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MESSAGE OF HOSTİNG PARTNER MEDCOM 2017

I, personally, as the Rector of Mustafa Kemal University (MKU), am pleased to deliver a message to the 3rd World Conference on Media and Mass Communication – MEDCOM 2017 organised by The International Institute of Knowledge Management (TIIKM) and Gaziantep University as an academic partner. MKU is having the greatest honour to be the Hosting Partner of MEDCOM 2017, Kuala Lumpur, Malaysia. Mustafa Kemal University is recognised as one of Turkey's most respected research-oriented universities. As situated between the Middle East and Europe, MKU aims at a high standard of education and cultural dialogue by collaborating internationally. With the theme "Information, Persuasion, Relationships, and Power: The Many Functions of Media", MEDCOM 2017 would indeed be a great opportunity for academics, scholars, researchers and practitioners to share new knowledge and practices in the dynamic discipline of communication and media. On behalf of our esteemed institution, I would like to welcome all the delegates and participants to this conference and hope you all will have a pleasant experience at MEDCOM 2017. Also, I would like to congratulate all, those who made this event possible, for their commitment and excellent courage in organising this conference. I sincerely wish the chair, organising committee and the respected researchers a successful MEDCOM 2017.

Prof Dr Hasan KAYA
The Rector
Mustafa Kemal University
Antakya, Hatay, Turkey

MESSAGE OF CONFERENCE CHAIR MEDCOM 2017

Warm Welcome to MEDCOM 2017!

I am having the privilege to be chairing the **3rd World Conference on Media and Mass Communication (MEDCOM 2017)** to be held from between 20th and 22nd of April, 2017 in Kuala Lumpur, Malaysia organized by **The International Institute of Knowledge Management (TIIKM)** under the theme of "*Information, Persuasion, Relationships, Power: The Many Functions of Media.*"

The Media and Mass Communication Conference is organised for the 3rd time this year, the previous editions were being held in Beijing, China and Bangkok, in Thailand respectively.
On behalf of the **TIIKM** and the academic partners (**Gaziantep University and Mustafa Kemal University, Turkey**) of the 3rd World Conference on Media and Mass Communication, I would like to take every opportunity to welcome all of you who made us possible to realise this fruitful academic event.

At the heart of the **MEDCOM 2017** annual conference is the work of sections and working groups which provide the opportunity to present papers in a wide range of areas of study in media and communication, and to meet scholars from around the world with overlapping research interests.

The main goal of the 3rd World conference on Media and Mass Communication is to provide a multinational platform where the latest trends in communication and media can be presented and discussed in a friendly environment with the aim to learn from each other. Prospective presenters are encouraged to submit abstracts and posters that offer new research or theoretical contributions.

The 2nd World Conference on Media and Mass Communication 2016 was successfully held in Thailand with more than 200 participants from more than 30 countries worldwide last year. I would like to congratulate the team of TIIKM to putting up such an excellent organisation and hope that we willalsobe offering all of you an unforgettable and well-organized conference in Kuala Lumpur, Malaysia.

Therefore, ladies and gentlemen, I would like to thank you all for coming to Malaysia to attend MEDCOM 2017, which will consist of keynote session with renowned speakers in the field of Media and Mass Communication, academic papers, sessions, oral presentations, poster presentations, roundtable discussions and also a post-conference tour.

I would like to emphasise that we as scholars and the other stakeholders of the sector should regularly unite to discuss the Media's future. We should not forget that media is one of the essential tools of democratic societies. If we want to achieve to live in a peaceful world, each of us must enable that media should function accordingly. The complexity of media as a subject hopefully will attract scholars' and researchers' attention from all over the world.

The keynote forum will be represented by ***Toby Miller***, Emeritus Distinguished Professor, the University of California, Riverside and Director of the Institute for Media and Creative Industries, Loughborough University London.

The **MEDCOM 2017** will witness the participation of scholars, government officials, professionals, industry experts, PhD candidates, undergraduate students and all stakeholders in the fields of Media and Mass Communication.

The Conference will be comprised of an inauguration ceremony, technical sessions, a publication workshop, a networking dinner with a cultural show and an awarding ceremony to mark the close of the conference recognising the best overall presentations.

For more information please visit the conference website http://mediaconference.co/.

I hope that this conference will be an opportunity to all of us to quench our thirst on getting knowledge and also get the opportunity for international networking and meeting each other.
I dearly hope to see you in MEDCOM 2018, Bangkok, Thailand on 5-7 of April 2018.

Thank you for your participation and please do enjoy your time at MECOM 2017.

Tülây Atay-Avşar, PhD
Chair
MEDCOM 2017

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Language Provocation on Football Fanatic Fans (Study of Virtual Communication Ethnography on Facebook of Football Fans Club in Indonesia)

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Abstract: Fans fanaticism has become a central part in the development of football. Fanaticism often leads to anarchist and conflicts among the football fans. Social media has become an expression space of fans' love and an attacking space of fans each other by using harsh words that trigger violent in social space.This research usedVirtual Communications Ethnography method on Facebook account of thetwo biggest clubs in Indonesia (Persib and Persija). It has shown that: (1) Social media can evoke the feelings of love to the club, the management, the homebase city of the club, and the dominant ethnic in which the club is formed, and hate the opposing club. The love and hate are expressed in the form of dominant words tagged (#word). (2) The message in the comments has a tiered and open pattern. Then, based on its content, the commentsarecategorized into relevant or irrelevant patterns, while the dominant form are intimidated messages against the opponents andexemplification messages, (3) Non-verbal symbols widely used on Facebook are memes and photos aiming at insulting the opponents and attempting to build a reconciliation or peace amongst hostile fans.

Keywords: Provocation, Fanaticism, Virtual Ethnography, and Communication

Introduction

Football in Indonesia from 2015 to 2017 experienced a decline point or the gloomy period. It is shown by some violent events. As a result, a member of the security officers died and some of them became victims. Besides that, dozens of spectators, most of them were still young, were secured for the attacking, throwing, beating, and destructing of the stadium.

The peak of all the problems in Indonesian football occurred when the existence of sanctions determination from the Federation of International Football Association (FIFA). According to the football observer, Koto as explained to Voice of Indonesia (VOA) on May 31, 2015, because of the sanction, Indonesian football is slumped due to the lifting of Indonesia's football membership for 63 years. All Indonesian teams at all age levels must not interact internationally. Then, all programs from FIFA such as coaches and referees courses were abolished, as well as all donations from FIFA for development programs was suspended.

Violence in football arises from the spectators' dissatisfaction. In international football, violent behavior is also a common incident, as for example, the use of the hooliganism term in the UK refers to the anarchist behavior of football fans.

Violence is inherent in sport especially the sports that emphasize physical clashes, large numbers of players (teams), and massive spectators. These factors show mass souls because of the love to a cherished team. Defeat for the team is not able to be taken for granted and trigger collective emotions as an outburst of disappointment. The disappointment inside the stadium is carried out after the game is over and expressed in the form of bickering, throwing, and mass fighting. John Dollard's research results sited by Budiman (2016, p.1) says that, "aggressive action is always a further consequence of frustration symptoms, in the sense of frustration always encourage aggressive behavior".

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The feelings of frustration appearing to massive actions are easy to happen in sports that have collective spectators' souls. They usually have strong emotional bonds. They are incorporated in groups that have values, rules, and rituals. It is expressed in the form of verbal or nonverbal symbols in such as uniforms, logos, scarves, hats, chants, or yells.

In modern football, the emotional bond between the fans and the club is managed in such a way. Even it is socialized and become a doctrine for the fans. The

form of socialization tool is more modern, not only in the form of costume, jersey, scarf or hat, but also the form of singing, yells, verbal speech, and nonverbal typical movement presented through online and social media. All of those things are done to establish the character, love, and loyalty to the club.

On the other hand, the formation of identity and loyalty tends to form in-group and out-group feeling that encourages stereotypes. In-group feeling is the strong adoration in club and out-group feeling is the high hatred to other clubs. This process in sports is known as fanaticism.

Fanaticism has become a language widely used in grouped sports such as football. Lucky and Setyowati say that:

> "Fanaticism is a situation in which a person or group that embraces a political, religious, cultural, or any other ideology in an exaggerated way leads to unfavorable effects and even tends to cause serious feuds and conflicts" (2013, p 185).

Kalmer Marimaa (2011, p.30) in his article entitled "The Many Face of Fanaticism" explains that "many expressions of fanaticism are negative and destructive, some can be almost neutral or even positive". Next, Kalme rMarimaa borrows Psychologist of religion concept of Tõnu Lehtsaar and defines fanaticism as:

> "U[t]he pursuit or defence of something in an extreme and passionate way that goes beyond normality. Religious fanaticism is defined by blind faith, the persecution of dissents and the absence of reality." (2011, p. 31)

Fans fanaticism on a team is spread through language. The idea of fanaticism is socialized through language and fanatical action. Thus, fanaticism is spread through verbal and nonverbal communication. The language becomes a channel of internalization and externalization in evoking supporters or fanatic fans. Fans call themselves as "Red Devils", "Liverpudlian", and "The Gunners" in the England Premiere League. Those names are the supporters' expressions in an effort to internalize and externalize themselves as fans.

Building fanaticism is a language behavior because fanaticism is an awareness that is not always chained by "normal" thinking. Ethical standards of language behavior are often eliminated in the internalization and externalization of fanatic behavior. Abnormal or malicious or violent language is often used as a group label, for example "The Red Devils" becomes very favored by Manchester United fans even though they were called "red devils". Satan is an evil. In this case, using language in the framework of fanaticism is not bound by ethics or aesthetics. The language in the mind context necessitates human beings that language is not something that binds human beings. In another sense, the language translates the mind into the real world like behavior in the social environment. The key word for showing the relationship of language to reality is systematic socialization. Inheritance across generations or in all eras is the relationship between language and reality.

Fanaticism is increasingly widespread by using media extensions. Currently, in addition to mass media, social media has become a tool to construct fan loyalty. Social media has a power to buildan apparent reality that creates hate, negative attitude, and hostility. Social media has a distorted power so that a fictitious reality can be created by some parties to hostile or bring down others.

In football, social media is accused as a cause of status wars and virtual forums that bridge the hostility among groups of fans. They humiliate and hate each other by usingnon-ethical languages. An expression of hostility in the form of audio and video becomes viral so easily on Facebook, Twitter, or Youtube that encourages people to respond and form attitudes. The sarcastic language acting (hate speech) seems to satisfy the desire to "kill" or "beat" the other side without resorting to physical violence. One ofthe reasons that encourages such behavior is the haters can hide their identities in social media. They create an account by forging identity or creating multiple accounts or hijacking other people's accounts to launch attacks. This action reinforces the assumption that social media has a power to encourage social deviant behavior.

In fanatical behavior, the language used is assault, hostility, and disrespect on the opponent. Thus, the language of violence and hostility becomes the primary means of establishing their identity, degrading others, and arranging behaviors that are appropriate to that hateful attitude. It is in line with the statement of Spencer Graves (2005, p.1) that "violent and nonviolent actions impact, group identification, people's willingness to listen to the views of others, and their constructed realities".

If using Marshall Rosenberg's (2003, p.5) definition that the language of non-invasive communication (nonviolent) is the language that seeks, "to create the quality of the connection with other people and oneself that allows compassionate giving to take place. In this sense it is a spiritual practice: All actions are taken for the sole purpose of willingly contributing to the well-being of others and ourselves".The language of violence on sport such as football spreads through social media. The spread enters the public space and private space of users interactively. So that, clashes between football supporters and security officers often begin with the dissemination of information about excessive fanaticism through social media.

Symbolic Interaction Theory states that phenomena and ideology will build feelings when it is discussed (shared meaning) among group members. Finally, the action encourages their behavior down to the physical space to express the feelings. Charles H. Cooley in Littlejohn (2002: p 196) explains that the individual considers the social world (which currently appears in the virtual world) is a powerful source of perception to act in the hope of their imaginary perceptions.

Research Objectives

Based on the background, this research seeks to:

1. Construct the role of social media in generating in-group feeling due to an issue.
2. Arrange patterns and forms of messages that create a perception about a particular issue.
3. Compile the classification of signs or symbols that become representations of in-group feeling or out-group feeling that encourages acts of violence.

Research Method

The Virtual Communication Ethnography method is a research method that focuses on the dimensions of communication in explaining the pattern of group relations, languages, and settings virtually. In this research, the object being analyzed is a social group Facebook account owned by a football group (fanatic fans) of Indonesian Football Association of Bandung (Persib) and Indonesian Football Association of Jakarta (Persija). Facebook accounts analyzed are Facebook Bobotoh Persib (https://Facebook.com/ PERSIB-Bandung andhttps://Facebook.com/ bobotohpersib30/)and The Jackmania (https: //Facebook.com/PersijaJakartaOfficial) and(https:// Facebook.com/PERSIJAPUNYATHEJAKMANIA/).

Conceptual Review

Fanaticism and Language

Fanaticism is illustrated as a person with extreme enthusiasm and uncritical in religion and politics. However, in essence, fanaticism is a social phenomenon that appears in daily life. When individuals join the group, they will have strong feelings of love for various things and dare to sacrifice for certain actions. In addition, pride as an in-group and a feeling of adoration is a frequent affection in fanatical attitudes. Especially in modern life, the emergence of mass media and social media facilitate people to be fanatic on the products of modern culture, both physical and belief. Seregina, Koivisto, and Mattila, (2011, p.12) cited by Pratiwi (2013: p.6) states that,

> "... because the culture is now highly influential on the individual and the relationship that occur in the individual creates a belief and understanding of relationship, loyalty, devotion, love, and so forth.".

Fanaticism is a together, collective, and often massive act when the behavior takes place. Pratiwi (2013: p.8) said, "fanaticism is always marked by two things: to try to admire a party or object or anything outside of itself. They actively communicate these values and identities. Then, fanaticism is also characterized by attributes as a sign of a part of collective identity".

The essence of fanaticism according to Marimaa (2003, p.33),"is a universal phenomenon. It can be found in almost every sphere of human activity including social activism. Fanaticism is not always a negative phenomenon and Fanaticism is primarily a behavioral trait."Furthermore, Marimaa (2003, p.33) emphasizes that:

> "The origins of fanaticism are based in the mind but it always manifests itself through actions. For instance, a fanatical conservationist is not only convinced that a certain corporation is responsible for polluting the natural environment but s/he actively calls upon others to boycott the corporation and is even prepared to commit acts of terrorism to sabotage the company".

The expression of fanaticism is manifested in language. The channels used are costumes, flags, banners, chants, yells, or screams to boast the group and humiliate the other groups. Even in modern sport, fanaticism is built in the media collectively through social media or blogs by online that express and burns their fanaticism.

The collectivity of language in fanaticism occurs because the group socializes directly or indirectly through language. As Herbert Mead in Ritzer and Goodman, (2003, p.289) says on Symbolic Interaction that the language is a bridge to connect group participants to understand the needs of the group. In fans or group fanaticism, the need is manifested in the group's desire to be the best and try to make other groups as not the best.

In his study of religious fanaticism, Juergensmeyer in Marimaa (2003, p.34) says that "the factors that make such acts easier for suicide terrorists are dehumanization and demonization of the enemy with strong stereotyping, so it is simpler to kill dehumanized individuals because they belong to the hated community". Furthermore Juergensmeyer in Marimaa (2003, p.34) also points out that:

> "for bystanders such violence (terror) of the minority against a stronger opponent might seem a hopeless pursuit, but for the participants among terrorists it at least gives a feeling of power. Besides, dying for the cause can be seen to be a better solution than living in a situation that is considered frustrating and humiliating".

The Use of Language in Social Media

Social media has communication functions. Delivering information,conveying anxiety, and hating speech are some communication functions. The power of social media is to penetrate the public and private space with conversation patterns and the use of language approaching direct communication.

Tapscot in Rita Njoroge (2013, p.18) states that, "Children are socializing in a hybrid virtual space, learning in innovative ways, creating a new language and practicing multicultural values." So that, social media creates new generation (N-Gen) in which the characteristics culture are independence, emotional and intellectual openness,inclusion, free expression and strong views, innovative, preoccupation with maturity, pleasure bythe investigation, immediacy, and sensitivity to corporate interest, authentication, and trust.

Another research explains that young people in the United Kingdom use a lot of social media like MySpace, Facebook, and Bebo5. The facilities or features in those media are used to deliver information about activity, interest, and hobby (Bajari 2012, p.9). Their habits in using social are (1) Viewing content and/or finding information as well as keeping up to date with what other people are doing, (2) Creating and customizing profiles, (3) Authoring and uploading your own content. (4) Posting messages-public and private, (5) Collaborating with other people, by using service tools to create groups.

If all the research conclusions are related to the management of language as a means of expression. Social media through its internet technology network provide opportunities to learn and understand the language. Lomica and Lord (2012, p.48) say that "Social networking tools such as these, and others, also provide opportunities for language learners to enhance digital and multi literacy skills, interact in and through the target language, work collaboratively, and enhance their linguistic and pragmatic proficiency".

Social media like Facebook according to Blattner and Fiori (2011, p.30), "encourage positive student relationships, provide constructive educational outcomes and immediate, individualized opportunities to interact and collaborate with peers, instructors and native speakers of a variety of foreign languages (FL)".

Related to language use in social media, according to Bajari (2012, p.22), there is the uniqueness of language behavior onBlackberry Messenger (BBM) and Facebook groups when communicating within the group. In BBM and Facebook group, the conversation is more attractive, expressive, and often using symbols that contradict with the ethics of symbols use or words in a live conversation. In addition, there are unique roles that evolved within group that carry the communication role of each group member.

Thus, the useof language behavior in social media has uniqueness. The limitations of expression in revealing the contents of messages delivered are tackled in various ways and the use of symbols that are considered to represent the mind, feeling, or communication setting.

Virtual Communication Ethnography

According to Charlotte Davies in the book entitled*Reflexive Ethnography a Guide to Researching Selves and Others*, (1999, p. 299), Communication Ethnography is:

> "refer both to a particular form of research and to its eventual written product. I adopt a broad interpretation of ethnography as a research process based on fieldwork using a variety of research techniques and including engagement in the lives of those being studied over an extended period of time."

Dell Hymes in Kartika, (2012, p 178) explains that "an ethnographic study is necessary done for communication activities since formal linguistic analysis or study alone is not sufficient." Furthermore, Saville and Troike, (1982, p.2-3) states that:

> "The focus of the ethnography of communication is the speech community, the way communication within it is patterned and organized as system of communicative events, and the ways in which these interact with all other systems of culture."

The Space of CommunicationEthnography moves quickly by entering a system of community activities involving technology. Communication Ethnography enters web-based, email and social media conversation patterns. Through virtual media, ethnographer can understand the conversations in the virtual space by paying attention to the conversation, engaging in the conversation, and asking in the conversation directly.

Results and Discussion

Social media and In-group Feeling

Humans are creatures who like to live in group. They join, interact, and create togetherness to achieve together goals socially. The interaction takes place intense and eventually creates a typical group compared with other groups. Differences of principles, ways of thinking, and habits with other groups often bring the attitude out that their group is better and higher. Then, it appears the feelings of groups that are often taught and passed down from generation to generation.

In convergent societies, the interaction moves into virtual spaces like social media. They form groups, interact, and build mutual ownership in and through social media. One group in the virtual space is the football lover (fans group).

Through the observation toward two groups of virtual football fans on Facebook, namely Persija FC and Bobotoh Persib Fans can be explained how they build feelings toward the group itself and other groups.

An analysis toward the construction of the social media role in building the feelings of the group is done on the issue of destruction and refinement of Bandung Lautan Api stadium (GBLA) by Persija Fans. As it is known that Persija's supporters has damaged the stadium due to emotions triggered by various factors.

The phrase of Facebook status based on the account https://www.Facebook.com/PERSIB-Bandung-21164211233/?fref=ts

> Since Monday (07/25/16), the Management of PT. Persib Bandung Dignity has repaired the damage GBLA stadium after home game #PERSIB vs Persija. The work done is the refinement of: toilet, gate, main fence, door fence, and chairs. Hope it will be a valuable experience and will never happen again wherever #PERSIB is competing. Keep supporting #PERSIB with all your heart, make #BANDUNG Champion, and surely there is always a Wisdom behind every event #persib #stadium #gbla #persibsalawasna #bandungjuara #persibjuara #bobotoh #nuhunhajiumuh #nuhunkangemil

The analysis is performed on the term or word tagged/hashtag. The section analyzed is not only toward paragraphs arranged in the timeline of FB Persib's fan page, but also on the comments that appear after the status was raised.

Words tagged or hashtag (#) read *#persibsalawasna*, which means Persib forever. Then, *#bandungjuara*, *#persibjuara*, *#bobotoh*, *#Nuhunhajiumuh*, or popular Bandung figure in social media *#nuhunkangemil* are related to the use of Persib text, Bandung, and several figures in Persib for bobotoh in building group feelings.

Table 1.Persib Fans' Expression

No.	Words	Hashtag (#)	Purpose
1.	The club	#persibjuara, #persib, #persibsalawasna	Persib the winner, long lasting persib, persib forever
2.	The management	# stadiumgbla, #nuhunhajiumuh	Thanks to Persib president and manager, Haji Umuh is the best
3.	Government	#nuhunkangemil	Thanks to RidwanKamil
4.	Love to the city	#bandungjuara, #bandunghebat	Greats Bandung, Bandung the winner
5.	Ethnocentrism	#sundaeuy,#nuaing, #halikkuaing, #aingpersib	I am Sunda, It's my mine, Beware by me, I am Persib,
6.	Fans	#bobotoh, #viking, #vikingpersib, #pangeranbiru	The real fans, The real viking, The Blue King

It is similar with Facebook pages of Persija Fans. They chose certain tagged words as an attempt to build a love for their group. If it is classified, most of the words used to show that the love is directed to the club, management, the homebase city, and fan themselves. Summary of data processing can be seen in Table 2 below.

Table 2.Persija Fans' Expression

No.	Words	Hashtag (#)	Purpose
1.	The club	#KamuTakkanSendiri #KarnaPersijaKamiAda #PersijaJakarta #PersijaJakartaFansClub #JakartaFans #SiangJak	You are not alone, you never walk alone, Because Persija we exist, Persija Jakarta, Supporters of Persija Jakarta, The Jak Fans, DayJak
2.	The management	#WAJI88ANGKIT, #CLU88ERSEJARAH	Let's get up, The most historic club
3.	Love to the city	#ForzaPersija, #PersijaJakartaFansClub, #Sek5tor, #JasingaFamiglia	ForzaPersija, sector 5, The Family of Jasinga
4.	Ethnocentrism	None	
5.	Fans	#BanggaJakAngel, #PemanisTribun, #JakAngelBeraksi, #BidadariTribun.	Pride Jak angel, The Sweetener Tribune, Jak Angel action, The Queen of Tribune

The expression of fans' love is also performed with a direct response. In this case, the content shows the feeling toward the club in their FB page. For example, a sentence that is often repeated by every fans member: "*Bobotohsejatitidakadaalasanuntuktidakmendukung Persib"*(True Bobotoh has no reason not to support Persib). Then, the other sentence is *"kalah, menangitubiasadalampertandingan, kasiankanstdion GBLA udahkerenbegitumasa di rusak..tapisyprcyako ank2 bobotohdamaismua"*(Losing or winning is common sense in the game, how pity GBLA stadium is, it has been so cool, but it is broken .. but I believe that all Persib fans/*bobotoh* are peaceful).

As well as the form of sarcastic expression by using a comparison format in groups that they hate is as out-group that is The Jackmania.

> *"Bobotohsejatitidakadaalasanuntuktidakmendukung PERSIB, Amantenangrapih bro lalajonaamehlapanganurangawetjaga bro ulahngaruksanya, munayakawanimahges URANG AJAKAN PERANG JENG BARUDAK THE JACK waniteu ?Daripadangarusakdaerahsoranganmah?*
>
> (The true *bobotoh/*Persib fans have no reason not to support PERSIB. Be safe, calm, and orderly *bro* in watching the game in order that our field is durable. Keep it *bro*, don't damage it. If you have courage, let's TAKE THE JACK TO WAR, are you brave or not? Rather than damaging your area.)

The same thing happens in the formation of in-group feeling of The Jack Mania. They build their group's attitudes in the same way like lowering the opponent ranging from subtle to sarcastic expression for example *"Persibaing, Persibanjing"* (Persib Me, Persib dog). This phrase represents that Persib supporters are like dogs.

Patterns and Forms of Messages Creating Perceptions toward the Issue in Social Media

Social media has a power to lead user opinions to an issue. An opinion, news link, article link, opinion sharing, or just chatter in social media can provoke comments from other users. This is same as the supporters from Persija and Persib Bandung on their Facebook page.

The results show that a status or news on FB fans club page has provoked comments approximately over a hundred comments for a single post. Even the post about the match results of Persija and Persib Bandung at Gelora Bandung Lautan Api (GBLA) reached three hundred comments. That counting does not include sub reply or sub-sub reply for a comment that is able to provoke the emotion of the friend or the opponent. The process of conversation and mutual commentary has resulted in a tiered and open commentary pattern. A tiered pattern means a comment on an opinion or status has resulted in a reply and then the reply generated the following sub-sub reply, while open reply pattern means a comment can be submitted by a friend of one club's fans or an opponent from another club fans. For example, Persija fans give comments on the Persib fans page or vice versa.

In terms of the content presented in the comments, the comment is marked with relevant or irrelevant commentary patterns. The point is an issue will always provoke a good comment in accordance with the contents of the conversation or not in accordance with the contents. Relevant comment usually gives an attitude of support or unsupported, agree or disagree, or refute other opinions. Irrelevant comment is a comment that has nothing to do with the content of the conversation such as humiliating an opponent group or boastingtheir own group.

Jones in Luik (2016, p.14-15) claims that social media can be used as a tool to build: ingratiation, competency, intimidation, exemplification, and supplication. First, *ingratiation* means that a social media is used to produce messages of positive comments about people or the status of other people. This type of comment aims at gaining appreciation and like from others. Second, *competency*is an attempt to be made to show that a person is considered skilled and qualified. Third, *intimidation* is a message's management used to gain the power to suppress the others.General characteristics possessed are threats, angry statements, and displeasure. Forth, *exemplification* is to make a statement aimingat being trusted as a moral to be superior or higher than the other party. Fifth, *supplication* is the message used to describe helplessness or sufferingto get the attention and sympathy expression from other parties.

The forms of language expression in both supporters' fanpage in social media that can be observed are intimidation and exemplification, for example, the swearing of Persija fans when teasing Persib fans with the phrase*"Tim bertaburbintangseri di kandang..wkwk"* (The star-studded team were in draw in home base hahaha). All this time, Persibis considered as a team that accommodate many national players, but in fact, they are not able to beat Persija as a team exposed to sanctions that should not be attended by their fans when playing in GBLA. In fact, that bully expression was overwhelmed by other fans with meme of the late Benyamin S., a Jakarta famous artists by his shouting, *"wooypemirsa …ada yang sewottuhromanyeditahanimbang di kandangnye…."guepersija"* (hey, everybody... they are angry because they are held in a draw in their home base … I'm Persija).If it is classified, the form of comments that often appears can be seen in the Table 3.

Figure 1.Persija Fans' Meme towardPersib Fans (Source: https://Facebook.com/PERSIB-Bandung)

Furthermore, the form of exemplification also appears in the form of hashtag that shows Persija is better: *"yang pentingbisa di tahanom sorry yahahajanganiri #bandungtidakangkerbagipersija* (the important thing is it can be held, Bro, sorry hahaha do not envy #bandungisnothauntedforpersija), as well as a direct insult to humiliate the opposing team:*"GBLA, Gelora Bandung LautanAnjing"* (GBLA, the Bandung stadium is the sea of dogs). It is related to the habits of the Bandung people who use the word "dog" in every conversation. However, in this context, Persija fans analogized Bandung people as dogs.

Table 3. The form of Comments Creating Fans Club Perception

No.	Category	Indication
1	Intimidation	More frequently/High
2	Exemplification	More frequently/High
3	Ingratiation	Quite None/Rare
4	Competency	Quite None/Rare
5	Supplication	None

Persib fans are also no less fierce in responding to Persija fans in the timeline conversation. One of them replied with sarcastic words to humiliate Persija related to their stadium: *"MaulanaPalevi...masih mending persibpunyagelorabandunglautanapi..Kandangpersijamana?....Mikirrrrcuyyy!!!"*(MaulanaPalevi ... it is still better that Persib has Gelora Bandung LautanApi stadium. Where is Persija's homebase? … Just think smart, Bro!!!). Part of the passage is omitted because it uses a provocative sentence. Another form of provocation that humilate the opponent by using the issue of punishment received by Persija from the disciplinary commission of PSSI. The provocations are as follows:

"Persija goes to toilet
Expulsion team
The supporters are the culprit
Their achievements are just hallucination
Billions debt
What will be proud of?
QUICKLY DISPERSE!!!"

Then, those phrases are replied again by Persija fans with a curse: *"luhpadanoraberaniwaepdkoarsanakoarsini, hasilwaesatupoinkanbuatpersija? Dudukygmanisaja bung? Bravo Persija..."* (You are so tacky, you are brave to ragging here and there, getting the draw result for Persija? Just sit down sweetly, Bro! Bravo Persija) and so on. The conversation was never stop in ten or twenty comments.

The Classification of Signs and Symbols as the Representation ofIn-group Feeling or Out-group Feeling

Social media is not capable of being the perfect expression tool of the users. This is related to the limitations that are unable to distribute all human emotions and thoughts. However, social media such as FB builds creativity in various ways to help users distribute their hopes. FB has generated nonverbal symbols that represent the thoughts and emotions of users. Currently, the use of nonverbal symbols such as emoticons, memes, profile photos, caricatures, and other ornaments is the most commonly used nonverbal symbol type.

Meme is the most popular nonverbal symbol used by fans in their FB. The meme or its plural "meem" is "an idea, behavior, style, or usage that spreads from person to person within a culture. Whenever you shake hands, sing'Happy Birthday' or cast your vote in an election, you are giving life to memes" (Susan Blackmore, 2000, p.2-3). Then, Susan Blackmore (200, p.4) also explains that "Memes are stories, songs, habits, skills, inventions, and ways of doing things that we copy from person to person by imitation. Human nature can be explained by evolutionary theory, but only when we consider evolving memes as well as genes".

Figure 2.Persija Fans Meme toward Persib Fans (Source: https://Facebook.com/bobotohpersib30/)

The users or fans use memes mostly to humiliate other groups or opponents, for example, the meme quippingPersib Bandung fans by using Yao Ming figure who was laughing then accompanied by a sarcastic text, such as *"katanytimbertaburbintang, kokngakbisangalahinPersija yang katanyatimmiskin. KetwainJak, wekekekekekekekek"* (it is said that they are the star-studded team, how they cannot lose Persijaas poor team. Let's laugh at them, Jak, *Wekekekekekekek).*

In addition to meme Yao Ming, both fans also engineered the icon of each club. Persib Bandung'sicon is a tiger, whilePersija's icon is a forest cat that is a smaller predator animal than tiger. Persib fans use both icons together with the jersey with a typical color of the club to tease/humiliate Persija fans. Hence, it is made a satire that the tiger cannot be defeated by a forest cat.

Figure 3.PersibFans' Meme toward Persija Fans (Source: https://Facebook.com/bobotohpersib30/)

Figure 4.Friendship Meme and Reconciliation of Persija and Persib Fans
(Source:https://Facebook.com/bobotohpersib30/)

In the midst of both parties' hostile, the idea of reconciliation or build relationships between the two fans of the club appears. They try to communicate in reconciliation efforts using memes containing messages to build harmony among fans. For example, they uploaded a photo of two fans showing a t-shirt with the words "90 minutes rivalry, the rest we are brother" with symbols representing the two clubs.

The efforts to build friendships or reduce conflictsamong fans were also conducted by romance in the style of Romeo and Juliet. The meme showed a pair of lovers who come from two fans club in which Persija fans is male and Persib fans is female. The meme was circulating in Facebook, Instagram, and Twiter. In addition, they also made a short film that becomes viral in Youtube entitled “Romeo and Juliet” (VIKING-THE JAK's Supporters Version). The video has been viewed as much as 1,534,507 times.

The development of memes production in social media is largely not the original idea of the up-loaders. They usedsome photographs of online media production such as blogs, magazines, or online newspapers. They did copy-pasting, editing, and other treatments for later reposting them.Photo used has experienced instant editing in accordance with the intent of the user. According to Susan Blackmore that the habit of copying the image is then reduced and/or added by illustration with the ease of available application or software. Simple software has encouraged users to perform imitation actions for their benefits.

Conclusion

Based on the exposure that has been explained, it can be concluded as follows:

1. The role of social media in generating in-group feeling towards an issue is constructed by the selection of tagged dominant words. The words that represent feelings or love are directed to clubs, club’s figures, management, the city (homebase), and the dominant ethnicity in which the club is formed.
2. The pattern of messages in the fans’ comments is tiered and open. Then, based on its content, the comment patterns are categorized into relevant or irrelevant patterns, while the dominant message forms are the form of intimidation and exemplification.
3. Nonverbal signs or symbols used by fans on Facebook clubs are memes and photos from mainstream media that have experienced instant editing to meet the needs of users.

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Better Regulatory Tools in Protecting Children from Harmful TV Content in the Age of Media Convergence: Lessons from Thailand

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Abstract: The study aimed to find a scope of harmful content in Thailand and to develop a plausible regulatory model to handle such content against the backdrop of media convergence. The methods used in this study were document analysis, focus group discussions, and in-depth interviews with three stakeholder groups in Thailand's media circle, namely broadcasting regulators, representatives from civil society and academics, and current TV providers. The study showed that Thai TV providers prioritized violence, sex and nudity, and coarse language in classification of TV content, whereas humiliation and discrimination content did not get much attention. Both informative and restrictive regulatory tools in protecting minors against harmful TV content had some limitations i.e. lack of a standardized rating system, broadcasting time restriction non-applicable to TV-like services, and parents unaware of using tools as a guide in supervising children. Key recommendations are proposed for 'better regulation' in protecting minors against harmful TV content under convergence in Thailand: 1) keeping a balance between informative and restrictive regulatory tools while supporting media literacy, 2) developing a community of practice among related parties and 3) promoting a more comprehensive policy based on a multi-stakeholder approach.

Keywords: Protection of Minors, Broadcasting Content Regulation, Harmful Content, Content Classification

Introduction

Protecting children from harmful content in media has been a common concern at all levels of regulation, particularly in the face of digital technology which has made media reception more flexible than ever, because of media convergence phenomena (Verhulst, 1999; Lievens, 2010) which is most broadly defined as the blending of technological capabilities to deliver content (Lawson-Borders, 2006) and where media content flows fluidly across coexisting multiple media system (Jenkins, 2006).

Media convergence has a multidimensional effect particularly on audiovisual or televised services in particular. A variety of innovative TV services are introduced such as IPTV, web TV, mobile TV, and over-the-top TV whereby service providers deliver content through multiple devices and multiple distribution platforms in both linear and non-linear ways. Moreover, TV viewing habit of consumers has changed from traditional viewing of broadcast content to personalized and on-demand viewing across multiple screens. According to a 2015 Accenture Digital Consumer Survey, 87 percent of consumers nowadays are using a TV and a second screen together and a smartphone is the most frequent companion device especially for the 14 to17 year-olds (Accenture, 2015). Another survey by Ofcom showed that viewing to traditional live TV is lowest among 16 to 24-year-olds in United Kingdom, accounting for just 36 percent of all their viewing across all screens including mobile and tablets. Also, they spent 20 percent of their time watching paid on-demand TV or films, and 14 percent viewing short online video clips on places such as YouTube (Plunkett, 2016).

Social concern on protection of minors is rising because children in a new media environment have increasingly moved from passive to active media users and are more potentially exposed to harmful content. The harmful content is simply defined, referring to illegal content, as the content that may harm vulnerable persons but is legal for adults to consume. The vulnerable persons are mostly referred to as children and young people who are in the process of forming attitude and behavior for a later life. In a regulatory context, most policy documents of the United Nations and European Union refer to minorsas those under the age of 18. Likewise, most of social science researches describe an age category of minors by linking to theirstage of cognitive development, for example, 3-6 years, 8-12 yearsor 13-16 or 18 years old (Lievens, 2010).

There are varieties of risks from harmful content to which children are exposed in digital media. Content-related harm includes violence, adult porn, hate speech (Organisation for Economic Co-operation and Development, 2011, p. 22),pornography and sexually explicit themes (de Haan & Livingstone, 2009, p. 5), swearing and offensive language, discrimination, substance abuse, suicide and self-harms, and body image issue i.e. anorexia and bulimia (Lievens, 2010, p. 55).

Among the varieties of content-related risks, the definition and scope of harmful content to be regulated in media differs across cultural backgrounds and attitude towards the young of each country. For example, in English society where conservative ideology is dominant, vulgar expressions and nudity are usually censored and sexuality is considered most inappropriate in media. It is believed that the lawmakers and a state-controlled supervisory body are responsible for deciding what is good or bad for children, while, in Spain, the freedom of an individual, including of the young, is considered more important, so instead of defining strict limits, Spanish child protection legislation aims to strengthen education and upbringing at school, to increase the information available to families, and to initiate positive trends (Büttner, 2017). This shows that there is no a single or universal set of harmful content; each country has to its own content standards according to local values and norms and local people need to apply those standards to their view discretion and in classifying content (Salomon, 2008: 43).

Harmful content regulation

Even though there is no definite scientific evidence on the effect of exposure to harmful content, a number of social science researches suggest that constant exposure to harmful content could adversely affect a child's development (Lievens, 2010, p. 37). As a result, policymakers justify the protection of minors against harmful media content as a goal of public interest by a 'precautionary principle' (Lievens, 2010, pp. 43-44). However, Regulating content for protecting minors seems to be an effort to reconcile child protection with the provision of content tailored to the needs of adults (Salomon, 2008:44). Therefore, it should follow the principles of proportionate equilibrium and must weigh between protection of minors and defense of decency of adults (Barata and Carbonell, 2011 cited in Office of NBTC, 2012).

Amidst the dynamic of converged media which blurred the line between television and television-like services (Ostergaard, 1998), broadcast media content regulation is also challenged, including the regulatory objective for protection of minors against harmful content. While TV program content classification is enabled by the program's story line or context, TV-like services showing trailers or clips lack such a function or editorial context, resulting in the difficulties in classifying content. Also, command-and-control regulation characteristic of statutory regulation by the state is not responsive to fast-changing media convergence environment.

Especially for the restriction of harmful, politically or socially undesirable content, Iosifidis (2011) explained that it is not straightforward task for contemporary policies to apply traditional content rules. He proposed that negative content regulation is restricting the distribution of certain types of information, text, sound or images and imposing advertising restrictions, together with positive content regulation. He also emphasized that "content regulation remains essential in the converge media age" (p.217) and suggested the need for a consistent approach to determine objectionable types of material to be banned regardless of the type of delivery mode, with regulation tailored to fit the specific medium of transmission.

Realizing these challenges, many countries including the USA and EU membershave attempted to develop more effective regulatory tools in protecting minors in the age of convergence. Two general approaches are a child protection approach by employing watershed and parental control system and a more adult viewing approach by providing information and ratings (Salomon, 2008: 43-44). More emphasis on self-regulation and co-regulation and on 'better regulation with better information and education' is also needed to tackle the challenges from media convergence (Byron, 2008).

Development of Harmful Content Regulatory Practice in Thailand

The National Broadcasting and Telecommunications Commission (NBTC), a converged and independent regulator, has been mandated to regulate Thailand telecommunication and broadcasting sectors since 2011. In response to media convergence, the NBTC adopted a layer approach to regulate platform and content issues separately by dividing broadcasting license into four types, namely infrastructure, network, service, and application. However, the NBTC's jurisdiction does not cover Internet TV;its authority is to regulateInternet service while audiovisual content on the Internet are regulated under the Computer Crime Act enforced by the Ministry of Digital Economy.

Prior to the NBTC establishment, the development of regulatory practices to regulate harmful content started with an age-based rating system initiated in 2006 by a state authority, the Public Relations Department (PRD), and involved participation from six terrestrial TV operators, media associations, and a civil society in developing a classification code of practice. Those terrestrial TV operators applied the code as a manual to internally classify their programs on a voluntary basis and also created a complaint system within their organization. Later in 2007, a rule on restriction of broadcasting time was introduced by the PRD with support from parents and civic groups, despite objections from most broadcasters (Karavamitr, 2009),the rule was eventually enforced in early 2008. Two months later, however, the rule became invalid owing to the enactment of the 2008 Broadcasting Act, which replaced the PRD with an independent broadcasting regulatory body. In the meantime, the terrestrial TV operators continued to use the rating system under a self-regulatory practice, using the code in their program classification.

Nevertheless, during 2000 to 2011, there was a regulatory vacuum in broadcasting services from the failure to set up an independent regulatory - the National Broadcasting Commission (NBC) - after two rounds of selection in 2001 and 2005. The prolonged regulatory vacuum since 2000 led to a growing number of cable TV and satellite TV, a massive rise of new small, localized media, disarray in the use of airwaves and an increase of harmful content on TV services such as programs promoting superstitious and supernatural belief or presenting women's bodies as sex objects and dehumanization in regards to sexual relationship, according to Media Monitor's studies (2008, 2011). All these problems were left the responsibility to a new regulator - NBTC.

Soon after being established, the NBTC, with participation from related stakeholders, reviewed the code of practice for classifying content and issued a notification on the classification framework in October 2013. Currently, both free and pay TV service providers are obliged to employ the rating system to provide content information to viewers, but without content descriptors. According the NBTC's framework, there are six classifications of content that is suitable for viewers of different ages. All TV program are classified by three broad types of harmful content, which are 1) violence and misconduct, 2) sex, and 3) language. In classifying the programs, the rater considers the amount of harmful content, which comes in four hierarchical levels: none (0), mild and justified by story context (1), some and justified by story context (2), and explicit but lawful (3), as shown in Table 1.

Table 1 Content classification and labels of TV rating system in Thailand

Content Label	**Content Classifications**	**Categories and Levels of Harmful Content**		
		Violence&Misconduct	Sex	Language
	Suitable for viewers at the age of 3 to 5 (pre-school)	0	0	0
	Suitable for viewers at the age of 6 to 12 (children)	0	1	0
	Suitable for viewers at all ages	1	1	1
	Suitable for viewers above the age of 13	2	2	1
	Suitable for viewers above the age of 18	2	2	2
	Suitable for adult only	3	3	3

Most terrestrial free TV service providers have been familiar with the rating system since the beginning, unlike non-terrestrial free TV service providers. Notably, the Thai Public Broadcasting Service (ThaiPBS), the only public service TV provider established under a media reform law in 2008, does not apply the rating system, but follow their internal rules on professional ethics mandated by Thai Public Broadcasting Service Act, B.E.2551 (2008) to provide protection of children from the program containing harmful content.

Together with the rating system, terrestrial free TV service providers are presently obliged under the NBTC's notification on broadcasting program scheduling issued in February 2013. The new measure stipulates that TV programs with the following rates - above the age of 13, above the age of 18, and adult only - to broadcast only in specific time zones, which are 8.30pm.-5am., 10.00pm.-5am., 12pm.-5am. respectively.

In conclusion, Thailand is currently employing both informative and restrictive regulatory tools to regulate harmful content and protect minors with different approaches between free and pay TV services. While free TV services are subject to quite stringent regulation, pay TV services are required with lighter regulation by the NBTC in protecting minors against harmful content as shown in Table 2. Although payTV service providers are obliged by the NBTC's rules to apply the rating system, a parental control system is employed on voluntary basis, depending on their policy.

Table 2. Regulatory practices in harmful content regulation in Thailand

Tools	**Informative Approach**			**Restrictive Approach**	
Service	Regime	Rating system	Content descriptor	Broadcasting time restriction	Technical tools
Prior to the NBTC's rules (2006-2013)					
Free TV	Statutory regulation & Self-regulation	Content Classification code of practice, Internal classification by service providers	None	PRD's rule on restriction of broadcasting time, valid only two months during the early 2008	None
Pay TV	None	None	None	None	None
According to the NBTC's rules (2013 onward)					
Free TV	Statutory-regulation	Content classification rules; Internal classification by service providers	None	NBTC's rule on restriction of broadcasting time	None
Pay TV	None		None -	None	Optional

Before the NBTC's rules, studies showed that limitations of the rating system arethe lack of viewers' and parents' awareness and use of the tool. One study found that a TV rating perception of parents of elementary school student in Bangkok was at a medium level, with the least awareness on how the content classification benefited to them and their children (Pintoh, 2007) As for young people, another study found that 79.9 percent of the respondents aged 6-12 years old did not have any knowledge about the TV program rating system (Khorponprasert, 2010).

Since the beginning of the age-based rating system initiated in 2006, not only have state authorities and broadcasters played important roles in the development, but some public interest advocacy groups have put an effort to give feedback to the state authorities and the broadcasters to help develop the system. However, interactionsamong these three parties sometimes led to the conflicts from differences in each sector's ideology, namely authoritarianism, libertarianism and capitalism, and consumerism, respectively. (Karavamitr, 2009)

Research Questions and Methodology

Obviously, media convergence has brought about diverse multi-platform TV services and consumption as well as difficulties in regulating harmful content of audiovisual media globally, including Thailand. It is essential to improve the regulatory framework for protection of minors in order to tackle harmful content in media convergence environment.

Therefore, this study aimed to find a scope of harmful TV content in Thailand and to enhance the understanding of viewpoints of Thai media regulators and TV operators regarding the types of content that is considered as a threat to the development of children. Understanding of these matters will help improve the regulation based on the same set of content standards. Also, the study intended to finda plausible regulatory model and relevant policy recommendations to handle such content against the backdrop of media convergence.

The methods used in this study were document analysis, focus group discussions, and in-depth interviews. The study examines legislations, notifications, orders, policy documents regarding harmful content regulation by the NBTC, together with studies and reports from state agencies, broadcasters, and academics. In addition, focus group discussion and in-depth interviews were conducted with three stakeholder groups in Thailand's media circle which have been involved in harmful content regulation of the country: 1) NBTC commissioners who are responsible for supervising harmful content regulation on a TV platform 2) representatives from civil society and academics who have participated in a movement and policy advocacy on protection of minors in media since the beginning, and 3) nine current Thai TV providers (both free and pay TV) who are obliged under the

NBTC's rules on minor protection, together with one Internet TV service provider who increasingly plays an important role in content provision to the young in the digital age. Questions in the focus group and in-depth interviews included the actual process of harmful content regulation on NBTC and broadcasters consideration, limitations of the current regulatory tools, and recommendation for improving the tools to protect children in a media-converged environment.

Finding & Analysis

Scope of harmful content to minors in Thailand

According the NBTC's classification rules, the scope of harmful content to minors is categorized as 'three types of negative content or -3 type', which consists of 1) violence and misconduct, 2) sex, and 3) offensive language, and classified into four hierarchical levels from none (0) to explicit (3). The '-3 type' of harmful content are shown in Table 3.

Table 3Categories and scope of '-3 type' of harmful content, according to NBTC's content classification rules

'- 3 types' of harmful content	Scope
1. Violence and misconduct	1.1 Any misconduct leading to psychological violence to viewers such as depression, sorrow, tension, deeply affected, frightening, horror, etc. 1.2 Physiological violence to self, objects, others 1.3 Drugs, use of weapon and any misconducts conflicting to good moral and public order 1.4 humiliation and discrimination, violations of human dignity
2. Sex	Improper sexual behavior and speech, sexual violations, sexual abuse, sex-based discrimination
3. Language	Negative, offensive, demeaning and profane speech

Additional scope of harmful content includes content regarding the supernatural, inciting to gambling, and counter to morality and Thai culture. Such content shall be classified as 'adult only' and restricted to broadcast after midnight. The fact that this kind of content is considered harmful to minors reflects a unique culture of Thailand, which is different from some other countries like the USA, the UK, and Australia.

In addition, based on the –3 types of content classification used by broadcasters to give proper age-rating labels for their TV programs, most of the broadcasters who were key informants in the study said they prioritized violence, sex and nudity, and coarse language in classifying TV content, respectively, respectively, whereas humiliation and discrimination content did not get much attention.

Limitations of Current Harmful Content Regulation in Thailand

Both informative and restrictive regulatory tools in protecting minors against harmful TV content have strength in terms of encouraging stakeholder participation, together with some limitations. Informants from three stakeholder groups of this study, which are the NBTC, TV service providers from various platforms, and the academics and civil society, reflected some common limitationsof harmful content regulation of TV services in Thailand.

As for the regulatory tools, informants from TV service providers and the academics and civil society agreed that the description in the content classification ruleswas unclear and subject to interpretation of each rater, leading to inconsistent and underrated content classification. Some pay TV service providers were also new to the rating system and lack well-trained rating staffs. The academics and civil society who had monitored internal classification by TV service providers since 2006 felt uneasy with the error and increasingly conflicts with the broadcasters. Evidence of complaints filed by viewers to the NTBC regarding underrated content on TV in 2016 showed that TV series were most underrated, as seen in Table 4. Moreover, broadcasters likely initially classified their programsas suitable for viewers of all ages but were subsequently ordered by the NBTC to change the classification to suitable for viewers above the age of 13 or 18 after the complaint consideration. The reason behind the problem of content underrating is not only form the unclear rules, but it is also because suitable-for-all-ages program can be broadcast all day long and as a result can attract more advertising than program under other classifications which are restricted to show only in some specific time.

Table 4 Number of complaints submitted to the NBTC regarding underrated TV content

Rated by Broadcasters	Judged by NBTC	TV series	Game show	Talk show	Total
Suitable for all ages	Suitable for 13+	5	-	-	5
Suitable for all ages	Suitable for 18+	5	2	-	7
Suitable for 13+	Suitable for 18+	-	-	1	1

Informants from TV service providers and the academics and civil society also agreed that viewers' and parents' awareness and use of the ratings were still limited. Furthermore, the rating system of TV service is inconsistent with the rating system of films, which has its own code and classifying committee and different age-based content labeling. This may lead to confusion about the content information and a need for re-rating when the film is broadcast on TV. signifying harmful content are therefore needed for further provision of content information to viewers.

Moreover, all informants expressed their concern over the limitations of the recent broadcasting time restriction issued by the NBTC as a compulsory measure for free TV service providers. Those from the TV industry argued that this tool was not applicable to non-linear TV services, an increasingly popular online service with a demand-pull nature, and the tool would adversely affect their business on reruns of popular programs that may contain harmful content in daytime during which most audiences were adults, not children. The NBTC was aware of these limitations but still considered the tool as an essential measure to provide minimum protection to minors in linear TV services. Similarly, academics and civil society asserted the necessity of the tool to be enforced in free TV services given their pervasiveness, unconditional access, and popularity among people in rural areas where broadband Internet penetration was relatively low. In addition, the use of both broadcasting time restriction and rating system has encouraged a shared responsibility between parents and service providers. The tool has remained disputed among the three parties, but the conflict is less serious when the tool was first introduced in 2007 because technological advance has enabled TV service providers to extensively circulate their services to consumers regardless of time and place.

However, the broadcasters and the civic group commonly agreed that time zone according to the NBTC's regulation did not correspond with recent TV viewing behavior of children and thus should be revised based on research.

While current regulatory regime in protecting minors against harmful TV content focuses on statutory regulation by the NBTC, the study found some criticisms on its enforcing mechanism. Informants from the academics and civil society were dissatisfied with the ineffectiveness of the complaint handling procedures, including delay, difficultyin complaint progress tracking, and failure to give adequate remedies. Yet, informants from the NBTC explained the process was delayed because some complaints regarding illegal and harmful content had to be thoroughly investigated. They also explained that during the first two years of its establishment, the NBTC's focus was mostly on digital TV transition, frequency allocation, and drafting of notifications for all required areas of licensing and regulation.

Particularly, the enforcement of the NBTC's content classification rules is not yet clarified on who – each broadcaster, media association, or the NBTC - is responsible for handling complaints regarding the rating system and monitoring to ensure accuracy and consistency of the rating. In fact, informants from the public policy advocacy groups remarked that some TV service providers had offereda method for the public to file complaints, but the complainants preferably headed for the NBTC for it ensured them with direct sanction power toward the non-compliant broadcasters. Meanwhile, some civil society groups have actively monitored the rating system and attempted to raise parents' awareness, but they lack financial resources and can only work within their limit. As a result, there is no system of checks and balances to enable effective enforcement.

To sum up, limitations of the harmful content regulatory tools have continued since the beginning of its implementation and Thailand has been faced with growing challenges in regulating harmful media content due to changing technological environments and fierce competition in the broadcasting market. Additionally, the viewers and parents are perceived by the informants as lacking awareness and use of the tools, with increasing challenges from the technology that allows children to enjoy TV and TV-like programs anywhere and anytime on their own portable devices without parental mediation. Another challenge is aimed toward statutory regulation, which imposes restrictive regulatory tools to protect minors. Thailand has focused on statutory regulation, which is criticized for ineffective enforcing mechanism from its command and control nature such as inflexibility, complexity of the rules, and difficult enforcement. These drawbacks are becoming worse when the broadcasting industry undergoes changes along with the continually evolving technology. Therefore, improvement for an effective regulatory approach is required in Thailand according to the following recommendations.

Key Recommendation

Key Recommendation 1: A balance of informative and restrictive regulatory tools, with promotion of media literacy

This study recommends the imposition of a combination of informative and restrictive regulatory tools together with media literacy education as a non-regulatory tool in Thailand, so that the responsibility in protecting children from harmful content on screen is shared among three parties, which are the regulator, the services providers, and parents. While parents need to be aware and use the ratings and content descriptor to choose appropriate programs for their children, the services providers are held responsible for scheduling their programs appropriately and providing technical tools to prevent children from access to offensive or adult programs. Meanwhile, the NBTC should be responsible for monitoring compliance to the restrictive tools and standardizing the informative tools. For instance, it should support rater training, raise public awareness of the tools, and include inputs from regular public consultations and research in evaluating the regulatory tools. Also, all parties should collaborate on promoting media literacy skills among media users, especially children.

Key Recommendation 2: Developing a community of practice among related parties

An improvement is also needed for each tool. The criteria for content classification should put more emphasis on humiliation and discrimination which the broadcasters have been found to mostly neglect. In addition, revised content descriptor should be supplemented to provide more information about harmful content and the ratings. Lastly, technical tools should be mandatory for Thai pay TV services, to impose conditional access measures on subscribers for protecting children, instead of light-touch measures enforced on a voluntary basis.

Key recommendation 3 : Promoting a more comprehensive policy based on a multi-stakeholder approach

TV-like services are increasingly popular in Thailand, both online re-broadcast program and made-for-online audiovisual services, but no clear regulatory framework for protection of minors against harmful content on such platforms has been designed. Moreover, a main state authority in charge of online content regulation is the Ministry of DE while audiovisual services in TV are regulated by the NBTC. In order to set some regulatory measures for those TV-like services available online, cooperation between the two agencies is essential. More importantly, from the point of views of academics and civil society, a central policy unit is needed in Thailand to coordinate endeavors related to the protection of minors against harmful content in the wide-ranging audiovisual services i.e. TV, films, DVD, online. On the other hand, the self-regulation in online services is still in its infancy.

To respond to the situation where traditional and new media coexist in a converged platform, regulation of harmful content on audiovisual services needs a comprehensive policy for protecting minors at the national level. Various government authorities should be involved in policy making i.e. the NBTC, the Ministry of DE, the Safe and Creative Media committee led by the Ministry of Culture, and other related government agencies i.e. the Ministry of Education, the Ministry of Social Welfare. Moreover, a multi-stakeholder cooperation among the policy unit, the regulator, the broadcasting industry, parents, the academics and public interest advocates, and access or content providers in new media settings is essential for the development of a national policy on protection of minors and the establishment of a uniform classification system to provide better content information to viewers and the youth.

To be specific, the NBTC should seek collaboration with the Ministry of DE in regulating audiovisual services in the Internet such as Internet TV. Meanwhile, the Ministry of DE should consider supportive measures to self-regulation among online services providers. The regulatory framework should be based on a platform neutrality approach to not differentiate audiovisual services by their delivery or viewing modes but by their socio-cultural impact and content production/aggregation model. As for innovative TV-like services, light-touch regulation is required to benefit their development and competitive ability in international and local market (Lin &Oranop, 2013).

Conclusion

Media convergence is a global phenomenon that has contributed to various innovative TV and TV-like services, demand-pull consumption behavior, and situations where consumers becomeprosumerswho generate audiovisual content in online media. The changing media landscape has induced increasing concern over harmful content becoming more widespread, particularly to children. Therefore, a public policy goal in protection of minors is valid and needs more innovative regulatory tools. This study encompassed regulatory practices and limitations in Thailand regarding its tools and mechanism. It appeared that Thailand has been faced with growing challenges to harmful content regulation owing to the media convergence. The study pointed out some key recommendations for ‘better regulation’ to protect minors against harmful content on TV or audiovisual services in Thailand under the convergence, which included keeping a balance between informative and restrictive regulatory tools, creating a community of practice among related parties, and promoting a more comprehensive policy, based on multi-stakeholder approach, for protection of minors in a converged media environment.

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Consumer Attitudes toward Celebrity Advertising: Analysis through Balance Theory

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Abstract: Firms often use celebrities as advertising endorsers in Japan because they are attractive or give brilliant performances and thus are perceived as appealing. However, if a celebrity's image is compromised, for example by scandal or controversial behavior, consumers may change their attitude toward that celebrity and thus toward the ads in which s/he appears or the products s/he promotes. Heider's balance theory explains this triangular relationship among ad, celebrity, and audience. However, a consumer's attitude toward a celebrity is less likely to change when s/he closely identifies with that celebrity. This paper makes and empirically tests two hypotheses regarding these phenomena. The t-test reveals that (1) in cases of high identification with a celebrity, a person's attitude toward an ad involving that celebrity will become more negative after the celebrity incurs scandal, and (2) in the case of low identification with a celebrity, attitude toward the ad will not change. Subsequently, this study divides celebrities into attractiveness-based and performance-based categories, and finds that in describing attitude toward ads with performance-based celebrities, the triangular relationship under balance theory can be extended to a square relationship among the ad, celebrity, audience/consumer, and celebrity' performance. The t-test then reveals that (3) in the case of low identification with celebrity, audience attitude toward the ad become *more negative* after scandal, in contrast to the lack of effect for celebrities overall in (2). This paper thus provides a deeper understanding of the phenomenon of celebrity advertising and successfully explains change in audience/consumer attitude toward an ad and perhaps product after celebrity endorser scandal through an extension of balance theory.

Introduction

In human relations involving three individuals, often the attitude of one of them toward another changes depending on the relation of the other two. For example, in human relations formed by three individuals A, B, and C, when both A-B and A-C have good relationships but B-C does not, A might wonder why the B-C relation is not good given that both B and C are have good relations with A. Then, A might come to think, for example, that C is more undesirable if the relation of A-B is better than that of A-C (or the reverse in the reverse case).

Heider (1946) has explained these changes in triangular relationships through his balance theory. He suggested that, in a case like the example above, positive A-B and A-C relations with negative B-C relation are an imbalanced condition, while there is a balanced condition when all relations are positive. In an imbalanced condition, the subject of an action is A, A will change attitude or action to recover a balanced condition. That is, individuals will tend to like whatever is associated with what they already like and will tend to dislike whatever is associated with what they already dislike (Dalakas and Levin, 2005).

On this basis, we will use Heider's balance theory to explain consumer attitudes toward advertising involving celebrities through links among consumer/audience, advertising, and celebrity. Additionally, we will break these results down by "type" of celebrity: celebrities whose value is inherent in their own charm or the way they are promoted ("attractiveness-based celebrities" in this paper) and celebrities whose value is not "in themselves" but in their physical or creative talent ("performance-based celebrities"). We differentiate the two types in this study by expanding balance theory from a triangular to a square framework, with four individual relations—among consumer/audience, advertising, celebrity, and the celebrity's creative product—and explain change of attitudes thereby.

Literature Review

Balance Theory

Heider (1946) originated balance theory to model three-person relationships and change in them. He referred to the situation where all the relationships in the triangle are positive (where no one involved feels the relationship is "wrong" or "bad") the "balanced condition." When this relationship changes, the triangle becomes imbalanced, and tends to see further changes to restore balance, as people involved feel that this imbalance is "wrong" (Heider, 1946).

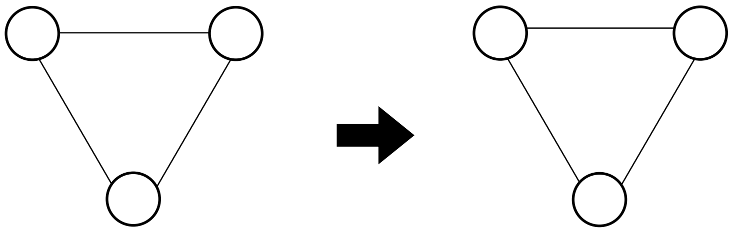

Figure 1

Application of Balance Theory to Celebrity Advertising

Balance theory can be applied in a case where advertising and product endorsement intervene as a mediator between sender and receiver. Dalakas and Levin applied balance theory to the relationship between a NASCAR driver's fans, sponsor, and the driver him-/herself. A driver's fans tend to have more favorable attitudes toward his/her sponsors and to dislike the sponsors of his/her rivals.

According to Dalakas and Levin, when there is imbalance, people will change their attitudes and/or behavior in a way that will restore balance. Individuals will tend to like whatever is associated with what they already like and dislike whatever is associated with what they already dislike; otherwise, there will not be balance. Dalakas and Levin produced a model of NASCAR fan likes and dislikes in relation to drivers and associated consumer products using the conception of "identification."

Identification

Tajfel and Turner (1986) developed social identity theory, according to which individuals consider other individuals or groups they belong to as "existences which are the same as them" through their identification. Fink, Parker, Brett, and Higgins (2009) tested how fans' identification with sports teams is changed by athletes' scandals. Their results show that level of identification is unlikely to change when fans identified closely with those athletes before the scandal and when the team leaders' apologies are good enough after the scandals. Thus, level of identification is a significant concept for the triangular relationship among consumers, advertising, and celebrities.

Hypotheses

High Identification

In the case where the consumer has high identification with the celebrity, this identification should be maintained even if the celebrity is involved in a scandal (Fink, et al., 2009). On the other hand, if a consumer doesn't have high identification with a celebrity, his or her impression of the celebrity may become negative as a result of scandal, and then also his or her impression of the sponsor company and its ads. Then the sponsor company may end the advertising relationship with the celebrity (Figure 2). In this way this triangular relationship becomes imbalanced (Heider, 1946).

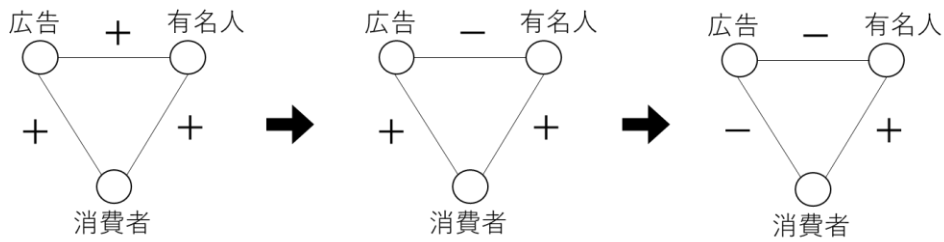

Figure 2

As already mentioned above, in balance theory, an imbalanced relationship among three parties has a disposition to change to a balanced condition. (Heider, 1946) In this case, if a consumer has high identification with a celebrity, they will more likely maintain a positive image of that celebrity (Fink, et al., 2009), as noted, and will change attitude toward sponsor to avoid imbalance condition. Thus, we formulated the following hypothesis.

H1: In the case that a consumer has high identification with a celebrity, when the celebrity is involved in a scandal, the effect on the consumer's attitude toward advertising involving that celebrity will be low.

Low Identification: Relation of Three Individuals

In contrast to 3-1, when consumers' identification with the celebrity is low, they are more likely to dislike that celebrity when s/he does something unscrupulous (Fink, et al., 2009) (Figure 3b). In this way, the relation of the three individuals becomes imbalanced (Heider 1946) by the newly negative relation between consumer and celebrity. However, this imbalanced condition can be rebalanced—to do so, the best solution for the sponsoring company is to fire the celebrity who caused the scandal. Therefore, we propose hypothesis 2 as follows:

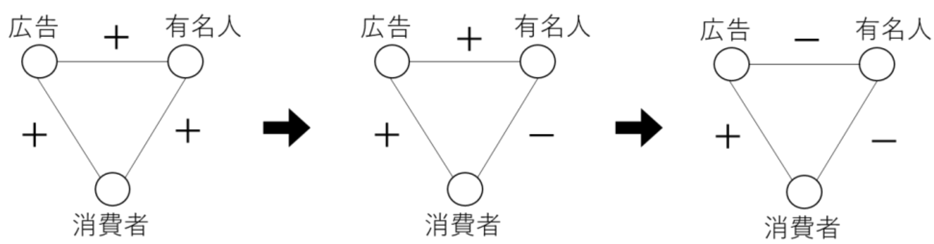

Figure 3

H2: In the case where consumer's identification toward a celebrity is low, when the celebrity causes a scandal and is fired from an endorsement role with a company, consumer attitudes toward the advertising will not change.

Low Identification: Square Relationship

So far, we have considered celebrities whose attractiveness in the market is themselves and their character. We call this kind of celebrity *attractiveness-based.* However, some celebrities are not merely attractiveness-based, for instance, musicians or athletes. These celebrities' "attractiveness" lies in their performance and ability; we call this group *performance-based* celebrities. It may be that the relation of an audience to a performance-based celebrity and the ways that relation may change may be quite different than in the case of an attractiveness-based different celebrity. As this implies, the type of triangular relationship we have outlined under balance theory might be insufficient to reflect these cases. To address this, we have separated the ostensible basis of a performance-based celebrity's attractiveness—his or her work or talent—from his or her "intrinsic" attractiveness, making the relationship with audience and advertising into a square.

For example, if a singer with whom a consumer has low identification causes a scandal, that person is supposed to come to dislike the singer (Fink, et al., 2009) (Figure 4b); then, to address that and achieve balance, the advertising company is expected to dismiss the singer from the ad (Figure 4c). However, if we imagine a triangle consisting of the audience, the singer, and the *song*, we again have an unbalanced condition—the audience may dislike the singer but like the song, despite the fact that the singer and the song are closely connected and indivisible. In this situation, we will expect the audience to come to dislike the song (Figure 4d), because altering one's attitude toward the song, which is strongly linked with the singer to whom one's attitude has already altered, will be easier than perceiving that the singer and the song, which are fundamentally connected, are quite different (Dalakas and Levin, 2005).

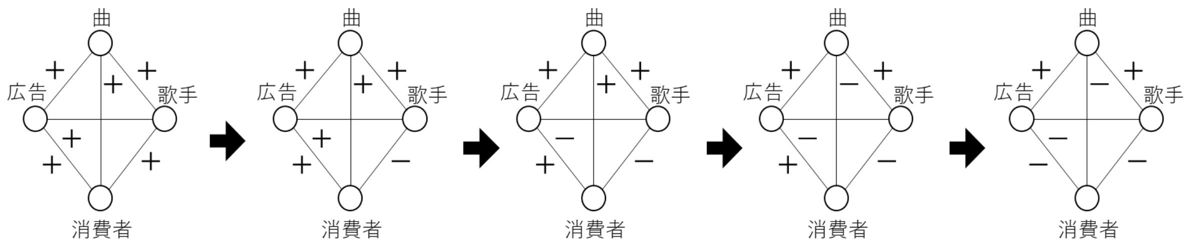

Figure 4

What should be noted here is that we assume the relationship between advertising and the song not to be a matter of whether the song is "used/unused as an advertising song," but whether there is a "match/unmatch in the image between advertising and song." This is shown by the fact that a song which formerly played in a TV ad for a given brand tends to remind the audience of the images in that TV ad, even if the song is no longer used by the brand. If we therefore, in the case of scandal, focus on that the relationship among three elements—the audience, the song, and the advertising—and have an unbalanced condition (Figure 4d), we see that changing one's attitude toward the advertising is easier for the audience than recognizing that the advertising and the song are different (Dalakas and Levin, 2005) (Figure 4d). Therefore, we propose hypothesis 3 as follows.

H3: In the case where consumer identification toward a celebrity is low, when the celebrity caused a scandal and is fired from an advertising role and when the consumer dislikes the professional performances of the celebrity, the effect on consumer attitudes toward the advertising will be low.

Empirical Test

Survey Overview

To examine the empirical validity of the hypotheses, we conducted an empirical analysis. We employed the hypothetical scenario method used by Dube-Rioux, et al. (1988). We investigated 8 scenarios in total: 2 (by identification level; high/low) * 2 (by type of celebrity; charm/creation) * 2 (by consumer's impression toward celebrity's creation; like/dislike).

To assess attitudes toward ads, we adopted the measures developed by Perrien, Dussart, and Paul (1985), Madden, Allen, and Twible (1988), Burton and Lichtenstein (1988), and Holmes and Crocker (1987). We adopted a 7-point Likert-type scale from "strongly agree" to "strongly disagree"; participants answered 4 questions about consumer attitudes toward advertising before and after a scandal, to determine whether they would find it "interesting" by Perrien, Dussart, and Paul (1985), "favorable" by Madden, Allen, and Twible (1988), "uplifting" by Burton and Lichtenstein (1988), and "overall liking" by Holmes and Crocker (1987). The participants were 75 undergraduate students, who yielded 45 valid sets of responses (69.23%).

Hypothesis Testing

ANOVA was used to analyze the hypotheses proposed above. For the hypothesis 1 model, the overall F-value was 8.715 and the R^2 value was 0.237 and F-value was 8.715, statistically significant at the 1% level. Therefore, hypothesis 1 was supported. The mean value for before a scandal was 5.200 (standard deviation was 0.415) and for after, 3.467 (standard deviation was 0.415).

Table 1

F value (*p*)	R^2
8.715 (0.006)	0.237

For hypothesis 2, the overall F-value was 0.001, which was not significant. Therefore, hypothesis 2 was not supported. The mean value for before a scandal was 3.673 (standard deviation 0.402) and for after, 3.687 (standard deviation 0.402).

Table 2

F value (*p*)	R^2
0.001 (0.981)	0.000

For hypothesis 3, R^2 value was 0.271 and F-value was 9.642, which was statistically significant at the 1% model. Therefore, hypothesis 3 was supported. The mean for before a scandal was 4.479 (standard deviation 0.304), and for after, 3.143 (standard deviation was 0.304).

Table 3

F value (*p*)	R^2
9.642 (0.005)	0.271

Conclusion

Summary and Outcomes

We explained how audience attitude toward advertising is influenced by the triangular relationship among audience, advertising, and celebrity after a celebrity scandal using balance theory, which posits that changes in one relationship will lead to changes in others to maintain balance or congruency. The outcomes can be summarized as follows.

1. In the case where a consumer has high identification with a celebrity, when the celebrity causes a scandal, the change in the consumer's attitude toward the advertising will be low.

2. In the case where a consumer's identification toward a celebrity is low, when the celebrity causes a scandal and is fired from the advertising role, the consumer's attitude toward the advertising will not change.

3. In the case where a consumer's identification toward the celebrity is low, when the celebrity caused a scandal and is fired from advertising and when the consumer dislikes the celebrity's work, effect on consumer attitude toward the advertising will be low.

These three points were statistically and empirically supported, and clarify three points. First, it is appropriate to apply balance theory to a relationship consisting of audience, advertising, and celebrity. Second, level of identification plays an important part in the application of balance theory in this context. Third, balance theory, which was developed for a relationship of three elements, can be extended to four elements. These three contributions can be added to the body of knowledge on marketing research, developing the current state of science.

In addition, the outcomes of this study may have meaningful implications for what advertisers should do when celebrities they use in their ads are involved in scandals. First, attractiveness-based celebrities who are well known and popular may have many fans whose identification with them is high. If these celebrities are dismissed because of scandals, there is a risk that it will backfire on the advertiser: the audience may come to dislike the ad to avoid an imbalanced condition. Therefore, advertisers should not dismiss attractiveness-based celebrities who are well known and popular, even when they cause scandals.

Second, the attitude of the audience toward fresh, novice attractiveness-based celebrities (who are newly active in show business) who do not already have a large fanbase will be only partly formed and still changeable. In other words, they are more likely to come to be disliked due to scandals. Therefore, when advertisers dismiss those celebrities from endorsement roles promptly after scandals, they can maintain the positive attitude of the audience toward the ad.

Finally, when performance-based celebrities who do not have big fanbases cause scandals, the audience may come to have a negative impression toward not only those celebrities themselves but also their works or performances. Therefore, advertisers should not use scandal-prone performance-based celebrities in ads.

This research thus serves important results for marketing research and practice.

Limitations and Future Research

In this study, the experimental sample was limited to university students because of some restrictions. Their responses are meaningful to an extent, since they are also part of society; but they may not generalize to people of other ages, occupations, tastes in celebrities, and ideas about celebrity scandal. Expanding the range of research participants will improve the reliability of our findings.

Also, this research considered performance-based celebrities who “create” their attractiveness themselves through their works and did not take up celebrities who do not create their own works, for instance, idol singers. If this kind of performance-based celebrities cause scandals and the attitude of their audience comes to be negative, the image of their songs may not change, because the relation between themselves and their songs may more easily become negative (they may be less closely bound together). This research may provide a meaningful foundation for future work logically and empirically testing the attitudes of audiences toward scandals involving performance-based celebrities who do not create by themselves and their effect on advertising involving those celebrities.

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The Harassment and the Violence against the Female Journalists of Pakistan

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Abstract: With Begum Zeb-un-Nisa Hamidullah the field of Journalism opened its gate to women. Her first column appeared in newspaper in the year 1948. Since then many women have joined the field of journalism. It has always been considered to be a very prestigious profession. People like Shaista Zaid have paved way for today's young generation. Sadly, though the current situation is not as optimistic as we believe it to be. Women are abused of and on in the field. Men harass them off and on. Women are objectified on the basis of their gender. They are starred at and called names. Men whistle if a woman passes by and even in some recent cases women reporters have been slapped by males while trying to do their duty.

Keywords: Harassment, Violence, Women, Safety

Introduction

Women have a rich history in the field of journalism. It goes as old as the time of world war one where women have placed their lives at stake to bring news from the darkest of the places. Women have faced harassment at different stages of workplace and journalism field has been no different. In fact, women have faced more harassment in this field than in any other.

- **International level Journalism conditions:**

An international organization was found in 2003 by the name of News Safety Institute (INSI). It is designed to particularly train the journalist around the world how to deal different situation while working as a female journalist. They are being trained by a senior female journalist who has been in the field for a while now. (Storm, 2014) The report is based on the respondents which have taken part in the survey. This survey was conducted by US safety for women in media department jointly with the Washington DC department of media. 997 of respondents were women. The pie chart shows the details of the different respondents included from different parts of the world.

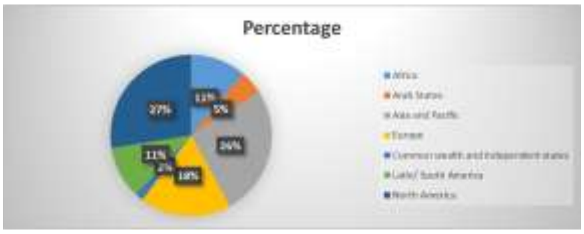


Figure 1: Segregation according to nationality

Out of the 977 participants, 49% women were newspaper journalist while 24% were magazine journalist and 20.6% were television journalists. Almost two thirds of the journalists had been victims of abuse and threats in the line of their job.

- **History of Pakistani Female Journalists:**

In a press conference it was revealed that not much has been done in the regard of female journalists to safeguard their safety up till now. They have faced multiple different problems regarding abuse and obstruction in their line of work. It is but normal for them to be harassed every now and then. (Harcup, 2015) Only a small minority of the media houses have created a committee for protection of women rights. In 1948 Fatima begum launched a magazine Khatoon from Lahore. The efforts of the women struggle have resulted for them to change the political and cultural environment of Pakistan. The women who have been missing from media grounds are being questioned all around the world. (Web Desk in Life & Style, 2014). Zeb-un-Nisa being first journalist of Pakistan had struggled to make her place. She started working in 1948. People in that time considered it a taboo for women to acquire education even. They were treated as social out casts. In Pakistan female media members suffer from physical, mental and emotional threats from the environment they operate in.

Victims of the sexual harassment hardly ever get support from the society, other female colleagues or the bosses of the organization. All want to avoid the conspicuous eye on them. Only 2% percent of the honor crime are brought to surface while rest of 98% go unchecked which is sad reality. (Arif, 2016)

Journalism is a field that sub-continent generally was lagging behind especially the Muslims of that era due to Scio-economic conditions as well as the political conditions of the sub-continent in that period. Journalism gained some popularity and progress due to constant efforts of Sir Syed Ahmed khan and people like Maulana Zafar Ali khan and Maulana Muhammad Ali Johar. Education was not a wide spread element of the society in that time and hence women journalist were not to be found in those early days. The non-Muslims dominated the journalism field in majority. In 1822 first Muslim newspaper appeared with the name of Jam-e-Jahan Nama. It lasted for very short time. Tazeeb-e-Niswan was the first Muslim magazine that was published in 1899 under the leadership of Sir Syed Ahmed Khan. (Ghulam Shabir, 2009)

- **Cultural and Societal Aspects:**

Religion:

In the religion of Islam, African traditional, Christianity, and Hinduism. women are considered inferior to the man and are expected not to talk in public. The woman's place in the Pakistani society is clearly distinct from that of the man in all spheres of life. Islam as a religion has provided respectable status and chances for women to establish themselves as an essential part of society. The Holy Quran revealed the origin of humanity and had addressed man and women as complementary modules of society who together are able to sustain the survival of human race and book addresses both men and women in a same way. Islam not only provides the basic right to women but also provide females right to buy, sell, manage her money, earn a living and manage her own assists. But some extremist's religion groups are misusing the religion. They are making their own rules and regulation which is far away from the context of Islam. According to them, Women are not allowed for even education. The sole purpose of a female for lifetime is only to stay inside four walls and only do domestic households. They are not allowed for even to think freely. Such groups are brainwashing the society and creating hurdles in the way of females as well as for higher education and profession. Especially, in the field of media women are the threat to kill.

Family Pressure:

The idea of a woman working outside the house, and especially working within the mass media, is still taboo in many parts of the world. Some Pakistani traditional families, particularly men, including fathers, brothers, and husbands, are often not willing to the women of their families working in the media. A job that places a woman in any traditionally public, male-dominated space can be controversial. The job where women's images or voices are broadcast to the general public can evoke intervention by relatives. More than half of the interviewees in this study reported that either some or all of their family members were opposed to their choice to work in the media. Majority of the interviewees reported that their families had a problem with their work in the media and that they had to struggle for months to obtain their family's consent and reach their goal of working in the media with some certain conditions such as

- Work within specific hours and on official days.
- Return to home before sunset.
- Cannot go out from office without informing the family.
- Stay away from any verbal contact with male colleagues (This condition varies from city to city).

Cultural Taboos:

This phenomenon has not succeeded in erasing the mentality that women are inferior to men physically, intellectually, spiritually, emotionally, etc. Women who today find themselves in historically male-dominated professions, like journalism, face enormous challenges. This research aims to identify the main obstacles Pakistani females face in the media world and to propose some solutions. It was observed that though the educational level of both men and women has increased in most areas, conservative mind-set still prevails blocking the way of majority of educated women not to work and earn. It was highlighted that even if a small number of women is allowed to work, the society has pre-defined roles and jobs for them. It was discussed that working women in small cities and rural areas are considered to have immoral character and are thus not given much respect in the society. Social pressure on working women can be gauged from the fact that a majority of religious representatives are against the working of women outside the house. According to a respondent, "It is okay for married women to work, but it is not considered acceptable that unmarried girls should go out and work with men."

There are two important aspects of violence against female journalists force participation. First, women face societal and cultural pressures to work and participate in the labor force. They have prejudiced roles that they can perform and particular sectors that they can work in. Even then, they are labelled and looked down upon by a number of social groups. Second, the workforce itself biases against women by not compensating them in accordance with their work thus creating gender inequity in terms of wages and recompense. Furthermore, workforce harassment is a serious concern and despite having legislative protection, the reality of such incidences is still stark.

- **Present Conditions:**

The present conditions for woman journalist is improving. It has become a career choice for many women for a present time. Female literacy rate is improving with the passage of time. Women's role in the media and industry is commendable. Many women magazine and newspaper are available in a quite substantial number. They have built their market and are actively followed. Women universities and colleges now have separate mass communication departments. (Veeneman, 2016) Female journalists are working as the editors and writers of daily papers. Female journalists are also seen in the electronic media working as news anchors. Number female journalist is increasing in this era. However, there is a dire need for training women regarding how to deal with the problems they face in the line of the work that they do. There are still people and families who refrain from their women to join this line of work for the fear of the conditions that they need to face in order to fully conduct their job. There has been a change in the trend but much potential is sabotaged with the conditions of our environment. It is not one day's work but a risk-free environment should be ensured by the regulatory authorities.

- **The Significance of Female journalists:**

A prestigious organization like International and European Federation (IFJ) has about 12000 employees in their organization which constitutes of 310 female journalists. The estimation shows that 68.98% of journalist population is male while rest are female journalists. This rate is increasing but at a very slow rate as conditions of women working environment are getting better and women education is also becoming at par with men to adopt the profession. The harassment includes behaviors like stereotype male dominant attitude, passing offensive remarks to female colleagues, objectifying women and any act which pushes women in physical and mental panic at the work place. (Anjum Zia, 2015)

Recently at USA convention past century Journalists were awarded and honored. When the number breakdown analysis is done it showed the ratio of 78 men to 22 women which is like 1 women for every four guys. This number is way too low. For future it is tried that this breakdown is on more even basis then it is at present. Women journalist hold important status in our present day society. (Doll, 2012)

Women have pushed their way through the odds to reach this stage. With more and more women in management positions in newsroom, they are able to change the way things are operated in the place. (Fitzsimmons, 2008) Women put more empathy in what they write and take pictures of. They don't give up easily. The job role that has changed from the past is the major challenge that they face. Men in past just put out good newspaper while women today need to save that. The dilemma is the injustice that prevails in the society. The bright point is the new generation believes strongly in the equality as well as is bringing out the work that touches the heart of the reader. They are determined to keep holding the position and touch souls of their readers in comparison to their male counterparts. As a whole journalism is still on the edge of change as the book by the same title suggests and motivates the newcomers of the field. (Mills, 2009)

Literature Review

In Pakistan generally frontline Journalism is a dangerous zone but it is not only arena where dangers lies especially for women of this society. For a long period Pakistan is considered doubtful for Journalists. Although conditions are far better than the countries like Syria, Iraq or Afghanistan but the incidents are comparable to these countries. Males have suffered brutal violence in the field and even have lost lives in the process.

Women on the other hand have been subjected to violence but it is a matter that is hardly ever highlighted. Women in Pakistani society have no support system or at very minimal level which leaves them to their own fate. (WOMEN JOURNALISTS COMMITMENT AND CHALLENGES, 2015) Women like men not only face violence in their line of work but are also subjected to sexual harassment. The social taboos and segregation restrain them from speaking up about the issue that they face. Any stigma on reputation of the women creates problems for them socially as well as professionally. Women Journalist make up a fraction of the journalist population in the country. Hence they are not given much priority. Women's role across the globe in the media is source of diversity of voices and transparency. (Centre, 2015)

The optimistic part in all this negativity is that women continue to join the field despite the unwelcoming environment. One such incident is shared by a senior reporter became victim to a group of thirty men. At one of the processions held by PTI (Pakistan Tareeq-e-Insaf) during the days of election. The reporter had gone to interview one of the representatives of the party and ended up being prey to these men who tried to grab at every any part of her body. She had been scared if she did not fight them off or if her clothing ripped apart no one would have been able to prevent the inevitable event. (J.watson, 2008) She was the cornered animal. Since then she has been blamed to be attention seeking person and a person who took cheap shot at increasing rating. The journalist further confessed that she chose against launching an FIR to avoid a political drama of the event. She privately when through therapy session and have been afraid to talk about the issue since then. (Rehman, 2013)

To avoid such incidents one must know how to protect themselves. Nobody can grantee safety of anyone at all times. When sent to zones where conflicts are at highest peak, it is necessary to disseminate training to female journalists. These courses include basic training for first aid in case of natural disaster like earthquake as well as regarding situations where massive crowds or riots are to be encountered. (Harris, 2016) These training become very precious in such situations. These training are given internationally but locally it is still a new concept where women are just started being given a little edge over their male counter parts. They are mostly confined to office jobs. Women are still made target on the basis what they wear and how women are subjected to across different cultures. It is best to travel with a trusted person who understands local culture well and can guide one about norms of the culture to avoid any such incidents. (WYATT, 2016)

Democracy prevails when the voices are heard. Sadly, one of these voices is being oppressed and that is the voice of female journalists. These particular females are not only subjected to one on one harassment but they are also threatened online. (ASQUITH, 2016) Around the globe these females and bloggers have been subjected to threats and abuses. They are sent abusive emails with screenshots of article sections attached. They are threatened with rape and murder. Males are also subjected to this kind of threats but the number is nowhere near the cases of women. For the journalists to be able to do their job completely and fairly they need to have ensured safety. The abusive reactions on the freedom of expression online and monitoring the activities of bloggers and explicitly making them a point of joke or abuse are all acts that hinder them to work well as well as make them unstable. (Dunja Mijatović, 2016)

Pakistan is ranked as the fourth most unsafe place for Journalists to operate in. In addition to it Freedom of speech for journalist is also under attack according to act of 2016 Prevention of Electronic Crimes Act (PECA). Journalists in Pakistan are generally under threat regardless of cast color or creed difference in Pakistan. With the disappearance of Zeenat Shahzadi in August of 2015 this situation got further hype. A surveillance mechanism is in place in Pakistan which has two types. One is done by the government while other is done by public through social media. Some reporters find it interfering in their personal life while others find it very disturbing and threating. People by acts of these surveillance reach victims and make them point of their gun. People feel violated with the act and suffer physiological trauma due to it. (Zahid, 2016)

Journalism is a very self-esteemed profession due to its unique nature. During the line of work, they face many trying and hard circumstances. Females face many vulgar assaults from the people present at a procession or during the coverage of mass gathering. If they resist or fight back the retaliation is in the worst of forms. Women are tried to trapped and bounded for centuries. Every profession has its bad and good sides and the society as a whole need to be educated and learn to accept that women can become part of such a bold field. People need to stop tagging them with bad symbols or wrong names just because they are attached to media. (Jabeen, 2015)

A renowned Journalist at a prize ceremony admits that it is a shame that when she joined their profession there was much discrimination against women and very few opportunities available to avail. She made her way through facing the hardest of all strings attached. Sadly there is a downfall of paper industry has started prevailing as people have moved to electronic media and have stopped reaching out for written material. Women are making a difference producing material that is comprehensive and appeal to general audience. (Kasich, 2011)

Journalism is a field that needs special direction of mind. The first requirement of this profession is to have an interest in the daily news and update. Journalism is a profession that requires for one to be very responsible and be faithful in providing right and truthful information. (evirtualguru_ajaygour, 2015) Journalism is being abused by the society when the workers are harassed. Society would lose capable reporters and journalist which bring us the latest and truest of the news. A world renowned comic series Super Man's character Lois Lane has been very popular among women. She has character which is a hard hitting reporter. She has been a source of inspiration for many women to join the field. They wish to meet the hard challenge of being the best and tuff nut reporter. (Stevens, 2016)

Journalism is a very rapidly changing industry but it is also facing the issue of the gender equality. It is agreed upon that female bring something new to journalism always. It is very important that journalists support each other. They need to collaborate together to bring better things and work. One man show do not last long and at one point one needs backup. As explained above report that female face very harsh circumstances during their line of work. Hence, it is imperative that male counterpart need to project them and help them to be as productive as them. (Ciobanu, 2016)At times men cannot divulge information from war zone areas. In comparison women prove to be very successful at times. They are not very much interested in the weapons that are in use in war but they bring in the very important information by interacting with other women on the scene. Women feel comfortable and welcome them. In fact it came to attention that these women were treated very humbly and with respect. (Whitehorn, 2014)

Problem Statement

"The Harassment and Violence against the Female Journalists in Pakistan."

Objectives

The objective of the research is listed below:

- To find out the type of harassment and violence are faced by female journalist.
- To find out the Knowledge about female protection laws among female journalists.
- To find out the reputation of females in society as working in journalism field.
- To find out physical and psychological violence within journalism field.
- To find out that in which positions mostly female journalists are hired in Electronic media.
- To explore and assess the challenges that female journalist confronted at their workplace
- To develop an understanding about the awareness and information level of female journalists of Pakistan and about their rights and their contribution in raising female journalist voice against the workplace harassment.

Research Questions

Some of the questions that would be answered by this research would be:

- Does your Organization provide you with Safety Training?
- Do you face violence and harassment in the field of journalism?
- Do you harass by your male colleagues?
- Do you face discrimination as female journalist?
- Do you have knowledge about Pakistan Penal Code section 509?

Research Hypothesis

The research hypothesis is:

"Harassment and violence can be reduced by providing training to Journalists and creating awareness in society."

Methodology

There were about 200 questionnaires distributed between the different major cities of Pakistan and media members to gain the information. The questionnaires were divided among women reporters to get views of female Journalists. However, 30 questionnaires were disregarded as they were not filled correctly. The time period was required for data collection approximately 3 months. The questionnaires were equally distributed to print and electronic media women journalists.

The media that was contacted included all:

- Newspapers & Magazine
- Radio
- Online Bloggers
- Television

Twenty questionnaires per channel of print and electronic media organization were distributed to working females. The results were then analyzed using SPSS and the related graphs have been attached with the report. Questionnaire is a part of the report's Appendix.

Results

Q1. What is the average age of female journalists' selection in Pakistan?

Interpretation

The results show that maximum of our respondents lie in the age group of 19-24. It means more and more young professionals are entering the field. Group 2 with 25-30 age is with 25%. The other two groups are almost with the same ratio.

Table 1

Age					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	19-24	49	59.8	61.3	61.3
	25-30	20	24.4	25.0	86.3
	31-36	6	7.3	7.5	93.8
	37-42	5	6.1	6.3	100.0
	Total	80	97.6	100.0	
Missing	System	2	2.4		
Total		82	100.0		

Q2.

What is the qualification level of most female journalists?

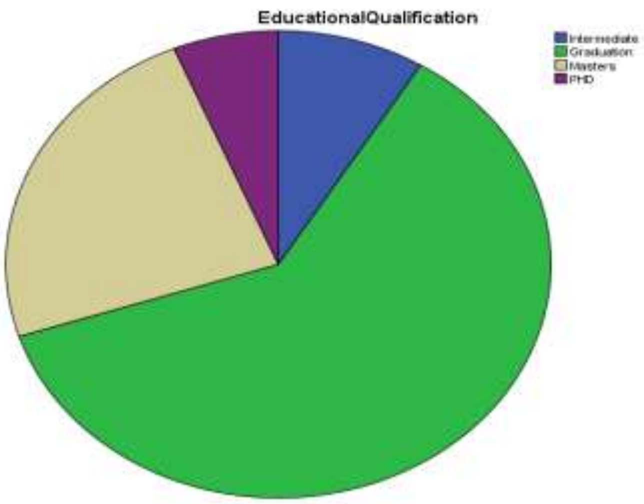


Figure 2

Table 2

Educational Qualification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Intermediate	7	8.5	8.8	8.8
	Graduation	49	59.8	61.3	70.0
	Masters	19	23.2	23.8	93.8
	PHD	5	6.1	6.3	100.0
	Total	80	97.6	100.0	
Missing	System	2	2.4		
Total		82	100.0		

Interpretation:

The chart clearly signify that maximum of the employees are graduates. This mean trained professionals are joining with good backgrounds.

Q3. Do you receive an equal remuneration /salary as compared to your male colleagues?

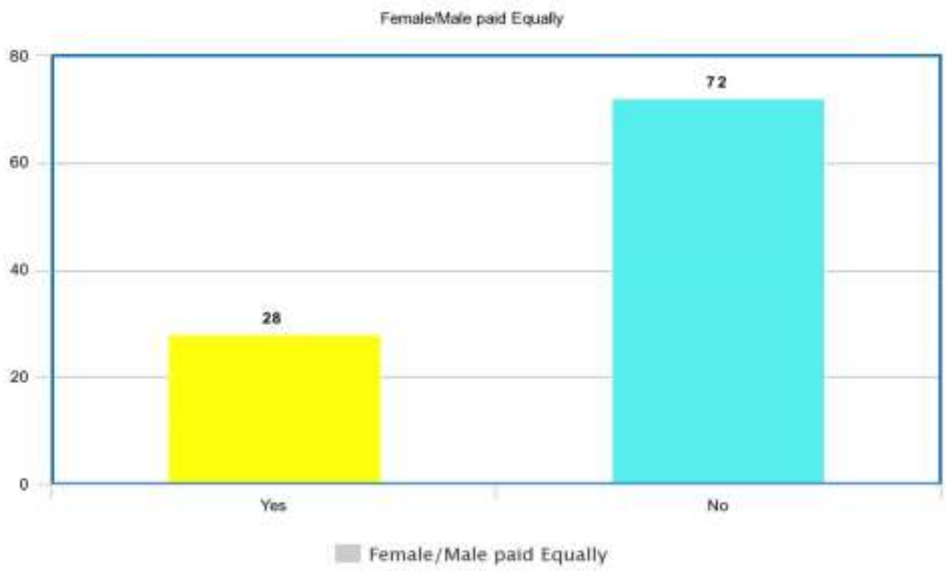


Figure 1

Interpretation:

The chart clearly signify that maximum of female employees are not paid equally to male colleagues with 78%. Only 28% of female are paid equal to their male colleagues.

Q4. Do you get over time pay?

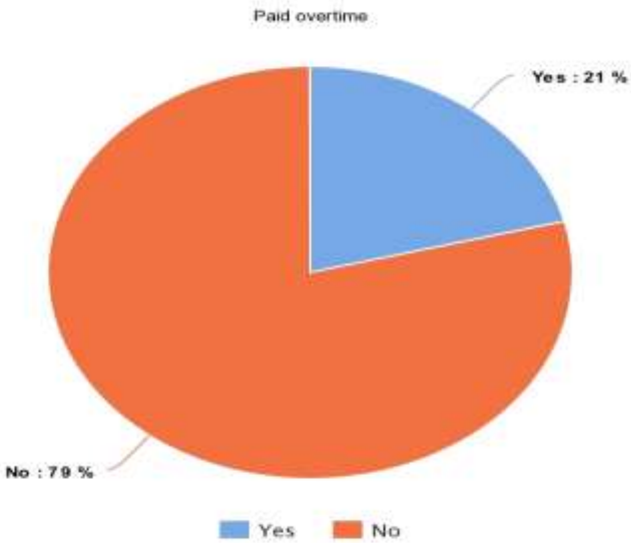


Figure 2

Interpretation:

The result illustrates that major section of female working in media environment not paid overtime. The media owners are taking working from them and not paying according to their extra-work.

Q5. Does your Organization provide you with Safety Training?

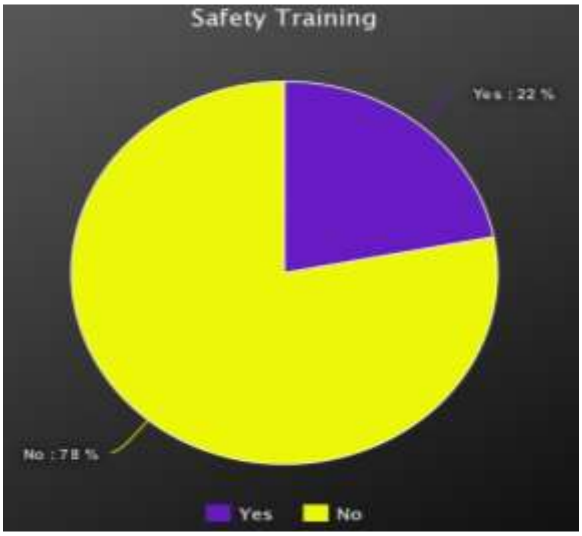


Figure 3

Interpretation:

The result demonstrates that media organizations are not working toward safety training for women journalists. The result shows that only 22% of respondents answered with yes. The 78% of female are deprived from safety training programs.

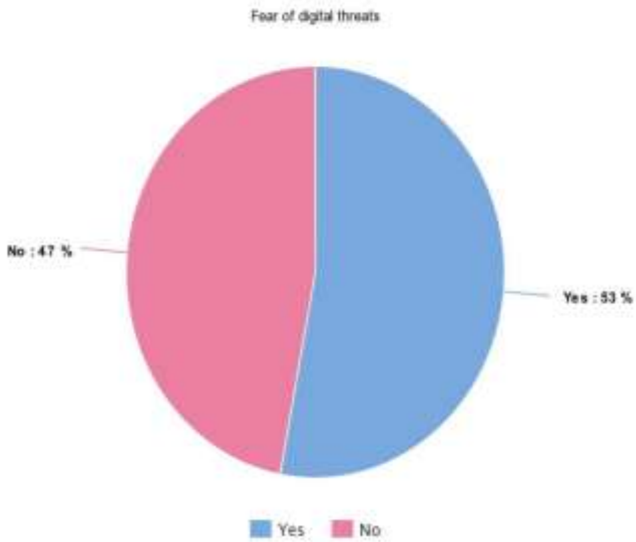


Figure 4

Q6. Do you face digital fear?

Interpretation:

It is crystal clear through findings that more that 50% women in journalism have fear of digital threats. And 47% of women participant answered with No.

Q7. Have you experienced intimidation threats or abuse in relation to your work?

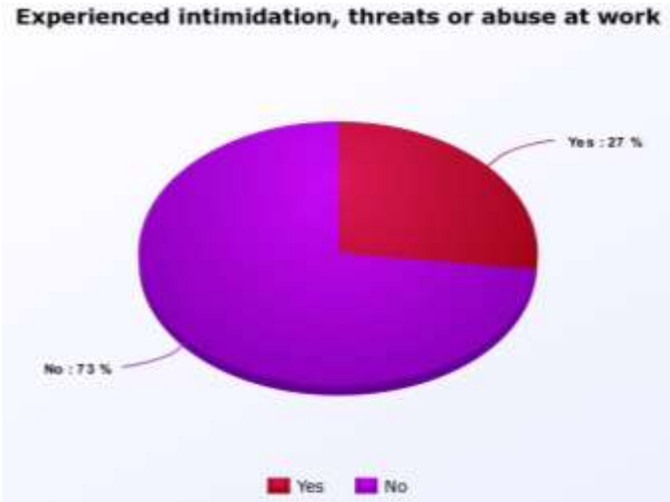


Figure 5

Interpretation:

The results shows that majority of female participants answer with no. Some of women in media organization are the victim of harassment and violence.

Q8. Specify the types of threats you have faced?

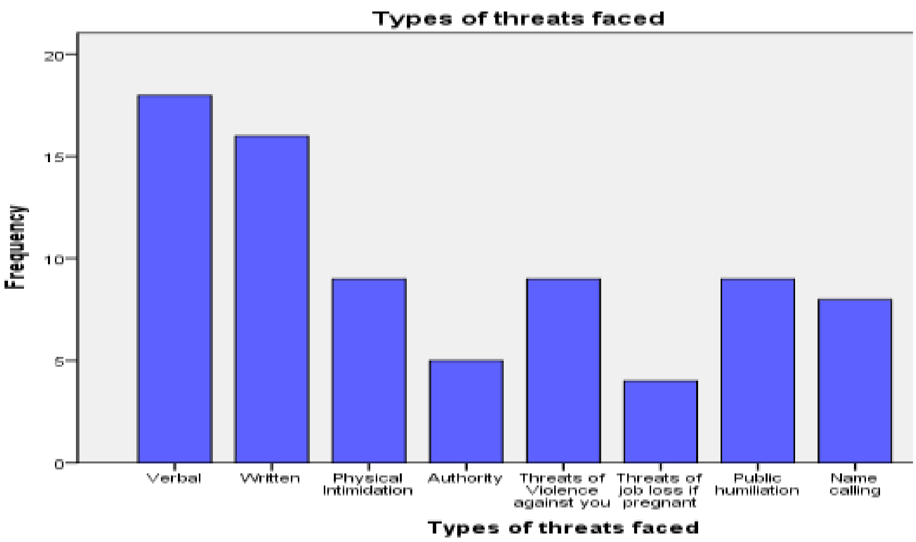
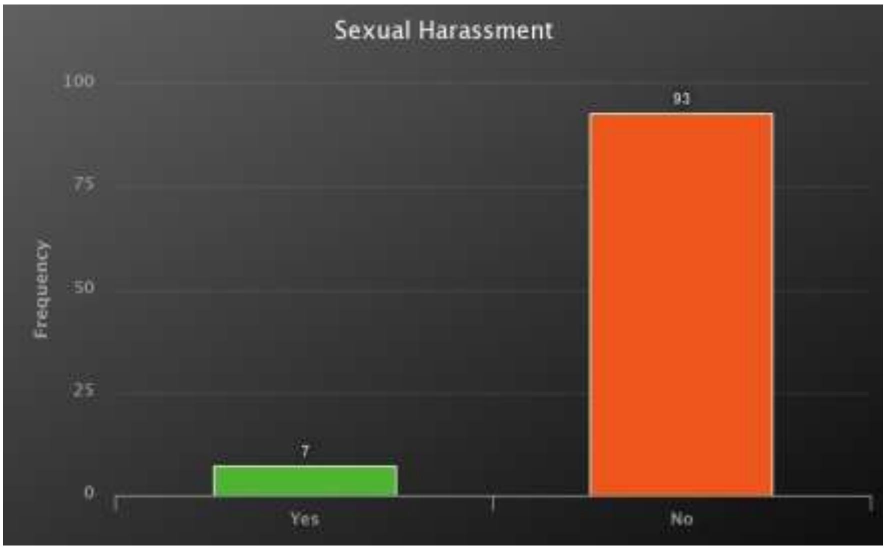


Figure 6

Interpretation:

The type of threat is faced by women in media organization is the Verbal with high ratio. The second level includes the type of written. The third type includes the physical intimidation such as inappropriate touching female within workplace and also outside. Female journalists are not safe even from authority. The type of name calling and public humiliation faced by most of female journalists in Pakistan.

Q9. Did you face sexual harassment at work?



Interpretation:

The victims of sexual harassment case are on 7%. The other respondents answered with no.

Q10. Did you report sexual Harassment?

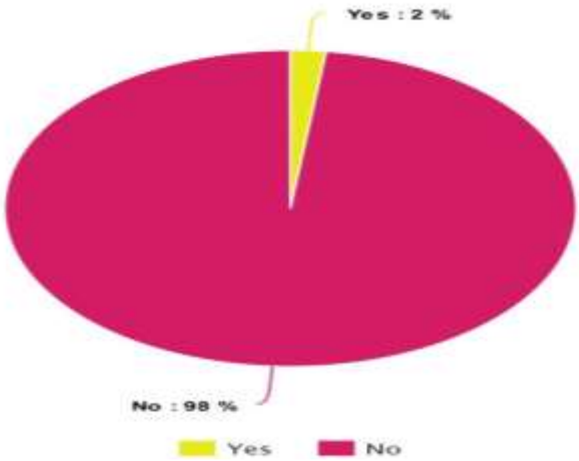


Figure 7

Interpretation:

The result shows that only 2% of victims reported against sexual harassment.

Conclusion

The survey shows that there has been a large improvement in the thinking and mindset of the people. People have started encouraging female to bring the difference to the society and contribute to the productivity of this country. However, they are still stopped from the positions where they can make a decision or raise voices. It is still disturbing that people wish to dominate them in positions where they can have a strong role. Their voices are crushed. Media is one of such major fields. It is clear that female media workers face substantial obstacles in their work, both gender-related. Social and cultural restrictions limit female mobility and increase women's vulnerability in the workplace. Women must strive to overcome extensive barriers to pursuing media work, including the family opposition, social pressures, and strong stigmas and taboos. Despite a shortage of female workers, women often face a lot difficulty for securing their job in the media organization.

Upon entering the workforce, women continue to face substantial problems, including pay discrimination, harassment, violence, threats and psychological effects of their work. The data analyzed in this research showed low rates of sexual harassment, intimidation and violence at the workplace and majority of female do not talk about this issue. Cultural stigmas and taboos lead to low levels of reporting of harassment, and it is possible that the rate of harassment incidents is higher than the reported figures. Sexual issues and sex-related matters are taboo in Pakistan, and many are unwilling to openly discuss incidents or report instances of abuse.

Apart from sexual harassment, women also suffer from other forms of gender discrimination at workplace. Common beliefs and cultural restrictions in the society have led to a lower public perception in the capability and potential of women to perform their work as well as their male counterparts. The patriarchal culture prevailing in the Pakistani society has created barriers to women's success. As reported by participants in this research, women tend to receive lower pay, benefits and job security than their male counterparts in the workplace. In addition to the risks that all media workers face in the unpredictable, conflict environment of Pakistan, female journalists are often intimidated and threatened because of their profession and gender. Relatives, acquaintances and extremist religious groups that are opposed to women working outside the house are the most commonly responsible parties for these threats and intimidation.

Against these overwhelming odds, hundreds of female journalists continue their work in Pakistan, with hundreds more studying journalism in various universities across the country, training to become the future of journalism in Pakistan. To that end, it is not out of place to call female journalists heroes of Pakistan; heroes fighting for freedom of expression, speech, livelihood and the future of female media workers in the country.

Recommendations

It is generally considered that comfortable working environment is required for best creative work and at majority workplaces women harassment issues take place but less attention has paid toward the severity of the problem. However, the research has suggested some recommendations for government, media organizations and for general public. For the government, female journalist's harassment issues at workplaces and out of workplace including a step forward to strictly implement the protection against Harassment of Women at the Workplace Act 2010 and immediately promulgate a code of conduct in all public and private sector. However, if any harassment case appears then the government should take notice and should go for the formation of committees to inspect the whole situation in spite of ignoring it. This study has also indicated some recommendations for media organizations to bring positive change to their workplace. They should make efforts for changing stereotypical thinking patterns about working women journalists and should create awareness through organizing workshops for gender sensitization. Moreover, all the stakeholders should make efforts to raise the economic, social and educational status of society which is core cause of women harassment in Pakistan. More opportunities should be given to females to fully exercise their capabilities and explore their potential within the media organization. The directors of media organizations should facilitate a work environment where female journalists feel safe and empowered to share their problems and complaints with those in charge.

A positive change is most evident but we cannot just stop here. We need to train our mothers to treat male and female child alike. Training starts at home. The difference that we do at home in showering our all attention to a male child because he will be source of earning, later on, is a wrong thinking. Both are equally important and to be loved. Women have right to be educated and more importantly treated with respect. Mothers are the first thing that a child learns to follow and we need to train them to be fair. As napoleon says “Give me good mothers and I will give you strong nation.”

Secondly, the Journalists need to be trained to handle the situation such as they face in the line of their work. It is very necessary that they know how to react and safeguard themselves. Nobody can grantee their safety at all times except themselves. As international journalists are being trained our local journalist should get similar training and government should provide the necessary infrastructure to carry it out. Despite existing laws, most of the women don't know how to defend themselves on a legislative level in case of harassment. Hence, awareness about the laws protecting female rights should be raised in educational institutions preparing future journalists and other media professionals, as well as in society in general.

Sexual harassment, being a taboo topic in Pakistani society, makes women silence the problem and cope with it on their own. It is suggested to create online help resource for victims affected by harassment or violence, where they can get the legal consultation about their problem as well as the help of professional psychologists, being it openly or anonymously.

SILENCE IS VIOLENCE End the Abuse of Women in Pakistan!

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Data Journalist, A Hope for Indonesia's Quality Journalism in the Digital Era?

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Abstract: The declining of quality journalism as well as the the information overload in the era of big data have provoked the occurrence of data journalism. In short, data journalism is journalism done based on vast and diverse data. It produces data-driven – rather than statement-driven – news reports. Data journalism aims to bring back the quality journalism and help people translate big data by creating in-depth, meaningful and contextual narratives. This paper will uncover the data journalism practice in Indonesia, by elaborating the professional practice of data journalism in two online news sites, Katadata and Visual Interaktif Kompas (VIK). Interview to both sites' key persons as well as Indonesian data journalism academician was executed to figure out the development of data journalism in a unique context of Indonesia. This paper also discusses the data journalists' challenges and chances in improving the quality of online journalism in the future. Based on the interview and observation to the current practice of online journalism in Indonesia as well as a reflection on the news sites' content, it is visible that quality content can have a place in the middle of – as well as promote betterment in – "speedy but shallow" culture in Indonesian online media industry.

Keywords: Big Data, Data Journalism, Online Journalism Industry

Introduction

"The challenges and opportunities presented by the digital revolution continue to disrupt journalism," said Alex Howard from O'Reilly Media (Data Journalism Handbook 2012a, para. 17). Obviously, the emergence of Internet requires a journalist to adapt with new tools and the nature it brings in the news-gathering process. The Internet allows a reporter to post news, videos, or images within seconds. However, it drives the growth of online journalism genre, of which perceived as troublesome (see, for example, Campbell 2012; Margianto & Syaefullah 2013; Sukarno 2015; Himawan 2011; Holiday 2015). Don Campbell, in his column in USA Today, concerned a new culture brought by online climate to journalism world. He criticised the trend of fast but inaccurate news production in online media (2012, para. 9-10). Such media are racing to publish news as soon as they can, using "get it first!" principle rather than "get it right!". They strive to be the first among the others to tell the world the latest issue and tend to neglect the validity of the information as well as the ethics (Sukarno 2015, para. 8). *Speed-driven journalism*, thus this practice is known. It is identical with fast, short, and brief news, providing room for a journalist to update the news anytime. Online media adopt this practice solely for the sake of the speed.

The Internet also contributes to the information overload. According to Domo's infographic about the amount of data created on the web (2014), there are 277,000 Tweets, 2.46 million Facebook content shared, and 240 million e-mail sent every minute. In the same time span, Internet users upload 72 hours of video on YouTube and send four million search queries to Google. This big data are available on the web and openly accessible to the public. However, given how much of information floating, users may find it overwhelming and not all of them are able to interpret the flooding data. The information becomes overabundant and somewhat useless. Considering the declining of the journalism quality as well as the meaningless information overload, data

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journalism occurs to bring back the quality journalism and help people translate the big data by creating in-depth, meaningful and contextual narratives.

Data journalism becomes popular during 2009-2010 started in Canada and also Europe, but the practice of computer-assisted reporting had already existed back in 1952. CBS network in the US worked with computer-mainframe experts to predict the outcome of the presidential election (Houston 2015, para. 2). In Indonesia, data journalism is relatively very young. It was Katadata.co.id that began this practice in 2012. This online news site produces data-driven news supported with infographic as the data visualisation. It also releases the results of their data processing related to recent issues of economic, political, and business in Indonesia and the world. The data releases are open and accessible to the public on their website. Another online media that also adopt the data journalism practice in this country is Visual Interactive Kompas (VIK) through vik.kompas.com. To date, both sites are consistently presenting data-driven news and begin to gain popularity.

This essay will uncover the data journalism practice in Indonesia. The first parts of this paper will discuss data journalism and its development in the unique context of Indonesia. Hereafter, the discussion will be more specific in elaborating the professional practice of data journalism in Katadata and VIK. The final part of the essay will discuss the data journalists' challenges and chances in improving the quality of online journalism in the future. Based on the interviews with Kadatada and VIK's key persons and observation to the current practice of online journalism in Indonesia, it is visible that quality content can have a place in the middle of – as well as promote betterment in – "speedy but shallow" culture in Indonesian online media industry.

What is data journalism?

According to Oxford Dictionary, journalism is '[t]he activity or profession of writing for newspapers, magazines, or news websites or preparing news to be broadcast', while data means '[f]acts and statistics collected together for reference or analysis'. In short, data journalism is 'journalism done with data' (Bradshaw 2012, para. 1). A question arises from this definition: is this term overrated, because journalism is supposed to be *always* based on data?

Data journalism is not *just* about data; it relates to big data. It advances along with the availability of *open data* accessible to public and processable using *open source* software. Mirko Lorenz in his presentation for Innovation-Journalism Conference (2010) illustrated that data-driven journalism is a workflow from digging into a set of big data, filtering or mining for "nuggets" information, visualising the information using graphic of multimedia, connecting a storytelling with the statistics, and creating media that have values for the reader. Similar to Lorenz, Bradshaw illuminates that data journalism is a combination of the traditional "nose for news" and the 'ability to tell a compelling story, with the sheer scale and range of digital information now available' (Bradshaw 2012, para. 4).

This term became popular in 2010 when The Guardian and New York Times analysed and published the data released by WikiLeaks. These Excel spreadsheets contained 92 thousand columns drew the US military and allies involvement in the Afghanistan War from 2004 to 2009 (Wendratama 2015, p. 21). At that time, the journalists from both media were confused about what to do with it, although they were aware of the value and the importance of the extensive data. They started to classify data by topic, place, and event, after which they pulled one key story to explain the typical of the war: attack against the West military was executed using improvised explosive devices (IED). This key then became the entrance to the investigation to the sea of data (Wendratama 2015, p. 21).

Another essential thing in data journalism practice is visualisation. In this practice, a clear and concise narration is equipped with attracting design to provide more engaging experience to the audiences. The Las Vegas Sun's 2010 "Do No Harm" series on hospital care packed the data in different elements of visualisation: an interactive graphic for the reader to see in what hospital the surgical injuries happened more often; other interactive graphic which allows users to categorise data to see where people are getting hurt; and a map completed with a timeline 'that shows infections spreading hospital by hospital' (Data Journalism Handbook 2012b, para. 2). Based on this variable, data journalism can achieve its best potential if it appears on online interactive media (Wendratama 2015, p. 21). Arguably, there are three keywords in understanding data journalism: big data, visualisation and online media.

So, why does data journalism matter? What is the difference with other types of journalism? Perhaps it is the potentiality in the fuse of "news intuition" in journalism tradition and the ability to write compelling stories based on vast and diverse data. Sarah Cohen, a US journalist and a Pulitzer winner for investigative reporting in 2002, convinces that data analysis can be beneficial to concede "a story's shape" in the news (Lorenz 2012, para. 5). In another sense, data are used to distinguish data journalism from the statement-driven conventional journalism (Yudiantika 2016, para. 7). The term "conventional journalism" here means the product of journalism from media, especially online media, which is created without depth, citing sources without providing a clear context as well as accurate and complete data, aims merely to catch clicks (Yudiantika 2016, para. 7).

Data journalism shoots to shape new services in the public sphere, to help consumers, managers, and politicians to understand the patterns and make a decision on the findings (Yudiantika 2015, para. 6). It is expected to create a better storytelling in the news and bring dry data closer to the reader's lives. Data journalism can help contesting the online journalists' "instant and shallow" image, thus positioning journalists in a more relevant role for the community with a new approach (Yudiantika 2015, para. 6).

New kids on the block: Data journalism practices in Indonesia

Data journalism practice in Indonesia was pioneered by Katadata.co.id. "Pioneer" here means a news channel who has started practicing data journalism consistently in reporting a large data sets. Formerly, Tempo magazine and Kompas daily have already been using data and infographic to present the news. Both are major print media in Indonesia and have an established research division and archive bank. However, according to Metta Dharmasaputra, a former Tempo journalist and current CEO of Katadata, what both media do in their research division is only at the stage of data collection, not data mining or processing, let alone big data operating.[i] Furthermore, data journalism is about online media.[ii] Tempo, the only Indonesian media involved in The Panama Paper report, indeed released the results of the colossal investigation initiated by International Consortium of Investigative Journalism (ICIJ) in *Tempo Investigasi* portal, investigasi.tempo.co.id. Interactive infographic produced by ICIJ also included in the articles. However, *Tempo Investigasi* website has not been consistently put data visualisation in other news on the site. Therefore, Katadata was conceivably the first online news site that implement data journalism.

Katadata is an online media and research company in economic and business. Established on 1 April 2012 in Jakarta, Katadata provides news, information, data, and research results in effective yet attractive packaging to make it easier to be understood (Katadata n.d.). Accordingly, the presentation of news and information is not only with text but also with interesting visualisation. Katadata's team consists of experienced journalists and researchers in energy, financial, macroeconomics, trade, and infrastructure. This site focuses on providing a selection of *quality content* news, composed in depth and comprehensively (Katadata n.d.). It also releases "Databoks" portal on the website as an effective mean to publish a variety of data and information to the public, as well as a source of data users can retrieve easily.

Dharmasaputra conveys that Katadata was founded to challenge the notion that investigative work in journalism must be executed with field reporting. He believes narrated data will do, as evidenced by ICIJ through The Panama Papers. In addition, Dharmasaputra and his colleagues are concerned about the quality of media that has not shown a significant improvement although Indonesia has been experiencing the freedom of the press since 1998.

> “It can be dangerous, especially when it comes to crucial matters like the economic sector. If the news is only statement-driven, based on what regulators and politicians have said and are not supported by an analysis of valid data, there will be distortions of information. However, if we use data, the news will have a stronger basis for argument. In respect to this matter, I think we need to fulfill public’s right to data-based information.”[iii]

Following Katadata, Kompas Media group recently launched Visual Interactive Kompas (VIK) through vik.kompas.com. VIK contains in-depth reporting about current issues in Indonesia with an attractive display. It is an extension of regular online news site Kompas.com and served as Kompas media group’s efforts in seeking for depth, meaning, and perspective to an event. VIK aspires to give a new colour in Indonesian journalism by presenting narratives enriched with graphics, photos, video, and audio (VIK n.d.).

The actors and the industry

The data journalist’s routines in both Katadata and VIK are similar with typical journalists’ daily activities, be it print, electronic, or online. Each day begins with Editorial Division meeting; the reporters and editors discuss what to cover by considering issues or agendas that have news values. Based on an interview with Bambang Priyo Jatmiko, one of the producers in VIK, in every meeting, the Data and Research Division staffs are involved to specify what data they should provide. They can also propose a topic based on any interesting data they have. In regards to topic selection, VIK selects what to display in the website based on the most-visited news in Kompas.com.[iv] Visit rates in Kompas.com indicate that readers are interested in particular topics; thus follow-up reports through VIK are necessary.

After determining an issue, the Editorial Division will explore all aspects of the issue and determines what data and illustrations are operated to make the news easier to understand. Next point is task assigning; the editorial team decides who does what. Reporters conduct field reporting and interview while editors work with data. In this stage, Data and Research Division escorts the editorial work by pulling published data government such as ministry websites or the Central Bureau of Statistics. In Katadata, data cleaning and filtering will be done by a computer program.[v] Once the reporter and editor finish composing the news, the editorial team discusses with Artistic/Design Division to assess which photos, videos, and infographics fit best with the article. After the layout process, then news are uploaded.

To date, Katadata hires 50 staffs. There are 11 personals in Editorial Division and 15 persons in Data and Research Division, with the balanced proportion between male and female journalists. With that squad, Katadata produces 20-25 news every day. Regarding journalist’s skill and qualification, both Katadata and VIK do not require a journalist to have an academic journalism background. A candidate only needs an undergraduate degree from any major with minimum six-month experience in writing or being a journalist. Dharmasaputra expresses his concern regarding this.

> “This is actually my criticism to journalism qualifications in general di Indonesia. Until now there are no schools or faculties of journalism in Indonesian higher education. Journalism is only a part of communications and media studies, and consequently, most of the Indonesian journalists do not have a basic knowledge in journalism. It is very different from journalism practices in the West, where every journalist must have a degree in journalism to be able to work in this field.”[vi]

Furthermore, a degree in Statistics or Mathematics is also not a requirement for data journalist in Indonesia. In most cases, they are learning by doing. Katadata and VIK prefer to appoint senior journalists who have 10-15 year experience to do the data processing and translating. The reason is that their experience makes them knowledgeable and competent to understand the issue and data more comprehensively. However, to upgrade the editorial team's skill, Katadata and VIK collaborate with other parties. Katadata teams up with the Department of Statistics, Bogor Agricultural University in an upcoming work about the analysis of investment potential in Indonesia. VIK sends the journalists to workshops held by the Alliance of Independent Journalists. In the future, Katadata plans to employ data analysts, either to train the team or to work in the company.

The organisational structure in Katadata and VIK is also similar to other media in Indonesia: the separate division between editorial, data and research, and artistic or design. The communication within the organisation is conducted at three levels, namely internal Editorial Division, Editorial with the management (Chief Editor, Managing Editor), and Editorial with the Artistic. Regular discussions are usually carried out in internal divisions (between editors and reporters) as well as with the artistic staff. Meanwhile, communication with the higher management is not intensive.

Challenges and chances

Talking about the development of data journalism in Indonesia also means discussing the trail of online journalism. The first online journalism practice in this country was www.detik.com in 1998. This site introduced a news style in journalism: fast and to the point. Aiming to be the fastest, Detik.com produces short news with incomplete 5W + 1H elements (Margianto & Syaefullah 2013, pp. 17-18). This practice has destroyed the ecosystem of online media, as well as damaging public's perception about online journalism.[vii] Data journalist can take a role to mend this situation.

There are three visible roles of data journalist in Indonesia. First is to bring a change in online journalism culture in Indonesia, from statement-driven to data-driven practice. Dharmasaputra believes that data-driven news is more valid and accurate than the statement-driven ones. It is because quotes from a source are not neutral. In contrast, data has no interest thus can validate facts in the news, which surely must be accompanied with fine news writing. The second role is to fulfill digital society's need for quality information. Public have outraged with the poor quality of online journalism. In 2015, there were 95 complaints submitted to Indonesian Press Council; 75% of it was rooted in inaccuracy, imbalance, and opinion adding (Putera 2016, para. 3). To avoid such complaints, Katadata and VIK implement Journalistic Code of Ethics applied to all journalists in Indonesia as well as Guidelines on Online Media Reporting by the Press Council. However, in Katadata, journalists are required to be careful when using a personal account on the social media as it can influence the credibility of the journalist and the media they work for.[viii]

The third role of data journalist in Indonesia is to create meaningful, coherent, and contextual stories about the data. Lewis (2015) denotes that 'in the developed world of digital information technologies, we are situated in a moment of data deluge' which contributes to the 'overwhelming volume and variety of digital information' (p. 322). Data journalism can help readers making sense of the large sets of data. According to Dharmasaputra, Indonesian readers are quite interested in data-driven news.[ix] Katadata's infographic story about the comparison of the military budget among ASEAN countries has attracted almost one million visitors. Its coverage about dual-citizenship of Arcandra Tahar (Vice Minister of Energy and Mineral Resources) obtained 125,000 hits and was referred by other media.

To accomplish these roles, data journalists are advantaged by a great number of Internet users in Indonesia. According to Indonesian Internet Service Providers Association (APJII)'s survey (2016), 51.8% or a half of Indonesian total populations are Internet users and 97.4% of them are active social media consumer (Katadata 2016, para. 2-9). For Katadata, social media acts a tool to disseminate news and infographic. This company creates a fan page account on Facebook which has gained 220,000 likes. It means, everytime Katadata posts latest news or infographic, the information will be delivered to at least 220,000 readers. Dharmasaputra predicts that the high rate of Internet penetration and government programs in developing Internet infrastructure will overcome the digital gap in Indonesia.

Other opportunities for data journalists are the nature of online media that removes space and time limitation. News can last for a long time on the website, especially if it gets a high rate on visit and share. The ready availability of communication and information technology can facilitate the data processing. Multimedia features such as video and audio will complement text and graphics in the article. For the readers, an attractive and interactive news will help them comprehending the issues as well as interpreting the texts. However, on the other side of the equation, data journalists stumble upon internal and external factors in their development. From internal side, the biggest problem is changing journalists' mindset from statement-driven to data-driven practices. Not all journalists are willing to learn new things, let alone passionate to work with data.[x]

From external side, media companies in journalism industry still assess online reporter's performance based on the quantity of news he or she produces and how many clicks the story gains, rather than the quality. Also, the industry still hesitates to devote fund in investigative journalism, and such work is not inexpensive not only in Indonesia but other parts of the world. Hirohisa Hanawa, the producer of News Department di NHK, Tokyo, admits that the company spent seven million yen to start data journalism (Utomo 2015, para. 25). Dharmasaputra also mentions aggregator content as one of the challenging factors. Aggregator contents are websites or applications that are pulling information link from other websites and allow users to view plentiful information from one place (Rouse 2011, para.1). This kind of site challenges data journalist because it effortlessly gathers trending news and get visits from the users, therefore are appealing to advertisers. It considerably disregards serious journalistic works behind that news.

Conclusions: The future of data journalism in Indonesia

Data journalism is still young; it demonstrates a simple form of an infographic or audio-visual features. Katadata has not provided extensive in-depth reporting or taken a sophisticated investigative yet. Likewise, although VIK presents *long-form* news with multimedia, it is not always equipped with a supportive and interactive infographics. In terms of visualisation, Indonesian data journalist has not taken the most advantage of Internet's interactive nature and innovatively brought a more personal experience for the readers. Nevertheless, Katadata and VIK have recognised data journalism as not a solely quantified journalism or computerised newsroom. Tabary, Provost, and Trottier (2015) posit that 'data journalism is based on the use of quantitative data, but beyond the simple use of quantitative objects, there is the transformation of the journalistic product and its production process' (p. 68). Data journalism is supposed to be able to drive developed practice and process in online journalism. In fact, today Katadata ranks 933rd in Alexa.com. For a news site with only 20-25 news produced per day, it is fairly impressive.

The data journalism practice has started and should be appreciated. Katadata and VIK do have potency for the improvement of online journalism in Indonesia; at least, both media serve as the examples of how a long-form quality content can still be compelling and selling. The emergence of other online news sites with long-form reporting such as x.detik.com and tirto.id indicates that online journalism in Indonesia starts moving towards the better practices. In the future, Katadata and VIK are aiming for the high-quality journalism in Indonesia. However, to get there, it takes some preconditions, among them is the changing mindset of online journalists in writing the news and dealing with data. The journalists should not avoid data because it may generate quality reports. They also need to start utilising online applications such as import.io, easel.ly, infogr.am, and storymap.knightlab.com to help them processing the data, or piktochart.com, canva.com, and venngage.com to visualise it. In addition, there must be changes in the industry's culture and habits in measuring the performance of journalists and online media. Their performances should be evaluated based on the quality, not always the quantity.

"The challenges and opportunities presented by the digital revolution continue to disrupt journalism," said Alex Howard. However, "technology is easy. Journalism is hard," said David Ho from the Wall Street Journal (Zhang 2012, para. 1). People are frequently blaming information and communication technology for the decreasing of journalism's quality. However, media types are only platforms, while the journalists have always been obliged to implement ethical and responsible work. Hence, as long as the information is still one of the staple foods for modern people, data journalist will always exist to serve the society.

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[v] In a personal interview via Skype, October 25, 2016.

[vi] Ibid

[vii] Wendratama, in a personal interview via e-mail, October 10, 2016

[viii] Dharmasaputra, in a personal interview via Skype, October 25, 2016

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[x] Jatmiko, in a personal interview via e-mail, October 27, 2016

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Girl – Wolf Relationships in Film Adaptations of Little Red Riding Hood

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Abstract: Many folk and fairy tales were retold in new media form. Little Red Riding Hood, a story of the girl and her opponent male, the wolf, has gained popularity from viewers as it was often selected to be reinterpreted and reproduced in film adaptations. Once the tale was remade, audience could expect to see whether film directors would present a new perspective on the girl and the wolf. In this paper, the authors investigate the different relationships between the girl and the wolf as portrayed in film adaptations of Little Red Riding Hood. The analysis was based on five film adaptations: *The Company of Wolves* (1984), *Freeway* (1996), *Red: Werewolf Hunter* (2010), *Red Riding Hood* (2011), and *Into the Woods* (2014). The results of this study indicated that the films depicted the girl and the wolf in different relationships including kinship, lovers, and opponents. Among these portrayals, we could see role change in the main characters, especially the interpretations of the girl through cinematic techniques which underlined how the young girl strived from stereotypical role of the victim to an unconventional young girl recognizing her power to negotiate with and rebel against the threatening male.

Keywords: Little Red Riding Hood, Film, Adaptations, Relationships

Introduction

Many people used to listen to the Little Red Riding Hood fairy tale when they were young. In the former times, Little Red Riding Hood was oral literature. After that there were tale collectors who collected the oral literature of Little Red Riding Hood and the oral literature of Little Red Riding Hood since then have become printed materials in many versions. The plot of Little Red Riding Hood is interesting, so the tale is very popular, and the Little Red Riding Hood fairy tale has often been adapted into a wide variety of media, for example, picture books, short stories, comics, animations and films.

The story concerns Little Red Riding Hood, a lovely girl who lived with her mother in a village. Her grandmother made little red hood for her, so everybody called her Little Red Riding Hood. One day her mother told Little Red Riding Hood to fetch a cake and little pot of butter for her ill grandmother who lived in the other village. When Little Red Riding Hood went into the wood, she met a wolf. The tricky wolf told Little Red Riding Hood should gather beautiful flowers for her ill grandmother. She believed him and entertained herself by gathering nuts, running after butterflies, and gathering bouquets of flowers, while the wolf ran as fast as he could to the grandmother's house. When he arrived at the grandmother's house, he ate the grandmother and got into the grandmother's bed. When Little Red Riding Hood arrived at the house, she felt strange but she came inside the house. Suddenly, the wolf swallowed Little Red Riding Hood. The most famous versions of Little Red Riding Hood are Charles Perrault and the Brothers Grimm versions.

The two versions are similar that they have the same in the beginning of the story and the setting. Both of two versions begin by introducing Little Red Riding Hood and involve the same places which are the village, the wood and the grandmother's house. On the other hand, the two versions are differences in the middle of the story, the end of the story, and the characters. In the middle of the story the first version, her mother tells Little Red Riding Hood to go to her grandmother's house to bring a cake and little pot of butter for her. Little girl sees a wolf in the wood and they talk to each other. Then the wolf comes to the grandmother's house and pretends to be little girl. The grandmother is eaten by him. However, the Grimms' version, little girl follows his mother that she orders to bring a piece of cake and a bottle of wine for her weak grandmother. Her mother emphasizes little girl does not leave the path. When she walks to the wood, she sees a wolf. He asks her where she is going to and plans to eat her by advice her to see beautiful flowers. The wolf quickly goes to the grandmother's house and eats her. Then he eats little girl too. The huntsman helps a child and grandmother. Little girl brings heavy stones to fill the wolf's body and he dies. Little girl promises to herself that she will obey her mother and she never leave the path. Then another wolf speaks to her and wants her to leave the path, but she takes care of herself and goes straight to the grandmother's house. Little girl plans with her grandmother for kill this wolf by boiling sausage, the wolf smells it, slides out off the roof, falls into the trough and drowns. In the end of the story the first version, the grandmother and little girl are eaten by the wolf. However, the Grimms' version ends by other wolf dies and little girl returns home happily and safely. About characters, there are Little Red Riding Hood, her mother, her grandmother, a wolf, and woodcutters in the first version. In contrast, there are Little Red Riding Hood, her mother, her grandmother, a wolf, a huntsman and another wolf in the second version.

From the famous versions of Little Red Riding Hood, the oral literature has become written works and films. It is interesting in the films of Little Red Riding Hood because there are interpretations and adaptations of producers. Learning Children's and Young Adult Literature subject places importance on young people characters, and there are many issues to be studied and analyzed including interesting point of view in modern adaptations. It reflects that as time passes people always appreciate tales in modern version. Since 1697 until now there are 24 film adaptations, so the researcher is interested in studying film adaptations of Little Red Riding Hood, especially how Little Red Riding Hood and the wolf are portrayed. The following are film adaptations from 1950 to present: *Little Red Riding Hood* (1960), *Little Red Riding Hood and Her Friends/ Little Red Riding Hood and Her Three Friends* (1961), *Little Red Riding Hood and the Monsters* (1962), *The Dangerous Christmas of Red Riding Hood* (1965), *About Red Hat* (1977), *The Company of Wolves* (1984), *The Red Spectacles* (1987), *The Trial of Red Riding Hood* (1992), *Freeway* (1996), *Little Red Riding Hood* (1997), *Black XXX-Mas* (1999), *Falsehood* (2001), *Red Riding Hood* (2003), *A Wicked Tale* (2005), *Hoodwicked* (2005), *Hard Candy* (2005), *Red Riding Hood* (2006), *Big Bad Wolves* (2006), Trick r Treat (2007), *Enchanted* (2007), *A Take of Little Red Riding Hood* (2009), *Red: Werewolf Hunter* (2010), *Red Riding Hood* (2011), *Into the Woods* (2014). From 24 film adaptations of Little Red Riding Hood, the five versions are selected: *The Company of Wolves* (1984), *Freeway* (1996), *Red: Werewolf Hunter* (2010), *Red Riding Hood* (2011), *Into the Woods* (2014).

The results of the content analysis and implied meanings of relationship between Little Red Riding Hood and the wolf will benefit for learners/audience in that they will understand more when seeing the film adaptations.

About Little Red Riding Hood

Little Red Riding Hood is the classic literary. As Glenn H. Miller says, "You might think of the Bible or Shakespeare, since they are the two most widely owned masterworks of Western literature. But, as novelist A.S. Byatt notes, "Grimms' Fairy Tales," which contains the popular "Little Red Riding Hood," is probably third" (2008). The most famous versions of Little Red Riding Hood are Charles Perrault and the Brothers Grimm versions.

Many scholars studied Little Red Riding Hood through various perspectives. Jack Zipes (2001) informed that it is unclear that Perrault knew "The Story of Grandmother" but it is clear that he must have known some version like "The Story of Grandmother" and transformed it into "Little Red Riding Hood" in his version. Then Perrault's version and the oral folk version became popular in eighteenth century. Perrault's version was translated into three languages: English, Germany, and Russian. In 1800, Ludwig Tieck published his tale "Life and Death of Little Red Cap" and he was the first person who introduce a hunter into the tale for save Red Cap's life. After that, the Brothers Grimm published his tale by following Ludwig Tieck's example and added second part for show that the grandmother and Little Red Cap learned the lesson.

Martin Hallett and Barbara Karasek (1985) stated that Perrault was a pioneer who transformed "Little Red Riding Hood" from an oral to literary form, and Charles Perrault was a novel amusement for the royal court of Louis XIV. However, The Brothers Grimm saw the folktales as a vital source of their cultural heritage and the Grimms' version added happy ending and there were the woodcutter who introduce for rescue the helpless females. The Grimms' version is the most balanced in the modern eyes.

In literary interpretation, Maria Tatar (1999) stated that Perrault's version has no idea about it is dangerous to stop and listen to wolves and Little Red Riding Hood behaves the fatal error when she was gathering nuts, chasing butterflies, and picking flowers. Moreover, Maria Tatar agreed Bruno Bettelheim's idea of literary interpretation that Bruno Bettelheim declares that the girl must be stupid or she wants to be seduced. In Perrault's view, he transformed the naïve and attractive young girl who is induced to ignore Mother's warnings and enjoy herself into a fallen woman. Mostly in Maria Tatar criticism of a wolf, a wolf represents a male with his negative role against female character. Maria's work reviewed the other scholars' ideas that are similar to her criticism of a wolf such as sexual connotation can occur in storytelling, if folk tellers want to add it in the story. Moreover, Maria mentioned to Erich Fromm and Susan Browmiller about an eternal battle of the sexes.

The Movies: Girl-Wolf relationships

The five selected films provide interesting perspectives on how Little Red Riding Hood deals with the wolf in different relationships. In the three adaptations which are *The Company of Wolves* (1984), *Freeway* (1996), and *Into the Woods* (2014). These movies show the child - stranger relationship. On the other hand, *Red Riding Hood* (2011) and *Red: Werewolf Hunter* (2010) present father – daughter relationship, lover relationship respectively. The filmmakers make these movies to present new interpretations of Little Red Riding Hood and the wolf.

Kinship relationships

Red Riding Hood (2011) presents the new role of the wolf that is father who takes care of family and the daughter who is Valerie (Little Red Riding Hood). Her father tries to convince her to be a wolf same him but she does not want to be a wolf. Finally, her father tries to bite her but her boyfriend kills her father and her boyfriend was bitten. Although the wolf in the movie is the Little Red Riding Hood's father, the wolf is always a bad wolf. The movie shows more perspectives about the wolf's character but finally society cannot accept the wolf to be a human or to be alive.

Into the Woods (2014) is a movie which presents outcast child and silly wolf relationship. This movie reflects the problem of society. Little Red Riding Hood is an orphan who takes care of her grandmother by begging for foods and stealing. Because Little Red Riding Hood does not have anybody give her warmth, so she does like that. The child is intelligent and must survive in the world. It causes the audiences cannot see that child is innocent. The wolf in this movie is reduced scary role, so the child cannot fear him. There is folk tale more than fairy tale in the movie "*Into the Woods* (2014)" because this movie shows possible story and folk tale transmitted from generation to generation. Moreover, the wood is a limbo because at first perception, the wood seems dangerous, but it is not. It creates shadowy, mysterious atmosphere. Limbo also reveals the wickedness of adult characters since the movie shows their dark side when they are enclosed in or surrounded by the wood.

Lover relationships

Red Riding Hood (2011) presents the new role of the wolf that is father who takes care of family and the daughter who is Valerie (Little Red Riding Hood). Her father tries to convince her to be a wolf same him but she does not want to be a wolf. Finally, her father tries to bite her but her boyfriend kills her father and her boyfriend was bitten. Although the wolf in the movie is the Little Red Riding Hood's father, the wolf is always

a bad wolf. The movie shows more perspectives about the wolf's character but finally society cannot accept the wolf to be a human or to be alive.

Opponents relationships

The Company of Wolves (1984) presents young girl and attractive wolf relationship. In this movie, the granny is very important character. Granny always warns Rosaleen (Little Red Riding Hood) to beware of men whose eyebrows meet. Moreover, the Granny said that "a wolf is sometimes much more than he seems". It shows that "he" is not only the wolf, but also means a male. In the scene that Rosaleen is in the granny's house. She sees only the huntsman but does not see the granny. She knows that he must kill the granny because she sees the white hair of her granny in the fireplace. Rosaleen holds the gun to and shoots the huntsman, so he becomes a wolf. The gun is a symbol of adulthood. When Rosaleen holds the gun, it shows that she abandons innocent world. This movie shows puberty period of young girl. Moreover, the movie shows fertile children who learn the role of young girls in their society.

Lastly, the movie *Freeway* (1996) presents an abused child and a serial killer. This movie also presents many problems of society in nowadays such as drug addiction, illegal prostitution, sexual abusing, and crime. Vanessa (Little Red Riding Hood) is a girl who suffers from her family that cannot takes care of herself in a good way. Her father is taken to jail and her mother addicts drug and is a prostitute. Then she is taken to jail too. Vanessa (Little red Riding Hood) sexually abused by her stepfather. Moreover, she nearly is killed by Bob (the wolf). However, in the end Vanessa killed Bob.

Conclusion

In the selected film adaptations of Little Red Riding Hood, the wolves are always negative. In addition, the movies show how Little Red Riding Hood survives from bad intentions in critical situations with her strong mind. Although a few movies show positive relationships between the wolf and the girl, there is always the stigmatic wolf or "the big bad wolf".

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Media Practices: Human Rights Reporting – A Burning Challenge

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Abstract: Human Rights reporting is one of the most debated topics not only in India but all across the globe. The fact is that both – human rights and media happen to be among the most talked-about spheres of the modern era. Furthermore, these two facets evolve and redefine the contemporary age in multiple ways. The role of media in safeguarding human rights is quite properly laid and well defined. However, with growing competition after landmark changes like privatization and the advent of internet; there have been a lot of debates on ethical reporting of human rights issues. How much weightage should these issues be given? What is the "right way" of reporting such stories? To what extent is sensationalizing stories to survive in the market correct? Is it right to place Human Rights stories above the primary role of the fourth estate, which is to inform? The objective of this study is to understand current media practices and their effectiveness in upholding human rights. In addition, the study also aims at critically analyzing the ongoing standard of gate keeping and reporting in context of human rights. Through content analysis, primary and secondary research as well as surveys; this study attempts to understand the right balance between ethical reporting and 'over highlighting'/sensationalizing.

Keywords: Human Rights, Media, Role of Media, Democracy, Functions of Media

Introduction

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world"

(-Preamble to the Universal Declaration of Human Rights 1948)

The very idea of Human Rights arises from the belief that every individual, by the virtue of his/her humanity, is entitled to several natural rights. This concept is a recurring ideology throughout the entire history of humankind. It dates back to centuries, from the Hammubarai Code to the Vedas and from the Magna Carta to the French Declaration of Human Rights and even the American Bill of Rights. History reveals that the significance of human rights has been recognized time and again. It has been widely accepted that human rights is a necessary component for the overall well being of civilizations across the globe.

The first ever legal codex for Human Rights was created by the King of the Sumerian city of Ur – Ur Nammu – in 2050 BC. This codex was followed by several other sets of such laws in Mesopotamia, including the best preserved example – Code of Hammurabai of the year 1780 BC. A host of rules, regulations and punishments on various matters, such as slave rights, women rights and children rights were mentioned in the code. During the 6th century BC, the Persian Empire in Iran established unprecedented human rights principles, under the rule of Cyrus.

After around three hundred years, the Mauryan Empire established the concept of civil rights. Sacred documents including the Analects of Confucius, the Vedas, the Quran and the Bible also refer to the responsibilities and

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rights of citizens towards humanity.

Brought to effect in the year 1222, the Manden Charter of Mali was a firm declaration of key human rights. It also condemned the evil practice of slavery. During the 17th as well as the 18th century, several European philosophers developed and propagated the idea that people are entitled to certain set of rights by the virtue of being born as humans.

The United States Declaration of Independence also encompasses the principle of natural rights and states the following:

"That all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness"

The charter of the United Nations came into force in the month of October in the year 1945. The charter opens with the oath for all member countries to save at least three succeeding generations from war and to re-establish their faith in basic fundamental human rights. It also states that all member nations reaffirm the faith of their citizens in the dignity of human being.

Furthermore, the World Conference of Human Rights of 1993 was a landmark event in the evolutionary history of human rights. This was the year when the Vienna Declaration came into effect. It encouraged the UN to strengthen and pursue activities that prioritize human rights on an equal level as democracy and development.

Interestingly, the UN Commission on Human Rights, created in the year 1947, also documented another commission on the issue of Freedom of Information and that of the Press. This sub-commission was supposed to report to the Human Rights Commission. **This clearly establishes the juxtaposition of the Press with human rights.**

Media or the Fourth Estate plays a significant role in forming a nation's philosophy. It lays down the very foundation of the information pool and hence the thought process of any community or country. Hence, it becomes an obvious fact that the media plays quite a significant role in safeguarding and preserving human rights. The role of media in safeguarding human rights is quite properly laid and well defined. However, after certain landmark events, such as privatization of media and advent of the internet, media has been under a lot of critical scrutiny for human rights reporting. Gate keeping standards, over sensationalizing, over prioritization of human rights issues, negligence of human rights cases and the *right ways* of human rights reporting are some of the most significant debates today. Through this paper, we aim to analyze contemporary media practices and their impact on human rights preservation.

Case studies, in-depth research, case studies and several surveys revealed that the media tends to highlight certain stories, which gain popularity. A similar story of similar line (Human Rights) might not be taken up by media houses if it does not go viral. Thus, the study argues that it is the professional obligation of the media to report such issues as precisely as they do for other domains – state facts, provide context and avoid bias.

Literature Review

Human Rights Reporting is quite a challenge for the industry. On one hand, the media has to maintain its objectivity, which means it has to report news ethically. On the other hand, the media has to exercise fairness by giving voice for every segment of the society. "The Role of Media in Protection of Human Rights" by G.N Ray (2014) examines how the media has been instrumental in shaping the opinions of the society even in the most difficult times and in context of the most controversial scenario. The paper discusses how in Punjab crude censorship was imposed on the press by militants threatening its freedom and objectivity. Warnings from the government against 'objectionable or subversive content' added to the precariousness of the press. In its report of 1991, the Press Council had declared that it would not be right to veil the point of view of militants from the society. The report argued that the very basis of democracy states that every citizen has a right to know the perspective of militants and what they stand for. However, the report did counsel the media to exercise due caution and practice vigilance in this regard. Similarly, in Kashmir, the role and plight of the media have come under the scanner time and again. Mr. Ray clarifies in this paper that the psychological warfare played by terrorists needs unbiased and careful investigation.

However, the fact that media is often criticized for mishandling sensitive stories of human interest, cannot be denied. Enaxi Saikia Barua in the paper "Role of Media in Upholding Human Right" (2015) says that media's insensitive approach towards human dignity is noticed sometimes. Barua argues that TV channels do this in their urgency to be the first to report in case of bomb blasts, plane crash or worse – communal violence. Furthermore, insensitive visuals of victims of explosions, plane crash, riots or any accident are shown repeatedly to monger higher TRPs. The paper states and I agree that sensationalizing death and fatal events to attract higher viewership/readership cannot be justified. This is sheer violation of the human rights and the Constitution of India, which gives its citizen a Right to dignified life and death.

It can be argued that these images are shown with the intentions of creating waves of revulsion and protest among public against riots etc. However, when such images are shown on TV without prior warning, viewers get shocked as well as offended, mostly effecting children. Moreover, depiction of these stories in the media has yet another dangerous consequence. It gives the perpetrators a sense of accomplishment and bravado, hence encouraging violence.

Now, the paper titled "Journalism, Media and the Challenge of Human Rights Reporting" (ISBN 2-940259-23-2, 40 Swiss Francs plus postage) (2015) very clearly talks about the impediments related to human rights reporting. The writer bullets a list of factors, which act as obstacles for the media when it comes down to issues/stories related to human rights. One of these aspects discussed in the paper, is the problem of bias. It is true that the issue of bias is not only unending but also a complicated one. Governments and political parties abuse human rights to conceal/manipulate facts while sometimes it is integrated with foreign policies. This makes it difficult to segregate national interest and principle. Furthermore, human rights are not only an international law but also a discourse of major emotional appeal. This complicates reporting making it difficult to ascertain the bias and unbiased.

Another impediment in this regard is the use of a certain jargon. The media needs to be extremely precise when it comes to terminology. The media needs to understand that the use of a set of 'human rights terminology' like genocide, war crime etc should be avoided. Other obstacles include selectivity due to limited space to publish or broadcast and pollution. Now, what is pollution? According to the paper titled "Journalism, Media and the Challenge of Human Rights Reporting", pollution is basically the distortion that occurs in a raw story after it is processed for publication/broadcast on the basis of several factors. It becomes particularly more damaging when stories related to human rights are ambiguous or lead to inappropriate or false assumptions.

Other obstacles in human rights reporting as discussed in this paper include reductionism, sensationalism, negativity and absence of context.

- Reductionism – It is the practice of analysing a complex phenomenon with regard to its fundamental or basic constituents.

- Sensationalism – It is the presentation of stories in a way intended to provoke public interest or excitement, at the expense of factual correctness and accuracy.

- Negativity and Absence of Context lead to misguidance of masses and miscarriage of information.

The Positive Side of Human Rights Reporting – Some Instances

- **The Prince Fell into Bore well Case of Haryana, India**

When a 5-year old boy fell into an unattended bore well in Haryana, India, no one thought that it would become a matter of national news. But, yes. It did. A boy falling into a bore well is an everyday event in a country like India, with the world's second largest population living mostly in sub-urban/rural parts. However, Prince's case became a special one due to aggressive media coverage and rigorous Live reporting on all channels. The authorities, even the army, got involved and the kid was rescued after around 48 hours of tussle. In this case, media fulfilled its role of significant reporting to save a young boy's life. The links below show the entire story:

- https://www.youtube.com/watch?v=cL5kUmoUz8o
- https://www.youtube.com/watch?v=LhHyDnimZJ8
- https://www.youtube.com/watch?v=_yRo9oWnSD8

This story led to a strange yet significant uprising where such stories started getting media's attention, forcing authorities to work accordingly. Links below refer to similar stories in the media:

- https://www.youtube.com/watch?v=alDtJD8damE
- https://www.youtube.com/watch?v=QE-91UmLlgw
- https://www.youtube.com/watch?v=Zm3IyBSYMAs
- https://www.youtube.com/watch?v=6XaStZeJz0g

- **2008 Mumbai Attacks**

Not only India but the entire world was shaken with the November 2008 Mumbai Attacks when some 10 militants carried out a series of bombings and shooting across four days in Mumbai. More than 165 people were killed and over 300 were badly injured.

The media's conduct during the The Taj Mahal Palace Hotel siege was not only insensitive but it was actually senseless. Some of the leading broadcast channels were continuously streaming the activities going on at the location, which gave the militants an upper hand. They were able to monitor the activities of Indian forces and plan defense/attack. Theis was highly condemned by the government and masses.

- http://www.thehindu.com/news/national/live-tv-coverage-put-national-security-in-jeopardy-says-bench/article3836676.ece

Also, a lot of erroneous reporting was done by the international media leading to various repercussions.

- https://en.wikipedia.org/wiki/Erroneous_reporting_on_the_2008_Mumbai_attacks#E-mail_to_Indian_media_claiming_responsibility

The media needs to prioritize its objectives. The fourth estate is supposed to ensure national security and integrity. They cannot afford to risk the national security in the name of dissemination of information. What to show, how much to broadcast and how to maintain confidentiality in the interest of the nation are also major job roles that the media needs to understand.

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http://www.ichrp.org/files/summaries/22/106_summary_en.pdf

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http://munin.uit.no/bitstream/handle/10037/3500/thesis.pdf;jsessionid=719DD8B018F5857B6AFDA9CC27FEA090?sequence=1

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The Impact of Virtual Communities on Cultural Transformation

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Abstract: The study was carried out for gauging the impact of virtual communities on cultural transformation of youth in Lahore. The main objectives of the study were to explore and analyze the ongoing cultural transformation due to the existence of virtual communities and also to examine the threats, organic/traditional communities face. In order to achieve these objectives researchers have used triangulation method of research. Data was collected by using quota sampling from two public and two private sector universities, University of the Punjab, University of Education, Forman Christian College, University and Beaconhouse National University. The findings of the study conclude that virtual communities play vital role in transformation of material and non-material culture among youth. Online world is threateningly taking place of traditional world. Family and education is being affected the most due to excessive involvement with social media and online communities. Youth is more likely to get influenced by discourses on virtual world. However, virtual communities seem to have less significance over real communities in terms of religion related influences. The study also concludes that social media has gone by the level of extreme addiction among youth which damages the patterns of social interactions of youth.

Keywords: Virtual Communities, Cultural Transformation, Social Media, Virtual World

Introduction

This study explores the impact of virtual communities on the cultural change or transformation among the students of Lahore. This study aimsto answer the vital questions that, what kind of material and non-material cultural change have been brought up by the virtual communities among the students of Lahore. Secondly, whether virtual communities are threat for the traditional communities? Thirdly, are virtual communities replacing the traditional communities? In this study, researchers analyze both of the cultural forms, material and nonmaterial and its transformation due to virtual communities.

Virtual Community

Virtual community as it is named “virtual” is a community based on computer mediated communication, there is no boundaries of place and time in virtual communities, people can interact virtually anywhere and anytime throughout the globe. People of every culture communicate with others electronically and can hide their identity too, as Rheingold (1993) explained in his book, A Slice of Life in my Virtual Community;

> “*Virtual community is a group of people who may or may not meet one another face-to-face, and who exchange words and ideas through the mediation of computer bulletin boards and networks. In cyberspace, we chat and argue, engage in intellectual discourse, perform acts of commerce, exchange knowledge, share emotional support, make plans brainstorm, gossip, feud, fall in love, find friends and lose them, play games and flirt, create a little high art and a lot of idle talk. We do everything people do when people get together, but we do it with words on computer screens, leaving our bodies behind. Millions of us have already built communities where our identities commingle and interact electronically, independent of local time or location. The way a few of us live now might be the way a large population will live, decades hence*.”

Nowadays billions of people use virtual communities for various reasons including education, business, marketing, health, knowledge-sharing, entertainment, and games etc. People share their life happenings, students and researchers share knowledge, teenagers play games, patients find or consult a doctor online etc.

Pessimistic Approaches towards Virtual Communities

Pessimistic approaches refer to those explanations that the virtual communities cannot take place of traditional communities. Here are some explanations by theorists of pessimistic approach;

As we know, virtual communities have extremely involved into our lives, we share our maximum stuff on virtual communities. We share our knowledge, experiences, information, daily life routine, and ideas, etc. Virtual communities are partially replacing the traditional communities but some argued that "cyberspace cannot be a source of real community and/or detracts from meaningful real-world communities" (Benier, 1998; Geren 1991; Kiesler et al., 1984; Stoll, 1005; Turkle, 1996)

In sociology, we study primary and secondary groups and relationships, and these groups have different type of communication with the members of those groups. Virtual communities lack on emotional ties and members have not primary relationship among them.

Members of real communities interact with each other physically as Van Dijik (1999) calls 'Traditional community' (comprising face-to-face interactions) is made up of relatively homogeneous group of people because they have several interests in common whereas a virtual community is relatively heterogeneous since only one interest links them all. Therefore, a Traditional community has a better chance of building and maintaining its own culture and identity than a virtual community. Virtual communities can't replace Traditional communities since they are limited, but perhaps they can supplement and strengthen Traditional communities.

Optimistic Approaches towards Virtual Communities

Optimistic theorists believe that virtual communities have same characteristics of Traditional communities and virtual communities can replace them. Some explanations are as follows;

"A more forceful optimistic argument is that cyberspace involvement can create alternative communities that are as valuable and useful as our familiar, physically located communities" (Rheingold, 1993).

Network ties may exist in cyberspace but they still represent places where people connect concerning shared interests, support, sociability and identity (Wellman, 2000).

Virtual communities are now reaching on the class system, which obviously distinguishes with the social class prevailing in real communities. Premium aspect of memberships in virtual communities, give the impression of class system, emerging in virtual communities. Rich class avails premium services and stay privileged in virtual spaces.

Virtual communities - a cultural model

Nowadays, technology is very common in students' lives. Their lives have transformed from notepad to iPad. Students study, gain and share knowledge online and almost every student is the part of virtual community according to their interests.

Virtual community has its own culture. Norms and values are defined according to the nature of the community, some of the members do not follow the ethic code of virtual communities but virtual communities do not have that much of check and control so they could capture those members. People can hide their identity and exploit the values and norms of the virtual community.

People use words and symbols to communicate, nowadays virtual communities are not just restricted to written chat but people can communicate via audio and video chat around the world.

People connect with virtual communities according to their interests, a businessman or professional may connect with LinkedIn, Students can use social and distant learning communities, gamers can be connected with gaming communities like Miniclip and for social networking people use Facebook, Twitter, Myspace or Tumblr and OLX, EBay or Alibaba is used for online marketing and shopping.

There are billions of housing interiors, architectural, educational, fashion and political magazines, scholarly articles and videos uploaded in virtual communities. Many people get influenced by those communities and follow fashion trends, housing styles, educational techniques and political knowledge.

Cultural Transformation

Transformation of culture or cultural change refers to the ongoing process of adaption and change in existing living cultures by external or internal forces. Cultural transformation leads to globalization and post-modernization.

Relationship between Virtual Communities and Cultural Transformation

The factors and indicators of cultural transformation include technology and innovation. After the emergence of virtual communities, culture has been transforming very distinctively. Student culture has changed a lot after the excessive involvement of virtual communities among students. Students now share their knowledge, write articles, shop goods and communicate with their friends, etc.

Ideas, thoughts, symbols and languages have been diffusing throughout the globe via virtual communications. Every field of life has been transformed into electronic form and credit goes to virtual communities.

Objectives of the study:

- To explore and analyze the ongoing cultural transformation due to virtual communities among the students.
- To examine what kind of challenges are being faced by traditional communities.

Review of relevant literature

Culture is the building block of any society or community. It is a way of life which includes symbols, gestures, language, dressings, thoughts, ideas, housings and food etc. Linton (1945) stated culture as, “total way of life of any society”.

Virtual communities are those communities which do not have face to face interactions, time and place boundaries and communication is internet mediated.

This study explores the answer of vital question that whether virtual communities can take place of traditional communities or not. There are some explanations and studies which demonstrate that virtual communities cannot replace the traditional communities as they are called pessimistic approaches towards virtual communities, as some researchers believe that “cyberspace cannot be a source of real community and/or detracts from meaningful real-world communities.” Benier (1998). They believe that virtual or computer mediated communications cannot replace face to face communication because traditional communities are based on closed groups, have face to face communication andhave strong bonds among them.

Users from specific virtual communities have some specific common interests. According to which people choose their community, like students will use educational and social virtual communities, businessmen and marketing managers will choose online marketing communities, doctors and patients will use online health facilitative communities as Mannual Castells (2003) described in his theory of ‘4 layers of internet culture’ that the virtual communitarians is the crowds of common users make up the most numerous group belonging to the two diffusing cultures - their mother culture, and the culture of the internet.

There are some theorists and researchers who believe that virtual communities can replace the traditional ones, this approach is called optimistic approach towards virtual communities. Cerulo (1997), discarded Beniger’s (1998) critique of the concept of pseudo-community developed by digital mass media, emphasized on re-conceptualizing the term community, as new types of social interaction and bonding is prevailing in virtual communities. Katz et al. (2004)

Now people can communicate through video calls, audio calls, radio and chat messengers. The emotional ties that had been prevailing in real communities are now can be seen in virtual communities as well. Cerulo(1997) also emphasizes that virtual communities are changing the nature and character of social bonds.

In virtual communications, people cannot feel each other; it has distinguished communication patterns from the traditional communities. Rheingold (1993) emphasized that the virtual space can develop substitute communication that have most similar characteristics as real communities.

As explained above that cyberspace involvement can create alternative communities, we develop sociability and identity while being part of cyberspace, which can also be seen in real communities.

Every society or community has its own culture; they have their symbols, gestures, languages, dress codes and communication patterns. Virtual communities or Cyber-space also have their distinguished culture as explained by Lev Manovich (2003) that the internet culture is also the study of various social phenomena associated with the internet and other new forms of the network communication, such as online communities, online multi-player gaming, social gaming, social media, mobile apps, augmented reality, and texting, and includes issues related to identity, privacy, and network formation.

Virtual communities have reformed the definition and nature of globalization. The concept of ‘the global village’ has more refined now after the excessive use of virtual communities in fact Rantanen (2005, p.4) says that “there is practically no globalization without media and communications”.

People’s interests, beliefs, ideas, thoughts, dressings, housings and languages etc are diffusing with excessive use of virtual communities. People buy clothes from different international online shopping websites, talk to random persons virtually and learn different languages. People make friends and relationships, and develop close bonding with each other same as mother culture prevails in real communities.

Cyber culture is large culture existing now within traditional communities; Manuel Castells (2001) calls it ‘Real Virtuality’.

In the theory of the layers of the internet culture, one of the layers is businessmen layer. It is them who contributed to commercial use of the internet, as well as to its violent expansion. Also in this field we are dealing with phenomenon of diffusion. We should bear in mind that the Internet, as the foundation of new economy, transformed the business in comparable degree as business had transformed the Internet (Manuel Castells, 2003)

Methodology

Study design

The study of Virtual Communities and Cultural Transformation; study of students of the Lahore is based on triangulation methods. The study will examine and analyze the ongoing material and nonmaterial culture change due to exceedingly usage of virtual communities among the students. Sample of twenty .five .students from of hundred baccalaureate students .was taken research.

Sample size and sampling

Data was collected by using quota sampling from two public and two private sector universities which are University of the Punjab, University of Education, Forman Christian College, University and Beaconhouse National University.

Sample of hundred baccalaureate students was taken for this research. Sample of twenty five students from each institution was selected for collection of the data.

Data analysis

After collecting data, researcher organized it into tabulation form using frequency technique. The careful data entry consumed plenty of time. Researcher entered data into tables and interpreted each table in sociological and technological perspective

Findings and Tabulation

Study was conducted from four educational institutes of Lahore. Researcher conducted interviews and organized the data into tabulation. Data was organized by using statistical tally marks and frequency technique because it consumed less time and organized data authentically. Study includes forty three tables; researcher interpreted each finding by giving detailed explanation according to sociological and technological perspective.

Table No. 1: Respondent's opinion about being part of any virtual community.

Possible Categories	Nos.	Percentages
Yes	100	100%
No	0	0
Total	100	100

Table No. 2: Respondent's opinion about using different devices to get connected with any online community.

Possible Categories	Nos.	Percentages
Mobile	47	47
Desktop	5	5
Laptop	25	25
Tablet	23	23
Total	100	100

Table No. 3"Respondent's opinion about using different kinds of online communities

Possible Categories	Nos.	Percentages
Social	59	59
Business	1	1
Educational	8	8
Religious	0	0
All of them	32	32
Total	100	100

Table No. 4: Respondent's opinion regarding being part of different social communities.

Possible Categories	Nos.	Percentages
Facebook	74	74
Skype	3	3
WhatsApp	12	12
CSS Forum	3	3
Twitter	8	8
Total	100	100

Table No. 5: Respondent's opinion regarding consummation of time

Possible Categories	Nos.	Percentages
One hour a day	10	10
Two hours a day	8	8
Three hours a day	16	16
Four hours a day	53	53
More than four hours a day	13	13
Total	100	100

Table No. 6:Respondent's opinion about their doings in free time.

Possible Categories	Nos.	Percentages
Visiting your neighbors	10	10
Play your favorite outdoor game	19	19
Get connected with any virtual community	40	40
Listen songs	25	25
Watch movies	3	3
Watch TV	1	1
Reading books	1	1
Stay alone	1	1
Total	100	100

Table No. 7: Respondents' opinion about faking their identity in any online community

Possible Categories	Nos.	Percentages
Yes	29	29
No	71	71
Total	100	100

Table No. 8: Respondents' opinion about why do they fake their identities on cyberspace.

Possible Categories	Nos.	Percentages
Stalking	21	72.44
Personal	3	10.34
Fun	3	10.34
Money	1	3.44
Flirting	1	3.44
Total	29*	100

*N=29

Table No. 9 Respondents' opinion about how they get out of any kind of frustration.

Possible Categories	Nos.	Percentages
By listening songs	14	14
By crying	8	8
By talking to loved ones	5	5
By getting connected with Facebook	53	53
Shopping	3	3
Reading books	7	7
Movies	7	7
Stay alone	3	3
Total	100	100

Table No. 10: Respondent's opinion about the things which make virtual communities more interesting than traditional communities.

Possible Categories	Nos.	Percentages
They are globalized	41	41
Less fear of non-acceptance	19	19
Easy to enter and exit	19	19
Less formal settings	21	21
Total	100	100

Table No. 11: Respondents' opinion about virtual communities as a modifier of personal fashion statement.

Possible Categories	Nos.	Percentages
Yes	46	46
No	54	54
Total	100	100

Table No. 12:Respondents' opinion about how virtual communities modify personal fashion statement.

Possible Categories	Nos.	Percentages
They follow fashion trends from Facebook pages	28	60.87
New global fashion in online communities.	18	39.13
Total	46*	100

*N=46

Table No. 13: Respondents' opinion regarding Virtual Communities as Addiction.

Possible Categories	Nos.	Percentages
Yes	68	68
No	32	32
Total	100	100

Table No. 14: Respondents' opinion about their connectivity to online communities while driving.

Possible Categories	Nos.	Percentages
Yes	44	44
No	56	56
Total	100	100

Table No. 15: Respondents' opinion about their feeling of isolation while being part of online communities.

Possible Categories	Nos.	Percentages
Yes	53	53
No	47	47
Total	100	100

Table No. 16: Respondents' opinion about giving less attention to their families due to excessive involvement in virtual communities

Possible Categories	Nos.	Percentages
Yes	37	37
No	63	63
Total	100	100

Table No. 17: Respondents' opinion about having virtual friend

Possible Categories	Nos.	Percentages
Yes	84	84
No	16	16
Total	100	100

Table No. 18: Respondents' opinion about having face to face interaction with their friends from online world

Possible Categories	Nos.	Percentages
Yes	39	39
No	61	61
Total	100	100

Table No. 19: Respondents' opinion about remaining their friends, after meeting physically their friends from virtual world

Possible Categories	Nos.	Percentages
Remained friend	31	79.49
Did not remain friend	8	20.51
Total	39*	100

*N=39

Table No. 20: Respondents' opinion about their comfortable place for asking anyone for friendship

Possible Categories	Nos.	Percentages
Classrooms	12	12
Neighborhood	3	3
Public Gathering	8	8
Online cyber-spaces	75	75
Nowhere	1	1
Total	100	100

Table No. 21: Respondents' opinion about finding people having mutual interests

Possible Categories	Nos.	Percentages
Family Gatherings	7	7
Peer Groups	17	17
Online Communities	47	47
University	28	28
All of the above	1	1
Total	100	100

Table No. 22: Respondents' opinion about getting to know the routines of their friends

Possible Categories	Nos.	Percentages
Physical meeting	11	11
By calling them	14	14
By texting them	17	17
Via online communities	58	58
Total	100	100

Table No. 23: Respondents' opinion regarding missing any family gatherings due to busyness in chatting with online friends

Possible Categories	Nos.	Percentages
Yes	36	36
No	64	64
Total	100	100

Table No. 24: Respondents' opinion about expressing their affection toward their loved ones on any special occasions like Eid, Birthdays or Mother's Day.

Possible Categories	Nos.	Percentages
Sending them cards and flowers	8	8
Taking them to their favorite restaurants	5	5
Wishing them on social networking sites	31	31
By phone calls	53	53
By texting	3	3
Total	100	100

Table No. 25: Respondents' opinion regarding lying about their relationship statuses while sitting on cyber-spaces

Possible Categories	Nos.	Percentages
Yes	39	39
No	61	61
Total	100	100

Table No. 26: Respondents' opinion regarding virtual communities as factor of change in family interpersonal relations

Possible Categories	Nos.	Percentages
Yes	50	50
No	50	50
Total	100	100

Table No. 27: Respondents' opinion about their parent's complaint regarding excessive usage of social media

Possible Categories	Nos.	Percentages
Yes	83	83
No	17	17
Total	100	100

Table No. 28: Respondents' opinion preferred learning source.

Possible Categories	Nos.	Percentages
E-Learning	63	63
Traditional Classrooms	37	37
Total	100	100

Table No. 29: Respondents' opinion about virtual communities as a factor of effecting academic grades

Possible Categories	Nos.	Percentages
Yes	50	50
No	50	50
Total	100	100

Table No. 30: Respondents' opinion regarding comfortable source of reading

Possible Categories	Nos.	Percentages
Book	44	44
E-Book	56	56
Total	100	100

Table No. 31:Respondents' opinion about the medium of telling their achievements

Possible Categories	Nos.	Percentages
By throwing party	8	8
By calling your friends and relatives	32	32
By putting up status on Facebook wall	60	60
Total	100	100

Table No. 32: Respondents' opinion about their preferred source of getting latest news

Possible Categories	Nos.	Percentages
News Channels	26	26
Peer Groups	5	5
Teachers	5	5
Social networking sites	64	64
Total	100	100

Table No. 33: Respondent's opinion about showing their affiliation with any political party.

Possible Categories	Nos.	Percentages
By taking part in processions	14	14
Liking their social networking pages	55	55
Visiting their party offices	3	3
By casting vote in elections.	28	28
Total	100	100

Table No. 34: Respondents' opinion regarding their comfortable way to express their ideas about possible reforms in the society

Possible Categories	Nos.	Percentages
On cyber Spaces	63	63
By telling concerning authority of specific territory	14	14
Telling your friends and relatives	23	23
Total	100	100

Table No. 35: Respondents' opinion about virtual communities as a factor of change in point of views about politics.

Possible Categories	Nos.	Percentages
Yes	52	52
No	48	48
Total	100	100

Table No. 36: Respondents' opinion regarding how virtual communities work as a factor of change in point of view about politics.

Possible Categories	Nos.	Percentages
More Updated News	52	52
Total	52*	100

*N=52

Table No. 37: Respondents' opinion about their comfortable way of confessing

Possible Categories	Nos.	Percentages
Mosque/Churches/Mandir	17	17
Talking to yourself	26	26
Apologizing someone physically	19	19
Apologizing someone on online community	38	38
Total	100	100

Table No. 38: Respondents' opinion about virtual communities as factor of decreasing their affiliation toward religion.

Possible Categories	Nos.	Percentages
Yes	32	32
No	68	68
Total	100	100

Table No. 39: Respondents' opinion about their preferred patterns of shopping

Possible Categories	Nos.	Percentages
Physical Markets	54	54
Online Markets	46	46
Total	100	100

Conclusion

The research is conducted to gauge the ongoing cultural transformation due to virtual communities. Researchers conducted one hundred interviews and interpreted findings into tabulation. Researchers concluded the following:

All (100%) of the respondents are fully technologically equipped. Everybody has understanding of internet and social media. Most of the respondents (74%) use Facebook, most of the people (53%) stay connected with Facebook almost 4-5 hours in a day. Virtual communities don't have check and balance on identity, so many people fake their identities for the sake of fun and flirting.

Excessive usage of virtual communities and social media is causing damage in family interpersonal relations and parents complain about children's extraordinary involvement in social media. Pakistani educational patterns are so old and boring. Students now want E-learning based studies in their universities due to its convenience and attractiveness.

Several students get connected with social media while driving which cause severe road accidents, which shows that social media is kind of an addiction. People don't bother now calling their friends and relatives to their homes to ask about their daily routines, they get to know by visiting their social media feeds. Excessive involvement in social media leads to bad academic grades. Most of people are involved with social media by addiction.

People are not politically mature; they just show their affiliation with any political party by liking their social networking page. People feel more easy and comfortable sharing their views about anything on social media rather than traditional media. People don't bother others reaction on something.

Recommendations

The study of cultural transformation was a big task to achieve. Researcher had to cover material and non-material culture. For further researches, following dimensions would be needed to cover:

- Researcher selected data from students, so couldn't cover the e-commerce dimension under the economic culture transformation.
- Researcher couldn't cover all the aspects of religious institution, so it is recommended for further researcher to cover all the religious aspect of cultural transformation.
- Virtual communities and social media have vital effect on politics. It is highly recommended for further researchers to cover detailed aspects of political transformation.

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Existence of Glass Ceiling in Private University, Riau Indonesia, Were They being Obstructed?

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Abstract: Glass ceiling is an invisible obstacles in organization which avoiding minority that usually women, to reach top management or advance their career. Generally inequity felt by women in Indonesia even they were competent. According to the data there are 92 public universities and 3.142 private universities in Indonesia, but there were only 4 women chancellor. This research wanted to see deeper in a particular area that was Pekanbaru city in Riau, Indonesia. Which is there is one woman as a chancellor from 6 universities in this city. Subject took from 4 private universities because there were many than public universities so the data taken will be more valid. From here researcher wanted to see whether the women have been obstructed or not. The result, glass ceiling happened but it because the internal factor of the women themselves instead from others. Their character had tendency to put people came first especially men and seniority status also highly exist in this situation. So, that was why in this research, desire of the women were in modest level even they full fill the requirements to be in that position.

Keywords: Glass Ceiling, Private University, Obstacle

Introduction

Women in higher education are still underrepresented in senior level administrative positions on college campuses (Jawahar & Hemmasi, 2006). Despite newly developed mentoring programs, leadership training, and professional development, women in higher education are still not advancing at the same rate as their male counterparts (Ehrich, 1994, 1995; Quinlan, 1999; Stanford-Blair & Dickmann, 2005).

The condition of Indonesia women today has changed and evolved as results of RA Kartini's aspiration in pursuing a higher education. Discrimination against women after 71 years of the independence does not only occur in education, but also in the workplace, which obstruct their ability to climb up the ladder in their career and in politics, based on experience, the highest ranks of each level of education consisted of 60%-70% female student (Dessy, 2013). The above situation contradicts with Indonesia's constitution LAW Article28 I (2) of the 1945 constitution which state that "every person is entitled to be free from discriminatory treatment on any grounds and is entitled to protection against the discriminatory treatment".In additional state law, the Indonesia government is one of the world's 182 countries that have signed the ratification of the International Convention on the elimination of all Forms of Discrimination against women (Convention on Elimination of All Forms of Discrimination against Women/CEDAW) in the form of Law 7 in 1984.

Indonesia as an eastern country is very philosophic, religious-tic and cultural in its daily life. Today the number of women who had doctoral and Professor is increasing but its contrast to the number of women who hold top management position in their university, like chancellor.

According to Cotter and partner (2001, p. 34), glass ceiling represent inequality on one gender only or race in term of advancing their level of position in management. Glass ceiling is invisible obstacle faced by minority in their carreer life to have top management position (Kottis, 2000).

Private university chooses their chancellor by holding elections among the senate committees on that university. In Pekanbaru there are two public universities and four private universities, for these lists of university only one university has woman as their chancellor that is the private university named Lancang Kuning University or people known as Unilak. This fact leads researcher to research deeper in private universities only to narrow the research.

Workshop about the least amount of women leadership in higher education which led by Higher Education and Leadership Management Indonesia, concluded that there are three main factors as obstacles in this case. They are patriarchy culture and external factors around the women; minim self-development and profession for women; and the last the lack of women active group to develop positive spirit for women .

Problem Statement

The support from the Indonesia government under constitution law article 28 (2) 1945 that state everyone has the right to be free from any kind of discrimination, there is almost no barrier for men and women to obtain the highest level in their career, especially in the educational sector. In contrast this spirit is not followed by the reality on the field. In higher educational sector, women chancellor can be count by the finger which this lead the researcher to take a look on this deeper.

Purpose of the Study

The objective of this research to examine the existence of glass ceiling in private university at Pekanbaru so that the result can show whether there is a glass ceiling happen in higher educational in Pekanbaru or there is not. If it is, from many factor that possible to happen, which one is the most factor of them all.

Literature Review

The glass ceiling theory

The invisible barrier between men and women in the workplace has been a prolonged debate in north industrial and academic world. This invisible barrier is known as “The Glass Ceiling”. According to Wood (2011) cited from “trouble at the top,1991”. The glass ceiling was identified as a barrier to a woman’s progress in profession.

Furthermore, Wood (2011) cited from Ceci and Wiliams (2007) also stated stereotypes that would lead to discrimination such as:

“it might be the stereotype of women as mother that leads an executives to assume that working mother would not be interested in major new assignment that could advance her career. It might be seeing a woman in sexual terms so that her competence is overlooked.”

According to morrison and Von Glinov (1990:200) cited by Miller (2012:212)

“the glass ceiling is a concept popularized in the 1980s to describe a barrier so subtle that it is transparent, yet so strong that it prevents women and minorities from moving up in the management hierarchy”.

The term “glass ceiling” was originally used by Carol Hymowitz and Timothy Schellhardt in a March 24, 1986, Wall Street Journal article to describe the invisible barriers women confronted as they approached the top of the corporate hierarchy (Hymowitz & Schellhardt, 1986). The term was later used in an academic article published in 1987 by A.M. Morrison and others, entitled: “Breaking the Glass Ceiling: Can Women Reach the Top of America’s Largest Corporations?”

This article synthesized the data to describe attitudes regarding the invisible barriers faced by women. It examined the persistent failure of women to climb as far up the corporate ladders as might be expected based on their representation in the working population as a whole. Morrison et al. (1987) believed the idea behind the expression was that a transparent. Barrier, or “glass ceiling”, blocked women from climbing the corporate ladder. Morrison’s study revealed the “glass ceiling”; while invisible from the bottom, when women started their careers, the glass ceiling was strong in stopping them from attaining equality with men later in their jobs. It helped explain the fact that, in large corporations in Europe and North America, few women rise to account for more than 10% of senior executives, and 4% of Chief Executive Officers (CEOs) and chairmen.

According to Cotter et al. (2001):

> *A “glass ceiling” exists when the following four criteria are met: (a) a gender or racial difference that is not explained by other job-relevant characteristics of the employee; (b) a gender or racial difference that is greater at higher levels of an outcome than at lower levels of an outcome; (c) a gender or racial inequality in the chances of advancement into higher levels, not merely the proportion of each gender or race currently at those higher levels; and (d) a gender or racial inequality that increases over the course of a career. (pp. 656-661*

Barrier for women in higher Education

Further evidence of gender issues was studied by Dominici, Fried, and Zeger (2009), who revealed gender challenges were widespread across higher education, and that paths to leadership were slower and often blocked for women.

Johns Hopkins University initiative in which focus groups identified four themes perceived to prevent or slow the promotion of women to leadership: (a) women were recruited less often into administrative positions through the traditional ranks of faculty, chair, dean, and university leadership; (b) women less frequently occupied the important leadership position of department chair, the individual who normally appoints hiring committees; (c) women found many senior positions made less attractive by the heavy workload that requires carrying work home or being available to the campus leadership at any time; and (d) women often believed that the optimal model for leadership is male, transactional, and hierarchical, minimizing collegiality and missions.

Methodology

This research was based on qualitative approach where the use of in depth interview by using snow ball for data collection was applied. The period of data collection was from June until October 2016. Location for this research is the private university in Pekanbaru such as University Islamic of Riau, University Muhammadiyah, University LancangKuning, UniversityAbdurrab. Informant for this research is the woman whom passed the entire requirement to be an a chancellor but they were not.

We had 3 subject for these research according indicator. First from University Lancang Kuning, second and Third from university Islamic of Riau.

Tabel 1 Demographic information of the informant

Pseudonym Name	Highest Degree	Years in	University
EM	Master	40	University LancangKuning
SR	Doctorate	45	University Islamic of Riau
ST	Doctorate	50	University Islamic of Riau

EM, right now is having her functional position as a lector. Passed all the administration requirements to be a chancellor but she doesn't want to be a chancellor instead now, she is a second vice chancellor. She is in a process of finishing her doctoral study.

As well as EM, SR also having her functional position that is chief lector, she completed all the requirements to be a chancellor but she was refuse the chance to be a chancellor even her name was once entered the chancellor election stock for 2013-2017 period. Right now she is working in quality assurance unit of the university.

ST position right now is functional position as chief lector. Right now she holds the position of vice dean at one faculty. Together with EM, her name was also once entered the stock of chancellor election for 2013-2017.

Finding and Discussion

In conclusion, from the above information and statements made by the three women in positions of power in Universities in interview before, it is clear how women encounter several barriers that men do not feel. They have to fulfill their complete responsibilities in the workplace, but they also need tofulfill their responsibilities as a mothers or wives. Religious values also come and play role in the decision making process they made, like they stated that “men is a leader” or “the leader better is a men” words like that were often emerged in the interview.

Those women have no disruption to lead or to be a leader, proven by their position right now, one of them is vice chancellor, one of them a chief of quality ensurance department and one of them holds vice dean in the faculty, which all these mean that they also have the ability to lead. In fact, they stated that even the condution enable them to be a chancellor, they choose not to be ambitious on that, they prefer to enjoy the process they had righ now. They are all have a great confidence about this.

Based on what they were saying, they are all capable in organizing their lower member which mean here they have good skill in their communication with the workers. As a leader of a team, they have goals to achieve, then the process to pursue the goal are going well.

Conclusion

Nowadays, even we are living in a modern era, gender issues still remain the same, in women daily lifes or even in the works life. Women get their rights for better education and to get higher education. Women also get to be one of them who hold high positon on top management, however they still get many obstacles in the process within. They have many complication that can hold their carreers, from character judgmental, religious and also the ethics responsibilty around them.

This research conclude that, the obstacle or the factor that keep the women hold back their desire is from their own mindset. The family was fine, the work environment was fine, they also have a good health, they are well educated but they themselves, in their thought, they think that if there is someone else better than me, then world better choose him/her instead me.

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From Perception to Change. A Model for Prevention Communication

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Abstract: The paper presents and discusses a model for prevention communication in relation to natural disasters based on the Italian campaign, "I do not take risks." The model consists of: a) the four stages of change in the prevention communication process: 1) perception and relevance: how to perceive an issue or significant problem, 2) knowledge: how to deepen the characteristics of the issue or problem that an individual considers relevant, 3) incorporation: how does one incorporate the issue into the imaginary, 4) change: how one can change behaviors and attitudes; b) the four principles of daily work for the prevention of communication: 1) monitor the media on a daily basis, 2) read the public space, 3) deal with the operators of information, 4) analyze the media landscape of the theme; c) the five dimensions of communication prevention strategy: 1) popularity in the messages, 2) use of narratives, 3) ritual in communication actions, 4) colonizing the imaginary: imaginary appropriation of market communication, 5) media education: building knowledge and awareness among citizens; d) the four phases of prevention communication impact assessment: 1) objectives, 2) community analysis, 3) measurement of involvement and participation, 4) impact assessment.

Keywords: Prevention Communication, Natural Disaster, Change

Introduction

Cultural change has always been a central focus of social analysis. Understanding how and what symbols, values, and behavior change is to understand in depth changes and social innovations.

Communication is the catalyst and the core of this change, but often because of its characteristic of seeming naturalness, each individual and community tends to overlook and minimize the visible and invisible potential of communicative actions (Couldry, 2012).

This potentiality and intrinsic characteristic is even more important for prevention communication. In fact, if communication is the main focus in the change in the buying patterns market, along with the strengthening and visibility of the brand, what often comes into play in prevention communication is the identity change of both the individual and collective.

Furthermore, the object of change issues is often controversial and contradictory – for example, there may be communication campaigns to counter the risk of pathological gambling, yet there are also explicit and implicit messages inviting you to "try your luck" in some state lottery - from both scientific and common sense points of view, and sometimes, from a moral one as well (e.g., a campaign against homophobia which urges people who have very different value-convictions on the subject to change their opinion). Three different aspects – science, common sense, and morality – involving differentially individual and collective social imaginary (Jedloswki, 2008, p. 134).

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This is the first reason why coming up with and planning prevention communication is not simple: when you touch things that are part of our deepest convictions or which are taken for granted in our daily lives, every fact, interpersonal communication, or media that tends to problematize, you do not have an easy time of it. The "roots" of imagination are deep and firm, and are unlikely to be affected unless specific events capable of subverting ideas, meaning, and linked images occur. From this we must try to understand the change of social imaginary processes.

The processes of change: a focus

The changes that can be connected to prevention communication are neither simple nor immediate. But in order to start an argument that is not just fatalistic, we must try to analyze the process that could lead to changes in the experienced reality. At least four different stages have been identified: a) the perception, selection, and relevance of the topic or issue; b) knowledge of the topic or issue; c) the incorporation of the issue or problem; d) the possible change of attitudes and behavior in relation to the issue or problem (Figure 1).

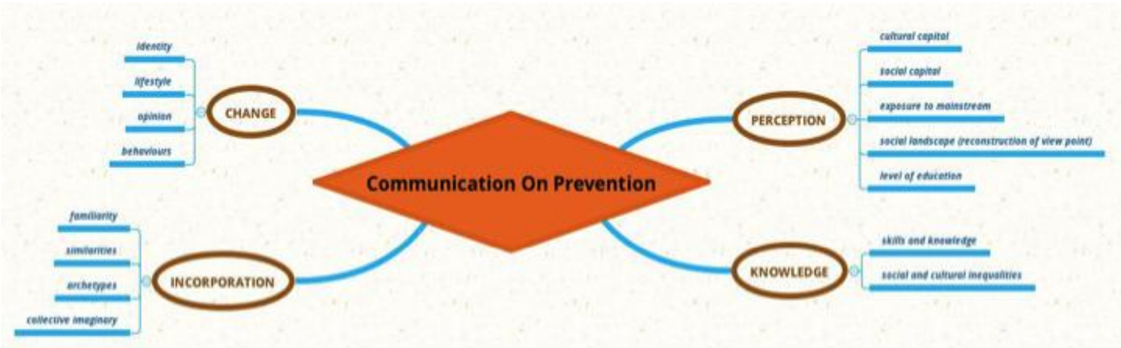

Figure 1 Model of communication on prevention

a. Perception of the theme. The perception of the subject by an individual is an important step. For example, I may be horrified by a car accident, but do not feel that I can be involved if I do not adopt a different behavior. However, finding that particular communication process which makes me "turn on" my eye is not easy. Seeing what is and what is not relevant to me from among the countless communication processes around me is the first step. Beyond the theories of persuasion that emphasize the ability to build messages that are more noticeable than others, the issue at stake here is another: what are the selective processes that cause a priority issue, a problem, to be strongly tied to my identity aspect, my behavior, and my attitudes? In the above example, it is not easy to see what image or video, such as sequences, or which safety problem in the road driving narrative will be most able to make me turn on the selection. The processes by which we interpret and select media content are very complex (Couldry, Livingstone, Markham 2010). One on which it is important to dwell is that the role of individuals, and the communities to which they belong, is an established element in the interpretation to be taken into account in prevention communication. It is a delicate phase that is not attributable only to the visibility of the issue or problem, but also to the ability and symbolic resources that individuals possess. These are not distributed evenly within the population nor do they reproduce the same social and territorial family and economic contexts. Next comes the problem of cultural inequalities at stake (Bentivegna, 2009S), a problem which, along with that of social inequalities, has been too often overlooked or relegated to the margins of reflection in recent times. If I do not have sufficient or adequate cultural and symbolic resource perception, the significance and the selection will be strongly affected, and in some cases, severely limit the opportunities that could be seized. For example, it is known that good nutrition prevents serious health problems. However, it is also known that those who have greater economic and cultural deprivation tend to underestimate the problem, and thus poor nutrition adds further problems to existing problems.

b. Knowledge. This aspect is closely linked to the second phase of the process of change, knowledge. The transition from the perception of the theme's relevance to knowledge is primarily a growth of awareness of the need to deepen, individually or collectively, a certain aspect in which I / we are concerned. In this case as well the path is not deterministic but connected to both the characteristics and individual resources that are available across all media and interpersonal relationships. Neither aspect can be taken for granted but, in fact, possess considerable difficulties, even when everything else would tell us otherwise. A striking example is the knowledge that should result from communication processes in risk or crisis situations due to natural disasters. Even in those moments which are critical for physical survival, the initial problematization does not automatically switch to the knowledge of what should be done (Horsley, 2016). Despite seismic risk awareness, few of us remember that there are small things you can do in your own home, such as securing everything on the walls. Those involved in risk communication and prevention tried to come up with and plan complex models that provide a strong activation of local communities and a strong involvement of people who could potentially be interested in such knowledge with particular reference to the most vulnerable social situations (Volterrani, 2016). For example, the involvement of people with disabilities may not only be "on paper," but stem from a detailed one-to-one relationship that increases the degree of risk knowledge and the consequent ability to implement what is necessary in order to prevent.

c. Incorporation. Knowledge alone, however, is not sufficient to prompt a possible action. The next step is incorporation. Some scholars of cognitive psychology (Hofstadter, Sander 2015) have highlighted the way in which humans expand their wealth of concepts and terms in their own world of thought. The tool we use to categorize the outside world is the analogy, i.e., reading the external environment with the categories we already have in our heads and in our daily life experience. The incorporation of new concepts and new experiences is through comparisons and comparisons (note similarities) with what we have in our heads and what we think comes closest to the new issue we are facing. It is evident that absolute novelty will have more difficulty of being incorporated than new minor or simple variations on already known themes and problems. For those not raised in Italy, the bidet is an object and a concept which is not easy to incorporate (or even to comprehend), but it is easier than trying to imagine what it is like to make a crossing without economic resources in the hold of a jam-packed boat always on the verge of sinking. It is perhaps the most important aspect of the change through the communication process because it leaves little room for innovation and deep trends. We tend to consolidate what we know well and distrust what we do not know. No wonder this reasoning because the survival of the species is closely linked to the ability to read and assess the dangers posed by the unknown. The archetype of fear of the new and different is rooted in our collective imagination and is an integral part of human history (Durand, 1960). This does not mean that we do not possess the cultural tools to overcome this archetype, but, returning to the reflections on cultural inequalities, it is unthinkable that we all possess the same means. It is much easier to say, "We've always done well" or "There is nothing much to do; it's fate" than evaluate alternatives and possibilities, build visions and different horizons (Vergani, 2012) on the subject or the problem to be addressed.

d. Change. The fourth and final phase is the action of change. This is a delicate phase because the action of change may have effects on both the individual and collective level and can be real or imaginary. Individual change is more complex because it involves a "revolution" in the behavior or attitudes of our daily lives. If we think of how challenging it is, for example, for individual smokers to quit smoking despite a large presence of information and empirical evidence, we can understand that this step, which is often considered to be "simple," has, however, many elements of complexity to be explored. The most common expression is, "I want to stop smoking because it's bad for me, but I can't." Another argument is the change of the collective imagination which, though complex, can be achieved more easily. In fact, this is closely connected with local cultural change or the collective imagination on the subject. Also in the case of smoking, the growing prohibition of spaces available for smokers has been "accepted" as a positive change, even by smokers themselves, without protest.

The process of change can be connected to prevention communication, and therefore, is complex and articulated. If we add to the difficulties of interpersonal and media communication processes that are now an integral part of the studies on the audience (Murray et al, 2003), we understand that the challenge is difficult but very attractive to those who care about improving the quality of life of our communities.

The problem / opportunities of the mainstream

Reasoning on the change in the communication process means, therefore, trying to operate in order to innovate the public imagination in the direction of an enlargement of the symbolic resources available to individuals and communities of often complex and contradictory issues and problems, such as social ones. Opening the imaginary means making the images, ideas, and values that would otherwise remain marginal in our heads available and accessible to most people.

The mainstream is defined as the medial cultural production (cinema, television series and serials, video games, and communications products) hegemonic in contemporary societies; namely, that set of behaviors, attitudes, and meanings to which we refer, even unknowingly (Martel, 2010), and which remain in our collective imagination, so as to occupy almost all the space, especially if we pause to assess the large overlap with common sense in contemporary society. Many features of contemporary common sense are produced by the mainstream media, which feed and reinforce ways of speaking and thinking, lifestyles. This is not to make a generic accusation of superficiality and banality in the mainstream but, rather, to highlight the potential role it plays in people's lives. Socialization, first of all, against those who have lifestyles, and especially of consumers in the western world. Anticipation of what the future might be, or rather the idea of the individual and collective future. It is an imaginary reserve from which to draw inspiration for the construction of identity (Silverstone, 1994). It is evident that prevention communication, as we have described it up to now, can not remain on the periphery of the mainstream, can not build a symbolic universe apart, but must instead promote a real colonization using homogeneous technical and quality standards and which is likely to contaminate and replace, symbolically and culturally, the mainstream. A positive example of the process of change in the mainstream is that of the perception of the care of the environment as a determinant for overall well-being (Peruzzi, Volterrani 2016, p. 150). Despite that the conduct is not always consistent, ecological awareness has reached the heart of the mainstream within the last thirty years. The same reasoning can not be said of the rampant issue of child poverty in African countries where the awareness has not turned into incorporation, or indeed, produced the “stolen letter effect;” that is, objects that are right in front of everyone’s eyes but go unnoticed.

Precisely for this reason it is even more necessary to share this vision of prevention communication in a cultural context which is often used to think that the important issues are very different.

All of this is adversely affected if we design prevention communication with a completely different approach from the other types of communication: participation.

Participatory prevention communication: an essential prerequisite

Prevention communication can not exist without the participation of the holders of the problem, the interests of users, and the producers of communication. A triangle that is crucial if we want to trigger at least the start of the change processes we mentioned. If you want to increase blood donation among young people, it is not enough to just construct communications campaigns "aimed" at them, but to also construct occasions where the young people themselves are the protagonists.

Engagement is not just an observation of a different use of the media by the public, but one of the roads that promotes awareness and involvement in the citizens of a community (Dahlgren, 2009; 2013). And it is the first step before moving on to the knowledge, incorporation, and action for change.

Participation needs its own time and its own rules (Curran, 2011), to give space to all those who intend to take action. However, in prevention communication that does not mean slowing down but enriching and articulating content and mode of use.

Working on participatory prevention communication, starting from the construction and sharing of social representations and social imaginary, is a pretty unique perspective.

The process planning-social imaginary and social-engineering-communication of social representations, in fact, does not stop at the first change of the imaginary and social representations but continues if the contributions of groups of people and the points of view are activated and implemented in a systematic way. The result is a communicative planning that continues and is able to constantly renew itself, thereby increasing the participation and involvement of new groups of people.

The multiplication of participating groups has a positive effect on local communities. It is the participation in prevention communication projects that changes perceptions and actions, and therefore, also semantic maps. For example, if I want to change young people's relationship with alcohol, I have to try to rebuild their perceptions and their imaginary, submit them, and be ready to change them again in order to understand where to direct the communication and, especially, how to build it. You redraw the conceptual boundaries of some issues along with other social or individual identities not based on a simple argument but on a responsible involvement in the community or territory. It is a way of enhancing those roots within the vital world and common sense, of being in the world of everyday life that characterizes at least a part of civil society and the third sector.

New prevention communication strategies

If this is a plausible picture, what could the new communication strategies for organizations (public and nonprofit) interested in the change of social imaginary be? See figure 2

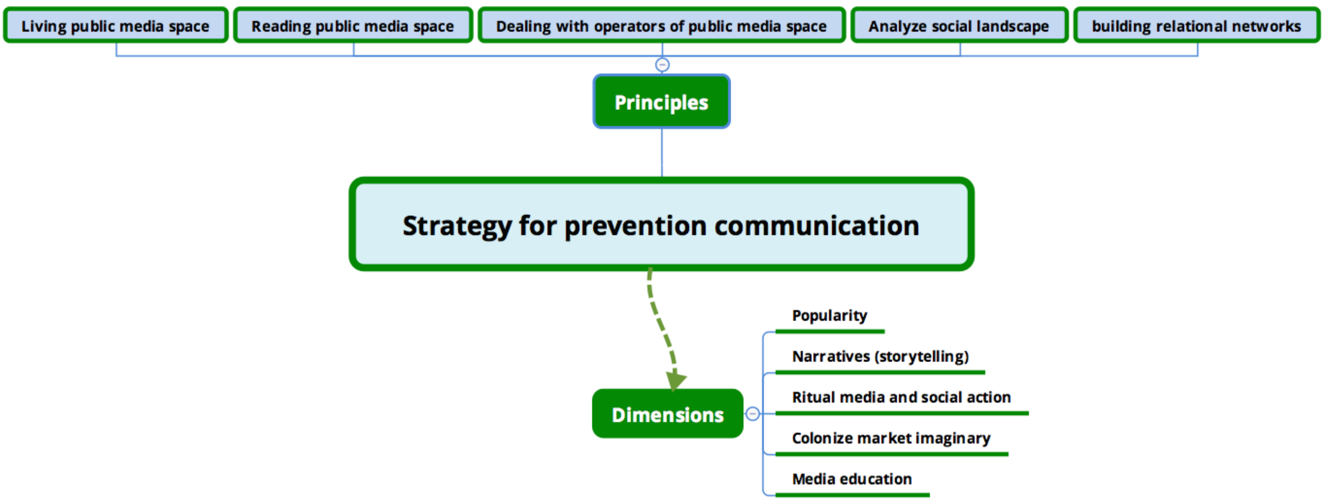

Figure 2 Strategy for prevention communication

a) Four principles

The first principle is monitoring the media public space daily – not only journalists, but also television (national and local) and the Internet – in order to be able to appropriate the narrative styles, symbologies, and prevalent proposals from major manufacturers of the imaginary. Mastering the mainstream is essential in order to build a prevention communication that goes beyond.

The second principle is reading the medial public space concerning social themes with detachment in order to highlight not only contradictions and shortcomings, but also symbols and rituals. Sometimes, some people talk about the absence of social and prevention issues without assessing their presence in narratives and imaginary places, such as the television series, which are rarely visited by the organizations (public and nonprofit) but often frequented by people and communities (Buonanno, 2008). A key prerequisite for any prevention communication project is the rebuilding of the media outlets with the topic of our interest.

The third principle is dealing with the operators of public space media (journalists, producers, writers, and directors) in order to understand dynamics, languages, styles, and working routines, especially with regard to the production of TV series and serials. It becomes a credible interlocutor when there is a need, for example, to construct new narratives by television writers. There are no permanent confrontation areas, and if there is a change in media narratives, it is related more to a transformation of the authors, writers, and scriptwriters than to an initiative taken by organizations.

The fourth principle is analyzing and continuously monitoring the issue which is our membership organization's subject of interest, and then to go and explore different points of view away from it, to see and learn the ways that others learn the imagery of the subject that interests us. We will be surprised by how the social imaginary also extend to those who are most distant from those other individuals who are fully involved in communication actions on the subject.

b) Five aspects of a prevention communication strategy

Based on these principles, how we can build a sensible strategy in prevention?

There are five dimensions to consider as cornerstones. We must inspire communication actions to popularity that can be achieved if we put on the shoes of others (even when we do not like them) and share their thoughts and their imagination..

1) Putting yourself in the shoes of others. Put yourself in the "shoes" of the means of understanding the mechanisms, styles, languages, and popular places in the medial public space. Of course, you may think this means, for example, speaking to those who care about their own issue (the issue that directly affects them), e.g., people with disabilities caring about other people with disabilities or the operators who deal with disabilities. They are important information and communication functions, but if I want to implement a process of change, I must listen to those who are furthest away from disability and may not even want to hear about it. You may miss something, even so, in the richness and articulation of contents to acquire breadth (and depth) of communicative action. We must not forget that rooted popular stereotypes are not very rich or articulated in terms of information, but they are widely present in the mainstream and often right on prevention issues. Building popular prevention communication does not mean trivialization and simplification of the messages and content, but that messages and content can be decoded and interpreted by many.

2) Looking for narratives. Narratives are the second important dimension of our strategy. Human life, history and biography, is our first story. The narrative approach (Bruno, Lombardinilo, 2016) to prevention communication means not only finding stories in the media, but gaining the ability to discover, collect, and analyze stories, and then invent, build, and commission new ones, representatives for the community. Stories must not appeal only to us, because the stories become narratives if we tell them to others and if others hear them. In addition, we must always keep in mind that there is only the "reality" or the "real" in the stories. The likelihood is that only one is possible and credible from among multiple realities (Schutz, 1972), and a story is deemed credible only if we share it with others. In summary, it is not important to build large, detailed stories,

but instead to draw from the “mines of the stories” in the social and prevention life, as well as from those that are already present in other corners of the collective imagination.

3) Rituals. The third dimension is the ritual. Our daily life is full of large and small rituals of which we do not want to do without. For this purpose, ritual also means proposing familiar actions and communication (Couldry, 2012, p. 80). The question we must ask is, "What creates meaning in my land and communicative context?" The question, though, is that very often what creates meaning is "taken for granted" and is silent since it works from a cultural background that determines common sense. The ritual dimension, by contrast, is a dimension that, behind the apparent static repetition of common sense, can intervene in imagination, modifying it. In practice, it means being systematically reproduced and easily identified by the inhabitants of a territory of prevention communication activities without fear of being "repetitive" because one of the goals is just that.

4) Colonize the collective imagination (Peruzzi, Volterrani, 2016, p. 220). The fourth dimension is that of colonization to which we referred earlier. Imaginary proposed by the actors who act in the market are not "evil" and, above all, make up the central part of the frame; they are the most widespread and popular, and also the most democratic. The profit actors are appropriate in a time of popular social imaginary, which considered using them to expand or build new market space. As a counterpoint, third sector organizations or public organizations could do the same using widespread and used imaginary as part of the market to promote new social imaginary. This does not mean the flattening of market strategies or transfer of cultural patterns prevailing in the market, but recognizing what are now standard in the archive of images and imaginary and using them by offering an intelligent and creative remix that can support different but contiguous perspectives.

5) Educate the media. Finally, the last dimension refers to media education (Buckingham, 2003). Despite the many paths of learning and spread of pedagogical aspirations of many of the social issues of most organizations, the potential of sharing common media education is not perceived, not only in the context of the school and young people, but also as one of the cornerstones of lifelong learning. It is through these medium- to long-term paths that people acquire the skills to understand, analyze, and individually and collectively build media culture, thereby helping to build cultures and innovative collective imagination.

The communication campaign, "I do take risks": a best practice

“Terremoto–Io non Rischio” is a national campaign to reduce seismic risk, first launched in 2011. The campaign is now in its fifth edition in 230 Italian districts, most of them classified as Type 1 and 2 areas, which identify them as being at high and medium seismic risk. The campaign has been promoted by Civil Protection and A.N.P.A.S (acronym for “Association of National and Public Assistance”) in partnership with Ingv (National Institute of Geophysics and Volcanology) and ReLuis (a web group made up of various university laboratories of physical engineering). The campaign aims to sensitize the population about earthquakes by attempting to spread information about the correct procedures to follow during seismic risk situations. The promoters of the campaign, attempting to increase citizen awareness and, with that, simplify the handling and acquisition of topics about earthquakes, have collaborated with properly trained volunteers. The campaign, “Terremoto–Io non Rischio” is carried out by groups of volunteers who, on special organized days, perform activities designed to sensitize the citizens of their communities.

The campaign is based on the principle of widespread diffusion: every single inhabitant is informed about seismic risks. That person then undertakes the responsibility of informing his/her relatives and others, who in turn inform the people they know and, by doing that, thus create a network of territorial relationships.

The campaign provided training for over 2,000 volunteers who then trained another 10,000 volunteers on various topics (historical memory of areas; seismic nature of areas; dangerousness of areas and vulnerability of building estate; decrease of seismic risk; the role of the state and of the individual citizen in preventative action;

how to communicate seismic danger, storytelling; and how to logistically manage the assigned town squares for the campaign).

If we compare the model with the campaign, we can observe some very interesting aspects. Firstly, with regard to perception, the actual presence in the town squares frequented by Italian citizens allows for the increase of the relevance of the theme through proximity and familiarity.

Secondly, with respect to knowledge, face-to-face interpersonal relationships allow for a thorough examination of the prevention theme.

Thirdly, the involvement of volunteers increases both the degree of trust and the sharing of language simplicity, thus favoring the incorporation of the themes of prevention.

Finally, the percentage of citizens who have changed their behavior after the campaign has increased by 35%, an excellent result in a context such as the Italian one where little attention has formally been paid to prevention.

Conclusion

In conclusion, talking about prevention communication today means addressing the problem of cultural production.

Often many organizations and experts have underestimated this aspect because it has been deemed secondary to prevention or response action. An error which has been paid for dearly because, as we have seen, the space was occupied mainly by the market culture. The available space is limited, and it is difficult to act if approaches, prevention communication methods, and actions are not changed.

Precisely for this reason it is important to accept the challenge of innovation that lies in the ability to design prevention communication which has the means to promote and legitimize the growing presence in the available media space through fascinating and diffusible products and credible narratives,.

The hope is that they do not remain only ideas, but instead become instruments of daily action in organizations that have social change at heart.

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Social Media Communications Strategies among Taoist Organizations in China: The Role of Weibo as a Communication Platform for Taoist Temples

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Abstract: Based on the concepts of "online religion" and "religion online" developed by Helland (2000),this study focuses on how three Taoist temples use the Chinese social media Weibo to both transmit information and interact with their religious followers. By analyzing the content of the articles posted on their Weibo channel during the month celebrating the 2016 Chinese New Year, the study will try to determine two things: Firstly, what kind of information each temple shares with its audience. Secondly, how do Taoist organizations perceive social media as a communication tool? Is it perceived in a similar way than the Christian organizations that been studied before?

Keywords: Taoism, Weibo, Social Media, China, Religion

Introduction

In China a rise of religion is ongoing, as Christianity has grown at an average of 15% annually while self-claimed Buddhist followers are expected number between 100 to 200 million people (Lu, 2012). This growing prosperity is indicative of a very enabling environment for religious organizations to develop their congregations. Along with rapid development of modern technology, digital media, especially the Internet, provide religious organizations with multiple methods to communicate with stakeholders. Websites have become a "traditional" tool in the "new media" arena and require investments in technique and staff to generate enough engagement and interactivity to validate effective communication between organizations and their stakeholders, while social networking sites, like Facebook and Twitter, make it easier for their natural characters of low cost and interactivity (Attouni and Mustaffa, 2014). Thus it is important for organizations, particularly religious organizations as non-profits, to take advantage of social media to communicate with stakeholders.

Since the early 1980s, research questions have been focusing on several angles regarding the relationship between religion and the global digital networks. These studies go from enthusiastic speculation to objective study of real online practice and then more interpretive approach about practices like online-offline interactions (Campbell, 2006, as cited in Kyong, 2011). However, research on religion and digital media platforms has mostly focused on Christianity and Islam (Frost and Youngblood, 2014). Even the attitudes toward new media and religion are especially framed in a Christian perspective (Kyong, 2011). While various religions are planted in diverse cultures and inherited by different people, as Kyong (2011) argued in his study about the waves of research on religion and the Internet, when it comes to usage of the Internet, different religions use Internet in different ways. This study will attempt to answer this question focusing on Taoism in China.

Studies have been focusing on how new media play its role in modern communication situations. Most of the organizational-level research about media usage are about websites and point out that the functions of websites are mainly information and dialogue. At the same time, precursor studies on social media have primarily focused on interpersonal communication (Lovejoy and Saxton, 2012). An important part of the studies researching the relationship between religion and new media evolve around web-based communication between

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religious organizations and their audience (Asamoah-Gyadu, 2007, Frost and Youngblood, 2014). Research focusing on the use of social media by religious organizations is sparser. Most of the time, social media and websites are always lumped together as components of “cyber communication” or “digital culture” to investigate how religion interacts with today’s society (Cloete, 2015). Considering that, this research will be based on the concepts of “religion online” and “online religion” developed by Helland.

Helland’s (2000) research came up with the concepts of “religion online” and “online religion” in order to describe the situations when a religious organization takes advantage of the Internet. Religion online is used to describe the situation when a religious organization uses the Internet as a “one-to-many” channel simply for information transmission as traditional medium, while online religion is used to describe the situation when the religious organization makes use of the Internet to involve users into a more interactive communication process which probably influence users’ belief to a larger extent (as cited in Kyong, 2011).

In this research, Taoist organizations are chosen as the religious organization to be studied. Taoism is a native religion in China. It originated in the 2ndcentury AD and take “Tao The Ching” as primary scripture; there are nearly 9,000 Taoist temples, 5 Taoist schools and about 48,000 Taoist priests in China, however there is no information regarding the number of believers following Taoism (State Administration for Religious Affairs of People’s Republic of China, 2014).

Since Taoism is a religion generated in, and mainly active in Chinese context, Weibo, as one of the most popular social network service sites in China is the first choice of social media to be used as a channel of exploration in this study.

Though being called “Chinese Twitter”, Weibo goes beyond Twitter’s functionalities. It enables users to send long-form post to up to 10,000 characters, it offers customization features such as font style and size, and users can share multiple images, videos, links, files, and GIFs in one post and they can also compose polls (Linkfluence, 2016). Relationship between users on Weibo is asymmetric which means that users can follow any other users and add comments to a feed while reposting and liking posts without being followed back (Weibo Corporation, 2016). Weibo is now also seen as a combination of Facebook and Twitter while ultimately being unique (Koetse, 2016). Today Weibo is considered as one of the leading social media platforms and it continues its user growth. In June 2016 its number of monthly active users grew 33% compared to 2015 and reached 282 million while the average daily active users for June 2016 grew 36% compared to June 2015 and reached 126 million (SINA Corporation , 2016).

Based on all the concerns above, this study dedicates to explore the role Weibo is playing in Taoist Temples’ communication strategy and their usage pattern of it.

Functions of Social Media and those Adopted by Religious Organizations

Kaplan and Haenlein (2010) identified social media as web-based applications based on Internet technology with creation and exchange of user-generated content as primacy features. Considering that, even if there are not as many articles focusing on the functions of social media for religious organizations as those focusing on websites, we can still take some research results as appropriate references.

According to Campbell (2005a, p14-p20), the narratives of the Internet functions in religious perception should be a “spiritual network”, a “worship space”, a “missionary tool” to promote the religion, and a technology that can affirm “religious identity”.

In terms of social relationship marketing, the functions of social media could be grouped into four levels which are “information provision”, “customer intelligence”, “personalization”, and “community and relationship development” (Guo, 2014, p11-p12). Kietzmann, Hermkens, McCarthy and Silvestre (2011) cataloged functions of social media into seven functional blocks as “identity”, “conversations”, “sharing”, “presence”, “relationships”, “reputation”, and “groups”.

According to former studies on uncertainty reduction theory, reducing uncertainty of others is the primary objective of interpersonal relationships (Berger and Calabrese, 1975, as cited in Palmieri et al., 2012). To reduce uncertainty, various strategies are used, and strategies used for self-disclosure are basic (Parks and Floyd, 1996). According to previous research on Facebook, as the media provides a rich vehicle for communication, the more information users reveal of themselves the more uncertainty would be reduced (Palmieri et al., 2012).

After implementing an analysis of 177 websites of Protestant Christian organizations and interviewing 20 religious leaders, researchers found that revealing information was the main function of internet and in religious leaders’ perception internet was generally seen as a vehicle to send information to audiences (Cheong et al., 2009).

Even though many religious organizations treated the Internet as a space to release “virtual brochures”, researchers proposed that building interactive communication then cultivating relationships with stakeholders should be another primary function that nonprofit organizations including religious organizations should effectively and cost-efficiently use just as what profit organizations should do (Esrock and Leichty, 2000; Brasher, 2001; Taylor et al., 2001, Bailey and Storch, 2007; Park and Reber, 2008; Kaplan and Haenlein, 2010, Stephenson, 2010; Waters et al., 2011). Communicating with other users on social media could help to spread a religious group’s beliefs (Brasher, 2001). Religious organizations could also expand their influence as much as possible as long as they manage to communicate online with stakeholders in appropriate manners (Stephenson, 2010).

Helland (2000) proposed two famous terms that could be used to identify interactions between religion and the internet: religion online and online religion (as cited in Campbell, 2005b). “Religion online” refers to the situation when religious organizations take the Internet as a broadcast tool that is used for sending information to audiences in a one-way communication manner, spiritual seekers’ looking for religious information online could also be seen as a “religion online” process; “online religion” implies that religious organizations engage audiences with interactive approaches such as religious practices online (Helland, 2000, as cited in Kyone, 2011, Cloete, 2015).

In this paper, the manner that social media is used within religious background of Taoism is explored. Based on former research, posts of Taoist temples on the social media Weibo are analyzed to find their particular preferences on adopting Weibo as a day-to-day communication tool. The results are expected to be able to answer questions on two aspects as follows. First of all, based on the concepts of “religion online” and “online religion” developed by Helland, what kind of information are Taoist temples posting on Weibo to express themselves to the public? Secondly, how do Taoist organizations perceive social media as a communication tool? Is it perceived in a similar way than the Christian organizations that been studied before?

Case Study of Taoist Temples

Three Taoist temples’ official Weibo accounts were collected and studied. The three selected temples were Beijing Baiyun Temple in Beijing, Guangzhou Chunyang Temple in Guangzhou, and Xi’an Wanshou Baxiangong Temple in Xi’an. The three temples are considered as historic temples and typical in different regions of China, as Beijing Baiyun Temple in northern China, Guangzhou Chunyang Temple in southern China, and Xi’an Wanshou Baxiangong Temple in the middle, while they also own nationwide reputation. They own bigger amount of followers on Weibo compared to other temples. Until September 21, 2016, the number of

Beijing Baiyun Temple followers had reached 58,239, while the Guangzhou Chunyang Temple's followers' number was 10,837 and the Xi'an Wanshou Baxiangong Temple had 10,122 for the same period of time.

The three temples' 474 valid posts on February 2016 were collected. The traditional Chinese New Year which is also called Spring Festival takes place in that month. The fifteen days long festival is considered as the most important festival for current Chinese community as well as for Taoist organizations. Ceremonies, temple fairs, and many other types of activities are held during those days by temples for both the festival and religious holy days taking place along it. The boom of activities caused by both secular and religious culture generates the motivation to communicate with the public. Assuming that with the motivation temples may adopt a more comprehensive strategy to communicate with followers on Weibo which may cover more functions of the channel; posts on February 2016 were used as samples for coding and building up the general category of functions that temples utilized. An extra 891 posts from the months of January and March 2016 were also be analyzed in the same way in case that the extraordinary festival may distort temples' normal usage pattern on Weibo.

The main task of the content analysis is to investigate various information Taoist organizations communicated with audiences under the religion online and online religion purposes. Lovejoy and Saxton (2012) categorized non-profit organizations' tweets by three functional concepts which are "information", "community", and "action". Based on prior research, the contents collected as data were also categorized into "information" group as religion-online-orientated information, "community" and "action" group as online-religion-orientated information. Under these umbrellas, the contents were further categorized into smaller groups to get a more detailed picture of Taoist organizations' utilization of Weibo. For example, subcategories under "information" function could further explain what kinds of information exactly did participants share with audiences. At the same time, quantitative statistic was used to count proportions of each collection to identify preference of those Taoist organizations on using the media. Each post was assigned a single code. In cases where a post appeared to serve dual purposes, codes were assigned according to what was considered the post's primary purpose.

Interview with communicators from the three temples was adopted at last to make further interpretation of findings of content analysis which also added reliability to the study.

Functions of Social Media Emerge from Temples' Posts

20 types of posts emerged from the procedure. They are explained separately as follows and are summarized in Table 1 with exact quantity at the end of this chapter.

Religion Online

As mentioned above, Religion Online, being consistent with "information" function, refers to one way interaction. The Taoist temples exchange their information with public and the information broadly cover more than events they hold but also something religious and historic. There are 8 types as follow.

1. Introduce Taoist priest

The Taoist priests introduced in this kind of post are not those famous priests in ancient history but priests alive in modern times that are able to represent the clergy nowadays. The posts contain pictures, videos, or links to share the priests' figure or story with the public.

2. Introduce the temple

In this type of posts, temples share pictures of their view, introductory texts and any story or artistic work related to themselves. The information could help receivers building comprehensive image of the temple more than the religion. Beijing Baiyun Temple sent 7 posts to introduce itself as an attraction with good landscape and culture, While Guangzhou Chunyang Temple sent 1post and the post is multifunction to share its culture with followers. Xi'an Wanshou Baxiangong Temple did not sent posts with this function.

3. Share Knowledge of religion

This kind of post takes the majority of all the samples (139 posts out of 474 posts in total) and they also composed the biggest part of each temple's content (85 posts out of 282 posts for Beijing Baiyun Temple, 36 posts out of 138 posts for Guangzhou Chunyang Temple and 18 posts out of 54 posts for Xi'an Wanshou Baxiangong Temple). The temples expose texts, pictures, and videos that offer Taoist religious knowledge of many detailed aspects. Seven types of knowledge emerged under this concept that are about "holy day", "doctrine", "history", "idols", "ritual", "scripture", "talisman and spell", and "mythology". These messages cover physical symbols such as "idols", behavioural symbols such as "ritual", and verbal symbols such as "scriptures". As West and Turner (2014) summarized that these three kinds of symbols compose an organizational culture, these messages are used to draw a full picture of Taoist culture.

4. Sharing News of other temples or other Taoist events

Most posts under this function are forwarded posts. The messages are records of some religious activities held by other Taoist temples, breaking news in Taoism field and social events with some Taoism elements involved.

5. Reminding connection between Religion and secular culture

In these posts, the temples offer knowledge of a particular traditional secular festival or secular belief and pointed out the Taoist background of them. By claiming the direct or indirect relationship between Taoism and secular culture, Taoism's historical importance in building Chinese culture is emphasized.

6. Introduce Religious arts

Painting, music, calligraphy, poetry and video works that made by Taoist people or with Taoist contents are shared in some posts.

7. Share knowledge of Religious medicine

Taoist medicine is seen as a special medical system which is also a branch of Chinese traditional medicine (Beijing Baiyun Temple, post on Weibo, February 23, 2016). In these posts, temples do not share much academic introductions but offer guidance of keeping health in various situation of daily life based on Taoist medicine theory and wider Chinese traditional medicine theory. Some of the topics are "what is Taoist medicine", "how to keep healthy by practicing breath", "taboos of drinking tea". 26 posts were sent to share knowledge of Taoist medicine. Guangzhou Chunyang Temple sent 24 of them and the other 2 were sent by Beijing Baiyun Temple.

8. Report an event

Temples share report of an activity they held, and the contents are always documentary text with pictures or videos of the event. The posts are sent after the activity as a summary of it or before the activity as a record without the intention to ask followers to participant in, that divides these posts from others with "promoting events" function.

Online religion

According to former studies, communication with online religion purpose leads to more than just sending information but focuses on cultivating relationship, building community, or other interactive adoption of media. In this paper, “community” and “action” are used as origin model to classify the samples. As Lovejoy and Saxton (2012) explained, “community” refers to intention of interacting with others and building good relationship and forming a sense of community, while “action” leads to more aggressive communication that mean to advocate more substantive actions from message receivers such as donating or attending some activities. Posts with “action” function require deeper interaction from message receivers than those with “community” function.

1. Ask for opinions

Only Beijing BaiyunTemplesent1 post named “investigation” which contained a question of “what kind of public activity you want us to hold”. Guangzhou Chunyang Temple and Xi’an Wanshou Baxiangong Temple both do not take Weibo as a tool to collect followers’ opinion.

2. Celebrate a holy day

On the holy day, temples would post a message of this kind; being different from those for introducing a holy day, these posts are in a manner of reminding followers to celebrate the holy day or leading followers to celebrate. In some posts, temples also offer followers with the particular scripture for worshiping on that holy day to help followers practicing. By leading followers to celebrate the holy day, temples could strengthen followers’ religious identity and further sense their belonging to the community.

3. Give recognition

In these posts, temples give public praise to their followers, volunteers, individual of the organization, and supporters of their events such as the police and local governments for their actions or works. This kind of post also includes those in which temples publicly show their support and acceptance to other’s work or opinion.

4. Greet followers

In these posts, temples say hello or give wishes to followers in a way that show closeness between them. Sometimes there are also introductions of coming events or the day if it is a holy day, but the main purpose is still greeting followers and particular posts that introduce the holy day always be sent later on that day, that’s why the posts are categorized into “greet followers” function.

5. Guide visiting

In these posts, temples offer advices or emphasized some important regulations to followers to help them gaining better visiting experience.

6. Help practicing

In these posts, temples help believers improving their practice by various ways including reminding them to practice in right way and at the right time as religious ritual acquires, as well as sharing other believers’ experience to encourage followers to practice. Offering authoritative advice on particular practice action is also included. In some posts, temples offer followers scriptures and explain them. Being different with those with “share knowledge of religion” function, temples explain more on how to use the scriptures for practicing as detailed as how many times should people read them. The advices on practice are also different from just sharing knowledge of rituals as the former ones focus more on encouraging personal practice and are followed with inventive language such as “did you practice?”

7. Interact with individual

Without obvious intention being shown in posts as others, posts under this category are casual and simple. Temples forward the original posts with simple comments to fulfill an interaction with the message sender. Being different with other posts, personal relationship but not public relationship is emphasized in these posts.

8. Response to consultation and challenge

These posts are used to answer particular questions asked by media users. Temples forward users’ questioning post with answers as the comment or directly quote public’s question and answer it in its own post. Because of the strong intention of responding followers’ question, this function is listed separately from the previous one.

9. Offer advices

In these posts, temples try to lead a direct behavioural reaction from followers by giving their recommendation. The recommendation could be about an appropriate religious thinking, an expected behavioural change of visitors, or just downloading their publications.

10. Promote an event

Offline activities are important for the temples in order to keep a relationship with communities. In that case, these kinds of posts are sent not only to remind followers about the events they will hold but also to involve them in joining the events. Thus these posts always contain welcoming language as well as detailed information of the coming events.

11. Ask for transmitting message

In these posts, temples make an announcement of some emergency and require followers to help transmitting the message to the population. The posts all contain imperative language such as “everyone please kindly inform others of this”.

12. Recruit stakeholder

Posts of this kind are used to recruit stakeholders including volunteers for the temples’ campaign and employees. Detailed offline contracts also provided.

Table 1 Posts’ Function (Based on Data from February, 2016)

Category		Baiyun	Chunyang	Baxiangong	Total	Percent
Information					317	66.9
	Introduce Taoist priest	2	1	0	3	0.6
	Introduce the temple	7	1	0	8	1.7
	Share knowledge of religion	85	36	18	139	29.3
	Share news of other temples or relevant event	5	5	3	13	2.7
	Remind connection between religion and secular culture	8	12	4	24	5.1
	Introduce religious arts	16	0	2	18	3.8

	Share knowledge of religious medicine	2	24	0	26	5.5
	Report an event	60	11	15	86	18.1
Community					114	24.1
	Ask for opinions	1	0	0	1	0.2
	Celebrate a holy day	8	3	2	13	2.7
	Give recognition	10	3	0	13	2.7
	Greet followers	12	1	0	13	2.7
	Guide visiting	14	3	2	19	4
	Help practicing	10	7	0	17	3.6
	Interact with individual	21	10	3	34	7.2
	Response to consultation and challenge	2	2	0	4	0.8
Action					43	9.1
	Offer advices	3	4	0	7	1.5
	Promote an event	11	13	3	27	5.7
	Ask for transmitting message	5	0	0	5	1.1
	Recruit stakeholder	0	2	2	4	0.8
	Total	282	138	54	474	100

The functions above also cover samples from the other two months. No new function emerged when categorizing posts sent from the months of January and March 2016.

Temples with different strategies

Though posts for "share knowledge of religion" take up the majority of all temples' posts all three months (as shown in Figures below), the temples' utilization of the other functions is diverse, which indicates different strategies.

Beijing Baiyun Temple sends most posts among three temples (282 on February and 717 in three months). Figure 1 (below) shows some features of the temple's usage as follows. "Introduce Taoist priest" and "introduce religious arts" were emphasized while in February attention was transferred to reporting its offline events. The second most "give recognition" posts both in January and March also decreased in February as posts of "celebrate a holy day" "greet followers" "guide visiting" and "interact with individuals" functions rose. Being consonance with the Spring Festival, Beijing Baiyun Temple turned to adopt relevant functions more to support their activities by recording its activities with "report an event" posts, guiding followers to join with "guide visiting" posts, and response to followers' involvement with "interact with individuals". Despite the flexibility on communication strategy, the temple keeps big amount and diversity of its posts, that makes it a comprehensive authority on Taoism.

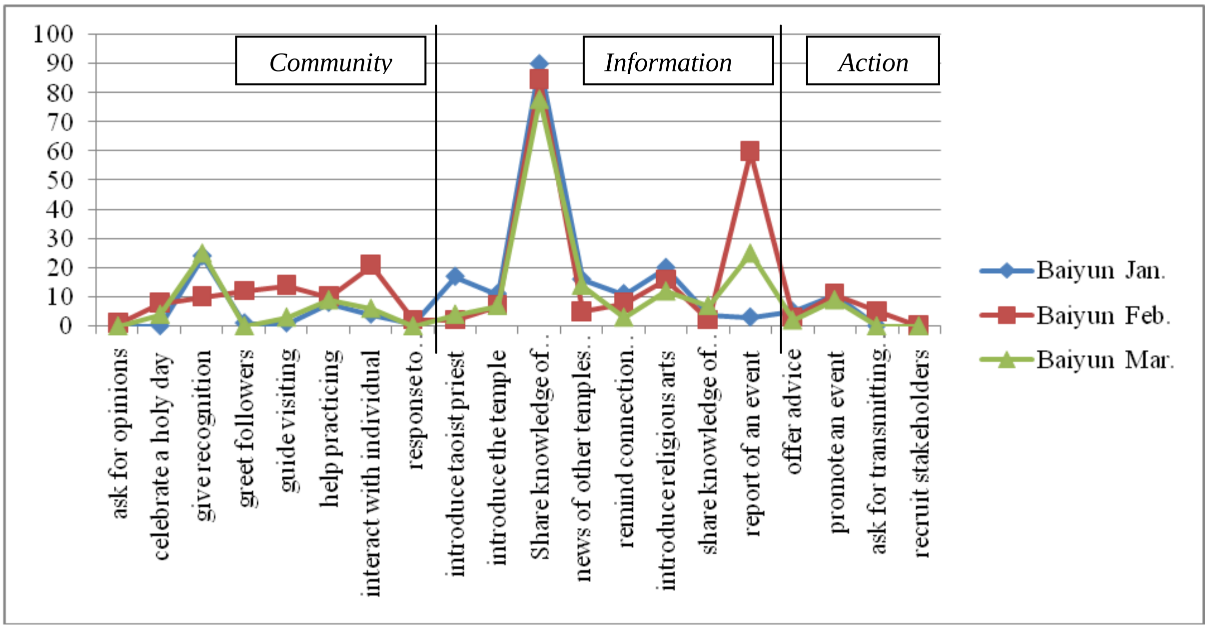

Figure 1 Three month's Data of Beijing Baiyun Temple

For Guangzhou Chunyang Temple, It sent 138 posts on February and totally 443 in three months. As shown in Figure 2 (below), the "share knowledge of religion" posts and "share knowledge of religious medicine" posts stay the top two most posts for all three months. As in February secular custom is densely reached because of the Spring Festival, the temple sent more posts to relate the secular custom to Taoism to gain people's awareness on the religion. But the allocation of different kinds of posts does not change much comparing with Beijing Baiyun Temple. Taoist knowledge that related to secular daily life and posts under "online religion" category are continually emphasized by Guangzhou Chunyang Temple. Based on that, Guangzhou Chunyang Temple is building an amiable image to public.

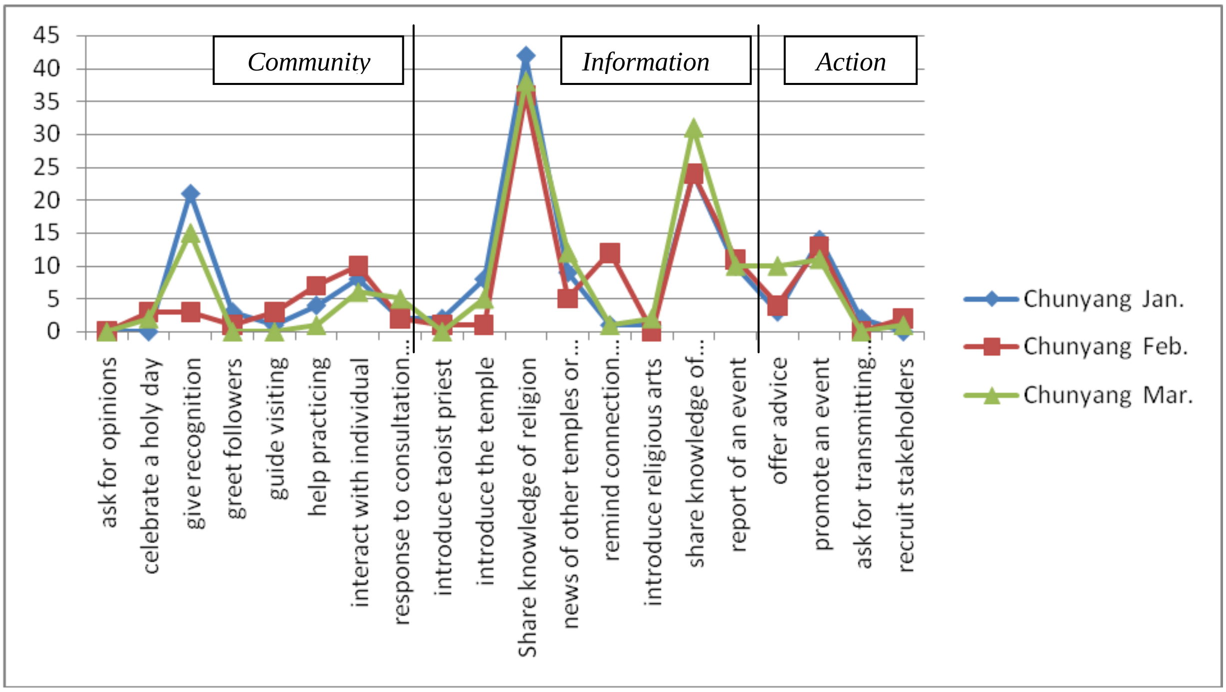

Figure 2 Three months' data of Guangzhou Chunyang Temple

Xi'an Wanshou Baxiangong Temple sent the least posts among the three temples (54 on February and 205 in three months). "Share knowledge of religion" posts and "report an event" posts take majority in all three months (as shown in Figure 3 below). No obvious wave emerges on number of posts in February. The Spring Festival did not influence the temple's utilization of Weibo. Since so few contents available for analyzing either for each function or in total, no feature could be concluded for its strategy so far.

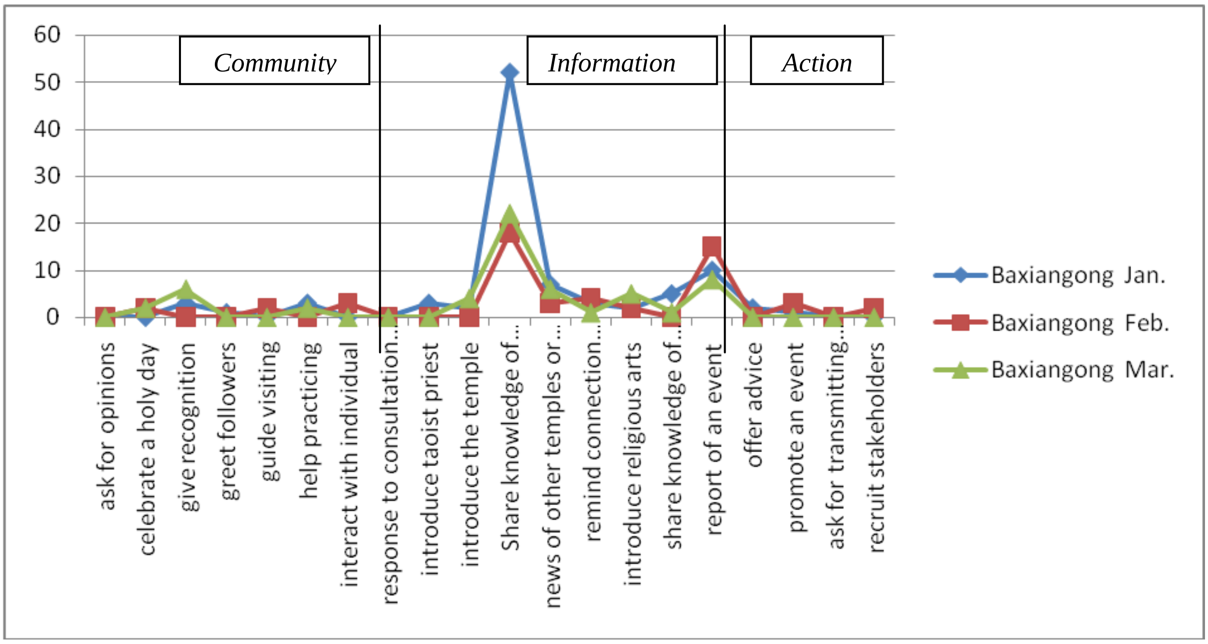

Figure 3 Three months' data of Xi'an Wanshou Baxiangong Temple

Even though the data is influenced by the Spring Festival in February, a general picture could be seen as given below.

Social media for temples: online publication with passive interactivity

According to the results above, the temples use Weibo to broadcast various messages to followers that cover many aspects of Taoism and relevant knowledge, form sense of community and provoke followers' interactive behaviors.

When using Weibo as a tool for publicity, temples take promoting Taoism as a religion to the first place, which is more important than introducing themselves. The function of recording is also emphasized; temples report their events afterward more than sharing real-time information during the process even though instantaneous posting is available. Different manners emerge from three temples' utilization: for Beijing Baiyun Temple and Xi'an Wanshou Baxiangong Temple, scriptures and doctrine of Taoism were shared more than other kinds of knowledge both about religion and relevant fields, which leads to a literary and metaphysical narration of Taoism, while Guangzhou Chunyang Temple has intension to shorten distance between Taoism and civilians by offering public with useful plain Taoist information for serving daily life, considering that Taoist medicine for health keeping is emphasized as important as knowledge of Taoism.

For "online religion" purpose, temples use Weibo to form sense of community more than to provoke followers' interactive behaviors. Temples take advantage of Weibo's interactive character by giving public encouragement, greeting, guidance, recognition and conducting one-to-one individual communication. Provoking followers to join their offline activities is also an important occasion for the temples to interact with public. Religious behaviors are also included: temples lead followers to celebrate religious holy days and to practice, by that a sense of community could be strengthened.

Posts of "information" (Religion Online) represent the majority of the posting activity (66.9% of the total in February while 70.7% in three month), thus most of the time temples use Weibo as an online publication to introduce Taoism and report their religious activities to their followers. Though the temples claim that they also pay attention to the importance of interactivity on social media, they act passively in an online mutual relationship with public, which means that the temples rarely initiate a dialogue with public. The passive interactivity is shown as the priest in charge of the communication of the Guangzhou Chunyang Temple explained his respect for interactive function of Weibo: "for formal Weibo accounts of domestic Taoist temples, "information" functions are put at the first place, but that does not mean we ignore interactive functions. Our Weibo account seems to lack interactivity because we do not have many comments or forwards, but we try to answer every question that our followers asked." (Lei Gaocheng, personal communication, November 12, 2016

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Conclusion

The same as to other organizations and individuals, social media offers a lower-cost and more interactive tool to Taoist temples to communicate with the public compared with traditional media. To draw a picture of the encounter of the technology and ancient religion, this paper studied on how Taoist temples use the tool with their religious background. 474 posts sent on February were used to develop a typology of Taoist temples' microblogging functions. Then 891 more posts were recruited to recheck the typology and confirm findings with bigger database.

Although three temples have different strategies, there is something common in their use of Weibo. First, for "religion online" purpose, 8 kinds of posts are sent by the temples and sharing basic knowledge of Taoism is primary for the temples. Comparing with introducing their own status, the temples like to promote the religion first. The basic knowledge of Taoism also broadly covers 8 aspects, among which literary doctrines and metaphysical scriptures took the majority of the posts. Second, for "online religion" purpose, 12 kinds of posts are sent by temples both for maintaining relationship with public and motivating behavioural response from audiences. Temples take advantage of Weibo's interactive character intentionally that they interact with other users by giving public encouragement, greeting, guidance, recognition and conducting one-to-one individual communication. Provoking followers to join their offline activities is also an important occasion for the temples' interacting with public. Religious behaviors are also included: temples lead followers to celebrate religious holy days and to practice, by that a sense of community could be strengthened. At last, considering the preference between sending message and interacting with public, Weibo is mainly used as an online publication to introduce Taoism.

In sum, according to the data presentation of the temples' utilization of Weibo and operators' opinion, the temples' communication strategy on Weibo is rough on objective (to popularize Taoism) and lack evaluation. The sociability of social media is not paid as much attention as the informative function that attribute to the temples' preference on releasing information and passive attitude to interacting with the public. Despite a detailed utilization, the temples hold an aggressive attitude to Weibo as well as any other communication channels as it is said by the operator from Xi'an Wanshou Baxiangong Temple: "Taoism is a living fossil of Chinese traditional culture, it inherits China's 5000 year's civilization. Now a time, western culture is diluting Chinese people's passion on traditional culture and religious value, we must try everything to help our people getting in touch with and study our own culture including adapting internet which is the inevitable result of social development. " (Fu Wei, personal communication, November 17, 2016)

Suggestion

This paper accomplished a case study on primary Chinese Taoist temples' utilizing social media. To gain a more general picture, more temples or other kinds of religious organization such as religious unions and posts sent in more months could be recruited building a bigger database to be studied. A rough typology emerged in coding process under scheme of prior research; discrepancies of coding could be discussed to form a more detailed and accurate typology.

Even though Weibo primarily is a social media, it is not saying that the temples recruited in this paper did not use it in an appropriate way by mainly sending information but not behaving more interactively. As mentioned above, to fulfill radical needs of express oneself, sharing one's own information with others is always important in communication. It is not the more interactive posts they send on social media the better but finding a perfect proportion of each kind of posts more important. The perfect proportion may be determined by each temple's status, and to find a model helping define the perfect proportion for each organization could be implemented in future research.

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