15.38% respectively. In warrior battlefield for citizen program, the number of appearance of media literacy is 64 times. Most appearance skills are analytical skill, 37.09%, followed by media evaluation skill, access skill, and media creativity skill, 30.64%, 17.74%, and 14.51% respectively. For the fact and fact awareness today program, the number of appearance of media literacy is 82 times. Most appearance skills are access skill, 31.70% followed by analytical skill, media evaluation skill, and media creativity skill, 28.04%, 25.60%, and 14.63% respectively.

Table 2: Media literacy content in 3 radio broadcasting programs.

Media Literacy Content	Appearance (Times)	Percentage of media literacy content
Access Skill	45	24.59
Analytical Skill	60	32.78
Media Evaluation Skill	51	27.86
Media Creativity Skill	27	14.75
Total	183	100.00

Table 2 shows that total number of appearance of media literacy in 3 radio broadcasting programs is 183 times. The most appearance of skill in media literacy is analytical skill, 60 times or 32.78%, followed by media evaluation skill, access skill, and media creativity skill, 51 times, 45 times, and 27 times accounted for 27.86%, 24.59%, and 14.76% respectively.

## 6. Discussion

### 1. General information of the elderly group

The Study found that only one member is over 60 years of age by the common standard criteria setting by the United Nation in 1982. In order to gain more diversified the sample size; we studied the elderly over 55 years old. The elderly live in Chiang Kham, Phayao Province, well educated, and high experience in radio program which confirmed with Jumpol Rodkumdee (1999) who commented on the access to media that easy to access, able to change, participation by all levels, from create, produce, self-management by elderly group in Chiang Kham, be member of community to participate in Community radio station regional area 2 (105.0 MHz) from creating, production, and self-management of the community radio station and the situation that the elderly in the community who consumed fermented fruit juice and passed away by heart attack was brought to present in the program. It created awareness in the community which confirmed with Kanchana Kaewthep (2003) which identifies the criteria in selection of content for community radio that should mainly relate or close to the local community.

### 2. Operating Structure in the elderly Group

The elderly group is informally assembled, using informal communication by discussion for exchange of idea, information, and various situations in the community during the program production in the radio station. It is two-way communication which makes communication more reliable and create more confidentiality to the audience than one-way communication which confirmed with the comparative study between one-way and two-way communication by Harold J. Leavitt (1964). In communication direction, the communication in the elderly group is horizontal communication which confirmed with Vichien Vithayaudom (2007) which commented on the horizontal communication as communication between people in the same level, communication for the exchange of information, idea, to solve problem, and construct understanding within the group.

### 3. The Radio Program Production

The radio program production consists of two main steps; pre-production stage and production stage. The elderly group had not operated some minor stages which are; in pre-production consisted of program script editorializing, program production coordination, and program rehearsal. In the post-production stage, there is no program quality control which is not confirmed with Sumon Yusin (2005) explained the process in community radio production which might cause by the experience and capability of the elderly who have been produced radio program for more than 14 years. The process is quicker due to decreasing in operation steps such as no need to for script editorializing while able to present all contents in the program. At the same time, the elderly group has some limitations which force them not to fulfill all radio program production process such as the limitation in using computer program, limitation in budget, equipment, and support person.

### 4. Content Analysis

The analysis of contents of three radio programs found that the folk music for health and the warrior battlefield for citizen included content with most appearance in analytical skill while the fact and fact awareness today included content with most appearance in access skill due to the possibility that each elderly has different experience, information, knowledge, and presentation skill. When considered full vision of all 3 programs, the analytical skill was the most appearance in the program which was confirmed by comment from Uarjit Virojtrirat (1997) that the important objectives of media literacy are analyze and critical judgment in all format of communication and able to separate idea from reality and be always conscious in propaganda in order to make the correct decision regarding the presentation of media. At the same time, the access skill and media creativity skill are rather low due to the limitation of the elderly group in understanding of several skills in media literacy so that the program production was concentrated in knowledge in analytical skill. In fact, other skills are important components to make receiver learn together which was confirmed by Atkin (1973: 208) who explained that people who widely opened for information and had great skill in getting information would generate more media literacy to that people and Potter (1998) who pronounced that the media literacy needed tool and raw material to accumulate knowledge. Tool is our own skill in reading and writing to able to read media and raw material is information from media and the real world.

### 7. Conclusion and Recommendation

The beginning of this study was ignited by the elderly group who has genuine concerns about the dangers of non-standardized products and deceptive advertising. They see this deception as the cause of death among members of their community. Therefore they promote media literacy in the radio program that they produce as much as they can. The group's informal, two-way, horizontal communication encourages participation and helps them to solve problems in their community efficiently. While radio program production consisted of 2 main steps, there was no post production that is considered as an important step. Overall, the content analysis of the radio program produced by the elderly group shows that it focus on the skill of analysis.

The research led to the following suggestions for developing community radio use to provide knowledge of media literacy among the elderly. It's positive in participating in their group to help each other solving the problems in their community.

1. The elderly group is vital for conveying knowledge of media literacy. Therefore their group should develop their skills and knowledge development as follows:-

a. Develop knowledge of media literacy, allowing the elderly group to lead their community from a position of strength. They will also be able to use that knowledge to create and select messages related to media literacy to talk in their radio programmes. These messages should be selected so as to improve all media literacy skills in the elderly community as a whole. The goal is for listeners to be able to use the knowledge gained from the radio to create their own message for communicating media literacy to others in the community, empowering them to make their own, informed, decisions.

b. Develop skills for radio program production in pre-production stage. Radio production materials must be prepared, such as a radio documentary, public service announcements and coordination with special guests who have knowledge, experience and skills. These should be added to the radio program in order to raise the interest level and in order to reach out to those with different tastes. In the post-production stage the elderly group need to check the quality of the radio program. This includes sound quality, the timing, the content and checking whether or not the programmes achieve its objectives. This should be done using simple methods to monitor the radio program production such as a phone-in from the audience, mail or directly talk to other members in community.

c. Integration with other organizations such as Health Promoting Hospitals, Municipality to share their knowledge of media literacy with other elderly people in monthly meetings or the discussion between the elderly group and other elderly people in each village about media literacy. This would be very effective as the elderly group is the media whom are respected and trusted by the member of community.

2. Community: Community radio station regional area 2 (105.0 MHz) is a community service radio; therefore, it has no income from commercial advertisement. Those who work in the station are all the volunteers. The station is still lacking people. This is an indirect effect on the elderly group that they have to use their existing skills to control the radio production equipment as much as they can. Therefore all members in the community should participate in the community radio at all steps including the planning, production and self-management to ensure that the community radio functions as a quality radio station and is able to maintain its efforts to help the community.

3. The government should allocate a budget to support the community radio and other community services and creative radio programmes that are truly beneficial to the community so that they can continue to operate independently. Moreover, the Government should reward the community radio stations for their creative radio programme in order to bring attention to their work, reduce health problems in rural areas and encourage more programmes like this in the future.

## **8. Acknowledgement**

Thank the School of Management and Information Science, University of Phayao in supporting of fund and provide opportunity for the researcher to present this international conference. Thank Dr. Pattra Burarak who had consulted and offered good advice in this successful study. Thank all 10 community radio stations, the elderly group Chiang kham, Phayao Province for sparing time to interviewing and recording 3 programs for program content analysis. Thank father, mother, member of Nochan family and Mr. Paul Burnell for their support in power, will, and funding during the study of this research.

## 9. Reference

- AtkinC, K. (1973). *Instrumental Utilities and Information Seeking in New Model for Mass Communication Research*. Beverly Hill: SAGE.
- Berelson, B. (1971). *Content Analysis in Communication research*. New York: Hefner
- Food and Drug Administration Office, Ministry of Health.(2013). *Join power to conquer illegal advertising, support people not to trust advertising's trick (Draft)*. Meeting paper in hearing of draft strategy to solve problem in illegal advertising of medical, food, and health products. 31 August 2013. 3.
- Harold J, L. (1946). *Managerial Psychology*. 2<sup>nd</sup> Ed. 1964: 143. Chicago: The University of Chicago Press
- Jumpon Rodkhumdee. (1999). Broadcasting Radio : Of Citizen, By Citizen, For Citizen. Mass Communication Magazine Year 17 (April-June). Page 21-27. Faculty of Mass Communication, Chulalongkorn University. Bangkok.
- Kanjana Kaewthep.(2003).Community Radio Manual. (Online). [www.thaibja.org/thaibja/images/documents/download/communityradio\\_karnchana.doc](http://www.thaibja.org/thaibja/images/documents/download/communityradio_karnchana.doc). Search 18 September 2013.
- PornthipYenkabok et al. (2005). Media Education.Bangkok.
- Potter W, J. (1998). Media Literacy. UK: SAGE publications.
- Sumon Yusin. (2005). Management of Broadcasting Radio for Local Development.Teaching paper in broadcasting radio arrangement subject.Unit 8-15 (3<sup>rd</sup> Edition). Nonthaburi, Sukhothaimathiraj University.
- Urjit Virojtrirat. (1997). *The Analysis of Media Literacy of University Student in Thailand*. Doctoral Dissertation Paper, Technology and Communication Education Department, Faculty of Education, Chulalongkorn University. Bangkok.
- Vichiean Vithayaudom. (2007). Organization and Management: 231-232. Bangkok. Thanarush Publishing

*"Eatable Media Image"? Food in Culture Industry and the Consumer Culture*

Yi Ling Chung

Communication Studies, Taiwan

0239

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Different from the critique of “McDonaldization” this paper focus on: the food consumption itself appears not only for “functionality” but becoming the object of conspicuous consumption. To consider the scarcity of food and to probe into how the group-type cooperation manipulates the media image through displaying the food products, I use the Mennel (1997) idea of the ‘food culture industry’ can mirror the tacit social meaning and the operation of ideology. Moreover, this research based on the concept of Culture Industry theory proved that food consumption evolves into an outcome of Culture Industry and the reflection of individual social context. By analyzing audiences’ experience in food industry, the analysis highlighted those behaviors are grounded on — pursuing ‘shared consumption experience’ , segmental social marker, invisible influence of social context, ineffective media message, floating stylish food products and subjective judgments of behaviors on media image — six facets to decide the practice of ‘food culture industry’.

Keywords: culture industry, food consumption, media image, social marker, consumer agency

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## I. Introduction

Nowadays, the consumer life style is a 'trinitarian' that combined with society, culture and consumption. The subjectivity between 'individual' and 'products' is gradually becoming vague; on the one hand, people present their own 'culture capital' by 'consumption behavior'. (Helga Dittmar, 1992) Consumers seem to connect the social power and consumption behavior, by ceremonial, social distinction and social division (Rojek. C., 2005), they are in order to gain self-actualization and self-satisfaction.

The fact consumer society didn't disclose is the results of consumers consuming process also determined the 'self-identity' was built by the 'product-identity' they chose. Therefore, the fact behind the competitive market affording commercial and differentiated products is the capitalism logic controlling the relationship between production and consumption. Which is the concept 'culture industry' reveals, people pursue for the 'customized product' or 'stylish' they are merely the 'mass customization' as a part of post-Fordism. When consumers wants to find representative products for themselves, the producer developed as a grouping system and became highly transitional and replaceable way to keep their existence in consumer society. The capitalism shadowed consumer society as a 'money is everything' society and take segmented market and scarcity for granted. Consumption becomes the struggle between social layers and culture in consumers' mind.

This research based on Mennel(1997) research that consumer society originated from the competition for the deficient resource, by now, consumer society is an outcome of personal capital. People not only seek for physical satisfaction but to satisfy their own social psyche satisfaction. To illustrate the basic concept of the meaning of consumption, people need the 'food' to meet their physical operation needs. Until now, the 'food' distracted from its function as to satisfy physical needs turns out to be the object of social distinction. 'Food culture' also reflects the inequity relationship upon resource allocation and consumers' social economy status and latent social meaning or even the ideology of consumer society. Nonetheless, the cooperation between the media and the market (Lury, 2011) makes 'brands' as visible selling objects. Hence, this research attempted to discover the 'food culture industry' how to being the consumption objects under the food industry association's market operation.

For understanding the 'food culture' as the object of culture industry and its relationship toward media image and social context, this research basically discussed

the essence functionality of daily diets and the consequence of being the conspicuous consumption product. Food culture and consumer society can be obviously found in the social layer construction, representation, reproduction culture, and to know the different meaning of food consumption among social layers. Warde (2000) found the food culture practice by the out-eaters that the symbolic meanings of food culture have extended as the entertainments, representation of consumer taste and the segmentation of social layers. The provision of food involves the financial ability, social status, media information and the allocation of resource. The purpose of this research is to understand whether the consumers yield obedience to food culture industry or have consumer agency in the consumer society.

This research take 'Wang Ping' as research target, before 2002, Wang Ping claimed that 'a cow only served for six set of meal', after 2003 Wang Ping relocated the brands goal to 'only treat the most important people' from an humanity perspective.(Kao, 2012) It shows that Wang Ping used to use the notion 'luxury' to attract their target audience, but now they changed strategies to cater to different level of consumer communities. Wang Ping as a biggest food industry association in Taiwan use the 'multi-brands' with 'multi-food style' to appeal the consumers. Wang Ping can represent for the 'hegemony' party in Taiwan food industry.

## **II. Culture industry and food culture consumer practice**

'Food' becomes the manipulable object and the social context brings its visible transition, such as the appearance of 'creative cuisine', 'exotic dishes'. Or due to the change of lifestyle, personal diet habits changed as well. The number of out-eaters increased brought along the food industry associations. On the other hand, the diet manners, social norms will also influence the consumers' consumption practice. Food culture as an 'symbolic consumption' sphere of culture industry, consumers consumption behavior became irrational and exaggerated to follow the myth that culture industry built and glad to be the subordinate in the consumer society.

Adorno and Horkheimer raised the issue 'Culture Industry' theory, they take the products in mass society were contained with ideology. Classic Marxism thought 'false consciousness' was the exploitation relation between superstructure and the base. Culture industry theory took another way to view the 'false consciousness'; it indicates that 'consciousness' was embedded in the 'production-consumption' circulation process. Culture industry theory viewed consumers (audience) as passive role in consumer society. This research appointed the Gramsci's concept of

‘hegemony’. That ideology is to maintain the interests of ruling group, on the other hand, culture industry uses the standardized products and the inactive social value to the successfully embodied the consumers.

Food culture as part of consumer society must relate to social and culture. Wills(2011) used the notion ‘habitus’ discovered food could be recognized as ‘functionality’ and ‘form’ for representing the audiences’ social layer. Not only that, this research get Schouten(1991), Warde(2008), Wills(2011) and Backett-Milburn(2010) research results together, to deliberate the role of ‘persuade the shared experience’, ‘consumption as social marker’, ‘ritual consumption behavior’ and ‘social level division’ in the food culture consumption.

The theoretical foundation is shown as figure 1.

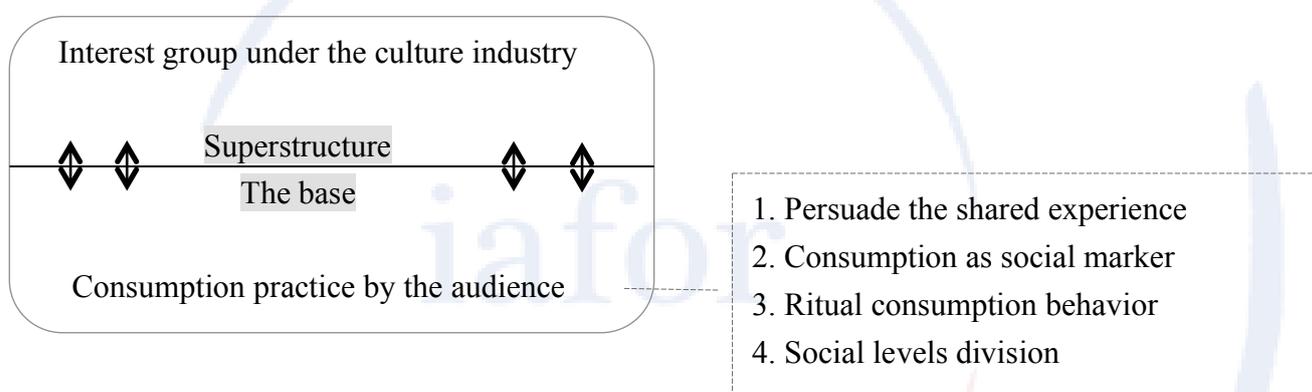


Figure 1. Theoretical basis used in this research

#### 1. Persuade the shared experience

Grainer(1995) said that the reason consumers consuming is to bridge social interaction. This kind of consumption experience was not decided by self-selection but to reach the ‘co-identity’ in the social group and consumption experience through consuming process.

#### 2. Consumption as social marker

The culture products audience chose were followed by personal culture experience, when social marker the homophiles among the consumers it must get through— purchase, acquisition and display— three stages, consumers in order to live up the expectation to the society.

#### 3. Ritual consumption behavior

According to Marcuse, audience was controlled by desires and habits, it made them immersing in ‘happy consciousness’. (Dant, 2003) Therefore, when audience facing no matter products or media messages, they don’t conscious the circulation is

non-stop for audience having ritual consumption behavior.

#### 4. Social levels division

Because of the limited food provision, to get into food culture under culture industry must have its threshold, involving personal financial ability and social status, therefore, food culture will present in two ways: necessity and luxury goods. Wills(2011) found that social layers as the presupposition to distinguish the culture practice, financial ability, work style, family norms and their way to get along would be take account to discuss consumption behavior. Also, the distinguishable accumulation of social capital and culture capital will reflect from the food culture consumption.

### III. Methodology

This research focus on the individual in dual role: audience and consumer. From individuals media messages acceptance and consumption practice imagine and interpretation, this research is to investigate whether consumers will have reflexivity toward the food culture under culture industry. Here are the three research questions raised:

1. The purpose of consumers getting into food culture industry and the differences within their social status is to discuss the relation between food culture industry, social status and social relation.

2. Does the connection between the media messages acceptance and the food consumption exist? Whether audience/consumers affected by the media messages to interpret their food consumption experience is the second dimension of this research.

3. Will the food industry association change the habit of the consumers' consumption style? The third dimension of this research is to understand whether audience/consumers can interpret their own social culture context and the grouping management of food industry association. Research structure of this research is shown as figure 2:

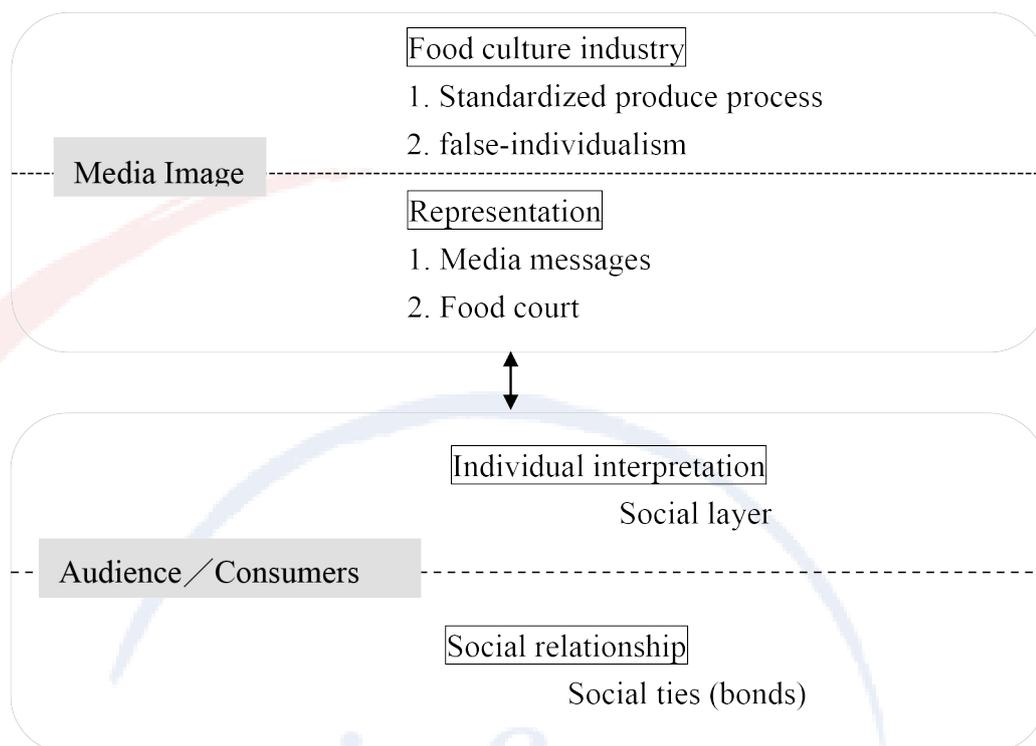


Figure 2. Research structure of this research

As Figure 2 shown, based on the food culture products were the objects of culture industry, it also represented for the results of the adopting ideology from media messages. Here, media image becoming the visible entity that was shown for consumers in the food culture field. By knowing the interpretation from the consumers, does food industry culture successfully form the individuals' social identity and self-image is also the discussing point of this research.

This research was conducted through two stages. First stage used depth interview to collect research data. Second stage use the discourse analysis to study the interviewees' interpretation, also used the publication named 《WOW ! Brands accomplished Wang Ping》 (《WOW ! 多品牌成就王品》 in Chinese) by Wang Ping as auxiliary data analysis. In first stage using general interview guide approach (Chi, 2005), this research interviewed 5 females and one male, each interviewee approached from 15 minutes to 30 minutes. Most of interviewees were acquaintance by the researcher as convenience sampling research method. Due to knowing deeply about food industry associations, researcher meant to choose two of interviewees who had work for these kinds of restaurants.

#### IV. Results and discussion

Fatal attraction of food culture products : shared consumption experience, social

marker, food products as conspicuous consumption

A. Shared consumption experience : non-traceable word-of-mouth

Most of interviewee mentioned the motive to consume is based on 'word-of-mouth'. F4 is the oldest interviewee, she said "People around me talked about the restaurants... when they said the restaurants were quite good...I will consider going someday..." And F1 said that she knows Wang Ping because her friends talked about it a lot. F2 is willing to be the one pass the message (WOF) to others. This research found that consumers chose the food court were because of the opinion from the people around them. It means that social relation affects the participation of consumption, also stimulates the establishment of shared experience.

B. Social marker : to leave others alone, being part of social groups

Social marker and social division have similar social meaning. To use social marker is that consumer not only want to get into particular social group, they well mark others into groups. F3 said "...the restaurant is more luxury ...it is famous one so I will go for it..." When consumers have stereotype of different levels in food culture, the consumers will also expect others use 'labels' to think about them.

C. The effects of social culture context: invisible social norms, the out-of-date media uses

This research found that food culture currently is just like the facts that culture industry indicates. The social value and product value are defined by consumers' social context and the previous experiencing consumption practices. F3 and F5 both said they will purposely dress up for Wang Ping restaurants. It shows that individual get involve in the consumer society that built by media images, consumers will be commensurate to the social expectation. Researcher also asked about where consumers will use social media to tell their friends they are eating these specific restaurants as 'self-display' behaviors. M1 said "Sometimes 'check-in'(a function of Facebook to tell people where are you) has its private part... and it's a little bit out of date to do so..." Actually, interviewee showed that they are 'free flow' to the food culture industry, because of the food products can't be durable products.

D. Products Style : becoming nonsense talking and judgment of materials

F3 tried to make description toward branded restaurants of Wang Ping "Every series, every thematic restaurant just like that... the places are bright...made you think it's shining, twinkling...the decoration or the atmosphere made you felt like a fashion style... not in a normal way..." F4

said "...most of them are different style ... each of them shown the consumers with different ...different...places...made you happy to have a meal there, without pressure..." This research analyzed that consumers visited these restaurants but they couldn't correctly recognized the style the Wang Ping set. Or they don't even know how to call the style among these restaurants. At this moment, Wang Ping claims that they have differentiated products in different restaurants, it is just the differences in price and space as food 'mass customization' products.

E. Consumers' subjective judgment in food consumption : audience agency, dynamic choices

F4 "Diet is very arbitrary..." and "the restaurants must locate their style in some way...but for me...I just eat food in the area... but I don't really care about what the restaurants did to me..." It shows that during the food consumption processing the consumers weren't influenced by the Wang Ping's media messages. Still, no matter as an audience or a consumer 'meals' depending on subjective value judgment, for the attitude the restaurants shown, environment of food courts, materials using and the delicious level etc. Knowing that when food becomes part of culture products, consumers are capricious and liking innovative, food industry associations must be flexible and creative to attract consumers successfully.

## V. Reference

- Backett-Milburn, K. C., Wills, W. J., Roberts, M. L., & Lawton, J. (2010). Food, eating and taste: Parents' perspectives on the making of the middle class teenager. *Social Science & Medicine*, 71(7), 1316-1323.
- Dagevos, H. (2005). Consumers as four-faced creatures. Looking at food consumption from the perspective of contemporary consumers. *Appetite*, 45(1), 32-39.
- Dunn, Kirsten I. ; Mohr, Philip B. ; Wilson, Carlene J. ; Wittert, Gary A. *Appetite*, 2008, Vol.51(2), pp.331-334.
- French, M., & Phillips, J. (2003). Sophisticates or dupes? Attitudes toward food consumers in Edwardian Britain. *Enterprise and Society*, 4(3), 442-470.
- Gainer, B. (1995). Ritual and relationships: interpersonal influences on shared consumption. *Journal of Business Research*, 32(3), 253-260.
- Horkheimer, M., & Adorno, T. W. (1972/1998). *The cultural industry: Enlightenment as mass deception* (J. Cumming, Trans.). In *Dialectic of enlightenment* (pp.120-167). Continuum, NY: Wharton Reprographics.

- Lang, T. (1999). Diet, health and globalization: five key questions. *Proceedings of the Nutrition Society*, 58(2), 335-343.
- Lien, C. Y., Hsiao, S. H., & Huang, C. W. (2010, December). Developing a consumer experience conceptual model for the Taiwanese Fine Food Culture in the restaurant industry. In *Industrial Engineering and Engineering Management (IEEM), 2010 IEEE International Conference on* (pp. 738-742). IEEE.
- Lury, C. (2011). *Consumer culture*. New Brunswick, NJ: Rutgers University Press. Chapter 1 Material culture and consumer culture (pp.9-31) & Chapter 6 Bands: Markets, media and movement (pp.137-164).
- Mennell, S. (1997). On the civilizing of appetite. *Food and culture: A reader*, 315-337.
- Nuttall, P., & Tinson, J. (2011). Resistance to ritual practice: exploring perceptions of others. *European Journal of Marketing*, 45(11/12), 1725-1735.
- Pietrykowski, B. (2004). You are what you eat: the social economy of the slow food movement. *Review of Social Economy*, 62(3), 307-321.
- Rojek, C. (2005). *Leisure theory: Principles and practices*. New York: Palgrave Macmillan. Chapter 6 power and leisure & 7 regulative mechanisms (pp. 134-169).
- Schouten, J. W. (1991). Selves in transition: Symbolic consumption in personal rites of passage and identity reconstruction. *Journal of Consumer Research*, 412-425.
- Veblen, T. (1965). *The Theory of the Leisure Class: 1899*. AM Kelley, bookseller.
- Warde, A., & Bennett, T. (2008). A culture in common: the cultural consumption of the UK managerial elite. *The Sociological Review*, 56(s1), 240-259.
- Warde, A., & Martens, L. (2000). *Eating out: Social differentiation, consumption and pleasure*. Cambridge University Press. pp.1-16.
- Williams, R. (reprinted in 2005) *Base and superstructure in Marxist cultural theory*. Culture and Materialism. London: Verso (pp.35-55).
- Wilk, R. (2002). Consumption, human needs, and global environmental change. *Global Environmental Change*, 12(1), 5-13.
- Wills, W., Backett-Milburn, K., Roberts, M. L., & Lawton, J. (2011). The framing of social class distinctions through family food and eating practices. *The Sociological Review*, 59(4), 725-740.
- 高 端 訓 (2012) 。 《WOW ! 多 品 牌 成 就 王 品 》 。 台 北 : 遠 流 出 版 社 。
- 曾 佳 婕 譯 (2008) 。 《社 會 批 判 與 文 化 》 。 台 北 : 韋 伯 。 (原 書 Dant, T. [2003]. *Critical social theory: Culture, society and critique*. SAGE Publications Limited.)

齊力、林本炫 (2005)。《質性研究方法與資料分析》。嘉義：南華大學教社所。  
 劉成富、全志綱譯(2008)。《消費社會》。南京：南京大學出版社。(原書 Baudrillard, J. [1979. *La société de consommation*. Paris: Gallimard. )  
 閻方潔 (2012)。《西方新馬克思主義的消費社會理論研究》。上海：上海人民出版社。

Appendix 1. Brands of Wang Ping food industry association



Appendix 2. Demographic patterns of interviewee

No.	Kids numbers	Income (TWD)	Age	Gender	Marriage status	Job experience in industry association	Education	Job
F1	0	0~19,000	18~23	F	Single	Y	College	Service Industry
F2	0	31,001~35,000	18~23	F	Single	Y	College	Manufacturing Industry
F3	0	0~19,000	18~23	F	Single	Y	Master's degree	Student
F4	2	35,000 ↑	46~65	F	Married	N	College	Housewife
F5	0	0~19,000	18~23	F	Single	N	College	Student
M1	0	0~19,000	24~35	M	Single	Y	College	Unemployed

*'Being liked': The constructed identity of project-based workers in the New Zealand film industry*

Lewis Tennant

Auckland University of Technology, Auckland, New Zealand

0240

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

The New Zealand screen industry, in line with similar trends in the UK and US, has experienced a proliferation of tertiary trained 'film school' graduates, and consequently there is an oversupply of aspiring workers. Tertiary providers are creating false expectations in graduates that employment will come following time and money spent on industry-specific training. In three case studies of workers from the New Zealand screen production sector it was found that in order to succeed, and irrespective of technical prowess or training, workers construct identities based on willingness to work in an industry where pay rates are inconsistent, hours are long, transactional contracts are malleable, and 'being liked' and networking are essential to securing ongoing project work. In an industry where graduates are considered 'unskilled', and where 'know who' or social capital is as important to long term success in the industry as 'know how' is, tertiary courses focus on teaching 'human capital', or the skills required to perform set labour tasks on a film set. 'Social capital' is not taught but is nevertheless crucial to maintaining work in the sector. Analysis of case study participants' responses indicates that successful workers are conditioned to accept an under-regulated workplace where the rights of workers are jeopardised. In order to stay connected to the industry film workers do not speak out about such issues, as doing so is counter-productive to 'being liked', and ultimately gaining further project-based work.

## OVERVIEW:

Just over ten years ago New Zealand's Fifth Labour Government 'rebranded' the arts and culture sector as the creative industries, in line with similar policy change across the globe. Instigated with the intention of better utilising the economic potential of human knowledge and creativity, creative industries policy tends to promote the sector's workers as vibrant members of the 'new' economy; flexible and freed up from the restraints of traditional employment structures.

The New Zealand film industry is a subsector of the creative industries. The industry is seen as contributing to the economy through tax and revenue garnered when large scale internationally-financed films are made using New Zealand personnel, locations and technical infrastructure, and indirectly through tourism. This perception has allowed successive New Zealand governments to circumvent issues concerning work conditions within the industry, and to enact labour laws that solidify the marginal employment status of freelance film workers as self-employed contractors (Rowlands and Handy, 2012).

This paper explores the constructed identities of volunteer workers in the New Zealand film industry. Set against the backdrop of government policy and labour laws that do little to formally protect the rights of workers, aspirant film industry workers volunteer their time in the hope of securing on-going paid employment in the sector. These individuals volunteer their time to an industry that is project-based, where teams of workers are assembled for limited periods of time then disbanded, and employees must then compete with one and other for work on further projects. Similarly, volunteer workers compete in an industry over supplied with aspirant workers.

In examining the use of volunteer workers in the New Zealand film industry, this paper questions whether these workers are ultimately exploited in the gifting of their time, and what significance a project-based work environment where informal contracts often hold more precedence than formal ones has on the mind-set of the industry's workers. This study also questions the role tertiary provider's play in the oversupply of aspirant film industry workers. Further questions are raised as to whether the workplace model of the New Zealand film sector places workers in a vulnerable position.

## WORKING FOR FREE:

Volunteer labour is a common occurrence in the creative industries (Gardner, 2010, McGregor and Gibson, 2009, Gibson, 2003, Gollmitzer and Murray, 2008, Ashton, 2011, Blair et al., 2003, Rossiter, 2006, Randle and Culkin, 2009, Gill and Pratt, 2008, Grugulis and Stoyanova, 2009, Hesmondhalgh and Baker, 2010). Reasons for this include the intrinsic rather than extrinsic motivation of the creative worker (Amabile, 1997, Csikszentmihalyi, 1996, Gibson, 2003), the not-for-profit status of smaller creative organisations – for example community radio stations, low/no budget independent film productions or little theatre groups (Gabriella, 2011, Gatfield, 2006, Kramer, 2002) – as well as the increasing use of interns across many employment sectors worldwide (Gardner, 2010, Try and Rickett, 2009, Perlin, 2011).

The legal status of the volunteer is often unclear, as are the obligations and motives of the organisations which they serve. The only New Zealand laws addressing volunteer labour are the Health and Safety in Employment Act (1992), a piece of legislation created to minimise accidents and harm in the workplace, and the Volunteers Employment Protection Act (1973), drafted for those volunteering in times of war or emergency, or service in the national interest. In the latter the term ‘volunteer’ (though not defined in the act) is used to mean a person who chooses to forfeit regular paid work for the good of the community or some public benefit, rather than people doing on-the-job training (Keeping it Legal, 2011). Similarly, government policy on volunteer workers frames voluntary work as ‘community based’ work for not-for-profit groups (Ministry of Social Development, 2002), acknowledging only those volunteers who, for example, offer their time to school and church groups, omitting to recognise individuals gifting their time to commercial organisations in the hope they may gain further employment in their preferred vocation.

Triumphant accounts of a ‘new creative class’ have portrayed the creative worker as freed up from traditional employment models, echoed in government policy in New Zealand and abroad (Conor, 2010, Hesmondhalgh and Baker, 2010, Ross, 2006, McRobbie, 2002); policy which does not address industry-specific, formal worker rights (Hesmondhalgh, 2009). Similarly, academic research on cultural and creative economies has seldom been concerned with labour process, in particular the potentially exploitative aspects of the creative industries employment model, often

depicting a project-based, hyper-networked entrepreneur; emancipated from the restraints of traditional employment structure (Florida, 2002, Reich, 2001, Jones, 1996, Flores and Gray, 2000).

The New Zealand screen production industry is a pertinent microcosm in which to investigate both the use of volunteers in the creative industries, and the broader interrelated issues surrounding its labour force. The first of these interrelated issues is the relatively recent proliferation of tertiary courses 'training' people to work in the creative industries, with varying levels of success (if success is measured in the number of students gainfully employed in the vocation relevant to their qualification). In the creative industries subsector of screen production, studies in New Zealand, the United Kingdom and United States have identified that employers value on-the-job training before tertiary education (Blair et al., 2003, Hesmondhalgh and Baker, 2010, de Bruin and Hanrahan, 2003), with graduates considered to be unskilled. de Bruin and Hanrahan's (2003) report on the screen production industry in the Auckland region identified, nearly a decade ago, a rapid increase in the number of tertiary courses related to the screen production industry, and recommended better links between industry and training providers as well as more on-the-job components being added to courses. An increase in training courses leads to an increase in graduates, and if those graduates are considered unskilled until trained on-the-job, many will work for free in the hope of gaining remuneration and more long-term employment (Hesmondhalgh and Baker, 2010, Randle and Culkin, 2009, Blair et al., 2003).

The second labour force issue concerns the subsector-specific ways in which individuals gain work within the film industry, in that production companies are more often than not bereft of a Human Resources department, and an individual's social and networking skills are of as much importance as the ability to perform the specific labour task required. McRobbie's seminal 'Clubs to Companies' article (2002) contextualises Wittel's (2001) writing on 'network sociality' – where community increasingly gives way to looser social networks – in a creative industries context. McRobbie asserts that the United Kingdom creative industries workplace has experienced a decline in workplace democracy, replaced by social networks and an independent work model. International scholars examining the screen industry subsector describe the same phenomenon, where networking and social ties are

necessary to gain continued contract employment (Baumann, 2002, Blair et al., 2001, Ebbers and Wijnberg, 2009). Locally, though there has been little published academic research into labour process in the screen production industry, Rowlands' (2009) unpublished thesis provides transcripts from interviews with screen production workers who highlight the importance of networking in gaining and maintaining project-based employment. de Bruin and Hanrahan's (2003) report also acknowledges the importance of networks in gaining and maintaining employment in the local industry; entitling a section of their findings 'Know Who – Social Capital'.

The final labour force issue is that, if workers do 'gain' they must 'maintain', that is, in a sector that is predominantly project based there are a multitude of issues surrounding job (in)security, organisational structure, career trajectory and employment status. Abroad, the demise of the studio system in the United States has also meant the demise of permanent facilities, with technical equipment now sourced from project to project - and the United States screen production labour force now operates similarly (Blair, 2001). New Zealand's industry has always been project based; an industry characterised by demand uncertainties and peaks and troughs (de Bruin and Hanrahan, 2003).

#### FROM THE STUDIO SYSTEM TO THE PROJECTS:

Film production in New Zealand, the United States, and the United Kingdom is characterised by short-term, project-based employment (Blair et al., 2001, Defillippi and Arthur, 1998, Baumann, 2002, Blair, 2001, Ebbers and Wijnberg, 2009, Christopherson, 2009, Jones, 1996, Randle and Culkin, 2009, Rowlands, 2009). But unlike in New Zealand, in the United States and United Kingdom this has not always been the case. The most well-known of early film production models is the Hollywood studio system. Developed in the 1920s and operational until the early 1960s, Hollywood film production was controlled by eight major companies who employed actors and production crews as permanent workers to produce films on company owned filmmaking lots, rather than on a project by project basis (Florida, 2002). The United Kingdom has had a significant independent sector for a longer period of time than the United States, though major studios did once provide stable employment, either producing their own films or letting their studios to independent filmmakers (Street, 1997).

Owing to population size, and the relative 'youth' of the industry, New Zealand does not have a history of established production houses providing long-term permanent employment. Rather, New Zealand's film production industry has always operated under the model now observed in the United States and the United Kingdom. That is, film production work in New Zealand is project-based; "not an organisation, but an 'industry cluster' of small companies, temporary projects and interacting careers" (Inkson and Parker, 2005). Akin to labour organisation around screen production abroad, the industry is decentralised, competitive, and network based.

#### THE IDEAL WORKPLACE?:

Originating in Australia in the early 1990s (Hartley, 2005, Ross, 2006), the concept of creative industries gained wider exposure as a policy discourse embraced by Britain's Labour government in the latter part of the 20<sup>th</sup> Century (Ross, 2006). Signalling a shift in political emphasis from traditional economic sectors, such as manufacturing, to realising the potential of the knowledge economy, the concept of creative industries has since been developed by governments across the globe (Banks and O'Connor, 2009, Ross, 2006, Cunningham, 2009).

The emergence late last century of the creative industries concept in New Zealand forms part of a shift in government economic policy that began in 1984. From 1984 New Zealand's economy was radically reformed, with successive Labour and National-led governments introducing and promoting neoliberal economic policies, including those of economic rationalism - a market-led restructuring of the economy designed to reduce the role of the state in economic affairs (Wilkes, 1991). In line with this trend in policy change, the involvement of the state in the arts began to shift from the traditionally held role of arts patron to advocate of creative output as a viable and thriving contributor to the economy. Most notably this occurred with the election of the Helen Clark-led Fifth Labour Government and its introduction of creative industries policy to New Zealand (Volkerling, 2010).

Government rhetoric regarding the creative industries (both in New Zealand and worldwide) has tended to focus on promoting its labour model as emancipating workers, promoting it as a desirable shift from more traditional workplace arrangements, offering personal fulfilment and self-actualisation (Banks and O'Connor, 2009) as well as the flexibility and freedom as expounded by Florida

(2002). Ross (2006) suggests otherwise, declaring the 'feel good' and 'free' aspects of government rhetoric omit the cost of longer hours, prestige earned in place of financial remuneration, and supposed mobility in fact being disposability. Statistics concerning the growth and productivity of the creative sector have taken precedence over any investigation of the quality of work life individuals experience employed in the various subsectors (Ross, 2006).

Where governmental press releases have tended to provide statistics that emphasise the growth and economic success of the creative industries (Ross, 2006), New Zealand government policy to promote work-life balance has not extended to these industries, particularly problematic in the case of film production, where long hours on-the-job are normalised and anxiety between contracts is typical (Rowlands, 2009). The strenuous nature of work in the film industry and the stress of finding further work in downtime is the norm in the United States, Australia, and New Zealand – though workers in Australia and the United States receive fringe benefits such as holiday, super, sometimes even sick leave. New Zealand film contractors receive no such fringe benefits, also having to operate as sole traders, which is a comparatively less straightforward employment arrangement than any arrangement that those deployed in the industry overseas face (Rowlands, 2009)

#### GETTING IN, GETTING ON, AND STAYING ON:

In the film industry, most of the voluntary work undertaken is done so by 'new entrants'; individuals aspiring to gain more meaningful long-term employment in the sector (Ashton, 2011, Blair et al., 2003, Defillippi and Arthur, 1998, Randle and Culkin, 2009, Grugulis and Stoyanova, 2009). New workers engage with an industry that consists of project-based enterprises offering project-based employment (Defillippi and Arthur, 1998). Flexibility and 'network sociality' are thus crucial, the latter significant as regards establishing and maintaining employment from project to project. Defillippi & Arthur (1998) assert that in this regard, human and social capital are interdependent. That is, regardless of how skilled you are at your particular industry specialisation, maintaining employment is difficult if you are not a skilled networker. Those whose labour and social skills are suited to the industry often form part of a 'latent organisation' (Ebbers and Wijnberg, 2009) entering into relational contracts; often working as individual contractors with the same crew across a number

of projects (Blair et al., 2001). Though transactional 'pen on paper' contracts are explicit and relational contracts implicit, relational contracts in the film industry more often than not carry more weight (Ebbers and Wijnberg, 2009). When engaged in a project the hours worked are typically long, often in excess of transactional agreements (Gill and Pratt, 2008). When projects will end (or indeed when another project will start if out of work) is often unclear, making financial and other lifestyle planning difficult. New Zealand film crew often go on the 'dole' (unemployment benefit) between projects (Rowlands, 2009).

In an industry where relational contracts take precedence over transactional ones, socialisation is as important as learning actual job skills. Organisational structure and operation are learned hands-on, with no support from a human resources department or similar formal arrangement. Freelancers are thus socialised into an environment where inconsistent pay, long hours, and comparatively poor working conditions are factors of employment they must accept, even embrace (Rowlands, 2009). Those that do are not deceived by management, but freely and eagerly engage with the production process, intensely bonded to the integrity of the production (Ursell, 2000, McRobbie, 2002). There is a commitment to, and pleasure derived from, working extremely long working days coupled with little or no pay and uncertain career prospects.

Those who attempt to engage in the film making labour model but do not ultimately benefit from it are easily replaced, as the film industry labour force is 'triangular' (de Bruin and Hanrahan, 2003, Christopherson, 2009, Smith and McKinlay, 2009). At the apex of the film industry triangle are the Principals, who are the initial strategists responsible for realising each film making project. In the middle of the triangle are the Professionals, who apply particular artistic and commercial competence and are generally long-standing in the industry. At the bottom, or perhaps more hopefully titled 'base', are the Apprentices: interns, runners and the like. Below the base of the triangle are those seeking to gain entry, the Aspirant Workers.

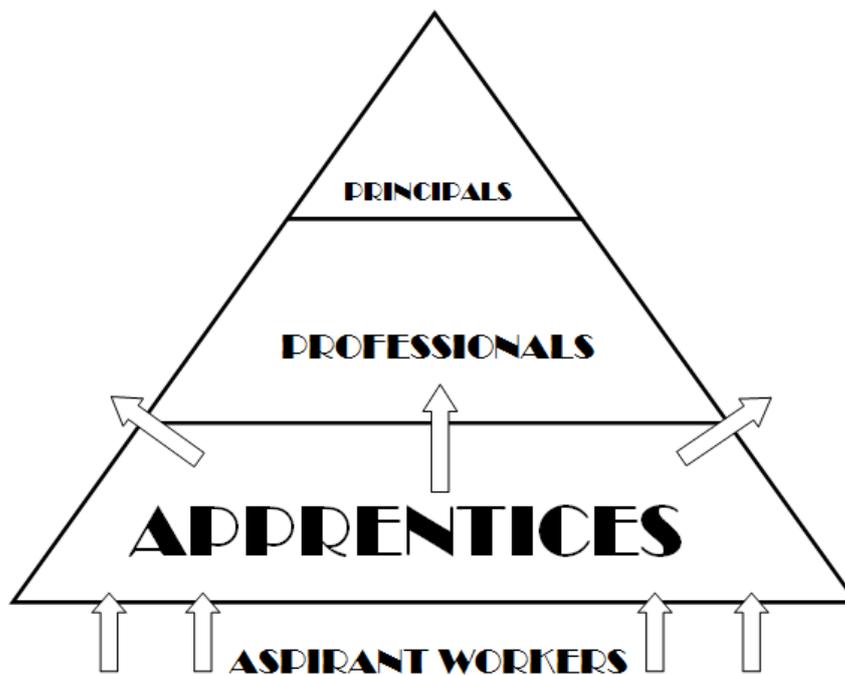


Figure 1. Tennant, L. (c. 2012). *Author's representation of trianqular labour model.*

Indebted to an amalgamation of governmental creative industries rhetoric, the rise in prominence of the New Zealand film industry in recent years, the perceived glamour associated with the industry, as well as a proliferation of industry-specific tertiary training courses, there are quite simply more individuals either waiting to get into - or engaged at the entry point to the industry than there are established workers. In particular, the proliferation of tertiary film courses in an industry that favours on-the-job training has created a situation where labour reserves vastly exceed industry needs, both in New Zealand and abroad (Rossiter, 2006, de Bruin and Hanrahan, 2003). In a project-based industry where freelance contractors already contend for work (Christopherson, 2009), competition from graduates exerts further pressure on both those seeking to gain entry to, and those already engaged in the industry.

This model has serious implications not only for those surrounding the entry point to the industry, inside or out, but longer term, more established workers as well. The proliferation of aspirant film workers has created a labour market where pressure created by those wishing to enter the industry directly affects those, professional or otherwise, already in it. Excessive labour supply and a project-based 'loose' organisational structure put bargaining power in the hands of employers, meaning they can extend hours or intensify work very easily (McKinlay and Smith, 2009), not to mention negotiate pay rates reflective of competition created by the significant

numbers seeking entry to the industry. So many workers means future projects are seldom 'pencilled in' anymore, and workers feel in constant competition with colleagues as well as those seeking initial employment (Rowlands, 2009). Smith & McKinlay (2009) describe the indeterminacy of labour, whereby a business, whatever sector of the economy it is engaged in, can gauge the performance of all purchases ('plant', machinery) in advance, though labour is distinct in that its future performance cannot be measured before acquisition. In the film industry the labour purchase risk is lessened, as pressure from those wanting to enter the industry leads to a strong (survivalist) work ethic by those already engaged in it. The temperament of the creative worker also lessens the speculative aspects of purchasing labour, due to the intrinsic motivation of those performing in the industry tending to result in a fervent work ethic (Smith and McKinlay, 2009).

#### ON THE JOB OR IN THE CLASSROOM?:

Where tertiary courses teach 'human capital', or the skills required to perform set labour tasks on a film set, 'social capital' is not taught, yet is crucial to maintaining work and ultimately succeeding in the film industry – academic accounts suggesting this is not uncommon across the creative industries sector (Gibson, 2003, Gill and Pratt, 2008, Jones, 1996, McRobbie, 2002). de Bruin & Hanrahan's (2003) report on the Auckland screen industry, prepared for the Auckland Regional Economic Development Strategy, interviewed industry stakeholders and found individuals who are tertiary trained in film production are viewed by those in the industry as 'unskilled', and that it is an industry where on-the-job training is favoured. Respondents observed that no training course could 'teach' possessing the right kind of personality traits needed to succeed in the industry, notably creativity, flair, initiative, openness, the ability to communicate well, drive, ambition, self-management, flexibility, and the ability to think laterally. It was also noted that aspirant junior workers should be prepared to 'start at the bottom', and perform menial tasks before progressing up the labour chain; something respondents felt many tertiary graduates were uncomfortable with, having unreal expectations of what their first jobs should entail (de Bruin and Hanrahan, 2003).

## METHODOLOGY:

Having identified a lack of previous studies specifically addressing the use and experiences of volunteers in the creative industries, this research sought the opinions and reflections of three individuals who have volunteered their labour to the New Zealand screen production industry.

Because this study focused on exploring the reasons why people volunteer their labour to the screen production industry, and the identity constructed by these volunteers in order to gain and maintain employment, a qualitative methodology was deemed appropriate. Data was gathered in the form three New Zealand based case studies (Yin, 2009) of workers in the New Zealand screen production industry, and participants engaged in interviews conducted from a localist standpoint (Alvesson, 2003). Data was analysed using Glaser & Strauss' (1967) grounded theory methodology. The research design took the form of an interpretive ethnographic approach, whereby the researcher participated in eliciting not only research participants relaying of the literal aspects of working in the film industry, but their individual understandings and interpretations of their experiences in that workplace (Nash, 2009).

## FINDINGS:

Three individuals currently engaged in the screen production industry in Auckland, New Zealand, were interviewed for the purpose of this research study, each engaged in 'below the line' roles. None of the participants interviewed began in the industry in their ideal role, and all had completed tertiary level film production courses. Each described at some point engaging in unpaid subservient labour-intensive roles, primarily in the form of 'running' - a term coined in the film industry, and recognised as a key, entry-level position. The case study participants were:

- 1) Participant A: Male, 30, Technical Coordinator. 12 years in the industry,
- 2) Participant B, Female, 24, Production Assistant. 1 ½ years in the industry,
- 3) Participant C, Female, 32, Assistant Director. 1 ½ years in the industry.

Participants' experiences were consistent with previous studies conducted in the United Kingdom, US, and New Zealand, in that individuals very seldom enter the film industry in their desired role, employers in the industry value on-the-job training

before education, and film school graduates are considered to be 'unskilled' (Blair et al., 2003, Hesmondhalgh and Baker, 2010, de Bruin and Hanrahan, 2003). Participants did not question initially engaging in the industry at this level, perhaps surprising considering the training they had undertaken prior. The prevailing understanding was that low-skilled entry-level roles were part of gaining experience, exposure and contacts in the screen production industry. Not questioning entering the industry effectively as labourers despite having trained and graduated for specific skilled roles in the industry exposed a theme that was to continue throughout participants' responses to other topics, whereby apparent disparities (even when acknowledged by them) were simply accepted as 'normal' within the industry.

Not surprisingly, all participants identified with some kind of affinity with the film industry before deciding to become involved. Though each participant's attraction to the film industry was framed differently, all used the phrase 'love'; a powerful emotional response in terms of being quizzed on a choice of vocation. Framed in terms of the initial attraction providing vocational motivation, 'loving what you do' (Amabile, 1997), this has positive implications. However Ashton (2011) emphasises that the passion many creative industries workers identify with shouldn't affect their ability to negotiate themselves into a position that closes the potential for exploitation, by the self or otherwise.

When questioned on how they commenced employment in the screen production industry, participants stressed the importance of self-motivation and determination, rather than others acting on their behalf to secure them work. Key factors in successfully gaining work were identified as becoming known / getting to know people ('networking'), being eager to perform any task required - and performing these tasks with no discernible unease ('willingness'). Participants also stressed the importance of proving oneself on set, particularly the ability to work hard for extended periods of time ('stamina'), as well as being able to solve problems and find further tasks to complete without having to constantly seek guidance from others ('working autonomously').

On networking:

*Um... well there's... if you're lucky you meet someone who likes you who might get you a job. Ah... you meet other people who are in the same situation as you, who possibly down the line could get you some work. (Participant C)*

On willingness:

*I think the trick is you just always say yes, no matter whether you can do it or not (laughs). (Participant A)*

On stamina:

*It's about an attitude and a stamina sort of thing, and wanting to be there. You've got to be able to handle it. (Participant B)*

On working autonomously:

*You want to be able to go, 'take that car, go in get it painted black, install something in it, and bring it back...' (Participant A)*

*...and get me a receipt. (Interviewer)*

*Yeah. You don't care how it's done as long as it is done, do you know what I mean? (Participant A)*

The project-based nature of screen production work means initial opportunities to work are effectively prolonged unpaid recruitment exercises, with no guarantee of further employment at the end.

*You don't get called back again if you are crap. (Participant B)*

Participant B's eloquent summary of the reason some entry-level workers never secure further work warrants further investigation of what 'crap' might entail. Notwithstanding 'crap' being the inability to perform set tasks as a new worker on set, participants' responses identified a specific character disposition suited to gaining work in the film industry – individuals who do not question anything on set. Participant A emphasised the need to say 'yes' at all times, while Participant B described the need to 'put your hand to anything' while 'not complaining too much'. Discussing stamina Participant A described others saying 'I don't want to work

seventeen hour days', and suggested being on set is 'an attitude and a stamina thing, and wanting to be there'. In these responses, 'not being crap' equated to not being disagreeable in regard to any and all workplace situations and conditions.

Participant C analogised maintaining long-term employment in the industry with being a 'brand', citing film school tutors' advice on how to conduct themselves in a project-based environment, where individuals must be aware of how they present themselves in order to maintain ongoing contract work.

*...they were pretty much telling you 'don't be an idiot, be smart, be responsible. Watch what you say... everywhere you go you have to watch yourself because you are your brand.' So they may not have a class on that, but through the little things they mention once in a while you kind of get that after a while, you know. (Participant C)*

Participants' reflections on maintaining ongoing project work seemed to place all responsibility on the worker and their conduct, and little on the employer and theirs. It was reiterated that workers must be independent though part of the team, 'not get in the way' when new on set, 'be able to handle it', and 'put their head down, not complain, and get on with it' - all the while maintaining professionalism and conduct analogous with being a successful brand.

*I mean, half the battle with getting into the film industry, or even the theatre industry, is people have gotta like you. If they don't like you – you can be hopeless in what you do- but, unless you go in there and say 'I'm gonna give it a go, I'll do it'. (Participant A)*

Asked to suggest how the volunteering process might be formalised to protect volunteer workers better, participants placed the majority of responsibility on the volunteer not the employer. Participant A's comment that he had never seen a 'good' worker not get further work offered a poignant reflection on the informal set of rules the film industry operates under, where if you are 'good' enough you will gain further employment and therefore do not need formal protection. Problematically there is no formal industry definition of what 'good' is, and no formal agreement for those who volunteer their labour, 'good' or otherwise. Working in an industry they 'love', where work is fast paced, project-based, and relational contracts take precedence over

transactional ones (Ebbers and Wijnberg, 2009), questions of ethics or contracts are perhaps “uncool” and “old economy” (Ashton, 2011).

In the film industry the majority of workers are employed on a project by project basis, with most starting out in low or no paid subservient roles. That is, in an industry bereft of traditional recruitment processes, film industry workers rely on social and networking skills to be promoted and secure ongoing job opportunities. In sharing their experiences, participants described an industry lacking in regulation where the rights of employees are concerned, and an environment where workers must compete with one and other in a market over supplied with aspirant workers. If lucky enough to secure employment, film industry workers willingly engage in a sector where pay rates are inconsistent, transactional contracts are malleable, and ‘being liked’ is essential to securing ongoing project work, as is networking. Describing a workplace where most if not all of the bargaining power lies with the employee, participants openly and frankly acknowledged aspects of the employment model they saw as unfair, even exploitative. Though willing to share such candid observations as anonymous contributors to an academic study, their responses indicated such issues are seldom, if ever, vocalised within the industry. Participants’ unwillingness to speak out did not seem sinister, rather they offered a collective ‘shoulder shrug’ as to how the industry operates, suggesting the conditions that come with working in the industry ensure that only those most suited survive – ‘you just deal with it’ and ‘get on with it’. In an industry lacking in regulation where the rights of employees are concerned, workers are conditioned into an environment over-supplied with aspirant workers where ‘being liked’ and networking are crucial to gaining and maintaining ongoing project work. Speaking out is counter-productive.

#### Reference List:

- Alvesson, M. 2003. Beyond neopositivists, romantics and localists: a reflective approach to interviews in organizational research. *Academy of Management Review*, 28, 13-33.
- Amabile, T. 1997. Motivating creativity in organisations: On doing what you love and loving what you do. *California Management Review*, 40, 39-58.
- Ashton, D. 2011. Media work and the creative industries: Identity work, professionalism and employability. *Education & Training*, 53, 546-560.

- Banks, M. & O'connor, J. 2009. After the creative industries. *International Journal of Cultural Policy*, 15, 365 - 373.
- Baumann, A. 2002. Informal labour market governance: The case of the British and German media production industries. *Work, Employment & Society*, 16, 27-46.
- Blair, H. 2001. 'You're only as good as your last job': The labour process and labour market in the British film industry. *Work, Employment and Society*, 15, 149-169.
- Blair, H., Caulkin, N. & Randle, K. 2003. From London to Los Angeles: A comparison of local labour market processes in the US and UK film industries. *Human Resource Management*, 14, 619-633.
- Blair, H., Grey, S. & Randle, K. 2001. Working in film: Employment in a project based industry. *Personnel Review*, 30, 170-185.
- Christopherson, S. 2009. Working in the creative economy: Risk, adaptation, and the persistence of exclusionary networks. In: MCKINLAY, A. & SMITH, C. (eds.) *Creative labour: Working in the creative industries (Critical perspectives on work and employment)*. Basingstoke, England: Palgrave Macmillan.
- Conor, B. 2010. 'Everybody's a writer': Theorizing screenwriting as creative labour. *Journal of Screenwriting*, 1, 27-43.
- Csikszentmihalyi, M. 1996. The creative personality. *Psychology Today*, 29, 36-40.
- Cunningham, S. 2009. Creative industries as a globally contestable policy field. *Chinese Journal of Communication*, 2, 13-24.
- De Bruin, A. & Hanrahan, S. 2003. *The screen production industry in the Auckland region: Towards understanding human capacity issues* [Online]. Auckland: Massey University. Available: [http://www.knowledgeauckland.org.nz/home/publications/publications\\_home.cfm?oID=E0C12874-145E-173C-985E-CDF6BA4813F7](http://www.knowledgeauckland.org.nz/home/publications/publications_home.cfm?oID=E0C12874-145E-173C-985E-CDF6BA4813F7) [Accessed 2 September 2011].
- Defillippi, R. J. & Arthur, M. B. 1998. Paradox in project-based enterprise: The case of film making. *California Management Review*, 40, 125-139.
- Ebbers, J. J. & Wijnberg, N. M. 2009. Latent organizations in the film industry: Contracts, rewards and resources. *Human Relations*, 62, 9871009.
- Flores, F. & Gray, J. 2000. *Entrepreneurship and the wired life: Work in the wake of careers*, London, England, Demos.
- Florida, R. 2002. *The rise of the creative class: And how it's transforming work, leisure, community, and everyday life*, New York, NY, Basic Books.
- Gabriella, V. 2011. The voice of the volunteers: Community radio broadcasting in Hungary. *Civil Szemle*, 8, 42-57.
- Gardner, L. 2010. *Arts internships: chance of a lifetime or cut-price labour?* [Online]. Available: <http://www.guardian.co.uk/stage/theatreblog/2010/feb/23/arts-unpaid-interns-exploitation> [Accessed 10 April 2011].
- Gatfield, T. 2006. Community radio broadcasting and positioning: An Australian perspective. *Marketing Review*, 6, 183-189.
- Gibson, C. 2003. Cultures at work: Why 'culture' matters in research on the 'cultural' industries. *Social & Cultural Geography*, 4, 201-215.
- Gill, R. & Pratt, A. 2008. In the social factory? Immaterial labour, precariousness and cultural work. *Theory Culture, Society*, 25, 1-30.
- Glaser, B. G. & Strauss, A. L. 1967. *The discovery of grounded theory: Strategies for qualitative research*, Chicago, IL, Aldine Publishing Company.

- Gollmitzer, M. & Murray, C. 2008. *From economy to ecology: A policy framework for creative labor*, Ottawa, Canada, The Canadian Conference of the Arts.
- Grugulis, I. & Stoyanova, D. 2009. I don't know where you learn them: Skills in film and television. In: MCKINLAY, A. & SMITH, C. (eds.) *Creative labour: Working in the creative industries (Critical perspectives on work and employment)*. Basingstoke, England: Palgrave Macmillan.
- Hartley, J. 2005. *Creative industries*, Hoboken, NJ, Wiley-Blackwell.
- Hesmondhalgh, D. 2009. Politics, theory, and method in media industries research. In: HOLT, J. & PERREN, A. (eds.) *Media Industries*. Oxford, England: Wiley-Blackwell.
- Hesmondhalgh, D. & Baker, S. 2010. *Creative labour: Media work in three cultural industries*, New York, NY, Routledge.
- Inkson, K. & Parker, P. 2005. "Boundaryless" careers and the transfer of knowledge: A "middle earth" perspective. *Higher Education Policy*, 18, 313-325.
- Jones, C. 1996. Careers in project networks: The case of the film industry. In: ARTHUR, M. B. & ROUSSEAU, D. M. (eds.) *The boundaryless career*. New York, NY: Oxford University Press.
- Keeping It Legal. 2011. *People: Volunteers, employees and contractors* [Online]. Available: <http://keepingitlegal.net.nz/learn-more/volunteers-employees-contractors/#volunteers> [Accessed November 4 2011].
- Kramer, M. W. 2002. Communication in a community theater group: Managing multiple group roles. *Communication Studies*, 53, 151-170.
- Mcgregor, A. & Gibson, C. 2009. Musical work in a university town: The shifting spaces and practices of DJs in Dunedin. *Asia-Pacific Viewpoint*, 50, 277-288.
- Mckinlay, A. & Smith, C. 2009. Creative industries and labour process analysis. In: MCKINLAY, A. & SMITH, C. (eds.) *Creative labour: Working in the creative industries (Critical perspectives on work and employment)*. Basingstoke, England: Palgrave Macmillan.
- Mcrobbie, A. 2002. Clubs to companies: Notes on the decline of political culture in speeded up worlds. *Cultural Studies*, 16.
- Ministry of Social Development. 2002. *Government policy on volunteering* [Online]. Available: <http://www.ocvs.govt.nz/documents/publications/policies/government%20policy%20on%20volunteering.pdf> [Accessed 10 November 2011].
- Nash, R. 2009. Thinking about theory and research. In: WEST, R. & TURNER, L. (eds.) *Introducing communication theory: Analysis and application*. New York, NY: McGraw-Hill.
- Parliamentary Counsel Office 1973. *Volunteers Employment Protection Act*
- Parliamentary Counsel Office 1992. *Health and Safety in Employment Act*.
- Perlin, R. 2011. *Intern nation: How to earn nothing and learn little in the brave new economy* New York, NY, Verso.
- Randle, K. & Culkin, N. 2009. Getting in and getting on in Hollywood: Freelance careers in an uncertain industry. In: MCKINLAY, A. & SMITH, C. (eds.) *Creative labour: Working in the creative industries (critical perspectives on work and employment)*. Basingstoke, England: Palgrave Macmillan.
- Reich, R. 2001. *The future of success: Working and living in the new economy*, New York, NY, Knopf.
- Ross, A. 2006. Nice work if you can get it: The mercurial career of creative industries policy. *Work Organisation, Labour and Globalisation*, 1, 13-30.

- Rositer, N. 2006. *Organized networks: Media theory, creative labour, new institutions* Rotterdam, Netherlands, NAI Publishers.
- Rowlands, L. 2009. *The life of freelance film production workers in the New Zealand film industry: A thesis presented in partial fulfilment of the requirements for the degree of Master of Arts in Psychology at Massey University*. Master of Arts Unpublished manuscript, Massey University.
- Rowlands, L. & Handy, J. 2012. An addictive environment: New Zealand film production workers' subjective experiences of project-based labour. *Human Relations*, 65, 657-680.
- Smith, C. & Mckinlay, A. 2009. Creative labour: Content, contract and control. In: MCKINLAY, A. & SMITH, C. (eds.) *Creative labour: Working in the creative industries (critical perspectives on work and employment)*. Basingstoke, England: Palgrave Macmillan.
- Street, S. 1997. *British national cinema*, London, England, Routledge.
- Try, A. & Rickett, R. 2009. *Interns anonymous* [Online]. Available: <http://internsanonymous.co.uk/> [Accessed May 4 2011].
- Ursell, G. 2000. Television production: Issues of exploitation, commodification and subejctivity in UK television labour markets. *Media Culture & Society*, 22, 805-825.
- Volkerling, M. 2010. The Helen Clark years: Cultural policy in New Zealand 1999–2008. *The Journal of Arts Mangement, Law, and Society*, 40, 95 - 104.
- Wilkes, C. 1991. The future of the state and the state of the future in New Zealand. *Economic and Industrial Democracy*, 12, 535-544.
- Wittel, A. 2001. Toward a network sociality. *Theory, Culture & Society*, 18, 51-76.
- Yin, R. K. 2009. *Case study research: Design and methods*, Thousand Oaks, CA, Sage Publications.

*Social Activities on Microblog: Exploring Fighting Against Human Trafficking on Weibo,*

Anli Xiao

University of Missouri-Columbia, United States

0248

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Fighting against human trafficking is one of the most popular social activities on a Chinese social media site -- Weibo. However, few researches have studied social activities on social media. This study utilized Uses and Gratification Theory to look into the motivations and gratifications audiences are seeking through engaging in this social activity on social media, and tried to find out if the specialized social media accounts dedicated to anti-human trafficking meet the audiences' needs. Specifically, the study answered the following research questions: 1. How specialized accounts use Weibo differently to spread anti-human trafficking information? 2. How audiences respond differently towards tweets about fighting against human trafficking? 3. How audiences' needs and gratifications are satisfied by these specialized accounts? A textual analysis was conducted to find out the potential needs and gratifications and the different audiences' reactions towards the related information. Then a series of semi-constructed in-depth interviews were scheduled to confirm if the prior findings are audiences' needs and gratifications. Finally, the study found that different specialized accounts have different usage patterns in updating frequency, emotional engagement and detailed expression, critical and radical expressions and tweeting styles. These different usage patterns led to different audience responses, and some of the patterns were confirmed as shared needs and motivations, while interviewees had different needs and preferences on other patterns and features. This study intended to improve the communication efficiency for similar online activities and to enhance social media's sense of social responsibility.

Keywords: social media, microblog, Weibo, human trafficking

,

iafor  
The International Academic Forum  
[www.iafor.org](http://www.iafor.org)

Sina Weibo, the Chinese Twitter, is the most popular microblog platform in China. The burgeoning social network, with its many advantages, has become an active online community for public opinions. At the same time, many public institutions and organizations see the virtues of Weibo and are utilizing Weibo for attention gathering and activity promotion. Fighting against human trafficking is one of them.

According to Trafficking in Persons Report released by U.S. government in 2013, China was cited among the worst offenders in human trafficking. As the report says, China is not only a source of human trafficking, but also a transit and destination country. Human trafficking in China is more than a national issue; it also connects countries including Burma, Vietnam, Laos, Singapore, Mongolia, Korea as well as Russia, Europe, Africa and America. According to media report, the estimated number of missing children in China reaches roughly 200 thousand every year, and only about 0.1% can be found (China: 200,000 children, 2013). This number doesn't include data for missing men and women, which is said to be too hard to collect due to the large number of national human immigration as unreported data. However, Chinese traditional media pays little attention to human trafficking. The absence of mainstream voice pressured the emergence of using Weibo, an alternative online space, to fight against human trafficking.

Fighting against human trafficking was initiated on Weibo at the end of 2010. It started with human seeking information online spread by those whose family members or friends were missing. The information gradually went virus online, and some accounts appeared to specifically collect and disseminate human trafficking information. These information attracted hundreds and thousands of audience participation. They retweet to attract traffic, make comments to call for help, express their sympathy, criticize traffickers and tag related people to make sure the right message reaches the right people. Many people have been found with the help of Weibo.

Although these accounts spread similar messages, they stir up different responses as well as reactions. People post different comments and contents of the comments vary in different accounts' tweets. However, no research had looked into the reason why audiences are stimulated to read, retweet and comment on some specific tweets rather than others. Also, few studies focused on the motivations and stimulation the audiences receive online, especially specific online activities. To fill this academic gap, this paper utilize Uses and Gratification Theory (U&G) to discover account holders' different usage patterns when communicating information about anti-human trafficking, and how audiences response to information about fighting against human trafficking differently as well as the gratifications and motivations behind their exhibit different usage patterns. The paper has several theoretical and practical merits and values. It gives implications of how UGC can be applied to social media, and moreover, how it can be used to explain specific, interactive online social activities. The paper also gives suggestions for effective communication of online social activities, and helps enhancing the communication efficacy for those meaningful events.

### **Literature Review**

Uses and Gratification Theory (U&G) has been widely used in mass media research to explain the why audiences use a variety of media and the gratifications they receive from

it. The theory works with the idea that audiences are not passive media consumers, they actively select different media to meet their needs (Infante, Rancer & Womack, 1997; Lowery & De Fleur, 1983). In the 1960s and 1970s, the basic assumptions of the theory are (McQuail, 2010): 1. Media and content are rational and have specific goals and satisfactions, thus audience is active in selecting different media. 2. Audiences are conscious of their media needs and can voice their needs in terms of motivation. 3. Cultural and aesthetic features of content play much less part in attracting audiences than the satisfaction of various personal and social needs. 4. All or most of the relevant factors of audience formation can, in principle, be measured. McLeod & Becker (1981) add that the audience is active and media use is goal-oriented. Media consumption fulfills a multitude of need, from fantasy-escape to information-education and finally, U&G origins in media content, exposure and the context in which the exposure takes place (also see in Ancu & Cozma, 2009).

A variety of needs have been tested and identified with U&G in both traditional media and new media. Katz, Gurevitch and Hass (1973) identified 14 different needs fulfilled by the use of media, including television, radio, newspaper, book and film. The top needs they conclude are: 1. Strengthening self-knowledge (to know oneself, develop good taste, study). 2. Weaken contact with self (avoid loneliness, pass time, escape). 3. Strengthen social knowledge (government profess, information, official's profiles). 4. Strengthen experience with others (get to know others, participate) (also see in Siraj, 2007). The applications of the theory were also expanded to some specific media. For example, Rubin (1983) summarizes five major reasons for adults' television usage: passing time, information, entertainment, companionship and escape. Some researchers also look into different types of audience activity in media usage: Levy and Windahl (1984) find that pre-activity, duractivity and post-activity are the three types of audience activity when using media, and they also concluded that "overall, the public is more or less active and relatively self aware and knowledgeable about the media's ability to gratify certain social and psychological needs."

With the emergence of new technology, researchers have been trying to apply U&G into the new development of media. The theory has laid a solid theoretical foundation for studies concerning mass communication in the information age. Flaherty, Pearce and Rubin (1998) believe that the three major needs for individual computer users are: interpersonal need, traditional needs associated with media and new media needs. Papacharissi and Rubin (2000) identify three additional factors that they think influence people's Internet use: contextual age, unwillingness to communication and media perceptions. Eighmey (1997) contends that the three significant motivations for people using commercial websites are entertainment value, personal relevance and information involvement. Korgaonkar and Wolin (1999) categorize Internet users' motivations into seven factors: social escapism, transactional security and privacy, information, interactive control, socialization, non-transactional privacy and economic motivation.

Some studies also focus on social media. John and Jennifer Raacke (2007) looked into the uses and gratifications in MySpace and Facebook. They found out that "to keep in touch with old friends", "to keep in touch with current friends", "to post/look at pictures", "to make new fiends" and "to locate old friends" are the popular motivations for college

students' usage of friend-networking sites. Park, Kee and Valenzuela (2009) also studied Facebook Groups users' gratifications, and concluded that socializing, entertainment, self-status seeking and information are the primary needs for participating in Facebook groups. Ancu and Cozma (2009) also study MySpace using U&G and discover the motivations of people accessing political candidates' profiles. They find out that social interaction, information seeking and guidance and entertainment are the three main gratifications of visiting MySpace profiles of political candidates. Besides studies about Facebook and MySpace, Kaye (2010) conduct a research looking for the uses and motivations for connecting to blogs, and found convenient information seeking, anti-traditional media sentiment, expression/affiliation, guidance/opinion seeking, blog ambiance, personal fulfillment, political debate, variety of opinion and specific inquiry are the main motivations for people accessing blogs.

However, researches about microblog are very limited, and there are even fewer studies concerning people's specific needs and motivations when accessing some specialized contents. So this paper is going to look into people's needs and motivations when they browse information about human trafficking on Chinese microblog (Weibo), and tries to find out what makes some specialized accounts more efficient when fighting against human trafficking by answering the following research questions:

1. How account holders use Weibo differently when spreading human seeking/ anti-human trafficking information?
2. How audiences respond differently towards tweets about fighting against human trafficking?
3. Are audiences' needs met by the specialized accounts?

## **Methods**

### **Textual Analysis**

To have a clear cue of how specialized accounts use Weibo to spread anti-human seeking information, a specified event is chosen for the research. The event is called "A Korean War veteran's daughter being trafficked for 16 years" on Weibo. On Feb. 5, 2013, an online post about a trafficked woman trying to find her father caught volunteers' attention. Jiangzhen Liu was trafficked to Hebei province 16 years ago from her hometown Sichuan. Liu is illiterate and can't speak mandarin, so she couldn't find her way back home successfully. Within few hours, a volunteer contacted her, and with the help of village officials, Liu's father, a Korean War veteran, was found and verified on Feb. 7. However, Liu was unable to purchase a ticket back home because of her I.D and household registration issue – she had been unregistered for 16 years since she was trafficked. Plus, she was too poor to afford the ticket. Liu's son was also trafficked 16 years ago with her mother, but was sold to another person and separated from Liu. Finally, with the help of the publics on Weibo, Liu finally went back home and met her father, while police were still looking for clues of Liu's missing son. Some of those who were involved updated the whole process on Weibo, and Liu's story was considered a triumph of using Weibo to serve public good.

The textual analysis looks into four selected specialized accounts that actively participated in this event. All the related texts are collected from Feb.5 to Mar. 5 by eyeballing.

These accounts are chosen for three reasons: First, they all actively participate in the event. Second, they use Weibo actively to update the process of the event. Third, they represent the major participated parties: those who specialized in anti-human trafficking on Weibo and the related governmental department. Some other people are also actively participators, however, since they didn't post that often, they can't provide enough data for analysis.

#### Selected accounts information:

Account Name	Description
Fighting Against Human Trafficking on Weibo (FAHTW)	Official Weibo Account for China Social Assistance Foundation; an account that is specialized in collecting and spreading anti-human trafficking information; the major account that updated the event's information. 17,403 followers.
Shangguan Zhengyi – Zaizai (Zaizai)	An experienced volunteer for fighting against human trafficking; the main volunteer who participated in the event actively from the beginning to the end. 23,377 followers.
Hebei Public Security Dep. Online Spokesman (HPSD)	Official account for Public Security Department of Hebei; the department helped the volunteers with identifying I.D. and sending Liu home; It still participates in the efforts to look for Liu's son. 3,144,588 followers.
Yonghua's Little Vegetable Garden (Yonghua)	An individual Weibo account of Yonghua Jia, the deputy director of the political office of the Public Security Department of Hebei; a main governmental officer who helped with Liu's I.D. and household registration and coordinated with volunteers to send Liu back home. 5,079 followers.

The textual analysis starts with tweet analysis to see the similar and different uses of the accounts, and then goes to comment analysis to see how audiences respond to the tweets to preliminarily conclude what audiences need from these accounts. The results are verified by in-depth interview.

#### In-depth Interview

A series of semi-structured in-depth interviews are conducted based on previous textual analysis. The interviews mainly concern with the results found in textual analysis and are aimed at confirming and verifying whether the results concluded in textual analysis are the motivations and gratifications the audiences need when they browse related tweets.

**Interviewees.** Eight adults are recruited by randomly sending out interview invitations to those who once commented on tweets about Liu on the four accounts. Eight people are randomly selected from those who agree to join the research.

**Measures.** Since most of the potential interviewees are in China, the interviews are conducted by emails. The interview invitations, interview requirements and questions are translated into Chinese, and their answers are translated into English by a bilingual researcher.

Interview questions are focused on the results generated from the textual analysis. Follow-up questions are designed according to their answers and to discover more about their needs, motivations and gratifications.

## Results

### Textual Analysis

The results of textual analysis are presented as tweets analysis and comment analysis.

**Tweet Analysis.** The selected Weibo accounts have different features in terms of the contents they tweeted. They share some similarities but differ in their updating frequency, number of retweets and comments, detailed and emotional expressions and whether or

Account Name	No. of Tweets	No. of Retweets	No. of Comments
FAHTW	38	573	178
Zaizai	41	847	297
HPSD	8	124	41
Yonghua	22	132	83

not they raise problems and critical opinions.

**Updating frequency, number of retweets and comments.** The most obvious difference among the four accounts is their updating frequency, number of retweets and comments received as illustrated below:

As we can see from the table, Zaizai updated most frequently, and he has the largest number in every column. FAHTW is the second in updating frequency, number of retweets and comments received. HPSD has the lowest updating frequency, while Yonghua has a comparatively low number in all of the three standards.

The number of retweets and the number of comments received may related to follower numbers, and the real identities behind the accounts may also influence people's attention and willingness to retweet and make comment. Taking these into account, some assumptions can be made:

1. Generally, updating frequency may have an impact on other numbers. The more frequently you post, the larger numbers of retweets and comments you may receive.
2. In terms of follower number, it can be inferred that follower number is not a decisive factor in this case. Although HPSD has the largest number of followers, Zaizai exceeded its numbers in comments and retweets received.
3. Accounts' real identities may influence people's willingness to retweet and comment. For example, a professional volunteer's account may receive more attention, while people might be more reserved when commenting on governmental accounts' tweets.

***Detailed and emotional expressions.*** These accounts also differ in the detailed and emotional expressions in their tweets. Some of them include more specific descriptions and emotional expressions while others have less detailed information and fewer emotional descriptions.

Zaizai's tweets had the largest amount of details and emotional expressions. He uses Weibo not only as a tool to show people the general process of helping Liu, but also as a platform to describe what he sees and how he feels.

For example, he specifically described Liu's father's reaction when he told the father that his daughter was looking for him:

*"...with tears in his eyes, the old father had no idea what to do in order to see his daughter thousands of miles away".*

Zaizai's tweets are full of emotional expressions. For example, after he visited Liu's father for the first time, he posted:

*"... He immediately recognized his daughter's picture after 19 years. Today is his 83-year-old birthday, and his family is too poor!"*

He also expressed his abhorrence towards the traffickers as well as his gratefulness and appreciations to those who helped. These specific, daily details and even minutia are quite hard to find in other three accounts. And the rich emotions in his tweets are also rare in other accounts.

FAHTW posted fewer details, which are mostly concerned with procedural improvements instead of daily details and minutia, such as the small improvements the team made to solve Liu's I.D. problems. The account also adopted few emotional elements. In its 38 tweets, emotional expressions were. But this account still expressed the gratitude to those who helped Liu.

Yonghua's tweets included very few details, and like FAHTW, the few details are mostly concerning with the process of solving Liu's I.D. problem. As the deputy director of the

Political Division of the Public Security Department of Hebei, Yonghua wrote details that were procedural, selective and cautious:

*“We are at the police station of Shahe city, and the police found Liu’s materials according to provided information... Shahe Police Station is ready to issue a certification letter to prove her identity and help her go back home.”*

HPSD’s tweets are neither detailed nor emotional. In its 8 tweets, no detailed information is provided, and none of them involve strong emotions except for showing appreciations.

**Revealing problems and raising critical opinions.** Although the whole event turned out to be a successful and inspiring story, there were bothering problems and issues. The critical issue in Liu’s story is her I.D. Having no I.D. and household registration, she couldn’t purchase her ticket home, and the local police department refused to give her a certification letter at the beginning. The problem remained unsolved until Yonghua Jia stepped out to help.

Two accounts, FAHTW and Zaizai, raised the problem of Liu’s I.D., while others left the issue untouched. Zaizai asked what Liu could do to go back home without an I.D., which attracted 95 comments and 447 times of retweets. FAHTW was more critical and aggressive. It directed the problem to local police department:

*“Liu wants to come home, but she was trapped. She can’t buy a plane ticket or get on the train. This is not the first case. Can we ask: in such cases, shouldn’t the local public security department issue a certification letter to let the victims go back home?”*

However, although the blame was casted on the public security department, HPSD didn’t say a word until Yonghua meddled in and promised to solve it. After that, HPSD and Yonghua confined their tweets in the positive improvements they made to help Liu attain her certification letter and never mentioned the problems.

**Tweeting style.** The selected accounts have different tweet styles. Some prefer shorter tweets, colloquial style and casual tone, while others tweet longer, comprehensive information and use formal style with official, or even political tones.

Zaizai’s tweets are always short and simple. He often posted several tweets to tell similar information, and his posts are often very casual. When the team was approaching to Liu’s hometown, he posted five short tweets to count down how close they are to the destination.

Compared with Zaizai, the other three accounts’ tweeting style are more formal and comprehensive, containing rich information in each tweet. For example, FAHTW tweeted:

*“Thanks to the help from media, police department, kind-hearted companies and volunteers, Liu has finally come back to her hometown in Luzhou, Sichuan from Xingtai,*

*Hebei since being trafficked 16 years ago. The family had a reunion meal that has been longed for 16 years. However, at the same time, a volunteer who has been working on her case for about half a month passed out due to the overwork. We hope that he will recover soon!”*

Yonghua also adopted a very formal style to tweet:

*“The Public Security Department of Hebei has always been fighting against human trafficking, but to fight against these traffickers needs supports and efforts from the society. Hebei is also a province that receives many trafficked people, and I hope more volunteers like Zaizai can join the team to fight with us.”*

**Comment analysis.** By analyzing all the comments these accounts received, some themes and differences can be drawn to see how audiences respond to different Weibo accounts in Liu’s case.

Most audience expressed their wishes and sympathy to Liu and her family, as well as other trafficked people. They also show resentments towards traffickers and buyers. Complimentary tweet is also a popular kind. However, within these similarities, there are still differences and divergences.

**Compliments.** Although compliment is one of the major similarities, when carefully scrutinized, these complimentary comments show that people had very specific idea of whom they were talking to. There were large amount of people who clearly aware of the real identities of the heroes behind each accounts. In Zaizai and FAHTW’s accounts, many people’s gratefulness was given to the volunteers, while those who expressed their compliments on Yonghua and HPSD’s profiles always mentioned the word “*police*”.

The specific subjects mentioned in the comments indicate that people have explicit idea of the real identities behind these accounts, and these identifications do have an influence on people’s commenting behaviors.

**Critical comments.** Audiences posted critical comments about Liu’s story to raise their questions, suggestions, queries and criticisms. However, they make more critical comments on Zaizai and FAHTW’s Weibo page, while similar comments were rarely seen on the other two profiles. Audiences actively responded to these tweets, and in fact, this kind of tweets is one of the most popular ones – they received more retweets and comments than others. When Zaizai posted a tweet revealing Liu’s I.D. issue, it attracted 95 comments, the largest number of comments among all the tweets in four accounts. Audiences were critical when responding to this tweet. Some directly accused the government, and some expressed their dissatisfactions sarcastically:

*“Being trafficked for 16 years, and the government knew nothing about it ... My question is: Isn’t it illegal to buy a wife or a child? Isn’t it against the law that local household registration department gangs up with traffickers to illegally register these trafficked*

*population? And the answer is: now that she can go home, and you should thank God and thank the Party, why so inquisitive?"*

*"This is to say that the local police department didn't live up to its duty!"*

**Interaction and information update.** Individual accounts were more likely to interact with their followers by replying comments, which is also a way of information update. Among Zaizai's 41 tweets, his replies were in 15 of them, and Yonghua replied eight of her 22 tweets. They also replied multiple times to add more information, answer followers' questions and sometimes to clarify misunderstandings. For example, when people were questioning why Liu was trafficked even at the age of 23, Yonghua replied the follower, explaining:

*"She is illiterate, and the one who trafficked her was her acquaintance. That person said he would take her to find a job..."*

However, in other accounts, such interactions and information exchange are much less. In FAHTW, the profile only replied one time in its 38 tweets, and the number for HPSD was two out of eight.

It's also worth-mentioning that in Zaizai's profile, his followers always take the initiative to ask for more information. Most of questions were about information updates. For instance, they asked whether Liu's I.D. problem has been solved, and after Zaizai passed out, many followers commented on his most recent and expressed concerns and prayed for his health.

### **In-depth Interview**

A series of in-depth interviews are conducted to see if audience's different needs are satisfied by different Weibo uses. Based on interviewees' answers, some consensus have been reached, and there are also discrepancies around some issues.

**Updating frequency.** According to their answers, high updating frequency gratifies audiences and affects their attentions and willingness to retweet and make comments. People gave different explanations to their answers. One said:

*"More frequent updates will attract me to pay more attention, then my attitude may change. I may want to know more and then may be more likely to retweet or make a comment."*

Another reason mentioned is that the higher updating frequency, the more likely a user may read the tweet:

*"We are facing large amount of information everyday, and if you don't update frequently, it's possible that the tweet would never be read. Although I care about Liu's story, but if I couldn't receive quick updates, I would easily forget."*

Also, some of them thought more updates means more information, hence more truth, which was the primary driving force for interviewees to retweet or make a comment. An interviewee also mentioned that frequent updates might infer the popularity of the information, and because so many people were paying attention to it, he/she tended to pay more attention to it, too.

**Detailed and emotional expressions.** Rich amount of details is a stimulus motivation for audience's retweeting and commenting behavior. While emotional expression is a shared motivation for some interviewees, others prefer less emotional tweets.

Three interviewees believed that details reveal more specific truth about the case. And some said details always arouse sympathy, thus they would be more likely to retweet and make comments. Nevertheless, one interviewee said he preferred detailed tweet, but since he/she cared about human trafficking issues so much, the amount of details is not an essential issue.

However, interviewees tended to have mixed opinions about emotional expressions. Some people believed emotional tweets are better at arousing sympathy and empathy and made them more willing to be involved, but some of them didn't prefer it. They thought being too emotional would undermine tweets' objectivity.

When asked about why they worried about the objectivity in emotional tweets in Liu's story, one said information online is floating, and it's hard to tell how accurate a piece of information is, so less subjective feelings brings about more solid truth.

**Problems and critical opinions.** Problems and critical opinions raised in tweets are shared needs for interviewees. Some said critical opinions provided the other side of the story rather than governmental extolments, while some believed viewing critical tweets triggered their own thinking, and hence brought about discussions. An interviewee shared how critical tweets influenced him/her:

*"As long as these critical issues are related to our daily life, I will empathize with these tweets and will start to think about similar problems and issues."*

An interviewee said posting critical opinion is a good way to attract people's attention and make them think about the issues. Another interviewee supported, saying it's valuable to see people involved and raise their own opinions and thoughts.

Some interviewees were even more aggressive when replying these tweets. One interviewee strongly raised his/her opinion:

*"When everyone's celebrating their success (of helping Liu), these tweets show us the unsolved problems. I will keep talking and talking about these issues, and hopefully it will get some attentions from the government. I'm contradicted inside. If you want me to praise the government, I just can't do it, but I'm afraid that I might have criticized too much."*

**Tweeting Styles.** Neither colloquial nor formal style is a shared need for the interviewees, but they reached a consensus on disliking government's self-extolling tone.

Some of the interviewees preferred formal tones in tweets. They held that formal written style makes a tweet more organized, authoritative, thus makes it trustworthy.

However, others didn't agree. They believed colloquial style is easier to consume and interact with. One said that formal, written language sounds "fake", and Weibo should also be a place for people to chat and talk. Formal language makes the tweet reads like a textbook.

One interviewee even expressed strong aversion towards governmental accounts' official tone when they tweeted Liu's story.

*"Governmental, formal language is too institutionalized and less humanistic. But Liu is a person with flesh and bones; she is not an object."*

Despite the divergences, interviewees still reached consensus on one point: governmental accounts' self-extolments are not preferred. One interviewee said government's extolling tone was "gross" and he/she was tired of it. They noted that HPSD and Yonghua only posted their achievements while ignoring the fact that it's their duty to fight against human trafficking, to take care of her I.D. and household registration issues as well as to take good care of the veterans. He/she said:

*"Don't extol your obligations as if they were your achievements."*

**Accounts Identities.** Interviewees had different needs as to accounts' real identities. When being asked which kind of identity, specialized anti-human trafficking accounts or governmental accounts, do they think is more trustworthy, four of them selected Zaizai or FAHTW, the profiles specialized in anti-human trafficking, while three of them selected Yonghua or HPSD, the governmental related profiles. The other one said he/she didn't have a preference on which account to choose as long as the information in them were proven to be true.

Those who preferred Zaizai or FAHTW listed few reasons. One contended that he/she chose so because Zaizai and FAHTW updated more frequently, and their tweets attracted more retweets and comments. He/she also believed that other people's trustworthiness could influence his/her own decision.

One chose Zaizai because he provided first-hand information, and the other one chose FAHTW, because he/she didn't trust Yonghua and HPSD enough, saying they are so used to hiding the truth.

Comparatively, some interviewees still chose governmental profiles because they thought these profiles were more authoritative and they "represent the government."

However, profiles' identities did bother them, especially when they make comments on Yonghua and HPSD's tweets. One interviewee stated that he/she had never posted anti-government comments and seldom touched political issues in order to avoid unexpected threats. Another said:

*"I'm afraid my negative comments may infuriate the government, because they are celebrating. And I'm afraid there are hiding officials watching us somewhere".*

### **Discussion**

Based on the data collected in textual analysis and in-depth interviews, some factors are confirmed as motivations that audiences look for when retweeting or commenting on anti-human trafficking tweets on Weibo. In other words, these are the gratifications audiences needs when accessing anti-human trafficking tweets.

First, as a lot of interviewees mentioned, truth is the most important need they held when they retweeted or made comments. However, people have different opinions on how trustworthy the selected accounts are.

Second, audiences need high updating frequency as a stimulation to participate. Both textual analysis and in-depth interview indicate that higher update frequency results in higher possibility of retweeting and commenting.

Detailed information is another gratification shared by all interviewees. Emotional expression acts as a motivation for some people, while other people prefer less emotional tweets. Both sides are satisfied by the respective accounts: Zaizai and FAHTW are comparatively emotional, while Yonghua and HPSD are less emotional, or even not emotional.

Also, all interviewees appreciate critical opinions and problems raised in tweets, however, Yonghua and HPSD failed to do so. As to the need for tweeting styles, different needs are met by different accounts. Some can follow colloquial style tweets from Zaizai and FAHTW, and others can read formal style tweets on Yonghua and HPSD's accounts.

Account' real identity is one of the essential factors when interviewees were making critical or aggressive comments. Although most of the account identities in Liu's case are transparent, one interviewee mentioned that officers in disguise troubles him/her.

The research also has its limitations. It concentrates on a single case, and is conducted with limited number of interviewees. Also, the research does not include an extended analysis of some other factors such as individual differences: the fact that Liu's father is a Korean War veteran affect people's attitudes too.

Although the research focuses on one single case, the uses and gratifications found in the research can still give some insights in how to efficiently spreading anti-human trafficking information on microblogs. For example, it's essential for accounts to provide accurate and trustworthy information; frequent updates and more details may better

satisfy audiences' needs; audiences needs can be also met through the open attitudes toward critical opinions and problems. At the same time, other similar accounts could pay more attention to refraining from being too emotional, keeping colloquial tweets as concise and clear as possible, and making formal tweets natural and humanistic.

## Reference

- Ancu, M., & Cozma, R. (2009). MySpace politics: uses and gratifications of befriending candidates. *Journal of Broadcasting & Electronic Media*, 53(4), 567-583.
- China: 200,000 children abducted and sold yearly. (2013). Retrieved from <http://chinadaily.com/2013/06/09/china-200000-children-abducted-and-sold-yearly/>
- Eighmey, J. (1997). Profiling user responses to commercial websites. *Journal of Advertising Research*, 37, 59-66.
- Flaherty, L. M., Pearce, K. J., & Rubin, R. B. (1998). Internet and face-to-face communication: not functional alternatives. *Communication Quarterly*, 46, 250-268.
- Infante, D. A., Rancer, A.S., & Womack, D.F. (1993). *Building Communication Theory* (2nd ed.). Prospect Heights, IL: Waveland Press.
- Katz, E., Gurevitch, M., & Hass, H. (1973). On the use of mass media for important things. *American Sociological Review*, 38, 164-181.
- Kaye, B.K. (2010). Going to the blogs: toward the development of a uses and gratifications measurement scale for blogs. *Atlantic Journal of Communication*, 18, 194-210.
- Korgaonkar, P.K. & Wolin, L.D. (1999). A multivariate analysis of Web usage. *Journal of Advertising Research*, 39(2), 53-68.
- Levy, M. R., & Windahl, S. (1984). Audience activity and gratifications: a conceptual clarification and exploration. *Communication Research*, 39(2), 53-68.
- Lowery, S. & DeFleur, M. (1983). *Milestones in Mass Communication Research: Media Effects*. New York: Longman Publishers.
- McLeod, J. M. & Becker, L. B. (1981). *The uses and gratification approach* In D. D. Nimmo & K. R. Sanders (Eds.), *Handbook of political communication* Beverly Hills, CA: Sage.
- McQuail, D. (2010). *McQuail's Mass Communication Theory* (6th ed.). Longdon, Thousand Oaks, New Delhi: Sage Publication.
- Park, N., Kee, K. F. & Valenzuela, S. (2009). Being immersed in social networking environment: Facebook groups, uses and gratifications, and social outcomes. *Cyber Psychology & Behavior*, 12(6), 175-196.
- Papacharissi, Z. & Rubin, A. M. (2000). Predictors of Internet use. *Journal of Broadcasting & Electronic Media*, 44(2), 175-196.
- Raacke, J. & Bonds-Raacke, J. . (2008). MySpace and Facebook: applying the uses and gratifications theory to exploring friend-networking sites. *Cyber Psychology &*

*Behavior*, 11(2), 169-174.

Rubin, A. M. (1983). Television uses and gratifications: the interactions of viewing patterns and motivations. *Journal of Broadcasting*, 27, 37-51.

Siraj, S. A. (2007). Synthesis of the structure and functions of the uses and gratification model. *European Journal of Scientific Research*, 17(3), 399-408.

Trafficking in Persons Report. (2013). Retrieved from <http://www.state.gov/j/tip/rls/tiprpt/>

The logo for 'iafor' is centered on the page. It consists of the lowercase letters 'iafor' in a light blue, sans-serif font. The text is enclosed within a large, stylized circular graphic composed of two overlapping, thick, curved lines. The upper-left portion of the circle is a light red color, while the rest of the circle is a light blue color, matching the text. The overall effect is a large, faint watermark-like logo.

*"Learning on the move: The value of Student Cultural Study Trips"*

Patrick Shaun Ford, Nina, Yiu Lai Lei

Hong Kong Design Institute, Hong Kong

0252

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

In this paper we will state the case for student cultural study trips being an essential component of a student's growth and in support of this we will talk about our experience of organizing our own trip to Japan, highlighting the positive lessons we as teachers also learned from the experience. Our hosts in Japan also commented on how our students reacted positively to this immersive learning environment and how this resulted in the individual nature of their subsequent project work.

Besides the obvious educational benefits of student cultural trips, important though they are, there are other benefits to be had too. When we are taken out of our regular, familiar surroundings we are able to see ourselves with fresh eyes. In our modern, hectic daily life this is an extremely valuable opportunity, an opportunity to rediscover our true selves.

The benefits of the trips are many and include the building of self-confidence within the students, a growing awareness of other cultures, a widening of the students' horizons leading to further travel for leisure or work and a broadening of mutual understanding between nations.

Keywords: Cultural Study Trips, field trips, experiential learning, cross-cultural engagement, pedagogy of experience, nurturing self-awareness, international collaborations, social and cultural awareness, personal transformation, hands-on experiences, immersive learning environment.

## Introduction

Student trips overseas are organized for a number of reasons for various durations and under different circumstances. Sometimes the trips are organized during holidays or after graduation and sometimes they are part of the curriculum. In this latter case, the trip needs to fulfill certain predetermined criteria so that the trip becomes a learning experience.

This raises an interesting question: what constitutes a learning experience? Often, educational establishments insist on every activity having to include some kind of assessment that needs to be graded otherwise, it is thought, the students will not learn anything. Without debating the relative merits or failings of this attitude, there are many occasions when students learn valuable lessons and often these occasions have not had well-planned intended learning outcomes in place because they happened unexpectedly and yet the impression and memory of the experience would stay with the students for many years to come.

Our organizing team believed that we would expose the students to hands-on activities in order to create an immersive, experiential environment that would, hopefully, stimulate the students' burgeoning creativity. It was the team's belief that this immersive experience would prove to be of even greater benefit to the students than any single taught fact or classroom-based PowerPoint could hope to achieve. Our planning was based around this hypothesis and the trip would prove to be the practical test.

## Research

From the beginning we knew that this Cultural Trip would be comprised of two parts. First there would be a scouting trip during which our team of lecturers would go to Japan on a fact-finding mission to discover which experiences and locations would be beneficial for our students.

The second part would be the student trip itself.

At one time we considered enlisting the help of local tour guides and a coach to ferry our students and us between the hotel and our daily destination. However, we soon realized that this method would prove to be prohibitively expensive for our students. We were hoping to open up this trip to whichever students had the interest rather than only those whose families could afford the cost. It also occurred to us that the daily journey to and from each activity could be a learning opportunity and so we decided to make the trip a self-guided one.

We spent time researching in books and on the Internet in an effort to find a balance of workshops and places to visit. From all the possible activities that we investigated we eventually agreed on a final list.

At Hong Kong BoDW 2011 (Business of Design Week 2011) we joined a presentation by staff of the Hong Kong Polytechnic University that modeled field trips for cultural studies that detailed various approaches such as 'student-driven', 'network-driven', 'tutor-driven' and 'agency-driven'. In order to keep costs down and

thereby making the trip more accessible to students and to reduce the workload of students we opted for a tutor-driven method.

## **Methodology**

### **a) Experiential Learning**

The methodology adopted for the trip was based around the concept of experiential learning. Although we needed a certain amount of pre-planning and preparation for our students, we also considered that the students were primed to be open to the new, to new experiences, new influences, new customs and rituals...a new culture. The German artist and educator Josef Albers, who had been so influential at the Bauhaus and later in the USA at the Black Mountain College and Yale University, believed that practice should come before theory. He didn't wish the students to simply implement his ideas, but to develop their own through discovery or in his classes through trial and error. The trip team felt that it would be much easier to teach cultural diversity once the students had experienced the reality and pleasure of that diversity.

The scouting trip was organised just before Christmas in 2011 and we were very fortunate with the weather. Although it was cool, we enjoyed bright sunshine for the entire week. Another consideration was the academic calendar in Japan. It does not coincide with the Hong Kong academic calendar so we needed to carefully select the dates of both the scouting trip and the later student trip so that we would be able to meet students and staff of local institutions.

### **b) Itinerary Planning**

Our itinerary was quite full with at least two separate workshops or visits each day. In order to reach the final version of our intended itinerary we passed through several earlier versions until we had found the most efficient method to incorporate the chosen activities into the 7 days of our trip. Sometimes our decisions were guided by geographical considerations, sometimes because the selected workshop could not supply English-speaking support or even because some of the activities were available on only a limited number of days in the week. The team tried to find activities that reflected different aspects of Japanese culture. Besides the famous tea ceremony, we highlighted pottery workshops, roketsu fabric dyeing, mochi confectionary creating, weaving, fabric hand-dyeing and also walking tours through some of the historic and interesting districts of Kyoto.

Eventually we reached what we felt to be the best arrangement of workshops and activities to try out during the scouting trip but despite all this effort we still ended up with situations in which some team members had to travel down to Nara in the morning before returning to Kyoto in time for a walking tour around the Gion district in the afternoon. On more than one occasion when the team had to travel from one activity to the next, there was not even enough time to stop for lunch and everyone had to make do with a light snack on the move.

### c) Accommodation and Food consideration (Pedagogy of Experience)

The team put some considerable thought into what kind of accommodation we should provide for the students. Of course the cost was high on the agenda but a lot of thought was also directed towards creating an ‘authentic’ living experience which would, the team hoped, reinforce the overall character of the trip. Besides hotels in both Kyoto and Osaka that would form a base at the beginning and end of the trip, the team also experienced a temple stay. This presented an opportunity to sleep on the tatami mat within a refreshingly tranquil atmosphere, which came as a welcome break from the hectic life in Hong Kong. The team considered this experience as particularly valuable. Besides the restful sleeping arrangements, there were traditional Japanese meals and also the communal bathing which is a unique feature of Japanese culture.

The temple was a little remote from the centre of Kyoto but was still easily accessible by local train. Each morning the day began at around 6:00am with the morning bell signaling that breakfast would begin soon. Each evening there was a curfew at 9:00pm after which the main gates would be locked. The team felt that this environment would be very interesting and stimulating for our students. Within the quite large grounds of the temple, there was a working kindergarten and during our short stay we saw Japanese tourists also staying there and on one day we saw a film crew working in one part of the complex.

Lunchtime and dinner each day also gave us the opportunity to check out local prices for the benefit of our students. Besides checking out restaurants we noticed that in some locations small vans and motor scooters park and sell reasonably priced food such as bento boxes and other packed lunches. Other fast food type establishments had an array of vending machines on the premises which offered a fair range of cooked food.

It was worth all the effort and all the running around because it left us in the position of being able to make well informed decisions regarding which activities would be beneficial for our students.

### d) Pre-trip Workshops



*Japanese Language Learning*

As part of the preparation for the student trip we arranged two activities for the students. Firstly one of our faculty’s senior lecturers, who is Japanese, agreed to conduct a short introduction to the Japanese language. Of course it was realized that it would be impossible for the students to gain even an elementary grasp of the language in such a short time, but it was felt that the activity would help to foster team spirit between the students and to generate a sense of excitement and

expectancy in anticipation of the trip. The students enjoyed the session and had fun taking turns trying to order food and drinks or role playing brief conversations at the railway station etc.

The second activity was a screening of a Japanese movie, with Chinese subtitles that helped to introduce the students to the way of life in Japan and to the music of the Japanese language.

The organizing team had pinpointed local workshops on Chinese tea culture, which could provide a contrast to that found in Japan, and the students were encouraged to attend by themselves. There would also be student projects during which students would form groups to investigate certain cultural elements that are found within both Chinese and Japanese culture. They would begin the project in Hong Kong and continue their investigations and comparisons in Japan. Their initial findings would form the presentations planned to take place at Kyoto Saga University of arts.



*Cultural Trip Activities Poster*

## **In Japan**

The student trip left Hong Kong in June 2012 with considerably different weather conditions from the scouting trip. There was no need for coats, scarves, or gloves this time. We had been warned about the likelihood of rain in June but we were spared any of that and for the whole eight days we were graced with wonderful weather.

### a) University Visit (International Collaboration)

During the eight days spent in Japan, one of the highlights was the visit to Kyoto Saga University of Arts. The staff of the host university had been very welcoming and we had arranged for our students to present their project work so far in the form of a PowerPoint presentation with each group introducing the local students and staff to the topic under investigation. All the presentations were conducted in English, which was the common language for any interactions during the trip.

Each of our 6 student groups presented their study topics before the local students introduced us to the subject areas they were investigating. This was very interesting and informative and gave us an indication as to how the local students conduct their study and what areas of community related and sustainable projects they were researching.

### b) Cross-cultural Engagement

Our students' presentations included a group studying Cantonese Opera, which originated in Southern China as entertainment for wealthy people and which combines music, singing, acting, martial arts and acrobatics.



Another group of students were investigating the Man Mo Temple in Hong Kong, dedicated to the gods of literature and war and traditionally worshipped by students hoping for success in the civil examinations of imperial China.

Following the presentations, our students exchanged gifts with the local students and this was an opportunity for them to get to know each other. This gift exchange was conceived as an icebreaker. The students were asked to prepare something, not too expensive, which had some connection with or represented some aspect of Hong Kong culture, as they perceive it. The trip team purposely did not instruct them on what type of gift to prepare so that they had to consider the choice along with the knowledge that the local Japanese students would be preparing a similar kind of gift to give in return.

#### *Student Cultural Gift Exchange*



*Group photo outside Saga University*

It was wonderful to watch them communicating through a mixture of English, a few Japanese terms and even some note-book written communication using Hanji characters which both our Hong Kong students and the Japanese students could understand.

After the gift exchanges had been completed and the staff had also exchanged souvenirs, we were given a comprehensive tour around the local campus during which we saw first hand

the educational attitude and methods of the university. It was encouraging to see how both traditional crafts-based skills and techniques were being taught alongside digital image creation methods and were therefore available for the students to investigate within their individual practice whether that is painting, printing onto Kimonos or Sculpture.

#### c) Personal Transformation

Finally, following the completion of the tour and a group photo-taking opportunity outside the main entrance of the university, everyone walked from the campus along the Katsura river to Arashyama where the students had some free time to themselves to look at the beautiful bridge, the gorgeous scenery, the picturesque river and all the delightful little shops which line the roads there. From Arashyama we all caught the lovely small local train to visit the Ryoanji temple with its famous Zen rock garden. This was a wonderful experience for all. At first the temple and garden were overwhelmed by the number of visitors but slowly, as people began to leave the temple grounds close to the time of closing, a quiet, tranquil atmosphere descended onto the local environment and the lucky people who remained to experience it. Time seemed to slow down and a mood of introspection and calmness pervaded the grounds of the temple and we all later felt rejuvenated as we walked back to the train station.

The intangible benefits to the students from these experiences could be seen clearly by all. Hiraku Kusubayashi, Associate Professor in the Department of Design, Kyoto

Saga University commented on “the high motivation and expectation of participating students”. He further commented on the “enthusiasm and interest displayed by the students” during the gift exchange.

Hiraku also went on to comment on the students’ work and especially their photographs, which went beyond the usual tourist-type photographs: “Each student had their own angle and perspective with an individual vision, attempting to communicate in their own way what they come across during the trip. This can be enough evidence to conclude the trip was successful” added Hiraku.

Many of these photographs and memories of the trip were later uploaded to the trip Facebook page – HKDI Japan Kyoto cultural trip, so that everyone including our new friends in Japan could share in the memory and experience of the journey.

#### d) Accommodation (Immersive Learning Environment)

Although the team hadn’t managed to find a temple large enough to host the student group in Kyoto, suitable accommodation was found not far away in the lovely small town of Uji within walking distance of the ceramic workshop where the students would be introduced to pottery making.



*Harmonious group dinner at Ujikameishiro*

The accommodation that was found was in the style of the Ryokan guesthouses found around Japan and was large enough to host the entire student group. There were two linked blocks and we were able to arrange the students grouping male and female students together sharing rooms large enough for 4-6 students respectively.

This accommodation provided Japanese style meals and also had a communal bathhouse so that the students were able to experience this. The students were also introduced to the custom of wearing slippers everywhere indoors and leaving them outside each of our rooms, and the kimonos provided for each person to wear before and after bathing and for bedtime. The students found this all great fun, along with the tea and tasty sweets left in each room for the guests to enjoy.

During the two days the group stayed in Uji, the staff team found a bicycle renting company and rented out the entire 16 bicycles owned by the company who delivered all the bicycles to the accommodation and promptly closed for the day.



After breakfast each day there was a briefing session during which the staff team reminded the students of the

itinerary for the day and how they should prepare. Following the briefing the students gathered their things and assembled outside the accommodation. The student group that had been allocated as the day leaders issued instructions to the rest of the students and then led the way to the activity venue. At the close of each day each student group met their respective teacher and held a tutorial / debriefing session during which the day's events were discussed and the tutors suggested points for consideration and references that may have a connection to the students' project work. The team felt it was important that the students reflected on the day's experiences and were encouraged to think about the relationships to the traditional activities and to place them into the context of Japanese culture.

#### e) Asahi Pottery (Hands-on Experience)

Before leaving Hong Kong all the students had been briefed on details of the pottery workshop and they had prepared drawings, which they would use as guides to modify the basic clay vessel that would be created with the guidance of the local pottery master.



*Student Aaa's pottery design 'Forest'*

Before the workshop began the students were treated to a guided tour of the premises that included the wonderful large step-kiln.

The master explained how this workshop had been in his family for 14 generations and in the past had used wood from the surrounding forest and after making traditional tea bowls using the kiln, the bowls would then be utilised to drink green tea, which is grown in the surrounding hills. The team discovered that the area around Uji is famous for its green tea production, which was first praised in the 1100s.

### Conclusion

Finally, with the trip completed and the student projects finalized and presented, the team organised a sharing session during which we could relay the whole story of the trip to the rest of the faculty.

#### a) Nurturing Self-awareness



*Sharing Session Poster*

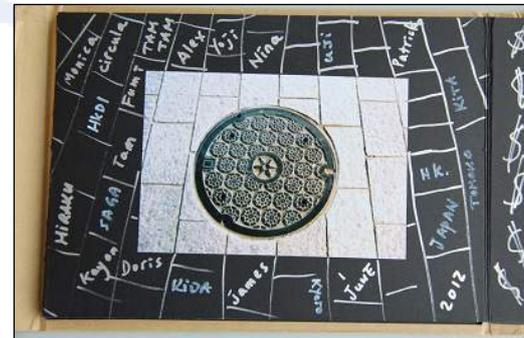
In keeping with the nature of the rest of the trip, we encouraged the students to take the lead. They responded remarkably well and created an entertaining and comical play based on memories and observations from the trip. In this role-play, they reenacted a dream about the Kyoto trip with one of the students playing the part of a

Japanese passenger. It was as if even in their dreams the students had developed a sense of camaraderie. They acted as host, MC, actors and rounded off the trip experience perfectly. The students received their certificates of completion and there was a group photo-taking session along with other students, teachers and members of the senior management who had joined the sharing session.

Afterwards it was a strange feeling to think that the project was over after over a year's worth of planning. The students had gained so much from the experience. They had developed valuable skills and abilities to engage in teamwork, organising day trips and excursions and had visibly grown in confidence.

This confidence was so obviously displayed during the sharing session role-play and in the enthusiastic and mature way that they had approached and handled it. This development was definitely an intangible learning outcome and would no doubt stand the students in good stead in the future. These wonderful memories will stay with the students for many years to come.

The students later informed us that they planned to go back to Kyoto after their graduation as a celebration; it shows how the trip is important and has strengthened their friendship. It also shows how valuable the trip was to them and that they wish to recreate the experience with the same group of friends.



*Trip Photo Album*

As a follow up the team compiled several photographic albums, which were signed by the team and students and then sent to the different institutions and friends we had met in Kyoto and Osaka.

#### b) Pedagogy of Experience

The team needed to compile a trip report, which summarized the whole trip from the planning stage through to the sharing session. It was clear to us that the project work the students' were required to complete had certainly helped to focus their attention on specific areas of the culture and design that related to the topic they had chosen to investigate. However, we also noticed that the students had also benefited in another way, a way that is difficult to measure and is not related to assessments or strictly pre-determined deliverables. Once the students' curiosity and enthusiasm has been awakened, they were able to respond positively to the new culture they were now immersed in. Some of these benefits could be seen immediately as previously shy and withdrawn students began to come out of their shell and began joining group activities, initiating discussions and investigating aspects of the local area.

The decision to make the trip a self-guided one proved to have been a wise choice. As we had no local guide to show us around and provide local information, each group assigned to a particular day needed to research and prepare for the day on which they would lead the rest of the students from the hotel to the intended destination. We as teachers let them lead the way and only intervened if it was obvious that they were travelling in the wrong direction. This didn't happen too often. This strategy was very

successful and it nurtured a sense of responsibility in the students and gave them confidence in their own decision-making. This was yet another of the benefits gained from the trip.

Other benefits would not be so immediately observable. These impressions and memories will live within the students and will slowly rise to the surface at some point in the future. The knowledge and experience gained during the trip is within each of the students and will be a valuable resource for the future whether that is for their education, work experience or simply in their leisure time.

## References

Abramson D. (2005). The studio abroad as a mode of transcultural engagement in urban planning education. *Journal of Planning Education and Research*, 25, 89-102.

Acker, D., & S. C. G. (2000). A case for globalizing undergraduate education and student learning at colleges of agriculture. *Journal of International Agricultural and Extension Education*, 7(1), 47-51.

Afshar F. (2001). Preparing planners for a globalizing world. *Journal of Planning Education and Research*, 20, 339-352.

Ali A., Doan P. (2006). A survey of undergraduate course syllabi and a hybrid course on global urban topics. *Journal of Planning Education and Research*, 26, 222-236.

Alterman R. (1992). Transatlantic view of planning education and professional practice. *Journal of Planning Education and Research*, 12, 39-55.

Anonymous. (2007). Employers Weigh in on Value of Education Abroad. *International Educator*, 16(3), 8.

Anonymous. (2009). Increase in Number of U.S. Students Studying Abroad, *International Students on U.S. Campuses. International Educator*, 18(1), 8-8.

Back K., Davis D., Olsen A. (1996). *Internationalisation and higher education*. Canberra, Australia: Australian Government Publishing Services Press.

Ballantyne, S, Gannon, R, Berret, B & Wells, M.E. (2011). Comparing the intensity of student attitude and perception changes from short-term travel courses. *Journal of International Business & Cultural Studies*, 6, 1-9

Ballantyne, S. (2003). Teaching Cultural and Racial Understanding Through International Travel Courses: Student Perceptions Through Travel to Cuba: *MultiCultural Review*: December, 2003

Borg, W. R., & Gall, M. D. (1989). *Educational Research: An Introduction* (5th ed.). White Plains, NY: Longman Publishers.

Bull, R. (2009, October 19, 2009). UNF's Coggin College dean looks at where business studies are headed: A clue? Grab a map, *McClatchy - Tribune Business News*.

Coates H., Edwards D. (2009). *The 2008 graduate pathways survey*. Canberra, Australia: Australian Council for Educational Research.

Dee S., Tsui W., Lee S., Yigitcanlar T. (2011, October 26-27). *Knowledge based urban development in classrooms: Planning Taipei's knowledge based development*. Paper presented at the 4th Knowledge Cities World Summit, Bento Gonçalves, Brazil.

Dekaney, E. (2008). STUDENTS' PRE-DEPARTURE EXPECTATIONS AND POSTSOJOURN OBSERVATIONS IN A SHORT-TERM INTERNATIONAL PROGRAM ABROAD ON THE CULTURE, MUSIC, AND ART OF BRAZIL. *International Educator*, 37(2), 17-30.

Frank A. (2006). Three decades of thought on planning education. *Journal of Planning Literature*, 21, 15-67.

Friedmann J. (1996). The core curriculum in planning revisited. *Journal of Planning Education and Research*, 15, 89-104.

Fuller I., Edmonson S., France D., Higgitt D., Ratinen I. (2006). International perspectives on the effectiveness of geography fieldwork for learning. *Journal of Geography in Higher Education*, 30, 89-101.

H.Y. Fung, Eva Yuen, Sherman Chan (2011). *MODELING FIELD TRIP FOR CULTURAL STUDIES (DEPICTING DESIGN LEARNING AND TEACHING BEYOND A SCHOOL ENVIRONMENT)*, Paper presented at Business of Design Week 2011, Hong Kong.

Goldstein H., Bollens S., Feser E., Silver C. (2006). An experiment in the internationalisation of planning education. *Journal of Planning Education and Research*, 25, 349-363.

Hefferan K., Heywood N., Ritter M. (2002). Integrating field trips and classroom learning into a capstone undergraduate research experience. *Journal of Geography*, 101, 183-190.

Hellsten M., Reid A. Edwards J. (2009). Study at home after study abroad. In Hellsten M., Reid A. (Eds.), *Researching international pedagogies* (pp. 115-128). Dordrecht, Netherlands: Springer.

Houser C., Brannstrom C., Quiring S., Lemmons K. (2011). Study abroad field trip improves test performance through engagement and new social networks. *Journal of Geography in Higher Education*, 35, 513-528.

Hovorka A., Wolf P. (2009). Activating the classroom. *Journal of Geography in Higher Education*, 33, 89-102.

Isoardi G. (2010). Evaluating the learning outcomes of an international field trip in postgraduate lighting design courses. *Journal of Learning Design*, 3, 37-44.

Khan S. (2009, July). *Promoting critical perception of the city through acquisition of third place neutrality*. Paper presented at the Australian and New Zealand Association of Planning Schools Conference, Brisbane, Queensland, Australia.

Kitsantas, A. (2004). Studying Abroad: The Role of College Students' Goals on the Development of Cross-Cultural Skills and Global Understanding. *College Student Journal*, 38(3), 441-452.

Knight J. (2003). Updated internationalization definition. *International Journal of Higher Education*, 33, 2-3.

Knight J., de Wit H. (1997). *Internationalization of higher education in Asia Pacific countries*. Amsterdam, Netherlands: European Association for International Education.

Knight P., Yorke M. (2004). *Learning, curriculum and employability in higher education*. London, England: Routledge.

Lenz, W., & Wister, J. (2008). Short-Term Abroad with Long-Term Benefits. *International Educator*, 17(3), 84-87.

Lewis-Beck, M, Bryman, A, & Futing, T. (2004). *The sage encyclopedia of social science research methods*. Thousand Oaks, CA: Sage Publications, Inc.

Matlack, W. F. (1993). *Statistics for Public managers*. Itasca, IL: F.E. Peacock, Publishers.

McLean D., Hurd A., Rogers N. (2007). *Kari's recreation and leisure in modern society*. Sudbury, MA: Jones & Bartlett.

Norris, E. M., & Gillespie, J. (2009). How Study Abroad Shapes Global Careers. *Journal of Studies in International Education*, 13(3), 382-397.

Pawson E., Teather E. (2002). Geographical expeditions: Assessing the benefits of a student-driven fieldwork method. *Journal of Geography in Higher Education*, 26, 275-289.

Reid A., Loxton J. (2004). *Internationalisation as a way of thinking about curriculum development and quality*. Adelaide, South Australia, Australia: Australian Universities Quality Forum.

Relyea, c., Cocchiara, F., & Studdard, N. (2008). The Effect of Perceived Value in the Decision to Participate in Study Abroad Programs. *Journal of Teaching in International Business*, 19(4), 346.

Stronkhorst R. (2005). Learning outcomes of international mobility at two Dutch institutions of higher education. *Journal of Studies in International Education*, 9, 292-315.

Taylor S., Finley J. (2011). Adding value to the master of accounting curriculum through an international travel experience. *Global Perspectives on Accounting Education*, 8, 47-66.

Wende M. (2001). Internationalization policies: About new trends and contrasting paradigms. *Higher Education Policy*, 14, 249-259.

Yigitcanlar T. (2011). International regional planning education experience. *Procedia Social and Behavioral Sciences*, 12, 70-89.

Yigitcanlar T. (2013), Cultivating the Pedagogy of Experience Through International Field Trips Beyond the National Context, *SAGE Journal*, 3(2).

Zamastil-Vondrova, K. (2005). Good Faith or Hard Data? Justifying Short-Term Programs. *International Educator*, 14(1), 44-49.

The logo for the International Association for Frontiers in Education Research (iafor) is centered on the page. It consists of the lowercase letters "iafor" in a light blue, sans-serif font. The logo is partially overlaid by a large, faint, light blue circular graphic that spans across the middle of the page. Additionally, there are decorative curved lines in light red and light blue that sweep across the page, framing the central text.

*Wikis and the World: Connecting Japanese Non-English Majors*

Harry Carley

Matsuyama University, Japan, Saibi Senior High School, Japan

0260

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

## Abstract

In spite of instant Internet access many young Japanese have limited exposure to the actual outside world. Globalization and Internationalization are especially difficult to explain and convey to Japanese learners of English who are also non-English majors. Through the use of Wikis, students are assigned a country to investigate through class tasks and assignments. These projects can range from simply posting a Google map or YouTube video on their Wiki page; to more detailed information such as available resources or potential environmental problems. Each student's gathered results are then offered to their classmates in the form of a short presentation. At the same time that learners are acquiring English language skills such as English introductions, shopping and travel scenarios they are also exploring the world around them. This technique offers a more modern and open approach to language learning that traditional methods such as texts and listening CDs cannot offer. The ever expanding availability of 24/7 media offers a free open resource to explore the world while learning a language, be it English or another vernacular. Student-Teacher evaluations at the conclusion of the course have shown favourable results. This presentation will briefly explain the free and secure Wiki software that is available and how it is being utilized at a Japanese university. Additionally, the presenter will offer some other suggestions for use in a variety of courses not associated with language learning.

**Keywords:** culture, education technology, efl, esl, internationalization, Internet, Japan, tbl, wikis

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## Introduction

Although most students today enjoy easy access to the World Wide Web, outside of their circle of chat chums or Facebook friends, they may have little understanding of the world as a whole. Many students in industrialized nations have little need to go abroad or interact with peoples of different cultures. This is especially true of Japanese university students. According to a survey by Benesse Corp., a correspondence education and publishing company based in Okayama, the number of Japanese students enrolled in Harvard University in fiscal 2010 stood at 100, down 58, or 37 percent, from fiscal 2000 (Oka, 2012). Similar statistics can be found at other schools in overseas locations. This is occurring while at the same time Japanese companies are attending to stall their skid in business losses in the homeland, Japan, by shifting their businesses overseas.

If it were not only for this lack of overseas travel but also a general disinterest in those things foreign by Japanese students then the outcome would not be so worrisome. Classroom instruction may be only a small part, but what goes on in the EFL (English as a Foreign Language) classroom can help expand and change some Japanese student's views on the outside world. The advent of the Internet age has allowed individuals immediate access to a wealth of knowledge. Wikis are one option to get students involved in learning EFL while at the same time exploring their own country's culture along with those of other peoples.

## Wikis

Although not an entirely new teaching tool for use in the classroom; wikis have been forever changing and expanding. They are a free, safe and secure way for lecturers and learners to post and edit course work online.

A wiki is a powerful, free Internet tool that allows users to quickly create web pages organized into websites without special training. The web page editing screen has recognizable formatting tools. Although these tools are limited, wikis have a number of exceptional features that enhance web page creation for educational use, both individually and collaboratively (Scholtz, 2009).

The power of Web technologies has opened new potentiality for learning (Anzai, 2011). For Japanese students this tool allows for research and presentation projects to be conducted individually or in small groups. The assignments can be simple such as locating countries through the use of Google Maps or more involved with pertinent information on birth rates, economics, valuable resources, or unemployment rates collected by use of the CIA homepage.

Additionally more detailed cultural aspects can contain the downloading of videos from YouTube or other sources. Subjects more in tuned with learners lives can be explored and commented on. Sports and music are usually two topics that are of

upmost importance in young people's lives and these are readily accessible with nothing more than a few simple computer key strokes. E-learning has truly become fruitful and lively (Anzai, 2008).

Of important note is that Wikis are not only for English language learning. Wikis allow most any language to be used with the proper fonts installed. This freedom allows endless possibilities. Collaboration on projects can be accomplished through numerous connected classrooms regardless of the country of which students reside in. Pen pals and key pals have been driven up a notch with the potential that Wiki has to offer. Additionally, being password protected offers security from outside forces such as spammers.

### **The World**

The world although vast and diverse in its makeup has numerous similarities that can be explored through the use of the Internet and Wikis. Environmental problems, population growth, and global warming are but a few examples. When given as written reports or oral presentations, the world can be explored in an ESL classroom in detail. This can be accomplished over several lessons or briefly on one or two relevant areas that are of consequence to a single lesson.

Foreign language teachers regardless of language of instruction can take advantage of the learning opportunities available to students. Opening opportunities for teaching and learning is the history of education (Anzai, 2011). In addition to English, Spanish lessons for example, can explore the varied countries from which the language is spoken along with any other language under study.

### **Enablement of Autonomous Learning**

Autonomous learning can be encouraged through cultural activities and tasks within a Wiki based learning environment. One obvious benefit of technology for language learning is the creation of opportunities for students to use language in authentic contexts. Such activities encourage students to strive for autonomy in the target language (Kessler, 2009). Benson (1997, 2001) recognizes the enormous potential for the development of autonomy through the use of technology, as well as the reliance upon autonomy in order to effectively utilize the potential of technology-based learning environments. Learner autonomy is obviously important in SLA. Successful autonomous use of the target language should be the ultimate goal of language instruction (Kessler, 2009). The researcher Kessler (2009) additionally goes on to state that:

Students may benefit from a carefully created and controlled environment that encourages autonomous collaboration without the teacher playing a strong presence or any presence at all once the collaboration is underway. It may be fruitful to provide a variety of collaborative tasks in order to find optimal conditions for particular

groups of language learners and their unique needs. With a limited body of research on the use of wikis in the language classroom, language teachers should embrace the opportunity to experiment and observe students' use in varied collaborative tasks with varied teacher content and form-focused intervention.

Thusly, the ease and freedom that Wikis allow for lecturer and learner alike can induce opportunities for cultural exploration that have not even been conceived as of yet.

### **Task Based Learning**

It seems that if there was one tool that was specifically designed for TBL (Task Based Learning) it would be that of a Wiki. Tasks from the simple to the complex can be accomplished with little to no previous computer knowledge. After demonstrations by the instructor on how to use the various facets that make up a Wiki students can begin their own work and exploration. With each student assigned a separate country to gather details on, the aspects of autonomous learning begin to blend in congenial ways with the TBL aspects of Wikis.

The examples listed below and posted on the instructors own Wiki page can help guide students in their completion of assigned tasks. Each lesson can have as many tasks as time in the lesson allows. The language required can be taught before hand or as students need it.



This is a Japanese monkey.



This is a Japanese bird.



This is a Tanuki.  
It is like a wild

raccoon dog.

The longest river is the Shinano River. The Shinano river, approx 230 miles, is Japan's longest river and flows from Nagano to Nigata.



The tallest mountain. The highest mountain in Japan is Mount Fuji, it is 3776 meters or 12385 feet.



Task assigned and completed by students may include gathering information on that specific countries currency or brief facts about the type of government or world leader as shown below.



Euro is the currency (money) of the countries in the euro zone. Austria is one country in EU (Student A, 2013).



Heinz Fischer (born 9 October 1938) is the current president of Austria. His wife is Margit Fischer. (Student A, 2013).

The limited vocabulary and grammar knowledge of students does not mean that they are unable to accomplish tasks. Students can be reminded that communication can take place even with the simplest of words. From an Instructors perspective learners should actually be encouraged to keep their explanations short and modest. Dissuading students from copying or pasting information from Internet sites will hopefully eliminate plagiarism and unnatural relies. For some non-English majors the temptation to quickly conclude the assignment in the quickest fashion possible can lead to piece meal or entire passages being reproduced.

## **Conclusion**

An e-learning environment is almost the norm for any subject matter in classrooms of today. English language education has always advanced along with the advancement of technology: cassette tapes, video tapes, CDs, DVDs, radio, television, and computers and the Internet. In the past few years, English education has entered new era (Anzai, 2008). Wikis allow access to online content and information that would take hours to gather through a traditional library book retrieval system. Students are actively involved in their language learning through the use of task based assignments. The downloading of videos and images enhance their learning environment as they construct the necessary language needed to describe their findings.

Individually or in groups the assigned work can be accomplished inside or outside of the classroom where ever an Internet connection is possible. This learner independence encourages autonomous learning and directs self discovery through teaching tools that allow 24/7 access. Recently, education has been heading to more flexible, participatory, interactive and collaborative learning. By using the mobile tools effectively, English learning will expand its proximity. Furthermore, by utilizing Web2.0 technologies, getting over physical distance and time is not an impossible dream anymore. Students can interact on the Web (Anzai, 2008). The ability to be able to revisit and revise the content of their post at any time, is an important feature of wiki due to its asynchronous nature, it is also supportive of the learning style of the Asian culture (Lanham, Augar, & Zhou, 2005).

While the world is becoming more open and accessible the attitudes of Japanese young people are tending to become more and more withdrawn and out of touch with the overall global environment. Some of these feelings can be tied to Japanese culture and the perception of a safe Japan in a sometimes hostile and volatile world. To bridge this gap in information and ideas the use of a wiki can be a way to introduce cultures to Japanese students that they would not normally come into contact with. Some students may feel that learning another language and interacting with other cultures may be useless while they are concentrating on their core major. Once they graduate from university and enter the working world though their opportunities for employment can only expand with any additional language skills or international awareness that they may have acquired.

## References

Anzai, Y. (2008). Digital Trends among Japanese University Students: Focusing on Podcasting and Wikis. In C. Bonk et al. (Eds.), *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2008* (pp. 4050-4055). Retrieved from: <http://www.editlib.org/p/30347>.

Anzai, Y. (2011). Language Learning in Openness: Do Learners Perceive Open Instruction Enhances language Learning?. In *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2011* (pp. 1029-1033). Retrieved from: <http://www.editlib.org/p/38846>.

Benson, P. (1997). The philosophy and politics of learner autonomy. In P. Benson, & P. Voller (Eds.), *Autonomy and independence in language learning* (pp. 18-34). London: Longman.

Benson, P. (2001). *Teaching and researching autonomy in language learning*. London: Longman

Kessler, G. (2009). Student-initiated Attention to Form in Wiki-based Collaborative Writing. *Language Learning & Technology*. February 2009, Volume 13, Number 1, pp 79-95. Retrieved from: <http://www.llt.msu.edu/vol13num1/vol13num1.pdf#page=86>

Lanham, E., Augar, N. & Zhou, W. (2005). How using a Wiki can help break the Ice Between Cultures. In G. Richards (Ed.), *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2005* (pp. 2631-2636). Retrieved from: <http://www.editlib.org/p/21597>.

Oka, Y. (2012). Governments try to nudge more Japanese to study abroad. *The Asahi Shimbun*. January 30<sup>th</sup>, 2012. Retrieved from: <http://ajw.asahi.com/article/economy/business/AJ201201300003>

Scholtz, C. (2009). Using Wikis with Student Research Projects and Portfolios. *ELTWorldOnline.com*. Voices from the Classroom. Retrieved from: <http://blog.nus.edu.sg/eltwo/2009/07/03/using-wikis-with-student-research-projects-and-portfolios/>

*Past, Present and future: A Thai Community Newspaper*

Sukanya Buranadechachai

Burapha University, Thailand

0006

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

This study focuses on Thai newspapers in Los Angeles, regarding services and benefits offered to the Thai community, their individual characteristics, and challenges they have encountered. In-depth interviews were conducted among 7 Thai newspaper publishers. A focus group consisted of 15 Thai readers with varying ages. Although, having provided critical contributions to Thai community, research found that Thai newspapers in LA lacked professional newspaper organization and quality reporting regarding local issues.

iafor

The International Academic Forum

[www.iafor.org](http://www.iafor.org)

## **Introduction**

***Background, importance and problem of the research;*** Funding was granted by Isra Amantagul Foundation, the Thai Journalist Association under the Asian Partnership Initiative of University of Wisconsin at Madison, having been funded properly, the researcher was eligible to research Thai communities in the United States of America to increase the knowledge and understanding of mass communication. While a visiting professor at in the United States, the researcher recognized that local newspapers play an important role in local development, for it publicizes all information and connects people among the community.

The status and existence of community newspapers in Los Angeles was interesting, especially in the aspects of pattern, content, and organizational management. The existence of local newspapers are beneficial to both government and private organizations, readers within the community, and the newspapers in the community itself. Local newspapers aim to reflect their own success in order to improve the Thai community newspapers in Los Angeles to continue their businesses and contribute to the overall benefit of the local community.

### ***Research Questions:***

1. What is the current situation of Thai community newspapers in Los Angeles?
2. What are the roles of Thai community newspapers in Los Angeles?
3. What will be the future of Thai community newspapers in Los Angeles?

### ***Research Objective:***

The objective of this research is to study the history of how Thai's received their news, current news reporting situations and the roles of Thai community newspapers in Los Angeles. Reporting the results of the study to increase knowledge for developing community newspapers to be prompted for organizational management, which will eventually assist the newspapers in continued success, reduce working conditions dealing with unethical situations, and improve managements attitude about increasing social responsibilities.

### ***Scope of the Research:***

This research focuses on the current situation and existence of Thai community newspapers in Los Angeles in order to make a guideline for developing a community newspaper, including searching for positive models of community newspapers which are able to successfully continue reporting and contribute to the society at the same time.

### 1. Scope of population used in the research:

The population used during this research are Thai community newspapers in Los Angeles which have regularly had their production and publication for at least five or more years, and newspapers that stopped their publication, but had previously and regularly produced and published the newspaper during a period exceeding five years.

### 2. Study duration:

The duration of the data collection was from April through September 2011 and December 2012.

### 3. Research Limitation:

The knowledge about community newspapers is set into 5 groups;

3.1.1 Background of Thai newspapers in Los Angeles

3.1.2 Demographic characteristics and background of the newspapers' owners and editors.

3.1.3 Newspaper organizational characteristics and structure, including physical characteristics of Thai newspapers in Los Angeles.

3.1.4 Roles of Thai newspapers in Los Angeles.

3.1.5 Future trends of Thai newspapers in Los Angeles.

### ***Expected Benefit***

1. Recognize and understand the existence of Thai community newspapers in Los Angeles, and use information from the research as a model for improving and developing the newspapers in order to suitably meet the community's expectations.

2. Enable to obtain methods to develop Thai community newspapers in Los Angeles along with finding a successful model of a community newspaper which is able to maintain its business exceeding five years.

3. Able to use the research as a reference in academic work and as a model to further study in other related topics.

*Research Method:* The research is titled, "Past, Present, and Future: Roles and Trends of Thai Community Newspapers in Los Angeles", it is a qualitative and descriptive research.

### ***Research Demography***

1. The research demography in the publications field are owners and/or editors of 9 Thai community newspapers in Los Angeles which have been regularly produced and published for more than 5 years, and Thai community newspapers which were previously regularly produced and published for more than 5 years. Among the 9

newspapers, 7 of them are still operating, namely: Thai LA, Khao-sod USA (literally USA Flash News), Siam Town US, Se-ri-chai (literally Liberal Victory), Siam Media, Asian Pacific, and Muang Thai (literally Thai City). The other two newspapers, Inter Thai, and Siam Chronicle no longer print. (Data collected on April, 2011)

2. The research sample group of newspaper readers is 15 people from the Thai community in Los Angeles. These people are from three different generations and from every segment of Thai community in Los Angeles with differences in age, gender, education and occupation.

3. Four individuals of the research sample group were selected from experts and journalism specialists from both Thailand and the US.

### ***Research Tool:***

The tools that are used in this research are in-depth interviews, observations, focus groups and note taking. The information will be analyzed through qualitative and descriptive research using in-depth interviews, observations, and note taking. The analysis will be done by connecting the result with related methodologies.

### **Results:**

#### ***The opinions of the readers***

The research explored the readers' opinions by using a focus group discussion method to study the relationship between Thai newspapers and a Thai community.

The results are as follow:

Community; The Thai community in Los Angeles has a close relationship with the Thai newspapers. Newspapers are important and highly influential in the Thai community. Newspapers seemed to build up the community. Readers are seeking more news about the Thai community in Los Angeles. Several participants specifically agreed that newspapers have had an influence on the Thai community in Los Angeles for many decades. The newspaper is a mechanism to drive the community because all contents are about and for people in the community; moreover, the newspapers are published by the people within the community. People should support the Thai community and the newspapers should be sustained. "The newspapers are a significant tool in LA boosting the strength of the community."

Bias; Bias is one of the apparent themes found from the focus group method. It was raised by the roles of the newspapers in the community. Several participants specifically blamed Thai newspapers for biased reporting. They think that the newspapers serve the community with no moral or ethical concern for reliable reporting. One participant in a focus group said regarding Thai newspaper reports, "They write news for their allies and their own benefits. The articles can't be trusted because people have different points of view. The newspapers are owned by the

entrepreneurs who are immoral and only use the newspaper for their own benefit and business. They criticize things irresponsibly.” Another person interjected that the Thai newspapers in LA are biased and only do what pleases the entrepreneurs. The reason that the newspapers are biased is because they need the sponsors.

Distribution : In focus group sessions on the distribution of Thai newspapers, research found that the only distribution of a newspaper is not sufficient for the needs of readers. Newspapers are distributed by the local Thai restaurants and Thai temples in Los Angeles. So distribution cannot reach all the Thai people in community. Nowadays, newspapers are faced with the advancement of the Internet. Most of the older generation subjects strongly commented that they have read the Thai newspaper in Thai temples or at a Thai restaurant. Usually they prefer to read from printed newspapers because it contains more content. They don't normally read online news because they don't know how to access the online sources. If reading news online is their only choice, it would be really hard for them because they have to adjust themselves and it might prevent them from updating news. Another research participant stated, “I think the printed types of newspaper are very crucial. It is necessary for elders and online news is suitable for younger generations so a publisher should have both types of newspapers. I believe the newspapers will not move to be completely online within 5 years.”

### **Summary and analysis.**

The problems of preparing a local newspaper in Los Angeles during the early period were various, for example bad management, rough formatting, and under standard forms. The papers often do not focus on a main theme of the newspaper lack professional journalistic ethics. The publishers should publish their newspapers as regularly as possible in order to keep their production up to date. At present, most of the team who make local newspapers are limited to Thai's hailing from central Thailand and therefore lack diversity in representing opinions from the entirety of Thailand. In addition, the newspapers were not published in accordance with the philosophy of journalism. They never enhance or develop the related officials and promote professionalism. Therefore, the organization was unstable as the journalists and the publishers aimed to gain popularity and power. Unfortunately, many of the readers themselves did not believe the news presented.

However, the overall appearance of the local newspaper in Los Angeles, as seen above, is the weakness to the develop local newspapers that are socially acceptable, especially in the current era, when people are more educated and they require more quality and trustworthy media sources.

The obvious weakness of the local newspaper in LA is that the publishers lack a clear target audience, quality products and staff. Consequently, the local newspapers in Los Angeles are not well recognized, accepted by society or the readers. It is impossible to build a readership base to increase and research shows that the future to develop the

business as a stable and sustainable professional newspaper organization. The local newspapers of Los Angeles respond less to local development because of structural problems with management issues, personnel issues, financial issues (revenue from sponsors only), or even the lack information, manpower and professional expertise. In addition, a better understanding of the local Los Angeles demographics is essential. Overall, this affects the needs of local people. It is also dominated by offering news of mainstream newspapers from Thailand. The newspapers do not understand the Thai context, which is the immigrant community in the US. This community has different cultures, and those cultural changes play a major role among people in the Thai community. These are all important factors that determine the quality of the local newspapers there.

Local newspapers of Los Angeles should pay much attention to achieve the purpose of creating Snap local communities: however, the current performance standards of local Thai newspapers are not high enough. It is essential that local newspapers understand and recognize the limitations and local realities including the important basic factors which can lead to an effective presentation of information about local communities and achieve positive social missions in their local communities.

### **Discussion and Conclusions**

There are three main issues to be analyzed and concluded for the Thai mass media in Los Angeles. Firstly, how do the six Thai newspapers serve the community? Secondly, what are the characteristics of each newspaper and how do they appeal to the readers? Thirdly, what are the challenges for the Thai mass media in Los Angeles? Lastly, what are the strengths and weaknesses and recommendations that will be presented?

Regarding the first issue, there is a rich history of the Thai newspaper industry in Los Angeles. In 1970, the first Thai newspaper was launched to serve about 10,000 Thai people. Currently, there are six Thai newspapers in Los Angeles with 300,000 readers. In addition, these six newspapers reach about one million readers throughout the United States. Because of limited skills of the aging readers referring to technology, they rely heavily on hard copy versions instead of accessing online editions.

However, it was quite difficult for any Thai newspaper in 1970s to survive because there were only a few Thai businesses existing during that period. In fact, there was only one weekly newspaper, “Sereechon” which was able to survive because of its good management and financial stability. The other five newspapers came and went because of poor management and insufficient financial support.

There are four possible main reasons why the current six newspapers are able to survive at the present time. First, there are many successful businesses that are willing to purchase the advertisement space within publications. These Thai

enterprises comprise of about nine hundred Thai restaurants in Los Angeles alone and over three thousand restaurants throughout the United States.

Second, even though the Thai community is rather young, it is somewhat reaching its maturity. As a matter of fact, there are many Thai government offices operating in the United States such as the Royal Thai Consulate, the Thai Tourism Organization, the Thai Trade Center and the Thai Board of Investment.

In Los Angeles alone, there are over twenty Thai temples and over one hundred temples throughout the United States. There are as many as ten Thai university alumni associations. These organizations keep their members close together and often times information is shared between the organization members and between the organizations.

Third, the owners of each newspaper have financial stability because of their successful ventures.

Fourth, all newspapers are distributed free of charge. The readers do not have anything to lose. Each newspaper is placed in almost all Thai restaurants, temples and markets. Each newspaper takes turns to distribute the newspapers. Kao Sod newspaper is the first. It is launched every Wednesday and followed by Seree Chai newspaper on Thursdays. The other four newspapers are distributed on Fridays. Since the readers often shop during the weekend, they would pick up all these newspapers at about the same time. By Monday each week, all Thai newspapers are all gone.

Each newspaper has its own charm and appeal. Siam Media newspaper, in its 30th year of its existence, is one of the most popular newspapers because of their effective delivery. Ten thousand hard copies are delivered to their target areas in a timely manner. The truck drivers begin delivering on Friday morning and carry on until Saturday. Its primary audiences are in the Los Angeles area in its own market niche. Its online version is for the worldwide audience. Siam Media has a large advertising section, which is the most popular among those who look for jobs or any kinds of advertisements. This newspaper has made substantial profits from the advertisements.

The third reason for its success is due to its content. Arkadet Sripipat, the publisher and Dr. Vivat Sethachuay, a prominent banker and a successful businessman, is the driving force to make this newspaper successful. Arkadet has been in the newspaper publication business for over twenty years and has developed Siam Media into a prosperous stage of success. Also, Dr. Vivat who has been writing for this newspaper for over seventeen years has many consistent followers. He focuses on business and politics in his writings.

Thai LA newspaper is unique in appealing to a particular audience. The owner is a successful businessman and he is able to provide financial support to run the

newspaper. He owns the largest Thai supermarket and his newspaper is a part of his business to keep his high profile in the community. It is a good business for him and suits his highly active lifestyle through diversifying his businesses. In addition, Mr. Virat Rojanapaya, the publisher, is highly respected in the community. He has been in the newspaper business since 1975, when he was an editor of “Sereechon”. He has a lot of followers for his own right. Also, there is a prolific writer from a major newspaper in Thailand that writes for this newspaper. He appeals to many of the newspapers audiences. In addition, it’s “Social Section News” is very popular. Seree Chai newspaper is unique as well. It is the oldest newspaper being established in 1975. But in 1988, there was a change of ownership. The newspaper changed its name to “Seree Chai” from “Sereechon.” It also publishes the annual Yellow Pages of over one thousand pages. It has been in existence for over thirty years and draws most of its revenues through advertisements. There are many prolific writers. Somjet Payakarit, the current editor-in-chief, used to be the editor-in-chief of Siam Media.

Seree Chai is one the best, well-managed and well-run newspapers among the six newspapers. There are hundreds of loyal subscribers throughout the United States. However, its popularity is declining because the management team allows a few controversial writers to antagonize some politicians, which has created unnecessary friction within the Thai community living in Los Angeles.

Asian Pacific newspaper is very popular in terms of its professional journalism. Mr. Paisan Promnoi is the publisher and he is the only trained journalist by profession among the Thai journalists in Los Angeles. He was also a lecturer at Thammasart University in Journalism in Thailand prior to his coming to the United States over 30 years ago. His writing style is very stipulating and objective. His newspaper presents both Thai and Laotian sections. Its strength is that it can draw audiences from both Thai and Laotian audience.

Siam Thai Town newspaper stands out from other publications as its lay-out is very clean. It's main competitor is Siam Media in terms of the amount of advertisements. Since the editor is rather aggressive to pursue the hottest news; therefore, there is a lot jealousy from the other five newspapers.

Kao Sod newspaper is on its 25th year and is a rather small newspaper. Sriwong Ayasith, the owner, is merely a registered nurse and does not have any previous experience in journalism; therefore, this reflects the quality of her newspaper. The circulation of Kao Sod is very small compared to the other five newspapers. There is only one full-time staff member. This puts Kao Sod at a disadvantaged position to stay competitive with the other Thai newspapers.

To some extent these six newspapers serve 300,000 Thais in the Thai community in Los Angeles. However, they do a poor job to serve almost a million people throughout the United States. Their websites need to be improved, particularly their

online news versions. This is due to their poor investment in technology and personnel.

Additionally, these six newspapers do not serve the audiences who were born in the United States. This is because the majority of Thai's born in the US cannot read the Thai language. The publishers of each newspaper should reach out to young people to come in as 'interns' during the summer vacation in order to get them exposed to the Thai mass media and allow them to write English versions in a smaller scale. Generally, the trend for the online version is on the rise in the mass media industry. Unfortunately, the Thai newspapers have not kept up with this trend. In fact, the preferences of the readers from the first generation of immigrants still rely on hard copy versions. They are familiar with the online versions. Though, at least 25% of the older generation turns to the hard copy version rather than the online publication.

During my two research and data collection ventures to Los Angeles, having the opportunity to interact and interview readers, community leaders, owners/editors of all six newspapers, my recommendations are follows:

The Thai Mass Media Association is rather influential. The association was established a number of years ago but there is no continuity. Quite often, the president of the organization stays in the office for a long time, rarely visiting Thai media outlets. The president has also been in office for many years. Members of the association have not attended a meeting in years. Obviously, there is a power struggle in the Thai newspaper enterprise. Newspaper publishers, editor-in-chiefs and owners for all newspapers are self-centered. Each is trying to play politics to serve their own interests rather than serving the community and the interest of the entire mass media enterprise. There is no strong leadership in the overall Thai media business structure. Mr. Paisan Promnoi, the current president, a highly respected journalist but to some extent he is a rather controversial figure. And it is quite difficult for him to build a cohesive organization.

***Future Challenges:*** There are six issues and challenges facing the Thai Mass Media Association (TMMA) in Los Angeles that are urgently needed to be addressed and resolved.

Firstly, the TMMA has a history of disputes and mistrust with one another. These principal concerns could be solved through their willingness for every newspaper owner and editor to learn to overcome their differences and to trust the workings of group dialogue and cooperation.

In order to make this important association to survive and to represent the Thai media enterprise well, it is extremely imperative that the TMMA should create a cohesive partnership to work together as 'dialogue partners' in resolving any issues they are facing. The association will create trust among themselves otherwise their mistrust will deepened and widened and it may not benefit anybody. The TMMA must create a legitimate organization by having by-laws in place. If they do so, the TMMA will

have a strong voice not only representing the organization, but also speaking on behalf of the entire community on certain issues. This recommendation should be implemented as soon as possible and it is quite urgent.

Secondly, each newspaper should keep its own archive. During the past 41 years, there is no single newspaper keeps its own archive. It is a big loss for the community. Unfortunately, the Thai community has lost a great treasure. The damage is done and it is almost impossible to repair. Fortunately, with the far sight of the Royal Thai Consul-General Damrong Kraikruan, he has already launched a remarkable project to begin archiving all Thai newspapers.

Thirdly, there is no book written about the history of the Thai mass media in Los Angeles. It is a rich history my future intentions are to research and compile a book focusing on Thai media coverage in the United States.

Fourthly, the Thai Mass Media Association should establish an external relationship with the outside world. They should not only increase networking with the American mass media professionals, but they should also create a good relationships with the Thai mass media in Thailand collectively or individually.

Lastly, all Thai newspaper owners and editors should be made aware of the significance of the trends of online versions and take measures in order to survive. There is a good future and a great hope for the Thai mass media in Los Angeles. If the people involved could agree on practical long term goals, improving communication within the Thai community and create a great vision, then seriously carry out their vision the success of the Thai media in Los Angeles can become a model for other communities worldwide.

**Recommendations from the research:** Based on the results from the desirable features of the local newspaper. The researcher has suggested as following:

1. Local newspapers should focus on providing useful content to the community and locals as much as possible. Most local news readers are interested in useful content, which can be helpful in everyday life. The local newspaper should be more aware of the responsibilities and ethics of journalism.
2. The local newspaper should develop various ways of delivering a variety of content increasing more interesting issues.
3. The local newspaper executives should develop knowledge and competence of their personnel. 4. They should have the central organization of the local newspaper in governance, ethics and responsibility to stimulate awareness of ethical standards for the local newspaper on a regular basis.

### **Suggestions to the research.**

1. The Department of Communications should design courses or subjects related to the production of a local newspaper by surveying the local needs and cooperating with local newspapers to develop appropriate curriculum. This would be a collaboration between academia and professional publications.
2. The agencies who are involved in local newspapers, including journalists, publishers and professional should take part in developing local newspapers in order to help standardize the newspapers sustainably.
3. Journalists or reporters' competency should increase, and journalism ethics should become standardized. The professional association should take part in creating professionalism among all levels of the Thai media providers.
4. Governmental sectors and private sectors should cooperate in developing local newspapers because it is equal to developing the community.

iafor

## **Bibliography**

Anake Chaichana. (2011, 15 September). A businessman of King of Thai Noodle, San Francisco, California. Interview.

Anake Ploysaengngarm. (2011, 30 August ). The owner and the greatest supplier of consumer goods in USA. Interview.

Anuluck Sookpong. (1994). *Structure and Responsibilities in Los of Thai Mass Media at Los Angeles*, USA. Master's thesis, Faculty of Communication Arts, Chulalongkorn University.

Arada Terddhrammakun. (2004). The Reporters' Awareness toward Ethics of Thai Journalism. Master's Degree Thesis, faculty of Journalism and Mass Communication, Thammasart University.

Arkadet Sripipat . (2011, 12 June; 2012, 10 December). Editor of Siam Media, La, CA. interview.

Bittner, J. R. (1996). *Mass Communication : An Introduction*. N.J. : Prentice – Hall.

Book LLC (American Series). (2010). *Thai Diaspora*. Pennsylvania: Memphis, Tennessee, USA Limited.

Bunlue Sonbali. (2011, 22 May). Former Editor-in-Chief of Siam Chronicle, La, CA. Interview.

Bunyat Noppakhun. (2011, 12 June). The owner and executive of NAT TV, Los Angeles, California. Interview.

Chawapot Toongsuwan . (2012, 9 May)Secretary of the committee of Thai Temple Foundation, Los Angeles, Interview.

Charnchai Duangjit. (2012, 10 May ). Director of Tourism Authority of Thailand in Los Angeles, Interview.

Chuankhwan Chuephakdee. (2011, 10 May). Editor-in-Chief of MT LA, CA. Interviewed.

Damrong Kraikruan. (2011, 5, August). Consul general of Thailand in Los Angeles. Interviewed.

\_\_\_\_\_. (2011). Overseas Thai Citizen: Individual Study Report, Consulate General of Thailand at Los Angeles . Bangkok: Ministry of Foreign Affairs.

Don Jew. (2011, 23 June). President of Thai Chamber of Commerce, Los Angeles, California. Interview.

*News Reporting and News Management on the Issue of Righteousness in Political Behaviors of a Head of the Government: A Case Study of General Surayut Chulanont from the Perspectives of the Thai daily Newspapers from 2006 to 2008*

Songyot Buaphuean

Burapha University, Thailand

0074

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

research questions:

1. How do newspapers critique in the political legitimacy, ability of administrate, personality, political behavior of General Surayut Chulanont. (He is privy councilor before prime minister of Thailand)
2. How do newspaper critique /report the information Handle of Gernal Surayut Chulanont in politcal legitimacy, ability of administrate, personality, political behavior.

This qualitative research, through newspaper-documenting research method, aimed to examine political news coverage of the newspaper relating to General Surayut Chulanont on the issues of the righteousness in politics, capabilities in ruling, personalities and behaviors in politics, and to study the handling of political news of General Surayut Chulanont on the issues of the righteousness in politics, capabilities in ruling, personalities and behaviors in politics which surfaced on the newspaper.

The results can be concluded as follow. On the issues of political righteousness, the newspaper criticized that a government head in the democracy system must come from an election in order to have righteousness; claiming heaven's order, and has good governance. The head of state must have righteousness in politics, use power with moral, adhere to the law and order, and have good vision, without committing corruption,

The matters related to the coup on September 19, 2006, the newspaper reported that Politicians did not have courage to act against the coup. King must have moral.

On the issue of handling of political news of General Surayut, newspapers criticized that retorted the critiques. He hurled back at the people who scrutinized him. General Surayut should not have verbally counterattacked. He avoided using silence to win over others. He apologized to the Islamic leaders because he knew that they would forgive him, which brought both agreement and disagreement from the media. General Surayut claimed that he did not violate the law in casing of owning untitled land on the Kao Yai Tieng Hill.

## **Background and Significance of the Study**

Elected government has more righteousness than a government derived from a coup d'état. Righteousness in politics comes from popular consent of the majority, which accepts a political leader as a person who enters politics and leads to position in the legitimate process. He or she can utilize power appropriately and usefully for people in the society. Political righteousness in a democracy system occurs on the base of having mechanisms, which guarantee that government's use of ruling power shall be subjected to check and balance so that the use of power is suitable and meets the needs of people and public interest. Government must follow the political procedure under the regulations and rules of power according to the constitution, which strictly stated so.

On September 19, 2006. General Sonthi Boonyaratkalin, the leader of the Council of Administrative Reform under Constitutional Monarchy (CDRM) seized the administrative power from Police Colonel Dr. Thaksin Shinnawatra, the then Prime Minister. Later, General Sonthi requested that General Surayut Chulanont become the Prime Minister with General Sonthi granted the royal command on October 1, 2006. The cabinet of General Surayut consisted of many elderly and retired government officers. The media called this government the "Old Ginger." The Prime Minister himself was perceived as the person who emphasized morals and ethics. However, they worked so slowly that the academic named them "Hermits raising turtles."

In the first period of operating as the Prime Minister, the media slightly criticized the righteousness in taking the position because General Surayut Chulanont used to work as a member of the Privy Council. However, after administering for a period of time, the media criticized on the issue of transparency in administration in many points; for example, on the matters of moral and ethic in owing train bogies and the purchase of land for building a personal house in a monastery land located in the reserved forest area on Kao Yai Tieng Hill in Nakorn Ratchasima Province. The media also criticized on the administrative work as a Prime Minister.

Generally, when politicians are criticized by the media, they look for ways to avoid the criticisms. General Surayut also faced the criticism. Many newspapers condemned the righteousness in entering the power of General Surayut. They also doubted the ability in administering which was attacked by the opposition as allowing subordinators to do many wrong conducts in implementing states' projects. In addition, newspapers criticized the issue of moral and ethics of General Surayut who used to be a member of the Privy Council with clean and honest image before becoming a prime minister.

Most previous literatures studied the roles of the media on politicians and their image. However, there has been little research on news management by the criticized politicians. In this study, the researcher studied the political news reporting of newspapers on the issues of righteousness and honesty of General Surayut Chulanont and the ways he handled the criticisms. Therefore, the research was the way to create a new body of knowledge and to broaden the study on politicians' image.

General Surayut had social capital as an honest person who used to be the Chief Commander of the Army and used to be a member of the Privy Council before

becoming the “Prime Minister.” However, once he stepped up as the Prime Minister, he was criticized by the media and the people in the society as having conducts in the dishonest manner from many issues. The most outstanding issues were the image before becoming the Prime Minister that was contrasted with the image after becoming the prime minister. This contrast led to the problem for this research.

### **Objective of the Study:**

1. To study the political news reporting of newspapers related to General Surayut Chulanont on the issues of political righteousness, the ruling capabilities, and personality and political behaviors
2. To study General Surayut’s handling of the political news on the issues of political righteousness, the ruling capabilities, and personality and political behaviors which appeared on the newspapers.

### **Research Questions:**

1. How did the newspapers report the issues of political righteousness, the ruling capabilities, and personality and political behaviors of General Surayut?
2. How did General Surayut handle the news on the issues of political righteousness, the ruling capabilities, and personality and political behaviors?

### **Scope of the Study:**

In the study entitled “News Reporting and News Management on the Issues of Righteousness in Political Behaviors of a Head of the Government: A Case Study of General Surayut Chulanont from the Perspectives of the Thai Daily Newspapers from 2006 to 2008,” the researcher studied the reporting of political news of two daily newspapers, namely Matichon Daily and Manager Daily.

### **Definition of Terms:**

1. News reporting means the way the Matichon Daily and the Manager Daily presented the information to the public on the issue of:
  - 1.1 Political righteousness which means public acceptance of the government as the leader of the country by believing that what the politicians were doing was right and acceptable
  - 1.2 Characters of General Surayut Chulanont means outstanding characters of General Surayut Chulanont that were presented in the newspapers.
  - 1.3 Ruling Performance means the ways that General Surayut Chulanont used his knowledge and ability to solve the problems of the country effectively which consisted of:
    - The management of uprising in Bangkok
    - The solving of economic and political problems
    - The solving the narcotic problems
    - The solving of the conflicts in the three southern provinces

### **Research Methodology:**

The study entitled “News Reporting and News Management on the Issue of Righteousness in Political Behaviors of a Head of the Government: A Case Study of General Surayut Chulanont from the Perspectives of the Thai daily Newspaper from

2006 to 2008” was a qualitative research using the method in documents research from newspapers which were purposively sampled. The newspapers were two good-quality newspapers that stressed the political news. The newspapers were recognized as presenting hard news. They were Matichon Daily and Manager Daily.

### **Research Instrument:**

This research was a qualitative research, so the researcher had been careful and had accuracy as well as trustworthiness. To prevent bias from conducting and collecting the data, the researcher had the process to prove the validity and the reliability of instrument as follows.

### **Validity:**

The researcher ensured content validity by checking the language (words, messages, phrases, and sentences) that each newspaper presented. The researcher also checked the comprehensiveness of the variables that measured the political righteousness, ruling capabilities, personality, and political behaviors

### **Reliability:**

The researcher made certain the reliability of the data by conducting the data triangulation by matching both newspapers to verify whether the data were alike. The researcher also checked with other literatures such as research and theses to make sure that the data were accurate.

### **Units of Analysis:**

Units in analyzing in this research consisted of words, messages, and phrases that appeared in the news, leads, articles, news scoops which had content related to political matters on the issues of political righteousness, ruling capabilities, personality and political behaviors of General Surayut Chulanont which were presented in the newspapers.

### **Data Analysis:**

The researcher took the data gained from studying the two newspapers to analyze by perusing the messages. After that, the messages, phrases, sentences were identified and reduced. Later, the data were categorized and described qualitatively.

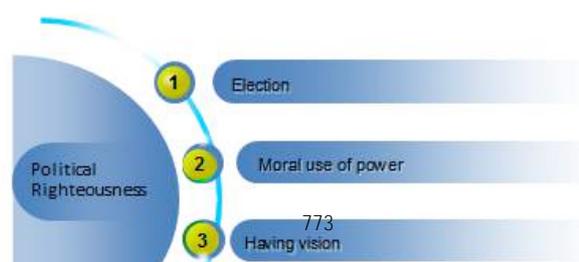
### **Result of the Study:**

The study entitled “News Reporting and News Management on the Issue of Righteousness in Political Behaviors of a Head of the Government: A Case Study of General Surayut Chulanont from the Perspectives of the Thai daily Newspaper from 2006 to 2008” revealed results as described in the following sections:

#### **1. Political Righteousness**

The study result of political righteousness are as shown in Figure 1.

Figure 1



### **1.1 A Leader must be from an election**

From the study of political news on the issue that a leader must be from an election, it was found that politicians in the democracy system must be from a fair election. It is the election according to the highest constitution. The political leader that won the election is accepted by the public and has more righteousness than the political leader who did not win an election.

### **1.2 Political leader must use power morally**

From the analysis of the political news on the issue that political leader must use power morally, it was found that when a political leader gained power from the fair election, he/she must use power morally. This means that he/she must not violate the law and does not outrageously use the power that is against lawful principles.

### **1.3 Political Leader must not violate the law**

The politician with righteousness must use state power as intention of the law. In the mean time, politician must be a person who accentuates sacrifice of personal interest for public interest. They intend to serve the nation and maintain the democracy system and must use law to be the base for administering the country.

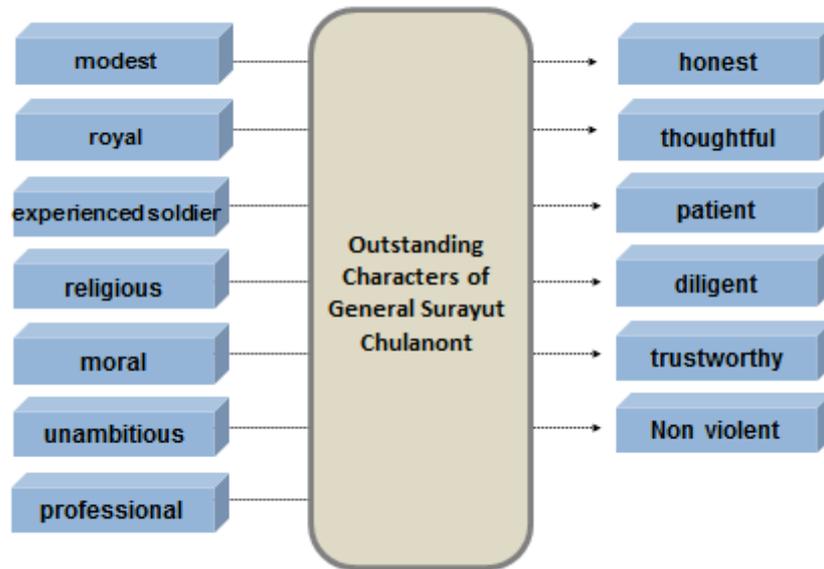
### **1.4 A Leader must have visions**

From the analysis of political news on the issue that a political leader must have vision, it could be concluded that a legitimate government must have visions and ability in administering the country. They must make the people sure that they can lead the country to advancements and will not make the people feel that the government is unreliable causing them to depend on superstition.

## **2. Outstanding Characters of General Surayut Chulanont**

Figure 2 shows outstanding characters of General Surayut Chulanont presented in the newspapers which includes being modest, loyal, diligent, generous, honest, thoughtful, patient, non-violent, professional soldier, unambitious, moral, religious, experienced, and trustworthy.

Figure 2.



From the analysis of the outstanding characters of General Surayut Chulanont, the Prime Minister, it was found that columnists of Matichon Daily and Manager Daily mentioned him as honest from such phrases as “clean hands”, “people could pay highly respect without doubt”, “he has moral and friendship”, he is a clean-hand gentleman.”

#### 2.1 Polite

General Surayut Chulanont has the image of a gentleman. He is modest and have mercy. He is not aggressive.

#### 2.2 Firm

General Surayut Chulanont is patient. He used patience to solve problems of the country. He was not easily swayed by distracters no matter how many.

#### 2.3 Unambitious

General Surayut Chulanont was not ambitious. He understood the word ‘enough.’ Therefore, he did not have thirst for power. He was easy going. He did not have ambition and was a politician who was not addicted to power.

#### 2.4 Decent

General Surayut Chulanont was the person whom General Prem Tinnasulanont praised as the best man who had moral and friendship. He was one of the best men. He was optimistic and has characters of the moral practitioner with good mind.

#### 2.5 Knowledgeable and competent

General Surayut Chulanont had qualification in knowledge and experience in government and politics as General Prem Tinnasulanont said that he knew a lot.

## 2.6 Democratic

From the analysis on the issue of being democratic of General Surayut Chulanont, the prime minister was found to be praised by columnists as the military personnel with democratic mind among the odor of coup and revolution. He was the prime minister with no intention to hold on to power. He became prime minister only temporarily.

## 2.7 Being modest

On the issue of being modest, it was found that he was modest and humble, but not weak. He was self-effacing on the outside but strong inside. He was modest both in the verbal and action, which is good for a leader.

## 2.8 The issue of loyalty to the monarchy

On the issue of being loyal to the monarch, it was found that General Surayut was admired as a person who had high loyalty to the monarchy.

2.9 General Surayut had good intention. He did not give up easily.

2.10 He was full of fine objectives and being stern.

## 2.11 Keeping one's words

General Surayut was trustworthy. He was never jealous. He meant what he said. He was straightforward and being a gentleman.

## 2.12 Being circumspect

General Surayut was prudent. He kept his feeling. He never showed fright easily. No matter what happened, he did not show his contempt. He was not a person who always complained. He was a calm and collect person.

## 2.13 Being non-violent

General Surayut was a person who solved problem with soft manners. He did not desire war. He had peaceful thinking. He wanted harmony. He was a god of compromising.

## 2.14 Being reclusive and religious

General Surayut was a leader who led Thai people to feel the person who had a reclusive life style according to the role model of a religious person in Buddhism.

## 3. Ruling Capabilities and Performance

From the study on the issue of ruling capabilities and performance of General Surayut Chulanont, four sub issues were found in the news reports of newspapers:

### 3.1 The Handling of Unrest problems in Bangkok

From the reports of newspapers Matichon and Manager, the researcher divided the content of the criticisms by columnists into two topics, namely 1) General Surayut failed to solve the problem and 2) General Surayut lacked efficiency in communication as shown in figure 3.

Figure 3

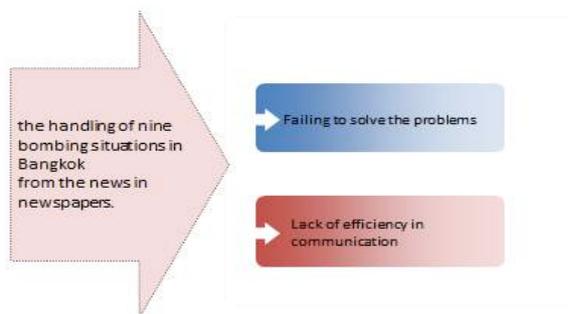


Figure 3 shows the handling of nine bombing situations in Bangkok from the news in newspapers.

➤ **Failing to solve the problems**

From the analysis of news reports of the Matichon and Manager Daily on the issue of performance and ruling capabilities, it was found that he failed to solve the problem. There were no suspects arrested from the nine bombing situations in Bangkok from late 2006 to early 2008.

➤ **Lack of efficiency in communication**

General Surayut Chulanont, the prime minister lacked the dexterity in communication. He could not inform useful news from the government to people. When compared with Police Colonel Thaksin Shinnawattra, it was found that Thaksin had more communication efficiency.

**3.2 Solving the economic problems**

Columnists criticized the way General Surayut tackled economic problems in three matters: failure in managing the economy, cause of economic slow-down, and obsessing in corruption, disbelief of sufficiency economy, doing what should not have been done, emergence of social problems, Bank of Thailand had wrong policy as shown in figure 4.

Figure 4

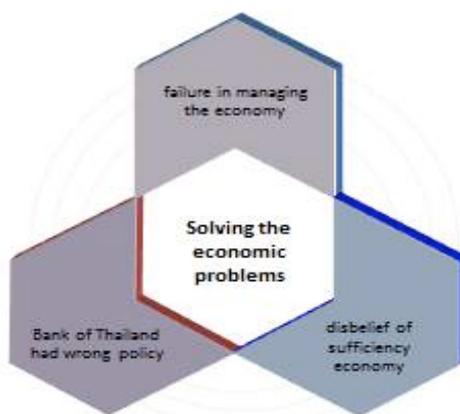


Figure 4 show of solutions

criticisms of economic

problems of General Surayut Chulanont from the news reports in the newspapers.

The criticisms of General Surayut's solving of economic problem can be elaborated as follow.

➤ Failure in solving economic problem

The government of General Surayut managed the economy without efficiency in many causes. The main cause was that his cabinet members in economics lacked expertise and experience. They also lacked visions in administering the country.

➤ General Surayut did not believe in sufficiency economy

General Surayut talked with people in the society about managing the economy which followed the sufficiency economy. On the contrary, he and the minister of finance did the opposite,

➤ The governor of the Bank of Thailand did not understand the term sufficiency economy.

They could not explain to other countries. The government was still confused in the direction of the solutions of the problem. There was only philosophy. General Surayut did not believe in sufficiency economy, and it was disorderly mentioned.

### 3.3 Solving the political problems

From the analysis on the issue of solving political problems, Matichon Daily and Manager Daily criticized that General Surayut lacked three elements that are efficiency, dexterity in communication, and to not pay attention to the grassroots as shown in Figure 5.

Figure 5



Figure 5 shows elements of the solving of political problems of General Surayut as reported in the newspaper. The elements of the solving of political problems of General Surayut as reported in the newspaper consisted of the following details:

➤ Lack of efficiency

General Surayut lacked efficiency. Columnists criticized that the government work with no efficiency. There are weaknesses in government because it did not have achievement. They were naïve. There was no teamwork and system of work.

➤ No paying attention to grassroots

The appointment of General Surayut brought the despondent on his virtues. There were words like “old merit has gone” and the “popularity that was built for a long time faded away. The faith of the public toward him has vanished.

➤ Lack of dexterity in communication

General Surayut lacked skills in communication. It was evident from the word “General Surayut allowed the news time to be seized. The government never comes up to make any news. The government lost in the media war. Ministers had work, but they never publicized.

### 3.4 Solving of Problem in the three Southern Provinces

From the analysis of the issue of solving the problems in the three southern provinces, Matichon Daily and Manager Daily reported that there were three issues related to the failures of problem solving: coming to naught, the prime minister should have not said about the failure, and the lack of public relation as shown in Figure 6.

Figure 6



From Figure 4.6, which shows the news reporting from Matichon Daily and Manager Daily, on the solving of problems in the three southern provinces, it was found that three issues were notable.

➤ Failure in solving problem

The government of General Surayut managed the problem in the three southern provinces without efficiency. The main cause is that they also lacked visions in administering the country.

➤ The Prime Minister should have not said on the media that the southern provinces’ problem was unsolvable

General Surayut said that if anyone could solve this problem, he would pay high respect by prostrating himself in front of that person. The words he spoke did not do anything good. It could have been inferred that the Prime Minister did not have enough capabilities to solve the problems. He was desperate in this issue.

➤ **Being weak in public relations**

The government of General Surayut Chulanont slightly publicized the performance and achievement to the public. When compared with the communication and public relations of the Thai Rak Thai government led by Police Colonel Thaksin Shinawatra, the Thai Rak Thai performed much better on this issue.

**4. Political Behaviors**

The Matichon Daily and Manager Daily reported on this issue relating to approving the raise of Privy Councilors' wage, the purchase of land without documents in Nakorn Ratchasima Province, and the procurement of a house on the Khao Yai Tieng Hill, Nakorn Ratchasima Province.

**4.1. The approval of wage increase for the Privy Council**

➤ The analysis of the news report in the Matichon Daily and the Manager Daily, it was found that approving the raise of the Privy Council's salary was conflict of interest making old merits vanished and virtue disappeared, being criticized as a prime minister with cabinet who had conflicts of interest. The cabinet members of General Surayut Chulanont, the National Anti-Corruption Commission was accused of having double standard. The prime minister avoided answering question on some issues. There were violations of National Forest Conservation Act. And they were criticized as unethical as shown in figure 7.

Figure 7

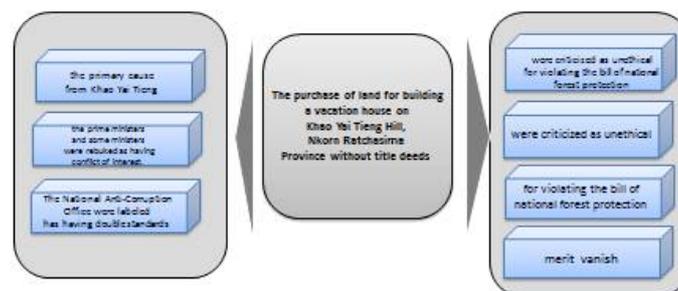


Figure 7 shows the criticisms from the newspapers regarding General Surayut on the purchase of land without title deeds on Khao Yai Tieng Hill.

➤ **Conflict of interest**

That the Prime Minister allowed the members of the National Legislative Assembly of Thailand to receive the salary from multiple positions, both the new and the existing position was a shameful act that should never have happened. So the media did not agree with this approval because they did not help people in the grassroots.

The purchase of land for building a vacation house on Khao Yai Tieng Hill, Nkorn Ratchasima Province without title deeds.

Columnists from newspapers criticized that there were seven points to reprimand General Surayut on this issue. That the primary cause from Khao Yai Tieng case made old merit vanish, old virtue gone, and the prime ministers and some ministers were rebuked as having conflicts of interest. The National Anti-Corruption Office was labeled has having double standards and was criticized as unethical for violating the bill of national forest protection.

### Primary cause of the case “Khao Yai Tieng Hill Vacation House”

The person who blew the whistle on the purchase of land without title deeds on Khao Yai Tieng Hill was General Chaowalit Yongjaiyut, former prime minister. His intention was to attack the prime minister then. Later members of Thai Rak Thai party amplified the story.

- Old merit vanished and virtue disappeared.

The disclosure of General Surayut’s owned land without title deeds in a national forest made the accumulated virtue of General Surayut faded away. The image of the soldier who was honest and moral also disappeared.

- Being criticized as a prime minister with cabinet who had conflicts of interest.

The cabinet members of General Surayut Chulanont such as Aree Wongaraya, Minister of Interior, Sittichai Pokaiudom, Minister of Information and Communication Technology, Oranut Osathanon, Deputy Minister of Commerce were accused of having conflict of interest and being unethical because they owned stocks more than five percent of a registered company which violated the bill on partnership and stocks of ministers year 2543 BE.

- The National Anti-Corruption Commission was accused of having doubled standard.

That the National Anti-Corruption Commission ruled that the possession of stock by cabinet members was not against the law, but just not appropriate combined with the refusing to investigate the case of Khao Yai Tieng, even though it was evident that the wrong doing was greater, might cause popularity and credibility to diminish.

When General Surayut met the representative from Poor People Assembly, the representative commented that owning of land in a national forest was similar to poor people living encroaching the national park land. The poor people were prosecuted, yet General Surayut was not. This was a bias and conflict of interest.

- The prime minister avoided answering question on some issues. After asked by Lieutenant commander Prasong Sunsiri and some members of parliament criticized the inappropriateness of the government leader in having land without title deeds on Kho Yai Tieng Hill, General Surayut avoided giving interviews on this issue. Columnists called for confession and admission of inappropriate conduct as well as returning the land back to the country.

- Violation of National Forest Conservation Act

The possession of land on Khao Yai Tieng Hill of General Surayut, the prime minister was against the National Forest Conservation Bill B.E. 2507 Section 16 bis. paragraph 2 which stated that the area was proclaimed to be the national forest in B.E. 2508. Also, when Lieutenant commander Prasong Sunsiri as the chair of the National Legislative Assembly inspected the area from maps and military map, aerial photos, ground, satellite, it was found that the land of General Surayut was located on the national forest.

- Being criticized as unethical

Columnists criticized that General Surayut lacked common sense in being a government leader because he did not show any responsibility. It could be compared to a female athlete who used performance-enhancing drug and won the medal. Later she was stripped off her position after got caught. While General Surayut got caught having land in the national forest, he was indifferent and was not responsible for anything.

## **5. Management of political news of General Surayut Chulanont**

From the analysis of political news report of General Surayut Chulanont, it was found that Matichon Daily and Manager Daily presented three points regarding the management of information. They are denial, excuse, and justification as follows.

### **5.1 Denial**

Matichon Daily and Manager Daily reported that General Surayut Chulanont denied reporters that he never said during his time of being Chief Commander of the Army that there were some people persuading him to organize a coup. General Surayut Chulanont refused and questioned back the reporter who asked this question. The analysis also found that Matichon Daily and Manager Daily reported three points regarding denial.

1) General Surayut Chulanont denied that he never said that Lieutenant commander Prasong Sunsiri wanted him to join in a coup. General Surayut Chulanont said that he never said anything like that. News reporter reminded him that he said that someone asked him to commit a coup, but he did not want to commit it while he was holding a Chief Commander position. News reporter asked whether this matter caused Prasong to feel in contempt. General Surayut Chulanont refused that he had never said anywhere. Columnist criticized him on this issue for not admitting the fact and not wishing to discuss the matter further.

2) General Surayut Chulanont denied that he did not violate any laws. From this denial, the analysis of the political news report found that General Surayut Chulanont referred to the purchase as legally ended process because he had paid the previous owner for the land and paid tax. Therefore, he did not feel worried that the purchase was not legitimate.

### **5.2 Avoiding Answering Questions**

The analysis of the data found that Matichon Daily and Manager Daily reported that General Surayut Chulanont avoided answering questions in three points.

1) He used the strategy to assign someone to explain. In the parliament, he used this strategy by asking Mr. Theerapat Serirangsan, the Minister attached to the Office of the Prime Minister to explain issues in the parliament.

2) General Surayut Chulanont avoided answering questions asked by the reporter by diverging the questions, especially the questions about owning the land on Khao Yai Tieng Hill. No matter how often the reporters asked him, he never answered.

3) General Surayut Chulanont used the silence techniques in winning over a situation. Columnist criticized that after being attacked by Lieutenant commander Prasong Sunsiri, Chair of the National Legislative Assembly on the case of Khao Yai Tieng, he opted to use the silence to win over the chaos because he did not want to cause any damages to himself.

### **5.3 Excuse**

The analysis of the political news report on the issue of “excuse” which General Surayut Chulanont, the prime minister, used as a strategy to solve the problem of violence in the three southern provinces. He always apologized people in the three provinces for doing something that cause anger and dissatisfaction.

The prime minister apologized the residents of the three southern provinces. Apologizing to the people in the three southern provinces was both agreed and disagreed up on. In Islam, a person who apologizes is forgiven. However, most columnists diid not agree because apologizing criminals would not help ease the bad situation and stop the violence. His apology did not do any good thing.

### **5.4 Justification**

From the analysis of the justification of General Surayut Chulanont, the prime minister, it was found that Matichon Daily and Manager Daily presented justification of the prime minister in case of being unethical for purchasing land without title deeds on Khao Yai Tieng Hill as follows:

General Surayut Chulanont claimed that he was an ordinary man. From the analysis of the political news report in Matichon Daily and Manager Daily on the issue of the claim by General Surayut Chulanont that he was not a miracle man, it was found that after being attacked by Lieutenant commander Prasong Sunsiri and was condemned by the media for being less ethical as a government leader, he claimed that he was an ordinary man. He was not different from others in the society. This claim was viewed as pleading for sympathy from the public.

#### **Discussion:**

Results showed that the Prime Minister failed to solve the bombing situations in Bangkok, economic problems, political problems, and the violence in three southern provinces. The period that General Surayut Chulanont became prime minister made Thai people didn't have confidence in a political leader and the country's economic. There was a phenomenon in Thailand (2007) that Thai people then had a trend to worship some objects. (god amulet)

Results showed that newspaper reported a few cases of solving “drug” problems. The PM was more interested in protecting his own authority and government control than drug problems.

## References:

- Buaphuean, S. (2010). Thai Daily newspaper and the creation of image of Mr.Samak Suntaravet. (January 29 – September 9, 2008) Dissertation for Doctor of Philosophy in Journalism and Mass Communication. Thammasat University.
- Songprang, M. (2008). Political righteousness of Thaksin Regime. Thesis for Master of Political Science, majoring in political governance. Chiangmai University.
- Janthornwong, S. (2007). Better not to speak: Understanding what the Thai politician didn't talk about. Kobfai Printing. Bangkok.
- Phetsawang, S & Muangmanee, T (2008). Overthrow the government, cancel the constitution, inherit the dictatorship, Bangkok.
- Funkhouser, G. R. (1973). *The issue of the Sixties: An exploratory study in the dynamics of public opinion*. Public Opinion Quarterly.
- Rogers, E. M. (1997). *Agenda Setting*. Thousand Oaks. CA: SAGE.
- McQuail, D. (2005). *Communication Theory & Research*. New York: SAGE Publications.
- Engel, Gladys & Lang, K. (1983). *The Battle for Public Opinion, The President, The Press, and The Poll during Watergate*. New York: Columbia University Press.

iafor

*Visual Social Communication Through Photographic Images,*

Husaini Yaacob, Mustaffa Halabi Azahari, Adzrool Idzwan Ismail

Universiti Teknologi Mara, Malaysia

0159

The Asian Conference on Media and Mass Communication 2013

Official Conference Proceedings 2013

Abstract

Social commentary is a method of photographic images that could change public perception towards a better life. It is an alternative method to communicate messages for public to change their perceptions or attitudes toward life issues of ethnical, political, moral and even religious matters. In western countries, social commentary images have long been accepted by the public. Hence, it could be denied that it has become one of the powerful medium of communications to foster change when reformist works by photographer Lewis Hine and Jacob Riss had proven changes in community's social life. Dorothea Lange with her image entitled 'Migrant Mother', has become the icon for depression Era in 1936, whilst landscape photography by Ansel Adam, had been able to maintain the beauty of Kings Cayon from being destroyed. Images captured by these artists had successfully improved human's social, economic and environmental values and thus, had benefited the communities for a more meaningful life. Even though camera is the mechanical device that produces images, but it is the human touch that makes remarkable pictures being produced for social commentary. Nevertheless, to date, a developing country like Malaysia has not realized that social commentary photographs as the tool for change. Social commentary photographs by Malaysian social commentary artist did not impact the Malaysian public so much. Hence, this paper focuses to find out public's perception on social commentary photography by Malaysian artists and to what extend the public understand the message. This study employed qualitative method through observations and interviews which benefited the government and public sectors on how important the impact of images could be.

Key Words: Message, Photography, Public Acceptance, Social Commentary, Communication

## Introduction

Social Commentary photography is dedicated to exposing social issues on ethics, society, religions, they way of life, how people live and other similarities. There is an alternative form of a message through pictures for the social communication. The purpose of social commentary photographer is to expose the unjust, homelessness, discrimination, poverty, the elderly, victims of labor and helpless children. Creative outputs from photography could be just as powerful as other known media in nurturing social communication through visual. However, the social issues that have been portrayed nowadays are too much ahead from what have been previously. They try to capture conditions which can be hazardous to those involved in it for example the social issues that involves the usage of women in prostitution, men in drug addicts, human trafficking, poverty, homelessness and other prime subjects among the societies. Nevertheless, this field category of photograph is sometimes categorized as a generally critical photographic style. This approach has also been the target of politicians who have seen this work as a preference towards socialism. On the other hand, in this current situation, this kind of approach has been gaining acceptance in the world of art and being portrayed in art galleries. This paper has focussed to find out public's perception on social commentary photography produced by Malaysian artists and elements that have been composed in the social Commentary photography for the public's understanding. This study hopes for visual social communication to be applied in Malaysia towards reinforcing public's perception on various issues of socialism.

## Medium of Communication

According to Mustaffa Halabi (2009), through photography, communication can be carried out effectively to everyone (Mustaffa Halabi, 2009). Hence the medium of photography can clearly prove the current situation accurately and quickly. The social commentary images have no intention to discredit or to expose the flaws of any society or group of people, but it spans the attention of people on something that has to be highlighted and provide assistance to people who are less fortunate. Helping attitude in a community with other people regardless of race, religion or skin color should be practiced and appreciated through social commentary.

In the western countries, social commentary images have been appreciated and have long been accepted as a method of expressing ideas and conveying messages. Jacob Riis (1849-1914) and Lewis Hine (1874-1940) have been committed to social change towards the end of the nineteenth century in the United States. *'How the Other Half Lives'* was the first book published by Jacob Riis. The images in it have been successful to trigger their government to realize the problem of slums and soon, proper measures have been taken. The importance of visual social commentary has become one of the most powerful medium of communications to foster change such as the works by those photography artists who have provided changes in community's social life towards the society's betterment (Husaini, 2013). Images captured by these photography artists have successfully improved human's social engagement among each other, enhancing economic status and provide environmental values. Thus, it has benefited the communities for a more meaningful life among the rest.

Social commentary photography is not only focussing on human problems but it also involves nature in our surrounding such as the illegal logging and the demolition of nature which people in urban has not been noticing. Hence, the social commentary photographs speak on behalf of the nature to avoid pollution of eco-system that has been happening. Most of the nature photographs have been used in documentaries such as the National Geographic.

From previous social commentary on nature, King Cayon photographs that feature beautiful scenic view of the King Cayon by Ansel Adam has won the hearts of millions including the authorities. The beautiful view of the King Cayon by Ansel Adam has won the hearts of millions including the authorities (Alinder, 1996). Because of the photographs, it have caused King Cayon to be preserved as a national park until today. Therefore, the role of the visual social commentary is vital in any kind of position, it has to be emphasized not only to human, but also to the nature as well. It is capable to reinforce social communication to change human's perception towards many issues.

Figure 1: Kings Cayon National Park



(Source: Ansel Adam, 1925, [www.codgerapps.codgerconsulting.co](http://www.codgerapps.codgerconsulting.co))

### **Artists and Images**

There are also social commentary artists from Malaysia who produced images for the public to observe. Among these artists are, Ismail Hashim, Eric Peris, Ismail Abdullah, Azmi Noor, Ling Pik Kuong, Syed Ahmad Mufazzal, Azlan Muhd Latif and Danny Lim. They have been actively producing photographs on social commentary in Malaysia. However, to what extent does their images could be accepted or understood by the Malaysian public to create change is still questionable. Malaysian public has not realized the usage of social commentary photography to reinforce messages.

### **Methodology**

Artist has been on face-to-face interviews to obtain information on their social commentary artwork and to observe expressions from them in order to understand the heart of a social commentary artist in producing their work.

## Finding and Discussion

The study has resulted five keywords that have been utilized as the elements that must be included in a Social Commentary photography artwork. All these elements have been related to each other to produce the social commentary images. These elements have been called as the 'Social Commentary Elements' featured in Figure 2.

Figure 2: Social Commentary Elements

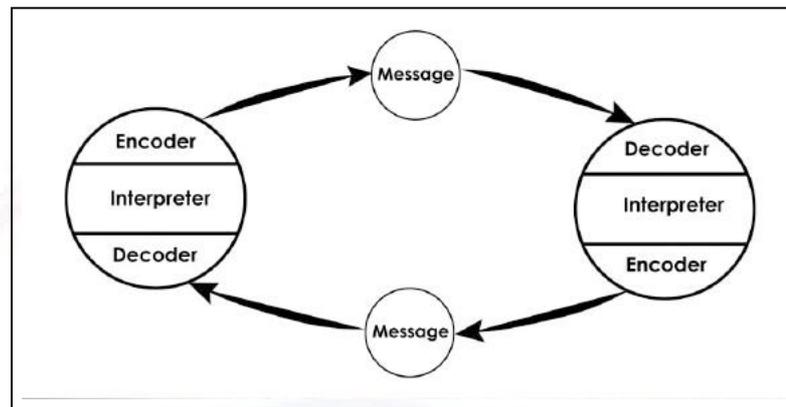


The elements contain Action, Communication, Issue, Message and Awareness. These elements integrated to provide Social Commentary Photography.

### *Communication*

The ability to communicate is a key factor to deliver the message to the public. Communication requires a reaction between sender and receiver. Courtland et. al. (2004) has emphasized that, 'communication is the process of sending and receiving messages. However, communication is *effective* only when the message is understood and when it stimulates action or encourages the receiver to think in new ways.' Therefore, social commentary images must be able to attract viewers towards a two-way communication process according to communication theory by Shram (1954) in Figure 3.

Figure 3: Shcramm Communication Model



Source: [www.communicationtheory.org/osgood-schramm-model-of-communication](http://www.communicationtheory.org/osgood-schramm-model-of-communication)

### *Issues*

In any society, there certainly emerge problems. However, each social problem differs according to the country. As a developing country, Malaysia is inseparable from social problems. According to a study Azlina (2010) rate of social problems in Malaysia increased from year to year. For a social commentary photographer he will bring this issue and made into artwork such as in Figure 4.

Figure 4: 'Sayang Anak ( Love the Children)'



(Source: Ismail Hashim, 2012)

### *Message*

Message is the main goal of the presenter to the receiver. If the message cannot be received or not been understood then it is a failure. Social Commentary artists try their best to create artworks in order to convey messages to the community. According to Obstler (1990) 'A well-defined message has two key components. First, it is simple, direct, and concise. Second, it defines the issues on your own terms and in your own words' (Obstler, 1990).

### *Awareness*

Awareness is to make public notice of has ocured and take action that provides them with the knowledge to create change towards something better.

### *Social Action*

In an action, a person will take some measures to follow in order to lead them towards something rewarding or towards something that might be the solution. Social action involves attitude, behaviours, laws, policies, and institutions to reflect an opportunity towards a better society. . Kotler identified it as 'The undertaking of collective action to mitigate or resolve a social problem' (Kotler, 1971).

### **Conclusion**

Therefore, the role of photography should be more aggressive in relations to communication with the public. Images in photography interact with the audience. Observers can achieve new knowledge through it. Production quality photographic images technically, should be encouraged to take the message and meaning to influence the minds of the public and also to change the situation better for the community. Photographers have to be smart to choose the subject of the images combined with the natural and aesthetic to purify society and the environment. Photography advertisements intended to influence people or potential buyers on certain products displayed or sold. Images in the ad will use photography to draw attention to the product.

### **References**

- [1] Alinder, M.S. (1996). *Ansel Adams: A Biography*. New York: Henry Holt & Company, Inc.
- [2] Azlina, Abdullah (2010). Themes and issues in resesarch on social problem in the first decade of the 21<sup>st</sup> century in Malaysia *Akademia* 78 (Jan-Apr); 3-14.
- [3] Bauman Rare Photobooks Catalogue Photography (8<sup>th</sup> March 201). Retrieved from <http://issuu.com/bintphotobooks/docs/Bauman>
- [4] Finn, D. (1994). *How To Look At Photograph: Reflections on the Art of Seeing*. New York: Harry N Abraham, Inc.
- [5] Finn, D. (2000). *How To Look At Everything*. New York: Harry N Abraham Inc.
- [6] Husaini, Y (2013). *Social Commentary on photographic Images , Proceeding, Contemphoto13*, Turkey: Dakam.
- [7] Kotler, Philip (1971). The Elements of Social Action: Social Problems, Social Change, and Social Action, *The American Behavioral Scientist (pre-1986)*; May/June 1971; 14, 5; ABI/INFORM Complete pg. 691.
- [8] Mustaffa Halabi, Azahari (2011). *Photography: Its Significance Strands and Values in Education*. Shah Alam: UiTM Press, xii.

- [9] Nash, G. B. et al. (1990). *The American People: Creating a Nation and a Society*. New York: Harper & Row Publishers.
- [10] Obstler, Peter (1990). Ed. Gary Cohen and John O'Connor. *Working With the Media. Fighting Toxics: A Manual for Protecting Your Family, Community, and Workplace*, Island Press.
- [11] Schramm, W. (1954). *How communication works*. W.Schramm (ed.), *The process and effects of mass communication*, Illinois Press.
- [12] Sontag, S. (1997). *On Photography*, Penguin.

iafor

# 2014 upcoming events

March 27-30, 2014 - ACP2014 - The Fourth Asian Conference on Psychology and the Behavioral Sciences  
March 27-30, 2014 - ACERP2014 - The Fourth Asian Conference on Ethics, Religion and Philosophy

April 3-6, 2014 - ACAH2014 - The Fifth Asian Conference on Arts and Humanities  
April 3-6, 2014 - LibrAsia2013 - The Fourth Asian Conference on Literature and Librarianship

April 17-20, 2014 - ACLL2014 - The Fourth Asian Conference on Language Learning  
April 17-20, 2014 - ACTC2014 - The Fourth Asian Conference on Technology in the Classroom

May 29 - June 1, 2014 - ACAS2014 - The Fourth Asian Conference on Asian Studies  
May 29 - June 1, 2014 - ACCS2014 - The Fourth Asian Conference on Cultural Studies

June 12-15, 2014 - ACSS2014 - The Fifth Asian Conference on the Social Sciences  
June 12-15, 2014 - ACSEE2014 - The Fourth Asian Conference on Sustainability, Energy and the Environment

October 28 - November 2, 2014 - ACE2014 - The Sixth Asian Conference on Education  
October 28 - November 2, 2014 - ACSET2014 - The Second Asian Conference on Society, Education and Technology

November 13-16, 2014 - MediAsia2014 - The Fifth Asian Conference on Media & Mass Communication  
November 13-16, 2014 - FilmAsia2014 - The Third Asian Conference on Film and Documentary

November 20-23, 2014 - ABMC2014 - The Fifth Asian Business & Management Conference  
November 20-23, 2014 - ACPEL2014 - The Second Asian Conference on Politics, Economics & Law

July 3-6 - ECSS2014 - The Second European Conference on the Social Sciences  
July 3-6 - ECSEE2014 - The Second European Conference on Sustainability, Energy & the Environment  
July 3-6 - ECPEL2014 - The Inaugural European Conference on Politics, Economics and Law  
July 3-6 - EBMC2014 - The Inaugural European Business and Management Conference

July 9-13 - ECE2014 - The Second European Conference on Education  
July 9-13 - ECTC2014 - The Second European Conference on Technology in the Classroom  
July 9-13 - ECSET2014 - The Inaugural European Conference on Society, Education & Technology  
July 9-13 - ECLL2014 - The Second European Conference on Language Learning

July 17-20 - EuroFilm2014 - The Inaugural European Conference on Film and Documentary  
July 17-20 - EuroMedia2014 - The Inaugural European Conference on Media and Mass Communication  
July 17-20 - ECAH2014 - The Second European Conference on Arts & Humanities  
July 17-20 - LibEuro2014 - The Inaugural European Conference on Literature and Librarianship

July 24-27 - ECCS2014 - The Inaugural European Conference on Cultural Studies  
July 24-27 - ECAS2014 - The Inaugural European Conference on Asian Studies  
July 24-27 - ECES2014 - The Inaugural European Conference on European Studies  
July 24-27 - ECP2014 - The Inaugural European Conference on Psychology & the Behavioral Sciences  
July 24-27 - ECERP2014 - The Inaugural European Conference on Ethics, Religion & Philosophy

For more information on all our latest events, please go to [www.iafor.org](http://www.iafor.org)

iafor

japan



uk

