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AXES CONCEPT OF DEMOCRATIC RETHINKING THE LOCAL MEDİA

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Abstract

In ideal democratic systems media organs that all scales from national to local take part in a central location in the formation of public opinion and ensuring the flow of information.

In the liberal pluralist paradigm media has been describe as a fourth power and which appeal to the eyes of masses is an essential point.

Organizations operating in the mass media, especially at the local level media is a capillaries of society. It takes a mission such as flow of information from the environment to center. Together with the spread of new communication Technologies local media improved.

People reach the news and informations faster and more efficiently. At the same time local media organs worked a public body. In this study, we argued wital missions of local media in context of democratic with current examples.

This study is based on scientific observations and reserched on the literature of local media outlets. Aim of this study is discussed with different perspective to contribution of local media organs to political, cultural and social structure.

Key words: *Democracy, media, Liberty of media, local media*

1. INTRODUCTION

In the democratic systems which mean the management of people, the media which are free of executive, legislative and judicial powers were defined as the fourth power which inspects the government on behalf of society in Liberal Theory attributes a critical role.

The critical theory regards media as an ideological tool of the government which was turned into a tool to produce consent by the government. Today, the monopolization among the media owners and the relationships between media and politics are the new objectives of the studies on media. Although it is generally accepted that media don't have a definite effect on groups, the power to determine the agenda gives media the potential of behaving on behalf of government (Elmas-Kurban, 2011, 62).

Thus, media is an institution which informs the society, notify them, enables an individual participate public on public matters and inspects the management on behalf of public.

Reasoning (freedom of press), state of law (human rights, independent judiciary) and political participation (the participation of the citizens, free elections and political parties are three indispensable parts for democracy. In this triple order, the free and independent media is the most significant necessity for the function of democracy (Bajohr, 2006, 177).

There are two components of the idea that free journalism is a necessity for democracy. The first one is media which functions as a supervisor over the government. No matter the media has a huge and independent power, it functions as a fourth element which monitors the other elements of the government and inspects it.

The second is the obligatory status of media for citizens who may have information and be criticizing. Media provides knowledge and news related to basic events necessary for commonsense juridications of people. At the same time, it also functions as a forum through securing the access to various information which people exchange (O'Neill,1998,40-41).

There are three dimensions of journalism which makes iit the fourth power:

1- The people who rule the country and society through using the state mechanism can get the information about which country and society they are ruling only through a pluralistic media. When they fail in accessing such information, they can't be aware of social needs and thus, they can't establish democratic administrations.

2- It is only possible to determine what is the best and the most correct for a society through a press that functions as a media (environment) for an open discussion. Without a pluralistic media, it is impossible to conduct a pluralistic discussion.

3- The three powers of the democracy (executive, legislative and judicial powers) are the places where the relationships between the society and the state are determined. However, three of them function on behalf of the state and they always favor the state as a conclusion of their nature unless there is a pressure upon them. The media is the power of the society which inspects those three powers of the state and for that reason; it is the fourth power (Görmüş, 2012, www.taraf.com.tr).

The basic element in the perception of democratic law state is elections, but democracy doesn't only consist of elections. The notion that "The ballot box is the solution for all the problems" is a notion which may bring harmful results. In the developed democracies, it is accepted that the notion of democratic state can occur with the contributions of all the important social and political powers and this public task should continue even after the elections (İçel, 1998, 97). In the developed democracies, people tend to participate in taking a decision at every level of the daily life (Kışlalı, 1987, 248).

Shortly, healthily functioning demoracy is possible through a system which people continuously participate the decision process and kept all the necessary channels open related to it not through a perception that the demands of people are presented to the administrators only from elections to elections. One of those channels is the media. The field where polyphony, freedom of expressing thoughts and inspection of the administrators are all actualized. Media fulfills a public task through establishing a communication between the ruling and ruled parties and becomes the greatest supporter of other powers in protecting democracy and liberties.

If the public is correctly informed, pays attention to the experienced events and thus affects the decision mechanisms through effective attitudes (Selçuk, 2000, 53).

2. A GENERAL REVIEW

2.1. Democracy and Media

Democracy which means the sovereignty of public in lexical meaning institutionalizes the rules and principles including those which provide respect for individualism and which has turned into a minority. Thus, it is impossible to degrade it to the majority laws. Democracy compulsorily involves the rights of all kinds of minorities (this minority may include even a single individual) to exist and express oneself (Selçuk, 2006, 25).

Democratic management style is a political life style which provides the most borad liberties to numerous individuals, provides possible broadest diversity and protects.

In order to establish democracy; the state, the political society and civil society should be distinguished. If the state and political society are confused, the majority of the public interests conflict with the combining activities of the state. If political society and civil society are confused, it is not possible to envisage the political and legal sequence as a simple distribution of dominant economic interests. This confusion may only leave the responsibility to set up unity in the management of the society. Whatever the situation is, there is no place left for the democracy

Democracy lies on giving the individual and common liberty through social instituteions; it cannor exist without individual and common liberty, rulers-roled ones are deyetmined by the elections and maximum contribution is provided in the formation and development of social institutions (Touraine, 2004, 25-65).

Traditional liberal thought claims that major democratic role of media is to act as public watch (watchdog) which observes the state. This role, generally, is defined as revealing the misuse in the application of the state authority.

This observer role is said to come prior to other functions of media and determine the form of organization in media. It is claimed that complete freedom of media from government is only possible in free market rules. Whenever media is exposed to public regulations, it isn't an observer anymore and turns into a snarling dog in the service of the state (Curran, 1997, 142-143).

In Turkey, a journalist or an editor may have to change and give publishing due to orientations and pressures coming from inside or outside the media organization for news he produces/desires to produce (Alver, 2011, 445). Doing so, it neglects its role as an observer quits being an observer.

The media which stops being an observer is the state journalist. The necessities of state are at the forefront for the state journalist not social problems, demands and agonies of the society. State journalists are such journalists that their mission is to hit the society using envisagements and plans of the state related to the public not transfer the social demands from bottom (society) to the top (the state).

It is such a journalism that it tries to turn the ideas which state dislikes into "bogeys" instead of mediating the freely discussion of all the ideas in the society.

By its nature, such journalism hangs on the words of the state befor it makes news or interprets the developments which are of interest to the state and probably not liked by the state; then, it starts action in accordance wiğth the signals to come from the state…." (Görmüş, 2012, www.taraf.com.tr).

Bajohr (2006, 187) who reminds the statement of Bernard Tapie "Mostly, even the most clever and wise boss can be surrounded by the workers who may loose their spirit of objection and personality. Although theyknow their boss is completely wrong, they deliberately keep silent since they aren't encouraged"; has expressed the significance of free media for democracy with the sentences below:

"Free media organs always have to feel encouraged enough. Because, if they don't find the courage or start to loose their courage; you may feel suspicious abou democracy."

2.2.Monopolization:

As a result of interceptions, the majority of media organizations were combined to big companies under the control of finance and industrial capital. One of the results of this change in the ownership structure comes out in the form that media organizations, sometimes, avoid researching or criticizing the activities of the giant cartels they belong to.

The tradition of economy politics led by Schiller (1989), Herman and Chomsky (1988) claimed that the transformation in the ownership structure encouraged the confirmation of capital supporting expressions when media was combined with capitalism.

The changes in the ownership structure also affected the relationships between media and government. Some researchers (Chadwick, 1989) determine that media cartels are indeed power centers which exercise power in order to increase the profits of the company, medya (Curran, 1997, 146-149).

The media which grow and strengthen with the capital accumulation have started to stand against governments as the strong media. Thus, the media which is regarded as one of the powers in the system and has the duty of inspecting on the other powers gradually turned into the media of powers. Political powers established their own media in order not to fall into a decline against the power of media. Thus, media turned into the power of politics as well as capital (Güngör, 2011, 144-145).

In a system which the power of media is on debation, media ignores the impartiality in its broadcasting, news and programs are formed under the influence of definite powers (governmrnts, media owners, advertisers etc.). Thus, it turns into a power violates the democracy not protects it.

The model of monopolist mediai decreased the democratic participation and led the media violate its duties. The right of society to be informed was condemned to the inspection of a few monopolies. Media opened its pages and/or screens to declarations and shows of governing powers full of propaganda instead of reporting the demands of society to the owners of powers[1].

2.3.The future of written media

The current existence of printed media will move to the internet environment in the following decades. It is not a prophecy. To Vima, one of the leading newspapers in Greece, stopped its publication during the week and decided to continue on the internet. Newsweek, one of a weekly magazine in the USA, which has been distributed all over the world since 1933 stopped its life in the printed media with the last issue on December 31, 2012 and decided to maintain its publications on the digital environment (www.stargazete.com.tr). The printed media will loose its dominance and effect even it doesn't die out completely; the internet having everything more than printed media has will be substituted. The friendliness, free or very cheap access resulted in an increase in the people who follow media via internet up to hundred millions.

In Turkey, today, millions of people visit the websites of the newspaper with a few hundred thousand circulations. While the number of visitors who visit the internet sites of the printed media is expressed in millions; those who watch videos are expressed with hundred thousands and those who make comment are expressed in ten thousands.

The development in the communication technologies triggered the journalism for people. The pictures of crime scene which was hardly found in the past can be obtained from pictures of the individuals' mobile phones. Technically easy access to internet journalism led to birth and increase in the quantity of online newspapers and news portals.

[1] During the first days of Gezi Park events, common media organs which are afraid of government ignored the events, acted as if nothing had happened and played three monkeys by keeping silent. After the crowds who desire to get information about events and developments achieved news from virtual media and and uncommon media, they employed news and comments on their pages and screens related to the events.

While reanimation of direct democracy[2] is hoped along with internet, the symmetric communication form presented by internet may in sapproach the public area to the ideal of a assembly democracy which is open to all citizens (Tokgöz, 2008, 295-297).

3. LIBERTY OF MEDIA

Although liberty of expression forms the base of individual liberties, in practice, it has the character which is only valid with the libert of media. At the same time, it is also the basic requirement of media liberty.

Nowadays, the prevention of ideas and expressing ideas are contrary to the pluralistic concept in modern democracies and, especially, it is gradually getting impossible from the point of political authority. The communication opportunities which develop and rapidly progresses make numerous existing obstacles related to expressing and spreading thoughts void and meaningless (Selçuk, 1997, 246).

The core of liberty of press is the freedom of thought and speech. It is impossible to mention about the liberty of media and communication without the existence of freedom of individuals in expressing their thoughts in the form, time and place, discuss them and eve keep silent; namely, liberty of thought and speech (İçel, 1998, 21).

It is only possible to produce realistic solutions for public problems healthy discussion processes through the existence of correct information, free ciritics and valid opposition. If the dominant authority in a political system is public, there shouldn't be any authorities who prevent knowledge and thoughts in accessing it.

If public is correctly informed, they care about the experienced events and thus affect the decision mechanisms through maintaining an effective attitude; there is democracy (Selçuk, 2000, 53).

The notions that the liberty of expression and criticizing may destroy social values aren't on favor of democracy although they are within the limits of democratic criticism (Erdoğan, 2001, 9).

An independent and free media is assurance, basic source and sine qua non of developed democracies. At the same time, free and strong media and other elements of mass media are among the dispensable parts of a healthy democracy (Belsey, 1998, 19; Vural, 1996, 1055).

Beside liberty of public in accessing news, freely transmission of ideas and opinions; media has highly significant tasks such as molding public opinion, announcing the activities of governments, state institutions and organizations, inspect and criticize them on behalf of them. In order to do this, media should be free and independent. This is not only liberty of a journalist to express himself but also liberty of people to access news (Gezgin, www.konrad.org.tr, 2000, 165-166).

In order to enable individuals in the society use the liberty of expression, they should have the liberty of being seen and heard besides the liberty of seeing, listening and speaking (Fisher, 1984,19).

In order to secure the liberty of intercommunication on the global level, both global communication networks and the right of democraric access to is an obligatory (Belsey, 1998, 29).

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[2] Direct democracy (classical democracy, participatory democracy) is based on direct, unmediated and continuous participation of citizens to the government matters. This way, direct democracy clears the discrimination between the ruling and ruled ones; it is an endemic self-governing syatem. The most modern example for it is plebiscites (Andrew Heywood, The Basic Terms of Politics, 2012, 171).

As a free society requires, one of the conditiond for birth is not being prohibited. The media cannot publish the ideas of everybody and it is not expected. However, huge media units, as a requirement of giving neutral neutral news and different from the function of they may and have to undertake the task of publishing contrary to their opinions (Sezer, 1972, 43).

The media is a tool which contributes to the declaration, announcement and spread of the opinions of various groups in the society through reflecting the opinion within itself and those belonging to the external environments; thus, provides an interaction between the rulers and ruled ones (Girgin, 2001, 144-145).

There is a continuous relationship and interaction between the rulers having the power and the ruled ones. The public emerges during the process of this mutual relationships and interactions.

First of all, individuals or groups should access information related to the problem and should discuss on it later on in order to form a public opinion. When a contentious problem occurs, the people related to it should get in touch with other groups in order to push the dominant opinions of the group or groups through and explain their ideas and opinions. Communication has a huge role in all those relationships. Mass communication tools which are regarded as one of the most effective elements in the formation of public opinion transfer information within this communication process (Gezgin, www.konrad.org.tr, 2000, 172-173).

In the multiparty systems, the diversity of comments is useful for the society. Because, the public which is fed with comments from numerous sources instead of a single sided comment will need to research the accuracy of the news and this will provide a progress for the development of the political system.

The governments should enable public getting information from numerous sources along with different and free comments and news.

4. LOCAL MEDIA

Local media undertakes a mission just like capillary vessels of the society in the flow of information which occurs from center to the environment, from environment to the center. With gradual spreading of newly communication technologies such as internet and satellite broadcasting; local media organs both transfer new and information to human beings faster and performs a more effective task as a public organ.

In Turkey, the local media which is called as Anatolian media or country media may provide significant contributions to the healthily formation of local public opinion, the spreading of democracy from local to general aspects, its internalization and its healthy operation.

On the base of saying Anatoian media to the local media, there is the ideal of uniting, integrative and in other words, there is national unity and solidarity which becomes concrete with the word Anatolian (Turan, 1992,92).

The pioneers of local media in Turkey are Vilayet (Province) newspapers. On November 7, 1864, the Ottoman who transform to provincial system from the state system encouraged the issue of newspapers in every province. Those newspapers not only published the official announcements but also employed the burocrats of the time who are intellectuals of that time as journalists and aouthors; issued publications related to the local problems and developments and made quotations from foreign newspapers.

Numerous definitions were made for the local media. Tütengil (1966,63) emphasized that Turkish media could be divided into two such as national media and regional media and defined the regional media as following:

"The regional media is newspapers which are prepared with local ideas and handcraft, give priority to the news and matters related to the environment and are distributed within a definite area."

The local media is written media organs in various parts of the country, especially, in the residential areas except big cities, in provinces, districts and small towns, with daily, weekly, or longer periods, speaks out news, events and problems of the region and aims to reflect the demands of public to the authorities (Ünal, 1996, 1068).

Local media is a mass communication tool or the combination of tools which carry out the publishing activities with the purpose of informing people of the region with limited borders and clearly defined (giving information), training, entertaining and free formation of public opinion in the region (Vural, 1999, 44).

Different from the national media, the local media is defined as the newspapers which are published and read in a limited area and employing local news and matters. The local media performs its public duty by helping the people in the region to solve their problems, positively contribute to the development of relations between individuals, contribute to the formation of local public opinion and inspect local administrations to some extent (Girgin, 2001, 161-162).

Local media is a media organ which focuses on the events in its region, tries effort for the development of the region (Faraç, http://www.jurnal.net, 2013),

These newspaper who undertake the mission of being a bridge between the state and citizens has some functions such as the inspection of public officers and official services, correct and relevant reflection of national will and establishment of necessary democracy culture (Gezgin,1998, 8-9; Faraç, http://www.jurnal.net, 2013).

Local media which had a narrow reader group and limited audience group at the beginning found an opportunity to address to a broader group thanks to the developments in technology and started to gain national and international dimensions.

Today, local media may reach to everybody all over the world who is interested in the region thanks to its internet pages. The same position is valid for radio and television enterprises after satellite broadcasting and the opportunities provided by internet.

With the enlargement of the network for transportation and access provided an overwhelming impression in a larger geographic area for a problem that seems local and small, readers/audiences easily submit their demands to the administrators.

Although the local media dominantly employs local news and cultural programs nowadays, its locality is only limited with their names and publication sites.

When we consider all of them, we need to redefine local media: Local media is the media organs which are prepared by local efforts, dominantly employ the news, problems and developments and cultural elements related to the region on their pages and screens, transmit local problems, the expectations and demands of local public.

5. CONCLUSION

If a democratic society is pluralist and polyphonic, local media is an important tool in providing pluralism. In order to fulfill this role of local media, a country should be democratic, namely, have the liberty of accessing news. The existence of an environment with freedom of thought which the journalists can benefit and the transportation of the events in the society in an attention drawing manner by the journalist who utilizes this freedom are necessary (Alemdar, 1992, 88-89).

The media with a monopolist structure which broadcasts in a manner protecting the benefits of the institutions they belong to makes the dominance on the news weaker and removes the convincing effects on groups. This situation increased the importance of local media which wasn't overtaken by definite groups or individuals belonging to the people with amateur spirit and provided new opportunities.

Local media may contribute to more healthily formation of public through opening its pages/screens to various political views, being more sensitive to the developments in the region than the common media, employ the response of public to the developments on its pages and screens.

In order to contribute the free formation of public opinion and by force of being a social state, the state should economically support local media institutions without applying any enforcements and forcings. In order to provide the contribution of local media institutions to the development of participant democracy, an important factor besides the governmental helps is the support of readers/audiences. There are tasks to be done by readers/audiences for the contribution of local media to democracy.

The profile of readers/audiences who leave the local media enterprises to tender mercies of only advertisers (in the example of Turkey, Press Association which distributes official advertisements by means of the state, public and private enterprises) is one of the most significant obstacles in front of the development of democracy culture. It is as important as the changes in the ownership structure of media. The readers/audiences who don't follow media, read newspapers, watch television and don't use the opportunity to give instant responses he captured thanks to technology have responsibilities in transformation of media into the voice of the power owners. Local public should be aware that the local media which will reach to high reader/audience quantitites is on their benefit. The number of readers/audiences that will reach to an indispensable level will enable them find places in the contents of media.

Moreover, local media institutions may only turn into a qualified, respected and effective newspaper and television so long as they are specific, the newspapers and television of the culture of their region and people of region (Vural 1992, 209).

Local media institutions will be able to exist and increase their effectiveness, so long as they remain in the local culture with the contribution of accessibility they have after the opportunities provided by technological development.

Since it isn't financially possible to compete with the media under the control of big goups through making publications similar to news and programs of the common media, they will be able to form awareness through considering their localities and employing things which they don't have on their pages. Local media will be able to establish a democratic thought platform through giving place for the diversities of the region they located, conflicting ideas on their pages/screen. So long as it succeeds, it will become an unseparable part and sine qua non of the democratic systems. With the opportunities of internet and satellite broadcasting, they will be able to compete with the media institutions under the control of giant capital groups.

Local media which may become the eye and ear of the public not the owners of power, along with non-governmental organizations, will become one of the most significant tools to include them into the process of decision making.

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TELEVISION IS NOT MEDIA

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Abstract

In this research paper Russian media, specifically, television was analyzed through history of the whole Russian mass media and comparison with current situation of press, radio and Internet. This analysis was made by two arguments: television is not media because it is strongly commercialized and is a mean of propaganda and governmental manipulation. Russian history follows a cyclical pattern and tends to repeat itself, something that is particularly evident in its press, and this process also goes to other media outlets. Events on the end December of 2011 and March of 2012 clearly show how government regulates information broadcasted on TV news. In conclusion, television itself is not guilty for these problems, but people should learn how to differentiate and search truthful and important information themselves.

Key words: *media studies, television, press, radio, Russia, Russian media, modern media, Internet*

"When you're young, you look at television and think, There's a conspiracy. The networks have conspired to dumb us down. But when you get a little older, you realize that's not true. The networks are in business to give people exactly what they want. That's a far more depressing thought. Conspiracy is optimistic! You can shoot the bastards! We can have a revolution! But the networks are really in business to give people what they want. It's the truth."

Steve Jobs

Nowadays Russian national television is not media because it doesn't provide citizens with information needed for self-governing, which is the main purpose of journalism in a democratic society. News on television don't provide efficient amount of diverse opinions and information needed for making own decisions about the current situation worldwide and countrywide. The abundance of entertainment programs and commercials also decreases television's role. The reasons why national television is unreliable are financial problems of establishing alternative sources of information as spread as main ones, and state ownership and strong influence of government on most of national TV channels.

Recently, an autonomous non-commercial Analytical Center of Yuriy Levada(2013) made a survey asking Russian citizens from which medium do they usually get news. The survey compares results of one made in 2009 and a new one in 2013. Even though the number of people who get news from television decreased, overall, it still is the greatest comparing to number of people who read news in the Internet, newspapers and listen to radio. Also, news from television channels are considered to be the most reliable ones, as it is shown in the survey. It is not hard to guess why television in Russia is so popular. One of the main reasons of it is that considering geographical features of Russia there are some problems in many regions which don't allow people to have a good Internet connection or other technological advances. Thus, television is one of the easiest ways of getting news, since national channels are free and available almost everywhere and anytime. I can tell from my own experience that technological advances have great influence on my usage of media to get news. Currently, I am a student of American University in Bulgaria and 8 months of the year I spend in my dormitory, where students and professor are provided with good Internet connection. We have some TV sets in dorms, but I personally don't watch TV news, because I'm most of the time online and check news in several news websites. However, at home I don't have regular Internet connection, since we live, and all news I get from TV with my parents. But at home I have a different habit. I check news one the TV, but later I search for more information and different point of view on Internet myself, because news from television are not efficient for me, as a media literate person.

However, Oleg Dorman, Russian documentary movie director, said in newspaper "Sovershenno Sekretno" (Top Secret, 2013): "Russia is no more an island, and TV set is not an idol either. There is no main informational center – no propaganda, agitation and organization. Television is not the main media, but not media anymore". Why is it so? Is his argument truthful? To prove it, firstly, we need to understand Russian media's history and not only about television, but press and radio.

Development of technologies, since first invention of radio, required a lot of money investing and only the biggest corporations could make it. This is the way current biggest TV corporations, such as BBC, CNN and others were founded in developed countries. In most of the world, where there were no technological advances like in Western civilizations, such big money investing could be made only by governmental organizations. It was the same for Soviet Union. Consequently, governmental TV broadcast organizations owned a huge property of national TV network, and it is hard to found as big network as governmental one even till now, because it requires a lot of money investing, due to geographical features of Russia. Thus, the history of foundation and current situation of television influence on future media state.

To get overall impression of current situation of Russian television we need a good understanding of modern history of media in Russia. During last twenty years the role of television in terms of influence on Russia's life and nation has grown greatly. The main reason of this change is the establishment of first commercial TV broadcast. After the full governmental monopoly on television during time of Soviet Union's existence, commercialization was the main reformer on Russian television. Only twenty years ago Russian TV broadcast was with no commercials and advertisings, when in Western countries it was already there since 1930s'. Commercialization was a strong mean of influence on Russian people, who were used to scarcity of products in shops, called "deficit" (Starikov 2013). First commercials opened up a new world of beautiful life of American style consumption and materialism. This was the time when American "penny-press" revolution finally got in Soviet Union. In 1920's, the editor of "New York Sun" newspaper came up with an idea of getting money from putting an advertisement in his newspaper, instead of firstly used method of getting all income from newspaper's subscribers. He put advertisements in his "New York Sun" and sold it for one penny. The new method appeared to be very profitable, and since then all press was full of advertisements. This is what happened to Russian media after so-called "perestroika" during 1990s', the time when Soviet Union collapsed and Russian Federation was established.

Press media during 20th century was one of the main means of propaganda, incorporation of government, and was used for mobilization of nation to achieve concrete agricultural and political goals. One of the ways media was freed from Soviet strict censorship and political manipulation was the new Law on Mass Media, which started working in 1991. Journalists actively used their new freedom – only in 1993 there were 238 newspapers, five times more than it was during Soviet Union. However, the history of press in Russia started from the first Russian newspaper "Vedomosti" in XVIII century, with which Peter the Great manipulated nation's mind (Starikov 2013). Peter's direct involvement in publishing meant that he personally edited secular manuscripts, a practice that continued, to various extent, through the reign of Joseph Stalin (Aratunyan 2009). After Peter the Great, Ekaterina II had her own newspaper aimed only for mocking human weaknesses and sins, and entertaining people, because she thought that is the main point of journalism. Though, she had opponents. It was N. Novikov and A. Radishev, who opposed her strongly subjective point of view, and tried to prove that slavery, existed at that time in Imperial Russia, is immoral. These opinions didn't please Ekaterina II, and she imprisoned them in Siberia as foes of the country. Later, in 1804 Aleksander I first time officially established censorship on press medium, and then Nikolay I made censorship stricter, banning ambivalent opinions pieces about government. Luckily, in 1861, Aleksander II freed most of political prisoners and, as Starikov said, it was the time of democratic journalism rise, when more than thousand and a half of new newspapers and magazines were founded. However, this democratic freedom allowed revolutionist thoughts to get popular and found people, who later killed Aleksander II himself. Nikolay II on 17th of October 1905, in threat of upcoming revolution, declares that he will give everyone freedom of speech and all rights a person in a democratic society has. Though, again, a great amount of new newspapers and magazines, plus historical moments, a loss in the First World War, only fuelled revolutionary mood in the nation and, again, the end of Nikolay II and his family is very tragic.

After socialistic revolution in 1917-1918, the press was divided into two forces: Bolshevists(pro new government) and opposition. However, during existence of temporary government, the biggest and most influential newspapers such as “Russkaya Pravda”, “Novoye Vremya” and other were closed and their publishing houses were given for main newspapers of Bolshevists. Later, it was Communist party who dictated through various agitprop departments the general “line” that all printed production had to take (Aratunyan 2009). The story of dictatorship and censorship in Soviet Russia is well-known. The most interesting part of history of Russian media is the time of perestroika, after collapse of Soviet Union. As Aratunyan(2009, p. 67) says, we can draw many parallels between Soviet Russia of the 1920s and post-Soviet Russia of the 1990s and early 2000s. The Bolshevik Revolution – much like the breakup of the Soviet Union – spawned a whole raft of new, private periodicals, mush like perestroika did 70 years later. Essentially, Russia was undergoing natural capitalistic processes that the media in the West had experienced more gradually in the past. With the surge of advertising and capital came the desire of advertisers and media moguls to take advantage of the press they controlled. “Russian history follows a cyclical pattern and tends to repeat itself, something that is particularly evident in its press” (Aratunyan 2009).

Today the main federal newspaper is “Rossiyskaya Gazeta” (Russian Newspaper) and also there are “Rossiyskiye Vesti” (Russian News), “Rossiya” (Russia) and other. Big non – governmental newspapers such as “Komsomolskaya Pravda” (Komsomol's Truth) and “Argumenti i Fakti”(Arguments and Facts) are made for the mass, thus, usually has low-quality “yellow” content. Somewhat the same process, the popularity of invaluable non-journalistic information, we can see in current situation of radio. In 2003, rating of music radio “Russkoye Radio” (Russian Radio) became much greater than rating of federal news radio “Radio Rossii” (Radio of Russia). This means that Russian radio is developing as any other in the world, meaning that most of people want entertainment shows. However, as Starikov says, in the world practice, usually there are also some talk or news radios. As Russian practice shows, this kind of radios cannot stand the competition with musical ones. News radio is too hard to make it work for a still “young” Russian media business, since it is risky and requires big money investing. This is the same for press and television too. There are hundreds of different regional newspapers, magazines and TV channels, but they won't get to the level taken by federal and national media outlets. It is not government's fault that there are no alternative news source like national TV channel with such great and wide audience, but it is matter of business and financial hardships of creating those alternatives.

Nowadays the overall number of Russian TV channels is around 330 and 16 of them are national. All-Russian State TV and Radio Company (VGTRK) is a big state-owned media holding company. It includes main nationwide channel Rossiya1, also includes non-stop news channel “Rossiya 24”,

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"Kultura" and sports channel Rossiya2. National Media Group is one of the largest private media holdings. It has the largest nationwide broadcasting channel – Perviy Kanal 51 percent of which is state-owned and 49 percent is privately owned. The large private channel and media holding company Ren-TV is also in Nation Media Group. There are other national privately owned media like the third main nationwide channel NTV (Nezavisimoye Televidenie – Independent Television). This means the main media for common people are almost completely controlled by the government.

Public protests against cases of fraud during parliamentary elections in December 2011 had a profound impact on the content of media coverage in 2012. While federal television channels completely ignored the opposition before the end of 2011, in 2012 they covered all major events organized by opposition. Opposition leaders, who used to be persona non grata on national television, became regular newsmaker. As it is written in Europe & Eurasia Media Sustainability Index 2013, state-affiliated media were often used as instruments of pro-government and anti-opposition propaganda, such as the federal NTV channel's "Anatomy of Protest" programs, which purported to prove foreign sponsorship and pay for opposition protestors. The TV Press Club, an informal community of journalists who cover television, called these and similar programs on the leading channel, Channel One, notable for their "propagandist zeal, use of disinformation, facts juggling, and promoting intolerance to dissent." I myself remember the way first protests were presented on federal news program. It was 5th of December, when on 4th of December United Russia party won in Federal Duma elections. Firstly, they mundanely said that there was a protest against United Russia party, the first one. And then, with couple of wide shots of a huge crowd on Moscow's and Saint-Petersburg main squares, it was said "… and then they all together started celebrating the win of United Russia." Both I and my grandmother were confused with such twisted news story. Later, I checked the event on online version of British newspaper Guardian, and there it was said that police arrested around 250 protesters from Moscow's Triumphal Square and 150 in Saint-Petersburg. There was no such information on national TV channels till the moment when it was hard not to hide news about protests.

According to D. McQuail, mass media, especially press and television 1) have to fully update people with world and local news and comments on them; 2) information has to be objective in terms of truthfulness, sincerity, reality, trustful, and differentiating facts and opinions, and 3) information has to be balanced and it has to show alternative points of view in non-sensational way. Of course, these features are too utilitarian; however, they are truthful and surely required for Russian media too. Thus, according to McQuail, Russian TV journalists completely failed to provide Russian citizens with full information about situation in the country during such important events, such as federal elections in 2011. It was the time when I became a university student and started living with no Russian television. During my first semester of studying at American University in Bulgaria, professor of Writing for Media course taught us to check news every day through pop-up news quizzes. It became my daily habit, and even if I heard some news from friends, I always check them on the online news sites later. Also, firstly, I try to find news according to McQuail's second requirement, because this is the best information possible. News can be written in many different ways, thus, people can be easily manipulated by the tone of storyteller or language of an article. That's why it is so hard to have information according to the third McQuail's requirement, but for this reason I usually check a number of news sites, so it is easy to get overall impression of an event.

Thus, my main source of information is the Internet, and it is not so unusual for modern people. Today, Internet is the main opponent in the battle of news sources. The Web does not have limitations in time similar to those of print media or broadcast. As soon as an event happens, it can be reported via Internet in the shortest amount of time. It is also possible to update a Web story continuously. This is why immediacy is a core and special characteristic of news in the web. I have noticed that more and more TV news use citations and videos from Internet news. They even show a screenshot of an Internet article and then lighten up needed lines. Arina Borodina, observer of RIA Novosti news agency, recently said(Козырев Online, 2013) that TV loses the fight with the Internet, because, when there was a bomb attack in Domodedovo airport in Moscow, news about it were on a broadcast only 3 hours after the actual terrorist attack. In contrast, first mentions about the event occurred on the Web immediately. Also, Internet doesn't just win by its immediacy, but also by its flexibility. News on the Internet has text, photos or pictures, like press media, and also it can has attached video and audio files, so TV and radio is not special anymore too. Plus, if you have an Internet connection, then you have most of the all information for free, which is not the case, for instance, with newspapers or magazines.

Now even TV channels, newspapers and magazines have their own web sites. It is logical, because at the beginning of 2012 92% of people, living in cities with population more than 100 thousand people, have internet connection at their homes, and monthly number of users is over 54 million people (Starikov, 2013). Web sites are easily updated, and TV broadcasts also have online translations. On the one hand, all mass media has already transferred to the online versions, but not all of Russian people are there yet. Even though the number of people from regions who have access to the Internet increases, the gap between that number and number of people having not just access, but high speed Internet connections in central regions around Moscow and Saint-Petersburg is still big. As Arina Borodian said(Козырев Online, 2013), the only problems Internet faces in battle with television are technological and financial, due to geographical special features of the great, in size and status, country.

To sum up, Russian television and media as a whole through its history faced many difficulties at the time crucial for media's development, such as the Great Russian Revolution at the beginning of the 20th century, The Second World War, and collapse of Soviet Union. These events played the main role in media's situation today, and help us understand it. Globalization introduced commercialization, the global problem of journalistic media, when profitable news make the day, but not important ones. Television today is the most ubiquitous and accessible mass media in Russia. Even though it also became a mean of selling products and lifestyle, it still has news and people believe them. The main problem is that news on television are usually put in a better way for government's needs. It is still a mean of propaganda and governmental manipulation, as it was during Soviet Union.

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READING "THE ISLAMIC TIGRESSES IDENTITY" OVER ADVERTISEMENTS IN ALA&AYSHA MAGAZINES: "THE HIGH SOCIETY OF CONTEMPORARY ISLAMIC WOMEN"

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Abstract

A secular and positivist Republic has been founded after The Ottoman Empire in the last century in Turkey. In order to sustain the ideology of Republic, it created its own elites; engineers, intelligentsia and women. Until 1950's ideologies except secular and positivist Republic pressurized. After 1950's Islamism begins to gain strength. Nowadays, Islamism rises in Turkey and gains the governmental power. Although being the opposite of Republic, Islamism used same elites for constituting the ideology.

Women are the exposing face for both ideologies with its body policies. The position of women in public life and looking, expresses the ideologies policies. Republic expresses a Western Modern Woman identity, Islamism represents a Islamic Woman Identity which is committed to its traditions and beliefs.

This study aims to understand the contemporary Islamic Women Identity thorugh its representation in advertisements and advertorials. In order to analyze, ads. and advertorials in Ala and Aysha magazines which are Islamic Women magazines will be examined.

Key words: *Modernization, Islamism, Contemporay Islamic Women Identiy, ads. and advertorials*

INTRODUCTION

Turkey passed over a changing process in the 20th century, the foundation of the Republic was the milestone of changes and reforms towards Western Civilizations. Many reforms has done in institutional an public area and the aim of the reforms was reshaping the society through a secular and modern way which takes it origines from laicite and Republic. Republic constituted its elites in order to complete reforms and change the society which were including engineers, intelligentsia and women. Although engineers and the intelligentsia was a part of sociological and institutional change the women were the exposing face of new ideology and reforms. The "standart bearer" of new ideology.

Somehow, Islamis the anti thesis of modern republic and modernization raised in Turkey and become legitimate by entering the parliament in 1970's. Islamism was a rising ideology and when it is examined it was clear to see that, Islamism were creating and using its elites as an actor just like the republic and again the women were the exposed face of this ideology. Although in traditional Islamic thought was posititoning the women in home, loading the responsibilities of the roles such as being mom-wife, this new woman identity was different. She was getting educated, speaking foreign languages and attending daily life with its own wearing style and body policies. After the rise of this new women, Islamic movement clinched its cultural power which was produced by the elites which we have listed above with financial power. The Islamist riches of Anatolia gained the financial power to Islamism and get globalized. With the economical power the opposition between Islamic Women identity and Republican Women identity become clearer. With this economical power magazines like Âlâ and Aysha which are our subject with speciality of defining Islamic women identity founded. Their target audience was this new women. In order to analyze the identity of Islamic women both magazines are selected and the advertisements and advertorials are examined by advertisement analysis method with its visuals and messages. In order to analyze and reveal the main constituent parts of this contemporary Islamic Women identity; the modernization process of Turkish will be summarized, reforms in institutional areas and public life will be listed and the elites who were constituting the ideology will be examined. After that Islamism as an anti-thesis of Republican ideology will be shortly considered with brief information and the evaluation of Islamic Women Identity in the constituting process of constructing Islamist ideology will be investigated with the affects of its elites. And the contemporary situation of new Islamic Women identity will be revealed over the advertisements and advertorials in Âlâ and Aysha magazines which are representing this identity and targeting this contemporary Islamic Women as an audience. The components of this contemporary representation and identity will be examined with advertising analysis method by asking the questions which are defined in our research below in order to reveal the specialities of thid new identity.

1. THE MODERNIZATION PROCESS OF TURKEY AND THE ROLE OF ENGINEERS, INTELLIGENTSIA AND WOMEN AS THE ELITES OF THE REPUBLICAN IDEOLOGY

To understand and read the position of Muslim Woman stereotype in contemporary Turkey, the modernization process of Turkey should be well understood. The ideology of Modernization belongs to Western Philosophical Thought and roots itself to many important sociological and political movements such as Renaissance, Reform, French Revolution, Enlightenment Age and Industrial Revolution. Especially after the 17th century the idea of modernity and the process of modernization, reshapes the Western Civilization under the circumstances of Rationalism and Secularism. Although many criticizes about modernity and the ideology of modernization, it is commonly accepted that modernization is a natural conclusion of political and social movements in Western Society, which is written above. As well as it is considered that the idea of modernity itself also is a representation of philosophical and economical accumulation and it is inevitable. One of the most important thing about Western modernization is also "taking the source from public and the catalization of bourgeoisie in social change". For decades it is believed by many thinkers that a process of modernization or becoming modern, could only occur under these universal stages and social movements and the modernity of a nation can only be examined around the boundaries of these particularities. Many theories of Modernization excludes the historical, geographical and sociological context of a society and towards these theories, modernization is discussed with variables such as; education, urbanization, economy, democracy, human rights and their causations just like a formula which has to be obeyed and matched throughout the process. With the 20th century the possibility of different modernization processes and alternative modernizations, entangled to local values were considered and became the focal point of modernization discussions. The paradigm about reshaping of modernization from nation to nation was the main issue of these discussions. Western type of modernization was not the only way and different kind of modernities were emerging in different situations. Turkey is a good example to examine the differences of alternate modernizations from Western Civilization because although being faced to West the modernization of Turkey has a non-western approach to modernization and it has a unique place among muslim countries which can only be understood with its peculiar dynamics.

The fundamentals of Turkish Republic's modernization should be investigated in Republics opposition to its descendant Ottoman Empire. According to Bostancı (Bostancı 2008 p.14), the monarch of the empire never wanted any authorities except itself and never let any civil institution between government and public. By the way the era's important economical activities, tradesman and commerce (mostly done by non muslims in Ottoman Society) were ethically rejected by muslim public so that the emergence of

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bourgeois was unthinkable. Under these circumstances there were no forces for public to spread Western-style modern thinking. Under the influence of Islam the commitment to monarch was in a some kind of mystical way and the public were waiting social-economical interventions from the paternal authority the sultan himself. In the last years of Empire mostly militaristic groups such as "Ittihad ve Terakki Cemiyeti" (Committee of Union and Progress) were in awe of modern thoughts, Republic System, parliamenter system, rationalism and secularism and they've forced Sutan several times to build up a parliament and to share the authority with the public but never been successful at all. The founders of the Turkish Republic and Turkish Modernization process were originated to this committee and its elites. After the fall of the empire and establishing the republic, Turkey was entered in a quick modernization process, the main principles of the republic was "opposition to monarch and heading to west". The founder of the Republic, Atatürk was symbolized this ideology of modernization with this motto "our target is modern civilizations".

As Giddens mentioned in his book of "Modernity and Self-Identity" the modern institutions are in a discontinuity between pre-modern institutions (Giddens, 1991) and modernity changes the daily social life radically and affects most personal parts of our life. In Turkey the process that Giddens has mentioned, has been lived more painfully because after living in Islamic Culture and monarchy regime for centuries and not having transitional stages through the modernism, the establishment of republic could be considered as an ultimate revolution.

Referring to Göle, Secularism/laicite and positivism becomes the principal focal point of Turkish Modernization. As a result of the affect of positivism, social engineering becomes a model for Turkish reformists in order to rebuild the Turkish Nation in a rationalist way. Under these circumstances the prototype for the Turkish progressivists becomes French Jacobenism which refers to a stronger changing model instead of Anglo Saxon liberalism (Göle, 2008 p.99). The first diversion between Western and Turkish modernization becomes evident in this point, non-western societies history of modernization is written by the hands of political elites or in a chaotic way with its own style. Instead of being a process throughout centuries, political-social or economical events social changes materializes by the will of the elites. In this context the new Republic was creating its own elites. The elites of the Republic was constituted by the students who has been sent to Europe especially France for having an European style of education in different areas, Militaries who were adopted the progressivist and modern ideas before the establishment of the Republic and republican intelligentsia. It can be seen easily that the elites of the Turkish modernization has the cultural capital but they do not have the economical strength to become a class. Turkish modernizations propulsive force gets its power from positivism and "sociology" as a scientific area has a very important role in this situation. After securing the power from Sultan's hands, Turkish Republicans finds the legitimacy of their ideas about social changes in sociology, especially in the ideas of Turkish sociologist Ziya Gökalp (Ergür, 2009, p.972). Gökalp shapes his ideas in a combination of Comte-Durkheim tradition and reconsiders Durkheim's "social consciousness" idea with the term called "hars" and imagines a homogenized society which is shaped with the national culture. With the idea of creating a homogenized society and not leaving the power again to the Sultan's hands, first reform of the Republican elites was abolition of the sultanate. By claiming the city of Ankara as capital and proclamating the republic in a month was the second refom which were shaping the new governmental institutions. After the institutional reforms, republicans headed themselves towards the reforms in public area and daily life. These reforms can be seen as a try to create a homogenized society which focuses adopting itself into a western life style.

As we have mentioned above, Turkish Republic's first intention was breaking the connection between republic and old traditions, as a result of this intention, reforms in many different areas have been occurred. After abolition of the caliphate and proclamation of laicite it is clearly understood that republic would certainly establish itself in a secular and positivist way. Republic adopted the way of western clothing with a law and wearing Ottoman dresses like "fez" was banned. With the intention of adopting

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a western lifestyle the "gregorian calendar" was accepted and titles or nicknames which are coming from the Ottoman Empire was banned to use.

The most important reform of the republic was about changing the alphabet from Arabic to Latin. The only intelligentsia of the Turkey, was republican intelligentsia with this reform. To clinch the determination about secularity, zawiyahs and dervish lodges has been shut down because most of them were against Anatolian Independece Movement (Karagöz,1993, p.255) and The Holy Book Quran was translated into Turkish and with this translation, alphabet reform granted a radical milestone for adopting a cultural change towards western civilizations. The reform did not only change publics alphabet usage it also became institutional with the foundation of Turkish Language and History Institution. The main aim of the institution was securing the usage of a pure and simple Turkish in literature, daily life and newspapers, also the institute was trying to provide and product Turkish words which are corresponding the Persian and Arabic origined words used in Turkish. With a rate of literacy below 10% in Ottoman Empire, the change of the alphabet surely raised the rate of literacy over population with education reforms but on the other hand the literated population of Empire had become analphabetic. These changes were certainly planned to prevent carrying the Ottomans written or verbal tradition to new Republic. In a short period of time the bridge between Ottoman intelligentsia and republic was broken. The alphabet reform granted new elites legitimacy and prestige and old elites who belongs to Ottoman Empire and not knowing new alphabet were called reactionist as well as the new elites were being called progressivists. According to Göle, republican elites were believing the nation, dedicating themselves to secularism and progression and they were equipped with cultural capital instead of financial power.

1.1.THE SITUATION AND ROLE OF WOMEN IN REPUBLIC AS AN ELITE

As it can be seen easily the most important part of the Turkish Modernization was secularity. The affects of intelligentsia, engineers and political elites can only be observed by examining the era with sociological perspective but secularism's most evident and important symbol was the Republican Woman. Mostly, secularity in Republic was identified over Republican Women and the women was the symbol for secular way of living. According to Kandiyoti; in the first years of the Republic the modernity of the new government was symbolized with women representations like; standart bearer young girls dressed in shorts, school uniform or military uniforms and young women dancing in ball room with their evening dresses and women were a kind of iconography of the new regime(Kandiyoti, 2005 p.112). Republic was very insisted on saving the women from religious beliefs like covering themselves with scarves or traditional dresses or sexual discrimination (Göle 2008). Advertisements, comics, and novels were describing the women with modern haircut and western dresses with a consuming that belongs to modernity and women were positioned in their homes which are decorated with western type furniture or restaurants, theatres and streets. The new life style was not only described with western consumers goods also included establishing a wide range culture from healthy life, education of the kids to sexual equality. Existence of women in public life as a student, citizen, eating in a restaurant, dancing, doing sports with men were the evidences of a transition to a modern, secular life. The founder of the Republic Atatürk was also adopting orphaned little girls and photos or videos about him and his daughters modern daily life was another symbol of the position of women in Turkey(His adopted daughter became pilot, teacher etc.). It can be obviously seen that women and their position in daily life-in public are one of the major issues of new government. While, these kind of interventions were being made in the public life, the position of the women in new regime was also organized institutionally and cleared with lawmaking moves. With the elective rights given towards women it was clinched that the women were the exposed face of the Turkish Revolution and modernization.

Although the role and the position of women in Turkish Modernization could be easily considered as a "pawn" in the hegemonic playground between the Empire and Republic with the information given below, that will be such an anachronical and shallow consideration. Because the intervention of the

Republic to the situation of women is not only a part of series of reforms. "Women becoming modern" is an important part of the Republics "trivet of ideology" with intelligentsia, engineers (in social engineering and as the representers of positivism and rationalism). Despite the importance given to women by the Republic, after living in an Islamic Culture for many years, the contrarieties to Republic has been built up on women in ongoing years. In a try to understand the islamic woman stereotype in our subject, defining the status of women in Republics first years or ideology will not be enough. The status of woman in ongoing years with the affects of the sociological and historical context should be well examined. Because it is very related with the position of conservatism against Republic in continual decades. So that, it is a prequisite to understand the rise of Islamic Culture in Republic and the main features of Turkish conservatism should be investigated.

2. THE RISE OF ISLAMIST IDEOLOGY AND THE ROLE OF THE ROLE OF ENGINEERS, INTELLIGENTSIA AND WOMEN AS ELITES

Within the falling times of Empire, there was a race between ideologies to save the empire to save the people of empire or independence in the borders against intruders. It was clear that Ottoman Empire couldn't achieve to get modernized, was far beyond the time and technology and at the edge of disperse. As we've mentioned before, adopting a western type of modernization was considered as a life saver between many groups. But that was not the only idea.

The Islamists within the borders of empire were accepting that the empire was beyond the time and powerless, but the reason of this fall was not about not adopting a western type modernization. According to Islamists a process of modernization with Renaissance, Reform and Enlightenment was an historical obligation to Western Civilizations because Christianity was an obstacle for modernization. The Western Philosophy should have to beat Christianity and become properous. Islamists considered that there was no problem in the empire in 16th and 17th centuries because they were living in an Islamic way. The Empire was prosperous, strong and problemless, in those centuries leaving the tradition has caused the disperse so the empire should return to Islamic way in order to salvation. Or the regime after the empire should be in an Islamic originated ways (Aktay, 2005, p. 347-352).

After the foundation of Republic, it is obvious that ongoing years didn't go in an Islamic Way. As a reaction Islamism constituted as a negative doctrine in opposition to Republic. On the other hand, while discussing the religion and conservatism in Republic, we have to reveal the difference between Muslim and Islamist. While being "muslim" referring to a religious identiy, Islamist term corresponds to a political affiliation between religion and politic power a consciousness about the affect of faith over governing and being a side of system and social life which is originated to Islam. In modernization process and history of Republic large group of counter elites rised with opposition to Republic as a negative doctrine in Islamist ideology within the borders of conservatism. According to Göle; Islamist counter elites are either actors of the Islamic movements and profession experts and intellectuals who are chasing political power. In addition to these Islamism represents being a member of Islamist political organization and contains a sense of belonging and group identity(Göle, 2008,p.97)

Referring to Bulaç, Islamism can be considered in three different generations according to their aims, the way they choose and the main reasons behind the movement. Bulaç defines three different groups of Islamic movements; First Generation Islamists (1856-1924), Second Generation Islamists (1950-2000), Third Generation Islamists (2000 and after)(Bulaç, 2005 p.42). First generations intention was reforming the Islamism, Bulaç defines this generation with keywords like, saver mission, return to Islam, Islamizing. Second Generation is defined as the founder mission, a new society and state design. Third Generation is also defined as converting mission, Islamizing, pluralistic society, individual, civil initiative, hayatu'd din (religious life). The first generation of Islamism was believing that the only way

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to save the empire was reconstituting the Islamic life in Empire. But a crucial question was still staying ahead "why islamic people were beyond the time and couldn't develop" they find the answer in technological and scientific advances. They considered the technological advances like a "knife" it could be used in good efforts or bad efforts, so the Islamic countries should have to adopt the western scientific development but reshape it in an Islamic thought(Bulaç, 2005 p.61-62). This idea will lead us to the affect of "engineers" in constituting Islamism. Second generation was inclining to government with politics from a point which Republican elites were ignoring, second generation was a movement of public but the reaction of the muslim society was being expressed by the engineers, lawyers and journalists the elites of the Muslim society. Third generation was combining the global vision with religion and life readings of Islamists. Islamization process is a way of living global life in Islamist way and constituting a religious life "hayatu'd din" in order to provide a multi cultural, pluralist publicity with civil initiative(Bulaç, 2005 p.61-62).

As we've mentioned before; engineers, intelligentsia and women has a very important role in modernization process of Republic. Although being the opposite of Republic, Islamists used same methods in order to achieve Islamist ideology. First foot of trivate was the engineers which will play a great role in the process of Islamization. As it is written below Islamists were aware of the technological advance of the Western Civilization and undeveloped situation of Muslim Societies. The technological advances of the west should be adopted but there was great discussions about Western Technology and scientific development among Islamic Society. The main reason of the technological advances were Cartesian perspective which was dividing sciences and theology apart, the rise of the positivism and the Newton Physics which was mentioning a mechanical universe which the god has nothing to do with it. It was unacceptable for Islamists because Islam was unchanged and will be never changed from their perspective. In this situation engineers played a great role in Islamism. The engineers who had an education in the rationalist universities of Republic, grants a power in technical area and also becomes very powerful in the political area of Turkish Republic. In Turkey, engineers have issues with Repuclican modernization and Islamism both. Most of the engineers has a dual affiliation to both rationalism and faith at the same time(Göle,1998 p.109), so their role between rationalist Western Civilization and faith becomes evident in this situation. They have a role to orientate these two ideas, adopting the Western technological advances and Islamic Culture together and not giving up from any of them. Depending on this the first legal Islamic party's leader Necmettin Erbakan who is also an engineer manifests that; the development has two dimensions first one is technological and industrial, the second one is ethical. Both of these dimensions should develop together (Bulaç, 2005 p.62). In addition to his manifest according to many engineers, the origin of Western Civilizations technological advance was the heritage of Muslims, so adopting the new and improved version of these advances will only be acquiring their own goods. Under the view of such information it is possible to say that engineers are an important part of second generation Islamists as technic intelligentsia and an actor in the creating process of a new society.

The other actor of the Islamization in Turkey are, Islamic intteligentsia. As we've mentioned before the Republic intended to broke the bridge between its descendant empire and did an alphabet reform in order to create its own elites. In addition to this the Republic was eliminated most of the old elites by this way. Until the 1970's the intelligentsia of the Turkey was in the hands of leftists and republicans, after 1970's this situation has gone into a change. A well educated Islamic intelligentsia was raising in those days and they had their education in republican institutions and they were close to the ideas of republic and the knowledge of republican intelligentsia. They were a way different from the old intelligentsia, they could read and write well in modern turkish, can speak and write in different foreign languages, has read and referring to Western thinkers(Göle, 1998 p.109). Because, of Islamisms opposite positioning to the Republic and Republican Modernization they were aware of Western thinkers who has criticized the modernism in many ways like Michel Foucault, Ivan Ilich and Paul Feyerabend(Göle, 1998 p.109).

They criticized both modernization and old traditional interpretations of Islam. According to Göle, Islamist elites are the counter elites of the Republican elites but they are also the elites of their followers. They intended to requestion the Muslim identity and tries to plan a route for the Islamist Modernization. They owe their situation and status both to their secular education and traditional roots(Göle, 1998 p.109).

2.1. THE WOMEN IN ISLAMIST IDEOLOGY AND CONTEMPORARY ISLAMIC WOMEN

As a result just like the Republicans, Islamists has their cultural capital instead of financial power and they get their propulsive force from the masses which has been positioned at the edges of the new regime. Just like the role of Republican engineer and intelligentsia elites, it is hard to examine the Islamist engineers and intelligentsia without a sociological perspective and a deep analysis but for discussing our subject we believe that this brief information about them will be enough and focusing the position of women in order to analyze muslim women stereotype will be more helpful. Because although the situation of these elites are covered in sociological and historical context, the situation and the role of the women is crystal clear and evident in this issue just like Republican women.

Within the politization process of Islam and becoming Islamization, women as an Islamist elite has a great role and mission. Most of the policies of Islamization were built on women and the opposition of Islamic woman against Republic woman. As we've mentioned before Islamization is not a short period of process, it begins in the second half of 19th century and comes along to nowadays. As known as modernism makes many interventions to daily life and with the Republic these interventions has come aside to Turkey too. Islamism while being opposite to these interventions creates its own policies about daily life. Islamism provides a role to both men and women. But the role of the men are quite spesific and its hard to recognize that if it is an Islamist or Republican man. Islamism recommends a self-control to man, rules about being pure, not drinking, growing a beard, staying out of homosexuality and random sexual relation. As it can be seen these are both ethical and sexual choices and can be apparent in both men type. When it comes to women just like the republic, Islamist policies becomes more observable. In the very beginning of Islamism there were many different ideas about the situation of women in daily life and it really changes throughout time. According to Ramazanoğlu in the first decades of Islamism, there are opinions about women to own their goods and properties, having socialized, could continue her education even if she got married or single, could do commerce, but never ever to go out beside a man without getting fully covered. Poligamy for men should be allowed and divorcement should be forbidden for women (Ramazanoğlu, 2005 p.809). But in the process it has changed really much. Women were the symbol of Islamism with their clothing, scarves and turban.

The traditional women image in Islam is; naive, home bird, devoted to her roles as a mom and wife. This women type usually obeys the Islamic rules about covering herself and wears a headscarf which points a more traditional way of covering. She doesn't come to public area often and obeys the main rules of Islam. This kind of women is not an elite of Islamization its more often the follower of Islamic tradition. Islamism suggests a more active role for women in society.

Body politics are very important issues in both Republicans and Islamists. In order to maintain modernization in Republic body politics over women came forward as we've told before but more than the Republic, Islamization symbolizes body politics over women. While representing the Islamic Identity body politics are very important in resistance to laicite. According to Islamist women, covering themselves is not about obeying a man or any other human power. This attitude morely represents a surrender to Allah and accepting Allah's domination. For Islamic women covering especially readopting the headscarf reflects a strong intention of make oneself accepted among and nearly the reacceptance of Islam (Göle, 1998, p.122) Islamist women prefers to wear turban which is a new way of covering comparing to headscarf and its like a symbol of Islamism among society. Contrary to the man an Islamic woman can be understood and recognized easily with her wearing. The usage of coverings in a different

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way like this and creating little nuances between traditionalism and Islamism makes the borders between traditional and Islamist blurry.

Turban is not only a symbol of Islamization, it is some kind of access to public area for Islamic women, to go outside, to educate and socialize. Women wearing a turban grants an access to the public area from her family and can easily socialize or attends to public life.

With the iconographic and ideological power of turban, most of the Islamist policies were produced over women body politics or wearings in daily life. When we have a glance to the history of Islamization the most important policies of Islamists were produced over women and the most important policy of the Islamists is about the situation of covered women in public area. In Turkey until 2009 women with headscarf or turban can not work in public service or can not get an education from public schools or universities. Most of the policies in Islamism were about the rights of covered women in education and public service. Begining with the "Milli Nizam Partisi" (National Order Party) and Milli Selamet Partisi (National Salvation Party) to Refah Partisi (Welfare Party) and today Adalet ve Kalkınma Partisi (Justice and Development Party) the main issue of the Islamist parties were women with coverings. Another part of the policies were about the discrimination to covered women from Republicans. The policy was insisted on there is a discrimination to covered women in public life and they have the same rights to be in public area. It is told that covered women are trying to live suitable for their beliefs and this kind of discrimination is against human rights. Many cases about this issue has been trialed in Court of Human Rights and many discussions over decades have been continued.

This new women is totally different from the naive Islamic woman which we have told above. This woman drives car, uses computer and all other technological devices, speaks foreign languages, spends time in a café or restaurant with her friends, comes to city from county for education rents a flat and lives alone. This woman is the exposing face of new Islamist women and somehow represents the negotiation of Islamism with modernization.

Although the difference between this Islamist woman and traditional women, the policies about women, body politics and public life have integrity throughout the history of Islamization. Without a doubt these policies have carried Islamists to government first in 1997 and then in 2002 for a decade. As well as the policies over women were very effective thorough the process the other argument of the Islamists were anti-capitalism, anti-modernism, anti-americanism and creating a National Vision Movement (Milli Görüş Hareketi.) National Vision Movement refers to a new system without "interest rate" which is also forbidden in islam with rejecting the trade of money like meta-good, real economy which depends on strengthening the cooperative investments with aggregate corporations and universal justice. These politics and the politics which has derived from this vision were also effective in their governmental adventure.

2.2.FAITH AND ECONOMY INTERACTION IN ISLAMIST IDEOLOGY, ACQUIRING FINANCIAL POWER, THE RISE OF "ANATOLIAN TIGERS" AND ITS INTERACTION WITH THE ISLAMIST WOMEN

But with the interaction between faith and economy, the muslim rich people of Anatolia who were capital accumulating just like US become stronger and got their share from financial power. With granting the power they went into some kind of illegal zawiyah and dervish lodge constitution, they found associations and non governmental organizations which are devoted to the Islamic ideology and with this economical and social power they had a voice in fields of trade unions, social life and finally in politics(Karagöz, 2003 p.256). This was a bit contrary to the policies which were created by the Islamists because they were becoming capitalist and global businessmen. These investers who are called Anatolian Tigers, were both having effect in social-life and politics in Turkey and were investing in middle east, opening schools and enlarging their influences over foreign countries. With the power of this group, turban and headscarf became a stronger Islamic sybol in public area and the opposition between Republican and Islamists become powerful. Capital-faith interaction as Weber pointed, became effective in socio-political life of Turkey. This was a kind of natural conclusion of "social nature" with the rise of economy-faith interaction, religious capital and bourgeoise inevitably become stronger(Karagöz, 2003 p.256).

This strength of religious capital is very important in two different issues. As becoming richer they became religious bourgeois and constituted a class now the Islamization was reaching to both capitals, cultural and financial. This was very important because Republican elites were never be able to reach this kind of economical power in order to constitute a class. The other important part of this situation was about body politics over wearing and daily life. With reaching a wealthier position the women of religious bourgeoisie preferred to be in public life stronger. They meet the high class consumer culture and merge their clothing habbits with very famous global companies (like Gucci, Armani, DKNY) and strong and luxury Islamic textile companies emerged. This type of Islamic women is also the target audience of the magazines and advertisements which are the subject of our study. This type of consuming created its own and new, body and wearing politics and defined a new Muslim women with consuming habbits and preferences. With the rise of this class some Islamists points their criticizes over them. According to Göle, the relation between Islamic identity and modernism is in a very crucial situation. In manner of discourse modernism is always being criticized but on the other hand in individual behaviours, political conflict and social practices the interaction between them goes deeper and complicated day by day. Islamic pop music and culture and their fancy fashion is an evidence of how modernism leaked into the very cells of Islamic community. The turning point of Islamic Identity search, shapes around embracing the modernism instead of criticizing it. This embrace emerges Islamic life style which stands in the center of our study and the magazines targeting this audience. This new class prefers to use high class fashion, represents herself as an individual in public area without man or children standing beside them. They are now only Islamic women, not mom, not wife. They consume, they socialize, they take advantage of every benefits of modern life but just covered as Islam ordered. They do not only embrace a new way of representation they also embrace a new way consuming, dressing and socializing.

As it is seen the politization process of Islamism and women are in a powerful interaction. The representation of Islamic Women Identity with its wearing and body policies in public life is also very important in this process. But the representation of this identity in mass media is as important as its politization process. Because the groups who has political and financial power nearly always aims to use mass media for spreading the ideology and legitimating its representations. Not surprisingly in Turkey many TV channels, newspapers and magazines have been established which has a connection to Islamist identity. Most of them carried different expresses of Islamism directly or indirectly to their braoad casting policy. But none of them has targeted Islamic Women Identity as much as the magazines Ala and Aysha as an audience. With the difference of this new Islamic Women with its financial power, globalization and modern daily life among others. These magazines have targeted this high class Islamic Society Woman as an audience and represented exactly her in mass media. Gained a good circulation in mass media and begin to direct the tendencies and choices of this new Islamic Women. Somehow alienated them from Republican and many Islamic Women and showed a good way of living which is suitable for their audience. The magazines offered a really modern life with the motto “being Islamic or covered is not an obstacle for being modern, instead covered women can be more succesful in modern life comparing to non covereds”.

3. ÂLÂ AND AYSHA MAGAZINES AS THE REPRESENTERS OF CONTEMPORARY ISLAMIC WOMEN IN MASS MEDIA

Our subject magazines, the advertisement and advertorials they contain are a good material to read new Muslim woman and the elite of Islamist women. In our study Âlâ and Aysha magazines which are considered as Islamic Women magazines will be examined. Both magazines have a circulation about 20.000 which is a very good number comparing to average magazine circulations in Turkey. If we try to make a compare in Turkey Vogue has a circulation about 22.000 and Cosmopolitan has a circulation about 22.500 per month. This means that these magazines has a very important target audience and a good circulation. With the publishing quality and design preferences these magazines are not falling short of their global rivals. The price of the magazines are equal to their global modern life and fashion magazines like Vogue and Cosmo about 4€. When it is considered that the average price of a magazine in Turkey is about 1,5-2€ they are expensive and high class magazines. They contain 180-200 pages each and both uses pwerful distributing companies in Turkey, Yay-sat (which is also distributing Vogue and Cosmo) and Turkuaz (Turqoise). Both magazines have common specialities with their global kinds, usage of a cover girl, representing the content on the cover.

The meaning of the magazines are "Âlâ" means very good in Ottoman Turkish and "Aysha" a common muslim name and the name of the Mohammad's wife, aka around muslim society "Mother Aysha". These magazines have been chosen, because they assert a claim about "suggesting a good way of living" and "being the magazine of ladies". Both of the magazines are describing a life style for a Muslim Woman including; clothing, travel, graduation party suggestions, style consulting, the way of living modern life in an Islamic style. Because of their concept both magazines can be easily called "Islamic Vogue or Cosmo" and they include many advertisements in a wide range from global companies to local conservative clothing. According to the editor of the Âlâ magazine "Âlâ is the first magazine in the world for the ladies who lives in a conservative style"(Âlâ Magazine, 2013). Also editors of the magazines claims that the magazine is giving many tricks about clothing in summer in their style pages, suggesting many hints about shopping and world wide brands, the choice of the celebrities, suggestions about plastic surgery, father's day gift choices, making donations to non governmental organizations (Âlâ Magazine July 2013 p.22). Upon the declaration of the editors and the content of the magazines it is expressible that the "muslim woman and the life style" in magazines doesn't exactly fit the common knowledge in our minds about conservatism, Muslim Woman and Islamic Life Style and there is a new way of describing conservative woman stereotype over different arguments. Instead of widely known naive, home bird Muslim woman, these magazines represents and tries to reshape a woman which was defined and provided a role in the process of Islamization. Just like the global rivals of the magazines, the coverage is also consisted of; activities for women, family issues but mostly fashion. And the prime characters and writers in the magazine are consisted from Islamists or the celebrities who are close to Islamism or not positioned on the opposite side. In June edition of Aysha there is an interview with the women's branch president of the government party who is a lawyer also (Justice and Development Party) and she expresses that "in Turkey women are very strong" and "...In my opinion law is a very good career for women because if a woman can merge her analitic intelligence with her feelings she could be a great lawyer". As we can see from this interview elites of the Islamic movement are taking place in the magazines and they are giving messages about being a strong muslim individual. In addition carrying a Turkish top model Tuğçe Kazaz to cover of Aysha has a lot meaning for this reading because the model was very famous in Turkey when she got married to an Orthodox Greek man and become a Christian by leaving the Islam then she got divorced and became Muslim again and she has found a place in an Islamic Magazines cover and she expressed that "I'm performing the salaat (a ritual of Islam) and I'm fasting (another ritual of Islam which includes not eating or drinking water till morning to the very evening). Although the most important and holy month of Islam Ramazan has came in July, the magazines are not giving much place for the month and "fast ritual". They discuss the Ramazan in context of "Ramazan Detox", "The restaurants which should be visited in Ramazan" and "Daily beauty tips for Ramazan", "Charity suggestions in Ramazan" as it can be seen easily Ramazan is considered in context of life style not about the holliness or the rituals of the month. In June issues magazines suggests gift for "Father's day" including cosmetics, textile, but surprisingly they are suggesting to present plastic surgery as a gift in Father's day.

After giving this brief information about the magazines and their situation in magazine publishing market and contents we are going to focus on our subject the advertisements and advertorials. Advertisements and advertorials have been chosen as subject because as we've mentioned the politics of Islamism mainly focuses on "body policies" and the advertisements and advertorials are giving very helpful clues about understanding the policies. While advertisements are representing the women in modern daily life in covered dresses advertorials tells hints about creating a covered, but modern life and wearing style. Advertorials are often prepared with high class and global brands and they are offering a life style and fashion which is really expensive. The main categories of advertisements are; textile, travel, jewellery, plastic surgery, bridal dress, shopping fest, restaurants, airlines, watches, food, car rental, decoration, cosmetics, chocolate, non governmental Islamic organizations. Most of the advertisements are about textile; nearly all of them are covering dresses. There are some interesting advertisements about plastic surgery and decoration also.

In order to examine our study we are going to ask question of "how are they describing and representing the women", "where are they positioning the women in daily life", "what do they suggest to be beautiful", "In what roles they are representing the women", "what is the relation of represented women with modern daily life and features of modernism", "in which jobs or positions women are represented", "which types of fashion trends are being offered to Islamic women" in advertisements and advertorials. And advertisement analysis over visuals and messages will be used as a method to reveal our questions. Firstly a general opinion about advertisements will be given and after some advertisements which are really stunning and including exact messages about our study will be examined singularly. Mostly in these kind of studies, the subject of the research is examined over dominant paradigm or the identifications of hegemony through the "other", but in this study we are trying to focus our paradigm "how the other is describing herself as a stereotype, and their tries of representing themselves identity". In order to this point of view the representations made by the magazine, advertisements and advertorials will take a place in our study.

3.1.CLOTHING, POSITIONING IN PUBLIC LIFE AND BODY POLICIES OF CONTEMPORARY ISLAMIC WOMEN

Firstly if we take a glance at the advertisements and advertorials it is easily seen that Islamic woman is allways being represented as an individual and allways represented in public areas like restaurants, cafes or office. These places are generally affiliated to capitalism and consuming culture with a high class service and an expensive price range. The cafes and restaurants which are used in the advertisements are Ottoman Age palaces and kingdom chambers that are restored and get a modern style. The women are in covering dresses and spending time as an individual. Also, open lands with a good view of sea or nature are used in advertisements where the wind blows and shows the beauty of covering dresses. Somehow in advertisements same clothes are used in both women who are wearing a turban and not wearing a turban. With these, advertisements are in a try to say that there are no differences between covered and non covered women in fashion if she is covering her body. The dresses are suitable for everyone and the only difference is if they are covering their head with a turban or not. Although the situation is just like this in the textile advertisements mostly women with blue or green colored eyes (which is really rare in Turkish Population) which is considered as a sign of beautiful eyes and facial beauty are used in advertisements in order to use the only shown place of women body in covering dresses. Despite covering all the body except face in some advertorials it is seen that tight trousers and shirts are used which are indicating the details of the woman body. It can be said that sexuality of the women is not alienated in the advertisements and advertorials, it is just hidden or covered. Although the flesh is covered, sexuality is still visible.

Except the main concept of covering dresses, a dress type called "Ferace" with a brand of "FERRACE" is being suggested by the magazines in advertorial pages. It is being called as relaxing and fresher way of dressing covered and by the way its a way different from traditional covering, has historical roots to Ottomans, and a more elite way of dressing covered. After the presentation of this type of clothes with a single brand FERRACE, the advertisement of the brand can be seen in the next page. It is obvious that thet they are using modern maketing tecniques and suggesting a life style. Also they are somehow alienating the traditional and simple covered dressing.

Aysha Magazine June Edition

The advertisement shown above has a text about the Ramazan discounts of the company and in the advertorial, an electro guitar which is referring to a very Western Culture and emerged with the 30n don Style can be seen.

When we examine the messages of the advertisements, it is seen that most of the messages are under influence of consuming culture and containing messages like “designed for you”, “designed for you to feel stronger”, “all the surplusses has eliminated, pure beauty left”, “a collection which belongs to you”, “make your dream coming true”, “it is time to tell new things”. The messages refers to hedonism, the importance of individuality in fashion. In addition advertisements are giving messages to women about being strong like “use the colour of hegemony “red”. As it can be seen easily that the advertisements are about covering dresses, but messages are not that far from their equivalent modern versions of global companies advertisements. As we are going to examine singularly in this study later, also global popular culture and sexuality icons like Marilyn Monroe are used in advertisements and advertorials.

3.2.IDENTITY PLACES OF CONTEMPORARY ISLAMIC WOMEN

While examining, "where the women are being represented in daily life", it is surprisingly seen that none of the women in advertisements or advertorials are seen in domestic places. They are all being represented in public life as we've mentioned before in cafes, restaurants, offices. Women are not only represented in public places, also cafes and restaurants advertisements take places in magazines. The common speciality of the places are all high class, expensive and public. As we've mentioned before nearly all places are restored from old historical places in textile advertisements, there are some new buildings which are decorated in a traditional way but merged with modern arguments. A restaurant with a good sea view gives a message like "the nostalgia to old times are because of the good experiences of old times" and while giving these messages combines its traditional decoration with modern arguments like European restaurant designs. In Holy Quran the book of Islam it is written that, especially towards wives of the prophet "31n done at home and not showing a dazzling display" but it is seen on the advertisements that the new Islamic Woman is not represented in home, she is always in the public places with their fancy wearings and as an individual. In Âlâ magazine women are described and represented in different public areas in an advertorial called "life is a fashion show and the world is your podium" it gives fashion and brand tips for every day and positioning the women in different public places with giving the time and tells the story from the womans mouth. If we examine the advertorial it is written that; Monday 21:00 pm, 31n d at the job but not sad, I love the job… Woman in advertorial represented in 31n don and wears a Dolce&Gabbana combination. Tuesday 20:00, Shopping Time, "I preferred a casual combination, you know shopping is not easy" woman represented in a shopping mall and wears a Dolce&Gabbana and Armani combination. Wednesday Ferry Pleasure 21:00, "Ferry pleasure in the middle of the week". Thursday suggestion, time 18:00 pm evening enjoyment in historical places, woman represented in the advertorial wears a Burberry and Roberto Cavalli combination and tells that "as if places and history are talking to me", Friday 17:00 represented in after work, 31n do time, woman in advertorial tells that "continue working, god bless! Being busy is very good" and wears an Armani combination. Saturday 18:00 represented in chocolate workshop and tells that "First time in my life I'm going to make chocolate, I'm very excited, we've joined to a chocolate workshop and making chocolate with the girls" wearing a Ralph Lauren skirt and Gucci combination. Sunday 07:00 am, Set Sail! Woman represented as sailing with marine combination and tells that "of course we're not going to sleep every Sunday morning going to sailing and fishing" (Âlâ July edition, p.73-80) It is obvious that women are never being described or represented in domestic places instead they are represented in places which are belonging to modern life and always positioned as an individual. Women also represented with a very high quality and trendy fashion wearing and by the way she lives such a bourgeois life.

3.3.BEAUTY SUGGESTIONS TO CONTEMPORARY ISLAMIC WOMEN

Beauty suggestions in advertisements and advertorials are another remarkable issue for our study. Just like other fashion and life style magazines; Âlâ and Aysha magazines are suggesting tips for beauty and as in every fashion magazine, cosmetics advertisements and advertorials about make up or cosmetics find places in magazines. But in our study it is seen that advertisements and advertorials about cosmetics are belonging to facial use and its meaningful when we think about covered dressing. Also suggestions about plastic surgery is remarkable, there are two advertisements of plastic surgery clinics and an advertorial which is promoting several operations of plastic surgery and advertising a clinic. In advertisements and advertorials "a beauty of natural looking" is bein promised. By the way modern life beauty tips like detox or natural 31n done31e being offered in advertorials.

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3.4.THE SOCIAL ROLES OF ISLAMIC WOMEN IN ADVERTISEMENTS

In advertisements it is impossible to see a woman as a wife or mom, all of the women in advertisements are being represented as individuals and mostly with no sign of being married or engaged like a ring. Just once in a holiday resort advertisement a family is represented and any other time we can not see any messages or visuals pointing to a family. Also the women are never ever being represented beside a men. When we examine the messages, the discourse of message is never in a plural way, they point to an individual and uses “you” in a singular way just like, “designed for you”. In some advertisements, covered dressing women are represented near non covered women but the remarkable thing in these advertisements is; non covered women are not dressed as fancy as the covered women and they do not interact with the observer, they do not look at the camera in visuals, instead they look the ground and seem a little bit non-sexual.

3.5.MODERN LIFE ARGUMENTS-CONTEMPORARY ISLAMIC WOMEN INTERACTION

The relation of represented women with modern daily life and features of modernism are strongly emphasized in advertisements and advertorials. Women are reading Vogue, using smartphones while they are having a cup of coffee in a fancy restaurant with a good view, they usually use a notebook or a tablet pc which is showing their engagement to the modern life accessories. They are driving, renting cars, attending to chocolate workshops, making donations 32n don governmental organizations, working in 32n don. They hire organization companies for their events, weddings, birthday parties. They use and shop over internet and they also have a internet site for covered dressing called “32n d high heels” which is very meaningful; while high heels are representing the sexuality of a women, 32n d generally symbolizes the Islam with a colour and in Turkey there is a phrase about a tone of 32n d called “Islamic 32n d” and they use this tone in their site and their name. An advertisement example will be helpful to explain the our meaning.

Âlâ Magazine June Edition

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As it can be seen in the visual two women in covered dresses are sitting in a cafe 33n done of them is reading Vogue Turkey and the other one is using her smartphone, they are spending their time in an elite way and the place they sit are in a real bourgeois style

3.6. THE NEW FASHION TRENDS AND DRESSING SUGGESTIONS FOR ISLAMIC WOMEN

The advertisements and advertorials are offering new trends and different fashion movements, as an example although the differences between genders, their looking and public life is strictly defined in Islam, advertorials offer a style which is really masculin and suggests to combine retro and masculin styles together in order to follow the fashion. Advertorial recommend loose trousers, long jackets for a combination to create a strong woman profile and to follow the European Fashion. An advertisement of Turkish textile brand FABRIKA finds place with a message "the meeting of masculin and retro style, the designs which are reflecting the strong city woman profile, takes place in the adventure of working woman. In another advertorial "mono color" trend is suggested by the magazine it is pointed that women can only find this trend in GUCCI and with this style women can use the power of "pure red" and become mono color not "monotonic". It can easily be observed that this new women type or these suggestions doesn't fit the well known women of Islam. They follow the trends, fashion and especially well known global brands.

Âlâ Magazine June Edition

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The most remarkable thing in the advertisements and advertorials are the symbols of popular culture and the commitment of this new Islamic woman to popular culture and brands. This new woman is especially getting well with consumer culture, and has the economical power to follow these brands. But one example is really stunning and it has to be shown as an example.

In the advertorial given above it is seen that woman with the covered dress is wearing a purse and shoes including popular culture icon Marilyn Monroe's famous photo. As it is well known Marilyn is not only an icon of popular culture, she is exactly the most known name about sexuality. Although getting covered in order to not being sexy and attractive and staying out of attention, wearing this kind of spectacular clothes and carrying this kind of icon shows us the affiliation to both Islamic and traditional values and modern values. Surely this is a hybrid view and can not be easily examined but certainly shows us the merge of modernization and Islamism in new Islamic women identity. It is expecte that the consuming culture and modern consuming habbits to effect the Islamic Women but this kind of merging can not be easily forseen. For islamic culture Marilyn is a non-ethical character, sexually attractive with a dazzling looking which is not accepted in Islam but now in this type of Islamic Women identity they can come together and sexuality icon Marilyn can be a part of covering dress fashion.

The hybrid seem of the advertisements are consistent in magazine but this hybrid view also shows us oppositions about covering dress fashion because in one advertorial the covering dress fashion is consisted with Marilyn and in another it is consisted with Ottoman figures and messages about Ottomanism, but this time, the head is not covered completely and not really suitable for Islamic order. These examples shows us that the difference between advertisements are also the evident of engagement with modernism and not giving up the tradition in a way. Although a modern view, really traditional messages are taking place in the advertisement given below.

Âlâ Magazine June Edition

In the message of advertisement it is written that "Lady, In our spring-summer collection we have combined our style with the magnificence, shiny, powerful, strong energy of Ottoman Era. We tried to merge classic tradition with contemporary dynamism and tried to reach todays fashion. We imaginde to merge the innocence personality of women with attractive details in order to create a feminen form... This summer Karacan (the name of the brand) woman is sophisticated, brave and attractive as she is always". Again it seems that being attractive, being covered are together in a different way, in addition now Ottoman Tradition joins this merge. It is clear for now, this Islamist woman is chasing being strong city woman, attractiveness, beauty, tradition and being covered as the religion ordered and combines all these features in a different way and interpretation.

CONCLUSİON

Turkey has lived many changes, social movements and governmental reforms in the last century. Evolving to a Republic from an Empire and reconstituting the state in a secular way was a hard issue for any society or government. Although the Republic's foundation, the soils of new country was a playground of many ideologies. The dominant ideology of the new government was a secular, positivist and modern Republic but after the second half of the 19th century Turkism and Islamism were also very strong among public and elites. After the foundation of Republic with the series of reforms and strong government the idea of Islamism was pressurized more than twenty years. Islamism was a non-western approach and was not suitable for the constitution of new Republic. While pressuring ideologies except republic and laicite, reublicans constituted their ideology with its elites; engineers, intelligentsia and women. Women was very important in this situation for exposing the progressivist face of republic to whole world and country. Many interventions done to public life in order to maintain the situation of women and carrying her into an equal place with republican man.

After the 1950's Islamism wakes up from its hilbernate and materializes with its ideology. Constitutes itself as the anti-thesis of Republic and its reforms. Because according to Islamism western approaches doesn't fit to our society and only way to progress is returning to Islamic way. Although being the anti-thesis of Republic, Islamism constituted its ideology with the same arguments called engineers, intelligentsia and women. But the roles of these actors was different this time; engineers were in a effort of orientating positive sciences and belief, as the opposite of Republican ideology which was thinking that the only way of scientific development is secular and positivist science approach. ıntelligentsia as an actor was taking place in both ideology but they were opposite poles in two ideologies. In republican ideology intelligentsia were defending the importance of modernization, being secular and the need of the country to laicite but on the other side intelligentsia were trying to reveal the Western thinkers which were criticizing modernism and positivism. When we came to the exposing face of both ideologies "women" the opposition of two ideologies become crystal clear. Two women had many many differences in a wide range from their clothing, their positioning in public life, and as an iconography of ideologies. Republican women was nearly non-sexual, was working in public service and being an equal citizen was much more important then everything, their hair cut was in modern ways and they were living an European life. When it comes to Islamist women, gender difference were clear, women were in public life with underlining their gender and their commitment to tradition and belief. They were living a different process of modernization, Islamic modernization. Not leavin the roots to tradition and not giving up being in daily and modern life. With the economical power of Islamists the situation women has also changed, they entered to public life more brave and stronger and this has made the conflict between Islamists and Republicans were more clear.

When we take a glance to Islamic woman in Turkey it is seen that they were merging their ideology with modernization and the magazines Âlâ and Aysha were describing this new kind of Islamic woman with a ig circulation every month. This Islamic woman identity was evident but never materialized as this before in order to examine. With the examination of the magazines, advertisement and advertorials they include it is seen that this new identity was being constituted over a trivate with connections to belief, modernism and economical power. With a national income about 10.000$ in Turkey these advertisements were suggesting coats with a price of 5000 €, purses about 10000€ and trousers about 1000€ it was the evidence of the economical power of this new class and their western consuming habbits with the brand commitment of high end global companies. They were representing themselves with covering dresses and turban and not giving up the belief but on the contrary they were carrying popular culture and consuming cultures global icons to their fashion. They were using the arguments of modern life, aware of global fashion by reading Vogue and Cosmo. They were the counter elites of Republican woman but on the other hand they were as alienated as the Republican women to the traditional Islamic culture and population who were at the edges of Republic ideology and society. These masses were carried the Islamist movement to government but this new elites were now far above the public in economical an cultural capital. This new elites of Islamism has nothing to do with the republic they're only envy was to the Otooman Empire because the empire was the closest constitution to current Islamism with being Islamist and prosperous. This new was women was not only way different from the Islamic women with their clothing, consuming habbits, one of the most evident difference was in the public life. This new woman was not naive and homebird, she was well-educated, good looking and were in a merge with the global world and reading it from her perspective.

As a result it is seen that after several changes from begining to contemporary Islamist ideology. The identity of women shows a great change within the borders of ideology. Never gives up beliefs and traditions but it is nearly impossible to reach them in modern life. They do not represent themselves as mom, wife or etc. they are individuals, they are strong, they often have a great strength in public life, aware of popular culture, global world and their strength. Although being a new and hybrid type this new women identity is much stronger any orthodox woman identity which was constituted by body policies. Because now they are ruling their body policies and their public life.

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A CROSS-CULTURAL CONTENT ANALYSIS OF TV ADS IN INDONESIA AND JAPAN: STANDARDIZATION AND ADAPTATION IN ADVERTISING:

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Abstract

This cross-cultural study seeks to examine advertising appeals conveyed in advertisements in Japan and Indonesia. The advertising approaches of Japanese and Indonesian ads are examined through matched product-class categorization such as car, beverage, food, household and toiletries. Data from August 2012-May 2013 TV advertising in Japan and Indonesia were recorded. Total 271 collections of ads from Japan and 287 ads from Indonesia were coded by each two native coders for each country. Preliminary result shows significant differences in several advertising appeals between Japanese and Indonesian advertising. Advertising appeals describing Indonesian ads are durable, effective, enjoyment, family, healthy, productivity, security, vain, youth. Meanwhile characteristics of Japanese advertising are expensive, unique, maturity, morality, plain, safety, status, succorance. Meanwhile similarities could reflect universal values.

Key words: *Communication, Cross-cultural, Globalization, Media, Marketing, Advertising*

1. INTRODUCTION

The concept of standardization of global market is coming from the idea that consumers all over the world, despite the local cultural differences, are similar in the aspect of taste, or as Levitt (1984) puts it – “homogenized”. The concept of homogenization itself is coming from the idea that consumers are indifference in term of tastes; and the development of media, technology, education and travel have created means of standardization to emerge. However, taking into consideration of advertising effectiveness, adaptation strategy is often being paralleled with standardization framework in order to fill in the gap of cultural sensitivity. Hence for global ads, company has to deliver their ads following each local cultural value.

The worldwide success of a growing list of products that has become household brand in all over the world is evidence of market standardization. As consequence, the traditional MNC’s marketing strategy need to fulfill the needs of multiple markets. Of all the elements of the marketing mix, decisions involving advertising are those most often affected by cultural differences among country markets (Cateora&Graham, 2002). Consumers respond in terms of their culture, value systems, attitudes, beliefs and perceptions. Advertising’s function is to interpret or translate the qualities of products and services in terms of consumers’ needs, wants and desires, therefore the emotional appeals, information, persuasive approaches and other characteristics of an advertisement must coincide with cultural norms in order to have effective result. Hence, the discussion now lead to fundamental question whether the global homogenization of consumer tastes allowed global standardization of the marketing mix, or whether there is a process of adaptation along the way[3].

The advertising standardization idea was probably first brought up by Elinder (1965) (in Onkvisit&Shaw, 1999) who questioned whether consumer behavior is subject to cultural universals and claimed that advertising can be standardized[4].Then, more than two decades later, Levitt (1984) brought the concept back to the forefront, using a new name; globalization. This school of thought holds that media, technology, travel, and education have homogenized consumer tastes and that consumer differences are minor and superficial (Onkvisit&Shaw, 1999). This concept is adopted by marketing mix, especially advertising, in order to achieve effectiveness in communication of product and services.

However, this concept is countered with adaptation strategy, which stated that the consumers' differences are may actually have been widening and shared desires do not necessarily result in the manifestation of identical behavior (Onkvisit&Shaw, 1999). Then, there is compromise between standardization and adaptation that taken into account situation-specific, the type of product, consumer characteristics, and environmental factors into the strategy.

2. LITERATURE REVIEW

Research on Japanese advertising has been developed for several decades in several disciplines that conclude that advertising in Japan is somewhat different with advertising in western countries. While most advertising focusing on the function of the product, the popular brand or the quality, Japanese advertisement is go beyond that borders. They shows cartoon, music, scenery that sometimes are not related to the product itself. There is notions mentioned Japanese advertising in regards to its creative. Japanese advertising campaign is qualitatively underdeveloped because of its lack of relevance to its target consumers (i.e., the communication appears to concern neither the target customers not the products (Johansson, 1994). More bluntly explanation is coming from Aaker (1993); There are no relation between product and brand in the Japanese advertisement. TV advertising in Japan are frequently use the soft-sell, fantasy oriented approach (Johansson, 1994). The Japanese "avoid logic," an "articulate speaker is not to be trusted," and "effective communications are implicit, they are emotional rather than logical, they are intuitive" (Kelly 1982[5]). The preference for cartoon characters, and the popularity of persistently upbeat musical soundtracks all add up to a fantasy-filled, mood-creating, "un-serious" audience experience in Japanese TV advertising (Johanson, 1994). Also, compare to western advertisement, Japanese TV advertising is using more mood and soft feeling (Hong, Mudderrisogly & Sinkahn, 1987).

While there are many sources of research regarding Japanese advertising, Indonesian ads are less highlighted in academic world. Some work was done by Graham, Kamins and Oetomo (1993) which compare strategy of German and Japanese advertising in print media, one of the study objects is Indonesian print media. Another research which include Indonesian advertisement is study done by Furnham (1997) focusing on sex roles in TV advertising. Meanwhile there no study that discusses Indonesian TV advertising appeals as a whole.

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[3] In the 1970s the argument was framed as "standardization vs. adaptation". In the 1980s it was "globalization vs. localization," and in the 1990s it was "global integration vs. local responsiveness." (Masaakin Kotabe. "Contemporary Research Trends in International Marketing; The 1990." Chapter 17 in Alan Rugman and Thomas L. Brewer (eds.), Oxford Handbook of International Business (Oxford: Oxford University Press, 2001) in Cateora and Graham, 2002.

[4] From Hassan & Kaynak. Globalization of Consumer Markets: Structures and Strategies.

[5] From Johansson (1994)

3. CONCEPT DEFINITION

The international marketing strategy has long history. It was Wind, Douglas and Perlmutter in 1973[6], that describe company's international marketing strategies as ethnocentric, polycentric, or geocentric. Ethnocentric approach is when a company simply replicates home-market strategies in foreign markets. A polycentric approach means adapting marketing strategy to each foreign market served. A geocentric approach integrates both of the former into a global strategy, consciously weighing the costs and benefits of each.

The idea of standardization of advertising is that there is possibility of commercial integration between countries, that consumers are alike and the standardization (globalization) of marketing and advertising strategies for different countries is possible. It has been used in the world of advertising in order to achieve single brand image (Duncan and Ramaprasad, 1995) and reducing costs of advertising production (Kirpalani, 1988), which is according to Taylor and Okazaki (2006) more important than any other reasons[7].

Standardization, localization and globalization are related but distinct concepts. As proposed by Onkvisit and Shaw (1999); Standardized advertisement is an ad that has a domestic origin. It is designed for a specific country before being repeated elsewhere. Meanwhile global advertisement is designed at the outset for multiple countries by considering both market differences and similarities. As mentioned earlier, adaptation strategy as proponent of standardization could create ambiguity to the definition of standardization, as any modified advertisement is still considered standardized as long as the central theme is maintained.

When it is come to global ads, sometimes company have to deliver their ads following each local cultural value. This is because market characteristic of each country could be different. So is target market in Japan and target market in Indonesia. Another insight from target market local taste is that standardization in advertising is also derivative of product concept; therefore it is strongly locally routed in some categories of product. The way local related to the product category is reflected in the way of communication strategy. Another way of a global company to deliver standardization is by dividing countries based on region. This strategy is based on study that stated that some countries in one region share similarities that could taken as them in advertisement execution.

Some researchers have tried to clarify each term of standardization in creative strategy and execution in two culturally distinct countries. For example, Wei and Jiang (2005) develop model of four distinctive types of overall strategy and execution in international advertising:

1. Global strategy: represents high standardization in both creative strategies and executions in all markets. Advertising messages are used on global scale with virtually no change in themes, positioning, illustrations or copy – except for translation when needed (such as use of local subtitles). The message advertised worldwide is identical regardless of local culture and social, legal and religious factor; simply put, it is a single voice for a global marketplace.

2. Glocal strategy: combines a highly standardized creative strategy with adaptation in execution. Glocalization refers to marketing products for global market but customizing the products to suit the local culture. Multinationals employing a glocal strategy tend to target no more than a few countries or a particular region.

3. Local/Country specific strategy: adaptive creative strategy is accompanied by an adapted

[6] From Graham, Kamins, Oetomo, 1997

[7] From Fastoso & Whitelock 2007

execution. Multinational advertisers localized the creative concept, positioning and production of the advertising message according to the specific socio-cultural conditions of the market. This strategy is the opposite of the global strategy; simply put it is one voice for each market. The rationale is based on considerations of the markedly different customs, lifestyles, economies, language and buying habits of those countries.

4. Single case strategy: combines localized creative strategy with a highly standardized execution. Theoretically, it represents a special case.

However, after 38 year span, only two researchers that answer whether IAS is effective. Fraser and Hite (1990) mentioned that there is negative association between level of IAS and market share. Meanwhile Okazaki (2010) believed the opposite with a note, IAS improves company performance when market and company internal conditions are conducive to standardized approach. However he doesn't specified conditions for IAS to be applied in one country.

Hence, regardless the effectiveness of standardization of advertising, there is always a implication of local adaptation in the execution taken. Therefore it is important to address the variables that describe local values vs. universal values or whether it is covered by foreign imaging that reflect only international imaging without grasping the element of global values. These values reflected by advertising appeals that divided into two main variables, rational and emotional appeals.

4. RESEARCH FRAMEWORK

4.1.Japanese and Indonesian Culture as Described by Hofstede's four dimensions of culture

Cross-cultural studies often use Hofstede's four dimensions of culture in explaining cultural values role in international advertising (Tai, Chan, 2001; Seo, Lee, 2002). He studying over 90.000 people in 66 countries, found that the cultures of the nations studied differed along four primary dimensions. The four dimensions are as follows: the Individualism/Collectivism Index (IDV), which focuses on self-orientation; the Power Distance Index (PDI), which focuses on authority orientation; and the Uncertainty Avoidance Index (UAI), which focuses on risk orientation; and the Masculinity/Femininity Index (MAS), which focuses on assertiveness and achievement. The Individualism/Collectivism dimension has proven the most useful of the four dimensions (Cateora&Graham, 2002). The Individualism/Collectivism Index refers to the preference for behavior that promotes one's self-interest. Cultures with high score in IDV reflect an "I" mentality and tend to reward and accept individual initiative, meanwhile country with low score in individualism reflect a "we" mentality and generally subjugate the individual to the group. Japan has high score (46) and Indonesia has low score (14) on IDV Index. The Power Distance Index measures the tolerance of social inequality that is power inequality between superiors and subordinates within a social system. Cultures with high PDI scores reflect strong hierarchical in aspect of power relationship while those with low scores tend to value equality and cite respect as sources of power. Indonesia score on PDI is 78 while Japan is 54, stating that Indonesia has more hierarchical social relationship than Japan. The Uncertainty Avoidance Index measures the tolerance of uncertainty and ambiguity among members of a society. Cultures with high UAI scores are tend to be distrustful of new ideas or behaviors; hence they tend to have a high level of anxiety and stress and more likely to avoid risk. On the other hand, cultures scoring low in UAI are associated with a low level of anxiety and stress and willingness to take risk. Japan has a very high UAI score (92) while Indonesia has deliberately moderate score (48). Masculinity/Femininity Index (MAS) has proven least useful; hence it is often neglected on analysis.

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4.2.Rational vs. Emotional

Rational advertising comes from traditional information processing models of decision making where the consumer is believed to make logical and rational decisions. Such appeals relate to an ad that showing product benefit such as product's quality, economy and value or performance. Meanwhile emotional appeals based on the emotional and experiential side of consumption. An ad that uses emotional appeals is trying to make consumer feel good about the product, for example by creating a likeable or friendly brand.

Cross cultural research suggest that rationality and emotionality may not be perceived as opposites in all appeals are present in goods and services advertisements across countries. Hence it is better not classify an ad as either rational or emotional, but to examine the degree to which both rational and emotional appeals are present in goods and services advertisements across countries (Albers-Miller, 1999). In order not to contradict both rational and emotional appeals, list of advertising appeals developed by Pollay (1983) is often used. Pollay's (1983) list[8] was developed as a list of all common advertising appeals by drawing on the previous advertising literature, considering also values of research in other disciplines, and has been used in many content analysis researches.

Other variables that often being used as a framework in cross-cultural research is Resnick and Stern's information cue. There are eight informative categories; namely price, quality, performance, components or contents, availability, special offers, package and shape, and guarantees and warranties. In brief, the summary of all information cues by Resnick and Stern is as follow:

Information cues	Description
Price or value	What does the product cost? What is its value-retention capability? What is the need-satisfaction capability/dollars?
Quality	What are the product characteristics that distinguish it from competing products based on an objective evaluation of workmanship, engineering, durability, excellence of materials, structural superiority, superiority of personnel, attention to detail, or special service?
Performance	What does the product do, and how well does it do it? What is it designed to do in comparison to alternative purchases?
Components or contents	What is the product composed of? What ingredients does it contain?
Availability	Where can the product be purchased? When will the product be available for purchase?
Special offers	What limited-time non-price deals are available with a particular purchase?
Package and shape	What package is the product available in which makes it more desirable than alternatives? What special shapes of the product are available?
Guarantees and warranties	What post purchase assurances accompany the product?

Table 1: Information cues by Resnik and Stern (1977)

Source: Resnik and Stern (1977) from Tai&Chan (2001); Okazaki&Rivas (2002)

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[8] From Albers-Miller (1999). Pollay (1983) developed 42 common advertising appeals in eleven countries. List could be find in Appendix.

As discussed in the literature review, most of the prior research on Japanese advertising has indicated a greater reliance on emotional appeals. The question of whether advertising in Indonesia uses more rational appeals or emotional appeals is interesting in light of Indonesian communication patterns. Therefore the following hypothesis is formulated:

H1: Indonesian TV advertising is more likely to use rational appeals more frequently than emotional appeals, while Japanese TV advertising uses emotional appeals more than rational appeals.

Prior research shows that Japanese TV ads tends to show national image instead of foreign appeals. Pongsapitakkusanti (2008) work on comparing TV ads in Japan and Thailand reveals that Japanese ads are less frequent in showing other countries culture and less frequent in the usage of foreign talent, however slightly higher in term of the usage of English text. Therefore, this research also propose following hypothesis:

H2: Japanese TV advertising is more likely to communicate using native appeals than Indonesian TV advertising.

Other directional hypotheses were created for each of Pollay's 42 advertising appeals asked on the notion that a country's cultural value would be reflected by the importance of the appeals.

Other framework that need to be taken into account is international imaging (Pongsapitakkusanti, 2008). Variables included in international imaging or foreign appeal is usage of talent (whether it is using native talent, Caucasian talent, foreign talent other than Caucasian, mix between foreign and native). Other elements are the use of native language, English or other language in voice over, text and music.

There are also additional ads appeals that are not covered by Pollay's appeals that are taken for coding process. They are information cues by Resnik and Stern such as price/value, quality, performance, component/content, availability, special offers, package/shape, and guaranties/warranties. However, as some of these appeals overlap with Pollay's advertising appeals, I remove some of the variables. They are; 'price/value' which is covered by 'cheap' and 'dear' on Pollay's advertising appeal, 'availability' which is covered by 'convenient', and 'quality' and 'performance' which is covered by other Pollay's appeal such as 'durability', 'effective', and 'distinctive'. Meanwhile, Pollay's appeal 'natural' which refer to the elements of the product is considered overlap with 'component/content' by Resnik and Stern's hence we use 'component/content' variable which explain product's composition and ingredients.

Several advertising appeals that needed to be considered is added in the analysis such as; actor/actress being used in the ads, 'cartoon' whether the ads contain cartoon as spokescharacter or as background only (Neeley, 2004; McGoldrick, 2006), 'music' when the ads are using music as their focus of creative, 'humor' when the ads are having funny elements or surprise effect in story line (Markiewicz, 1975; Ventis, 2001), 'fear' when the ad is consist of fear elements such as violence, side effect, dirtiness, guilt and disgusting (Janis, 1967). The last is whether or not the ad is using 'artist' on it.

Additional information for descriptive statistical purpose is also taken into coding process. They are whether or not the ads is showing 'website/facebook/twitter' address, 'company's name', and 'brand name in the beginning, middle and end of the ad'. The importance of this is to show us how much detail information that is being shown in the ads.

5. METHODOLOGY

5.1. Sample and data collection method

Methodology in this research is content analysis, using Pollay (1983) 42 advertising appeals including rational and emotional variables; Resnick and Stern's information cue; and additional internationalization imaging variables as framework, the advertising approaches of Japanese and Indonesian ads are examined through matched product-class categorization such as car, beverages, food, household and toiletries. From August 2012-April 2013 TV advertising in Japan and Indonesia were recorded. Both recording are coming from national TV stations that transmitted throughout the country. From February 2013-April 2013 total 215 collections of ads from Japan and 278 ads from Indonesia were coded by each two coders for each country.

5.2. Data Collection

Advertisements of Japanese and Indonesian companies aired in Indonesia from May 9th 2012 until June 6th 2012 were observed for the study. Advertisements from other countries aired in Indonesia were also being observed as control ads. There were 7 TV channels being used for this study, they are ANTV, Global TV, Indosiar, RCTI, SCTV, Trans7, and MNCTV. All these TV stations are analog TV that is transmitted throughout Indonesia. Most of them are general entertainment commercial broadcasting network. TV programs that being covered in the process of recording are children cartoon, infotainment, news, drama, foreign drama and variety show.

5.3. Coding

The two Japan coders were university students at a university in Japan and the two Indonesian coders were university students and graduates at university in Indonesia. The data coding instrument and codebook were initially developed in English. A translation was then produced to ensure the equivalence of the variables in the study. In both countries, coders were trained using ads not included in the sample. Each coders coded ads in their respective countries (i.e. Japanese coders coded all Japan ads and Indonesian coders coded all Indonesian ads). Coder task is to determine whether the appeals are being used in the ad or not. For this coding process, nominal scale '1' to identify that there is element of x advertising appeal and '0' to identify that there is no element of x advertising appeal.

6. FINDING & DISCUSSION

6.1. Descriptive statistics

From total 558 ads collected there are 287 ads from Indonesia and 271 ads from Japan recorded from August 2012-May 2013. Both countries' ad collection covers product categories such as cars, beverages, foods, household products and toiletries products. Both countries are showing mostly 15 and 30 seconds ads, however 8 ads from Indonesia are having 60 seconds airing period.

6.2. Results

Hypothesis 1

As Table 2 and table 3 indicates, from total 43 emotional appeals examined, Indonesian and Japanese ads are significantly different in term of communicating its message. The current study provides additional support for previous findings that Japanese advertising uses emotional appeals strongly than rational appeals. Using One way ANOVA ($F=9.502$, $(p) = 0.000$) Japanese ads rely more on emotional appeals than Indonesian ads (average 0.149 for Indonesian ads and 0.169 for Japanese ads). Meanwhile, Indonesian ads is significantly using more rational appeals compare to Japanese ads (average 0.513 for Indonesian ads and 0.458 for Japanese ads, $F=14.790$, $(p) = 0.000$). Thus, H1, which predicted a greater

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use of rational appeals in Indonesia than in Japan, while Japanese ads use more emotional appeals than rational appeals is supported.

Table 2 and table 3 also provide significant differences in each of rational and emotional appeals. In emotional appeals, study shows that Indonesian ad tends to have variables of enjoyment, family oriented, security, and vain. Meanwhile Japanese ad tends to have variables of casual, dear, status, succorance, and tamed. In rational appeals, study shows that Indonesian ads tend to reflect rational variables such as durability and effectiveness. It also tells us that Indonesian ads tend to show brand or company contact, brand name whether it is in the beginning, middle or end of the ad. Japanese ads on the other hand, strongly emphasize on distinctiveness and mainly showing company name in its ads.

Variables	Indonesian ads		Japanese ads		Chi-square	(p)
	n	%	n	%	χ^2	
Total ads	287	51.4	271	48.6		
Emotional Appeals	Mean = 0.149		Mean = 0.169			
One way Anova	F= 9.502, (p) = 0.000					
Casual	10	3.5	58	21.4	41.817	0.000
Dear	42	14.6	67	24.7	9.026	0.003
Enjoyment	152	53	49	18.1	73.584	0.000
Family	86	30	53	19.6	8.072	0.004
Security	104	36.2	45	16.6	27.447	0.000
Status	1	0.3	13	4.8	11.277	0.001
Succorance	24	8.4	51	18.8	13.100	0.000
Tamed	2	0.7	9	3.3	4.967	0.026
Vain	169	58.9	110	40.6	18.661	0.000

Table 2. Comparison of emotional appeals between Indonesian ads and Japanese ads

Variables	Indonesian ads		Japanese ads		Chi-square	(p)
	n	%	n	%	χ^2	
Total ads	287	51.4	271	48.6		
Rational Appeals	Mean = 0.513		Mean = 0.458			
One way Anova	F = 14.790, (p) = 0.000					
Durable	67	23.3	39	14.4	7.262	0.007
Effective	264	92	162	59.8	80.060	0.000
Distinctive	17	5.9	112	41.3	98.304	0.000
Brand/Company Contact	94	32.8	68	25.1	3.970	0.046
Company name	206	71.8	229	84.5	13.134	0.000
Brand – Beginning	186	64.8	134	49.4	13.448	0.000
Brand – Middle	271	94.4	191	70.5	56.107	0.000
Brand – End	285	99.3	262	96.7	4.967	0.026

Table 3. Comparison of rational appeals between Indonesian ads and Japanese ads

Hypothesis 2

From Table 4, using One way ANOVA, result indicated that Japanese ads and Indonesian ads are indifferent in term of delivering message using foreign appeals (average 0.125 for Indonesian ads and 0.104 for Japanese ads, with F = 2.915, (*p*) = 0.055). This variables is elaborated by 9 variables such as; usage of Caucasian talent, foreign talent other than Caucasian, talent with mix race with native country, usage of English voice over, foreign voice over other than English, usage of English text, foreign text other than English, and usage of English music and foreign music other than English music. From chi-square analysis there are 5 variables that show significant differences; Indonesian ads show more foreign talent other than Caucasian in its ads. Mostly talent used in the ad is Asian race. Contradictory, Indonesian ads are using more English voice over while Japanese ads are using more Japanese language. Japanese ads also frequently use native text and native music in its creative. This result supporting hypothesis 2 which stated that Japanese TV advertising is more likely to communicate using native appeals than Indonesian TV advertising.

Variables	Indonesian ads		Japanese ads		Chi-square	(*p*)
	n	%	n	%		
Total ads	287	51.4	271	48.6		
Foreign Appeals	Mean = 0.125		Mean = 0.104			
One way Anova	F = 2.915, (*p*) = 0.055					
Foreign talent – other than caucasian	34	11.8	11	4.1	11.402	0.001
English voice over	54	18.8	32	11.8	5.250	0.022
Native Voice over	246	85.7	258	95.2	14.357	0.000
Native Text	244	85	265	97.8	28.370	0.000
Native Music	23	8	78	28.8	40.556	0.000

Table 4. Comparison of foreign appeals

Other advertising appeals that need to be taken into consideration can be seen in Table 5. It is shown that Japanese ads show ‘morality’ strongly than Indonesian ads meanwhile Indonesian ads emphasizing more on ‘healthy’ appeals. Japanese ads are also quite specific in term of delivering its message gender wise. Moreover, aligned with each demographic growth, Japanese ads tend to focus on ‘maturity’ while Indonesian ads tend to deliver message using ‘youth’ variable.

Variables	Indonesian ads		Japanese ads		Chi-square	(*p*)
	n	%	n	%		
Total ads	287	51.4	271	48.6		
Norm Appeals						
Healthy	71	24.7	39	14.4	9.429	0.002
Morality	21	7.3	96	35.4	66.451	0.000
Gender/ Age Appeals						
Maturity	15	5.2	41	15.1	15.139	0.000
Youth	149	51.9	78	28.8	30.913	0.000
Dedicated for man	10	3.5	25	9.2	7.814	0.005
Dedicated for woman	37	12.9	64	23.6	10.814	0.001
Creative Appeals						
Cartoon	35	12.2	61	22.5	10.410	0.001
Humor	49	17.1	93	34.3	21.847	0.000
Celebrity	82	28.6	170	62.7	65.672	0.000

Table 5. Comparison of other advertising appeals

More from Table 5 we can see that Japanese ads using 'cartoon' and 'humor' more frequently, meanwhile Indonesian ads are using celebrity as its talents.

7. CONCLUSION AND FUTURE RECOMMENDATION

The current study focuses on research question of whether advertising appeals conveyed in advertisements in Japan and Indonesia are locally routed or following the standardization framework in term of execution. To investigate this issue, analyses were made of the content of TV advertisements in Japan and Indonesia.

A number of interesting similarities and differences have been found in this comparative study of advertising in Japan and Indonesia. Past studies dealing with goods advertising suggested that advertising in high context cultures (e.g. Japan) tends to appeal to emotions, while advertising in low context cultures (e.g. Indonesia) tends to use rational appeals. One of explanation is coming from strong relationship between Hall's high/low context and Hofstede's Individualism/Collective and Power Distance indices. For example, low-context American culture scores relatively low on power distance and high on individualism, while high context Japan cultures score high on power distance and low on individualism (Cateora, 2002). E. T Hall, professor of anthropology divides cultures in to high-context and low-context cultures. Communication in a high-context culture depends heavily on the context or nonverbal aspects of communication, whereas the low-context culture depends more on explicit, verbally expressed communications.

Despite the prevalence of this general belief, advertisements in such a high-context culture as Japan had contained at least as many information cues as low-context cultures countries (Tai & Chan, 2001). This is somewhat related to the Japanese consumers' characteristics that tend to be concerned regarding product quality and features. Hence, findings on rational appeals show that variables such as 'component' and 'convenient' both countries are indifference. Moreover, Japanese ads strongly accentuate variable 'distinctive' compare to Indonesian ads.

Indonesia reflect a "we" mentality hence the variable of 'family' in Indonesian ads (36.2%) also significantly higher than Japanese ads (19.6%). However, both countries are indifference in term of portraying social appeals such as 'affiliation' and 'community'. This result indicates that cultural values consist of various dimensions in order to describe a single variable. Although Japan is having individualistic imagery in its culture, social and group influences are much stronger in Japan than in the west (Johansen, 1994). Based on a theory of the persuasive role of social factors in Japan, Japanese consumers might be influenced by group factors. The choice of brand is determined by which group the individual aspires to. While an American buyer might use a brand to identify and define his or her "self," a Japanese buyer is more likely to use a brand to define group membership (Nakane 1973)[9]. And given the homogeneity in Japan, it is often said that group includes all Japanese in the same age and sex category. The Japanese use products and brands to induce pride and make themselves feel good while the premise of Japanese TV commercials is to offer, through the product, a dream, an escape, some "private room," but within the context of a person's social network (Johansson 1994). The group orientation of the Japanese helps explain why an emotional approach makes sense.

Another interesting findings founded from this research is that both countries are scoring low in term of variable of 'sexuality' (2.1% for Indonesia and 4.4% for Japan), Meanwhile Japanese ads show significantly higher score on 'succorance' (8.4% for Indonesia and 18.8% for Japan). Succorance is Pollay's variable that describing expression of love, except sexuality. A pat on the back, holding hand, and light kisses on the cheek might reflect softer perception of human relationship instead of intensive body touch for both countries and for Japan particularly.

In conclusion, differences in advertising appeals emphasized by each country are an indication of local cultural influence in advertising execution. Hence decisions regarding the degree of standardization or adaptation of advertising needs to fit with a country's culture.

A potential limitation of this study relates to the limitation of country and media selected. To understand international advertising and strategy better, subsequent work in this area should be extended to broader object research.

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Appendix

Pollay appeals	**Description**
Adventure	Boldness, daring, bravery, courage, seeking adventure, thrills, or excitement
Affiliation	To be accepted, liked by peers, colleagues and community at large, to associate or gather with, to be social, to join, unite or otherwise bond in friendship, fellowship, companionship, co-operation, reciprocity, to conform to social customs, have manners, social graces and decorum, tact and finesse
Casual	Unkempt, disheveled, messy, disordered, untidy, rugged, rumpled, sloppy, casual, irregular, noncompulsive, imperfect
Cheap	Economical, inexpensive, bargain, cut-rate, penny pinching, discounted, at cost, undervalued, a good value
Community	Relating to community, state, national publics, public spiritedness, group unity, national identity, society, patriotism, civic and community organizations or other social organizations
Convenient	Handy, time-saving, quick, easy, suitable, accessible, versatile
Dear	Expensive, rich, valuable, highly regarded, costly, extravagant, exorbitant, luxurious, priceless
Distinctive	Rare, unique, unusual, scarce, infrequent, exclusive, tasteful, elegant, subtle, esoteric, hand-crafted
Durable	Long-lasting, permanent, stable, enduring, strong, powerful, hearty, tough
Effective	Feasible, workable, useful, pragmatic, appropriate, functional, consistent, efficient, helpful, comfortable (clothes), tasty (food), strength, longevity of effect
Enjoyment	To have fun, laugh, be happy, celebrate, to enjoy games, parties, feasts and festivities, to participate
Family	Nurturance within the family, having a home, being at home, family privacy, companionship of siblings, kinship, getting married

Frail	Delicate, frail, dainty, sensitive, tender, susceptible, vulnerable, soft, genteel
Freedom	Spontaneous, carefree, abandoned, indulgent, at liberty, uninhibited, passionate
Healthy	Fitness, vim, vigour, vitality, strength, heartiness, to be active, athletic, robust, peppy, free from disease, illness, infection, or addiction
Humility	Unaffected, unassuming, unobtrusive, patient, fate-accepting, resigned, meek, plain-folk, down-to earth
Independence	Self-sufficiency, self-reliance, autonomy, unattached, to-do-it yourself, to do your own thing, original, unconventional, singular, nonconformist
Magic	Miracles, magic, mysticism, mystery, witchcraft, wizardry, superstitions, occult sciences, mythic characters, to mesmerise, astonish, bewitch, fill with wonder
Maturity	Being adult, grown-up, middle aged, senior, elderly, having associated insight, wisdom, mellowness, adjustment, references to ageing, death, retirement, or age related disabilities or compensations.
Modern	Contemporary, modern, new, improved, progressive, advanced introducing, announcing…
Modesty	Being modest, naïve, demure, innocent, inhibited, bashful, reserved, timid, coy, virtuous, pure, shy, Virginal
Morality	Humane, just, fair, honest, ethical, reputable, principled, religious, devoted, spiritual
Natural	References to the elements, animals, vegetables, minerals, farming, unadulterated, purity (of product), organic, grown, nutritious
Neat	Orderly, neat, precise, tidy, clean, spotless, unsoiled, sweet-smelling, bright, free from dirt, refuse, pests, vermin, stains and smells, sanitary
Nurturance	To give gifts, especially sympathy, help love, charity, support, comfort, protection, nursing, consolation, or otherwise care for the weak, disabled, inexperienced, tried, young, elderly, etc.
Ornamental	Beautiful, decorative, ornate, adorned, embellished, detailed, designed, styled
Plain	Unaffected, natural, prosaic, homespun, simple, artless, unpretentious
Popular	Commonplace, customary, well-known, conventional, regular, usual, ordinary, normal standard, typical, universal, general, everyday
Productivity	References to achievement, accomplishment, ambition, success, careers, self-development, being skilled, accomplished, proficient, pulling your weight, contributing, doing your share
Relaxation	Rest, retire, retreat, loaf, contentment, be at ease, be laid-back, vacations, holiday, to observe

Safety	Security (from external threat), carefulness, caution, stability, absence of hazards, potential injury or other risks, guarantees, warranties, manufacturers' reassurances
Security	Confident, secure, possessing dignity, self-worth, self-esteem, self-respect, peace of mind
Sexuality	Erotic relations, holding hands, kissing, embracing between lovers, dating, romance, intense sensuality, feeling sexual, erotic behaviour, lust, earthiness, indecency, attractiveness of clearly sexual nature
Status	Envy, social status or competitiveness, conceit, boasting, prestige, power, dominance, exhibitionism, pride in ownership, wealth (including the sudden wealth of prizes), trend setting, to seek compliments
Succorance	To receive expressions of love (all expressions except sexuality), gratitude, pats on the back, to feel deserving
Tamed	Docile, civilised, restrained, obedient, compliant, faithful, reliable, responsible, domesticated, sacrificing, self-denying
Technological	Engineered, fabricated, formulated, manufactured, constructed, processed, resulting from science, invention, discovery, research, containing secret ingredients
Traditional	Classic, historical, antique, legendary, time-honoured, longstanding, venerable, nostalgic
Untamed	Primitive, untamed, fierce, course, rowdy, ribald, obscene, voracious, gluttonous, frenzied, uncontrolled, unreliable, corrupt, obscene, deceitful, savage
Vain	Having a socially desirable appearance, being beautiful, pretty, handsome, being fashionable, well groomed, tailored, graceful, glamorous
Wisdom	Knowledge, education, awareness, intelligence, curiosity, satisfaction, comprehension, sagacity, expertise, judgement, experience
Youth	Being young or rejuvenated, children, kids, immature, underdeveloped, junior, adolescent generation is shown through

Table 6: Pollay List of Advertising Appeals

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THE POLITICAL ROLE OF THE INDIVIDUAL IN MASS MEDIA ENVIRONMENT

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Abstract

In the article I. N. Blokhin «The political role of the individual in mass media environment» presented the concept of the political and ideological identity of the individual in the space of mass communication. The author proposes a typology of communicative political behavior, analyzes functions of communities, forming in the mass media environment. As the types of behavior in a mass media environment are considered consumption, communication, work and navigation. Each of the selected species corresponds to a certain type of role behavior: the consumer, the communicator, the author and navigator. Types of behavior in mass media environment directly from the types of personal political activity. Political functions media communities consist in the implementation of the control over the bodies of the political authorities and subjects of the political activity, public self-government with taking into account density and simplify communications. The functions of exchange and media coverage in the political sense are instrumental, with prospects of implementation in order to organizational activities, the formation of the political image, images leaders and parties. The author uses the structural-functional approach and methods, role-based analysis of the behavior of the individual.

Key words: *the political behavior, identity, mass media environment, communication, mediatization, the local government.*

Political behavior is a form of participation of a personality in the exercise of political powers and protection of its political interests. Political activity of the personality is expressed as a constructive or destructive political action, individual political act, which has social and political meaning and sense. A type of political behavior of an individual is an expression of a judgment or opinion of the personality about politics and politicians, including communication media.

As for politics, a person is provided with the right to express itself in the role of a voter, activist, party member. Exercise of the relevant political roles is the basis of ***political identity*** – human ability related to his feeling of belonging to a certain political group, i.e. political statuses of the personality act as sources of identity.

However, it is not enough to take into account only exterior social and political statuses for analysis of political behavior of the personality in social medium. In psychology ***identity*** is defined as an ability of the individual to remain himself in the changing conditions. It is a result of perception as a personality different from others. As for politics, such an approach to identity leads to the conclusion about its ideological (sense and value bearing) contents, as systems of political values and opinions about political ideals and goals of political activity are formed just in ideologies.

Pertaining of a person to a social (including political) group acts as one of typology grounds for media target audiences. Political and ideological identity provides the basis for formation of such types as party, agitation, opposition, liberal, nationalist etc. media. Election behavior corresponds to ideology and stylistics of agitation media, the purpose of which is to incite a political action – taking part is

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election and voting process. Behavior of an activist depends from the present political conditions. In general, he learns new forms of communication or resigns himself to the pressure of administrative resource. Party members are inherently focused on party press. All the listed forms of communication inciting to the direct action also have certain ideological nuance, but they cannot directly play this role exercising only, for example, organizational functions. Spectrum of political press is considerably expanded at the expense of “ideological” media (“Novaya Gazeta”, “Zavtra”, “Russkiy Reporter”, “Sovershenno Sekretno” etc.). Within the political meaning, the conflict of identities is found exactly in this sphere.

Empiric results of elections are an indirect indicator of ideological identity based on political values. From 54,5 % (those who cast votes on elections of State Duma deputies in 2011) to 62 % (those who cast votes on President elections in 2012) are politically active in Saint Petersburg (Central Election Commission of the Russian Federation: [site]; Центральная избирательная комиссия Российской Федерации: [сайт]). Results of “United Russia” (35,4 %) and V. V. Putin (58,8 %) demonstrate the meaning of value concept “stability” (minimum) for one third of active citizens. Partially these data are based on achievements of the previous elections period, which is characterized by stabilization of consumption and formation of new consumption practices related to crediting. In Russia “26 % of the population think that now it is the ideal time for funds borrowing. The All-Russian Public Opinion Research Center (ВЦИОМ) provided this information. For comparison, in 2011 there were 18 % of such activists. In its turn, the share of those who are sure that it is not yet worth taking credit in the bank, by contrast, reduced from 70 % to 56 %. Thanks to this tendency, the index of credit trust achieved the highest mark for the last two years” (Smart credits: [site]; Кредиты с умом: [сайт]).

Popularity of Putin can be explained by the structure of social expectations in relation to him. The success in formation of his image depends on the degree of coordination of this process with social expectations and accordingly the degree, in which the political personality awares such interdependence. In the conditions, when social expectations are amorphous and unformed, the role of subjective factor in the formation of the national leader image increases. Now it is not only his subjective will, but a cumulative vector of subjective wills of all involved in the process of image creation (environment, political technologies, journalists) and perceiving his citizens-addressees. Different directions of wills result in the situation, in which the cumulative vector tends to zero, and different subjects create the image of Putin proceeding from their own expectations and requirements. If the image is colorless and empty, any interested citizen will paint and fill it at his own discretion. That is why everybody answers the question “Who is mister Putin?” in his own way, i.e. fills his image with the things, which he expects to find in him.

The meaning of concepts of “social fairness”, “collectivism” and nostalgic “achievements of the USSR”, which form the basis of communist ideology, are expressed in the results of the Communist Party of the Russian Federation (15,3 %) and G. A. Zyuganov (13 %). The results of “Fair Russia” (23,7 %) show the value for citizens of the same “left” concept of “social fairness”, but in the context of social and democratic ideology. Difference of election results for “Fair Russia” and S. M. Mironov (6,6 %) shows the value of personal factor and the mentioned role of the “filled emptiness” of the national leader image, which pulled back not yet strong social and democratic votes.

Results of “Yabloko” (11,6 %) and Mikhail Prokhorov (15,5 %) show that the value of concepts of liberal ideology – “human rights and freedoms”, “private property”, “individualism”, etc. was preserved for a part of citizens.

Various institutions contribute to formation of political behavior of the personality, but taking into account the degree of mediatization in the modern politics, the leading role of the institute of journalism and social medium in this institute, in which ideological (ideal, value, meaning bearing) influence on a person is implemented, should be paid attention. Specific character of human behavior in social medium

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allows finding new facets of the problem of understanding a human. Social medium, on one hand, comes across as a system, which requires a personality to accordingly relate to itself as a part of the system, which plays certain social roles according to social status. In this case social medium structures and regulates human relations, in which the individual acts in the world regulated by the rules. Understanding of a person on the basis of surrounding social conditions proceeding from his social statuses and relevant roles is achieved only in the conditions of regulating behavior and activity and total structuring of human relations. The approach presupposing that we understand a human, if we understand his social environment, is called *ecological misapprehension.* A special case of ecological misapprehension is interpretations and conclusions of public opinion researches with the help mass surveys, when opinions of respondents are explained by dependence (correlation) from their social characteristics.

On the other hand, social medium allows a person to express himself as an independent ("integral") subject (actor), which, actually, determines its attractiveness for the personality. In this case the attitude to the person changes – he becomes a center of his own system of value bearing outlook coordinates. The problem of person understanding in social medium is removed. The person understanding in social medium is achieved through *information*, which he consumes, on which reacts, and *communication*, in which he is involved, initiates and provokes it. Therefore, we can judge on the essence of person political behavior by the degree of his civil activeness and types of his role behavior in social medium.

Behavior of the personality in social medium is estimated through media preferences and network routes. Niklas Luhmann considered that "all program fields of mass media imply presence of a "person" – but… only in the form of social construct. This construct… is necessary in the mass media functional system in order to permanently and uninterruptedly subject itself to irritations from the perspective of biological and psychological outside world of a person. As in other functional systems, this outside world remains operationally unachievable, it cannot be included by parts and that is why it requires permanent "interpretations". "Characterization" of people, which is uninterruptedly reproduced by the specified means, determines the items on the internal side of mass media system borders, in which structural connections with outer world of people come into effect. Thus, passions of billions of psychic events are transferred into the form, which allows their further use inside the mass media system and the new psychic interpretation in the range of differences, which follow from it" (Луман 2012, p. 129-130). Luhmann clearly actualizes the problem of person understanding through media, which settlement is possible on condition of recognizing the identity principle (mutual recognition, penetration and readiness for changes) of social medium and the personality existing in it.

An individual, who is connected with the network social medium, cognitively and mentally expresses itself as a "media personality". As defined by V. D. Mansurova, "media self-reflection and self-determination become ontology of modern society existence, and the individual, who gained the unsanctioned access to communication acquires the status of **homo mediates**. <…> **"Media" person**, now acting as a subject, then as an object of mass communication, is caught in the necessity to select his social status and the way of self-expression – as a **digital duplicate** "without name or destiny" or a **real participant** of social interactions on public stage (Мансурова 2011, p. 8). Let us consider four types of the ways of expression in social medium: consumption, communication, production and navigation. Each of the selected types corresponds to a certain type of role behavior: consumer, communicator, author and navigator.

Consumer. This person "comes into" network medium, "spending" time on it. Consumption is considered as the beginning of feedback in the communication system. The consumption subject is the network medium is "benefits" of information and communication messages. "Now it is not enough to inform in order to arrange communication, it is not only because of more and more messages, and communication requires their selection, but also because the role of information receivers increases"

(Вольтон 2011, p. 6). In the ontological sense the information consumer demonstrates oneness of the interaction subject and object creating the new stature. The mechanism of oneness is *identification* – the process of role acceptance by the consumer, which is set and determined by the message. Identification for the consumer is the way of acquirement of mindsets and values offered in the message, as if they were his own ones.

In the concept of "axial age" by Karl Jaspers the phenomenon of communication itself is considered as an internal metaphysical ability of the personality to find in himself the feelings of other people: "Ability to see and understand others helps to understand yourself, surmount the possible narrowness of each aloof historicity, o make a breakthrough» (Ясперс 1991, p. 49). Communication (in contrast to agreement, in which the participants undertake to fulfill obligations) is understood as an act of mutual understanding, intimate contacts and conscious spiritual oneness. In the existentialism, special attention is paid to the contrast (even incompatibility) of a person and the surrounding world. Identification as acceptance of a role is a way of going out of the world of incompatibility and lack of understanding, way of interaction for the addressee and the mass media world, where the communication problem is settled not through division between the subject and the object, but through their identity.

Communicator. His functions are initiation of communications and production of messages. Activity of communicators leads to formation of network structures similar to social structures. Networks are formed on the basis of objective communication needs ("Odnoklassniki") and for solving certain (concrete) problems ("Khimkinskiy Les"). Then the networks are transformed according to different scenarios and under the influence of multidirectional factors.

The basis for networks formation is exchange. The concept of social exchange was created by the American researcher George Homans, who described social behavior as exchange of activity resulting in awards and expenses. Homans formed a number of propositions, which form the grounds for social exchange: success, stimulus, value, deprivation-satiation, aggression-approval, and rationality (Хоманс 1996). Description of human behavior in the theory of Homans became the starting point for the concept of exchange created by the American social scientist Peter Blau, who was striving to understand social structure by means of analyzing the processes, which manage the relations between individuals and groups. The binding mechanisms in complex social structures are norms and values (or agreement about values). The agreement concerning social values serves as a basis for distribution of social regulation procedure outside direct social contacts and for prolonging existence of social structures beyond the life of one person (Блау 1994). Social exchange, which creates social structures, is executed in the form of social networks, which, with the help of Internet and computer technologies get the "real" opportunity for their functioning.

Norbert Bolz mentions the role of networks both globally, and in the new context of social differentiation: "The value itself of the networks is… not that they process information, but that they create communities. As a result a nation as an instance creating identities ever more loses its value – in favor of globalizing and "tribalizing" powers" (Больц 2011, p. 104).

Author. "Information producer", who turns everyday life into the event and has the need to do so. The author removes differences between the phenomenon of everyday life in the real world and in social medium. He creates the second – complying with "certain conditions – reality, from which point of view the ordinary way of life looks like a real reality» (Луман 2012, p. 92). The author can act as a "creator of event", a separate expression of the author's role is networks is blogging.

The problem of the author's role is to find the balance between the social medium (everyday life medium), but without losing his own value bearing identity. For the author, description and interpretation of everyday life from the position of his own values is just the first step to the production of new knowledge or the knowledge of new quality. The next step is to fix the tension caused by the divergence of world views and value systems of the author and the heroes of his work. Then the meanings of behavior are decoded, which helps to understand motives and, as a result, values “of the other”.

Navigator. He is an “employee (worker) of network medium”. His task is to regulate information streams and control the routes. He is an operator of perspectives, contexts, and senses. His functions also include “surveillance” over consumers, communicators, and authors. Depending on the navigation objectives, he helps or harms them. The character of the navigator’s activity allows determining a number of navigation types. They are: information distribution through information and advertizing agencies, mass media distribution, regulation (stimulation, arrangement or blocking) of information and communications, destruction of damage of information (hackishness) etc.

The social meaning of navigation is social medium is to organize coexistence of views, senses and values: “communication is not to share similar views by free and equal individuals, but to organize coexistence of often contradicting points of view. <…> *Communication is training of coexistence in the information world, in which the issue of otherness is put into the center*. <…> Communication… never happens itself, but it is a result of fragile communication process. That is why informing is not enough for communication, and that is why, most often, excluding some rare cases in life and history, communication is general means coexistence» (Вольтон 2011, p. 33). Arrangement of communication and, accordingly, coexistence training is the main principle of the navigator’s activity.

Distribution of navigation as a type of network behavior influenced journalist immigration from the conclave of authors to the sect of navigators. It began when a part of authors found the property of snowballing growth of information volumes connected with the lack of own time for search and interpretation of “exclusive” and, at the same time, with the accessibility of information resources and communications. Simultaneously a new type appeared among photoartists and designers, which works not on its own piece of art, but with the ready visual data bank. It is not accidental that media information producers oftener and oftener apply to the audience with an appeal “let us make news together”. However, successful navigation as an activity for organization of contexts and senses, formation of “agendas” and “world views” requires, on the one hand, the necessary level of education, on the other hand – awaring of responsibility for the consequences of their activity. Accordingly, also the role of journalists as navigators and information organizers increases.

At the level of personality the selected types of role behavior are transformed, they evolve and contribute to unification of functions. The conclusion about the convergent character of the selected types of behavior confirms the remark of Dominik Volton about the type of information recipient, who “becomes the new person, the actor”. Of course, the information recipient existed always, but now he gets authorization and criticizes, according to his release, and in proportion to the growing volume of information, which overburdens him. He is not always right, far from it, and that is the problem, as informing often means contradicting the opinions of information recipients» (Вольтон 2011, p. 20).

Functions, which are fulfilled by network communities forming social medium, on one hand, are inherent to social medium as a whole, on the other hand – they have their own expressed specifics. Natural network regulatory function is **social control**. Forms of social control are: formation of public opinion (in all of its aspects – distribution of knowledge by way of creating competent audiences, working out of the system of social assessments and incitement to action) and provision of functioning of social institutions, including journalism. Social control methods include isolation, individualization and rehabilitation.

Isolation (deprivation in the meaning of refusal of exposure of these or those events, phenomena, facts, situations, characters, etc.) is expressed as ignoring, moving the object out of the information field and, accordingly, from the public opinion field, social discussions. *Individualization* is reproduced in the forms of social and political criticism, including mediacriticism. *Rehabilitation* is implemented by way of constructive discussion of problems through acceptance of the opponent's role and understanding of his values and motives.

In addition to control, regulatory functions include **management** and **self-management**. However, external control seems to be the most actual expression of the regulation function, as for management building in or inclusion of "media person" to this system is necessary, for self management it is necessary to build him in and include him into the system of public self-regulation. Anarchism is one of the theories of self-management and self-regulation. If its propositions are analyzed in the context of the network theory, it can be noted that the basis for the anarchic model, similar to network structures, is exchange. This exchange takes various forms: from direct product exchange to information exchange and mutual help, which is "inherently" intrinsic to human nature (Кропоткин 2007). In the political doctrine of anarchism much attention is paid to the criticism of democracy of election campaigns, in which the contents of advertizing (election pledges) are in no way related to the product (party or leader); absence of responsibility of "people representatives" for these people; impossibility to conduct an independent inspection by the voter, how his voice was counted; provision of opposition loyalty by all possible means, which guarantees self-reproduction of the ruling clan; appeal to permanent things and provoking emotions, etc.

Network creates crucially new opportunities for direct democracy, opportunities for each person to express his political will. At present implementation of this option seems to be illusory, nevertheless, the technological basis for its implementation already exists – the opportunity of mass communication without travelling expenses and on-line arrangement.

In the network medium **exchange** exists as an economic phenomenon – direct product and indirect advertizing exchange. The main exchange object in networks is information; economically it acquires the resource characteristics. Resource potential of the information is based on a concept of "implicate knowledge" of Friedrich von Hayek, according to which each individual has unique knowledge (concrete people and circumstances); it means that only he can use them in his activity (Хайек 1989). All the complex of the processes of using such information advantages in economics is coordinated by the market, which provides (also for business press) the activity subjects with new knowledge about demand and opportunities to satisfy it (through price mechanism), and also about potential spheres of demand and supply. In the "area of the greatest uncertainty" of market information competition unfolds ("the procedure of opening") - look for changes in consumer preferences and new tools to meet them. The essence of business is to find and explore new possibilities, i.e. business is characteristic not only of the type of activity, but also of behavior. Business journalism in such a system of relations that serves as the destruction of "implicate knowledge".

Significance of the findings made by Hayek about media consists in the fact that competition "as the procedure of opening" takes place between the sources of information based on the credibility of the consumer. In this case, the relevance of a trusted source and the source that contains objective information remains open for discussions. Apparently, the trust as a quantitative characteristic begins to prevail over the quality characteristic of objectivity. The competition takes place between different groups selected on the basis of types of network behavior. It appears, for example, between groups of consumers and authors, as of the protection of information, intellectual property and copyright.

According to behavior motivation criterion **symbolic exchange** can be mentioned. It underlies the formation of the "hipster" community (based on demonstrative real consumption), "friends" (where the virtual assignment of status takes precedence over the real one), etc. This behavior is described in terms of the concept of "symbolic capital" by Pierre Bourdieu, according to which fame and recognition become a value, when they are in relation with a certain field. Realization of social status is achieved through symbolic consumption, and real infrastructures are reproduced through exchange processes.

Governance, trade, services, entertainment, crime, etc. will gradually penetrate into the social medium. There is also a reverse process - mediatization of reality. Another argument of Bourdieu relevant for the analysis of behavior in the social medium is the “struggle for space” (Бурдье 2005, p. 380). It manifests itself as a function of **space mediatization**. Its examples are projects of coverage of public spaces through video broadcast and video tracking, 3D volumetric mapping, etc.

The specific function of network communities is **mediatization of organizations**. “Organizations, which have turned into a network, cannot be in any way meaningfully represented as a hierarchy or as clearly bordered “corporations”. The company today is nothing else than a sum of its internal and external relations, which are essentially an information process” (Больц 2011, p. 113). Any public or organizational event (concert, a presentation, lecture, exhibition, conference, workshop, etc.) has a chance to become a media event. Mediatization becomes the essential feature of the organization also in the meaning of legalization of its documents, normative structuring of its activities. Organizations are transformed into open and interactive media environment - urban management and self-management, social activism and civil control, economics and business, education and science, culture and arts, medicine and services, leisure and everyday life, etc.

Private life mediatization is also a specific function. It is based on the proposition about freedom to demonstrate privacy. The individual is required, at least, an agreement with this situation. Symbolic exchange in the network medium can be represented as a specific manifestation of the social-role behavior. Its specificity is that the usual social role and identity are aligned (or replaced) with game. Accordingly, it leads to the increase of importance of relational features in the social medium, legitimizing the game as a kind of social behavior in the network space.

These types of individual behavior in the social medium directly form types of individual political activity. Political functions of media communities primarily consist of exercising control over governance bodies and political activity subjects. Self-management function has prospects in the system of social and political regulation in view of the new factor of density and simplification of communications. As for politics, functions of exchange and mediatization are instrumental, having the prospects of implementation for organizational activities, the formation of political images, images of leaders and parties.

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THE IDENTITY PROBLEMS THAT ARE EXPERIENCED DURING THE PROCESS OF PASSING FROM RURAL CULTURE TO URBAN CULTURE

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Abstract

There are various changes occurred all over the world with the beginning of industrialization. Turkey is also affected from these changes, and migrations have started from rural areas to urban areas. Being the most significant reasons of social problems, internal migration not only causes irregular urbanization but also it leads the individuals to have identity problems. There is a strong relation between migration and identity concept. Immigrates also take their identities with them wherever they migrate, but at the end of the migration process, they have a dilemma about to which identity they belong. The individuals, who have identity and belonging problems, try to make them accepted in the new settlement, and they also not only want to protect and prolong their rural culture but also try to live the urban culture. There occurs a dual culture as a result of this situation. Generally, this dual culture problem is experienced by the first generation immigrates, and urban culture is adopted easily by the next generations. In this study, the problems, which are caused by the migration concept of passing from rural culture to urban culture on identities, are examined.

Key words: *Migration, urbanization, change of identity, identity problems, belonging.*

1. INTRODUCTION

One of the most important things that shape the population in Turkey is internal migration. The first migrating groups have caused their relatives or neighbors that they have left behind to come to cities. Although the first migrating people were living in groups, the fact of living together of the people who migrated from the same place disappeared after 1980s due to the fullness of the migrated areas. The constraints of the places where the same migrating groups coming from the cities and the fact of living together due to the growing of cities disappeared. Thus, the notion of being townsman has left its place to ethnical, religious or football team belongings that never occurred previously. Namely, it has left its place to the development of cooperation works.

The ones who came from the rural and traditional cultural structure have had great difficulties in adapting to the cities. It is not expected from people to change their previous behaviors immediately with the migration, so the occurrence of some floundering and troubles are inevitable in this g-hard period based on changings (Güngör 2005).

The definition of settlements is changed depending on the cities getting crowded as a result of migrations. Thus, the rules of the city, moral or daily life practical and cultural codes are moving towards a different direction. The concept of being inhabitants of a neighborhood has disappeared with the coming of masses.

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2. THE MOVEMENTS OF MIGRATION FROM RURAL TO URBAN

Migration is generally defined as the number of people who move from a place to another place in a certain period of time by reason of different social, cultural, political and financial problems. It can also be defined as the people's leaving their place where they lead a life before and moving to another place where they plan to live the rest part of their lives (Tekeli 1998).

Migrations are divided into two parts as internal migrations and external migrations. The internal migrations are to move between the places inside the country with the purpose of leading a continuously life. It can be classified as optional, compulsory, ideological and political according to its reasons. In other words, internal migrations are stated as the number of people who leave their places of living with their own willing and settle down in a different place. External migrations are defined as population movements from a country to a different one with the purpose of working for a long period and settling down (Özer 2004).

The most common type of internal migration in Turkey is migrating from rural to urban. This type of migration happens with pushing and pulling model. The pushing factors that causing migrations in rural areas are the lack of cultivation areas, rapid population growth, the pressure of moral laws and the other socio cultural factors. On the other hand, the factors that pull rural population to the cities are the deficiency of labor force, getting higher income than they get in rural, better services of education, health and security and the freedom of living in a city (Bağlı 2006).

It is possible to classify the internal migrations in Turkey in accordance with some criterions. If the criterion is the direction, internal migrations happen from rural to urban, from urban to rural, from cities to cities and from internal regions to coastal regions (Akkayan 1979). The Southeast Anatolian Region is one of the places where the migration happens intensively. Most of the people living in the city center and towns especially migrated to the west of the country due to better living conditions and security. Some groups living in rural areas could not leave their places because of their traditional and conservative ways of life. By reason of terrorism, people in terror regions are forced to migrate internally, and the decreasing life safety and agriculture and stockbreeding increased the migration, and big financial problems occurred because people who are forced to migrate could not find a job in cities.

In the Southeast Anatolian Region, evacuating the villages and forcing people to migrate continued intensively from the beginning of 90s to the end of it. In this period, over 3 million people are forced to leave 3700 different places (Commission of Human Rights the Report of Compulsory Migration of Union of Chambers of Turkish Engineers and Architects 2003).

3. THE URBAN CHANGE HAPPENING WITH MIGRATION

The concept of urbanization that brought so many problems with itself come into being as a result of rapid migration movements that happened in last 40 years in Turkey. The inner needs are the things that make urbanization happen and what migration reveals. Different from the West, the urbanization in Turkey has the same meaning with the increase of shanty houses that corrupts the scene of the cities (Kongar 2001).

Although the urbanization is seen as a demographical event, it has become one of the important fields of study in sociology since it is the reason and the result of social change. The city is a case that carries the certain features of people's settling down in a definite time and place. Defining this case is only possible when all the things that characterize this settling down are taken into consideration. The terms of urban and urbanization are generally confused with each other, but they are different things indeed, and the term of urbanization should be thought together with the term of urban. The aim of using the term of urbanization is to define the growth in the cities after the occurrence of cities, the intensifying of population, the social differentiation, union and alteration. The urbanization that is defined as the process of integration and adaptation to the social alteration is a process of migrated groups developing new relations that cause them to adapt to the new conditions of the city and become a member of the city (Erkan 2001).

The urbanization means the increase of both the number of the cities and the population living in the cities. The people migrated from rural to the urban live in their relatives' or friends' house for a short period until they find a house to stay in. Finding a job to survive and a place to stay in for family are among the major problems for the people who newly migrated from the rural. Even if these problems are overcome, the problem of adapting to the city occurs as a psychological problem in a long process (Geray 1966).

The person who accepted the city as a new place of life and he may have stronger relations with rural which is his previous place of life, but this person is accepted as a townsman from now on. It is natural that these people get the behavior of the city life, and they may have some changes in their ideas and behaviors in time. These people that are urbanized with these changes get new social statutes together with the change in their places of life. Thus, being urbanized as a result of migration to the cities may cause people to have a change in their environment, to get a higher statute, to have a change in their jobs, to get a higher income as a result of this change and to have a positive change in all social relations. Together with the accepting the urban environment, the person firstly quits his traditional behaviors and habits and then he learns and adopts the behaviors related to urban. Urbanization is accepted as the most concrete type of changing, and it is also accepted as the most important changing in a person's life (Özer 1994).

People that come to urban from the rural are classified into three groups according to their success. These are the ones who improve, the ones who are isolated and the ones who are getting poor. The ones who give in at the end of the migration are the ones who are getting poor. The most definite difference that separates these groups from the other groups is the fact that they are isolated against their will. In this group there are poor people who have just migrated, the adults who migrated without any special knowledge or skill, the heads of the houses who had industrial accidents and got disabled, widows, the ones who are excluded from the townsmen relations (Erder 1995).

Although the first generation of migrants seem as if they have adapted to the practical way of life in cities, their attitude inside the family towards the other members of the family, especially to younger ones, is affected by the term of extended family. Although these families who have loneliness and an unconscious feeling of guilt because of leaving their origins seem as if they live as an elementary family, they have the criterions of an extended family when it comes to social life and safety. The type of an extended family seems safer to these families in the city life that they are never fully integrated (Özbek 1971).

The researches show that one of the most fundamental reasons of aggressive attitudes and the case of turning into crime observed in the children of migrant families is their families' having migrated from rural to urban recently (Erkan and Erdoğdu 2006). The migration from rural to urban has an enormous effect on the adolescents that do not have a proper personality formation. Migration has a corrosive effect on the personality formation of a young person who is adolescent and tries to have a relation with his environment. The conditions' being positive or negative causes the adolescent to have a coherence or conflict with the reality of city life. Although the city life has a positive effect on migrants in terms of migrant groups and family structure, it also has negative effects such as weakening of the family ties and the adolescents' having friends that may cause them to get bad manners. Divorces, extramarital affairs or being prone to crime are the negative effects observed in the group of adolescents that get the bad manners of the other groups.

4. THE SQUATTING AND ITS RESULTS

It is necessary for a person to have a shared space with the people who have city culture for the city culture's having a meaning for him. In spite of this, the people with rural origins that migrated to the urban never have the features of being a townsman. The most definite reason of this is that migrants have a strong feeling of the town in their minds, and they cannot quit their behaviors that they brought from the village. One of the most fundamental problem in Turkey in terms of urbanization is that the villagers bring their behaviors that they get previously in the village to the city together with themselves (Bağlı 2006).

It is getting more difficult for migrants from rural to adapt to the city life as long as they disengage with the rural (Şenyapılı 1978). One of the most important problems that caused by migration from rural to urban is fast squatting. It can also be said that the problems of adaptation caused by unemployment, environment and traffic are among the most important problems while formatting a new way of life. Irregularity, normlessness and the state of disruption caused by squatting have an effect on the people who live there in terms of committing crime.

The researches done in the area of shanty houses in metropolitans show that those who migrate to the urban from nearby places to the city get information beforehand about the city that they are going to migrate. Urban is a known place for people coming from the nearby places. The migrants have come to the city before or they have gathered information about it beforehand. They have gathered knowledge about the chance of finding a job in a city, a place for him and his family to stay in and the ways of making this place better and about the social relations. The city may have a scary effect on those who migrate from far away places. Migrants from rural firstly try to find a job near to the places that they come and then they have better economic conditions, and they get experienced in time. In this way, they realize and reflect that they live in a big city. Those who come to the city with the hope of finding a shanty house do not have any knowledge about the lives of people from other groups in the city (Şenyapılı 1978). Those who live in shanty houses show a transition state between a rural and an urban family in terms of social norms, habits and traditions. A shanty family type consists of the features of both rural and urban families, and this situation enables to have a specific type (Yasa 1970).

Those who live in shanty houses have different and conflicting cultural elements. The squatter is a primary group that is specific, and it has mixed features and contradictory behaviors. In other words, the squatter that is trapped between rural and urban will live an unhappy life by being rural or it will relax by being an urban. The squatters that are seen as a group that has limbos by townsmen are hoped to be a townsman at the end (Yasa 1973).

People migrate to the new places of life, and this increases the number of the advantages that they will benefit from. The person who moves to another place with migration gives a chance of choosing a better life bot to himself and to his family by enabling both a commercial and a social movement. Although migrations have advantages for migrants such as having a better standard of life, it may cause some financial and psychological disadvantages. At the end of the migration, the possible lack of harmony between the migrants and urban life can cause social regressions. The only possible way of escaping from the problems caused by migrations is to guess the migration beforehand (Tekeli 1998). If there were not a period of fast squatting during the years of fast migration from rural to urban, it would have been inevitable to have an enormous social depression caused by the deficiency of places to live in and the problems of unemployment. It can be evaluated as the only positive result of squatting.

5. THE IDENTITY AND THE SENSE OF BELONGING

The simple definition of identity is the answers of a person or a group to the questions “Who are you?” or “Where are you from?” asked by society or some groups. The answers can change according to the person’s or groups’ culture and philosophy of life, time, place, the situation or the condition that they are in and the expectations and the structure of the environment. The people that answer these questions may say that they are Muslims, alewite, originally from Istanbul, from Van, Circassian, villagers, Türkmenian or Yörüks. All of these are the historical or cultural identity choices of people (Güvenç 1997). There are two main elements that shape the concept of identity that belongs to the human. The first one is recognizing and defining, whose main tools are language and culture, which show how the person is known by the society and how he defines himself. The second one is the sense of belonging that happens by the person’s feeling himself belonged to any social group (Aydın 1999).

The migrant migrate with his identity that belongs to his former place of life ad then he tries to adapt his belongings and habits to his new place of life. An emotional tension is observed when Turkish history of migration is analyzed in terms of sociology and social psychology. This exists in the roots of today’s tensions and fights. The newcomers have come for a better life, but the townsmen and the former migrants have not acted wishfully about accepting the newcomers. The migrants have continued to fight against those who do not accept them or have made an alternative life for themselves. When the places of migrants in Turkey are taken into consideration, it is seen that they have made an alternative life for themselves. As a result of this situation, there has occurred a dual structure in the cities, especially in metropolitans. The suburb streets that are called as shanty houses are near with the streets of luxurious buildings, and it can be said that this nearness is among the most important reasons that increases the tension of being a villager and a townsman. The new urbanites those who work and live in crowded places have a changing sense of belonging day by day. The migrants cannot embrace their former senses of belonging in time, and as a result of daily life’s insisting rules, the new senses of belongings come into prominence when compared with the former ones.

The city is expected to make a change in the behaviors of villagers in the process of the migration from rural to urban, but it is observed that the villagers become to change the city with their traditions belonging to rural. As a result, the arabesque culture, which can be defined as a new culture type, has come into being. The arabesque culture is a type of culture that does not belong to the rural and does not reflect the city completely. The arabesque culture, which is shaped by the togetherness of various sections from traditional to modern, old to new and east to west, is defined as an unsettled culture in which the denominational and political identities are engaged. It is also defined as a culture of migration and it will exist, survive and die with migrations. The arabesque culture in which the sense of belonging is lost has the potential of leaving its place to different cultures by having the sense of belonging again and enabling settling down (Güngör 2005).

The urban is partly exposed to ruralization, especially with the migration of big groups, because of the lifestyle and ideas of the rural groups during their process of being urbanites (Yörükan 1968). When it is analyzed theoretically, it is possible to say that in the first period of migrations, the educational average of the migrants are below of the urbanites’ average, and the way they behave and dress are not appropriate for the practical side of the cities. Some political sayings such as villagers, illiterates and religionists come are attributed to these bad things that migrants have experienced. This case has increased the tension between these different people that have different lives day by day, and it continues increasing it.

Parents could not change their rural behaviors with the urban ones. As a result of migrating to the cities, the control of the parents over their children has decreased, and the authority and love relations could not be improved to provide the personality that new city life wants children to have. As a consequence, there occur problems between the parents and children who have easily adapted themselves to the city life (Kıray 1982).

In the researches done over those who are forced to migrate internally because of security reasons, it is observed that post-traumatic stress disorder and being depressive are much more not only in adolescents but also in adults when compared to the control groups. In the research done over the children and adolescent that experienced an internal migration in Turkey, it is observed that the degree of anxiety, fear, tension and trouble caused by the migrant groups' usage of alcohol and drugs are much more when it is compared with the same age children and adolescents in the settled group. In the researches done over the young children of the families that have southeast origins and migrated internally, some differences are observed in terms of satisfaction of life, anxiety, fear, tension, trouble and depression between the internal migrant group and the control group. It is also observed that the high social and cultural difference between the previous place of life and the new one increases the number of psychological problems (Hastürk 2005).

6. THE CONCLUSION AND THE DISCUSSION

The migrations from rural to the urban with mass groups of people that happen without any rules and mostly because of financial and social reasons are one of the most fundamental problems of the societies. There occur a lot of problems in the migration receiving places and emigrant countries. The investments are made in the west in an unequal way, and this causes people to migrate to the west. An unbalanced population distribution is observed as a consequence of the above situation. Some precautions have to be taken to prevent the intensity of the migrations and migrations to the same cities. Investments on migration giving places and having the same social and cultural opportunities of the cities can be told among the precautions. Thus, by decreasing the differences between the rural and urban, people will not have to leave the places where they are born and grown, and they will not have to experience the feeling of being isolated in the cities. If some creative solutions are made like these, it is possible to have an increase in the number of the migrations except the temporary migrations.

The migration is a process that both affects and being affected. If it is left alone, it has the potential of affecting everything, but if it is shaped, it will give the opportunity of interfere directly in some negative effects such as poverty, unemployment and the child's being alienated from the education system and the family. Thus, most of the problems are revealed such as the relations with the urban structure, the problem of unemployment, and their effects can be analyzed (Küçükkaraca 2001).

While the city is continuing to grow, the lives of people are continuing to change, but people cannot easily accept the senses of belonging of the new places. The feeling of not belonging to the city causes people to not care about the problems of it. It can be said that the cities, especially metropolitans, do not have a culture that belong to them. A unique architectural texture, traditional restaurants that are in their traditional region and the variety of clothing do not exist any more. Apart from these, a monotype of people is becoming to exist without migrations in today's world that use the mass media commonly. Thus, the individuals and the cities without identities are come out.

The only possible way to stop the conurbation and the identity problems caused with it is to analyze the reasons and the solutions correctly. Firstly, the migration has to be decreased by improving the life standard in the rural. If the migrants, who have migrated formerly but could not have the sense of belonging and have the acceptance of the urbanites, want to continue their lives in the cities, the acceptance of the urbanites and the adaptation to the cities should be provided. Thus, the tension between former urbanites and late urbanites can be decreased, and a life in which the people sharing the same city can live close to each other under the humane conditions. Another issue is that the migrants are alienated from their own culture as a result of assimilation. The things that can be done with the aim of providing the newcomers to protect their own culture should be done by local and central administration. Cultural activities should be varied, and the adaptation of the migrants' cultures and traditions to the city should be provided. The studies of rehabilitation should be done for people who have committed crime or lost their identities. Otherwise, both the crime rate and conflicts will increase, and a new generation who have bad standards of living, have lost their identities and have a strong feeling of hatred will come into being.

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CHILDREN'S RIGHTS AND CHALLENGES OF JOURNALISTIC ETHICS IN GEORGIAN MEDIA

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Abstract

The goal of this paper is to present the results of the research: how the issue of under aged people is highlighted in Georgian media and what ethical violations we meet with this respect. Content analyze is used as a research method.

As the research showed, challenges concerning children and violence are one of the sensational topics. The main mistake the Georgian journalists make – victim children's identification is the name of their identity or residence place – with which children's rights are violated roughly and the ethical professional norms are broken too.

While covering the cases of minors it is necessary to keep confidentiality - it is the international demand that contributes avoiding stigma i.e. prevents attaching stigma of criminal. But in Georgian media presumption of innocence is violated quite frequently.

Key words: *Children's Rights; Ethic; Georgian Media;*

1.INTRODUCTION

Challenges concerning to children's rights and violence is one of the sensational topics which appear on the front pages of newspapers as loud headlines or the most actual information in everyday broadcasting news.

The goal of this paper is to present the results of researches on how Georgian media cover children's rights and violence problems in 2007-2012 years ("Version", "Alia", "Kviris Chronika" and "Kviris Palitra", "Resonance").

Basic research question is how well journalists observe ethics standards when they expose the issues related to juvenile problems. The main method used is content - analysis method.

Generally, it is very rare to see positive materials regarding the children's problems. The coverage of these issues doesn't seem profitable and they are pushed in the foreground just only when they regard to violence and killings. This is confirmed in this study.

It should be mentioned that compared with the studies conducted in recent years (Osepashvili 2008; Koridze 2008; Danelia 2011), the frequency regarding coverage of children's right and violence in Georgian printing media has significantly reduced. I wonder whether the ethics standards violated during coverage of the mentioned topic will be improved or not?

2.MAIN FINDINGS

The main mistake that Georgian journalists often make was publicity of the victim children's identities and place of their residences. The results of these studies showed that the basic violation is victims' identification problem. It is true that they have recently tried not to mention the victim children's names

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but they only name school numbers, addresses, neighbours or family members as the source of information which actually make it possible to identify the child.

A parallel with the foreign media is too far interesting. As the study carried out by international organization "Media Wise" in 2003 witnesses totally 23 articles regarding the children’s topic published in 2003 in British press among which only 2 articles were positive. The rest of the articles grossly violated children's rights **(**Children’s Reporting, 2008. p. 35)**.**

One of the most serious violations regarding the children's rights is sexual violence against them. Exact statistics are not available; however, if we judge in accordance to the frequency of coverage of the topic in Georgian media it seems that similar facts have been significantly increased.

The results of this study evidence that the Georgian press pays much attention to this topic, almost all of the publications are placed on the first page.

Coverage the issue regarding children’s right and sexual violence makes knowledge of relevant ethical-legal issues imperative for the journalists working on these issues in order to minimize the damage that can be inflicted even more severe psychological stress in injured children and not harm them.

The problem is global and concerns not only the Georgian journalists. Consequently, the trainings are held from time to time in different parts of the world for the people working in various media organizations.

"The journalists should pay more attention to ethical problems, and more and more time and attention should direct to such issues and analysis as coverage of children's rights," writes Director of British ethics organization "Media Wise" - Mike Jempson. He reviews the following legal and ethical issues in the context of children's rights and sexual violence which are urgent to be considered by the journalists working on this project:

- *Identification;*
- *permit on taking photograph or tape record;*
- *personal life;*
- *"Public interest" determination;*
- *confidentiality and protection of sources;*
- *latent investigation methods;*
- *mass media relations with law enforcement agencies, accessible official sources;*
- *the use of official and unofficial sources including the Internet "* (Children’s Reporting, 2008. p. 57).

How correct is coverage of mentioned topic in Georgian media? The fundamental mistake that Georgian journalists make is publicity of the victim children’s identities and place of their residences. In this way, the victim can be identified as a serious violation of children's rights.

Television news and sensational articles published regarding the above topic in fact attract readers and viewers with loudly highlighted headlines or intriguing leads, but derogate from children’s dignity and harshly violate their rights.

Regarding these problems there are number of cases in Georgian media that can be mentioned. For example, how published one of the popular channels the incident which took place in one of the villages in Samegrelo district – where the 14-year-old boy was raped by violator guys where the victim's identity

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and place of residence and interviews with relatives of the victims and even with himself was published and, moreover, the latter was seen even in report; as an Ombudsman Sozar Subari, who held this position for that time, recalls this incident in an interview with the newspaper "Resonance": "As we were taking the child for expertise one of his relatives hid him under his jacket but the cameramen tried to record the child's face under the jacket" ("Resonance", July 21, 2007).

We should remember the two most high-profile and scandalous facts of the 2012 Autumn topics on children's rights and violence which were released in Georgian media.

Fact N1. On September 19, torture and rape of minors in prison was released by the 9th Channel. Depending on the severity of the topic, a number of ethical standards were required. It is true that the identity of the child was not announced and even his face was covered, but his voice was well heard, which family members or relatives could recognize easily. Also, the violator's face who beat a teenager was not covered. It was easy to identify him which could put his innocent family members at risk.

Of course, it should be criticise what the law enforcement did, but journalists are not judges and they can't decide who is guilty and who is not.

Fact N2. The second story, which was also very hard to see was an incident which took place in the village Kolagi in Kakheti region. This is how was a tragic death of 10 month old child reported. The face of dead child was not hidden and the details how the baby was taken out from the pitcher and even cry of their parents was clearly shown. All of this of course is a gross violation of journalistic ethics. This is nothing more than an interfere in personal life. Ethics Charter, Article 10: The journalist must respect the privacy and does not interfere in a person's personal life, if there is no particular public interest (The Georgian Charter of Journalistic Ethics, 2010).

Of course, the public interest was great directly regarding the fact but not regarding the parents' mourning and, in any case, the ethical norms in this report on the one hand, and the law which protects privacy, on the other hand was violated.

Such samples, unfortunately, are infrequently found in the Georgian press as well. For example - one paper suggests a journalistic investigation in one school in village in Kakheti region - where a person accused in raping of 6-year-old girl was released on the basis of false notification.

A journalist represents a fairly extensive history and offers interviews with victims of violence, her mother, as well as the suspect's mother. Moreover, the author of this investigation introduces another fact by the same offender, a boy of the same high schools raped the victim's classmate girl in the classroom during a long break with the support of their classmate boy. These disgusting facts are presented in sensational style, but the most serious error which journalist produces is when the latter announces her name during the start of the story. ("Kviris Chronika" "/Weekly Chronicle"/ 2007, No. 23).We deliberately keep the title of the publication anonymous not to circulate this fact and do not prejudice the dignity of child victims of violence.

Every journalist must reflect the facts objectively and impartially without any decoration. Especially when talking about such delicate and sensitive topics, such as child's raping and don't make the victim of violence as an abuser under his/her publication. Let take the article from Georgian print media for illustration with the headline - "35 teenagers are accused of raping the girl in 7th grade." (Newspaper ("Kviris Chronika" /"Weekly Chronicle," 2007, No. 7 /.

This article tells the story which happened in the basement of one of kindergartens in Vazisubani districts. The publication mentions the named of the victim girl, specified the school, and the interviews with the parents of the boys suspected in sexual violence were involved, so it was easily to determine the girl's identity. The journalist presented a rather strange story, where according to his/her description the girl's parents and the police were joined together and as if they received two thousand dollars from

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each of the accused boy's family. Author of the publications, mentioned that this is only version, however, the girl was described as not a victim of violence but as a subject, who took pleasure by herself. I think no comment is needed on the fact as we are dealing with such dignity violation.

As our research shows the publications on this topic can be divided into two groups: adult violence on children and the sexual abuse committed by minors.

How correctly are topics coverage? Reporting underage matters their confidenciality defense is international requirement and supports to avoiding of guilty punishment.

According to the "News Guidlines" of Misuri Journalism School: *"Regardless of the stigma forever attached to tje juvenile offender's name and the embarrasment if his or her parents and family, some worry that in some groups a youth's notoriety will encourage other young people to violate the law. Others argue that the prospect of public humiliation will make other juveniles think twice before commiting crimes"*.. (Brooks., B. Kennedy ,. G. 2007. p.505).

In spite of these different piint of views, under the international law there are several key guideline instruments refering to children: "Children's Rights Convntion", "Minimal Standard Rules of Underage Law Administration of the UN" (Pekin Rules 1985) and "Treatment Rules with Imprisoned Underage of the UN" (1990).

Under Minimal Standard Rules of UN upon implementation of underage justice (so called Pekin Rules), underage person's rights on private life inviolation should be respected in order to avoid damage and "any information as a result of which identification of anderage offencer was followed must not be principally published" (Article 8).

The international standards forbides publishing the information which gives opportunity for identification of underage offencer. In the TV program the face of the offencer must be covered by all means and name and surname must not be mentioned

So *reporting underage matters, their conficenciality defence* is international requirement and promotes to avoiding marking stigma on the guilty.

During the coverage of juvenile events, protection of their confidentiality is an international demand and helps to avoid to bear stigma as an offender. Such is an international approach, but in our society juveniles committed the crimes are not only considered as a victim, but also the presumption of innocence is frequently violated in Georgian media and suspected teenagers are often mentioned as guilty who are not proved as guilty and even their names are published to society.

It is a violation of professional ethics as well as children's right - humiliation of personal life. Journalists might say face a kind of dilemma – offer an audience a scandalous story regarding the adults' crimes or think about their rights. So, what outweighs the public interest whether to know the fact or minors' interest itself.

Generally, journalists are known to operate in accordance to the principle of "Bad news is good news", but they don't seem to think that the information provided by them will negatively influence the youth and the human psychics. Furthermore, information reported in media can make irreparable effect on victims of the crime.

Pursuant to the principles of the International Federation of Journalists, coverage of child-related publications must be made under consideration of their unprotected statement. Media should do their best in order not to deviate highest ethical standards and rules while reporting children's issues. In particular, we offer only a few requirements from professional standards related to this problem.

During coverage of children's issues, they should try to protect the accuracy and correctness, to avoid the publication of photographs and information especially in media, which would be detrimental for them. Avoid reporting the problems related to children in sensational and stereotypical nature for their popularity;

Carefully consider the expected results from publication of any material concerning children and minimize the damage factor.

If this is not required by public interest protect a child's identity and did not publish his/her photographs;/ www.unicef.org/media_tools_guidlines.html/

This is general standard which journalists must take into consideration, however, the Georgian media often violates this standard.

As mentioned above, there is some danger during coverage of the problem of sexual abuse of children to violate the presumption of innocence and offer readers or viewers scandal history by using of sensational narrative style.

For example, in one newspaper heading "A terrible story," we see an article under the title "14-year-old child with 23 wounds," which in one of a school incident / "New Version", N 517 / As the subtitle says: "The defendant is a wounded classmate Girl", and apparently this incident happened on the lesbian ground when she and her victim got in love with the same girl.

As far as the topic is strange and declared taboo in Georgian reality the publication is done in a sensational style. Journalist, though, didn’t argue that the crime actually occurred on this ground, but he/she reviews exactly this version based on the exclusive interviews with classmates.

It should be noted that we meet too many comments, but there is no comment made by the girl's lawyer. The most serious mistake made by the journalist is a coverage of a suspected girl's identity. (Also, he/she mentions the school, where the crime occurred). We deliberately keep her name and surname anonymous not to circulate this fact and do not prejudice her dignity once again.

A few months later, during the trial, the newspaper returns to the same fact, and offers the publication according to which the girl will be considered not as a criminal but a witness. / 'Underage girl is waiting for the verdict ", "New Version ", N 564 .

However, the newspaper did not acknowledge that they violated the presumption of innocence. Just it notes that the girl might be by the court.

We think that the situation is alarming. Indeed, great care is required while reporting of juvenile problems. It is true that in recent years they try to keep victim children’s name anonymous, however, it is still possible to identify them by their home address or interview given by their relatives or neighbours.

3.CONCLUSION

Thus, the fundamental error that journalists make is publication the victim children’s identities and places of residence. In this way, the victim is identified as it is violation of children's rights. Although, sensational articles or television news published regarding this issues attract the readers and viewers with their loud headlines and intriguing leads, but violates the children's rights and dignity. So, it might harm and inflict psychological trauma on them.

So violation of the presumption of innocence and confidentiality of the suspected teenager as well as the victim children is one of the serious violations of children's rights.

However, we would like to emphasize one thing that the aim of the research was not a critic of any particular newspaper or TV channel, but exhibition of general trend, which is typical for contemporary Georgian journalists. In our opinion solution to this problem is protection of professional standards.

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COMMUNICATING WITH VOTERS IN SOCIAL NETWORKS: THE CASE OF 2011 PRESIDENTIAL ELECTIONS IN KYRGYZSTAN

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Abstract

This study analyzes online electoral campaigns of candidates for 2011 Presidential Elections in Kyrgyzstan in order to explore interactivity – as a way for improving participation, information, and interest, and the relationships between civil society and parties – within the websites and social network accounts of the candidates.

The election involved 19 candidates to the presidency. Total 13 websites, 5 Facebook accounts, 6 Twitter accounts and 4 Odnoklassniki of candidates were monitored during election campaign period of 25 September and 27 October 2011.

Key words: *Kyrgyzstan, social networks, interactivity, web presence.*

INTRODUCTION

Through analyzes online electoral campaigns of candidates for 2011 Presidential Elections in Kyrgyzstan, this paper explores interactivity – as a way for improving participation, information, and interest, and the relationships between civil society and parties. The collected data present.

Kyrgyzstan's unique position as a primary Central Asian nation that lacks Internet regulation has facilitated the emergence of grassroots Internet blogging and website authorship that directly questions the top-down tradition of patronage politics (McGlinchey and Johnson, 2007) and centralized power of older media (television, newspaper) platforms.

My investigation into online election campaigns in Kyrgyzstan fills a gap in previous scholarship. Previous research in Kyrgyzstan and Central Asia has focused on Internet regulation, local language content online, demographic studies of Internet users, impact of e-centers in rural areas, and social and political implications of Internet authorship.

This paper complements these texts by focusing on the online electoral campaigns of candidates for 2011 Presidential Elections in Kyrgyzstan in order to explore interactivity – as a way for improving participation, information, and interest, and the relationships between civil society and parties – within the websites and social network accounts of the candidates.

Introduction to Kyrgyzstan

Kyrgyzstan, which shares borders with Kazakhstan to the north, Uzbekistan to the west, Tajikistan to the southwest and China to the southeast, was part of the Soviet Union until 1991. Bishkek is its capital and largest city, with approximately 900,000 inhabitants.

On March 24, 2005, massive protests transformed the political leadership. This has been referred to as the Tulip Revolution. Protesters revolted for the rights to civil liberties—including greater freedom of media and the press. According to our respondents, the Tulip Revolution was the first revolution amongst post-Soviet nations where the Internet was considered a factor in disseminating information and mobilization political protest.

Internet and Communications in Kyrgyzstan

Internet penetration levels in Kyrgyzstan vary. The International Telecommunications Union (ITU) claims 20% of citizens have access to the Internet while a recent IREX report on media sustainability claims it could be closer to 40%, which would make internet penetration in Kyrgyzstan the highest in Central Asia. Bishkek, the country's capital, has the chief concentration of internet access and the majority of internet users in the country. Around 80% of all users are under the age of 35.

According to the results of the fourth Omnibus research conducted by SIAR in December 2011, 12,6 % of people in Kyrgyzstan use internet. Most of them are between the ages of 18- 35 and have higher education. Most of the users (43,3%) are concentrated in Bishkek, because it is the most industrialized part of the country. Osh is the second largest city according to the number of internet users (20%), then comes Talas, Isik-Kol and Chuy oblasts, the remaining oblasts of the country do not reach 2% according to the number of internet users. 6% of people in Kyrgyzstan use internet every day, every fourth user is the city-dweller.

There are approximately 150 public Internet access centers around the country. Cyber cafes are the primary portal to the Internet for 51% of Internet users in Kyrgyzstan (itday.com.kg). Nearly 25% of Kyrgyz Internet users access the Internet at work and another 24% view web pages at educational institutions. Use differs by gender (with slightly more women accessing the Internet than men) and by age (80% under 35 years). Of the sites viewed, the vast majority are Russian-language sites (90%). Kyrgyz-created sites comprise only 8% and 2% are English language sites (Open Net Initiative 2006:1-4).

Media Studies of Kyrgyzstan

There are a few key studies around the social impact of information technologies and Internet access within Central Asia. Previous regionally focused research includes online language and Internet diffusion (Wei, 2004; Wei & Kolko, 2005a), information systems and pedagogy (Gygi, Wei, and Kolko, 2005), and Internet use in neighboring Uzbekistan (Wei, 2004), which faces different historical patterns and a more authoritarian government than Kyrgyzstan. Other studies focus on mobile phones and political engagement (Wei & Kolko, 2005b), Internet service providers and Internet access (Johnson & McGlinchey, 2005), regulation policy (McGlinchey and Johnson, 2007), Internet adoption across Central Asia (Marova, 2004) and the rise of Internet authorship in a deregulated Kyrgyzstan (Srinivasan & Fish, 2009). Few of these studies directly link technology use to community development or political activism.

The mobile phone study (Wei & Kolko, 2005b) speculates on possibilities for authorship and impact relative to increased technological access. The researchers conclude that mobile phones are seen as status symbols, particularly for youth, and that cultural norms influence the usage of the phones. However, little was found that tied the uses of these phones to community or political issues. The studies of Internet and language (Wei, 2004; Wei & Kolko, 2005a) speculate as to whether the introduction of the Internet translates into local Uzbek educational, economic, and social goals. The authors claim that the fact that the Internet is dominated by foreign, non-Uzbek content, means that it fails to foster a shared sense or image of 'nation' amongst its many citizens. We refer to this concept as the national imaginary, building on Benedict Anderson's important historical analyses of nation-building in postcolonial Asia (Anderson1989). In contrast to these language studies, however Srinivasan & Fish's (2009) research suggests that locally authored and consumed content in Kyrgyzstan has a contrasting effect of building and mobilizing local communities and instigating dialogues and debates around the present and future of Kyrgyzstan.

Srinivasan & Fish (2009) conclude that despite access issues, community development and political engagement is augmented via a reflective, tactical, and informed usage of the Internet. This is distinct from top-down model of information production featured by printing presses, radio, and television. The emerging model provides community members with the possibility to be active, engaged creators of content and designers of their information technologies and infrastructures, as has been seen by the increase in privatization amongst ISPs, mobile telephony, web publishing platforms, and more. The effects they describe in their paper speak to the uses and appropriations that the profiled social groups have taken toward exploiting the relatively deregulated Internet, as compared to Kyrgyzstan's Central Asian neighbors (Srinivasan & Fish, 2009).

Srinivasan & Fish (2009) revealed the importance of utilizing the Internet to share grassroots political information and perspectives in Kyrgyzstan. They also found that while some of their respondents blog about less political activities, they see their work within the larger context of online journalism. The authors claim that many of the online authors' work is a part of a larger project of motivating Kyrygzstan towards a civil society—a principle of governmentality based on citizen participation and social organization as opposed to the Soviet-style totalitarianism governing Kyrgyzstan before independence. They conclude that Internet authorship stimulates the formation of community networks and political activism in this nation (Srinivasan & Fish, 2009).

Deregulated Internet Use in Kyrgyzstan

This section explains how Internet deregulation in Kyrgyzstan has enabled new political discourses to be authored and shared amongst citizens. McGlinchey and Johnson (2007) explain that despite a history of Central Asian patronage politics and top-down, censored ''old'' media (newspapers, television regulatory frameworks), the Internet has been an area where repressive regimes have made concessions to international donors and local NGOs for a more permissive regulatory framework.

In Kyrgyzstan, the access to networking equipment and foreign aid transformed the Internet into a liberalizing technology (Perraton, 2004; Mikosz, 2004). Private ISPs and private and public organizations have emerged to challenge traditional media hegemony. Some of these organizations directly receive aid from foreign sources, such as the Soros-related Internews agency, and others such as the AkiPress news agency work actively with grassroots bloggers, forums, and international news feeds to present real-time information to their viewers. Such sites are also being accessed globally and locally. AkiPress, for example, is viewed 120,000 times/day and 2 million times/month, 70% of which originate from ISPs within Kyrgyzstan Diesel.kg, a leading citizen-authored web forum has an even higher rate of access from within Kyrgyzstan (Srinivasan & Fish, 2009).

Acording to Srinivasan & Fish (2009), Internet technologies can enable the construction and dissemination of alternative political discourses within the deregulated policy environment of Kyrgyzstan. Yet, when and if the government decides to push back with the policy and practice of intensive surveillance and policing, the dynamics could be easily tempered, if not altogether stifled. Without this, however, Internet communication technologies make possible new forms of grassroots political engagement that start with citizens, their decentralized and distributed networks, and their uses of blogs, journalistic sites, and other news aggregators. The implications of this appropriation include empowering and mobilizing new forms of community, and enabling new forms of political activism amongst citizens who authors discourses around the national imaginary that are not directly tied to controlled institutional regulation (Srinivasan & Fish, 2009).

Kyrgyz internet authors are impacting local populations while concurrently reaching domestic and transnational audiences, potentially pointing to greater diffusion of grassroots authored information. The communicative actions enabled within this grassroots environment speak to possibilities to overcome an older media environment featuring censorship and centralized control (Srinivasan & Fish, 2009).

Social media in Kyrgyzstan

During the last months people in cities and villages in Kyrgyzstan are mostly using such social networks as Odnoklassniki, Moy Mir and Facebook. Only 4% of the internet users do not use social networks. Russian language social networks such as Odnoklassniki and Moy Mir are used by all age categories, but Facebook and Twitter are mostly used by young people. Men use social networks less than women.

In Kyrgyzstan people use social networks to connect to their relatives and friends. Social networks are used to share cultural news by mostly city-dwellers, to share political news mostly by people in villages of Osh and Jalal-Abad oblasts.

According to data obtained from calculators targeting 4 most popular social networks (a tool for planning the campaign) in the number of users in Kyrgyzstan, the following picture was obtained: My World – 320 000 users, Vkontakte – 207 344, Classmates – 142 770, Facebook – 97,400. Total 767,514 accounts from Kyrgyzstan.

Thus, among the Internet users in Kyrgyzstan are the most popular Russian social network Moy Mir (My World), Odnoklassniki and Vkontakte. But the social network Facebook steadily increasing user base from Kyrgyzstan.

In Kyrgyzstan (population 5.3 million) the number of users of social network My World has increased rapidly due to the high level of mobile penetration in Kyrgyzstan and popular use among youth applications mail.ru Agent.

Facebook is the fourth the most popular social network in the country. The most popular first three are Russian social networks Moy Mir, Odnoklassniki and Vkontakte.

According to data from March 6, 2012, on this network there are about 370 000 people registered from Kyrgzystan.

During the last 3 weeks about 25 000 new users entered social network Moy Mir, which is 7% increase.

Currently, there are 73220 Facebook users in the Kyrgyzstan**,** which makes it #155 in the ranking of all Facebook statistics by Country.

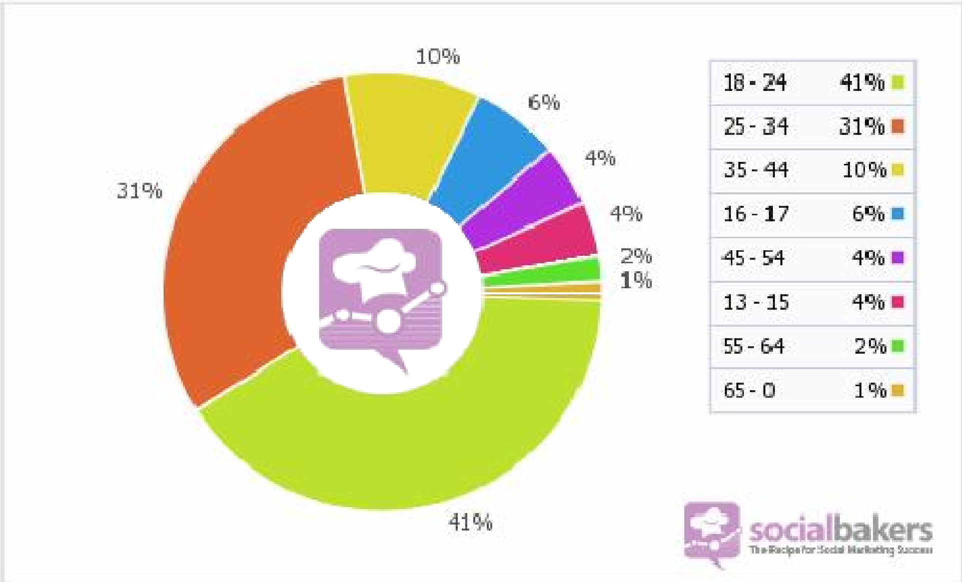
Table 1. Kyrgyzstan Facebook Users. General info.

Total Facebook Users:	73220
Position in the list:	155.
Penetration of population:	1.33%
Penetration of online population	3.34%
Average CPC:	$0.23
Average CPM:	$0.07

Social networking statistics show that Facebook penetration in Kyrgyzstan is 1.33% compared to the country's population and 3.34% in relation to number of Internet users. The total number of FB users in Kyrgyzstan is reaching 73220 and grew by more than 16760 **i**n the last 6 months.

Comparing these nearest countries by penetration of Facebook users shows that Kyrgyzstan has 0.16% higher FB penetration than Rwanda and 0.01% lower FB penetration than Togo.

Diagram 1. User age distribution on Facebook in Kyrgyzstan



Kyrgyzstan Facebook demographics is other social media statistics. The largest age group is currently 18 - 24 with total of 30 020 users, followed by the users in the age of 25 - 34. There are 49% male users and 51% female users in Kyrgyzstan.

In January 2011 there were 34 480 Facebook users in Kyrgyzstan, currently there are 97,400 Facebook users, ie, there is an increase in the popularity of the network almost 3 times during this period.

Social media and political mobilization in Kyrgyzstan

New media combined with a high level of internet freedom in Kyrgyzstan is a powerful tool that has the possibility to channel citizen opinion, offer an alternative to traditional print, TV and radio outlets, and craft new methods by which the citizen or collective interacts with the political and social environment (Robbins, 2012).

Still in its infancy, the Internet in Kyrgyzstan played its first role – albeit a highly weak one – in supporting anti-government protests which overthrew President Akayev and his government during the “Tulip Revolution” in 2005. In an all-too-common attempt to suppress anti-government sentiment or downright dissidence, President Akayev’s government began blocking access to both domestic and foreign media outlets, such as radio and TV, which the regime viewed as a threat to itself. In response to opposition turned to other forms of social media, such as Livejournal.com, to provide vital and up-to-date information about the chaotic events. In March of 2005 protesters in Bishkek successfully stormed the White House and President Akayev fled.

A study conducted by Melvin and Umaraliev (2011) dubbed this period as the “first political success story of new media in Kyrgyzstan”.

Authors claim that, despite the decrease in the prices charged for Internet traffic in the country, mobile social media was still in its infancy in early 2010. Nevertheless, the fast changing new and social media environment was already providing new opportunities for the sharing of information as political unrest gathered force in early 2010. Twitter, together with blogs and video hosters, became the main sources for multimedia content from protests around the country in 2010 April events. They conclude that, the events in Kyrgyzstan pointed to the importance of a set of enabling conditions as defining the ways in which new and social media tools could be used (Melvin and Umaraliev, 2011).

According to Srinivasan & Fish (2009), just like traditional journalism is vital for sustaining democracies, online citizen authorship is "open to participation…constantly in process and the property of all the participants" and likewise can "invigorate democratic activity".

In 2010, five years after new media saw its first use as a political tool in the "Tulip Revolution", the significance of new media was revealed once more when Kyrgyzstan was mired in political conflict between the months of March and June. In March various online communities began reporting on allegations of widespread corruption in then President Bakiyev's government. In spite of its further attempts to stifle political and social unrest by censoring traditional Kyrgyz media and blocking access to certain Russian TV stations, Bakiyev's regime was unable to stop the elusive flow of information running through new media outlets. On April 7 an estimated 10,000 protesters gathered around Bishkek and successfully stormed the White House, forcing President Bakiyev to flee the country.

According to another study on social media and political mobilization during the 2010 Bishkek protest conducted by Nora Williams, the social media could not build a civil society or some sort of political coalition which was responsible for the demonstrations. While it is certain that social media played a part in spreading the word about political corruption in the government, facilitating widespread dissent, Nora Williams believes one needs to be cautious about overestimating social media's significance that day. In her estimation sites like Facebook and Twitter were "more impactful in posting what happened afterwards (by) sharing where there were fires, where there was looting…where you should go, what's happening" and so forth. She concludes, in part, that the massive crowds in Bishkek were formed through "face-to-face" connections with friends and family. Social media, she says, was "basically mobilizing (their) existing network." Hypothetically, she does not believe that the protesters would have been fewer if not for social media. In this incident, the Internet, in a broad sense, took on a more informative role during and after the chaos of the revolution rather than providing a foundation for political mobilization.

Online electoral campaigns

Cyber campaigns are a relatively new phenomenon, however more and more scholars have engaged with their study in the past years. As such, a number of studies have mapped the use of the internet by candidates and parties over a range of countries: from the US (Gibson 2001; Foot and Schneider 2002; Bimber and Davis 2003; Vaccari 2007; Vaccari 2009) to the UK and Ireland (Gibson and Ward 1998; Ward, Gibson et al. 2003; Ward, Gibson et al. 2005; Sudulich and Wall 2009), Italy (Newell 2001; Lusoli 2007; Vaccari 2007), Germany (Gibson, Ward et al. 2003; Gibson, Rommele et al. 2003; Gibson and Rommele 2005; Schweitzer 2005; Zittel 2007; Schweitzer 2008), Australia (Weiner 1987; Gibson and Ward 2002; Gibson and Ward 2003; Gibson and McAllister 2006; Gibson and McAllister 2008), France (Vaccari 2008; Bastien and Greffet 2009) and the European elections (Norris 2000; Jankowski, Foot et al. 2005; Lusoli 2005; Lusoli 2005; Lusoli 2005).

Although some acknowledgement was given more participatory and interactive properties of applications such as email and online discussion fora, the question of how far they might have a deeper 'democratising' impact on parties' campaign management and organization was not something that was widely discussed. This was no doubt in part due to the 'web 1.0' orientation of the new media tools being used by the parties at the time – email and the websites - which followed a largely static 'top-down' format (Gibson et al, 2003c).

Web 2.0: this term is commonly attributed to Tim O'Reilly, who employed it to describe all freely accessible, collaborative, user-centred and non-hierarchical online applications that enable an 'architecture of participation' (O'Reilly, 2005). This includes, for example, wikis, blogs, Twitter accounts and social networking sites (e.g. Facebook, MySpace) as well as multimedia or file-sharing platforms (e.g. YouTube, Flickr) and information management services (e.g. web feeds or social bookmarking options). Because of their decentralized structure, their self-maintenance nature and the low entry barriers for users, these applications seemed particularly suited to facilitate political participation. The so-called 'e-ruption thesis' (for an overview, see Kalnes, 2009) specified this idea for e-campaigning by formulating the hope that the implementation of Web 2.0 would level the playing field between major and minor political actors. Initial analyses from the US and some European countries, however, cast doubt on this assumption (Gulati and Williams, 2010; Jackson and Lilleker, 2009; Kalnes, 2009). Their exploratory findings show that well-resourced parties and candidates also dominate in Web 2.0: they draw more frequently on social networking sites, make more extensive and sophisticated use of Twitter, blogs and YouTube videos and update their profiles more regularly.

Parties and candidates do appear to attempt to mobilize voters through the web, and experimental evidence (Vissers, Stolle et al. 2010) shows that online mobilization is 'proved to be at least as effective as face-to-face mobilization'. Norris and Curtice (2008) contribute to this debate, arguing that there may exist a two-step process of information diffusion, with highly politically-interested individuals consulting political websites in the first step, and then discussing the policies and information that they found online with associates, friends, and family in the second step. The Obama campaign offered new insights into the potential of internet-based mobilization, making a strong case for those who would view the internet as a means of communication that can be exploited successfully in the process of mobilizing and engaging citizens.

Shuen (2008) attempted to define the term as follows: 'Web 2.0 is read-write. Earlier versions of the web were more passive and encouraged only downloading, whereas the new applications are more interactive and dynamic, encouraging users to be more involved and upload content onto the web' (Shuen, 2008). Web 2.0 applications favor the intervention of users, or, in O'Reily's words, 'the collective intelligence of users to build applications that literally get better the more people use them' (O'Reilly, preface to Shuen, 2008).

A number of scholars have focused on the historical development of electoral campaigns and, despite the multiplicity of labels in use, they all seem to agree on the fact that the history of electoral campaigns is tripartite. The very latest stage of campaign style is commonly defined as post-modern campaigning (Norris, 2000) or phase 3 campaigning (Farrell and Webb, 2000). Norris identifies two previous phases of electoral campaigning: initially there was 'pre-modern' campaigning; a form of political communication that was based on capillary diffusion of information across the territory, performed by party members (pre-modern). This phase was overtaken by 'modern' campaigning methods; which involved indirect campaigning performed by mass media such as TV and radio (Norris 2000; Norris 2005). Each of these models of political communication corresponds to different types of party organizational arrangements; the pre-modern phase was based on local branches' activities and ideological identification of the electorate with the party. The modern phase was based on the rise of party organizational centralization, falling levels of party attachment (Gibson and Rommele, 2001), and electoral volatility. From the mid-nineties on, parties seem to have entered an identifiable third phase of campaigning; whatever label we use to indicate such a change, one of its crucial characteristics is the intensive use of new technologies: 'the increasing efforts by the parties to reach individual voters via the internet, direct mail, and telemarketing' (Gibson and Rommele, 2001).

The study of web 2.0 cyber-campaigns is in a nascent state at this point in time. Previous studies have tended to focus either on the factors explaining the uptake of Web 1.0 instruments and/or the effectiveness of these instruments as campaign tools. Broadly, the two questions that the literature has focused on are: 1) why do parties and candidates go online? (Jackson 2003; Zittel 2007; Gibson, Lusoli et al. 2008) and 2) does going online win parties and candidates any votes? (Gibson and Rommele 2005; Gibson and McAllister 2006; Gibson and McAllister 2008; Williams 2008; Sudulich and Wall 2009; Williams 2009; Sudulich and Wall 2010).

RESEARCH METHODOLOGY

This study uses Jackson et al.'s methodology adapted from Gibson and Ward (Jackson, Lilleker and Schweitzer, 2009). The most influential work featuring online political content analysis is Gibson and Ward (2000). Their creation of a schematic that categorizes features as informational or communicative has become the key tool for testing for interactivity, though not the only method (de Landtsheer et al., 1999). The schematic's importance and wide use for measuring the extent of interactivity is due to the two dimensional categorisation of communication as either vertical (top-down) or horizontal (non-hierarchical), as well as the level of synchronous or asynchronous conversation (Gibson and Ward 2000). The list of features Jackson et al.' measured were adapted for analysis of the 2011 presidential contests to eliminate those that were not applicable (such as information about party leaders), and include those that were not considered by Gibson and Ward, such as social networking and video tools. Indicators related to site delivery (such as 'flashiness') were not considered relevant for assessing interactivity and were eliminated.

The official 13 websites, 5 Facebook pages, 6 Twitter accounts, 4 Odnoklassniki accounts of Presidential Candidates were archived between 27 September and 27 October 2011 (pre-election campaign period).

Findings

Tashiev's, Imankulov's, Osmonov and Madumarov's sites had a high degree of sophistication and appeared as multimedia platforms with a range of both Web 1.0 and Web 2.0 applications as would be expected. The focus within both sites was in presenting information rather than allowing visitor input. The fact that a significant amount of the site was purely information does not suggest a move towards embracing the technologies or philosophies of Web 2.0. This should not be taken as a suggestion that the site was completely non-interactive. Visitors were able to interact with the site in a range of ways. Table 2 demonstrates that essentially the sites concentrated mainly on Web 1.0 features. Where Web 2.0 did feature, these largely allowed visitors to interact with the site rather than the host or other visitors.

Most of the sites offered a significant level of downwardly flowing information, though Tashiev's was much heavier in supplying page after page of press releases which had the titles of and links to press releases published in other sources. Osmonov's, in contrast, offered his press releases in a blog format, so allowing visitors to comment, as well as utilising the more user-friendly medium of video to relay information. It also gave a more interactive feel by offering Frequently Asked Questions, suggesting prior interaction, and his events calendar.

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Table 2. Content Analysis of Candidates' websites (Adapted from Gibson and Ward 2000)

	Atambaev	Tashiev	Madumarov	Asanbekov	Bakir uulu	Baybolov	Imankulov	Isabekov	Suvanaliev	Sultanov	Kalmatov	Osmonov	Abdildaev
Downward Information Flows **1-present; 0-absent**													
Documents (e.g. manifesto)	0	0	0	0	0	0	1	0	0	0	0	0	0
Policies summed	1	1	1	1	1	1	1	1	1	1	1	1	1
Issues examined	1	1	1	1	1	1	1	1	1	1	1	1	1
Ideology	1	1	1	1	1	1	1	1	1	1	1	1	1
Number of Newsletters archived	1 (25)	1 (10)	1 (32)	1 (5)	1 (29)	1 (23)	1 (28)	1 (24)	1 (19)	1 (20)	1(10)	1(4)	1 (8)
Press Releases (number)	0	0	1 (4)	1 (5)	0	0	1 (2)	0	1 (4)	1 (1)	0	1 (1)	0
Candidate Profile	1	1	1	1	1	1	1	1	1	1	1	1	1
Information about elections	1	1	1	0	1	1	1	0	1	0	0	1	1
Events Calendar	0	1	0	0	0	0	0	0	0	0	0	1	0
Frequently asked questions	0	0	0	0	0	0	0	0	0	0	0	1	0
Negative campaigning	0	1?	0	0	0	0	0	0	0	0	0	0	0
Video	0	1 (1)	0	1 (7)	1(17)	1 (1)	1 (5)	0	1 (11)	1(7)	0	0	0
Targeted pages	0	0	1	1	1	0	0	1	0	0	0	1	1
number of groups targeted	0	0	1	1	1	0	0	1	0	0	0	1	2
download form	0	0	0	0	0	0	0	0	0	0	0	0	0
online inquiry form	0	1	0	0	0	0	0	0	0	0	0	1	0
online transaction	0	0	0	0	0	0	0	0	0	0	0	0	0
Upward information flows													
Volunteer download form	0	0	0	0	0	0	0	0	0	0	0	0	0
online inquiry form	0	1	0	0	0	0	0	0	0	0	0	0	0

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Donation	0	0	0	0	0	0	0	0	0	0	0	0	0
Give online	0	0	0	0	0	0	0	0	0	0	0	0	0
Merchandise download form	0	0	0	0	0	0	0	0	0	0	0	0	0
online inquiry form	0	0	0	0	0	0	0	0	0	0	0	0	0
online transaction	0	0	0	0	0	0	0	0	0	0	0	0	0
Cookies	1	1	1	1	1	1	1	1	1	1	1	1	1
Lateral/horizontal information flows													
Partisan links number of groups supportive of organization	0	0	1 (4)	1	1	0	0	0	0	0	0	1	1
Reference links number of general information sites	0	0	0	0	0	0	0	1 (6)	1 (4)	1(2)	0	0	0
Internal links number of suborganisational groups	0	0	1 (4)	0	0	0	0	0	0	0	0	1	0
Interactive information flows: Asynchronous													
Download logos/ posters number of opportunities	0	0	0	0	0	0	0	0	0	0	0	0	0
Site search	1	1	1	0	0	0	1	1	0	0	0	0	0
Navigation Aids	1	1	1	1	1	1	1	1	1	1	1	1	1
Online games	0	0	0	0	0	0	0	0	0	0	0	0	0
E-mail contact	0	1	1	1	1	1	1	1	1	1	1	1	1
E-mail feedback	0	1	1	0	0	0	0	0	0	0	0	0	0
Online enquiry form	0	1	1	0	0	0	0	0	0	0	0	0	0
Join e-mail list	0	0	1	0	0	0	0	0	0	0	0	0	0
Questionnaires	0	0	0	0	0	0	0	0	0	0	0	0	0
Visitor initiated questionnaires	0	0	0	0	0	0	0	0	0	0	0	0	0
Polls	0	0	0	0	1	0	0	0	0	0	0	0	1
Visitor initiated polls	0	0	0	0	0	0	0	0	0	0	0	0	0
Petitions	0	0	0	0	0	0	0	0	0	0	0	0	0

Visitor initiated petitions	0	0	0	0	0		0	0	0	0	0	0	0
Join online campaign	0	0	0	0	0	1	0	0	0	0	0	0	0
Subscribe to e-newsletter	0	0	0	0	0	1	0	0	0	0	0	0	0
Membership download form	0	0	0	0	0	0	0	0	0	0	0	0	1
online inquiry form	0	1	0	0	0	0	0	0	0	0	0	0	1
online transaction	0	0	0	0	0	0	0	0	0	0	0	0	0
Bulletin board	0	0	0	0	0	0	0	0	0	0	0	0	0
Blog tools	0	0	0	0	1	0	1	0	0	0	0	0	0
Ability to share videos/pics	1	1	0	1	1	1	1	0	0	0	0	1	0
Podcasts	0	0	0	0	0	0	0	0	0	0	0	0	0
Social networking links	1	1	0	1	0	1	1	0	0	0	0	0	0
Twitter	1	1	0	1	0	1	0	0	0	0	0	0	0
PCC	1	1	0	0	0	0	0	0		0	0	0	0
Interactive information flows: Synchronous													
Ability of visitors to upload content/comments	0	0	0	0	1	0	1	0	0	0	0	0	0
number of opportunities				0		0	7 comments 42 messages in forum	0	0	0	0	0	0
Ability of visitors to share information	1	1	0	1	0	1	1	0	0	0	0	1	0
Ability of visitors to update information	0	0	0	0	0	0	0	0	0	0	0	0	0

number of opportunities	0	0	0	0	0	0	0	0	0	0	0	0	0
Forum	0	0	0	0	0	0	1	0	0	0	0	0	0
Chat room	0	0	0	0	0	0	0	0	0	0	0	0	0
Online debate	0	0	0	0	0	0	0	0	0	0	0	0	0
number of opportunities to debate with candidates/leaders	0	0	0	0	0	0	0	0	0	0	0	0	0
Total	14	23	17	16	16	16	19	11	12	11	8	18	14
	0.23	0.3 8	0.2 8	0.2 6	0.2 6	0.2 6	0.3 1	0.1 8	0.2	0.1 8	0.13	0.3	0. 23

Social networking sites were also used by candidates during election campaigning period. Five candidates used Facebook for their online election campaigns. As it is seen on Table 3. Tashiev had the highest number of friends on his Facebook page, he had 3197 friends, while Atambaev had 2515 and Baybolov had 1389 friends and Madumarov 902 friends. Many posted supportive comments to Tashiev which could be read by visitors as endorsements. Visitors are offered by candidates to contribute content; and for Tashiev the amount is the highest among others.

Table 3. Content Analysis of Candidates' Facebook Pages

	Candidate	**Number of friends**	**Wallposts (number)**				**Comments**	**Posts from others**	**share**	**like**
			Photo	**Video**	**Links**	**Notes**				
1.	Atambaev	2515	214	13	31	-	109	58	10	645
2.	Tashiev	3197	665	47	130	27	134	127	14	600
3.	Madumarov	902	11	13	15	-	480	65	7	304
4.	Baybolov	1389	28	7	27	19	63	22	8	170
5.	Asanbekov	89	1	11	2	-	8	3	1	86

Atambaev's profile on Facebook allowed some level of interaction between visitors though his voice was largely absent. Tashiev in contrast not only supported 3 different profiles across 3 different social networks, was a bespoke social network for activists. While most of the candidates had an Action Center which offered opportunities for, and guidance on, participating in the campaign both online and offline, Tashiev allowed these activists to chat within his own site, so providing a platform for horizontal conversation within a purpose built community of activists. It was this that enabled him to build a relationship with a cohesive movement, which worked at a highly interactive level with him as one voice within the movement. Tashiev's voice may have been rare, however he interacts with the movement within the site, via email and across the networks he joined and those he created around his campaign. Whilst there was evidence of participation on Tashiev's site, it was still within a closed campaign, so that Harfoush (2009) suggests that participation was only encouraged if it supported wider campaign objectives.

Madumarov had the highest number of comments on his Facebook page than any other candidate. He had 480 comments in comparison to 134 and 109 comments on Tashiev's and Atambaev's pages. Atambaev had the highest number of 'likes' than others, 645 'likes' in comparison to 600 and 304 of Tashiev and Madumarov.

Six candidates had their Twitter accounts during election campaign period, but only 4 used it for their online campaigns. As seen from the Table 4. Tashiev, Atambaev and Bakir uulu had the most followers on their Twitter accounts than others, Tashiev had 1197 followers, Atambaev had 669 followers and Bakir uulu had 684 followers.

Table 4. Content Analysis of Candidates' Twitter Accounts

account	**Number of tweets**	**Follow**	**Followers**	**Retweets**	**Tweets for others**	**Links in tweets**	**Starting date**	**Account still active**
1.Atambaev @atambayev	62	4	669	0 (22 retweet)	0	2	started on 10.03.2011 launched (05.05.2010)	no
2.Tashiev @tashiev_kamchy	196	696	1197	96	15	181	07.07. 2010	yes
3. Baybolov @baibolov	89	6	134	15	25	15	first tweet 27.10.2011 Launched (03.042011)	no
4. Bakir uulu @bakiruulu	159	137	684	15	50	120	17.05. 2011	yes

5. Madumarov @adahanmadumarov	0	20	102	0	0	2	19.05. 2011	no
6. Asanbekov @tasanbekov	0	9	78	0	2	2	24.11. 2010	no

Tashiev had the highest number of 'follows', he followed 696 accounts on Twitter. Tashiev and Bakir uulu had the highest number of tweets among others, Tashiev had 196 tweets and Bakir uulu had 159 tweets. Again Tashiev had the highest number of retweets (96). Again these two candidates had the highest number of links in their tweets.

Russian social networking site Odnoklassniki.ru was used by 4 candidates during their election campaign period. As seen from the Table 5. Bakir uulu had the highest number of friends on this site, he had 2446 friends. Tashiev had 449 friends on his Odnoklassniki.ru aacount. Madumarov also used this SNS for his campaigning by posting photos, videos, links and other information.

Table 5. Content Analysis of Candidates' Odnoklassniki.ru Accounts

	Candidate	Number of friends	Publications				Comments	Publications from others	«Class»-information sharing
			Photo	Video	Link	Posts			
1.	Adahan Madumarov (top)	330	88	2	4	2	7	11	97
2.	Kamchibek Tashiev	449	5	0	0	3	60	9	41
3.	Tursunbay Bakir uulu	2446	218	1	0	3	51	0	11
4.	Almazbek Atambaev	221	18	0	0	0	23	14	50

The assessment of the data gathered during presidential elections 2011 in Kyrgyzstan showsthat there is clear evidence that the Internet can be viewed as a mainstream channel for election campaigning by political parties and candidates, yet in this election studied has the Internet become the primary campaigning tool for reaching voters.In terms of reaching and persuading voters, the Internet is still a useful supplementary, rather than the primary channel in the elections toolbox. However, it is suggested that the impact of the Internet on election campaigns is far greater in reaching internal ‘warm’ audiences. Rather, than directly influencing voter behavior, the Internet is much better at facilitating a revised two-step flow model of communication. The revolutionary nature of the Internet is in developing more intimate relationships with those who already have an affinity with a party or candidate, and to encourage them to act as advocates on and offline. Supporters are drawn into partisan communities where they are free to express ideas consistent with party or candidate ideological tenets, and these can be strengthened and reinforced through interaction within the community. Thus, the Internet may nurture feelings of belonging for those seeking active membership of a political tribe, and there is the potential that the stronger the use of Web 2.0 as with Tashiev, then the stronger the sense of belonging. Therefore, the impact of the Internet is not uniform, to persuade voters it is incremental but to mobilize existing support it is increasingly revolutionary.

Candidates within parties are able to create their own public space, separate to the controls from their party hierarchies. Generally the bigger parties are more likely to use Web 2.0 applications; there is evidence that some smaller parties (though not all) use Web 2.0 applications to reach new audiences, and to build relationships with existing audiences.

As a result of elections, three candidates have got the highest number of votes. Atambaev has got %63,24, Madumarov %14,77, Tashiev %14,32.

CONCLUSION

Based on the results of the study, on face value the impact of web technologies appears limited. For most people, Butler and Ranney’s analysis (1992) is still correct, and the Internet has not fundamentally changed how they interact with election campaigns. Moreover, candidates and political parties still appear to want to control their messages and so construct a closed environment. Whilst this fact is fairly obvious from the one-way, top-down approach of candidates such Kalmatov and Isabekov, it also appears to be the case for those who made greater use of Web 2.0. For example, Baibolov made great use of conversational features, and yet clearly this was a very controlled process, and not evidence of a participatory open space. Yet, there is also evidence of potentially long term change. If the vast majority of voters did not participate online via candidate and party websites, a vocal minority did. Those who might be termed internal audiences in that they were supporters and possibly party or candidate activists were drawn in much closer to the campaign through more participation. It is quite possible that within this narrow audience the first Web 2.0 era elections may lead to macro effects in how some citizens engage with those standing for elections. The inherent logic of Web 2.0 technologies has allowed a small, but vociferous body of individuals to push ajar the door of political participation.

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INTEGRATED INTERACTION: DESIGNING STRATEGIC TOUCHPOINTS TO IMPROVE THE CROSS-CHANNEL USER EXPERIENCE

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Abstract

Successful brand strategies rely upon the capability of managing multiple touchpoints on a cross-channel user experience. The pervasivity of networking and the commodification of on-the-go internet connection are constantly transforming the landscape of communication and marketing management, asking for an "everyware" vision to content and service providing. I try to introduce the concept of Integrated Interaction as a tool to challenge the complexity of a cross-channel touchpoints approach. To make the most of this opportunity, organizations must take a holistic approach to addressing the Splinternet and its growing fragmentation. By considering and managing each touchpoint as an operant resource and a value producing event/act, brands can prioritize data, activities and connections. Integrated interaction could be thus explained as an organic mix of strategic and tactical processes combined to deliver a heavily coherent brand experience on a perspective of cross-channel touchpoints.

Key words*: touchpoints, cross-channel, communication, user experience, networked public, brand management, splinternet, integrated interaction*

1.1 SHOULD THE MANAGEMENT BE EVERYWARE?

Hand-held devices, mobiles and internet connection are being commoditized thus changing our perception of time, space and relationships. The rhythms of daily life are driven by tweets, facebook updates, pins on Pinterest and post on Tumblr. While going home by metro we check our e-mails, post on our blog and read the comments on tripadvisor in order to decide which hotel to choose for our next trip. We text messages and buy stuff on Amazon "on the go", avoiding wasting time and using the "always on" connectivity to fast-checking what we are interested in. We can verify online the price of a pair of shoes while watching it in the storefront windows or instantly share on instagram the picture of the new dress we have just been buying.

"Increasingly, many tasks we perform every day not only constantly require us to move between different media, but actually have us move from the digital to the physical environment and back. This is having a profound impact in the way the traditional disciplines of information retrieval and human-computer interaction are approached today. These were significant in a world were all interaction was in absolute propositions and conveyed through a stand-alone computer screen, but the rapid and relatively silent spreading of connection-capable micro-computers in an increasing number of devices has tilted the table. Computation is everywhere, and so are search and interaction" (Resmini n.d.).

The purchase journey is getting more and more complicated to manage by a lot of multilayered experiences and interactions whose effects are:

a) the constant remixing of the traditional distinction of the three different phases - pre-purchase, purchase and post-purchase -;

b) the difficulty in measuring the efficacy of each interaction.

The influence of social networking and permanent connectivity on the consumption arena also relies on what has been identified, by the famous website trendwatching.com, as the F-factor (fans, friends and followers). The F-Factor determines our lives by shaping our culture in the direction of a social system of networked individualism (Rainie, Wellman, 2001), where each person tries to find other like-minded users to discover and experience the best services and products. Recommendations and reviews represent an answer to the infinite universe of purchase possibilities. Companies are thus trying to create efficient strategies to increase the value of word-of-mouth, digital rating and online brand reputation. Brands can in fact themselves be considered as social media and “part of the mundane context of action within which we become subjects” (Arvidsson 2006, p.11). In parallel to this, enriching its own “network appeal” means, for a brand, creating intangible assets and, as a consequence, increasing its financial weight.

Networking is pervasive and everyone experiences multiple interactions across different environments. Through networked technology, the very architecture of everyday life has been changed and, as Mitchell (1995) argued in his book *City of Bits: Space, Place, and the Infobahn*, people are no longer shaped just by their dwellings but by their networks. Networking includes, from my perspective, brands acting as subjects in the social arena: lovemarks above all, but also all those brands dialoguing and interacting daily with their publics. Let's think about how Nivea used open innovation for a great product launch last year. Throughout the entire process of reasearch, evaluation and production, Nivea's R&D department worked with consumers, involving them in different ways. Co-creation and co-selection can be considered as the keys to success for the production of the Nivea's Invisible for Black and White deodorant. This approach is based on the idea that the network must be considered as the main structure and paradigm to mediated relationships. As one can imagine this redefines the goals and the scope of brand management because it configures a scenario where people can contribute to the Brand Content Generation, the Brand Content Activation and so far as the brands are involved in open innovation, even to the Brand design, funding and production (just think about web platform of social “pretailing” as Zao Zao – shopzaozao.com -, in Asia, where users can not only support a designer with crowdfunding but also pre-order items and influence what will go into production).

Social networks, e-commerce, mobile apps and the digital wallet are completely altering the landscapes of our lives and of brand management. In short they are changing the way we experience and consume. As Meyrowitz (1985) already noticed by studying broadcast media, people and their behaviours are influenced and shaped by the properties of the dynamics introduced by media.

That's why, when dealing with this continuing blurring of boundaries amidst technolgy, social practices and disciplines, managers, user experience designers and communication professionals need to improve new specific tools and innovative visions. A holystic approach has to be taken into deep consideration for those who want to generate meaning and value for their consumers. In fact, in contrast to the fragmentation of platforms and devices, as argued by Greenfield, we have to think about a new paradigm of interaction, that is what he calls *everyware*. “In everyware, all the information we now look to our phones or Web browsers to provide become accessible from just about anywhere, at any time, and is delivered in a manner appropriate to our location and context” (Greenfiled, 2006, p.1). In this scenario, in contrast to the simplicity on the level of user experience there is an underlying powerful informatics and hard work on interaction design and management.

The purpose of this paper is to map out the need for a shift from integrated communication plans to “integrated interaction” strategies based on a cross-channel tuochpoint plan. Before introducing the concept of integrated interaction, I will begin by examining the main keywords to this approach.

- CROSS CHANNEL. According to the spreading changes in consumers' behaviours, marketing and communication need a reboot. The so called “multi-channel” user experience disrupts the marketing landscape and asks for a deep rethinking of the interaction points between brands and users. On the one hand, in fact, we are witnessing a fragmentation of the purchase experience, while on the other hand managers can invest in multiple tools to reach the goal of consumer bonding. If the multichannel approach focuses on the ability to make the consumer interact with the service or the product through a number of different channels, thus transforming the information delivery system in a multi-branched entity, the cross- channel approach can hold much more value and become a key-factor in marketing activities. What's becoming constantly relevant, in fact, is to understand the purchase journey in its new complexity and therefore to rethink the design of “inline” (on line + off line) behaviours. As underlined by the studies on infomation architecture: “Cross-channel is not about technology, or marketing, nor it is limited to media-related experiences: it's a systemic change in the way we experience reality. The more the physical and the digital become intertwined, the more designing successful cross-channel user experiences becomes crucial (Resmini n.d.)”.

In our daily activities we move from a digital to a physical store (or it could be the reverse), from device to device, across domains and thus bridging from online to offline experiences and back, in a non linear path driven by necessity, desire, curiosity and, in some cases, marketing! We can go window-shopping during the night, buy the item in the 24/7 e-commerce of the store and decide to pick the product up at the retail store. Our interactions with a brand are multiple, and are not always acted out on a brand-controlled or brand-influenced platform (I can check the recommendations on a blog and then decide to buy the item on the brand website). For this reason, providing a satisfying cross-channel experience should be considered as a main step for a trust-worthy engagement of the customer. In his recent study, Satall (2012) stresses the importance of integrating digital technologies and channels in order to support the wider shopping experience as a whole (and not as a struggle between e-commerce and retail).

- SPLINTERNET. Digital branding is going through a period of rapid and significant evolution. The era of a single platform strategy on the web is over. The so-called cyberbalkanization of the internet is a result of the ending of an easily compartmentalized architecture as an effect of a large-scale fragmentation of devices, data access, and technology standards. What has happened to a technology like Flash after the introduction of the iPhone's standards is a clear example of this process.

Content providing teams and interaction management are constantly challenged and asked for new skills because of this Splinternet effect. They have to cope with customers asking for satisfying experiences in digital walled garden (lets think about all the log in processes we encounter when surfing the web and the implications of conflicts between the big players – Google, Adobe, Apple, Facebook, etc. - of the market) and on a multipicity of digital devices. This hyper-fragmented media ecosystem also constitutes a big knot for measurement and tracking capabilities, targeting and web analytics to get their teeth into. The success of a communication campaign has become really hard to measure beacuse it's difficult to process qualitative and quantitative data extrapolated through different tools. How to standardize measurements? How to attribute success to the various activities and to the user engagement on the different platforms?

The main question here is how to transform this disruptive ecosystem into an opportunity and an advantage for the management. To put a comprehensive approach to harnessing the benefits of fragmentation into effect, proactive organizations should start by mapping the platforms and the interaction points, then planning a cohesive strategy to develop, adopt and improve subsequent technologies, on one hand and organizational and measurement components on the other.

- BIG DATA. The diversity of technologies, platforms, analytics and insights, leads to a growing amount of data. Volume, velocity and variety represent the three keywords to understanding Big Data. Each brand is daily "submerged" by high-speed, heterogeneous large scale data. Google analytics, facebook insights, sell in and sell out data are just a little part of a complex amount of information every brand has to cope with. Since several pieces of information are not structured, a lot of questions need to be answered by those companies accepting the challenge of developing strategic and concerted efforts to use these data as a value for success. Companies are trying to understand how to store, backup and restore data, but also how to collect, catalog and process them quickly in order to plan marketing strategies and develop efficient organization models without spending too much on it (keeping the costs low is really complicated when referring to the analysis of big data).

I have to stress that for Italian brands this really is a big bet, if we consider the typical small size of our companies and the lack of culture on data researching and data correlation studies. The biggest challenge will thus be to shift from Bid Data to Good Data, that is to say, to understand among this fragmented and overwhelming amount of data which are the right data to study and work on.

- NETWORKED PUBLICS. "*Networked publics* are publics that are restructured by networked technologies. As such, they are simultaneously (1) the space constructed through networked technologies and (2) the imagined collective that emerges as a result of the intersection of people, technology, and practice. Networked publics serve many of the same functions as other types of publics – they allow people to gather for social, cultural, and civic purposes and they help people connect with a world beyond their close friends and family. While networked publics share much in common with other types of publics, the ways in which technology structures them introduces distinct affordances that shape how people engage with these environments. The properties of bits – as distinct from atoms – introduce new possibilities for interaction. As a result, new dynamics emerge that shape participation (boyd 2010, p.39)". These new dynamics impose proactive brands to take advantage of participation, and to some extent, to transform it into an intangible asset for improving equity. If one thinks about brands like Ducati, Nike ora Nutella, it's easy to understand they are part of the generation of networked publics. Bringing together communities of consumers on the same platforms, they both work as spaces and as imagined collectives. The mediatization of consumption combined to the rise of brands as social realities has led to the generation of what we could call "brandcasting", a complex system where brands are both content provider and context. Since they "work" as social environment, they also exist (and are perceived) as the specific mediated place, where we can experience those contents. When specifically speaking about social networks, "the diversity of technological features provided on SNSs is conducive to initiating and nurturing direct and indirect interactions between organizations and the public. Thus, organizations strive to adopt all possible media platforms to increase their public exposure, establish a positive image, and engage existing and potential members. As SNSs are being incorporated into people's everyday lives, it is likely that the "franding" practices on SNSs can lead to longer–term user engagement and commitment to organizations and their brands" (Wang, Meng & Dong 2012) . The effects of these activities directly refers, of course, to brand bonding and brand trusting.

The implication of all these transformations in the technoscape in the mediascape (Appadurai 1996) and the deep remaking of social and consumption behaviours depict a situation where it is and it will be fundamental, for brand management, to develop new ways of mixing production, distribution, retail, marketing and communication. The relationship between brand and consumers is getting complicated because of the multiple inline (on line + off line) points of interaction. Each day a single consumer can get in touch with a brand, mixing these points and experiencing pre-purchase and post-purchase services at the same moment. This means, for example, that in-store activities are more and more connected with digital contents such as reviews, social networks comments, dedicated blogs, apps, and so on.

The spreading of "consumer focused" marketing strategies, such as the researches and studies on interaction design, represent a sign of the need for new approaches to the user experience and the processes of brand generation. For the last twenty years theorists have begun to recognize a new trend in marketers' decisions. A new way of thinking has led to: Relationship marketing (Levitt 1983), Permission marketing (Gobé 1999), Customer Relationship Marketing, Holistic Marketing (Ottesen 2001, Kotler 2007), Inclusive Branding (Schimdt & Ludlow, 2002), Total Business Communication (Brioschi 2006), and a lot of other "communication and interaction based" perspectives. All of them underline the relevance of building a brand experience which should be greater than the sum of its parts. Leaving the image of a paternalistic brand that knows what is better for its customer behind, these approaches believe that dialogue and interaction between the brand and its publics should always be designed and activated by focusing on the consumer's journey of purchase and on its own media pattern. This vision could also represent a smart reaction to the so called "consumer empowerment", the psychological state of mind of the consumer usually accompanied by the ability in making their own choices, to escape pushing marketing strategies and by the increasing knowledge on media and brands.

1.2 INTEGRATED INTERACTION: A HOLYSTIC APPROACH

When reading the literature, there are a number of different definitions of brand touchpoints. A brand touchpoint can be generically defined as "a point of interaction involving a specific human need in a specific time and place" (Risdon, 2011). From this perspective the focus evidently relies on the need of the customer and on the ability of the brand to answer properly to this need. Even if within an organization we can find many teams working on different levels, the customer should be given a coherent experience and not disparate feedbacks in different moments or on different channels.

Other definitions I have come across while studying this subject tend to focus on the moment of selection, such is the case of the one proposed by Stone et al (2002, p.40): touchpoints are *"the points at which products and services are purchased or serviced"*.

Spengler and With (2009) describe touchpoints to be all the different contact points at which brands are experienced by their public, that is to say, customers, non-customers and other stakeholders. Retail stores, websites, employees, customer care front offices, call centres, recommendations from friends, products, and magazines are all good examples. This definition enlarges the scenario to the whole public of a company, introducing also non-customers and stakeholders. Taking into consideration all the people interacting with the brand is really usuful, for example, when dealing with B2B markets or with those products requiring a prescription (medicines, etc.).

In the era of "attention economy", managing the touchpoints by providing services means finding a new way to negotiate the consumer's attention and, most of all, engaging with him/her in a positive, emotional relationship. As emphasized by Laura Minestroni (2011), we are witnessing a shift from the concept of medium to the concept of touchpoint, where the point of interaction substitutes the medium itself. The touchpoint can be thus considered as the interface of a product, a service or a brand. The passage from transaction to interaction is fundamental when considering the entire value chain (Minestroni, 2011) and the whole process of consumption.

Following the emerging trend of a “service-dominant logic” for inbound marketing (Lusch, Vargo, 2009), a touchpoint could be described as “service as content” , that is to say a coherent and efficient service provided by a brand in the whole of its manifestations. This study follows its own definition: “touchpoints include all the interaction points offering a service to customers, non-customers and stakeholders and producing value and information for the company”.

According to Duncan and Moriarty, we must therefore “consider the following postulates:

1. Brand touchpoints are operant resources (i.e., “producers of effects”) and value producing events/acts.

2. A service is a communication experience.

3. Interaction produces information, which is a source of added value.

4. The co-creation of positive value at touchpoints creates and strenghtens relationships.

5. Varied and multiple touchpoints create a value field that can also be described […] as “ a continuous series of social and economic processes”.

6. Cross-functional management is needed for a value field of successful interaction.

7. Consistency in brand messages (and service) anchors relationships. (2006, p.237)”.

Maybe one postulate should be added: 8. Cross-channel experience should be designed to avoid the fragmentation and to encourage coesion.

Living a brand experience signifies being exposed to touchpoints and, as a consequence, having a relationship with the performance of a company. Using a product or commenting it on a blog represent therefore important moments when to verify the brand performance, both from the customer's and from the brand's point of view. If users can be considerad as contributing intermediaries and active participants in the ecosystem of a brand, the brand itself should deliver contents/services thoroughout its touchpoints in order to strenghten its relationships.

Referring to two of the points explained in the first part of this article - cross-channel user experience and networked publics - it's important to stress that working on a profusion of non strategic touchpoints could be really dangerous for a company. The Splinternet requires much more attention on prioritising the contact points and on deciding on which of them to invest. The total brand experience has to be perceived as a continuum in the social life of an individual. As a part of networked publics companies are obliged in embracing both the roles of object and subject of mediated relationships.

The strenght of the brand relationship online relies on the consistency of its strategic design of a holystic cross-channel user-experience. By first mapping the effects of each touchpoint and then understanding the relationships that it will play, the management of a company can decide where to produce value and where to improve the services. This is why the organization model has to be capable of transferring information and analysing data coming from a lot of sources with the main goal of delivering a purchase experience perceived as a whole.

As argued by Resmini and Rosati (2011, p.42) “this shift toward cross-mediality gains momentum all the time, and design we must, as the lack of coordination between communicating or mutually supporting channels is bound to affect the whole process. When multiple interactions are designed as unstructured and unrelated, but are in fact perceived as one single experience by the user, as McMullin and Starmer point out, structural gaps and behavioral inconsistencies are common and unavoidable, and the sheer cognitive load and awkwardness of switching back and forth between noncommunicating and apparently diverse touch points hampers the final user experience”.

Integrated interaction could be thus explained as an organic mix of strategic and tactical processes combined to deliver a heavily coherent brand experience on a perspective of cross-channel touchpoints. Brands have to configure cohesive processes converging on interactions and contacts points in order to create the basis of engaging. Working to deliver meaningful cross-channel user experiences form the structure of branding in the era of “always on” connectivity and hyper-channel users.

So many different fields and domains are mixing into the complex area of brand management, where digital strategies, information design, networking, service providing, blend, that a new approach to the organization of information inside a company should be taken into consideration. This doesn't traslate in a simple enlargement of the team involved in the process of decision making, but in a continuos mash up of skills and competence.

Communication, marketing, services, product features: all of these levels should be plan(n/t)ed as seeds in a breeding ground, interacting to produce a new dynamic flow of “brand life”!

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THE USE OF PROPAGANDA AS A POPULAR CULTURE TRANSFORMER: THE FILM AVATAR

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Abstract

Propaganda which has begun to make its presence felt has been one of the most significant political and cultural tools of these days. The underlying economic interests broadened the effectiveness and field of propaganda. With the developing technology, the widespreading technology increased the effectiveness of propaganda in daily life.

With this increase, propaganda has been used in every field of life somehow. Clearly or unclearly, all the people are exposed to some propaganda activities. The efforts of controlling the thoughts of the masses accompanied the need of propaganda techniques for showing itself. Propaganda which manifests itself in the battlefield has been making its presence felt especially with the globalization process.

In the field of communication, especially, the cinema which is developing in the form of an industry is currently used as the most significant propaganda tool. Generally, the cinema shows its effects through addressing feelings and sub-consciousness. Thus, it not only affects the senses of the society but also changes the values. In the study, the use of cinema as a propaganda tool from the point of its effects on huge masses was evaluated and the propaganda elements were discussed on the film Avatar. The film Avatar was criticized and the existence of propaganda was introduced.

Key words: *Cinema, Propaganda, Communication, War*

INTRODUCTION

Cinema is one of the significant mass media institutions in current societies. The cinema industry which functions in accordance with the logic of capitalist market is under the control of big capital groups as the other idea generating tools and it is used on behalf of the dominant classes in order to both gain profits and for ideological manipulation. On one hand, namely, the cinema shapes the ideational structure through its content, on the other hand increases the profits of mass communication holdings through box-office return, advertisements etc.

The cinema with numerous dimensions at the beginning such as politics and cultural has the capacity to affect the audience since it employs both visual and audial elements together. However, it is impossible to talk about the activity of the audience. Hence, the practice of watching film is a passive activity. The audience only consumes the mass culture product given to him. Thus, the audience is integrated to the system, and the existing system is reproduced. This situation is an imperialism style which the Western countries export other mass culture products including cinema and both their products or their cultures to other dependent countries. As a mass communication tool, cinema is an industry which production, distribution and consumption occur. For that reason, an analyze to be carried out related to cinema should comprise all those details and should be done with a holistic perspective.

Thus, cinema developed itself through the progress of humanity and the development of new technologies. Nowadays, propaganda started to affect every field in the life of human beings. The propaganda which is applied to affect groups or individuals is especially used in a systematical and effective way in politics. Nevertheless, the communication processes between human beings may contain some propaganda elements.

This study, referred to the propaganda elements in the film Avatar from the point of view stating cinema is an ideological instrument. The reason why the film Avatar is chosen is the film has been frequently regarded as an anti-imperialist Hollywood production by both audiences and cinema critics. As seen in the other Hollywood films, nevertheless, the story of Avatar contains an imperialistic propaganda.

1. THE CONCEPT OF PROPAGANDA AND ITS HISTORICAL PROCESS

The word propaganda leaves a negative impression including the methods such as being affected, suppression and deception. The notion of art means a field of activities which aims reality, beauty and freedom for most people. Indeed, the negative and sensuous connotation of the term “propaganda” towards the feeling of human beings is new; they are related to ideological struggles of the XX.th century. The specific use of the word which means the systematically spread of belief values and application goes back to the XVII.th century. Nowadays, the word propaganda is used as a tool of psychological struggle (Clark, 2004)

Propaganda is a conscious behavior related to affecting, changing, and controlling the opinion, thoughts and behaviors of the other people by the propagandist through individuals and groups.

Propaganda is an organized and continuous indoctrination and activity to spread a doctrine, mentally win the target nations or groups and establish the desired effect on the mind and psychology of the opponents. For a shorter explanation, propaganda is “indoctrinating an idea to the target group through utilizing all types of instruments” (Özsoy, 1998).

Thus, propaganda confronts us as an interaction process in communication science. Propaganda which occurs as a result of social interaction means the messages received by the individuals from their environment and regulation of those messages. We can define propaganda as the behaviors in order to change the attitudes, behaviors and beliefs through pursuing a definite goal and in a conscious way; it may also be defined as a convincing communication type which is used in transferring ideas on the religious, ideational, social and political fields when it is considered from the point of communication. On the other hand, propaganda is activities of introduction, impressing and directing which the political parties carried out in order to achieve the sympathy of people and thus increase their vote rates or only win the elections (Güz, 2002).

One of the most important people to hit the headlines to propaganda in the history is Adolf Hitler. Thanks to Hitler and his Minister of Propaganda, Joseph Goebbels, propaganda turned into an art with its specific rules. The Germans carried out broadcasts in order to keep the mood of their people up and high level assignments were made to achieve this goal. The regular speeches of Goebbels and Hitler were extremely effective on this matter (Akarcalı, 2003).

In the Germany of Hitler, propaganda was considered equal to the other instruments of war and was highly emphasized. Hitler has used an effective method to explain his ideology and being accepted by the public and he executed propaganda activities on the ministry level. Goebbels systematically worked with a team which was specially trained for propaganda and carried out propaganda mostly face to face and dominantly used radio (Kuruoğlu, 2006).

2. THE RULES OF PROPAGANDA

2.1. The Rule of Plainness and Single Enemy

First of all, propaganda aims to provide plainness in all fields. It desires to separate it doctrine into a few points which its proof can be determined as clearly as possible. It consists of short and consistent sentences; as a result of this, it may be kept in mind easily. The motto and slogan which are needed to be as short as possible and steady are two major elements which come into prominence. The motto summarizes the objective to be accessed while slogan directly addresses to political passions, ebullition and hatred. Later on, the symbols accompanied this process. Those symbols summarize a doctrine or and administration process. It is divided into groups in itself such as textual symbol, visual symbol, plastic symbol and musical symbol. Again, individualization of the opponent has provided huge benefits; people enjoyed meeting visible people rather than dark powers. Above all, the propaganda is much more effective if people are convinced that their real enemies are the leader of a party or a nation rather than that party or that leader. At this point, the rule of single enemy appears as one of the major rules of propaganda (Domenach, 2003).

2.2. The Rule of Expansion and Corruption

In the expansion rule, all kinds of messages to be transmitted are expanded, exaggerated and padded. The messages to be transmitted in the message are formed according to the individual of the group to be exposed to this message who has the capacity of thinking at the lowest level. Thus, comprehension of the target group will be achieved in accordance with the desire of the propagandist. In the corruption rule, the content and meaning of the message is corrupted and reorganized according to the desire of the propagandist.

2.3. Arrangement Rule

A message which has been organized in various forms is one of the high qualities of a propaganda campaign. A message will be successful so long as it is organized and repeated according to the target group. Processing a definite message, repetition of the messages in different forms organized according to the various groups and in numerous forms as many as possible and the repetition by all the propaganda organs are the basic characteristic of this rule. The things which are continuously heard are engraved in their subconscious as if they are true. For that reason, the repetition is effective on the target group. Whatever the situation is, the basic condition of a good organization is to prepare the tone and proof of the propaganda in a convenient way for the various groups.

2.4. The Rule of Indoctrination

According to this rule, it is significant to find and use the inclinations of the people to be exposed to propaganda; sometimes, the dimmest and silliest ones. There are some feelings in the souls of people, some of them are conscious while some others are unconscious and propaganda indoctrinates the messages he intends to transfer to the minds of people during he finds and uses them. Especially, they present digested news in order to gain the trust of the readers of the newspapers, reinforcement of their opinion.

2.5. The Rule of Unity and Contamination

The rule of unity means that the propagandists reflect the idea of a person as if it is general opinion of the society. It is possible to create a feeling kneaded with the enthusiasm which enforces the individual to share political ideas which almost everybody seems sharing and common fear. Some elements are needed to create this unity feeling. They can be listed as; flags and starboards, emblems and marks, writing and placards, uniforms, music, projectors and torches, greetings, words of “long live” and standing in silence (Domenach 2003).

3. THE RELATIONSHIP BETWEEN CINEMA AND PROPAGANDA

The use of mass media elements as the tools of propaganda inevitably provided the use of cinema as a tool of propaganda. Since cinema is a common and popular phenomenon, it socio-politically plays a very significant role in modern culture.

There are movies which narrate the political events but performed to achieve a political goal far from the artistic anxiety. People use cinema as a tool of propaganda in order to transmit and impose their prospects, opinion and life styles. The use of cinema as a tool of propaganda, indeed, results from the effectiveness of cinema. Since the presentation of sound and vision at the same time and the price to be paid in exchange for it is in small quantity; the propagandists who want to transmit a definite message have thought to access the large groups of people through cinema and they have succeeded in it.

The spread of cinema in the world as a media which vision and sound is connected, the tools of their use were also enriched. When cinema functions while generally appealing to emotions and subconscious; it shows that the groups are under such an effect. As a tool of propaganda, thus, cinema not only affects the attitudes and opinions of the people but also helps the values becoming established (Bektaş, 2000).

The effecting power of cinema on public is beyond comparison to the other mass media tools; because, it may reach to a large spectrum from luxurious halls of big cities to the open field places in the furthest village. From the point of the lowness in prices, it is easy to watch and duplicate; thus, it shows that cinema is a unique interval from the point of moral and social effects (Özsoy, 1998).

Presentation of reality in a highly strong and convincing manner in the cinema has created a great impact on the audiences. Cinema has changed our style of understanding the world, and in a broader sense, acting in this world (Monaco, 2001). This way, highly effective impressions were left on the audience and large groups of people were impressed by the power of the movie screen.

Especially, the propaganda executed during the process of war is related to the orientation of people to the abnormal conditions of war. In order to achieve this goal, the propagandists described the war using traditional visual codes which popular culture currently located. For that reason, enlistment posters were often designed similar to advertisements and movie films and the formulas of western and crime films were used in propaganda films. Film stars, singers, sportsmen personalities, and heroes of cartoons were used to deliver the official messages of the war attempt. Thus, the war was both made more familiar and it was presented as a positive and evocatory pattern through misusing, the massive entertainment, phantasm and passion habits. During this process, the alternative presentations have generally strictly been censored (Clark, 2004).

According to Wasko, cinema industry which plays a significant role in the formation of social consciousness is the transporter of the intellectual expression of the capitalist relations and it reproduces capitalism and its ideology through legitimizing the dominant ideology this way (2006: 192). In conclusion, Hollywood both makes cinema film as a property in the form of mass culture and makes the propaganda of capitalism to audiences as the culture and way of life and provides the formation of a consciousness to legitimize them (Yaylagül, 2010).

4. THE FILM AVATAR

The topic of the study, the film *Avatar*, is a Hollywood production. The *Avatar* which was filmed using new special effects in 3 dimensions is a film which has drawn attention of numerous audience since it is in the science fiction form which has been tried and highly accepted with its new technology and contains similar contents presented in every Hollywood production and internalized by the audiences.

Due to its production technique, the *Avatar* is the "most expensive production" has provided more than ten times profit than its cost with its worldwide box-office-return. The common budget of the film was $237.000.000 while its worldwide box-office-return is $2.730.425.412. The film with the production date of 2009 was produced by Lightstorm Entertainment Company and distributed by 20th Century Fox which is included in the News Corporation Company; a sector dominant global media company (http://tr.wikipedia.org:2010).

The film directed by James Cameron and starred by; Sam Worthington, Michelle Rodriguez, Sigourney Weaver, Zoe Saldana, and Giovanni Ribisi is 162 minutes long and is in the form of action science fiction.

The story of the film takes place in the planet called Pandora in the 22.nd century. Pandora which orbits a gas giant hosts the Na'vi people who are 3-4 meters long, blue human-like, accepted the tribal culture and peace-loving unless they are attacked. Since human beings cannot breathe the air of Pandora, they create Avatar, a mixture of human that can be controlled through neural connection and Na'vi. Jack Sully (Sam Worthington), a paralyzed Navy soldier, volunteers to live in Pandora as an Avatar. Sully who falls in love with a Navy princess finds himself in the middle of fire between human army who gradually consume Pandora and Na'vi people. The thing mostly affects him is that he finally enters into a better body, he feels his paralyzed legs again (in the Avatar body) and run again. When he and Princess Neytiri start a relationship in time, Jake completely forgets the purpose of human beings and joins the Na'vi rebellion and organizedly resists human. Later on, Na'vi's understand that Jake told him lies at the beginning and try to kill him but finally they gave up. At the end of the story, Neytiri and Jake reunite and Jake completely enters into the body of Avatar (http://tr.wikipedia.org).

5. PROPAGANDA ELEMENTS IN THE FILM

5.1. *The Rule of Plainness and Single Enemy*

People and events are completely expressed in a plain way from the beginning of the film, information is given about places and people and the audiences are helped to understand the film better.

In the film, there is a company which employs mercenary soldiers from various countries. This company wants to occupy the Pandora planet and dig the mines there. At this point, innocent Na'vi people are enemies according to occupying powers; however, the real enemy is the occupying power.

5.2. The Rule of Organization

Na'vis are shown extremely peace-loving. Grace Agustine, the leader of Avatar program, states that they don't attack unless they are fired. The peace-loving aspects of the Na'vis are repeated during entire film. The emphasis on the desire of the capturing the planet where Na'vis have been living by the occupying powers may be evaluated within this rule.

5.3. *The Rule of Indoctrination*

The examples for the indoctrination in the film may be listed as Jake's being on the side of occupying powers; later on, his adaptation to the environment of Na'vis and his resistance against occupying powers realizing that there is injustice on the against Na'vis; peace-loving manner of Grace Agustine, the head of Avatar program, and his defending Na'vi.

5.4. The Rule of Unity and Blurring

Jake, a soldier, helps the occupying powers at the beginning; later on he changes his mind and stands on the side of Na'vis. This is the contradiction to the rule of unity.

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Jake, doctor and his team who envisage being blamed for impeachment by both Na'vis who envisage war under the harsh conditions but remain in their position where they live and occupying powers are emphasized.

The music used with the visual scene is a complementary element. The holy tree called Eywa, their gathering around this tree and greeting Jake by uttering some words in accordance with their belief all can evaluated within this rule.

5.5. The Rule of Repetition

From time to time in the film, the leader of the occupying powers is shown; it is stated that their purpose is to capture mines in Pandora planet in any case and they envisaged everything for this purpose. Opposite to this opinion Grace Agustine and her team are highly peace-loving and they are on the side of Na'vis; this is repeated for many times in the film.

6. THE TYPES OF PROPAGANDA USED AVATAR AND QUALITATIVE AND QUANTITAVIVE ANALYSIS

An external propaganda is made through emphasizing the invidious occupying of a land by the occupying powers and formation of a colony based on the occupying powers. Since the film is a Hollywood production, an inner propaganda may be mentioned when the status of America in Afghanistan and Iraq is considered. Presentation of both political and ideological messages in the film is considered within political and ideological propaganda. Resisting against the occupying is an example for that propaganda.

Propaganda of ambiguity is exhibited in the film. On one hand, the occupying powers are criticized and on the other hand America is only criticized by a veteran American soldier who resists against occupying powers, a few scientists and an American pilot; this critics and highlighting Americans show the ambiguity related to topic. While critics are carried out on one hand, elevating is made on the other hand.

With reference to quantitative content analysis, the film Avatar reproduced and legitimized the class, sex and nation based inequalities as do the other media contents (McQuail, 1994). Among the 2199 scenes shown in the film, 1430 of them took place in open fields in the lands of Na'vis occupied by the imperialist country, 753 of them take place in the places such as military base, plane/tank/robots and laboratories which serve the purposes of the imperialist countries. The film which frequently takes place in such environments is the proof of the imperialist country has the technology of war, necessary scientific information and power to wars and colonization. Permanent places of the Na'vis are those open fields.

With reference to qualitative content analysis, two different types of societies are shown in the film which took place in Pandora planet in 2129. One of those society types is the capitalist society while the other is native Na'vi society. In the content of the film; the purpose of capitalist white people is to capture the valuable mine in Pandora and wants to occupy the lands of Na'vis. According to the capitalist point of view, those lands should be exploited and the booties should be captured.

As we have stated previously, capitalist western countries which have completed their technological development have been executing their activities related to the cinema, to a large extent, in accordance with the politics of their country and capital. Nearly all of those activities employ a propaganda element. Thanks to it, they maintained their efforts to continue their dominance on the world through strengthening their superiority with mass media activities.

7. CONCLUSION

As a result of communication, the desire of people to impress each other has shown since the day they existed. When the groups of people started to live together, this need emerged as affecting groups and this has lead the emerge of the perception of propaganda. The propaganda activities which were held using more primitive methods, started to be used more systematically and effectively with the involving of especially mass media tools. Especially, the role of newspapers, cinema, radio, and television in the communication between groups enabled the propagandist to transmit the messages to the target groups easily and shortly. Among them, cinema has turned into an essential tool for the propagandists. While the activities of watching film which people regard as an entertainment, they perceive and accept the messages sent to them more effectively. The messages projected by Hollywood in the dominant position in the world are the preferable instruments for their propagandists. The political developments experienced after 1990 caused global results in the world and the system called single-pole from now on started to produce its own messages and started to market them to the countries in the world. Propaganda which is an element of the pattern of war found its place in the cinema sector through associating with the changing war techniques and showed itself in the course of cinema within the information wars instead of the wars of guns and bullets.

In the example of Avatar, an opposition to occupying and imperialism has been shown. However, there are also conflicts in the film. When the occupancy of America in Iraq and Afghanistan is considered to be criticized in the film, the opponents of those occupants are again always Americans. This situation enables the exhibition of an ideology in cinema films and, at the same time, reveals the transformation of an ideology into a propaganda tool.

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DIGITAL CINEMA AND 3D EFFECT BETWEEN EXTREME REALISM AND ACTUALIZED ONEIRIC

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Abstract

What happens when cinema goes digital? More precisely: what happens when the body of cinema becomes technological and it expands beyond the screen frame (3D)?Digital cinema, especially in its 3D version, seems to follow two paths: 1. an exasperated realism where digital is meant to build up a reality effect; 2. an actualized oneiric state where digital is meant to create dreamlike settings binding emotions to vision. This work is aimed to study this two directions taken by cinema, especially the 3D one, in the latest film production: Inception, Avatar by James Cameron (2009), Hugo Cabret by Martin Scorsese (2011) and Life of Pi by Ang Lee (2012), supported by some Media Theory basic authors as Lev Manovich and Marshall McLuhan.

Key words: *Digital Cinema, Media Theory, New Technologies, 3D, vision, medium, hyperreal, realism, digital effect, McLuhan.*

Premise

The digital technical potentialities make us reconsider the relationship between image and narrative forms.When it's about cinema, this relationship shows a very high complexity and, meantime, a very high prolificness.What happens when technology becomes a digital system? What happens when media, especially cinema, become digital? More precisely: what happens when the body of the cinema becomes technological and it expands beyond the screen frame (3D)? About digital photography Rosalind Krauss (2005) highlighted the capability of digitalization to act as a medium reinvention before. The modern film theory widely gleaned from the cinematographic metaphors created by Vivian Sobchack (1992), according to which cinema as a process is based essentially on three metaphors: *the frame metaphor* (as a context referent, during the signification of the image process); *the window metaphor* (as a perception act, of the screen as a window to the world); *the mirror metaphor* (where the spectator activate an identification process built through the filmic narrative). All these considerations are more likely fitting to the digitalization phenomenon if we take account of the analogy between window and interface. In fact digital highlights the presence of a codex as a mediation term moving the matter from the reproduction to the images production (Fragapane, 2005).

Theoretical analysis

According to McLuhan (1964 p.49), cinema would be an extension of the human senses, born from press, from an exposition to the specificity of the printed character which requires the exercise of the reading competence. Not by chance early cinematographic works were based on novels and fictions. It's

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well known the quote "*the content of any medium is always another medium*"[10], statement which stay true given the propensity of cinema to be based on novels, which transposition in 3D seems more fitting than ever. Also McLuhan underlined how fiction, novel, poetry and prose are something that can make people dream and that the dream is the "object of consumption" par excellence. That's how 3D transposes these visual metaphors in the prose form, in three dimension of engagement (always creating technological narcosis). These statement requires that the osmosis between media and human experience must be mixed with more technological precision given that a 3D movie includes in the visual space even the spectator body. Some examples of this fortunate directions are *Avatar* by James Cameron (2009), *Hugo Cabret* by Martin Scorsese (2011) and *Life of Pi* by Ang Lee (2012).

Medium is the message. Just few words to explain how, clearly, the 3d use and the digital technologies in cinema are in fact not only a strengthening of the emotional engagement of the audience but are also integral part of the narrating way and of the story itself. In the case of Hugo Cabret the same movie seen in 2D doesn't allow the fully comprehension of some important moments of the story, as for example the train arrival at the Paris station or even the parts where some Méliès effects are quoted. 3D is not only a technology but it's also a practice that requires a specific "use". The expansion of cinema consumption practices beyond the screens requires operations similar to those used by Salvador Dalì: in art history, it's the moment when the artist understand that the static object, out of his native environment and set in an "other" context, generates art, generates poetry and ousts the dictatorship of the signified on the signifier. So the cinematographic object out of the self/screen leads to a constant redefinition of his own visual and emotional impact. The 3D movie is not a meta-movie, but a movie that can find some place beyond film, therefore McLuhan expression about media as a narcissistic extension becomes truer than ever: *in the electric age we wear all mankind as our skin*. Some eminent contributors as Manovich (2002) and Rodowick (2007), in the complex panorama of cinema studies, declared that the movie, commonly intended as an analogical work printed on film, is dead and that his future must be undeniably a new product form that uses digital to perfect his own narrative constructions or even to create them. Pierre Lévy (1991) has already clarified that virtual represents a sort of strengthening of the entity here considered. But beside some declarations, as strong as questionable, these authors cannot avoid to redirect the theory to a recovery of the past. Techniques evolve fast, but they cannot avoid to rise the production possibilities to strength the narrative form chosen for the movie. The result, in one of the forms that I don't consider the most technologically evolved but surely one of the most interesting from the speculative point of view, is an hybrid product. A syncretic text where languages concerning different media live together with cultural mixes and aesthetic forms of cinema of the past. The place where movie (defined as a work written on film) dies, cinematography revives. That's where the intuition of Metz (1972), that cinema rewrites the relationship between syntagm and paradigm, revives: the digital cinematographic work would be a syntagmatic work, situated on the process axis, where the plane is a

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10 Some of the most important contributes about the application of McLuhan opinion to contemporaneity are found in D. de Kerckhove (1984; 1997; 2001; 2011) which is considered McLuhan's intellectual heir, especially for his capability to rearrange the theories of the Canadian mass media expert to the current digital panorama; Bolter and Grusin (2002), starting from the concept of "*the content of any medium is always another medium*", described a "remediation" theory, actualizing the McLuhan concept and applying his opinion to a digital media contents analysis.

Henry Jenkins is considered one one of the most important thinker to understand "digital culture" traits and his contribution is no less important. In his "manifesto" *Convergence Culture: Where Old and New Media Collide*, New York University Press (2006), he talks about the convergence culture, clarifying through what processes the public "take part" to the media sphere and how these contributions create a sort of collision between new and old media."

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complete utterance and in this case depends on an enunciation that can make infinite changes. Consequences of the digitalization operate on more levels: on one side they exalt the paratextual component through, for example, *the making of* placed as a special content in DVDs. On the other side, on a stylistic level, in some ways they endorse a change in the style concept and force a reinterpretation of genres, maybe even erase the definition, bound to the Genette theory. More likely is a triumph of the metaconversational and a fade of the total mandate of the story given to the Author. The authorial instances of the filmic work fray in thousands operations which realize in the end the digital movie, as a narrative ensemble born by numerous hands. The movie system worked in order to make special effects even more impactful in the user perception and the Hollywood system built his entire conception of making movie behind this philosophy: making real, or hyperreal, what is done in studios. With the coming of digital, live filming starts to have a different foundation: not even more raw matter, but a component combined to other components into the movie making. Using compositing, animation and morphing techniques, it's expressed all the act of film making, it's not just adding something to a movie. Software is the mean trough which editing becomes in all purpose a director competence. Special effects support editing, direction supervises all the process and the operations are related one to the others to create the final story. Concerning this, Manovich wrote an equation:

digital film = live action material + painting + image processing + compositing + 2D computer animation + 3D computer animation

Live action material can either be recorded on film or video or directly in a digital format. Painting, image processing and computer animation refer to the processes of modifying already existent images as well as creating new ones.[11] In other words, digital strengthened and reorganized the connection between fabula and syuzhet bringing back the matter not only to the mere narrative, but also to the technological means used to accomplish this narrative path. 3D is the most characterizing expression, the acme of digital cinema. 3D is the perspective from which we can start to analyse the impact of digitalization on filmic contents[12]. *Avatar* by James Cameron is a blatant example of this logic. This product modified in a substantial way the relationship between the spectator and the movie watched in theatres. The *Avatar* story takes place in Pandora, a place which is not only alien, for its diversity, but it's also captivating for the spectator who is watching it for the first time in theatres. The reason why it is so captivating is that it's made during the shot to be expandable beyond the screen itself. *Avatar* is born to be in 3D and Pandora is built to be lived by the spectator in an immersive way. In the sequence where the sacred spirits choose Jake, everyone in the audience takes part of the moment enjoying the three-dimensional vision. Concerning this Gino Frezza (2006, p. 439) says[13]:

> A movie, which image is a combination between analogical and digital, shows what's non existent […] while, metaphorically, make plausible the radical process of identification between audience and cinema. Analogical and digital live together where the technologically elaborated images are

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11 L. Manovich, *What is digital cinema*, http://www.manovich.net/TEXT/digital-cinema.html

12 I have personally watches all the movie quoted in theatres, first in 3D version, then in a 2D version to understand the differences on the content structure level. The interpretation proposed results from a participant observation. Since the purpose of this essay is not to throw light on the fruition dynamics, but on the intrinsic content of the story, this analysis offers a purely specimen study and not a sample survey.

13 **Original text:** Il film che mostra l'immagine risultante dalla composizione fra analogico e digitale, rende visibile ciò che è inesistente [...] mentre, metaforicamente, rende plausibile il radicale processo di identificazione tra pubblico e cinema. L'analogico e il digitale convivono sulla medesima soglia d'ingresso delle immagini elaborate tecnologicamente, le quali s'affermano per un incontrovertibile processo sociale di accettazione, di condivisione e di consumo.

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> and those assert themselves because of an incontrovertible social process of acknowledgement, sharing and consumption.

There is also a different thesis: technologies bound to cinema are now transportable, they have moved in the "personal" market through iPod, iPad, PC, smartphones, 3D television. This fact made easy the detachment from theatres as a central point for the fruition of the filmic product and nourished an expanded market of the filmic product itself. As Lucilla Albano (1999, p. 296) says[14]:

> The eighties and the seventies represent, compared with the decades befores, a point of structural change and radical break. Cinema changes and "dies" as an imaginary, illusion and dream machine, loses gradually its role as a place of entertainment and amusement. Other structures and systems will take its place […]. Cinema really "died" when it's about Theatres diffusion, but the fruition channels had multiplied and consumption, first of all of the USA production, had an high rise.

But if *Avatar* can take more than two times people to theatres and if low quality movies such as *My bloody Valentine* by Patrick Lussier (2009) are top selling, probably we are not ready to leave the theatre fruition. Digital, through the 3D form, is able to make work the emotional machine again and its effects are proportional: the more cinema is affected by the technological operations, the more the enchantment of the filmic product becomes consumption, sometimes even exasperated. There's a movie that, more than others, can be considered the example par excellence of the "digital thinking" in cinema: *Inception* by Christopher Nolan (2010). This movie represents a metaphor of the cinema digitalization process and of the "mathematical" interpretation made by Manovich. *Inception* is a visionary story of some professional which job is to leak in others dreams to grab their secrets while sleeping. Their ability is to create credible contexts through which implant or extract ideas from people's mind. Every operation is done splitting dreams in architectural levels. The extraction of the ideas, or their implant, is made gradually passing from an architecture to an other. In every level time is expanded from some minutes to weeks. The name of the architect is obviously Arianna, a name that can easily take us in the mythological imaginary: the architect is Dedalus as well as the girl with the red string, the only one who can understand the crackles in the structure. *Inception* is based on the idea that in dreams everything seems real and that the consequences of a dream have a strong physical impact. What is more attractive is the idea that the perception of reality of those subjects undergoing an implant or an extraction is bound to the ability to create a credible and logical architecture. If the unconscious structure is not realistic, the deceit is unveiled and the unconscious take his own safety measures (in the movie these are real watcher hired to keep secrets safe). If the structure is too much credible the risk is to loose the way out not understanding which level is real and which is dream and unconscious. That's why every "intruder" in the others' mind must bring with himself a totem, an object that behaves in different ways in real life or in the unconscious state. What happens to the characters, happens as well to the spectator. Nobody in the audience knows where he is, if in the unconscious created by the architect or in his real life. Digital cinema seems to take two directions:

- the exasperated realism where digital is a chisel, needed to strengthen the reality effect;
- the actualized dream where digital is needed to create "other" suggestions different from reality and is characterized by spectacular effects and the ability to project in dreamlike setting where the emotion linked to the vision are plausible.

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14 **Original text:** Gli anni settanta e ottanta rappresentano, rispetto ai decenni precedenti, un cambiamento e una rottura radicali, strutturali. Il Cinema cambia e «muore» in quanto macchina e fabbrica dell'immaginario, dell'illusione e del sogno; perde progressivamente il suo posto centrale come luogo popolare di svago, divertimento ed evasione. Altre strutture e altri sistemi prenderanno il suo posto[...]. Ma il cinema «muore» soprattutto rispetto alla sua diffusione nelle sale, mentre in realtà si moltiplicano i canali attraverso cui si fruiscono i film e il consumo, soprattutto del prodotto americano, è vertiginosamente aumentato.

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3D condenses both this two digital cinema characterization because realism seems to be innate in the immersive cinema. That's why Spagnoletti discerns “hot digital” from “cold digital”. Hot digital is a register used by some directors from *Dogma 95* (*Dogville* by Lars Von Trier is a blatant example): in those movie digital is used to make images more objective and more realistic than ever and to let see to the spectator a perspective on the film overview (Lars Von Trier in his movies often uses a bird's eye view letting know how the cinematographic set is built). Just like a sort of digital eye following actors or actions taking place, in an intimate and close way. Cold digital is when potentialities are used for special effects in a more commercial cinema for the great distribution (Torri, 2005). Can digital, in his 3D form, be considered as a way for cinema to regain its origins, the mechanical fascination, the optical experimentation as an eye following things and events while they are revealing themselves? A first response, maybe the first true response, is provided by *Hugo Cabret* (Martin Scorsese, 2011), cinematographic transposition of the best seller *The invention of Hugo Cabret* by Brian Selznick (*La straordinaria invenzione di Hugo Cabret*, in the italian translation curated by F. Paracchini and edited by Mondadori in 2007). 3D is born as a tool to create special effects, but the stereoscopic vision, at the base of this technology, is not a recent discovery. Until cinema has used 3D to shorten the distance between set objects and audience, technology was just a stand for the vision: a film can be view in 3D or in 2D without changing the narrative form. At the base of these productions there was the idea that the movie has to “stick out” towards the spectator to impress and to engage in the story. As well as in theatrical performance when the actors act form the audience. But true innovation comes when is no more the movie entering the theatre, but is the spectator (and his point of view) entering the movie, seeing everything as a camera sees. It's where we can set *Hugo Cabret* and also where we can set a coming back of cinema of the origins, where Bazin (1973) theories are actual again: long mise-en-scene with very short cuts or changes of framing to make stronger the reality effect and to make more accurate the representation of the filmic subject. In the first part of *Hugo Cabret*, the director makes the audience “pass through” pipes and passages with the main character. The spectator is not forward or behind, but directly on the same point of view of Hugo. Here's the new in Scorsese: makes the audience enter the movie, be part of the story, be “the eyes” of cameras. The *Hugo Cabret* story leads to a cinema reflecting on itself and on its means, with a character who brings back to the essence of cinema: George Méliès. To understand how 3D crosses cinema of the origins, Scorsese creates some little ways “borrowed” indeed from Méliès. For example, one of this expedient is to see a scene through the glass of a fish tank, while fishes crosses the sight, as Mèliès has done before in one of his work *Visite sus-marine du Maine* (1898), understanding the value of a smart management of the gap between the spectator's gaze and the director's eye. Scorsese tried also to rebuild a grammar of cinema at the beginning, wanted to pass on an evolving pattern, in which 3D finds its natural place. Time stands still as in *Paris qui dort* (1925), even if there's not the same poetical mutism and the ironical rhythm which made Claire so debated. Hugo becomes, for a whole scene, Harold Lloyd in *Safety Last. Modern times* don't exceed the humanity of the vision because Hugo knows the machines and detains with them an intimate relationship bound to the possibility to “bring back to life the past times”. Hugo is not a Chaplin enslaved to the assembly line, but more likely an Antoine Doinel stretched in the effort to put together free expression and the world around. Cinema has watched itself since its first appearance, in *L'arrivée d'un train à la gare de la Ciotat*, and has reflected on the path done trying to conciliate mise-en-scene and reality. Bazin (1973) constantly repeated that cinema destiny was to merge itself with the world around thanks to a stronger connection between reality and image. Although we realized that Bazin hoped that a stronger intervention through film editing could make clearer the narrative continuity. Bazin, as we can found in his Cahièrs, followed the idea of a realism, often distressing its logic construction. In *What is Cinema?,* about the realism concept in *Ladri di biciclette* by De Sica (1948), he played the devil's advocate (he was always uncertain about the Italian Neorealism aesthetics) and, even if he was really catched by De Sica's work, he strongly declared that the true essence of the process, started with *Ladri di Biciclette,* is that there are no actors, no story, no mise-en-scene and therefore no cinema. Contemporary cinema, in

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Hugo Cabret, explicates instead an extraordinary paradox: 3D seems to be the acme of the digital ploy but, actually, in Scorsese's hands, becomes an extraordinary path leading to realism, a first, amazing attempt to make a connection with cinema of the origins. What cinema thinks of itself? Hugo has the depth of the young Doinel in *Les Quatre Cents Coups* (Truffaut, 1959): his life is made of little ways and recurring fight with adult people, who cannot understand his child language. As an homage to Truffaut, even for him cinema is a safe place, where magic escapes happens. The mechanics are an homage to Fritz Lang and to his masterpiece *Metropolis* and are not just a robotic actions sum. All these thing are bound by an exceptional thematic glue: time. Rhythm is beaten by the understanding of the Méliès mystery: it's a Scorsese's homage which created a deal between past cinematographic techniques and modern techniques, hoping long-lasting and communicable to the contemporary directors one. The best result, especially for the contemporary cinema, is that “cinema talks about cinema”. If it's true that a precise 3D use can actually affects the director's choice and concentrates the story between realism and oneiric, adding a “technical signifier” to the filmic work, likewise is true that digitalization expresses not only in 3D, but that 3D can be often considered just an optional, an embellishment not really needed in the movie, that nothing gives and nothing takes. This fact does not depend on the story, but on a director's specific choice. If Martin Scorsese “thinks in 3D” - in other words he includes the three dimensions in *Hugo Cabret*’s script and in its scenes structures - Ang Lee in *Life of Pi*, makes the opposite operation. Ang Lee uses 3D as a trick that affects only the rhythmical composition of the work, simply strengthening the tension but not changing its nature. For example when the whale reaches the surface near to Pi's boat: in this scene Pi is all alone in the ocean, everything stands still during the night and spectator follows Pi's actions adopting his slow rhythm. When the main character plays with some fluorescent plankton, from the depths surfaces an enormous whale destroying Pi's boat. The quiet is broken by an unexpected event, time of the story explodes dragging with itself the spectator consumption. It happens the same when Pi realizes that he's on the boat with the tiger. In 3D version, the scene follows the stereoscopic principle: tiger walk towards the spectator, not the spectator entering the actantial space of the tiger (otherwise is what happens, in *Hugo Cabret*, when Hugo pass through the air pipes in the train station). All the Ang Lee movie follows the same principle: 3D is a “narrative rhythm break” element built creating a sort of “pop effect” to the audience. In this case 3D becomes accessory to a rhythm of the story pre-set by the director apart from the technological trick. All quoted movies are digital movies and everyone uses 3D in some parts. It is possible, after this examination, to classify them depending on the depth degree of the technology related to the filmic plot? We need to consider two dimensions: *the movie composition*, intended as the transfer of a story in a sequences structure that determines the narrative work; *the digitalization use degree* in the movie composition. Regarding the first point, every filmic work is a result of a composition strategy that, according to the director, gives meaning to the actions and allows the audience to follow how a director “writes” a movie. Regarding the second point, we can estimate the digitalization use identifying some “technological degrees” related to the immersivity and realism level.

We can consider as a first degree film work, one which is made with digital dispositions with the only purpose to economize the work time and to have a better format quality. In this case movie follows no more than the economic principle. Digital makes cleaner images, a more accurate sound, easier takes. This degree impacts especially on movie production and distribution (Murch, 2005).[15] A second degree work is instead a work where digitalization is aimed to “setting recreation” or to simulate contexts that would be expensive and complicated to insert. An example could be *The Gladiator* by Ridley Scott (2000) where the main character walks into a partially digitally rebuilt and "crowded" with virtual people

15 To really understand the economic range of the digital matter bound to the film-editing we can quote the Murch case (editor of *The English patient*) who declared that he has edited the movie at his own home, because of some family matters, and that it has taken half the time.

Colosseum. A third degree work is a movie where digitalization creates basic elements in the story and without them meaning wouldn't be the same: as for *Jurassic Park* (1992) by Steven Spielberg. Dinosaurs are partially built with advanced softwares and they are really essential for the story development. A fourth degree work is where 3D is used to strengthen realistic, but primary, elements (a butterfly, a whale, a feather, as for example in *Life of Pi*. A 5th degree work is where the "3D thought" really happens, where the director makes some choices directly on the script with the purpose of considering all the three dimension of a cinematographic body: at this level we can find *Avatar* or *Hugo Cabret*. In the end we can say without any doubt that cinema future is unpredictable and that it's not indeed to set the value of a movie on the base of its synergy with new technologies. If, on a hand, we must admit that 3D, as a digital culmination, can influence the spectator involving him in an inclusion mechanism (as the first experiences bound to the movie vision), on the other hand, we can't ignore that digital technology isn't become really essential, but for the distribution level. *The Artist* by Michael Hazanavicious (2011) is a bright example because of its enormous critics and audience success. A warning (maybe?) to cinema not to loose, passing to the new technologies, the value of the narrating story.

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ANALYZING THE CONCEPT OF DISORGANIZED RESPONSIBILTY THROUGH ADVERTISEMENTS

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Abstract

Mass media are one of the most important tools which gives direction to change. By developing technology, mass media tools gives the shape to the society. Within this process, mass media tools cause the risk society in the 21.st century.

Concept of risk is not constructed only with news its also constructed by the other messages that are delivered by the media. Advertisement are important examples for these kind of messages. Advertisements firstly aims developing sales, while they are developing sales, they communicate with society.

According to Beck; Organized irresponsibility is a phenomenon in the risk society. With this process some groups have advantages with the risk concept. On the other hand, opposite concept is the disorganized responsibility. In this study it is aimed to find which kind of messages on tv ads. are referring to disorganized responsibility or organizes irresponsibility with content analysis.

Key words: *Risk society, disorganized responsibility, organized responsibility, ad*

INTRODUCTION

The concept of risk society and its indirect result "organized irresponsibility" is one of the most important phenomena of the 21st century. The efficient and prevalent development of mass media accelerates this process. The main starting point of the study is to show that communication levels which supports and maintains this process change increasingly causing different levels of risk perception to be created.

By analyzing "disorganized responsibility, an alternative concept to "organized responsibility suggested by Beck, via ads which are one of the different communication levels, the two-sided effects of the process and the process of risk society being reinforced with indirect effects have been analyzed through sample ads in the study.

The aim of the analysis done on ads which cause the message of "disorganized responsibility" is to show the benefit and importance of awareness created regarding a certain issue in society and minimizing the risk especially in developing societies while the risk perception is being created.

CONCEPTUAL BASIS OF THE STUDY:

One of the most basic indicators of the 21st century is technological developments and mass media opportunities they bring together. That means of mass media of these developments and changes accelerates social change is one of the natural outcomes of the process. Being a change agent for modernization, mass media leads to alienation of individuals and consequently societies from customs and traditions, and causes new world order to get close to the change indicators.

The facts that communities take interest in all kinds of innovations and knowledge brought along with the modern world are seen as positive reflections. On the other hand, it also leads to the rise of awareness against "danger" and any situation *"causing it."*

The quantitative rise of every kind of events which are seen both by traditional media (radio, television, magazine, newspaper etc.) and by the new media by means of communication levels or which are required to be aware of even if not seen, has become possible by the efficiency and prevalence of the mass media.

Individuals informed via mediums like television and newspaper that provide social communication and reach every region simultaneously in a widespread manner, become a society of a new paradigm equipped with uncertainty consisting of individuals whose threshold of anxiety has increased in time. We face "risk" as the most significant concept that has an impact on the formation of this process. Dominant feelings in the creation of risk perception are the triggers of fear and panic.

Gaining dominance on society and leading people become possible by factors which cause fear and anxiety. Individual's decision making mechanism may be affected by emotional and instant triggers more than mental factors in this process which also takes the control of individual's vital decisions.

According to the behavioral contagion of fear and anxiety model, tensions and common problems experienced turn into behavioral reactions and these in turn spread to crowds and masses of people. (Yetim, 2001: p. 28-32)

However, evaluating and dealing with panic and anxiety states only as part of social events (epidemics, disasters etc.) does not go beyond limiting the scope of risk perception. Therefore, it will be helpful to say that panic and anxiety created by risk perception are transferred to society by means of different mass communication levels and different message contents.

1.1. FROM REAL RISKS TO PRODUCED ONES BY MEANS OF MASS MEDIA

Mass media's conveying produced risks which social transformation that is shaped by the scientific and technological activities of people reveal in a prioritized manner rather than conveying external, namely natural risks (earthquake, global warming etc.) arising from the stability of knowledge or nature causes society to alienate from real problems and form a society which is provided with "pieces of information" rather than information (Beck, 2011; p.47). The individual who moves away from the reality of the world s/he is in and interprets events with just a single point of view that s/he is provided without looking from different perspectives, lose his/her freedom gradually as well. In this process, which Beck defines as "organized irresponsibility", the risk perception in society is increased by means of removing invisible side effects (Beck, 2011, p. 112). Various communication levels of mass media are similarly responsible in this process in which political agencies and institutions are involved as well. Like Beck emphasizes; as the risk society grows, the contrast between those who are affected by and those who profit from the risks grow accordingly (Beck, 2011,p. 117).

The continuity and impact of this process is enabled by the influence some of which is created and some of which is frequently carried to their agenda at different levels by mass media. As the manipulation and consequently dominance of the mass media on society increase, dominance on the mass media increases at the same rate as well. Therefore, the continuity of the process between those who define risky situations and those who raise their anxiety threshold as a result of these definitions should not be ignored.

It is possible to foresee all channels, in which mass media are also involved and which cause new risks to be formed and which shape a society whose risk perception has increased, by revealing even invisible side effects, as active elements of this process. The likelihood of being affected by risks and dangers is not only possible by newspapers or the news on television, but also by communication levels like ads, which every segment of society is exposed. Therefore, in terms of seeing the relationship between risk perception and consumption, it is important to discuss that risk perception can be created by many different social communication mediums in Turkey which is in the process of entering information society.

1.2.THE EMPHASIS OF INVISIBLE SIDE EFFECTS IN THE MESSAGES OF ADVERTISEMENTS: DISORGANIZED RESPONSIBILITY

One of the most important reflections of technological change brought about by the age is the change in the ways of production, and consequently consumption. By producing the products tailored to individuals' needs and demands, masses are given the perception of "choice of freedom". Individuals who think that they become free due to the alternatives also reveal or increase the risk they will perceive on a contrary occasion when they do not buy or use something.

Created by all mass media and levels, risk perception has settled well into the phenomenon of consumption. Advertisements taking place in mass media are one of the important communication levels which lead to the development of this risk perception. By revealing side effects that become invisible when the product is not purchased in the message codes of the advertisements, the target audience is given awareness in terms of produced risks. The emphasis of invisible side effects together with revealing the produced risk leads us to the concept of "disorganized responsibility" apart from organized irresponsibility Erdoğan,2003.2-4). The process in which the fact that the message of the ad contributes to the institution, person or brand advertized is thrown out of focus, but the fact that in fact this contribution will only be provided for the individual/society is highlighted emphasizes the concept of disorganized responsibility.

The fact that the message of the ad is disorganized is not because it has a concern that "I will tell something beneficial to society"; that it is encoded with the aim of accelerating emotional triggers via risk is at the forefront. Coming to the point of being responsible is an effort to create an attitude of conveying messages with a responsible point of view. The primary benefit should be provided for the individual, and thus for the society while contributing to the brand in fact emerge as more primary messages.

The primary aim of a public spot headed as "Eating nuts prevents cancer" is to protect society from cancer. A society without cancer is a healthy society. Even here, there is a social construct that develops awareness against the risk of getting cancer if nut is not eaten. However, by reading between the lines, we may see sub-goals such as rising nut production, melting the stocks and increasing the incomes of nut manufacturers. Here, we see a different situation from the messages of ads. While the reason behind creating an advertising message is a brand/corporation, it creates a perception that the concrete/abstract benefit has no contribution on the brand/corporation. The risk perception is encoded in such a way that the individual will be alone with the risk unless s/he changes his/her attitude and pay the compensation alone or s/he will be the owner of the benefit directly by accepting the message and changing the attitude. In fact, Galbraith's statement that choices are imposed by persuasion tells us that invisible side effects causes the target audience to change their attitudes by making them visible (Baudrillard,2010,p.79-80). The process of persuasion in this statement can be interpreted as the ads which form the starting point of the study. The emphasis Gervani has made that choices are not made randomly, but instead realized by means of social audit refers to the significance of the process of attitude change in a society in which risk perception has been created regarding consumption by means of invisible effects (Baudrillard,2010,p.82).

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Encoded with commercial concerns, yet including the emphasis of responsibility; in fact it is possible to say that these ads which we are frequently exposed contribute to create awareness about certain issues in society beyond brand and consumption.

May be the most important characteristic of ads, as Hegel puts it, is that they convey "freedom as the understanding of necessity" in a colorful presentation.

In this regard, it is necessary to look at the risk perception created by invisible effects through ads forming the sample of the study and what kind of rationality/irrationality the concrete/abstract benefit has been conveyed with.

1.3. INVESTIGATION OF THE STUDY:

Broadcast in the years of 2012-2013 on TV; Denizbank farmer friendly, Şekerbank, Şekerbank is there for producers, Turkcell April, 23 and Konya sugar are analyzed as samples which are thought to have an emphasis on the concept of "disorganized responsibility". Through these samples, it is aimed to get answers regarding how "disorganized responsibility" is encoded in the messages of ads and what kind of triggering effects they may have on the audience.

1. Do the text and visual have a direct relationship with the brand?
2. Is there a risk perception created that the audience may experience unless the message of the ad is complied with?
3. Is the ad commercial or non-commercial?
4. How does the risk perception occur? By emotional items in visual or textual encoding of ad messages or by rational items?

1.3.1.FIRST AD: DENIZBANK – FARMER FRIENDLY

1. Denizbank is directly related with both in the image and in the text.
2. There is an emphasis that the farmer who does not use Denizbank Card will have financial difficulties. Beyond being a bank, Denizbank has been positioned as being a friend and the only solution to the problem.
3. The ad has been encoded in a commercial way.
4. The risk perception in the ad has been encoded irrationally with traditional emphasis both by jingle and by visual items. The aim of creating risk perception in society by emotional triggering is at the forefront.

1.3.2.SECOND AD: ŞEKERBANK

1. The image and text set up a direct relationship with Şekerbank.
2. The emphasis that it is possible to become a homeowner via Şekerbank is the main commitment of the text. The risk perception created has been built on the idea that it is not possible to own a house unless it is bought by a loan received from Şekerbank. The risk created can only be removed with Şekerbank. The emphasis of disorganized responsibility is that becoming a homeowner is your main requirement which shapes your savings. It can be explained by the emphasis that "Let it be your priority".
3. The ad is encoded with a commercial goal.

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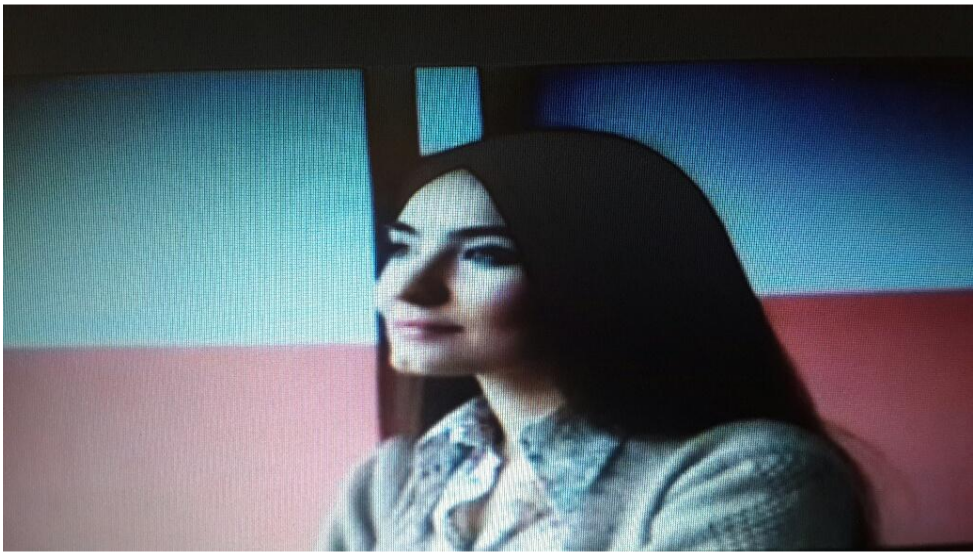
4. The codes of emotional and social memories have been benefited in the ad. The risk perception of a teacher who receives a low income and the concerns of an individual who wishes to guarantee his/her future have been encoded with an emotional emphasis.



1.3.3.THIRD AD: ŞEKERBANK – WE ARE THERE FOR THE PRODUCERS

1. The emphasis has been made on the brand by means of pack-shot part, not by visuals.

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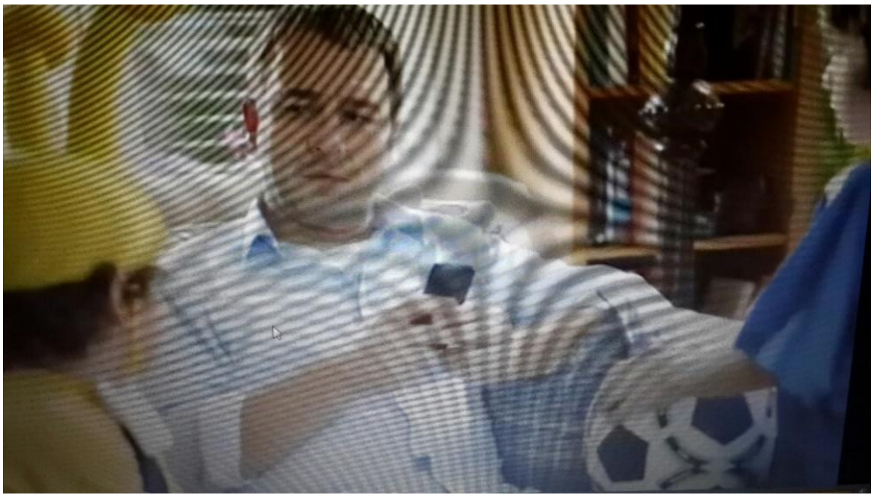
2. The most distinct feature of this ad is that it lays emphasis on the risk created for employees who belong to different socio-economic groups living in Turkey. It reveals the invisible risks for the employees working in many different fields, from handicrafts to agriculture and for their family. In other words, invisible effects do not only affect the individual, but also his/her family. And the created risks concern the citizens of the country directly. In a process in which consumption is the main paradigm, there is a projection for the negative conditions of an unproductive country and for the importance of production. Disorganized responsibility gains importance at this point. The emphasis that the individual can exist by producing, handle the conditions in a better way, but lives in worse conditions if becomes unproductive and gets away from the means of production is at the forefront.
3. As well as being conveyed indirectly, the ad is commercial.
4. Almost every item of collective conscious of Turkish society has been given a place in the ad. Risk perception and its invisible effects have become visible by emotional items.

1.3.4.FOURTH AD: TURKCELL APRIL, 23

1. The ad sets up a direct relationship with brand in terms of messages and images.
2. The risk perception in the ad is removed by giving an opposite message. Responsibilities of a father to his child are sent by Gsm operators. When looked within traditional family values, there is a text at the forefront beyond the fact that it is the mother who takes cares of the child. Sparing time for the child has been encoded as a characteristic of a good father. While increasing brand value, it creates an awareness of being good parents as well. The situation causing disorganized responsibility is that fathers should spend quality time with their children as well as mothers. Knowing that fathers are close to technological items, they are shown what is right.
3. The ad does not seem commercial, but increases the perception of brand value.

4. It is encoded with an emphasis causing emotional connotations like April, 23 National Sovereignty and Children's Day. The risk perception made visible by items such as child or children's day reaches the target audience in an appropriate way.
5.



1.3.5.FIFTH AD: KONYA SUGAR

1. Visual items and the text are directly related to the brand.
2. The ad starts out with traditional items. Messages regarding how all produced risks can be removed also take place in the ad. Taking a place in social memory, disorganized responsibility functions with the message that "United we stand, united we are stronger". The text of the ad lays emphasis

on social integration, coalescence and the success of a joint force. The methods of removing visible risks more than invisible ones are stressed.

3. The ad is not directly commercial. It is an institutional ad emphasizing the brand.
4. The message which is encoded for removing the risk perception is conveyed with emotional codes. Soft items like jingles or children transform the ad into a state which causes emotional triggering.

1.3.6.SIXTH AD: ŞEKERBANK – SILENT TURKEY

1. The image and the text are related to the brand in an indirect way.
2. The risk perception for Turkey has become visible through the farmer group of society making production. The risk that all the people in the country will be silent and become controllable has been made visible. The disorganized responsibility in the ad emphasizes that becoming a developed country is possible only by producing; we will become controlled when production ends and lays stress on agriculture, apart from industry, which forms the basis of Turkey's economy.
3. The ad does not have a direct commercial emphasis. It is an institutional ad leading to brand perception.
4. Visuals causing emotional triggering have been used. As for the emphasis of silence, it strengthens the risk perception which is made visible.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REVIEW AND RESULTS

According to the ad samples which are thought to have an emphasis on the concept of disorganized responsibility and chosen in this regard; the risk perception created does not occur only by communication levels like news bulletins, informative programs etc. which society are exposed for relaying information. The "risk perception created" in society occurs by revealing invisible side effects through ads prepared specifically for commercial reasons which is one of the most important communication levels.

The relationship built with the brand is conveyed as "if you do not use this brand, you will experience these risks" to the target audience, especially in ads which do not pursue social responsibility goals.

The farmer cannot buy seeds, plant seeds and harvest unless he uses a Denizbank card. It may be possible to eliminate these risks with Denizbank. In fact, risks which the target audience is exposed are the ones which are created by means of the bank ad and the farmer can experience these risks in any case. Without mentioning real risks such as flood, storm or drought, the bank proposes that the solution is in their brand by emphasizing the created risks because all these risks mentioned are created and are likely to be controlled. Production with more technological opportunities saves time as well as enhancing the quality in production.

According to Turkcell ad we have seen, you should take care of your child to be a good father. By emphasizing child care, the ad fulfills its disorganized responsibility function and stress the importance between quality time and child. The commercial ads that we have just exemplified represent what is right on behalf of disorganized responsibility for raising awareness against these risks. On the other hand, there is a message that these risks can only be removed via their own brands, as in all other samples. As Beck emphasizes, the result of the opposition between the creators of the risks and those who experience them holds good in disorganized responsibility process as well. It provides advantage/profit on eliminating the risks for certain groups.

One of the most important effects of 21st century is that the globalizing world embraces all societies. That risk affects any society like an infectious disease is one of the disadvantages the process brings with it. What matters is to raise awareness and encode messages that help creating consciousness of the society by every communication levels to reduce risk perception as far as possible, especially in developing societies. Although this provides benefit/profit to risk creators, the importance of the messages which indirectly contribute to society cannot be denied.

It is important to raise awareness in society about invisible social risks regarding the risks conveyed through brands by means of communication levels, especially ads which in fact have completely commercial concerns and whose social communication aim is kept in the background.

Giving a place for the responsibility concern in the message of the ad, even in a disorganized way, is important in terms of showing the risk perception and contributing to the solution so that a positive change in the attitudes and behaviors of society can be realized.

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PROBLEMS WITH THE APPLICATION OF THE INTERNET TO RESEARCH JOURNALISM AND SCIENTIFIC RESEARCH

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Abstract

Just as the Internet has made a difference to all mankind, it has also given immeasurable advantages to research journalism as well as to scientific research, which becomes faster, more accessible and most of all - cheaper, offering in some cases the prompt possibility for checking. The objective of this work is to point out its advantages as well as disadvantages of the use of the Internet in research journalism and scientific research. I decided on a combined method, including theoretical and scientific research and empirical research as well, thereby using the very object of the research, i.e. the Internet. Since the Internet is by definition a social network, I decided to modify and apply the technique of Respondent-Driven Sampling (RDS).

Key words: *research journalism, scientific research, Internet, information and communications technologies,*

1. INTRODUCTION

Information and communications technologies bring about changes in social relationships, economy, industry... Media and information transfer are becoming more significant than ever before because, in the changed value system, information is becoming a leading category. In the process, the media themselves are changed in the same way as they cause a change in society. Digital television, smartphones, electronic editions of newspapers, e-books, tablets... those are all technologically enhanced information carriers which are becoming the imperative in everyday communication and which perhaps most clearly show dramatic changes caused by ICT, to which each member of modern society is compelled to adapt.

Just as the Internet has caused a change in the whole society, so too has it offered immeasurable advantages to research journalism as well as to scientific research that becomes faster, more accessible and most of all - cheaper, offering in some cases the prompt possibility for verification.

The objective of this work is to point out the advantages and disadvantages of the Internet as a source of data, examining problems faced by journalists and scientists who use the Internet as one of the sources in their research. I have chosen those two groups since research journalists and scientists need current, but accurate and reliable sources of different kinds of information, thereby facing almost identical problems. The Internet imposed itself on them as the fastest and most extensive source, but this medium has its disadvantages. Using two parallel methods which came up as the most logical choice, I decided to do research into what those disadvantages are, to what extent they make research difficult, how aware the mentioned users are of those problems and how difficult these disadvantages make their work. The first part, that is the first method, which started as preliminary research and developed into theoretical and scientific research due to the comprehensiveness and amount of multidisciplinary material seemed insufficient and not purposeful enough, so I decided on a combined method, including empirical research as well, thereby using the very object of the research, i.e. the Internet.

I wanted to get first-hand information and use the experience of journalists and scientists, but also illustrate with a concrete example one of the possibilities of the application of the Internet to scientific research in which the Internet can be either a means or the object of research. We can use it by exploring various topics from different fields, but we can also explore the Internet itself. 'From a scientific point of view, the Internet is dual in character. On the one hand, it is a source of useful information necessary in scientific research and on the other, it is the object of scientific research work.'(according to Panian, 2001: 288) Since the Internet is by definition a social network, I decided to modify the technique of *respondent-driven sampling* (RDS) that is part of the family of *peer recruitment* methods based on social networks and to apply it in order to obtain concrete information 'in the field'. Such a combined approach gave me the most artificial picture of the noticed disadvantages of Internet use in research journalism and scientific research, but of its concrete advantages as well.

2. COMPREHENSIVENESS OF MATERIAL - ADVANTAGE OR DISADVANTAGE

A large amount of available data is an advantage encountered by all Internet users, but it also proves to be a disadvantage due to disorganisation and information overload, which causes slow processing speed of data that have otherwise been quickly accessed. Interestingly, the same problem emerged during the research into a really large quantity of Internet literature from different areas and with different attitudes. This literature fragmentarily deals with the researched problems without systemising them, which is what justifies this work. The speed of data change and topicality are virtues which keep emerging when dealing with the Internet. The speed itself and changeability cause difficulties in scientific research as well as in research journalism. Speaking of scientific/journalistic research, the term 'speed' doesn't refer to the possibility of fast data processing as much as to the speed of access to loads of information and facts which a scientist/journalist can (must) deal with. The very definition of fact implies its verifiability. A scientific fact in particular, or what is referred to as scientific fact, must be evident and verifiable, almost palpable. The Internet is often called 'a tank of knowledge', which is completely wrong since it definitely is overloaded with information, but it is still not knowledge. 'Information (data + news) is by no means a synonym for knowledge (or cognition) that can be integrated by only one person/.../ Informing in terms of today's media does not mean spiritual formation, but rather possible spiritual deformation. Information is not knowledge' (according to De Rougemont, 2005: 244.) This duality manifests itself especially on the Internet where in a wealth of information lie half-truths, lies, simulations and commercials.

'Since information has become merchandise, it does not care for the truth. It is important to sell.' (according to Kapuscinski, 2005: 377.) In their research, scientists and journalists cannot therefore rely exclusively on data from the Internet. 'Searching the Internet is not always simple, fast and efficient. The Internet offers a huge amount of information, however a lack of centralisation means that the Internet contains no simple catalogue, no centralised index for every information offered on the Internet.' (according to Ivić, 2000: 198.) 'The world's cobweb (in other words the Web) is a group of data bases which ignore the formal logic and conventional library classifications. Information offered by it lacks control over data paths which are imposed by the logic of the classification convention. In such a data base, a more general term still contains a more concrete one, but now it is also the other way around.' (according to Nguyen, Alexander, 2001: 167.) 'Doing scientific research means dealing with knowledge and since knowledge is nothing but a structured amount of information, it is quite understandable why there is no serious, scientific, fundamental and applied research work without the intensive use of such a rich 'tank' such as the Internet.' (according Panian, 2001: 287.) Many will agree with dr. Željko Panian, but nowadays, especially in sociological articles by foreign authors, the terms 'information' and 'knowledge' cease to be interchangeable because an avalanche of information does not necessarily mean knowledge, especially not on the Internet. On the contrary, knowledge is necessary so that one can manage in a wealth of information taken out of context. 'Under the modern conditions of scientific research work, computing networks such as the Internet and CARNet are becoming the imperative/.../ Using the services of those networks, a scientist can communicate relatively fast and simply, find necessary data and information, performing the function of generating and sharing world knowledge. In order to manage in a wealth of information, we use the so-called web information service. With the help of those services, different kinds of information can be found on the Internet. In fact, network services help researchers in finding and gathering programme packages. In that way, the communication of people from chosen areas, participating in various discussions and reading news from different areas of life are enabled. Thus, information users can publish information on the Net themselves, which in turn other researches can benefit from. Information from all areas of human activity can be found on the Net today.' (according to Lamza Maronić, 2000: 219. and 222.) The Internet is really polythematic and there is no human activity that doesn't have a picture on it, and various scientists can simply exchange knowledge from different areas and make correlations which were not impossible, but most certainly unexpected until now whereas they, in the shared discursive Internet space, refigure the fragmentary state into syncreticity and syntheticity of a unique scientific approach. Using the Internet in science, journalism, and everyday life turns out to be a necessity, as long as there's a need for facing challenges of time. 'Learning from the web-based contents with the highly valuable help from multimedia includes not only a huge scientific activity, but also a cultural one in which we will all have to engage sooner or later. Knowledge transfer through modern communications media influences the change of demands of students, pupils, and professors.' (according to Ivić, 2000: 198.) Those who have a different opinion about the Internet keep quiet, considering it worthless, and from their anachronistic perspective they punish it by ignoring it. Every now and then, somebody expresses their view that reminds of the science fiction genre in which people become robots. 'A virtual machine is actually the one that talks to you, the one that thinks for you. Is there a possibility of some real revelation in the virtual space anyway? The Internet only simulates the mental space of freedom and revelation. It actually offers a multiplied, but conventional space in which an operator deals with known elements, created sites and established codes. There is nothing beyond those parameters of research. The question itself is addressed to the anticipated answer. You are both the one who asks questions and the one who answers them behind the machine. A coder and decoder at the same time - you are actually your own terminal.' (according to Baudrillard, 2006: 73-74.) If we agreed with Baudrillard, we could immediately give up the Internet research because he believes that we won't find out anything new, and that we'll only go round in circles. Even though all the sites we will be studying already exist and have been set up before, isn't that the case with books which, of course, have already been written so that we discover the joy of reading over and over again? What kind of freedom of thought would it be if we all had the same views? Wouldn't exactly that be the reason for doubting it?

Other critics approach the problem of the Internet seemingly more carefully, however with a dark vision of the future of a wounded computerised society. Will people who have been for a decade or two used to information nets, which dictate their behaviour, be able to manage if the nets come to a standstill? Just as they cannot calculate without a calculator, so neither will they remember anything without a calculator. They will be helpless in any unexpected situation.' (according to De Rougemont, 2005: 252.) Some experts, on the contrary, find the Internet indestructible because 'the intelligence community has turned it into a secure net for data transfer capable of surviving a nuclear war that would destroy 95% of communications systems and secondly, it has rendered all existing communications systems obsolete, superfluous and/or ready for colonisation.' (according to Fawcett, 2005: 169.) Pictures of overall success that is aided by the Internet are more frequent than cataclysmic ones. In such a bipolar division of standpoints lies the most frequent error associated with the interpretation of the Internet which, either in a positive or negative sense, is given great importance, whereby people often forget that it is just a medium. 'Technology is in itself neutral, a tool at the service of man, of the whole man, of what's good and bad in him. But in essence, that bad part of man stands a chance of benefiting from this neutrality a

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bit more than the good one. Because the function of technology is to make our efforts easier and multiply its consequences.' (according to De Rougemont, 2005: 253.) The Internet is just a medium and, even though it's a great help in scientific or any other research work, it is not scientific in its essence and errors can exist and subsist on its sites even for a very long time. 'There is a huge difference between sciences, in the same way as between humanities or social sciences and media. In natural sciences you are faced with natural facts which are perceived as a strict supervisor. You cannot get far with nonsense. Errors cannot persist in developed sciences. A theoretical error can persist because it is not easily detected. If someone conducts an experiment and presents the wrong results, it will be very soon discovered when the experiment is repeated. There is a rigid international discipline which on no account guarantees that you will find the truth, but it points out the standards that are difficult to avoid. There are also external conditions which determine how science works: foundations and the like. They are quite different from other areas in which external coercion and limitations are very strong. There is less of what is understood, empirical refutations get through much harder. It's much simpler to ignore what we don't want to hear.' (according to Chomsky, 1999) The stated texts deal with scientific research, but they are entirely applicable to journalistic research which must also be credible and verifiable, and recently it has been often oriented towards the use of the Internet. 'Research journalism is, more than any other, oriented towards the use of computer technology. Therefore, research journalism is becoming a computer (or computerised) science/.../ It is important for every researcher, and not only for a journalist, to acquaint themselves with the Internet very well. It is important to keep two crucial problems in mind: credibility - the reliability of information on the Internet is not less guaranteed than in other media, and what's more, it is easier to cover up an information source and its verifiability as well as its redundancy - there is simply too much content to browse through on the Net.' (according to Bešker, 2004: 148 and 157.) Just as titles from books, periodicals and everyday life emerge on the global net, we can't and mustn't restrict ourselves to the Internet when doing scientific research either, because our picture will be distorted. What's more, such exclusive research would be impossible to conduct due to the Internet being polythematic. Its sources in the outside world are not separated from it, but rather completely incorporated. We mustn't think of the Internet as a subject or separate world, but rather as a medium serving modern man. In the second half of the 20th century, there was a series of scientific contributions, huge discoveries which were to have an enormous influence on the development of journalism for the next hundred years and later. None of those discoveries was made either by a journalist or the one who studies journalism.' (according to Johnson, 1994) In the same way, the computer invented for quite different purposes has become irreplaceable in modern journalism, however not as irreplaceable as a capable journalist. It still remains a tool which enables the faster and more available flow of information. 'The computer is the first machine used by the journalist and organ. Unlike journalists, whose basic modus operandi hasn't changed for centuries, organs owe its structure to technologies, newspapers to the invention of the printing press, modern newspapers to the invention of the rotogravure. Radio journalism wouldn't exist without the invention of the radio, television journalism without the invention of the television, internet journalism without connecting the Internet to the world net.' (according to Bešker, 2004: 146.) The invention of each of those devices brought about a specific revolution in the then conception of media and, without a doubt, intensified the then media scene; nowadays, however, each of them undergoes a specific post-revolution in which they are more or less changed in order to be ready to further meet the increased demands of the global public. At the same time, journalists start using various information and communications technologies for their research and reporting, thereby bringing a revolution in the field of journalism which from the very start strived for topicality, because old news is not news and new technologies bring speed. The Internet is the only medium which doesn't undergo its post-revolution, but its revolution keeps going on and causes post-revolutions in other mediums and the entire society.

3. RESPONDENT-DRIVEN SAMPLING

In order to check concrete problems faced by today's journalists and scientists when using the Internet in their research, I decided to carry out a survey based on two related techniques of social expression that's been established on social networks, and those are *respondent-driven sampling* (RDS) and *snowball sampling*. These methods came into being earlier and were not originally intended for research via the Internet, but rather for social chains, and most often they were used for exploring hidden and inaccessible populations. Since the Internet is in itself a social network, I used the advantages of these two techniques so that I get to the target group of respondents quickly and without any financial costs. Theoreticians of those methods point out their disadvantages as well, for example homophily. 'The term *homophily* arising from the theory of social networks especially present among the methods of peer recruitment is used to describe the fact that all social relationships are mostly based on similarity, in other words on the tendency of similar people, on the basis of all characteristics which bring them together so that they can establish social relationships.' (according to Heckathorn, 1997, 2002b, Salganik and Heckathorn, 2004). 'That means that the recruitment isn't based on random sampling. Therefore, homophily poses a problem when it comes to recruiting respondents, since it brings a systemic error caused by the fact that respondents tend to recruit those people who are similar to them and those who they have a strong social relationships with.' (according to Baćak; 2006, 198.) Homophily itself was the reason for which I decided on such a research method because in my research, homophily was a starting point, i.e. an advantage and not a disadvantage because I specifically wanted to get to the similar respondents.

'Respondent-driven sampling has a great number of advantages in relation to other methods of sampling. Using the logic of nets and stimuli, RDS deeply penetrates the population, thereby spanning the groups which escape other methods. Solving the problem of homophily and the initial selection of respondents, RDS surpasses standard methodological difficulties of peer recruitment methods, thus enabling the achievement of a representative sample. Owing to controlled conditions under which research is conducted, RDS offers safety and discretion to the respondents. In comparison to other methods, its implementation does not require either great financial and institutional capacities or time capacities/.../ Keeping the existing methodological efforts and recent empirical verification in mind, RDS proved to be the most advanced method of sampling hidden and inaccessible populations that social researchers have at their disposal the moment.' (according to Baćak; 2006, 201-2.) Not having conducted research on hidden populations, but rather on public people and having guaranteed discretion and anonymity by using the technique of gathering, i.e. completing questionnaires online, thereby modifying the mentioned technique (I didn't give vouchers, the request, and not a reward, was a stimulus), I must stress that I deviated from some of its basic postulates and partly resorted the snowball sampling method. 'Snowball sampling, (according to Erickson, 1979, Sudman and Kalton, 1986) in its various forms, is, according to many, the most frequently used method of sampling hidden populations.' (according to Magnani et al., 2005; Heckathorn, 1997) In short, a starting point is locating a certain number of members of a target population which satisfy the established criteria for entering the sample. They are the initial source of the required information and the other members are found through them; they direct researches to their acquaintances and friends who satisfy the established criteria. That chain of recruiting or referring goes on as long as new respondents are required, in other words as long as the desired size of the sample is not accomplished. Many problems are associated with this method, however the most serious one is the bias of the sample or a systemic error which is caused by the selection of the initial sample of respondents and biased selections that respondents make when recruiting other members of the population. The selection of each new respondent is not coincidental, but rather determined by the characteristics and preferences of the respondent who does the recruitment. The sample will be dominated by those members of the population who are more cooperative and more available, for whatever reason, instead of randomly selected individuals/.../ 'Finally, since recruitments take place via

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social networks, those individuals having larger personal networks, in other words having more acquaintances and more connections with other members (in RDS, individuals with unusually large personal networks are called *sociometric stars*) will also have an enormous influence on defining a sample, whereas the influence of relatively isolated individuals will be small.' (according to Baćak; 2006, 195.) Biased selection, i.e. subjectivity and uncritical acceptance turned out to be a problem in this research as well, especially among journalists, because not all journalists who joined the research are also research journalists and they are not fully engaged in research journalism. Since I didn't intend to do research into the population, but rather into the problems faced by the population, from my questionnaire I left out usual parts such as age, sex, narrow field of work from my questionnaire. I tried to adapt to the medium I do research into and on, and I asked only five questions so that the respondents can answer within the shortest time, whereby they would be encouraged to forward questionnaire. If the survey had been more extensive (even though it was interesting to explore some other questions), the number of respondents would have probably been smaller and the survey would have taken longer. I asked journalists and scientists identical questions, but in two separate surveys so as to have information for each group:

1. How often do you use the Internet in research?
2. Do you think the Internet is a reliable source of information?
3. What is the estimated percentage of your Internet use in relation to other sources?
4. What are the advantages of the Internet in research?
5. What are the disadvantages of the Internet in research?

Possible answers were already given to the first three questions and the last two offered the possibility of two answers in the text frame. I assumed that the most respondents would refer to speed as an advantage and to the superfluity of the material as a disadvantage, which proved correct, but other advantages and disadvantages stated by the respondents seem particularly interesting as well as their ways of solving the stated problems that they pointed out on their own initiative, thereby showing that a short survey was a good choice for this medium because the respondents didn't get tired of answering and they were willing to extensively explain the problems they face, and that is precisely the objective of the research. I assigned the survey to my acquaintances from different editorial offices as well as to workers in the marketing of certain institutions with a request to forward the survey to research journalists. In the same way, I assigned the survey for scientists to my friends and the relatives(!) who are at different faculties according to academic professions. Such personal contact proved necessary, probably due to an element of motivation because I originally sent the survey to editorial offices, institutes and faculties at their official contacts, but the response was very weak. Also, it was interesting to follow the number of answers which rapidly grew after forwarding the survey to an acquaintance, but then again stagnated very soon because the second round of the respondents was encouraged to participate, but in most cases they were not willing to forward, however. If the RDS method were used for some more detailed, more extensive and more delicate research, it would be necessary, before the beginning of the research, to consider the ways of motivating the respondents who are very often indifferent and overloaded with various (internet-based and telephone-based) surveys. Because if you start with personal contacts, which was the case in this research, the respondents are motivated only in the first questioning wave, the motivation drops later, however the fundamental error occurs when it comes to objectivity. In this way, the researcher himself is cast in the role of a sociometric star, which is not good. An even bigger problem will emerge if the researcher does not have contacts in the researched groups. The problem of motivation in online surveys that are intended for the needs of certain companies is solved in many ways: with prize competitions (who enters the competition can win a prize), conditioned approach (only after the questionnaire has been completed, some content can be accessed or an application can be downloaded), related contents (the respondent is motivated by an interesting accompanying text) or a request. At any rate, solving the question of motivation must be taken into consideration before carrying out surveys via the Internet because the Internet audience is overloaded with all kinds of surveys, and therefore the brevity and ease of answering alone are not a sufficient stimulus.

4. RESULTS

The RDS method research took a month: from 7th February to 8th March. 115 scientists and 79 research journalist took part in the research. There is a considerable disproportion in the number of the respondents who accepted the survey between the two questioned groups. This problem emerged due to the clear definition of who is a scientist (the one with an academic profession) so the respondents knew whom to forward the survey, however the number of profiled research journalists is relatively small and since this sampling is driven by the respondents, they often, without knowing it, forwarded the survey to the same sender and the circle of the respondents closed relatively soon. Having noticed during a result check that that had happened, I tried, according to the rules of the snow ball sampling method, to get the survey started again, but the journalists I contacted had already completed the questionnaire which they got from some other sources and offered the possibility for forwarding to journalists who are not engaged in research journalism. Wanting to have a respectable sample rather than a respectable number of the sampled, I dismissed this possibility and decided to stick to a relatively small number of respondents. This confirmed one more important prerequisite of respondent-driven sampling, and that is that the sampled group must be accurately defined so that the respondent can be sure whom to forward the survey. It was left to the subjective assessment of the research journalists and there appeared a possibility of an error. Since there is no official classification of journalists, we will have to content ourselves with the assessment and self-assessment of the journalists questioned.

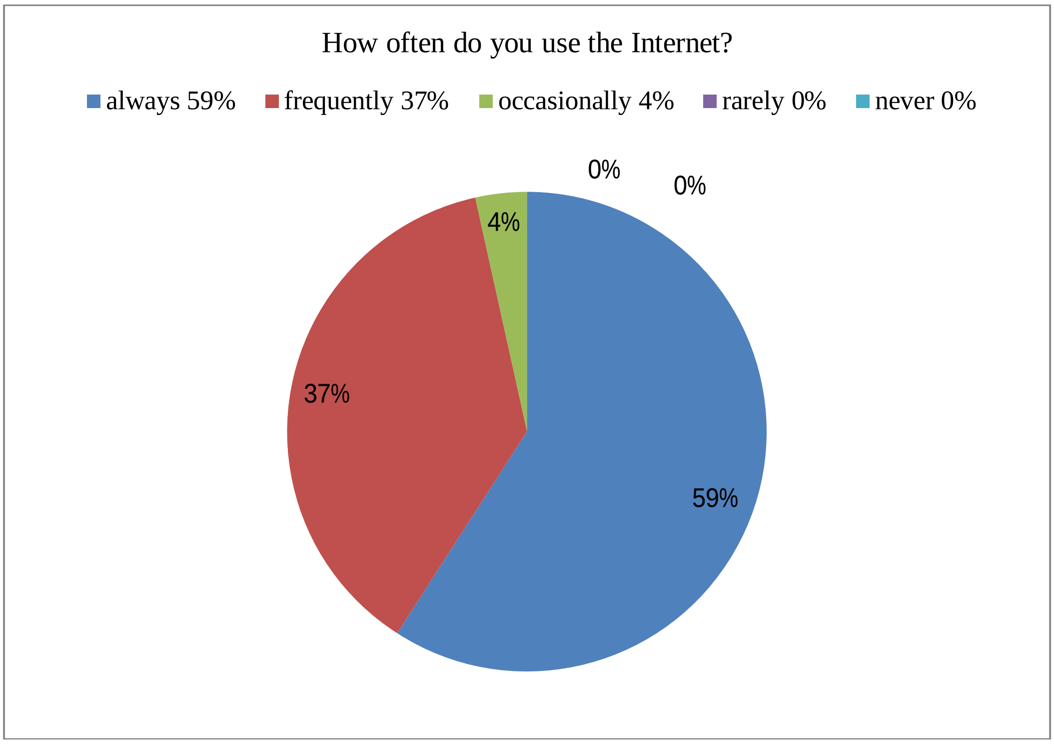
Scientists who completed the questionnaire gave really surprising answers. The Internet is stigmatized as an unscientific and superficial medium, however almost all the scientists, even 96% of them, always (59%) or frequently (37%) use precisely the Internet in research, and not a single scientist use it rarely or never.

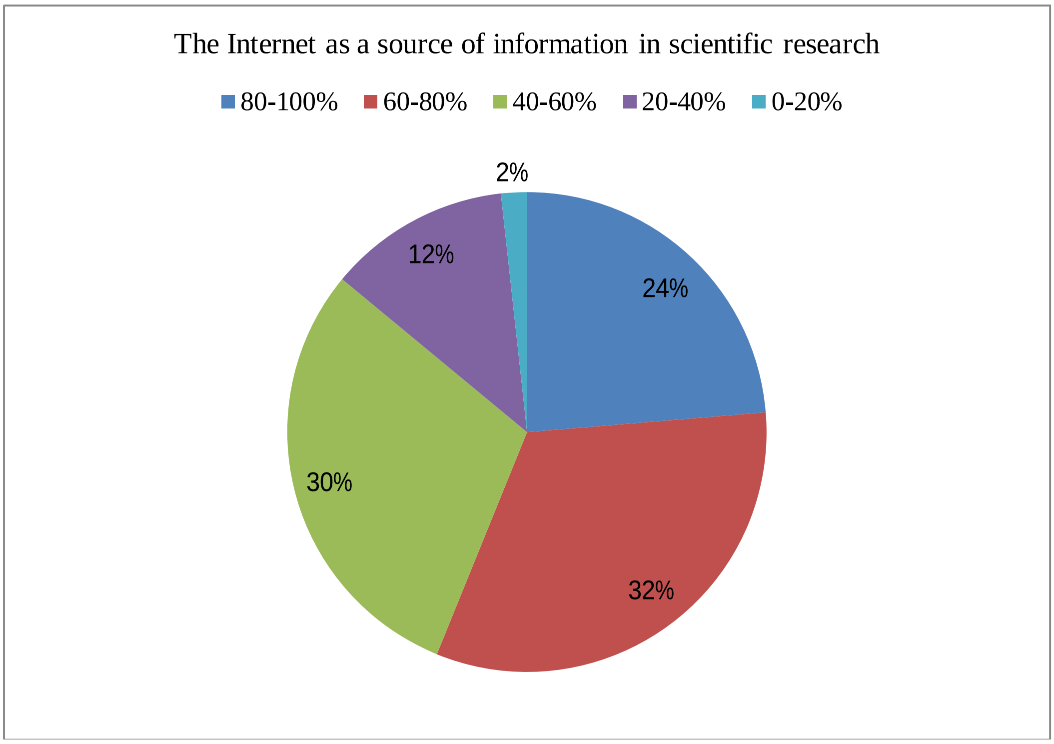
Only four scientists use the Internet in research only occasionally, but only one doesn't consider the Internet a reliable source of information and only one uses it 20-40%, whereas the others stated that, even though using it only occasionally, it makes up 40-60% of the source in their research. Only 16 scientists (14%) use Internet data sources below 40% and only two scientists less than 20%. Surprisingly, even 27% of scientists (24%) use Internet sources in the proportion of more than 80%. 60-80% of the Internet is used by 37 scientists, i.e. 32% and there are 34 or 30% of scientists who, in their research, use the Internet in the prpportion of 40-60% in relation to other sources. Even those who dont't consider the Internet reliable use it in high proportions.

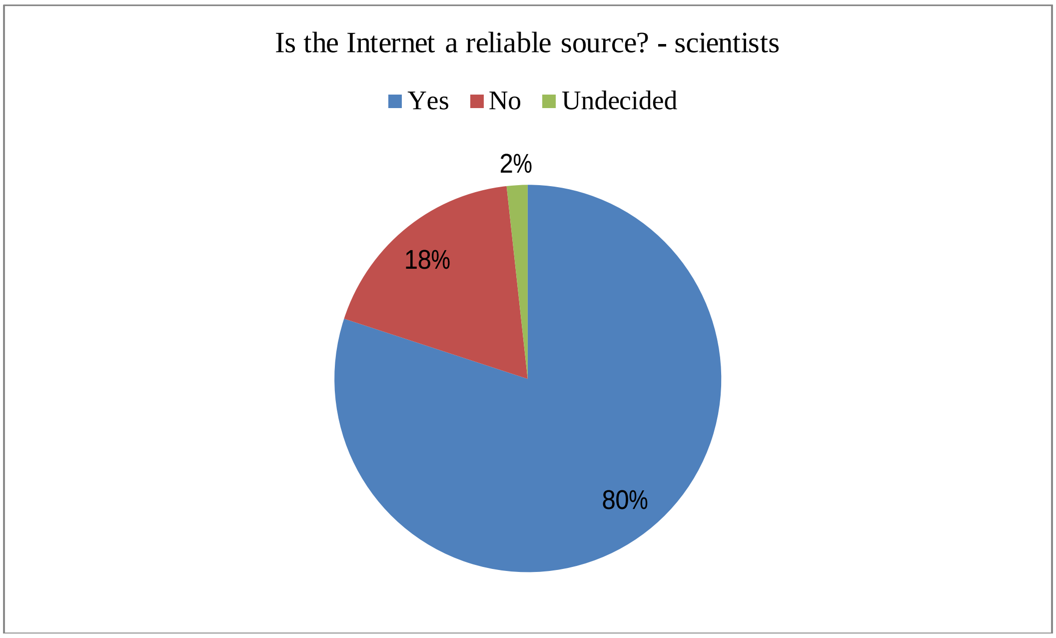
Confidence that the scientists have in the Internet is also beyond expectation. Even 92 scientists consider the Internet a reliable source of information, whereas only 21 scientists consider it unreliable. The rest of them couldn't decide.

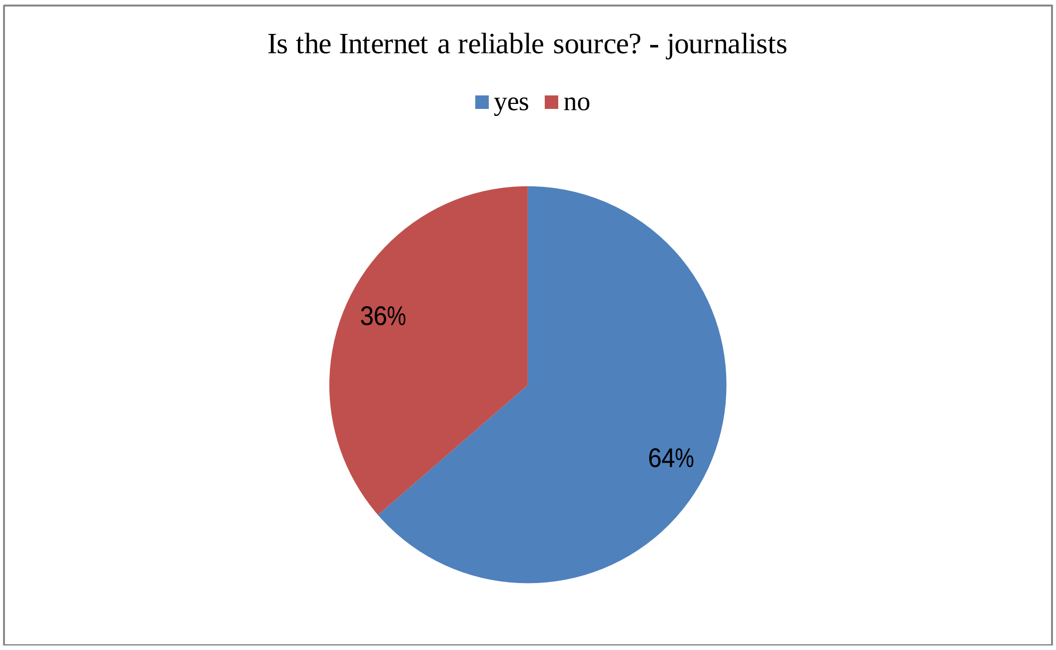
Research journalists mostly consider the Internet a reliable source of information, i.e. thirty-five, meaning 64% said they believed the Internet was reliable.

Unlike them, 20% of the research journalists consider the Internet unreliable and they make up 36% of the questioned.


How often do you use the Internet?
always 59%
frequently 37%
occasionally 4%
rarely 0%
never 0%
0%
0%
4%
37%
59%


The Internet as a source of information in scientific research
80-100%
60-80%
40-60%
20-40%
0-20%
2%
12%
24%
30%
32%





From the above-mentioned data we can conclude that the scientists have much higher confidence in data from the Internet. Such an attitude developed probably due to different kinds of information which certain groups search for by means of the Internet as well as due to the verifiability of the sources that has been enabled for the purpose of scientific data and works.

Irrespective of whether research journalists consider the Internet reliable or not, 94% of them use the internet in their research frequently (34%) or even always (60%). 5% of the journalists use it occasionally and none of the journalists chose the option never or rarely, either.

Journal of International Scientific Publications:
Media and Mass Communication, Volume 2
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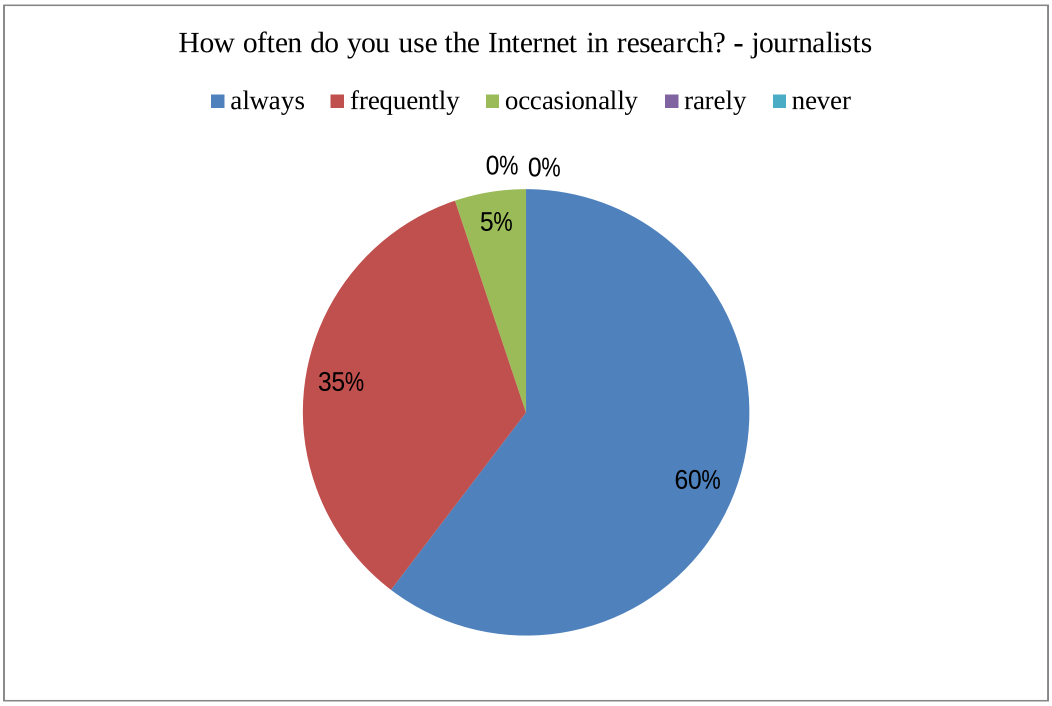
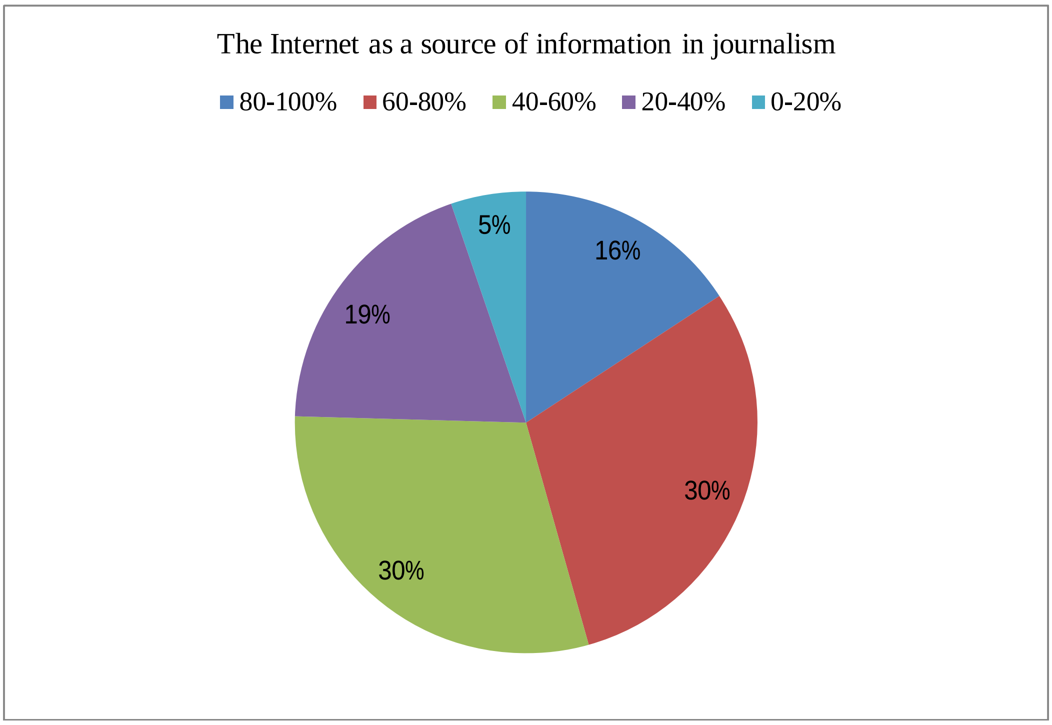




On the basis of the stated results, we can conclude that the Internet has become an inescapable tool in research journalism as well as in scientific research. Therefore, it was interesting to explore in what proportion the Internet as a source of information in journalism was represented in relation to other sources. 9 journalists use it in the proportion of 80 to 100% and they make up 16% of the questioned population, the Internet makes up 60-80% and 40-60% of information sources for 30% of the journalists, i.e. 17 journalists per section. Only 5% of the journalists, i.e. three of them, use the Internet as a source of information in the proportion of 0-20%.

We can conclude that the Internet, apart from it being inevitable, has imposed itself as a highly represented source of information which proves to be a highly represented source of information among two thirds of the journalists. The research journalists put the reason for this in writing;

Speed is an advantage pointed out by 53 (90%) respondents, mostly coming first.

Accessibility is the next important advantage. It is pointed out by 38 respondents i.e. 68%.

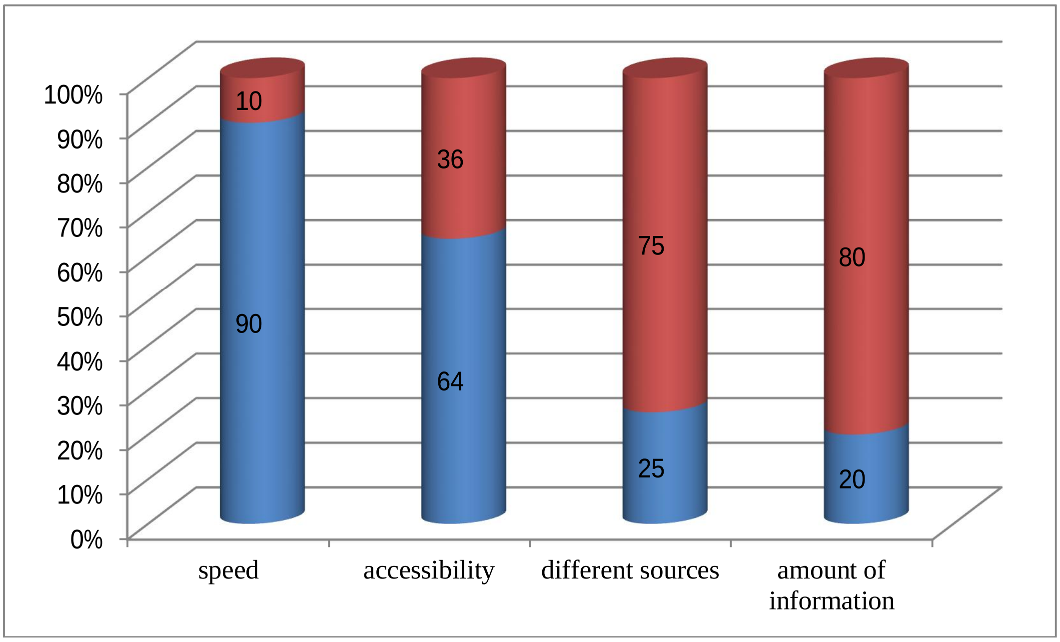
Accessibility is the next important advantage. It is stated by 38 respondents, i.e. 60%.

Different sources of information intended for creating a complete image is an advantage which 15 research journalists or 25% state on their own initiative.

12 journalists refer to a huge amount of information as an advantage and this advantage partly overlaps with previous one. They make up 20% of the respondents.

As an advantage journalist-researchers refer to the fact that the Internet often gives them guidelines in research, helps them in finding and preparing the topic of research, facilitates finding the sources and communicating with them, and represents a special archive. Graphically edited data look like this:

Adventages of Internet use in research - journalists



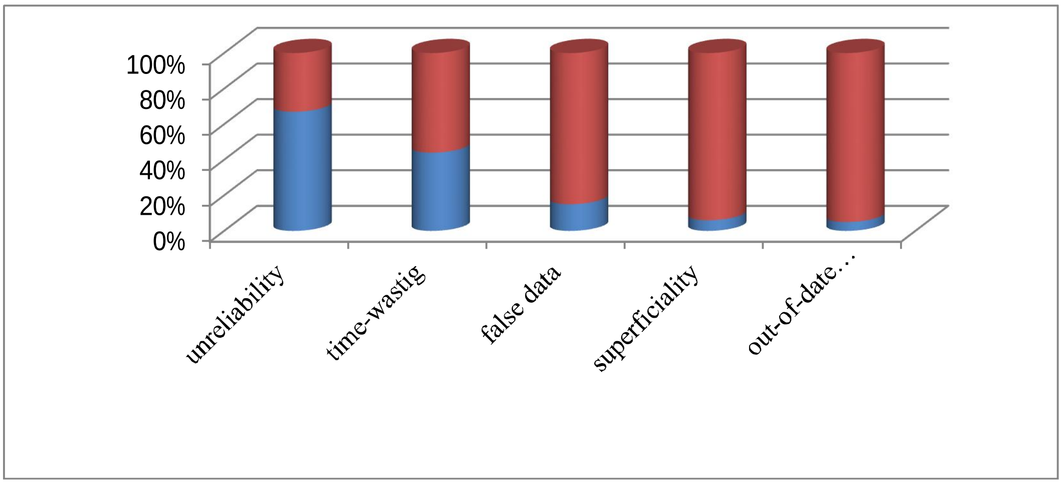
Once again, it is important to emphasize that no answer was offered in this question and surprisingly, different respondents that point out identical advantages are in agreement about the answers. Though speed was the anticipated advantage, accessibility proved to be very important, which was contrary to expectation.

Different sources and a huge amount of information are characterised as an advantage, but they also come as a disadvantage.

Unreliable information and sources present the biggest disadvantage of Internet use in research. This disadvantage was referred to by 45 journalists, i.e. 76%. as a crucial one.

This disadvantage partly affects the following disadvantage as well, i.e. time-wasting due to a great amount of information on the Internet, as well as to the necessity for checking every piece of information. 44% of research journalists (26) refer to this disadvantage as being relevant and interfering. In the context of disadvantages, 15% of the journalists pointed out false data, 6% superficiality, 5% out-of date information, and disadvantages are also associated with poor language, the inability to communicate with the source, as well as the emergence of copy-paste journalism that violates journalistic ethics, and that is an is ever-growing phenomenon in industrial journalism.

Disadvantages of Internet use in research - journalists



The scientists were much more thorough while explaining the advantages and disadvantages of Internet use in research, some explained different ways in which they use the Internet in their research, discussed the problems, offered suggestions for this work and research, as well as compliments and criticism. Owing to really extensive and exhaustive answers, it was hard to systemise them, however most answers can be reduced to the lowest common denominator.

Just like the journalists, even 80 of the scientists (70%) refer to speed as the greatest advantage, which is followed by accessibility (41%) that is referred to by 47 scientists as an advantage and the amount of information (23%), i.e. by 26 scientists. Interactivity and the ability to communicate with the colleagues are an advantage stated by 23 scientists (20%) and this advantage wasn't mentioned by the journalists. New categories of advantage are topicality, science work bases, inexpensive research and the simplicity of research to which 10% of the scientists refer as an advantage. Somewhat fewer scientists, 9%, refer to the possibility for checking data as an advantage and only 3% find on the Internet topics and motivation for further research.

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Media and Mass Communication, Volume 2
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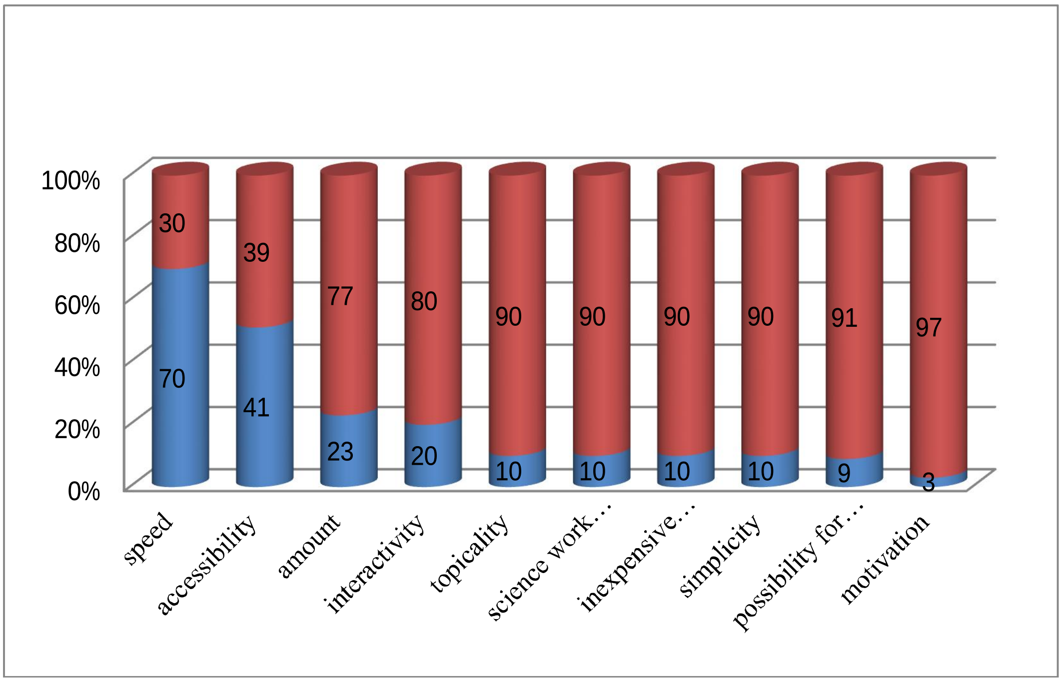
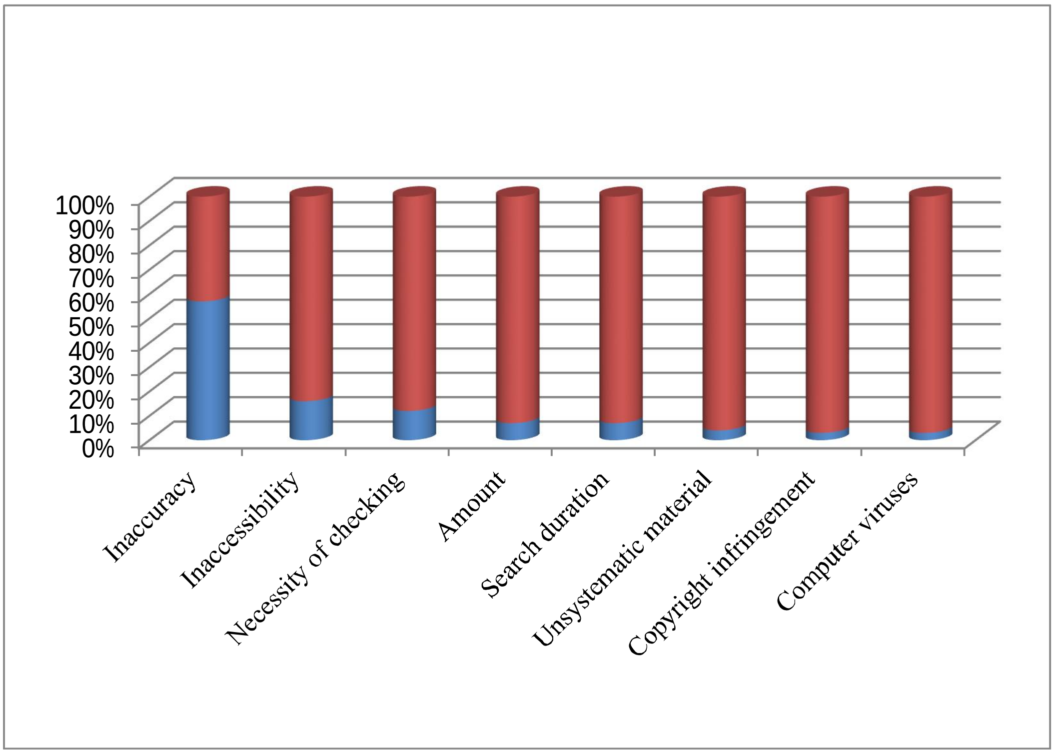
Adventages of Internet use in research - scientists



Disadvantages of Internet use in research - scientists



The possibility of ordering (foreign) science literature is referred to by the scientists as an advantage, including the possibility for consulting during research via conference links, communication with foreign scientists, possibility for creating their own e-library, using multimedia content, verifying quotes and abuse control, possibility for criticism, quick processing of statistic data, new ways of research...

While explaining the disadvantage of the Internet, the scientists were thorough and meticulous. The biggest disadvantages of the scientific research of the Internet are inaccurate and unreliable data and sources. 66 scientists (57%) consider the stated problem crucial, which is followed by the necessity of verifying data that was stated by 14 scientists (12%). A specific problem that emerges in scientific research is the inaccessibility of certain pages, which makes the work of 18 scientists (16%) difficult. 7% scientists have difficulty dealing with the excessive amount of information, which in turn results in time-consuming browsing. 4% of the scientists refer to unsystematic material as a problem and 3% decided to point out copyright infringement and a possibility of a computer getting infected.

The scientists also refer to the low possibility of control, an invasion of privacy and bad translations as a problem, so that 'The frequent and exclusive use (of the Internet - A/N) can lead to misleading ideas and conclusions.' One scientist argues that 'There is a possibility of stealing someone else's results as well as of fraud and abuse due to loads of information that are difficult to follow. There is also a possibility of interfering with work on their sites if there are fierce opponents and malicious experts and colleague experts.' Interestingly, 7 scientists (6%) stated that there are no disadvantages and problems when using the Internet in research.

5. CONCLUSION

By means of theoretical and empirical research, this work confirmed the thesis that the biggest advantage of using the Internet in scientific research and research journalism is speed and the amount of available information, and unverified data and the superfluity of material are the biggest disadvantage. It showed significant agreement in the answers of the journalists and scientists, which justified the parallel research on those two groups. Also, the research showed some unexpected parameters: that the accessibility of the Internet is a really big advantage for both questioned groups, as well as that wasting time with unnecessary and useless browsing is a big disadvantage. Each of these questioned groups showed their peculiarities as well. For example, the scientists find it very important to communicate with their colleagues and to protect copyrights, which the journalists didn't even mention, whereas the journalists face the problems of out-of-date information that doesn't hinder the scientists' work. Also, what surprised me most was high confidence, especially that of the scientists, in data from the Internet as well as the frequency of Internet use in journalistic and scientific research, which also confirmed the original thesis that the Internet has become irreplaceable in everyday communication as well as in science and journalism.

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THE LIFESTYLE MEDIA, THE EMERGING SOPHISTICATED CONSUMERS AND QUESTIONS OF CONTROL.

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Abstract

It is fashionable to state that the audience is increasingly driving the direction of the lifestyle media - yet this is no straightforward transaction. This paper will question how much control is held by lifestyle media brands and what power lies in the hands of the consumers. During this argument it is important to consider the continued connectivity of the PR sector, retail and editorial. In what way does their increasingly symbiotic relationship affect the evolution of the lifestyle media? Is this development to the benefit or detriment of the consumer? The paper will question if media audiences are experiencing new perspectives on how they receive and digest diffusion of ideas and trends or if the difference simply lies in how the information is disseminated.

Key words: *Lifestyle media, consumers, control.*

INTRODUCTION

For the purpose of this paper, the lifestyle media is to be defined as printed magazines and digital channels, which deliver fashion and lifestyle content related to how a person lives. The paper will first take an overview of the landscape of the lifestyle media now. It will then progress to consider the position the consumer is in now. There will then be a consideration of the direction in which the lifestyle media is progressing. The paper will focus on Net-a-Porter and MR PORTER as publications, as well as shoppable magazines otherwise known as shopping destinations, which are leading the way in the market. The question will then be raised to see if this direction is to the benefit or detriment of the consumer. Finally the paper will tentatively discuss and answer if media audiences are experiencing new information and entertainment from the media – or if the difference in the way people are experiencing the media simply lies in the way the information is delivered. This final section will open with consideration of the effect that internet usage is having on the human brain.

THE LIFESTYLE MEDIA

The lifestyle media is facing a series of very interesting challenges. There is a change in the nature of how the consumer responds to both editorial and the advertising that supports it. There is a move by the consumer to demand content by digital rather than printed channels. There is also a move towards the consumer having a closer relationship with brands. There is also the emergence of a consumer who is increasingly global in their outlook and consumption habits. This section aims to look at some of these issues and weigh up perspectives to consider where the lifestyle media now is. It will be a challenge for the lifestyle media to keep up with digital media because it is steeped in a history of print. Figure 1 illustrates a decline in the print market since 2007 it also projects a decline in the print market to 2017.

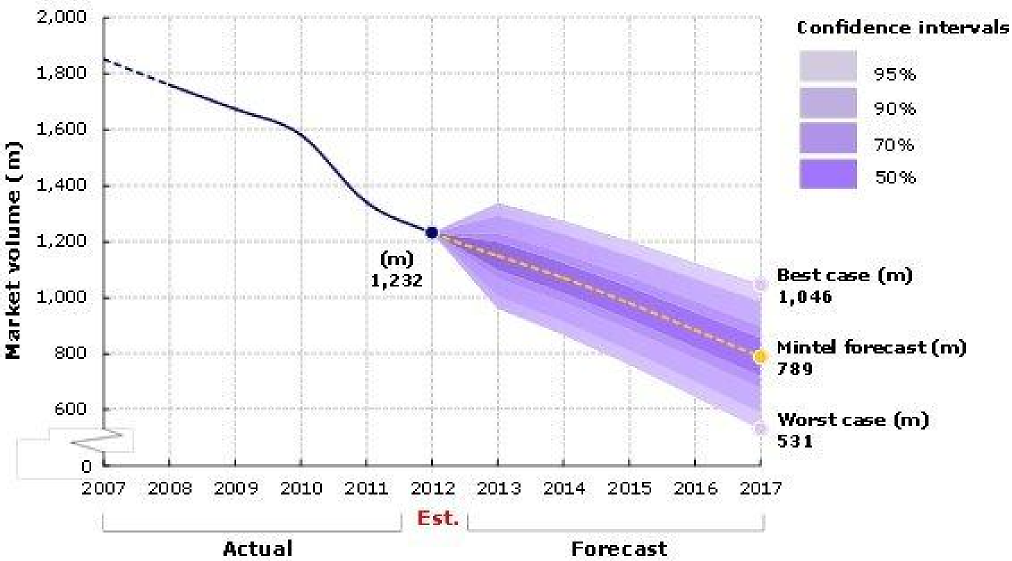

Figure 1: Volume forecast of UK magazines distributed, 2007-17.

Source: (Mintel 2013)

Contraction in the print magazine market continued in 2012, as print circulation declined 8.1% from 1.3 billion in 2011 to 1.2 billion in 2012. This represents a 33.5% decline since 2007. This may be as the consumer, due to their use of digital channels, has adopted a different way of relating to brands. It has been argued that marketing is no longer about interrupting the consumer. Prior to the influx of digital marketing, a television or magazine advert would interrupt the consumer, however now "…marketing on the Web…is centered on interaction, information, education, and choice." (Scott 2007, p.7)

For the lifestyle media to keep up with consumer demand changes may have to be made to the delivery of content. "Meeting this challenge will require a more complicated response, involving restructuring the content offering, migrating paying users online and maintaining their inclination to spend as they encounter a sea of free alternatives." (Mintel 2012)

It is stated in credible press that, "…simple blogging tools and social media platforms have fundamentally democratised mass media, ending the monopoly once enjoyed by large publishers and broadcasters." (Kansara 2012) However, it is important to counter this statement in light of Adobe's research findings into consumer's attitude towards, and usage of digital content. In a study commissioned by Adobe, consumers rated credibility of 'traditional media' above digital as a source of information about products and brands. The study "…*Click Here: The State of Online Advertising*, is a new study commissioned by Adobe and carried out by Edelman Berland, which draws on responses from 8,750 consumers and 1,750 professional marketers from across the globe." (PPA Communications, 2013).

There is also the consideration that users value print in a unique way. Figure 2 demonstrates that a significant number of consumers value print as a positive escape from technology.

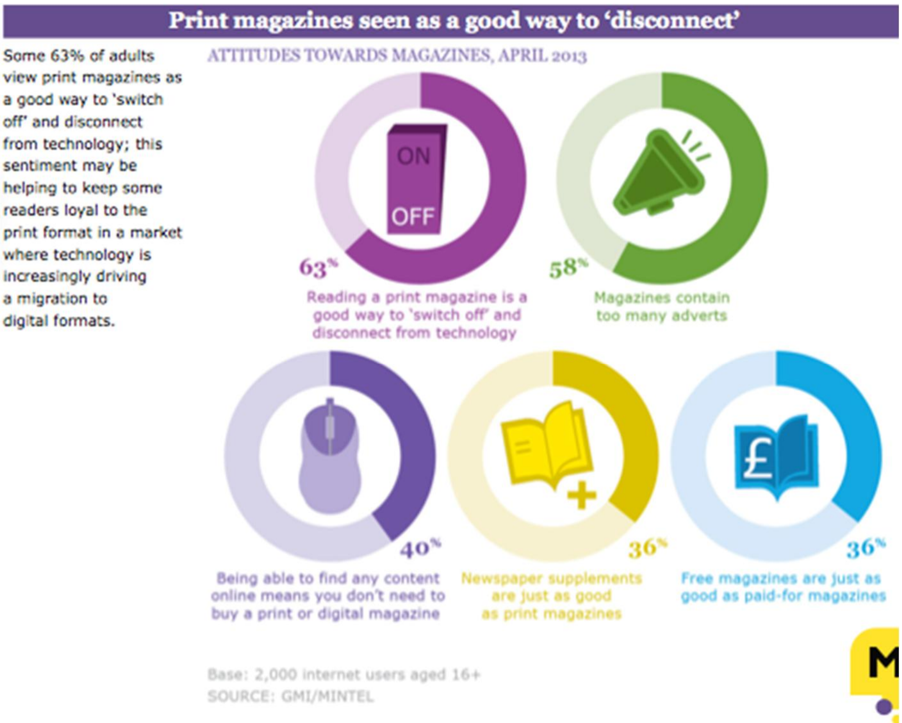

Figure 2: Print magazines seen as a good way to 'disconnect'.

Source: (Mintel 2012)

The idea presented by Vikram Alexei Kansara in The Business of Fashion (Kansara 2012) that the monopoly has ended also ignores the potential offered to media companies by the internet. The Mintel report (Mintel 2013) on magazines published June 2013 suggests ways through which magazines can evolve with the internet using targeted advertising tailored to a reader's internet activity. The integration of music and video content and one click ordering also offer ways forward not possible in the print market.

The idea that the consumer is fully engaged in the democratisation of media also ignores the authority and role played by key tastemakers and communicators in the industry. For example Mario Testino, arguably one of the most influential fashion photographers, describes his role in interview with The New York Times (Rousselle 2011) as a communicator for fashion houses, he analyses who they are and what they represent. As such Testino's vision dictates to an extent the public perception of the fashion industry.

The lifestyle media is progressing in a direction where the content it delivers is increasingly global. This adaptation to the changing landscape illuminates the fact that magazine companies within the lifestyle media are able to adapt to challenging consumer trends. This globalisation could enable lifestyle media to gain capital strength as well as a strengthening of its brand image through increased access to a larger demographic.

An illustration of the globalisation of the lifestyle media is the appointment in 2012 of Carine Roitfeld as global style director for Harper's Bazaar. In March 2013 her work was revealed simultaneously across 26 global editions of Harper's Bazaar. This example illustrates how consumers are increasingly becoming globally homogenised in terms of their acceptance of visual content.

THE EMERGING SOPHISTICATED CONSUMER

Before analysing the complex relationship that digital consumers engage in with the media, it is important to first observe evidence that the audience is increasingly driving the direction of the lifestyle media.

When it comes to twenty-first Century marketing "…consumers are more clued in than the professionals." (Wipperfürth 2005, p.4)

An idea that has been gaining credibility is that the consumer is in control, that the consumer is less brand-loyal, more demanding, has more knowledge of brands and has higher expectations of them. As Scott points out this often goes unnoticed by brands.

"Every day, on blogs, podcasts, video, and Twitter, people promote and pan products. Consumers tell good and bad tales in which products and services play a starring role. Sadly, most companies are clueless about what's going on in the blogosphere." (Scott 2007, p.95)

"Everyone *can* be a publisher. Whether you consider updating your Facebook status to be publishing is almost a matter of semantics." (Kansara 2012)

The argument that consumers are increasingly in control relies on the assumption that they can gain a lot of information and engagement with brands from their usage of the internet. However, it is worth bearing in mind that not all consumers engage with or trust internet channels to the same extent.

To be specific, there is an opportunity for further research into the segmentation of the readership of lifestyle media. An outstanding example of this is the over 55s. This is a segment with money and influence, which responds differently to communication through digital channels. It is to be noted that the over 55s are more scepitcal about the content of Facebook as reported in PRWeek.com (Chapman 2013).

It is also to be considered that it is much easier for the lifestyle media to have access to consumers than before the digital revolution. A monthly magazine such as Elle would have delivered new content to a magazine approximately every month. However, now through channels such as Twitter they are able to deliver new content several times a day. This allows the brand to build a much stronger controlling relationship with the consumer. Mike Wolfsohn (Wolfsohn 2011) in an article in AdAge makes a compelling case for brands still being in control of their consumers.

'In fact, consider how much control consumers have actually lost in recent years. From behavioral targeting and re-marketing practices that result in ads that follow internet users from site to site to the use of personal information and photos in ads on social networks, consumers are increasingly finding themselves members of an involuntarily submissive, even ad-abused audience.' (Wolfsohn 2011)

Wolfsohn goes on to suggest that brands are now practically omnipotent compared to the days when a brand's only option was launch expensive print and television campaigns and wait several months to see sales data.

THE NEW INCREASED CONNECTIVITY

The increased popularity of channels such as Twitter, Facebook, Pinterest and Instagram means that consumers are exposed to content from PR, retail and editorial in a way not previously possible. In the click of a button the consumer can move from content generated by PR, editorial and other consumers. This has an advantage from a brand perspective. The brand benefits from increased touch points with the consumer. However, this movement, which results in the PR industry having direct contact with the public may not be so beneficial for the lifestyle media. The PR industry traditionally relies on the lifestyle media to gain coverage for its clients. As the PR industry develops a better relationship, and it’s own channels of communication with the public it may need the lifestyle media less than before. From the perspective of the lifestyle industry, a worst-case scenario would be that the PR industry may take control of and deliver content that would have been beneficial for the lifestyle industry to have broken.

Now let’s take a look at lifestyle and retail. Magazines and commerce are increasingly enjoying a fruitful symbiotic relationship. Jeremy Langmead, editor in chief of MR PORTER, argues that “…it's time to dispense with the pretense of 'church and state' divisions between the commercial and editorial sides of a fashion media business.” (Langmead 2013).

Lifestyle magazines have always promoted products. Yet Jeremy Langsmead describes how a number of years ago the lifestyle media would not be answerable to brands in the way it has been since the digital revolution.

‘Twenty years ago, when I was first editing the Sunday Times Style magazine, I got summoned to the editor-in-chief’s office. He grumpily showed me a letter from a member of Giorgio Armani’s press team complaining that they hadn’t been included in the magazine’s fashion show coverage. He asked me to write back and tell them firmly to get lost. We couldn’t believe that a designer — whether they advertised or not — had the audacity to try and interfere with the newspaper’s editorial.’ (Langmead 2013).

He goes on to state how times have changed and how a decade later he was “…editing magazines whose revenues were almost entirely ad-based.” (Langmead 2013). He states that maintaining a good relationship with advertisers was just as much a priority as commissioning informative and engaging features. He also says that “…the division between ‘church and state’ has been almost imperceptible for years.” (Langmead 2013).

Jeremy argues that the ‘church and state’ debate has become more heated due to the advent of shoppable magazines. However he is of the opinion that the industry is still in growth. All that has changed, in his opinion, is the platforms and proprietors. (Langmead 2013)

There is a plethora of magazine pop-up stores, which further indicates that the divide between church and State has fallen. It is worth questioning if this fall between church and state will give the consumer greater control. As the consumer expresses its demands through retail, which is now more closely linked to lifestyle media, will lifestyle media have to answer more to the consumer in its editorial content?

ARE THESE DEVELOPMENTS ADVANTAGEOUS TO THE CONSUMER?

It has been argued above that the digital revolution has spurred developments in the lifestyle media but we are now going to ask, are these developments beneficial to the consumer?

It can be seen by looking at Net-a-Porter that the increased input by the digital consumer can both work to the benefit of the consumer and the media/retail company. In Business of Fashion (Kansara 2013), Lucy Yeomans, Net-a-Porter’s editor in Chief, discusses how Net-a-Porter has access to a research panel of 7,000 women. She states that this is beneficial compared to the information you have access to on a traditional magazine. This information will allow Net-a-Porter to deliver better what the consumer wants. This can be seen as beneficial, however in the long run it is questionable that this could lead to a dumming-down of fashion wherein the consumer is just fed what it demands. Avant garde fashion designer, Rei Kawakubo has already been recorded as saying that the media allows uninteresting fashion to survive (Sanchez 2013).

It could be argued that the lifestyle media is at a critical point in its history given mounting pressure from the PR industry and it's merge with the retail sector. Is this a moment for the lifestyle industry to flourish or fall?

Perhaps it could be that consumers reach a stage where people are sick of the digital saturation, on the other hand - could it be that consumers are getting to grips with digital communication in a way that may render the lifestyle media obsolete?

At this juncture it is worth considering Matthew Chapman's assertion; "The YouGov SixthSense report, which surveyed 1,995 adults in March, found the proportion of people who had stopped using social media sites after becoming fed up with marketing messages had risen by 18 percentage points from April 2012." (Chapman May 2013).

It is interesting to question whether the digital revolution is progressing in such a way that brands and consumers can communicate without the medium of the lifestyle media. An example of this has been reported by IAB (Internet Advertising Bureau 2012) in a discussion surrounding the Bodyform campaign, *Bodyform 'The Truth' – Facebook Response*. The campaign was a video response to a Facebook user message that gained over 100,000 likes on Facebook within which a member of the public posted a disparaging message on Bodyform's Facebook page. According to IAB (Internet Advertising Bureau 2012) the member of the public complained that Bodyform "…always portrayed 'the time of month' as a happy time…" (Internet Advertising Bureau 2012). The Facebook user claimed that at the time of the month his girlfriend turned demonic. The conceptual video response from Bodyform was humorous, in which a fictitious CEO apologized for any untruths in previous Bodyform advertising. According to IAB "The ad soon went viral with over 3 million views in less than a week, as well as over 82,000 engagements on Facebook and 6000 tweets." (Internet Advertising Bureau 2012).

NEW PERSPECTIVES?

The digital revolution could be contributing to more than the development of the lifestyle media. In his book *'What the Internet is doing to our Brains. The Shallows.'* Nicholas Carr (Carr 2010) argues that the printed book focuses our attention allowing deep and creative thought. In contrast he argues that the internet encourages rapid distracted sampling from many sources. This leads one to consider if the lifestyle media will respond to this trend by becoming increasingly fragmented through different channels and focused on capturing consumer attention for small segments of time. The increasing popularity of channels such as instagram and twitter seems to support this argument.

Rather than suggesting that the lifestyle media is leading the consumer or vice versa, we could reframe Carr's argument in relation to this paper by suggesting that the *medium* is driving both the consumer *and* the lifestyle media.

It appears that the publishing industry is in a state of evolution. It is also clear that consumers are more involved in educating themselves and participating in the lifestyle media. An example is consumer interest in recent fashion shows. The Topshop Fashion show in early 2013 collaborated with Google+ and was reported by the press as a game changer that addressed consumer interest in fashion shows. According to Melanie Rickey (Rickey 2013) reporting for the Guardian website, live material was "…delivered across Topshop's own website, YouTube and Google+. The access offered to online viewers [was] unparalleled. [Models wore] outfits fitted with HD micro-cameras, giving home viewers a model's-eye view of everything from their first steps out on to the catwalk to the quick-change backstage. Google Hang Out events [allowed] people to speak directly with designers and fashion editors to discuss the show, and a Be the Buyer App [enabled] users to curate the collection and get tips from the buyers on how to put looks together." (Rickey 2013)

This also allowed Topshop to get consumer feedback on the show as it happened. The show, although much hyped, has not revolutionized the way consumers interact with fashion. Most consumers will still be waiting for their information and opinions about the show to be presented through the lifestyle media. One way to see the impact or lack of impact this show had is to apply the concept of critique by omission. This is the idea that the lifestyle media does not cover something if it is not fashionable, relevant or newsworthy. There was no available coverage that clearly stated how the show definitely changed the fashion or lifestyle media landscape in so far as buying behaviour or consumption of the lifestyle media.

In an article in Business of Fashion from 2011, Amed argues that;

“In recent years, the main fashion weeks in New York, London, Milan and Paris have attracted unprecedented interest from end consumers, with brands live streaming their shows and bloggers reporting from the runway in realtime on their sites and social channels like Twitter and Instagram.” (Amed 2011)

However in most cases, the actual clothes showcased during fashion week are not available to consumers until many months after the shows have finished. So although the consumer has the privilege of immediate access to images of runway products they cannot buy the product immediately. The practical impact of this is that consumers cannot buy a product before it has been selected by buyers and endorsed by editorial journalists.

As the lifestyle media has become shoppable on the internet, the visual appearance of clothing chosen to be featured in these magazine stores has been shaped to influence and to attempt to reflect the eye of the internet viewer. It is worth noting that clothing in these magazine stores needs to be brighter and have a more arresting form of construction. When you consider that stores such as Net-a-Porter have considerable ability to affect a young designers career, it is clear that media audiences are experiencing not only new perspectives but a new type of product.

CONCLUSION

It has been argued that the lifestyle media landscape is in a period when it faces significant questions about how to develop to meet the demands of its audience. This demand is fuelled by the development of digital channels of communication. It is also fuelled by the fashion industry’s response to the developing digital environment. It has been raised that developments in the digital arena are allowing PR industry opportunites that could threaten the future of the lifestyle media. It has been argued that there is significant opportunity for the lifestyle media to flourish by harnessing the opportunities the digital arena allows for it to work more closely with the retail environment. However, it is clear this is not a straightforward series of questions given that further work on how different segments of consumer groupings may respond to these developments and how that could be beneficial to he lifestyle media.

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THE EFFECTS OF MEDIA ON POLITICS: PERSUASION AND POLITICAL PROPAGANDA IN THE MEDIA REALITY

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Abstract

In the era of computer technology and globalization of communication, the media today have a crucial role, while a successful society needs a good created and organized politics which will reflect righteously on the citizens. In democratic societies media have a complex connection with the sources of power and the political system. Firstly, they should emit information and attitudes independent from the government and interests of power, secondly, those with interests promote news and information closely related with the political parties and other groups. Hence, there has always been a close relation between the mass communication and the product of politics. In the relation between politics and the media the good informative function is very evident. As a part of the media reality, communication contents not only transfer messages and information from the political factors, but they also analyze, select, make comments, give their own opinion and share attitudes on them. Media effects on politics is realized through manipulative and propagandistic techniques of persuasion, contrary to the professional standards and criteria of the functioning of the mass media communication.

Key words: *media reality, politics, means of mass communication, persuasion, propaganda*

1.INTRODUCTON

Since their establishment, till nowadays, the theories in the media studies and mass communications through examples showed in practice that the following question is unbasical- if the media have an influence on the audience and specific spheres from life. On the contrary, the developing theories on mass- media are trying to clarify the different aspects of the media influence, that is the effects of the media reality. There is no doubt that the media do not cause identical effects on all the people. Different possibilities are conditioned by the type and topics which have been treated in the communication contents. There are distinctions among the topics as well as from media to media. The latent period in principle is brief in reporting about the threatening situations, that is, in situations which demand quick reactions. Taking into consideration the contents of various media, and the connection between the cause and the effect, prevails the rule that the more homogenous the contents of different media, the better the possibilities for the media to specify topics. An important factor is the degree of the cognitive dimension of the recipients that is the audience. It also has to be mentioned the rule that the smaller is the primary experience of the receipents or the capacity of information, the bigger is the opportunity to influence the media. And in this ordering of the most important factors for a media influence, is numbered the frequency of the media presentation of an event. Or in other words, it means the more it is reported for an event, problem, or happening, the more the public opinion is being provoked and keeps the interest of a highest rank. The notion media means that any mean of communication through which a message or an information can be transmitted from the communicator to the recipient. The media ensures the transmition of the message through the space and time from the source to the recipient. The mass communication is a process of transmitting the messages helped by the mass media from the source to the countless mass of recipients.

In order to accomplish a mass communication it is necessary to exist a mass media which will perform diffusion of the message that is the information from the source to the massive audience. In mass media, within the channel to transmit the messages are included: the press, radio, television and internet. All this media have a specific technical-technological characteristics with which the completed messages will be difused.

The role of the mass media in creating and strengthening of the public opinion is big. Much bigger is the role of the free and independent media in the process of democratization because contributes in the growth and freedom of expression and thinking. "In modern societies, getting the information is critical for the quality of decision making by the citizens and the legislators".1

With the growth of the mass media and their capability to transmit information and messages of whole populations at the same time, the communication itself is changed at the same time. With a bigger scope of the electronic media, combined with the enlarged over prepareness of the journalists and with the commercialization, have turned the media into a more basic social institution, to a large scale shifting the traditional organizations of the civil society as a basic mean connecting the individuals with the wider social and political world.

For a longer period of time the media have been observed as a protection of the citizens from the misuse by the goverment. "The media has been for a longer period of time a source of citizenship, known as the fourth power, a power opposing the decisions of the government which might have had a harmful effect on the people. The fourth power does not have this power any more"- says Ignatio Ramon, editor of Le Monde Diplomatique and professor on communications in the University of Paris. 2 Ramon quotes that transnational companies became more powerful than the governments and they also overtake the media.3

The meaning of the media in politics is getting bigger and bigger with the time passing by. These two fields are more and more connected, and independently from the type of the media whether they are newspapers, radio, television or internet. Politics in the modern societies can be understood as a system organizing and governing the public life and taking care of the overall interests of the citizens. Organizing the public life should enable a process of free choice of multiple possibilities. Politics as an activity of organizing public affairs and public interests of the citizens deals with all the citizens, on different levels and that is why the interest for the political happenings is always great.

The role of the mass media in creating and strengthening the public opinion is big. It is much bigger the role of the free and independent media in the process of democratization because contributes to enlarge the right of freedom of expression and thought. „In modern societies, availability of information is rather critical for the quality of making decisions by the citizens and legislators."4

With the growth of the mass media and their ability to transmit information and messages of whole populations, and at the same time essentially is changed the communication itself. With a higher reach of electronic media, combined with the enlarged credibility of the journalists and with the commercialization have made media more and more a basic social institution, to a great degree shifting the traditional organizations of the social society as a basic mean with which the individuals are connected with the wider social and political world.

2.MASS MEDIA AND MASS COMMUNICATION

The notion „media" in the literature of encyclopedia and vocabularies means the mean of communication through which the message or the information can be transmited from the communicator to the recipient without considering who takes the role of the communicators, that is recipients, individuals or groups, as actors of the communication practice. The notion „*mass media*" shows a mean

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for mass communication with the mediator of which is realized a diffusion of the message, the information from the source toward a countless mass of recipients, that is massive audience. 5 In mass media are counted : press, radio, film, television, internet. Each of this media have their technical-technological specifics and is functionally able to difuse the already collected messages

If we begin from the widest definition that each mean with the help of which is ensured the transmittion of the message through space and time, till the source of the recipients , is a medium for communication. Than parallel to the communication techniques, for that aim, can serve and the organic functions of the man - the function of the language, organs of the speech and stating the message. As media techniques, are counted: the printed technology, techniques of massive diffusion of the message helped by the radio waves, TV channels, that is film tapes etc. According to this, the way of shaping the message is in direct dependency from the media techniques. The modalities of the communication practice, are also in a direct dependency from the type of the media. Within the interpersonal form of communication very typical are the means for oral communication: the live man`s language, oral communication of messages, while on the other hand the communicative techniques such as: print, radio-wave, television channel or a film projection, fit the model of mass communication, that is of direct communication.

Mass communication is a process of sending messages through mass media (means of mass communication) from the choice of the countless mass of recipients. As any other type of communicative practice and mass communication is realized by manipulating the symbols that carry completely specific meanings. Without that can not be transmitted the message to the source of the recipient. That is why mass media are just channels through which messages are transmitted, organized by their important media. The subjects of the communication act can exchange messages only if they are used the same code systems and language. If this condition has not been fulfilled, the communication can not be realized, leaving aside the functioning of the mass media.

2.1. The characteristics of mass-media

The mass media are a subsystem of the system of mass communication. In vthe communicology literature there are several explanations, but in this research, the determination is for the definition and characteristics explained by Dennis McKwail (2000) in his work: „The theory of mass communication”. 6 Mass media are:

A different sum of activities (creation of media contents);

Include different technological configurations (radio, television, videotext, newspapers, books);

They are connected with the formally constituted institutions or media channels (systems, stations, publications);

Operate in accordance with certain laws, regulations and attitudes (professional codex and practice , audience, social expectations and habits);

They are a product of people that have certain roles (owners, regulators, producers, distributers, advertisers. parts of the audience);

They transmit to the mass audience informations, entertainments, images and symbols.

Its influence on the work of the mass media is also done by: business-groups: through announcements, advertisements, then the government: through its regulation and control, laws,imposing control, as well as imposing of taxes, the phenomena of ads which the government and the legal institutions give. The third type of influence which is made on the mass media is the influence of the judicial system, especially , the judicial decisions, then some members from the criminal and citizen`s laws. The influence on mass media is done by the audience as well 7.

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There is no doubt that the media are the most important mainsprings in the creation of the thoughts of the people in one society. But in order to realize the influence, it has to be stressed that depending on the topic there are different possibilities for influence. It also should be taken into consideration the rule that the less the primary experiences of the consumer are (it is spoken about young people, or people who have tasted very well their life) or the capacity of the information, the bigger is the capacity of the influence of the media. The more it is reported for an event, problem or happening, the more is being provoked the public opinion and maintains the interest of a higher rank.According to Michael Schenk (1987) "The media influence the process of the structuring of the themes of the public opinion, whenever there are conditions for that". Here under the conditions are meant: the differences among the media; the meaning of specific topics; the development of the topic and the intensity of reporting. 8 The power of the media can roughly be defined as „direct or indirect influence on the societies or better said on a rough or refined manipulation of the public opinion". 9

2.2 Functions of the media

The mutual influence of politics and media is very big. In their mutually conditioned relation to a great degree can be noticed to a large scale the informative function of the means for mass communication. In today`s conditions, the political reality in one society to a large degree depends on the kind of picture the audience gets from the political happenings about the media. On the other hand, the media are directed toward the political factors and happenings as a result of the interest of the public opinion about politics. The mutual interest of the media and politics is mostly seen in the mutual function of the media. But, still, aside this the media undertake other functions as well on their work from which the most important ones are the analytical, observation and critical function (as well as Media Watchdog-function). As part of the usual journalist`s practice and tradition, the media not only transmit the messages and information from the political factors, but they also analyze, select, make comments, give their opinion and reflect their own attitudes about them. They also ask for and transmit opinions and attitudes of other competent figures and groups (professional figures, ex doers of public functions and responsibilities.) When speaking about mediating, in the media practice are shown frequently numerous differences in their functioning and interests. Politics as a very sensitive public function, carries a huge responsibility, and many times tries to have a bigger control on the contents and information which the media get from the political factors, as well as on what the media transmit to the public. The media are on a constant race for new and exclusive information which try to get or find for those who perform the functions or within the frames of the political institutions. As a result of this contradiction, very frequently happen arguable situations. When speaking about the analytical function, the media put the happening and situations from the political sphere under a constant analytical lens, which mainly this realized as a critical one, in this way it contributes in a continous contradiction with the political factors. From this can be concluded that the political factors and the media are on a constant push for overpower in the process of creating the public opinion. The political subjects are in a constant attempt to impose their attitudes as natural and acceptable for the media. The media on the other hand reformulate and analyze political situations and put themselves in a partnership relation with the political factors when it comes to sending messages toward the wider public and the creation of the public opinion. This kind of media reality can result with a situation when a media will give up under the pressure of the political factors which can be imposed on the media and thus restraint or completely stultify the freedom of the media.

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3. ANALYSIS OF THE MUTUAL INFLUENCE OF POLITICS AND MEDIA

The media and politics are closely connected, that is they can not exist without each other. The majority of sociologists, an expert on communication argue about the influence of the media on politics and vice versa, and they proved that the basic condition of existence and functioning of the media and politics is their mutual functioning.

Politics represents a process through which a group of people brings decisions about crucial social questions on which depends the living of the wider mass of people. It has got such a power and force, because leads all the internal as well as the external actions, dealing with a concrete country, dictates the law, regulations and the norms of life, that is from it depend the quality of people`s life and the overall life of the people of a country. All this is connected with the extremely desire to rule, to be dominant to be able to realize radical changes sometimes with a very good but sometimes with a very bad aim. Politics moves the whole world, because from her the business depend on, and furthermore from the business depends the profit, from the profit depends the way of life. The fact that politics has the right to decide on the name of the whole nation, determines its power. But the solutions which it finds for the whole nation, undoubtedly ask for improvement from the citizens. Here the media take their role.

The basic aim of the media is to enable information for the public for what is going on in the world. In this context media serve the people, at the same time gaining profit as well as benefits in the sense of building credibility and trust in relation with the objectivity of the information which they represent. Here also lies the right of the dispositions of the public word. Having power is very closely connected with the profit which the media can gain. The media are interdisciplinary field, which elaborate topics which are above all interesting and appealing to the percipients, and politics takes the first place. That is why, the media sell information from which they can profit. Public debates and public political discussions which are being launched on our TV are a subject of interest for the majority of population, that is why the dame are being as marketing from where the media realize their main profit. The most expensive advertisements are not shown during movies or entertaining shows, but after or during programs of political content where the guests are high government representatives who debate about relevant and critical social issues.

Politics, on the other hand, can not exist without the voice of the media, because only through it, it will get to know the plans, activities, actions, the plans of the political parties with which would inform about the political goodness of everybody. The media are necessary for politics, because without them even the political elections would not be possible. They are channels which the parties use to emphasize their missions and visions, through which the citizen will be given the chance to create perception for the same party. During this period the politicians use tacticts and techniques which would enable them a better understanding and reception of ideas which they would like to transmit, especially for that structure of the society which lacks schooling and education. Since politics in principle is manipulation, the politicians very skillfully can transform the bad news. That is why the media about politics help them in building an individual political image as well as an identity.

3.1.Ownership as a factor in the relation media-politics

Theoretical-practical procession of the media brings us to the fact that they function in a very complex social context and that there are many factors that have a big influence on them and generally can be devided into general and individual ones. As general factors are considered ideology, the system of values and habits, tradition, moral and ethical principles which are present in the same society. Individual factors of influence are personal persuasions and understandings, the level of education, experience, ethnical, religious and national belonging, political inclination, etc. The political factors deal with the political figures such as those who carry public functions, institutions, organs, political parties and their representatives. The negative political-economic influence can be indirect. It means obstruction of working in media through blocking or selection of the running of information from institutions toward the media. Another way is interruption is sponsorship and advertisement activities, lobbing as well as dealing with the ownership. Another way of realizing the negative political influence on the media is making pressure on the directors and journalists. In this atmosphere of a different influence, the media choose topics and the way of their presentation. The result of this kind of influence is a retroactive influence on the media within the political subjects and the audience through creating `an agenda setting` or a media framework.

3.1.1. Agenda setting

The agenda setting, that is the media framework is a product of the media reality which can be characterized as a media process of creating a public consciousness for the most emphasized and the most important public works From the great number of happenings and topics which have been registered during only one day by the media, the editor chooses only some of those which he considers as the most important ones or the most interesting ones. This means that the media have the key role in forming the public topics or rejecting the events or information which do not enter in their program plan. The agenda setting influences on the type of questions which should be given an information about, be debated and thought about. In this context, the expert on politics Bernard Cohen says- “The press, that is the media, are not that successful in telling the people what to think, but it is surprising how successful it is in telling people on what to think”. 10 The process of forming the political-informational contents of the media, create the media reality which differs a lot from the real reality. The continous presence of a certain topic and its media treatment through various forms of media expressions turns out to be a media hostage or Media Advocacy (Media Advocacy). In media terminology it is defined as- “strategic usage of the media in promoting a certain initiative or attitude”. 11 When the media will become hostages of a certain problematic and they will openly express that in public, than the specific problem treated, will be transformed into a public question by them.

3.1.2.The filtration of the content

Neglecting specific questions as media problem, that is when in media situations it will be pushed from the public promotion and exposed in front of the public, represents a process of filtration of the contents which can be registered on all the possible levels of functioning of the media. Still in practice it is mainly located in higher instances of the media structures, that is more frequently on an ownership or editorial relationship where the most important decisions are brought and which form the editorial politics of an editorial board of a medium in general. As a matter of fact, the selection of the events and contents is one of the main processes during the journalistic work with the information. Thus the media use a versatile and terminological language and material which forms this kind of a struggle on the behalf of their interests, different from the rest, as for example-special interests, “national interests”, “`state or economic priorities”. There are several levels of filtering the contents on which the media make their reports on:

a) ownership and orientation towards the profit

The media in spite of their declared democratic role and existence because of their consumers, still are organizations which are oriented toward the economic maintenance and realization of the profit.

b) the withstanding of the sponsors

Investing in publishing a newspaper or emitting a TV-programe requires a strong support from the sponsors, and those who can not get this simply dissappear from the media scene. In that way the media must ask for their support and as soon they will get it, there is no other way to afford themselves to lose it with which they would publish stressed critical contents for the work and interests of the companies.

c)information from institutions and other ``centers of power``

What the media most frequently emit is an information or paraphrasis resulting from a very small circle of subjects who share mutual ideological, political as well as economic interests. Their main aim on one hand to keep their attitude about the openness of the institutions for the public, but on the on the other hand to unable uncontrolled flow of information.

3.2The media and the public opinion

The phrase of Marshal McClown, "Media is a message", clarifies the thesis that the medium itself is a message, thus creating a simbiotic relationship through which is noticed the influence of the media on the recipients through the way in which the message has been presented and transmitted. This shows that the media have an enormous role in creating an image about the reality or unreality, especially in the political processes. The existence of the democratic society is conditioned from two inter-connected factors- politics and media. The fact that the media have in their disposal the right of the public word, determines their power. They are the public voice which contact the public consisting of millions. That is why, they are a very important tool in creating the public opinion.

The public opinion consists of attitudes, opinions, and believes for certain political as well as social matters which are present within a certain public or a great number of people. The public opinion is conditioned from three elements: public, message and media. There has to be a message directed toward somebody, toward the citizens or other target group, and there must be a way through which the same message will be transmitted, that is a communication channel depending on the choice and competency. The public opinion is inevitable for politics because it is the only way through which the politicians can gain support, votes, sympathies, but on the other hand, it can also be their greatest opponent. Public opinion is directed and controlled directly from the politicians, who tend to create the kind of perception on the audience which will appeal to them, which will be useful to them, which will help them in realizing certain plans. The perception which they will create in the public is the public opinion. The propaganda and different types of manipulation, as well as other tactics, which help in forming and shaping the public opinion.

Apart from the role of the politicians in the process of creating the public opinion, a great role play the owners of the certain media houses. The Macedonian media market is small and unstable because our television companies are properties of certain political personalities or big businessmen who own a capital to own even two media, televisions and a newspaper. The rest of the media which are unprofitable consider themselves as second ones and not that important, maybe as a result of the fact that they themselves have not managed to form their own faithful audience. But,since there are little televisions which are dominant, powerful and influential, it is those who create the media scene in Macedonia, thus gaining the possibility to create, to entice the public opinion.

The recipients of the media content have the right of choice. That choice is connected with the way in which the media function, with the way in which it places the given information and what it wants to achieve with it. Since the media today represents a channel of information, it is the one that dictates the rules. The political happenings, events, quarrels and debates are presented by the media, the way in which the media will decide to transmit that, it is it that has an influence on the audience, because through the media it learns, judges, analyses, makes contexts. But finally, they are so powerful that manage to persuade the audience, to suggest as well.

4. PERSUASION AND POLITICAL PROPAGANDA

“People as a matter of fact, believe that they direct the words, but it happens sometimes that the words with their power come back and have an influence on the ratio”.12

Explorers of the mass culture must concentrate with those factors that have for an iam to predetermine somebody`s behavior (mental or physical), on a direct, or camuflated way, that is with a persuasive function, one of those of which the mass culture is being made of. The function which was above mentioned, is based on the tendency to realize a real influence on the way of thinking or behavior of the user, so that the offered content will be dominated a different kind of function, such as: esthetic, emotional, and similar. The user as a matter of fact, does not want to be a subject manipulation, that is why it functions so that the function of persuasion is more efficient if it is hidden. *Persuation has to be understood as a long range process, action or activity. Government mainly uses a conservative speech full of praising of its deeds, while the opposition* mainly uses liberal speech with promises for a better tomorrow. Macedonia has passed long enough a period in a pluralistic atmosphere of the persuader is to notice these two opposed kinds of communication of the politicians with the people, from the aspect where the politician is found at a given time, position, or opposition. The taskp of the persuader is to make a shift the audience from the position of ignorance, being careless and apathethic into a position of knowledge , care and action which suits him.

Manipulation as a discourse marks the use of different data or information with one aim, to seduce the public, that is to direct the attention of the audience toward a message or meaning which the author, without paying attention about the difference of the validity of the data, tends to challenge to achieve a total control over the recipients of the data.

“The notion propaganda means an activity the aim of which is to influence the wider number of classes through the path of spreading ideas”. 13 The word propaganda has got an emphasized negative meaning because it means dissemination of ideas, information, roumurs, with one and only aim, to help or to make harm to a certain institution, cause, matter or an individual.

Mainly, the bigger political subjects own their media through which are being dispersed the truths, half truths, and lies with one and only aim to over- influence the audience and to change the general truths, that is to strengthen or to weaken the same ones. The selection of the news is a very powerful tool in the hands of the politicians. For example, not any ruling political party is interested to talk about the corruption of the state administration or for how unsuccessful its political plans on economics are. On the contrary, the political elites are trying to obtain the media of the political opponent, to discredit them, to intimidate them, to buy them, to close them with one and only aim- the creation of a monopole on the market of information, which actually makes it easy to continue further on with the propaganda. In the apsence of a free media space, the rest of the political subjects can not present their ideas, achievements, and dissolutions. The cult of the personality as a propaganda technique is created when an individual uses the mass media to create an idealized and heroic image for oneself. In public is forced an image of the leader as an honest, sincere, faultless and wise person who dedicates his life to the nation. The analysis from the use of propaganda techniques in media reality in Macedonia show that the attention is frequently shifted in moments when news are to be presented, which destroy the image of the political subject-the doer of the propaganda.

5. CONCLUSION

In the developed democratic societies, the effects of the public opinion are reflected negatively on the government if it tries to run away from its self responsibility or transparency, misusing the media. Sharing the government, is not enough to guarantee the democratic values as well as the ruling of the righteousness. That is why, it is the public opinion which has the role of the invisible, uninstitutional guardian of the democratic principles, on which has to lean the work of the state institutions and carriers of the functions. The public opinion has got the force to ask for an answer, responsibility as well as openness toward the government. It has got three elements: audience, message and media. The audience are the citizens as a whole, or a group of citizens from a particular profession or field. The message is their mutual thought for a specific, more or less a general problem or an important issue which is built on the basis of their interests. The political reality initiated and shown through the media, is nothing but telling that to a high state official can lack money from the budget or support from the coalition partner, but nothing can irritate or challenge him more than criticism from the public. Of course, if it is spoken about a personality with a highly developed political culture, and for the society a personality with a highly developed political culture for the society and with a functional democracy for the society. This is so, because the public can not live without democracy, the same as democracy that can not live without the public. Above all, the biggest advantage of the public opinion formed through the media consists of the fact that the responsibility or irresponsibility about the work of the government and the political subjects is not requested only from one election to the other, but keeps this matter open day after day. That is why the public opinion represents a powerful democratic , which protects and promotes the basis of a good government.

The media is the only one which mostly has an influence on our attitudes, thoughts and interests. It is the media with its mixture of languages, image, tone and context which is the main source of information in the XI century and which has an enormous influence on the public, thus creating the values of a society. In the Republic of Macedonia there is one already practiced way of the influence of the media on the public opinion. The Macedonian political parties according to the character of their job, tend to be more frequently in front of the eyes of their public. In their struggle of conquering a bigger segment from the audience they use communicational techniques for getting a bigger segment of the public, and to occupy as more space and time as possible in the channels of the informational-communicational system. In this way, the Macedonian politicians enjoy in the pleasures-to be spoken about them publicly all the time-. Their media political functioning in achieving legitimacy in front of the public, that is a function of maintaining the legitimacy or getting into the government, corresponds with the thesis that communication decides about the success or unssuccess of the individuals, organizations, social groups, as well as the overaall society. The manipulation of the media in accordance with the politicians is made with the selections of topics, events and the language on which are presented on a certain media and on a certain time, during which are made different attempts for a beforehand creation of the public opinion. So the fierce criticism of George Orwell about the politics and the English language of the past century, still very safely stands on the ground of the 21 century. Focusing on the language as an instrument of expression, the media create a message toward the public thinking, with a language which hides or hinders the thought. So, the message as an element of public opinion, represents a tool that can manipulate the same. This manipulation is possible, and at the same time successful with an enlarged manifestation of incencerity while formulating the message. With this incencerity the public is faced while formulating and presenting the political messages.

“In our era there is no thing like standing aside from politics. All the questions are political questions,

and politics itself is a sum of lies, movements, stupidities, hatred and schizophrenia.” (G. Orwell)14

This criticism by Orwell today is based on the constant struggle among the politicians and the media which leads toward a constant struggle between the politicians and the media, which leads toward the striking changed construction of the messages and the language in general.

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NET OR NEET? PROBLEMS OF LINGUISTIC COMPETENCE IN THE GUTENBERG GALAXY?

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Abstract

Marshall McLuhan's predictions and reflections on the transformational role communication media and languages yield considering evolutionary dynamics of mankind's anthropological and cultural history are at the fore of cultural studies. In this digital revolution age the cause-and-effect technological characteristics of media, knowledge preservation, the structural dynamics of social imaginary and the individual character's mindset, are possible outlets for cultural work. In our opinion there are at least three relevant considerations in light of McLuhan's theories. One being the relationship between medium, participation and democracy; another the relationship between transformational and generative faculty of language-thinking species, writing and new ways of hypermedia communicative interactions wired by technological supports.

Thirdly, the McLuhan Revolution introduced in his thesis "The medium is the message" with three parameters that define the systemic scope: the nature and structure of the new medium; perceptual experience and development of cognitive digital natives, the contexts of globalized communicative experiences.

Key words: *Gutenberg Galaxy, social imaginary, digital revolution*

1 INTRODUCTION

According to popular belief in this era of widespread crisis — due in increasing proportions to market operated globalization— social and individual well-being indices will depend on countries' abilities to produce and redistribute culture. Even so, contemporary Europe with more than five million youth aged between 15 and 24 are NEET (acronym for young person who is not in education, employment or training); no future makes it more difficult to accept that benefit could be reaped from the enormous advances developed in the last 50 years in neuroscience and humanities' knowledge of the nature and processes that the mind-brain system put in place to build, store and transmit knowledge and peremptorily puts the problem of cognitive development of future generations.

2 ARE THERE KNOWLEDGE PROBLEMS IN THE GUTENBERG GALAXY?

In the coming years, the mode with which the brain learns to innately develop its faculty of language and thought is one theme bound to take central focus, relevance in scientific debate. Not solely due to biology, neuroscience and technology - with discoveries that produce increasingly large and accurate maps of our thinking organ - cerebral investigation are making science more appealing, but especially from the questions posed from the internalization of media, already provided by Marshall McLuhan

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when ARPANET, a precursor to the Internet, was an obscure technology used only by the elite military, universities and research centres in the United States of America (McLuhan, 1962). The issue is extensive. If, as anthropologists and neuroscientists, each recursive modification and trans-generational behavior be it food, instrumental, aggregative, relational and communicative (Cunnane 2005; Tattersall 2012) was a scalable vector and generative transformational factor of linguistic competence of the Homo species, only recently became Homo sapiens thanks to mirror neurons (Rizzolatti & Craighero 2004), it is clear that behavioral culture is the main opportunity for evolutionary development of our faculty of language and thought (Mehler 1974; Dawkins 1976; Dennet 1997). In this perspective, the correlation between transformational-generative role tools for the transmission of cultural information and genetic / selective mechanisms of the faculty of the mind-brain organ assumes a special relevance. (Vygotskij 1934; Chomsky 1957, 1979).

Digital media and interactive communication are, in fact, the most striking phenomena of social and cultural change produced and directed by the industry of cultural technologies. Computers and the Internet are the centrepiece of the set of inventions, format of new systems of production and exchange, - which are evolving and auto-implemented at an increasingly accelerated pace, in less than forty years have revolutionized organization, economic development and lifestyles worldwide and have made possible the emergence of new communication styles, multimedia and multi-literate, oriented interaction, production and sharing of information that now constitute the habitat and experiential language of most newborns. But with the gradual emergence of the iPad, eBooks, smartphones, and tablet PCs, always connected to the Internet, further delineated the separation of the younger generation from the book culture that has modulated the development of Western civilization over the past eight hundred years. It is not just a matter of form. With new computer media and digital writing began the fourth mutation of knowledge. After the oral, was that of manuscripts accessible only by a privileged few, then that of printing which popularized books, interactive communication via the Internet is once again changing our relationship with writing and knowledge.

We know, in fact, that the appearance of a new medium of communication profoundly affects the previous. The transition from orality to literacy has profoundly changed communication on the basis of content; has produced a 'technologization' of speech (parameter employed by anthropologists) because the existence of material support to memory gave speech more evident and constant organization, ultimately founded syntax as now understood. Writing has (re) organized thinking in more complex and longer sequences, has channeled in a virtual line a set of insights that presented themselves in the speaker’s mind in the form of 'complex ideas' and through speech taken the form of propositional fragments (Bolter 1991).

Cultural epochs have shaped linear thought - originally well disposed towards the reticular and the whole, as evidenced by primitive cultures and their representations - in the form of the 'narrative', in accelerated rhythms that characterize the present life, in a few decades Technology has transformed the syntagmatic linearity of narration to reticular and paradigmatic complexity, the text in hypertext, the medium in multimedia. When a prevailing cultural form which for millennia has used linear form as representation (eg., the alphabetical sequences of significants first of all those of language) the brains that learn are urged by methods set in that mode, and they adapt to it. When it prevails - as today - the reticular complexity in the great part of most representative models, while the transmission of knowledge in schools and universities is made only in linear mode, learning problems may be experienced as it is happening and to a significant extent, it is necessary to implement educational models based on these new models of competence. The lack of synchronization between the shape of the 'world' (the things around us) and the form of access to the world practiced and taught, in fact, could be a problem, because if it is true that the cultural project never undoes the genetic blueprint , plasma power is also true (Popper and Eccles 1977). Culture is a powerful instrument for project development, i.e., new capacity to act on the world that it effects can overwhelm to some extent the most ancient genetic processes from which it was generated.

3 FROM THE BOOK TO THE INTERNET: FROM LINEAR TO CIRCULAR CAUSALITY

The orality / writing opposition, then, is not between two types of media or between two ways of communication but anthropologically between two forms of thought (McLuhan 1962, pp. 18-28). For McLuhan [1962] writing brings man out of the magical and tribal world, resonant of simultaneous relations of the oral word and translates it into that neutral, conceptual, logical, visual form of the written word. But only "the interiorization of the technology of the phonetic alphabet" (1962, p. 18) "makes a break between eye and ear, between semantic meaning and visual code, and thus only phonetic writing has the power to translate man from the tribal to the civilized sphere" (1962, p. 27). And, "to give him an eye for an ear" the "print culture confers on man a language of thought which leaves him quite unready to face the language of his own electro-magnetic technology" (McLuhan 1962, p. 30). It is the " alphabet tyranny" (Harris, 2000) which separates the visual and acoustic space (McLuhan1962) reason and feeling, nature and culture. But when quite suddenly, Computer and Internet, return interactivity, simultaneity and the overall awareness typical of the acoustic space and the social language is materialized in visual space with a screen that gives the illusion of unlimited contacts and culture of the new Agorà is a large mosaic to which everyone can add their own piece then, even if linear causality is a mindset rooted in thousands of years of alphabetic writing, logical matrix of Western philosophical thought, it looks outdated, inadequate to understand the reticular complexity of most of the interactive and multimedia representative models that make up the linguistic habitat of the newborns.

The problem is that the transition in the last twenty years from book culture to that of the Internet has been accompanied by an emergence of "digital children" now "touch screen". Born and raised in the shadow of interactive screens children of the internet galaxy technology are structural symbionts and technological prosthesis used during childhood is an integral part of their individual and social identity. The "'language organ" of the younger generation is developed in a context in which the contents of knowledge are given and are offered in a fragmented, chaotic, constantly changing manner while the figure mediators between knowledge and children are becoming less active as "translators of meaning" (Chomsky 2006).

This change of perspective causes immediate consequences in cognitive systems and the communication gap between digital natives and immigrants cannot be considered just a generational issue. The transition from the development of cultural, linguistic, individual and social competence, unidirectional and other directed of alphabetic writing and constraints of the means of mass communication (Riesman 1954) matrix training of those born before the eighties, to the culture of sharing and participation permitted by the cybernetics of the Net generations, raises the need for some time to re-think the teaching methods as a function of training in line with inputs from habitat experiential technology, the new matrix of the processes of neuronal development of the language-thought faculty.

Not surprisingly, since the studies carried out in the context of cybernetics (von Foerster, 1987, 1996, 2002a, 2002b; von Foerster & von Glasersfeld, 2001; von Foerster & Pörksen, 2001; von Neumann, 1951, 1965) has begun to take shape the idea of a logic no longer based on linear causality but on circular causality more suited to equip conceptual coherence to complex and interactive systems. The systemic conceptual leap accomplished by the logical consistency of a model necessary to represent the complexity in which each event is cause and effect of another and considering the fact that A has an impact on B which becomes B1 but also that B has a feedback on A which becomes A1, which in turn has an impact on B1 which becomes B2, so on until the system reaches its stability. In this sense, the circular causality offers a interpretative mode different from the linear logic that he wants at each event - an event corresponds cause-and-effect, for which the event A causes B and B causes C, and so on (...); circular causality is the interpretative tool referring to a set of elements in relation to each other and has characteristics that cannot be reduced to the sum of the characteristics of each element therein, which takes into consideration the effect of feedback-that each element of the system has on others.

Changing the significance of the role of the observer that, in the written culture of the printed page of the Gutenberg galaxy is passive/ interpretative of the reader/ receiver, while the Internet Galaxy amplified until it contemporarily assumed that of issuer and manufacturer of observed reality. And since the insertion of an input in any system involves a circular relationship with feedback as is evident in this perspective become prominent concepts of system and feedback when, for example, addresses the problem of the development of competence in individuals/elements within a group/system.

From this angle man and environ constitute a system of elements in continuous action and feedback, in this way, that which we call "the social" becomes the primary construction of human interaction, which in turn builds and shapes the human interaction itself. It creates a recursive process that generates and prefigures itself, which builds, modifies and destroys the objectivity of the social as to make every certainty of truth fictitious or at least transient. In this sense, the circular causality becomes a model to investigate the implications relatively consistent between the technological characteristics of the means of communication and preservation of the forms of Knowledge and structural dynamics of collective imagery and individual forma mentis, mindset. Just think of how important it was for the expansion of the Internet for communication between computers, to peruse the problem of behavioral conformity imposed by information technology. A fact that, in the light of the theory of "the medium is the message" (McLuhan, 1962) - repositioned by Castells (2001), after the Internet as "The network is the message" - with the appearance of the iPad in 2010, is forcing us to deal with this new phase of change. After the Digital Children, born and raised with the Internet (Prensky, 2001), came the first generation touch screen. The nature and structure of the new medium; perceptual experience and cognitive development of Digital Natives; contexts of the communicative globalized experience, are the parameters, introduced by the "revolution McLuhan content", are essential to make attempts at investigations of the relation between transformational and generative faculty of language-thought species specific, linear writing, writings and new ways of hypermedia communicative interactions wired by technological supports, in short to understand the formative reality of the Internet Galaxy.

4 FROM THE HOMOGENEOUS TO SIMULTANEOUS. THE DISSONANCE, CHARACTERISTIC OF MODERNITY

In this our epoch in rapid transformation it is in fact the computer, the new support of interactive writing and multimedia, the element of greater discontinuity with the past, which has determined the structure of the Global Village where information, images, money, great masses of people, diseases, traveling faster and faster and everything is perceived as if time and space are free of extension annulled by speed. A mutation perspective supported by communication technologies that suddenly moved our relationship with the physical and social habitat, modulated by the interaction with reality for a few million years, in an immaterial world of instantaneous artificial adjacency, linguistically plurisemic, where transience, slipperiness, accentuation of the present, annulment of distance are descriptors of experiences and life. In this our season of cybernetic relations, the screen, luminous support for new forms of human communication, detaches individuals from the need for physical presence, undoes distance, imposes an "impersonal" mode for spatial experience. The ability to consider space not as an external element, a figure of the objective world that is experienced but *as a way to gain experience*, is the assumption that anthropologically connotes the habitat touch screen, original and theoretically rich potential of Digital Children.

And because each child brought into the world develops its knowledge through perceptual, sensory and linguistic experience actively participating in the re-construction of meaning, this is an aspect that must be considered with utmost care. Along the course of our evolutionary history, the capacities of distance and proximity have modulated our perceptiveness in relation to the categories of space and time and have become a metaphor for the quality of social relations. The concepts near-far, are in fact the two poles of the contrasting relation that generates and characterizes the thoughts and relationships among men, in a variation of intensity ranging from those objective-impersonal to those most intimate and belonging to the state of mood and are evidence of the degree of awareness of a society of interdependence of each one with the whole. Social relations as well as those between concepts can, therefore, be analyzed for their greater or lesser need for proximity, and are still read in the light of the intensity and duration of the experience.

The temporal dimension, therefore, contributes to connote many spatial concepts, and it becomes important both in defining the quality of mobility or the setting in which to understand the many forms of proximity. In turn, the space of relationship is modulated by a priori anthropological constants such as "*possibility of being together*" but also "*transforming action*" expressed by the forms of human activity.

The space signifier is in fact the result of inferences: merge and split, discard and choose (Calvino, 1977; Bauman 2005, 2006) given by the interaction of features such as exclusivity, borders, fixation, proximity and distance, mobility , from time to time determine the spatial experience and the perceptivity of the form. The experience of space is possible because it is regulated by a rational principle of differentiation that comes from the ability of abstraction, the distinct from indistinct. Only then the space, before empty and void, filled by the presence of man begins to have significance (Barthes 1975). Outcome of a game between contrastive forces space however, is not the form but, producer of forms. Whatever the content of these relationships (economic, emotional, and political) the specificity of the relationship of social interaction stems from space. Forms are then those spatial configurations of human relations that find their realization in space and, recognizing the space a Euclidean dimension of social configurations, Simmel (1909) puts us on a visual director that leads to try to understand how the characteristics a priori of space "give an address" to the size of the construction of the Self.

Through "touching" and "naming" the world we come to our consciousness in relation to the space of meanings and signifiers, but, as in the case of other problems that affect our expertise (Lynch 1960) as sense of direction, or if you will, the domain of a given area is essential to the mental representation of space, another aspect comes into play: our semantic and visual memory abilities. That memory for things: places and memory for words: the names, interacting gives rise to our ability to configure not only the physical space but also the mental and determine the set of concepts we call culture.

Each human being brought in to the world develops and builds his first experiential and linguistic relations with the environment through procedural memory. It is due to this innate skill faculty (Chomsky 1957), that the child, contrary to what he thought (Piaget 1959), is able to store the sensory-motor actions (self and others) that are critical to its intellectual development (Piattelli-Palmarini 1980). After the explosion of language, this innate skill gives way to a different memory, a memory that will become more and more verbal, more semantic, requiring three years to emerge as transitional declarative memory, that is to say, still tied to the own lived corporal experience of procedural memory. And the process tested by Perner (1995) in which the progressive acquisition of declarative memory brings out what he calls autonoetic consciousness (Perner & Ruffman. 1995). In other words, "the explosion of language," coincides with the beginning of a consolidation of declarative sense, but so that through language and retrieving declarative memory from appropriating mental contents must be mediated by an understanding of the same. A cognitive operation which is carried out almost simultaneously with the decoding of words due to the fact that you have context in a syntactic structure, oral or written: the meaning of the words, even if unusual or new, makes sense because speech is a construction of sense (Maldonado 2005: 116).

In front of the pace and variety of the experience offered by the forms (visual, tactile, auditory, olfactory ...) therefore, only the intellect represents an element of adaptability and defense mechanism in the contrastive game between forms and meanings the mind constructs its symbolic universe. Against the uprooting and discrepancies of his external environment, the mind tends to go from a situation which is prevalent in the principle of localization based on the character of personal uniqueness of the place - homogeneity of the experience - the above defined spatial locality defined by cultural awareness- - simultaneity of conceptual thought.

Now the dissonance is undoubtedly the main characteristic of our time. That gap between material and immaterial, stability and changeability, uniformity and simultaneity that Simmel (1909), at the dawn of our technological age predicted to become more and more extensive, and that imputed to that set of proprioceptive sensation arising from modern man his status as a resident of the metropolis, the new form of human aggregations where humanity had begun to change, once again, herself. A transformation, that in less than a hundred years has turned the planet into a single village and transferred social communication to cyber space, which is offered to Simmel throughout the evidence of his mutant character and of which, then, you could still see the point of origin.

5 FEEDBACK MAN – HABITAT: THE POINT OF ORIGIN OF THE CHANGE AS A PROCESS OF ADAPTATION AND MODELING

In *Experience and Nature* (1929) Dewey suggested that the man, like every other living being is in an interactive relationship with the environment and that all forms of life in higher organisms continuously maintains some of the consequences of his previous experiences. For Dewey, the decisions that are being made, the course of our actions, are largely dependent on the interactive relationship between us and the habitat that continually sends us signals to which we respond. This feedback is the point of origin of the change as a process of adaptation and modeling (in us as a response to perceptiveness; habitat as the object of our transforming action). Not more than fifty thousand years ago mankind, introducing some changes in the pattern of linguistic behavior that had been handed down, began to express their cognitive potential in an entirely new way, set in motion the process that led him to change cyclically its relationship with knowledge.

In the human being, therefore, biology and culture are interrelated and inseparable for survival. The culture, language and symbolic manifestation of the behavior of man is, at the same time, cause and effect of human genetic constitution: because it is the man himself, with his activities, to form (or if we want to transform) the ecological system that it contains and, at the same time it affects; effect as determined by the cognitive processes that can be governed by his biological constitution. This interactive relationship between genetic potential and its natural ecology is the matrix of an evolutionary process that differs from the selective mechanisms that govern all other living organisms.

The organ of language and thought, the brain is not the evolutionary result of a simple increase in mass or changes in structure, but rather, of a particular development of the connectivity between nerve cells in relation to habitat. An unquestionable selective advantage, coupled with the opportunity to acquire a wide range of prerequisites, essential to the replication of sequences of actions aimed chains or procedural, which has made possible the phenomenon of preservation and transmission between individuals and generations of what we call culture. A process closely related to memory that, as fundamental biological phenomenon, means modification of an organism to contact with the environment. In this way, the memory, without which it may be culture, it is a biological phenomenon of self-modification of organisms and is at the very foundation of the learning process.

6 THE CULTURE, CAUSE AND EFFECT OF HUMAN EVOLUTION

In analogy with the position of Dewey, in *Mind and Nature. A Necessary Unity* (1979) Bateson posed in relation evolution and learning within stochastic models aimed at the survival of the organism in relation to its ability to adapt to the environment. It is not impossible to imagine that although cultural acquired traits would not be transmitted by genetics, nevertheless natural selection favours those individuals whose genotype is more compatible with somatic changes more adaptive. In terms of survival, this flexibility mechanism is quite advantageous as it ensures the possibility of changing the adaptive behavior for survival. The genetic modification is beneficial only in the face of constant and stable environmental conditions. When the environmental conditions remain constant for a number of sensitive generational transitions, then it becomes likely that natural selection favors those individuals, whose genetic traits are best suited to the environment, giving rise to phenotypes. In other words, for the two Bateson stochastic systems combine continuously between them. In the first system, evolution, randomness is given by the recombination and mutation. In the second system, the learning, the random component is given by the interaction between phenotype and environment. In this sense, learning is the result of flexible based on probabilistic laws (and non-deterministic) adaptation.

Survival for Bateson is, therefore, closely linked to the interaction between a system that is within the individual and that is what we call learning, and what is outside of it which we call the population or group and is defined evolution. Both systems are essential for survival that must be allowed to work in synergy, because, in a rather short time, if compared to the duration of the 'whole life, every individual develops the organ of language-thought and its extraordinary faculty are the result of the interaction between genetic structure and context in which it develops the experience.

Today, in fact, neuroscience confirms that especially in the first few years of life the connections between neurons require regulatory activities of extreme importance. All observations agree in showing that when we interact with the environment, the synaptic connections begin to change: they are created new, useful ones are strengthened the never used decay and eventually disappear. The active synapses and those that have changed are kept, the other suppressed. It becomes impossible therefore, to not support the thesis that "much of the development consists rather in the loss of capacity that is not present at birth in the acquisition of new skills" A thesis that, in 1974 was to write Mehler "appears scandalous to the vast majority of psychologists but that is widely accepted by biologists " (1974: 284).

A summary of the latest scientific research provide us with data on at least two fundamental questions:
• the fact that the brain of the human infant when it enters the world possesses a neural apparatus predisposed to the development of all faculties that define us as a species: primarily the faculty of language,
• and that the future of the brain is the result of a plastic process, in continuous evolution that we can sum up with: "what you do not endeavor is lost".

But in this finding, we are faced with a serious question: if it is true that the loss of unused capacity serves to reinforce the new skills, it is equally true that unused capacity (or badly used) or are lost permanently or interferes (rather that interact) with the rest of the system incorrectly. And if it is true that the skills are the result of writing in indelible neural network and that this matrix process takes place at a certain time more than others and it happens in relation to the environment, then the technological transformation of language habitat will inevitably become more source of change during the process of adaptation and modeling.

7 THE TECHNOLOGICAL EXTENSION OF THE PERCEPTIVENESS: A PROBLEM FOR THE BRAINS FROM THE WEB?

The technological transformation of writing that from linear, textual and individual has become reticular and interactive hypermedia is the most recent development. A passage that, in our evolutionary history of species is characterized by having extended indefinitely our perceptual apparatus, a transformation that is producing progressive changes, invisible (but only to those who do not attend the classrooms of the schools of all levels) and inevitable.

And since the art of medicine has its origins in awareness of the disease, the fact that between the neurosciences are to be formalized in recent decades neuropsychology, (which in the pediatric field investigates complaints pertaining to the sphere of language competence and symbolic thought, which manifest themselves, in their most severe alteration in real learning disabilities in reading, writing and counting), clearly indicating where to look for understanding the points of fracture or catastrophe, according to the vision of René Thom (1980) between experiences and realities, faculty of language and symbolic languages, learning-teaching.

For years, neuroscientists, biologists and physicians a bit all over the world, show the results of research on the relationship between exposure to digital technologies and brain structures, the data indicate alterations in different areas and for different functions. Sometimes positive, other negative in order to constitute new pathological forms, as in the case of *internet dependent* subjects that present an alteration of the structure of nerve fiber bundles that provide the connection between the brain and the spinal cord, similar to that found among employees by alcohol or drugs.

Thought functions that are enhanced, others inhibited, and others that are lost: this shows a series of studies that are assessing how change occurs in *web brain* structures.

We should have been surprised by the contrary: all of these studies confirm that in any historic transition that involves profound transformations of linguistic forms, some functions are inhibited, others celebrated.

In developing brain organ acquisition of linguistic competence it is not a matter of time, it is a matter of "maturation" of the mind that you do but the result of the synergy and harmony between the different brain functions necessary for the symbolic conceptualization of reality; a task that, depending on the prevailing semiotic register (visual, verbal, symbolic) incurs greater one of the two cerebral hemispheres, the seat of two different modes of thought: the verbal, analytical, consequential and visual, perceptual and global (Sperry 1968). The information processing that employs mostly linear data and consequential damages is, for most individuals, the left hemisphere whereas the global data are processed in the right. The fact common to all is that incoming information can be processed in two totally different ways and that the two hemispheres of the Left and Right can work together while apparently proceed in parallel. Recent studies on the function of the large bundle of nerve fibers that connect the two hemispheres, the corpus callosum, in fact, show that it has the function of inhibiting the passage of information from one hemisphere to the other when the task requires the exclusion of one of them. Or, conversely, enhance it to make it overbearing.

This is the whole point of the question. For the first time in its history, the most powerful means to exercise the vocation of species, language, requires the simultaneous mastery of all semiotic registers pertaining to the faculty of language-thought (verbal, visual, symbolic and now also tactile). In fact the computer, with its infinite possibilities of creating communication environments translated into digital language, hypertext and the mass media and the Internet, and free, and through interactive hypermedia interfaces, enable immersive and multisensory relationships in a privileged dimension of playful socializing. They are the "new linguistic instrument", "characterizing technology” that is impacting significantly on our perception of reality.

8 FROM WRITING TO LINEAR HYPERMEDIA: WHEN TECHNOLOGY EXTENDS OUR SENSES

And “when technology extends one of our senses, a new translation of culture occurs as swiftly as the new technology is interiorized“(McLuhan 1962: 70). A position of great topical interest, that of McLuhan, now that the iPad is modulating the development of the language faculty of Digital Children. The appearance on the market of touch screen technology, supported by the expansion of new games and applications facilitating means that more and more you can often see children as young as a few months that entertain themselves with bright screens in search of favorite applications. The Tablet are large, bright and enough fingers to find the icons of favorite games, move desired pictures. For these children, the display is already the space of writing, as were paper and books. Internet and video games (for the little ones, but not limited to) represent the most emblematic example of how a combination of factors they are to converge on a single product that unites sequence, reticularity and creativity. The experience of communication permitted by its new media is based on a form of writing that breaks with the linearity of the text that alphabetic writing had coded and immutably consigned in its individual signs. In hypertext writing the speech (the text) expands without having to answer to rules; deconstructs it, atomized and composed in other forms of language becoming something else.

For Bolter (1991) In fact, hypertext rarely exists as text without images. Digital media allow expansions "narrative" very effective due to the effects of the textual structure "evocative" of sounds and images. Although printed books (but also manuscripts: think of the beauty of the miniatures, real works of art) can also offer a "visual" comment to the text, even though this is bound to the page. On the contrary, however, mass media scriptures not only allow you to accompany the text with still images but they offer endless possibilities to giving text new life and to realize an infinite number of forms. The view offered by digital writing has become, in few years, very vast and rich in details: writing texts are processed with the word processor, the management of e-mail, text messages, chat rooms ..., none of which has the structure nodes and links of a "classic" hypertext. Nevertheless hypertext shares some important characteristics such as flexibility, interactivity and modifiability.

For this reason, if required in mandatory scholastic systems, mass transmission of knowledge is still done by favouring the single linear mode, while the experiential habitats favours the reticular and global network, you may experience learning difficulties, as is already happening significantly .So, far from wanting to demonize the new forms of reality, we believe that multimedia and interactivity allowed by the new objects exalt and favour especially one of two ways typical of the language faculty, which is also the closest to the 'naturalness' of associative thinking. But this requires him to return to "linearity" experiential space essential harmonious interaction between the two modes of mind. In fact, without a 'technical' shaped on linearity, understood in the general sense of sequence, deeds and things, using the mode set by the computer becomes in time the institutionalization of a 'world view' fragmented and illogical, not ordered of conceptual taxonomies but on sequences of operations imposed by the 'logic' of the computer.

For this reason, perhaps, the most direct way to address the issues of hypermedia and hypertext could be to teach the mind how to use writing instruments of our time. But being that writing is an abstract language that moves in an abstract space and graphemes phrases were the materialization produced by hand on the writing space that was the sheet, it becomes apparent that the child, if it uses multiple sheets and books but surfs the Internet, however, must learn to possess the writing space. And the writing space is a world of stone or paper, or the endless web, still puts in relation to thought, hand, interface, as it was for the acquisition linear writing skills, today, the dawn of the now concluding book epoch, it is necessary to provide 'beginners rules for orderly progression' (Del Tutto Giombini, 2005). Since the development of figuration competence, the capacity to identify the constituent fragments from which emerge the reflections of the whole. That innate competence of the mind derived from the principle of

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discreet infinity: a finite number (and content) of interacting elements that give rise to an infinite number of combinations that expresses the structure of this universe, which is located in that " finite use of finished means "expressing" organic form "of human language [Chomsky, 2006]. Nevertheless, since the propositional understanding is never the fruit of consequentiality, this reflects the degree achieved in the understanding of that set of rules and principles that underlie all linguistic forms. In other words it is not enough to have acquired knowledge of the finite number of elements (few) that the principle for discrete infinity give rise to endless speeches, but it is essential to know the principles and rules of Generative Grammars and specifications relating to linguistic form with which we are in dialogue (Chomsky, 1957, 2006).

Linguistic competence in the child shows itself in all its power from the very first day of life and is revealed in what Chomsky calls "creative aspect of language use" (2006]) that allows our species to develop the faculty of language- thinking that we can define "prerequisites" for survival and evolution.

9 CONCLUSIONS

The perception of reality and memory (history) enable man, incessantly, to plan the future. To do this one needs two skills: the first: the ability to read that which surrounds us, to grasp the meanings of things, the ability to recognize the quality of interventions, in order to be able to do the work of discrimination between what must be destroyed and what must be preserved, the second, nourished from the first, is the ability to 'write' that faculty which enables us to translate into reality the products imagined by our mind. Because this right is really possible for everyone to remember how Dewey wrote that contented interaction with writing occurs when certain conditions are realized: *to have something to say*, and have *the ability to tell the tale instrumentally using the chosen expressive code*."(1954:76)

Perhaps the most interesting aspect of the paradigm: to learn along the course of a lifetime imposed by the globalization of production is that the development of cultural competence of the mind-brain system is increasingly seen as a unit, as a preliminary and continuous learning, seamless. A position that puts the focus of debate theories on the development of complex and critical faculties of thought formulated by Vygotskij which emphasized that not only the degree of genetic similarity when switching from one floor to another development of the faculties of thought, but the essential role that work , collaboration, education and written language take in this process. Rediscover perhaps - with some surprise, laws that are the very essence of human action are governed by two statutes that of need and pleasure. Sometimes it can be the same but, as it often happens in life, one moves on very different levels rarely communicating. When this happens you realize, for a lucky few, or shorter seasons of our existence, conditions of extraordinary creativity.

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TOOL FOR CHANGE OR JUST MORE EMAIL SPAM?
A STUDY OF ON-LINE PETITIONS AND THEIR EFFICACY

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Abstract

This paper examines a set of two hundred on-line petitions that were produced by the same two-person team over the course of eight months. While only a few of them were completely successful--as measured by full compliance with the petition request, it is possible to draw a few tentative conclusions about what factors contribute to a successful petition. The most important factors in successful on-line petitions would seem to be: email distribution to a targeted list of socially active individuals who share the same core political and social beliefs that underlie the petition; targets who belong to a stable, democratic nation with an established history of protecting free expression; and very specific, easily achievable requests that do not represent significant expenditure or effort on the part of the party who is called on to take action.

Key words: *Petition, social change, advocacy, politics, Feng Jianmei, Pussy Riot, Hy-Vee, Lange's metalmark butterfly*

Few people would deny that social media is now embedded in the fabric of political life. It is a fixed point in the landscape of social change even though the extent of its power has been debated and challenged. Recent studies have considered the role of social media in the United States' Occupy movement (DeLuca, Lawson, and Sun 2012; Juris 2012), the Arab Spring (Halverson, Ruston, and Trethewey 2013), Danish elections (Jensen 2013), Norwegian elections (Karlsen 2012), protests against military exploitation of children in Uganda (Meek 2012), protests against the abuses of South African President Jacob Zuma (Terblanche 2011), discussions of climate change (Schafer 2012), and Dutch civic engagement (Bekkers, Moody, and Edwards 2012). But few, if any, studies so far have focused specifically on the power of on-line petitions to create awareness, instigate dialog, or effect social or political change.

On-line petitions offer an irresistibly easy and fast way to demonstrate support for a cause. Several websites now specialize in offering on-line tools for the quick and easy creation of a petition with opportunities for sharing it to networks established on the creator's other social media accounts. One such site is Care2.com which can be accessed globally and which features user-created petitions as the centerpiece of its services. The official website for the United States Whitehouse, whitehouse.gov, recently expanded to provide a similar service. Some advocacy organizations have made on-line petitions an integral part of their web outreach. For example, the National Resources Defense Council hosts its own petitions at www.savebiogems.org.

A set of two hundred petitions written and published at Care2.com during an eight-month period, October 2011 to May 2012, offers a good, consistent sample for an initial examination of what constitutes an effective on-line petition. All the petitions in this set were written and edited by the same two-person team; as a paid freelancer under contract with Care2.com, I wrote the petitions, and the editor was Kathleen Jercich, a full-time staff member at the same company. Because the writer and editor were in every case the same people, it is possible to assume that variables like the quality of writing, the balance of emotional appeal to intellectual appeal, clarity, and sufficient citation of facts were reasonably consistent throughout the sample. So this study aims to look at the factors that contributed to success or failure that go beyond what one can accomplish with verbal dexterity and gifted editing.

The success of a petition can be difficult to measure. Its impact may be delayed. A petition that does not achieve its intended result may still create awareness of a cause or a problem that becomes background to a future solution or movement. It can become part of a larger outcry or trend that is accompanied by other media voices like blogs, tweets, and youtubes. However such outcomes are virtually impossible to quantify.

Therefore the measurement of success employed by this study is compliance with the petition's "ask." "Ask" can be defined as the specific goal or action which is sought by the petition. Petitions usually ask for a change in law, a change in the treatment of an individual or a group, the performance of a duty, or the discontinuance of a perceived injustice. So this measurement looks at whether the intended result of the petition transpired. Of the two hundred petitions examined, thirty could initially be declared successful by this measurement. Of those thirty, however, eleven garnered fewer than one hundred signatures. So for the purposes of this study, it is assumed that those eleven petitions had little if any impact, leaving nineteen or 9.5% of the petitions demonstrating success. It is very important to note that this study makes absolutely no claim that the petitions deemed successful were the sole factor in determining the change that occurred. In all cases, other news and social media voices were present—and possibly more influential—than the petition, but the exact extent to which the petition was influential is, of course, impossible to quantify.

Once a set of successful petitions was isolated, the next step was to consider what the successful petitions had in common and, where possible, to examine how they differed from the unsuccessful petitions. The study sought answers to the following five questions:

- Are corporations more likely than governments and non-profit groups to comply with a petition request?
- Are petition targets in countries that cherish human rights, especially the right to freedom of expression, more likely to comply with a petition request?
- Are petitions that ask for the law to be changed or left unchanged as likely to succeed as other petitions?
- Do petition requests that can be accomplished with minimal or no financial outlay make a petition more likely to succeed?
- To what extent does a well-defined, specific request (called an "ask" in this study) make a petition more likely to succeed?

Corporate targets were defined as large, multi-employee, for-profit companies likely to sell stock. Within the sampling under consideration, corporations that were targeted included Urban Outfitters, Fox News, Hyatt Regency, and Chick-fil-A, to name some of the most well known. Out of the two hundred petitions studied, sixteen—or eight percent—had corporate targets. Not included in this group were petitions that asked government to regulate corporate behaviors. Of the successful petitions, four out of nineteen—or twenty-one percent had corporate targets.

Corporations may be more likely to respond positively to petitions because they have more to gain or lose than do state officials and non-profit organizations when their public images are tarnished. Possibly the most successful petition within the sampling studied was one which targeted Hy-Vee, a chain of

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grocery stores. The petition was titled "Rehire Disabled Store Clerk Who Was Fired Over Twenty Cents." This petition took up the cause of Kyle Dowie, a mentally disabled man who had for twenty-five years worked for a Hy-Vee store. His job was sorting and processing bottles and cans that customers returned to the store for a refund of their US $.20 deposit. Dowie was known to collect discarded bottle deposit slips for customers who might come back for them. At some point, when returning his own bottles for deposit, he confused a customer's slip for his own and was fired from his job as a direct result. My petition to rehire him quickly garnered 19,202 signatures over a few days after its creation. It was by no means the only media outcry calling for Dowie's reinstatement, however. His story made several national publications in the United States, and the media in general framed him as the innocent victim of terrible injustice. A few days after the petition was created, a Hy-Vee official announced that the company had offered to rehire Dowie. The spokesperson said the company had been "mischaracterized," thereby directly crediting the media furor with influencing the company's decision (Chew 2012).

The success of the Dowie petition is a useful one because it embodies several elements of successful petitions suggested by this study. The petition featured a very specific, well-defined "ask," i.e. the rehiring of a single employee. It is perhaps worth noting that the petition asked for nothing peripheral, like an apology, a raise, the dismissal of Dowie's supervisor, or better training for store managers. The Dowie petition is also characterized by a goal that effectively cost the targeted corporation nothing. The company did, after all, have to pay somebody to sort and process recyclables, so rehiring Dowie did not in any way impact the company's profit. In fact, Hy-Vee had quite a bit to lose in the way of public prestige if it did not offer to rehire Dowie. The petition also greatly benefitted from a focal point that was unambiguously innocent and from being distributed to a targeted email list, two petition success factors that will be considered later in this paper.

This study tentatively concludes that petitions targeting an individual or entity residing within a country that can be loosely defined as enjoying democratic freedoms is much more likely to succeed than a petition targeting an individual or entity within a nation that enjoys fewer democratic freedoms. Most of the petitions in this study were directed to targets within the United States, Canada, and Australia, but a few targeted individuals and entities in Greece, Great Britain, Russia, Chile, Peru, and Brazil. It should immediately be noted that what characterizes a free nation is highly subjective and likely to be influenced by nationalistic and experiential impulses of the person conducting the study. This paper attempts an objective definition of "free" and "democratic" using the United States of America State Department's annual human rights reports on all the countries targeted in the petitions under study. Using those human rights reports as a guide, the study tentatively concludes that countries with fairly-conducted open elections, few or no recorded recent political assassinations, few or no disappearances that can be traced to government intervention, few if any government reprisals against critics of the government, little or no known torture, and prison conditions that meet international standards can be called "free" and "democratic."

Of the two hundred petitions in the sample, 181—or 90.5%—targeted individuals or entities residing in free and democratic countries. However, one hundred percent or nineteen out of nineteen of the successful petitions were directed to individuals and entities in those free countries. Within the sampling under study, no petitions directed to targets in countries with weak human rights records were successful. Probably the most successful petition in the sampling—as measured by dramatic and sweeping results—was one targeting the Chevron Corporation and asking for damages for the oil spill off the coast of Brazil. Titled "Chevron, Pay For the Damage You Caused to Brazil's Beaches!" this petition asked Chevron to pay US $28 million in fines directly to Brazil to mitigate the damage to beaches, wildlife, and tourism in that country occurring as a direct result of the oil spill. Arguably, this was the petition in the sampling that made the greatest "ask" as measured by the cost of compliance with the petition request and the overall importance of the outcome. The petition was created in November of 2011 and, over the course of six months, garnered 16,736 signatures from signers all over the world. In December 2012, Agencia Brasil (Platonow 2012) and News.com of Australia (2012) reported that Chevron had agreed to pay Brazil 311 million reales or US $155 million in damages.

This study has no method by which to gauge the actual influence of the petition, but it is certainly important to note that Chevron was under pressure to pay damages from numerous sources—including global media and international law—and compliance with the petition request may be ineffable or even purely coincidental.

The Chevron petition illustrates two of the principals argued in this paper: that corporations may be more likely to comply with a petition request than either government entities or non-profit organizations and that targets residing within a free and democratic nation are more likely to bend to the will of petition signers. Though Chevron is technically a multi-national corporation, it is headquartered in San Ramon, California and is widely perceived as an American company. There was immense pressure on the company from both within and without the United States to make reparations to Brazil. Furthermore, oil companies have a history of paying damages to communities that suffer the effects of a spill. That history creates expectations that a company will settle money on the spill victims.

Clearly individuals and entities within countries which feature a high degree of media autonomy as well as a belief in the right to peacefully defy one's political leaders have more to lose by ignoring petitions that have gained a great deal of support. An unsuccessful petition may serve to further illustrate this principle. A cautionary example of failed media support for a victim of government abuse is the case of Feng Jianmei. A twenty-three year old Chinese woman, Jianmei was unable to pay a $6300 "second child fine" when she became pregnant for a second time. Chinese law enforcers who arrested and beat her and forced her to have an abortion seven months into her pregnancy acted fully within the laws of their country that stipulate that Jianmei was eligible to have only one child. I was one of a throng of journalists who commented on this case when I wrote a petition on behalf of Jianmei ("China, Grant Poor Women Reproductive Choice" 2012) that garnered 14,316 signatures before being closed on December 2012. The petition specifically asked the Chinese government to re-examine its one-child policy and, in particular, the cruelty with which it is enforced.

Media compassion for Jianmei had exactly the opposite effect that Western writers and journalists who took up her cause hoped for. The Chinese government publically apologized to Jianmei's family in the media. But a CNN article reports that Jianmei's family was systematically harassed in the aftermath of the media furor. The same article reports that Deng, Jianmei's husband, had disappeared without explanation. Far from examining its policies, China's government retaliated against the bad press generated by Jianmei's case by further abusing the victims. It must be noted that my petition was one of dozens of national on-line publications calling for justice for Jianmei and therefore not solely responsible for further harms brought on the Jianmei family. However, this example does illustrate the need for caution when petitioning the government of totalitarian states where civic freedoms are historically under-protected.

A similar case of a failed petition that targeted a country not famous for human rights protections was the one I wrote on behalf of Pussy Riot ("Free anti-Putin protesters"). Pussy Riot is a group of young Russian women who engage anonymously in a style of social activism sometimes referred to as "street theater." On the occasion of their arrest, they appeared in masks and costumes and danced freestyle to an obscene anti-Putin song in a Russian Orthodox Church in Moscow. The young women were held in prison for several months before their trial with reports streaming in that they were not properly fed (Wilson 2012). My petition called for their release from prison and for charges against them to be dropped. Again, this request was only a small part of the global outcry on behalf of the activists that included on-line newspapers, blogs, and social networking sites. Among those who requested mercy for Pussy Riot were leaders of the very church at which they had staged their action. However, their trial produced harsh prison sentences for two of the women found guilty. This example points to a less clear-cut set of cautions than the Jianmei case. Russia does claim to be a democracy, but the Soviet legacy of repressing rather than fostering dissent and open criticism of government lingers and the country's commitment to the protection of political thought, if such a theoretical commitment exists, does not reach far back into the country's history. While it is not obvious that Russia reacted to criticism by imposing a harsher sentence than it would have otherwise, it is fairly certain that media support for Pussy Riot had no role in mitigating the group’s punishment.

Of the two hundred petitions in the sample, sixty-four or thirty-two percent asked for the law to be changed or for a proposed law not to be enacted. Of the nineteen successful petitions, eight or forty-two percent asked for a change in law or for a proposed law not be enacted. These statistics tentatively support a conclusion that petitions that seek to alter the law are somewhat more likely to succeed than other petitions. One petition that was successful, by the terms of this study, called for California to enact a homeowner bill of rights to protect distressed home owners from predatory and irregular banking practices that were resulting in wholesale foreclosures and lowered neighborhood property values (“We Support the Homeowner Bill of Rights” 2012). The petition was created in March and garnered a modest 2100 signatures over six months that may or may not have influenced California lawmakers in their decision to ratify the bill which became law early in 2013 according to California’s official state website. The vast majority of signers—approximately ninety-seven percent—were from California, making the petition far more likely to influence state leaders than if the signers had represented the entire world. It does not require wild speculation to assume that elected officials are likely to take actions that ensure the support of their voters. While corporations attend to the their global image, elected leaders are more likely to concern themselves only with the needs and opinions of their constituents. This, of course, suggests that petition writers must consider how best to promote petitions so that they reach the audience most capable of influencing their outcomes.

This study sought to determine to what extent financial cost of compliance influences a petition’s success. Admittedly, an exact definition of “high cost” or “low cost” is elusive at best. But, in general, this study assumes that any significant outlay or loss of monies as a direct or indirect result of compliance with the petition makes the petition high cost. By this definition, an apology would be low cost as would the rehiring of a wrongfully dismissed low-wage employee because the employee would have to be replaced at more or less the same salary. Likewise, freeing or dropping charges against people wrongfully incarcerated or held for trial would be low cost. By contrast, asking the United States Federal Emergency Management Agency to desist from insuring homes built in flood plains (“FEMA, Stop Prioritizing Construction Over Endangered Whales” 2012) is high cost because of the perceived loss in land values among people forbidden to develop their property. Similarly, a petition that asks that mining not be permitted in the Grand Canyon (“Don’t trash the Grand Canyon with uranium mining” 2012) potentially represents a huge loss in income for the corporation that proposes the mining, so that petition would be considered high cost. It is not especially surprising that this study finds that low-cost petitions are much more likely to be successful than high-cost petitions, especially given the profit orientation of the countries to which they were mostly directed. Of the two hundred petitions in the sample, ninety-nine or 49.5 percent were identified as low cost. However, among the successful petitions, fully fourteen out of nineteen—or approximately seventy-four percent were low cost. This article has already looked at a petition written on behalf of Kyle Dowie that features a low-cost request. Another example is a petition that asked the Miami-Dade County police in Florida to arrest the people guilty of abandoning several horses, some of whom starved to death on a remote farm before they were discovered (“Prosecute owners who abandoned dog and horses to their death” 2012). Created in March, that petition was signed by 8,841 people over the next six months.

Cost is certainly a critical factor in petitions written on behalf of wildlife and open spaces. Quite a few of the sample petitions sought protection for endangered species, preservation of natural habitat, or relief from climate change. However, few of these petitions were successful and certainly the high cost of setting aside land that could be developed and the high cost of regulating industry to prevent habitat disruption plays an important part in the success of a wildlife petition. No petition in the sample was more heartfelt than the one that argued for regulation of nitrogen emissions in the range of the Lange's metalmark butterfly. Titled "Don't Let Bay Area Power Companies Poison the Metalmark Butterfly," (2012) this petition drew attention to a chain reaction that threatens the critically endangered metalmark with complete extinction. The Lange's metalmark feeds exclusively on naked-stemmed buckwheat. However, nitrogen emissions from power plants in the butterfly's northern California range function to fertilize invasive weeds that compete with and crowd out the buckwheat. As a result, the butterfly is left with no food source and hovers on the brink of extinction in its only remaining range. The petition asks California's Environmental Protection Agency to impose strict regulations on nitrogen pollution. However, like almost all the wildlife petitions in the sample, this one has enjoyed no success. Clearly, the cost of containing nitrogen pollution could be prohibitively high and would likely be born by for-profit corporations that have little or no passion for wildlife conservation. This petition also demonstrates other problems that, though they fall outside the empirical conclusions of this study, are still worth considering. Perhaps most importantly, the problem of metalmark extinction resists summation in a four- or five-word sound bite. Even the simplest explanation of the butterfly's plight involves the reader who is also the potential signer in understanding a causal chain of events, thereby challenging the attention span of the typical web surfer. The formula for petition writing recommended by Care2.com and based on the site's observations of what makes a petition effective calls for short, 100-150 word descriptions of the problem, short, punchy headlines of no more than nine words in length, and a summation of the problem that uses the "so why" move in the second sentence. For example: "Kyle Dowie worked faithfully at a Hy-Vee grocery store for twenty-five years. So why did the company fire him?" It should be fairly evident that the problems of the Lange's metalmark are not so easily summed up within the "if then, so why" formula. The same is true of many other petitions that can be earmarked as advocating for the environment. The combination of high costs, required legal changes, and the difficulty of reducing science to sound bites definitely lowers such a petition's chances of success.

This study also concludes that petitions featuring asks with well defined boundaries are more likely to succeed than petitions in which the asks are not specific or clearly demarcated. A precise definition of what makes an ask specific and well-defined is elusive, but generally this study regards petitions which simply seek to tell somebody that he or she is wrong, petitions that ask people to tell the truth, and petitions which ask for a range of actions or for cooperation amongst a number of unnamed stakeholders to be unspecific and not well defined. By contrast, petitions that ask for someone to be rehired or for allocation of a specific sum of money to be made or for a numbered bill to be passed or defeated are regarded as specific and well defined. Using these definitions, 136 out of the sample of two hundred--or sixty-eight percent--had well defined asks, but of the petitions deemed successful, eighteen out of nineteen had well defined asks, yielding the conclusion that a well-defined request is more likely to succeed than a less well-defined request. One of the few successful wildlife petitions in the sample was "Free Endangered Cranes from FAA Red Tape" (2012). This petition described the plight of critically-endangered whooping cranes who were stopped mid-migration by the United States Federal Aviation Administration. The cranes had been taught to follow a microlight aircraft and were being escorted to safe winter habitat when the aircraft flyer was grounded on a technicality. The infraction was resolved within a few hours and the cranes flew on into an uncertain future. The petition, which ultimately garnered 170 signatures, may or may not have influenced the outcome. However this petition, which asks only that a last-ditch effort to save the world's remaining cranes not be thwarted, does illustrate the principle of a really specific ask. Any petition that asked for crane habitat to be created or set aside or for a crack down on fish farmers who shoot cranes perceived as poaching their livestock would be much less likely to succeed.

There are certainly other factors that influence a petition's success that fall outside the limits of this study and which are worthy of further examination. Anecdotal evidence generated by the petition sampling suggests that the following additional elements can contribute to a petition's success or failure:

- Petitions that name someone who is actually capable of enacting the proposed change are more likely to succeed than petitions that target groups or a range of stakeholders.
- Petitions written by people who live in the same community as the problem outlined by the petition may be better respected than petitions written by someone perceived as an interloper or busy body.
- Clear, factual petitions written in a measured tone may succeed where strident, over-emotional petitions fail, depending on the audience they achieve. In particular, a tone of righteous indignation is preferable to a display of anger. Using clichés or expressing too much emotion runs the risk that the petition will be turned into a joke.
- All other things being equal, a petition that features a wronged innocent is more likely to succeed, but only if potential signers see the championed subject as entirely blameless. For example, petitions that feature kittens or children generally gain more traction than others. Petitions that champion someone who is morally ambiguous, even if he/she was very ill-treated are less likely to be successful. Badly treated prisoners or child support dodgers, for example, are harder to rally support for.

The role of social media in promoting petitions falls outside the limits of this study, chiefly because it might be impossible ever to quantify how a petition moves virally through the internet. Having said that, however, effective promotion is probably the single most important factor in a petition's success. There are many ways a petition can be promoted on the internet, some more effective than others. It is worth considering which of these methods are most effective and which may not be worth any significant investment of time.

Posting to one's social media pages, like Facebook, MySpace, and LinkedIn is a time-honored method of getting one's ideas in the cloud, but its effectiveness may be far exaggerated. The most promising way to do this appears to be Facebook for Journalists which provides specific tools for journalists to present their work. Anyone with a large enough group of followers on Facebook or other social media sites can post petitions to that site and hope that friends and followers of the site will take action. Little information exists, however, concerning the degree of efficacy of such methods of dissemination. Also, petition writers must contend with the possible perception that they are "spamming" their friends or using social media for some purpose other than was intended. We are all probably aware of the shared perception of people who forward a lot of emails to everyone in their lists. To a lesser extent, people in one's social profile network may feel imposed on if they are presented with a number of requests for social action.

Posting to discussion groups is among the recommendations made by Care2.com for petition promotion. By far the most effective discussion group to post a petition link to is the discussion that follows many on-line news articles. For instance, a popular on-line newspaper, the *Huffington Post*, almost always allows fairly free discussion in the space below each article. Only rarely are these discussions disallowed and they are rarely censored. I had some success in posting petition links to these Huffington Post discussion groups. Success, here, was modest, however, and likely resulted in up to twenty signatures for any single petition. It is impossible to assess exactly how much influence such posts had, but no posts to the *Huffington Post* were accompanied by a significant surge in petitions in the forty-eight hours after the post was uploaded.

One serious problem with posting petition links to news article discussions is that most news publishers remove or prohibit any links that lead away from their own site. Clearly, the publishers consider their product a for-profit endeavor and will defend that product against links that advertise other products. Even though a petition does not sell a product, it can still be argued that clicking on a petition takes a user away from the news site and to another site. The user then may or may not return to the news site.

A further method of promoting a petition is emailing it to people in one's email address book, but this method also has severe limitations. Friends and relatives who are not united by a core of political beliefs and a specific commitment to social action may be happy to sign one petition, but feel abused if they are confronted with a second one to sign. Petition writers must also anticipate that even like-minded friends and activists may, for one reason or another, resent receiving a petition signature request. For example, one of my university colleagues sent me an email requesting that I take her "off my list" in the wake of being sent a petition. The fact that she had felt free to send me an unsolicited copy of her book did not deter her from thinking that I was abusing her good nature. Even "Cal," a gentleman who accepted my friend request at the Care2.com site and who regularly emails me with links to articles and actions he cares about has now programmed his email to reject all my emails.

A much more effective method of dissemination is email distribution to a list of people who have voluntarily identified themselves as sharing a core set of beliefs *and* willing to participate in democracy by signing petitions. Over a period of many years, Care2.com has compiled an email list of people globally who identify with a political agenda that can be loosely described as liberal and progressive. People join this list voluntarily by creating an account at the website. As of this writing, Care2.com claims to have over 20 million members. How the company makes use of this email list is proprietary information to which I have no access, but anecdotal evidence strongly suggests that petitions within this study's sampling that were promoted by way of this list almost always garnered more signatures than those that were not so promoted.

In conclusion, on-line petitions will no doubt continue to play an important part in political and social movements alongside other social media. They can be effective, but their efficacy should not be exaggerated. Petition writers should consider how their petition is written and, in particular, what it asks for, of whom, and what the cost of compliance will be. A single petition by itself is unlikely to effect important change, but aligned with other actions, both virtual and on-ground, it is a promising tool for activists and others who seek to shape a better world.

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COSMOPOLITANISM, INTERCULTURAL-COMMUNICATION AND CULTURAL DIFFERENCE: THE CULTURAL PRACTICES OF SAUDI MIGRANTS LIVING IN THE UK

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Abstract

The project will present a piece of novel research because it investigates an issue that has been neglected in the field of cosmopolitanism, with regard to communication and cultural differences in the context of everyday life. This study uses theoretical frameworks that involves cultural, media, diaspora and migration studies, and qualitative methodology aiming to understand of the cultural experience of Saudi migrant in the UK. This will support the analysis of cultural practices of Saudi migrants in the UK in the education and business sector to investigate the impacts that cultural difference has in their potential cosmopolitan experiences .This empirical research about Saudi diaspora in the UK will be carried out through qualitative methods; 1) in-depth interviews of 20 Saudi students and businessmen/women living in the UK; 2) participant observation of three Saudi families in the UK that will be picked up from the participants of the interviews.

Key words: *Intercultural communication, cosmopolitanism, migration, diasporas and intercultural competency, media.*

1. INTRODUCTION

As a part of the most recent phases of modernity and globalisation, there has been a notable growth in academic discussions about the idea of cosmopolitanism (cf. Fine and Cohen, 2002; Skrbis *et al*, 2004). This discussion is occurring against the background of an apparent increase in the global movement of people and the creation of multi-ethnic and multi-cultural societies in which people have experienced a significantly enlarged diversity of culture. Saudi people living in the United Kingdom (UK) were chosen because of the following three main reasons. Firstly, according to a survey on cultural difference presented in a local Saudi newspaper *Asharq Al-awsat*, 'Saudi people tend to feel they are different from other people, especially people from the West. They feel their interactions with people from other cultures are low and some consider that their cultural and traditional privacy could jeopardize their intercultural communication' (Alsohemi & Alghamdi , 2010). That could negatively effect their intercultural communication while communicating with people from different cultural context. Secondly, the close economic ties between the UK and Saudi Arabia as there are over 150 joint ventures between the UK and Saudi Arabian companies. Finally, my own experience as a Saudi person. I observe that many people in Saudi Arabia still perceive western cultures as very distinct from their culture but there is also an increasing number of Saudis who are, or seem to be cosmopolitans, individuals who are open-minded and understand cultural difference and view that the future of the country might lie in open communication and relations with the western world according to the Saudi Embassy in the United kingdom (Bin Nawaf ,2011).

The first aim of this research project is to investigate and analyse the process of intercultural communication in cosmopolitan Saudi migrants either studying in the higher education sector or working in the business sector in the United Kingdom, particularly in relation to the cultural differences in the areas of education and business. Interestingly, the report in the Saudi newspaper *Asharq Al-awsat* (2010) discussed above, suggests that their intercultural communication when talking to people of other cultural backgrounds is heavily based on the values and private traditions of the cultural system of Saudi Arabia. This may suggest that Saudis would have problems with intercultural communication when they are in other western cultures, such as, the UK and would not be able to have a cosmopolitan outlook when they are in such a culture. Me as a Saudi researcher have observed that although Saudi nationals living in Saudi Arabia do view western cultures as distinct from their own culture, there are increasing numbers of Saudis who do have a cosmopolitan outlook.

Possibly, the relatively small but increasing presence of Saudi nationals in the United Kingdom, particularly since the 1960s and increasing in the 2000s (Communities and Local Government, 2009, pp. 23-4), can be seen within this context, as having a cosmopolitan outlook, that is, being open-minded and accepting of cultural differences. Notably, the Saudi presence in the United Kingdom is significantly different from many other well-known immigrant communities, both Muslim and non-Muslim. The residential population of Saudi migrants is much smaller (only 5,026 Saudi Arabia-born Muslims were recorded in the 2001 Census); and it is more transient, with most individuals eventually returning to Saudi Arabia; both visitors and residents are predominantly business people and students in the English higher education in Universities and Colleges (over 50 percent of Saudi Arabians in England over the age of sixteen are students); and Saudis in the UK are generally in the higher socio-economic strata (Communities and Local Government, 2009).

This, however, is merely a snapshot of a period in time during a process of rapid change and development. For instance, in 2007 according to the Saudi Ambassador there were around 3,000 Saudi students in higher education in the UK (already a significant number), and he stated that this number would increase by 100% to 6,000 students by the end of 2009 (Albagmi, 2007; Communities and Local Government, 2009: 7). The Saudi Cultural Attaché in London has indicated that the number of Saudi students in the UK has increased in 2010 to around 16,000 students. Notably, most are funded by the Ministry of Education of Saudi Arabia, under the King Abdulla Scholarship. Given these numbers, one can conclude that the pursuit of higher education at an English establishment is the main reason for the majority of the Saudi migration to the UK, arguably giving this group of people a particular distinctiveness in comparison to other migrants.

Placing the Saudi migration in the context of globalisation and increasing intercultural communication, arguably it may be possible to observe a ‘cosmopolitan outlook’ in the Saudis who have temporarily migrated to the UK, which many theorists have argued can, at the very least, generate the possibility of a greater understanding and empathy among people of different cultures ‘because of a greater familiarity with different cultures, societies and traditions’ (Hopper, 2007: 159). More ambitiously, it could be argued that such cosmopolitan outlooks may signal the rise of a different mode of modern consciousness altogether, one that is beyond the confines of the “first modernity”, globalisation, and the nation-state (Beck, 2002).

To explore these possibilities, this investigation is constructed to survey the thematic nexus of migration-cosmopolitanism-intercultural communication-globalisation-everyday-life to look in different places for new ways to understand how Saudi people’s experiences in the UK have engendered cosmopolitan outlooks and forms of intercultural communication which has overcome or otherwise negotiated some, or all cultural differences. The increasing number of Saudis who are cosmopolitans – in its minimal sense, signifying that there is “a conscious openness to the world and to cultural differences" (cf. Skrbis et al, 2004: 117), is being seen as a positive development for Saudi Arabia itself, according to the Saudi Embassy in the United Kingdom (2011). It is believed that these potential ''cosmopolitans'' are seen as important to the future of the country since they can further open up communication and relations with the Western world. Given that such hopes are placed on these "cosmopolitan Saudis", it is important to explore the ways researchers from around the world have understood cosmopolitanism as a theoretical framework, so that we can better anticipate, analyse and understand how Saudi cosmopolitan migrants in the UK may or may not contribute to such strengthening of Saudi-Western relations.

As a result of the discussion set out above, it can be argued that intercultural communication and cosmopolitanism goes hand in hand, alongside one another since the cosmopolitan individual from Saudi Arabia may well have an outlook that reflects openness to cultural differences, and this involves intercultural communication with other individuals who are from a different western culture, individuals in the UK. Presumably such individuals may use interaction in their intercultural communication that is not solely based on the values and private traditions of the cultural system of Saudi Arabia, since they are open to other cultural values and traditions. Thus, intercultural communication is an essential concept to investigate and analyse in this research project.

Since the first aim of this research project is to not only investigate and analyse the process of intercultural communication in cosmopolitan Saudi students or business people in the UK, it is also to investigate and analyse the intercultural communication of some of these cosmopolitans in relation to the cultural differences in the areas of education and business. Thus, a third concept that is equally as essential for investigation in this research is the notion of cultural differences.

Cultural differences can be generally thought of as those specific aspects of a particular culture that makes a culture unique and different to another culture. Individuals are clearly aware of such differences, as we would expect, and as noted in the Saudi newspaper *Asharq Al-awsat* (2010), discussed above, that Saudi nationals feel distinctly different from individuals in the West. The culture is shaped by the values of a particular society. Values are enduring beliefs that are regarded as preferable to another belief (Samovar and Porter, 2000: 10). We each have our own individual values, however, there are values that tend to pervade a culture and these are called cultural values. Cultural values inform our perceptions and behaviour and have a significant impact on our intercultural communication (Samovar and Porter, 2000). This is the reason why the concept of cultural differences, which are underpinned by cultural values, is an essential concept for investigation and analysis in this research, since the extent, and the nature of an individual's intercultural communication is connected to their cosmopolitanism. Furthermore, cultural values refer, for example to religion, human nature, individualism, family, materialism, science and technology, gender role, and equality (Samovar and Porter, 2000).

Cultural values arise from the nature of the society, and refer to particular aspects of a society. In Saudi Arabia the cultural values could reasonably be expected to be influenced by the particular interests and the features of life of the people living in Saudi Arabia. For example, the values are no doubt influenced by the Muslim religion and the fact that the country is the leading country of oil production. Additionally, the values are probably influenced by the stratification system and the territory of the country. Each territory has some nomadic or semi nomadic people. Indeed, it was observed in 1950, that half of the population in Saudi Arabia was living as nomadic tribes. Tribal affiliation is the main form of classification of the people based on their bloodline. By way of contrast, the cultural values in the UK are probably influenced by, for example religion, family forms, gender roles and materialism.

The participants in this research will be asked questions about their knowledge and their experiences of cultural differences whilst living in the UK, specifically in relation to those people they interact with. Presumably, the participants will come into contact with people from many different cultural backgrounds whilst in the UK, as we would expect. Since many students attending higher education in the UK come from overseas and business men/women are very often from overseas. Thus, it will be interesting to study intercultural communication and cultural differences since the information from the interviews will provide rich material about their intercultural communication with people from many different cultural backgrounds. It is assumed that such information will provide a valuable awareness into the nature of the participant's cosmopolitan outlook, if of course they have an outlook that negotiates or accepts cultural differences and they are open-minded. It will also provide information about the differences in cultures, and if they have the same cosmopolitan outlook with people from all cultures, or particular cultures, such as people from the East or the West.

To conclude, it is clear that the concepts of cosmopolitanism, intercultural communication and cultural differences are intertwined and related; consequently these concepts are considered to be essential components for investigation and analysis in this research. Furthermore, it could be argued that the concepts of intercultural communication and cultural differences can be considered as the research tools for understanding cosmopolitanism, since both concepts underpin cosmopolitanism.

2. COSMOPOLITANISM

In terms of the definition of cosmopolitanism, cosmopolitanism is notoriously difficult to define precisely or completely (cf. Beck, 2002; Pollock *et al*, 2000; Skrbis *et al*, 2004). It has been described, studied and theorised in many disciplines by scholars of sociology, anthropology, moral philosophy and cultural studies. While these different disciplines provide differing and sometimes distinctive perspectives, perhaps the most common element of cosmopolitanism is "openness to the world" (Beck, 2002: 36; Ong, 2009, pp. 454, 455; Skrbis et al, 2004: 117; Werbner, 2006: 497).

I have divided the definition of cosmopolitanism into two aspects. The first one refers to cosmopolitanism as an ideal, normative concept, and ideology. In this part, I looked at the cosmopolitanism that has been elaborated as a normative concept (Kleingeld and Brown, 2011). For example, in the early 20th century, Boehm (1931) defined cosmopolitanism as a rational attitude, which prompted a person to replace his attachments to his more direct native land with a similar type of link, but to the entire world, which he or she comes to consider as a superior and a greater homeland. Boehm (1931) differentiated the concept of cosmopolitanism from related ideas, such as, "internationalism" and "universalism" by noting the origin of the word in late ancient Greece. The Greek idea of citizenship primarily influenced the nature of cosmopolitanism in which the prospective cosmopolitan moves from his internal social group to a broader unity. The word was originally coined by Diogenes of Sinope (403 – 323 BCE) when he declared that, "I am a citizen of the world," which might be even better understood by rearranging the Greek words to read, "My *polis* is the *cosmos*" (Betti, 2011: 4).

Although most contemporary theorists of cosmopolitanism have related the idea of cosmopolitanism to a new phase of modernity, or a transcendence of nationalism (Beck, 2002). Indeed, Fine (2007) noted that the concept of cosmopolitanism existed long before nationalism (and, therefore, modernity), and suggests that cosmopolitanism is an idea that has been struggling to be fully realised since ancient times (2007: ix, cf. Fine and Cohen, 2002). However, as Betti (2011) has argued, the central Greek ideas of *cosmos*, which is the view of the universe as a beautiful harmonious order and the source of universal standards and imperatives, and the *polis* which is the view of a highly communitarian structure of relations, has tended to be overlooked almost completely in contemporary theorising about cosmopolitanism. Instead, contemporary cosmopolitan theorising is grounded in modern and postmodern notions of both the individual and of freedom (2011: 5-7).

Moreover, the critique of cosmopolitanism has perhaps as long and eminent a history as the idea of cosmopolitanism itself. For instance, the liberal theorist John Rawls has argued that the world-state advocated by politically-minded cosmopolitans throughout history (including Immanuel Kant and his vision of a global, cosmopolitan federation of republics), would be dangerous, as it would not have been with competing independent powers to combat the potential rise of despotism (Rawls, cited in Kleingeld and Brown, 2011). Others, such as the communitarian Will Kymlicka, have envisaged the surrender of national sovereignty advocated by cosmopolitanism as a violation of a people's fundamental right to self-determination (cited in Hollinger, 2001). In addition to these objections to the principle of a cosmopolitan world state (or cosmopolitan federation of political associations), there exists several serious questions and doubts about the reliability of such an ideal. Many have argued that an effort to hold all states accountable to the cosmopolitan ethos would be an exercise in futility. Others, such as the eminent sociologist Nathan Glazer, have argued that such a cosmopolitan political arrangement would stretch the limits of human loyalty (Glazer, 2002; Hollinger, 2001; Kleingeld and Brown, 2011). On the other hand, another set of critics have seen such cosmopolitan political efforts as a subtle ruse for imposing new forms of Western, or specifically American, imperialism, and therefore, not contributing to more freedom or openness (Betti, 2011; Fine, 2003; Fine and Cohen, 2002). Indeed, in an extremely critical view, cosmopolitans have been portrayed in various times and places throughout history as treasonous, disloyal, dangerous, espousing bourgeois decadence, and, at the very least, suspicious (Conversi, 2000).

Beck (2006) claimed that cosmopolitanism has become "the defining feature of a new era, the era of reflexive modernity, in which national borders and differences are dissolving and must be renegotiated in accordance with the logic of a 'politics of politics'". It is in this context that cosmopolitanism is used as a new – and even revolutionary – standpoint to understand and re-cast previous understandings of the social world (2006: 2-3). Such a radical cosmopolitan frame of reference is not only seen as a "scientific" or analytic need by its advocates, but as a profoundly moral one as well (cf. Beck, 2002; Brink-Danan, 2011; Fine and Cohen, 2002; Delanty, 2006; Featherstone, 2002; Ong, 2009). This is the basis for Beck (e.g., 1999, 2002) advocating a change from a "methodological nationalism" to a "methodological cosmopolitanism". The assumptions behind many concepts in the social sciences whether it be class, the economy, political associations, or identity have been taken for granted and simply expected that they were established and bounded by the nation-state. Once this assumption is challenged, declared Beck (e.g., 2000b, 2005, 2006) an entirely new range of possibilities and interpretations opens up, not only scientifically, but politically.

In fact, Beck (1999) has issued a "Cosmopolitan Manifesto" to this end. As he ambitiously argued:

The *Communist Manifesto* was published a hundred and fifty years ago. Today, at the beginning of a new millennium, it is time for a Cosmopolitan Manifesto. The *Communist Manifesto* was about class conflict. The Cosmopolitan Manifesto is about transnational-national conflict and dialogue which has to be opened up and organized. What is to be the object of this global dialogue? The goals, values and structures of a cosmopolitan society. The possibility of democracy in a global age (Beck, 1999: 14).

In more perhaps extreme moments, Beck (2002) has approached cosmopolitanism almost as a political ideology, with its "enemies" identified as nationalism, globalisation, and democratic authoritarianism, in a highly rhetorical, partisan, and one-sided way. Nationalism is portrayed as the greatest existing threat to the culture political freedom; globalism is seen as a global economic system which produces massive inequalities and injustices; while democratic authoritarianism is used to describe the façade of democracy which exists in the modern state. The solution, according to Beck, is the emergence of a "cosmopolitical movement" in dialectical opposition to these phenomena (2002: 38-41).

It should be noted that these examples of cosmopolitan utopianism, however desirable one may believe them to be, precisely illustrated why Fine and Cohen (2002) expressed such caution, as mentioned above. Fine (2007) noted how these cosmopolitan advocates in their enthusiasm often turn cosmopolitanism into ''something fixed, abstract and absolute''; they exaggerated the so-called death of the nation-state and newness of the current situation, and raise cosmopolitanism as an almost pure ideal, while denigrating nationalism (and whatever other "enemies" they may identify) as one-sidedly bad, basing their cases on arguments with apparent straw men (cf. Kleingeld and Brown, 2011).

For Derrida (2001), a post-Enlightenment cosmopolitan must be hybrid, polyglot and grafted on to vernacular cultures, as opposed to being Eurocentric, universalistic, and hegemonic. Boundaries between hosts, guests, and strangers must not only be blurred; active de-stabilisation of such identities must take place, radically moving beyond the confines of current and conventional notions of hospitality (cited in Featherstone, 2002, pp. 6-8). Benhabib (1998) intimated such an idea of openness in her discussion of European citizenship when she asserted, "democracies should be judged not only by how they treat their members, but by how they treat their *strangers*" (1998: 108). Indeed, cosmopolitanism is seen as potentially providing a powerful set of practices which can result in the reform of Western "Subjektivitätsprinzip" [subjectivity principle] (Skrbis et al, 2004: 132). Mihelj et al (2011) similarly advocated an openness to the other that can potentially lead to a modification of one's own attitudes and practices and the creation of new ways of thinking and acting. For this to occur, a cosmopolitan interaction needs to involve not only talking, but also listening to the other, and, above all, "openness to the possibility that the other is right'' (Mihelj et al, 2011). Derrida goes further and outlined the potential for a new cosmopolitics in a call for "open cities", or "cities of refuge", across the world.

Perhaps more seriously, normative cosmopolitan theorists throughout history have often been blind to their own exclusivities. For instance, when theorists uphold the Greek idea of the "citizen of the world", they often overlook the fact that in ancient Greece only men were citizens, thus excluding both women and slaves (Fine and Cohen, 2002: 137). Immanuel Kant presented his cosmopolitanism at the same time as he enthusiastically espoused and taught an explicitly racist geography proclaiming the racial superiority of the White race of Northern and Western Europe over the rest of the world, elaborating in detail the social backwardness and physical repulsiveness of "Negroes", Hottentots, Javanese, Jews, and "people of the far north", for example (cf. Fine and Cohen, 2002; Giaccaria, 2012; Malcolmson, 1998). Today's cosmopolitans may also be blind to their own biases toward the experiences and prejudices of well-travelled elites, persons who come from countries which do not generally need visas to travel, such as intellectuals supported by public and/or corporate funding, and global adventurers, such as economic, artistic, or intellectuals whose lived experience has often displayed profound indifference for the well-being of actual persons, as opposed to abstract ideals (Agathocleous and Rudy, 2010; Delanty, 2006; Featherstone, 2002; Skrbis et al, 2004).

In this regard, Skrbis et al (2004) quite sensibly called for an ethical modesty and a purging of political utopianism from any cosmopolitan theory. They insisted that: "We cannot assume that cosmopolitanism is good, or that it will make the world a better place. It might be better described as another iteration in Western liberal forms of self-government and self-understanding; no doubt cosmopolitanism is not solely a Western ideal, but it has made a notable recent appearance in the Western humanities and social sciences" (2004: 132).

The other prominent approach to cosmopolitanism discussed in this work is considering cosmopolitanism as an actual, real-life phenomenon. It is argued that one of the key structural settings engendering cosmopolitanism is global migration. However, we must be careful in considering the relationship between cosmopolitanism and such physical movement. Holton (2009), for example, pointed out that there are different types of movement, only some of which can be classified as migration or resettlement, but which still may have some relation to it, for instance, tourists who travel to visit their relatives in a foreign country. These are non-migrants who may participate in a living form of cosmopolitanism. At the same time, not all migrants can be said to automatically have a cosmopolitan outlook. The extent of each participant's sense of cosmopolitanism, in this research, their views on cultural differences and whether they are open and accepting of such cultural differences will be explored through the interview questions.

Since this research is concentrating on the Saudi migrants who live in the UK, I am focusing in this project on migration and resettlement because it is one of the theories that sets out a frame work for this study. Consequently, it is essential to discuss the issues that these migrants could face and the issues that could influence them in their daily lives in order to be aware of the intercultural communication between the Saudi migrants, the participants in this research and other people from a different cultural background. This will provide the opportunity to encounter the cosmopolitan outlook in these migrants.

In a similar vein, Featherstone (2002), Werbner (2006), Pollock *et al* (2000) and others, have argued that researchers needs to focus more closely on cosmopolitan practices of marginal migrants, not just the "global elites, or the artists, intellectuals and tourists from the West," as these marginal migrants have created cosmopolitan practices and geographies often as important as those of the elite. (This is certainly the case with regard to some violent, terrorist, and criminal activities, for instance, but also in terms of non-elite global religious movements.) One example of such research is Rami Nashashibi's (2011) thesis entitled "Islam in the 'hood", which explored the rise of what he identified as "ghetto cosmopolitanism". Similarly, Shipps (2006) noted that the surprising cosmopolitanism of Salt Lake City, Utah, the global centre of Mormon faith. These are examples of what Pollock et al (2000) identified as the "vernacular cosmopolitanism" or Gidwani (2006) has called the "subaltern cosmopolitanism". These marginal cosmopolitan migrants tend to ''develop a knowledge and openness to other cultures, in a similar process, but with different cultural hybrid results, to those evolved by elite groups'' (Featherstone, 2002: 2) due to their distinctive cultural, social, economic, and ideological contexts.

I am arguing here that cosmopolitanism is not necessarily related to travel or movement. It can be more extensive than that. It can be a form of "non-physical movement", such as the communication through media technology, is possible through imagination (Holton, 2009). For example, people's knowledge about other cultures that they have not visited is increased by watching films or reading books about other cultures (Gudykunst and Mody, 2002). Indeed, even before the current wave of communications technology, the pre-eminent Enlightenment theorist of cosmopolitanism, Immanuel Kant, famously never left his hometown of Königsberg, however, his ambition to cosmopolitan engagement and his emotional interest to other have encouraged him to be one of the famous theorist of cosmopolitanism (Saalmann, 2009; Skrbis et al, 2004).

In today's world, mediated communication is extremely relevant to cosmopolitanism because of the extent to which it has facilitated contact between people from different cultures through the traditional and new media. Cosmopolitanism as a theoretical approach has recently resurfaced as one of the ways to consider the consequences of the rise in social contact over political and cultural borders of all countries and it has established a sympathetic theoretical framework that focuses on the nexus of ''globalisation, nationalism, population movements, cultural values and identity'' (Skrbis et al, 2004: 131). Cosmopolitanism, then, is not simply – or even necessarily – a product of physical movement. The relationship between movement and cosmopolitanism is not a straightforward one, and must be thought through carefully.

Nevertheless, it has been argued that the movement of people, ideas, technology, and practices provides a necessary context in which cosmopolitanisation tends to occur (cf. Beck, 2002). Conversi (2000,p8) has noted that for many outside of the West (and some inside), cosmopolitanism is associated with Westernization, not only because this movement occurs within a framework of Western hegemony and dominance, but also because ‘‘it betrays a rational [and peculiarly Western] way to legitimately impose particularistic values, habits, languages and norms upon the entire ecumene’’.

One of the cosmopolitanism critiques has focused on westernisation as the cosmopolitanism context, however; it should be noted that Western hegemony and imperialism is not the only context in which global movements of goods, people, ideas, technologies and practices have occurred in human history (Featherstone, 2002; Malcomson, 1998). Andre Gunder Frank (e.g. Frank and Gills, 1993) has powerfully argued for the recognition of the historically continuous, economic, social, military, technological and political connectedness of Asia, Europe, and Africa over 5,000 years, building on the first trading networks between the civilisations of Mesopotamia, Egypt, and the Indus Valley in 3,000 BCE and eventually encompassing the entire globe (with Western Europe being a relatively late entrant). The ancient global cities of Alexandria, Persepolis, Ephesus, Petra, Angkor, Pompeii, Tanis, Nimrud, Palmyra, Sanchi, Anuradhapura, Constantinople, Changan, Karakorum, Samarkand, Bukhara, Shakhrisabz, Merv and so many others cities have been equally cosmopolitan as today’s New York, London, Paris, Los Angles, Tokyo, Mumbai, Shanghai, Dubai or Singapore. Indeed, many of these ancient cities or their regions have remained cosmopolitan in many ways that are often ignored or unrecognised by people in the West.

These non-Western historical cosmopolitanisms have been under-researched, but from his personal experience of travel, Malcomson (1998) has argued that:

As far as cosmopolitanism is concerned, I would venture that the rest of the world has almost nothing to learn from the West. Those aspects of Western culture that make sense as universals, are inherently non-Western. As for the extension of cosmopolitan ethical practice, I tend to think that will come from the non-Western world, which is today the more natural forcing ground of cosmopolitanism. Among other things, those outside the West have a far greater self-interest in true – that is, non-imperial (and non-“rational”) – cosmopolitanism. (Malcomson, 1988: 242-3)

That being said, none of these other cosmopolitanisms are likely to have been perfect, and cosmopolitanism has perhaps always and has been everywhere in the world existing with a long history of arrogance (cf. Malcomson, 1998).

These discussions of non-western historical cosmopolitanism are important to this research project because the subject of this study is a group of Saudi individuals who come from a community with a history of engagement with the foreigner on cultural differences. Particularly given the fact that Saudi Arabia is a major global pilgrimage site, specifically for the world’s estimated 1.57 billion Muslims (Pew Research Centre, 2012). Each year, Saudi Arabia receives over 2 million foreign pilgrims (Saudi e-Government National Portal, 2012) from virtually every country on the planet, speaking a multitude of languages with a kaleidoscope of different cultural and ethnic backgrounds. (Indeed, the word “Mecca” refers to the Muslim holy city located in Saudi Arabia, and this has become a part of the English language, and is it used to signify any place which specially attracts people from far and wide, coming from a particular group or with a particular interest.) Saudi Arabia’s global religious significance is combined with its leading position in the modern global oil industry, attracting billions of dollars in foreign investment from around the world, this in turn allows Saudi Arabia to be a major source of global investment (Emirates 24/7, 2012). In addition, Saudi Arabia has a long history of cosmopolitanism in the city of Jeddah with over 1,000 years of participation in international trade (Jeddah Municipality, 2012).

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This suggests that there may be a Saudi cosmopolitanism that already exists in Saudi Arabia. Perhaps, then, Saudi immigrants may be bringing their own cosmopolitan sensibilities and outlooks to the United Kingdom. However, not all Saudis may be equally exposed to the various aspects of Saudi cosmopolitanism (although it has been argued that cosmopolitanism is central to Saudi religious identity in one form or other (cf. Meijer, 1999). My research into the cosmopolitan experience of Saudi migrants in the UK is informed by such a perspective, contextualising and containing the dominant theorising by the normative (Western, liberal-left) cosmopolitans theorists.

This is particularly important since the dominant strands of thought in Islamic societies are tend to be heavily critical of and sometimes in hostile opposition to the idea of western Enlightenment. Normative western cosmopolitanism would be unlikely not be attractive to a majority of Saudis in that case. A rejection of western normative cosmopolitanism, however, should in no way be interpreted as a rejection of cosmopolitanism in all its various forms. In this debate there is the Islamic Enlightenment, which refers to the mental enlightenment that works within the Islamic framework, this provides an alternative framework which perhaps could be explored in my research (Sabagh, 2005).

I have also classified two types of cosmopolitanism in this project. The first type of cosmopolitanism is related to its theoretical distinctions. For example, cosmopolitanism has been related to democracy, human rights, justice and politics (Beck, 1999, 2000, 2006; Brennan, 2001; Tomlinson, 2002; Delanty, 2006; Scheffler, 1999; Held, 2009). Whereas, others have connected it to cultural, social, media and philosophical conditions (Beck, 2002, 2003, 2006; Szersynski and Urry, 2000; Held, 2003; Scheffler, 1999; Saito, 2011; Waldron, 2000; Beck, Sznaider, 2006; Woodward *et al*, 2008; Corpus Ong, 2009; Featherstone, 2001; Saalmann, 2009). Still others have examined cosmopolitanism more concretely as being the practices, attitudes, morality and competence associated with it (Woodward et al, 2008; Delanty, 2006; Malcomson, 1998; Hangers, 1990, 1996; Mihelj et al, 2011).

Ong (2009) has usefully attempted to organise these various approaches into four large categories, which form a continuum of cosmopolitanisms, representing various ways in which individuals embody or “perform” cosmopolitanism in their own lives. The first is “closed cosmopolitanism”, which is the conscious rejection of openness, falling back on the comforts of the similar and the predictable, and erecting walls of impenetrability against outsiders. It is odd that Ong chooses to call this cosmopolitanism at all, but he justifies its inclusion by referring to it as a transient position, adopted in certain circumstances but not others (Ong, 2009, pp. 454, 464). “Instrumental cosmopolitanism” is the second form, defined as the making use of one’s knowledge of the world primarily to promote oneself, materially, socially, or otherwise. It is usually tied to elitism, status building, and power-seeking. The third form is “banal cosmopolitanism”, meaning the many mundane, unremarkable, common ways in which our worlds are deterritorialised, from media consumption, eating habits, travel, multicultural interactions in our local towns, boroughs, cities, etc. The final form is “ecstatic cosmopolitanism” which is the active embrace and celebration of cosmopolitan ideals (Ong, 2009, pp. 454-7).

The second type of cosmopolitanism is the actually existing cosmopolitanisms. For instance, Malcomson (1998) has argued that “actually existing cosmopolitanism” has been neglected in the academic debate, and has briefly identified some of these. They include the old, often non-Western cosmopolitanisms mentioned above, that were often brought about through a religion-military expansion. These are often regarded as “spiritual cosmopolitanisms”. The other kind he has called “anti-imperial” or “extra-national” cosmopolitanism, characterised by people who look outside their own social situations for their social and political role models, such as, the American Baptist preacher, Rev. Martin Luther King, reading the Indian nationalist and Hindu, Mahatma Gandhi, about principled protest and effective change. The third type is called the “merchant cosmopolitanism”, which in a similar way to spiritual cosmopolitanism is also very old. This type not only encompasses wealthy elite globetrotters at the cutting edge of late capitalism, but also small merchants, traders, and migrant workers. Finally, there is an “entertainment cosmopolitanism”, which spreads ideas, languages, and cultures, in sometimes surprising ways, to sometimes surprising corners of the world. Furthermore, Malcomson (1998) had made the interesting observation that all these types of actually existing cosmopolitanisms tend to involve people with limited choices entering something bigger than their immediate cultures, through a mix of choice, necessity, and coercion.

3. RESEARCHING COSMOPOLITANISM

With regard to an empirical research agenda around cosmopolitanism, there had been none of any significance in the social sciences until recently. In 1999, a number of researchers in cultural studies and anthropology began to be interested in cosmopolitanism. Some significant qualitative research and ‘‘conceptual advances’’ followed, however this was not built upon until Beck presented his ideas in the following decade, when he provided ‘‘a more systematic empirically focussed agenda’’ (Holton, 2009: 118-119). Beck’s (2002) agenda contained 13 sub-areas that needed detailed research including dual citizenship, political representation for cultural minorities, cross border mobility, global communication patterns and international travel. Yet Skrbis et al (2004) remained highly critical of much of the theorising on cosmopolitanism for its lack of attention to its empirical dimensions. Although the concept of cosmopolitanism is being increasingly used in sociology and other popular discourse, there remains much disagreement and uncertainty about its precise meaning, which makes empirically-based research made on the topic difficult and problematic (Fine, 2007).

One of the first questions that need to be tackled in researching cosmopolitanism is to be clear about the unit of analysis, the individuals with a cosmopolitan nature. As indicated in the literature review above, one cannot simply assume that all travellers or migrants are cosmopolitan, or that all migrants have the same level of cosmopolitanism. Neither can one necessarily exclude non-travellers and migrants. In addition, the literature review has made it clear that there is not one type of cosmopolitan. The different types of cosmopolitans, including the elite, instrumental, vernacular, subaltern, and need to be identified and surveyed.

With regard to this research project, questions can be asked as to whether there exists a group or groups of Saudi migrants living in the UK who would fit within Held’s (1995, 2003, 2009) profile of cosmopolitanism, that of being at the forefront of forming principles, foundations and lifestyles that are conducive to the emergence of world democracy. Or, if whether there exists Saudi migrants who more closely fit Lasch’s (1996) idea of the “revolt of the elites”, a section of upper and middle class groups who have failed to maintain a sense of responsibility to their excluded fellow citizens (Beck, 1999; Delanty, 2006; Featherstone, 2002). Questions may also be raised about those travelling elites who experience the freedom of interaction and physical mobility, as to whether they stand in opposition to people who are restricted to a particular place (Featherstone, 2002). Therefore, it will be interesting to see if this research project and investigation reveals an alternative in different form of cosmopolitanism within the migration setting.

In this way, the subjects involved in empirical research and investigation can provide new and unexpected insights into the theory of cosmopolitanism. Indeed, as Pollock et al (2000) have argued:

As a historical category, the cosmopolitan should be considered entirely open, and not pregiven or foreclosed by the definition of any particular society or discourse. Its various embodiments, including past embodiments, await discovery and explication. In this way, the components of the linked academic-political activity of cosmopolitanism become mutually reinforcing: new descriptions of cosmopolitanism as a historical phenomenon and theoretical object may suggest new practices, even as better practices may offer a better understanding of the theory and history of cosmopolitanism (2000: 577-578).

The other, important related methodological question which arises from the literature review is to decide what type of cosmopolitanism to examine, and additionally, from what perspective. This project will focus on cultural cosmopolitanism, which will be understood through the phenomenon of societal pluralisation, with examples being "found in [the] theories of mobility and forms of consumption, hybridities, networks and even modernity itself" (Delanty, 2006: 31). Cultural cosmopolitanism is defined by Held as ''the capacity to mediate between national traditions, communities of fate, and alternative styles of life. It encompasses the possibility of dialogue with traditions and discourses of others with the aim of expanding the horizon of one's own framework of meaning and prejudice'' (Held, 2003: 525).

Following Ong (2009), we may operationalise cosmopolitanism as "an identity that we develop in particular contexts and express in different ways to suit particular purposes and, crucially, can be examined empirically by reception and ethnographic approaches" (2009: 454), This perspective will help us more critically examine the practices and strategies of cosmopolitan Saudis by placing actions and events in the context of a continuum of possibilities. We can ask why certain forms of cosmopolitanism are manifested in particular contexts and not others, thus generating deeper and more rigorous perceptions.

Finally, although "cosmopolitanism [still] needs to be pinned down empirically" (Skrbis et al, 2004: 132) in the academy as a whole, this research project will discuss the key issues and processes of cosmopolitanism reviewed above, in order to investigate and analyse the nature and processes of the cosmopolitan Saudi person's intercultural communication and interaction skills, ability, and competence, with a view to examining how these are affected by other aspects, such as social identity.

4.INTERCULTURAL COMMUNICATION

The first aim of my research project is to investigate and analyse the process of intercultural communication, as noted in the introduction, in cosmopolitan Saudi migrants either studying in the higher education sector or working in the business sector in the UK. Consequently it is important for me to set out a literature review of the concept of intercultural communication.

The notion of intercultural communication is according to Stier (2006) concerned with internationalisation. In Swedish dialogue the term *kulturmőte* literally means cultural *encounter*. This term has been applied to any communication between cultures. Regrettably, the notion of encounter is commonly analysed with no regard to the nature of the processes involved in such an encounter. However, Stier (2006) claimed that intercultural communication must be observed and analysed as a series of complicated procedures not only just as an encounter. Furthermore, intercultural communication is seen as an academic *discipline* by some social scientists and this means a section at least, of communication is anchored in its characteristic assumptions of ontology, epistemology and axiology. Moreover, intercultural communication is the field of interest for many disciplines, such as, sociology, psychology, media, education, cultural anthropology, management and language and linguistics; consequently that is why it is observed as an object of study or a problem to be invested by these disciplines.

On a rather more personal level, intercultural competence refers to the level at which people effectively adopt a form of verbal and non-verbal communication that is suitable for the particular cultural context. This process needs a particular level of knowledge about the person or people you are communicating with as, well as skills in both verbal and non-verbal messages (Neuliep, 2006).

The appropriateness and effectiveness of verbal and non-verbal messages are significant and considerable features of intercultural competence.

The concept of intercultural communication is not new. It has occurred whenever people from diverse cultures have encountered each other. However, within the last thirty years, researchers have started to study the elements of intercultural communication and what is happening in intercultural communication when its process is used by people from different cultures. It is acknowledged by researchers that cultural differences are a fact in our lives. Now, people want to know how these differences are reflected when they come together to communicate (Samovar and Porter, 2000).

Starting with the impacts of interpersonal communication on intercultural communication competency, gaining competence in new cultures is a major challenge for people who are used to living in a different cultural community. Furthermore, to be accurate in interpersonal communication we need competency in both verbal and non-verbal communication (Molinsky et al., 2005). Samovar and Porter (2000) have suggested that there are three elements of intercultural communication that could influence situations when people from different cultures are together: perception, verbal courses and non-verbal courses.

Firstly, perceptions refers to ‘‘the process by which an individual selects, evaluates and organises stimuli from the external world’’ (Singer, 1987: 9). In addition, Singer (1987) has noted that ‘‘we experience everything in the world not as it is but only as the world comes to us through our sensory receptors’’ (1987: 9). Samovar and Porter (2000) have clarified what Singer noted; they claimed that our culture has given us a criterion of perception that is why the world looks, tastes, sounds and feels the way it does. There are three main sociocultural elements that effect both perception and communication; values, the word view and social organisations.

Value has been defined in the following way. It ‘‘is an enduring belief that a specific conductor end-state of existence is personally or socially preferable to another’’ (Samovar and Porter, 2000: 10). It is clear that each one of us has our own values; however, there are values that tend to pervade a culture and these are called cultural values. Cultural values inform our perceptions and behaviour and these have the largest impact on our intercultural communication. Furthermore, cultural values refer, for example to religion, human nature, individualism, family, materialism, science and technology, gender role, and equality (Samovar and Porter, 2000).

With regard to the notion of the world view, it is the underlying culture of the society that names many things we are familiar with in our daily lives, for example, nature, life, death, God and many other issues related to the meaning of life and being. The relation between the world view, communication and culture is set out by Pennington (1985) when she stated that ‘‘if one understands a culture’s world view and cosmology, reasonable accuracy can be attained in predicting behaviours and motivations in other dimensions’’ (1985: 32). In addition, Samovar and Porter (2000) claimed that our world view is helping us to find our place and rank within the universal. However, Olayiwola (1989) has argued that the world view also affects the life of a nation economically, socially and politically. Although the impacts of the world view in culture are felt very deeply and profoundly, its influences are usually subtle and do not emerge in obvious ways (Samovar and Porter, 2000).

The last sociocultural element that influences perception are social organizations. This entails a consideration of the ways in which cultures organize themselves in relation to the institutions within a particular culture. Social institutions take diverse formations and can be formal and informal. The family and the government help to determine how we recognize the world and how we perform in the world. The words of the American Author William Thayer, ‘‘as are families, so is society ’’, clearly express the role of family and how it is important to both the culture and individuals within that culture (cited by Samovar and Porter, 2000: 12). The family is the only teacher for the child that helps to shape the culture. However, Samovar and Porter (2000) stated that talking about formal and informal government as a social organization means more than a political system within a culture. The importance of community, state or government is observed by the historian Theodore Gochenour. When he argued that ‘‘the cultural traits of people are rooted in the history which has moulded them’’. The history can answer many questions about culture; in addition, it serves the origin of ideals, cultural values and behaviour (cited by Samovar and Porter, 2000: 12).

Second, verbal communication refers to the ability to represent feelings and ideas throughout the use of words. Ralph Emerson stated that ‘‘language is the archives of history’’ that means it is impossible to isolate our language from our culture. Since language is not only a form of maintaining culture, but also a means of cultural sharing (cited by Samovar and Porter, 2000: 14). In other words, the verbal communication refers to the spoken and written language between people that can be transmitted face to face or via TV, paper and the internet (Mansour, 2007). Nieto and Booth (2009) have suggested that a good way to learn the verbal communication of another culture is through the learning of a second language. They stated that when people learn a second language, they are expected to build a new social context as well as a new reality of experience. Thus, the speakers in any social interaction have built a shared social world through an intercultural competence that helps in understanding this world.

Finally, non-verbal symbols are used to show the internal states, or feelings of an individual. Non-verbal language is considered as the most important element of language to be understood when communicating with people from different cultures. It includes three particular categories, which are body behaviour, time, and space (Samovar and Porter, 2000). In addition, non-verbal communication is the transmitted messages by other means rather than words. According to Albert Mehrabian ‘‘the words we use account for only 7% of our emotional impact on others. Our tone of voice account for 38%; facial expression account for 55% of the impact on others. Therefore, 93% of the emotional impact comes from non-verbal behaviour’’ (Mansour, 2007: 34). Non-verbal communication could supplement verbal communication (Mansour, 2007); however, non-verbal communication is more believable than verbal communication.

Moreover, non-verbal communication has many forms, such as, gestures, facial expressions, eye contact, positioning, time, quality of voice and appearance (Mansour, 2007). The most common form of non-verbal communication is gestures, which differs to other non-verbal communication forms across different cultures (Molinsky et al., 2005). Mansour (2007) identified gestures as ‘‘the movement of hands and eye contact during conversation [that] convey a positive attitude and friendship’’ (2007: 36). Edward Sapir (1949) described gestures as the most significant part of the ‘‘secret code’’ of a group of culture that is ‘‘written nowhere, known by none and understand by all’’ (1949, cited in Molinsky et al., 2005: 381). The study by Molinsky et al. (2005) which has focused on gesture and intercultural communication was divided into two studies. The first study examined the association between the lengths of stay in a foreign culture and the ability of people to recognize gestures accurately and whether this ability is related to self-reported intercultural competence positively by non-native people. Molinsky et al., (2005) suggested that in a foreign cultural setting the ability to recognize gestures connected positively with the adaptation to a particular culture. Furthermore, the relation between the length of stay in an unfamiliar culture and the recognition of gestures was found to be positive. Another finding in the first study by Molinsky et al., (2005) indicated that recognizing gestures was positively linked with self-reported intercultural communication competence. The second study by Molinsky et al., (2005) examined the question of a positive relationship between recognizing gestures and the evaluation of intercultural communication competence from first study (1) could be replicated; when an evaluation was ran by a native observer. The result of the study showed that the native observer assessed intercultural communication competence and this connected positively with the performance on a gesture recognition test. Therefore, these two studies confirm and clarify the high level of importance that is attached to non-verbal gestures in the intercultural adaption process. To sum up, language as a verbal communication is effected by culture as well as the non-verbal communication; therefore, it is necessarily to learn all about the verbal and non-verbal communication of the people we interact with in a foreign culture and society to enhance our communication with them and to become open minded (Seiler and Beall, 2005).

Recently, intercultural communication has appeared through many different levels, such as, in the area of media communication. For example, people may gain knowledge about other cultures that they have not visited watching films or reading books that have been produced by people from other cultures. In addition, Gudykunst and Mody (2002) stated that international organization works through the ‘‘global link disconnected cultures’’ to help the understanding of both similarities and differences between a group of interactants. Gudykunst and Mody (2002) argued that all interpersonal communication in the future would be increasingly mediated through many technologies, such as, the World Wide Web, which will bring people from different cultural contexts in contact with each other. Therefore, media studies are related to this thesis in terms of the role of the media communication in shaping people’s assumptions about other cultures.

This part about the media needs to expand later on particularly, the topics about media and diaspora to explore the effect that media has on migrants’ culture.

5. COSMOPOLITANISM AND INTERCULTURAL COMMUNICATION

I argued that the concepts of cosmopolitanism and intercultural communication are intertwined and related to one another. This section will discuss the reasons for this relationship in more detail. I noted from the literature in the field that effective intercultural communication is thought to be based on a person’s ability to suspend or adjust some of their native cultural habits and practices, to learn and accommodate other people’s cultural practices, and to be able to adequately cope with the dynamics of cultural difference and unfamiliarity (Clarke et al., 2009). This is highly relevant for this study of the cosmopolitanism of Saudi students in the UK, since it appears to be a core skill necessary for cosmopolitan interaction to occur. The positive benefits arising from an effective intercultural communication are varied, and include, for example, the development of international, national and local businesses. More ambitious cosmopolitan idealists, such as Saalmann (2009) optimistically declared that “People are willing to interact with other people across borders and will build a cosmopolis, as soon as they have understood, what they get in return: emotional care, cognitive respect and social appreciation on a global level, which are greater value than those on a community level. Thus, intercultural communication has a strong potential to foster cosmopolitanism’’ (2009: 6). It is clear that intercultural communication is an essential concept to be investigated and analysed since it is a skill that enables a cosmopolitan interaction to occur. Consequently, it can be concluded that the two concepts work hand in hand in a relationship.

Idealist and utopian visions of cosmopolitanism are often tied and inseparable to ideas, such as the “global village”, which has in large measure, through developments in technology, politics, and sociology, have been in existence for at least two decades (Neuliep, 2006). Holton (2009) noted that the movement across national boundaries might enhance or hinder positive cosmopolitan relationships with people from different cultures. Indeed, the other side of the “global village” vision is that diverse people have different beliefs, opinions, values and attitudes, and their interaction can lead to the possibility of conflict and violence. There are many barriers that can cause negative relations between migrants and native people, particularly when solidarities and common contact are hindered. This may sometimes erupt into violence as some practices of the native people can exclude migrants and deprive them of social recognition and political rights, while some migrants prefer to stay with groups from their country of origin for ‘‘resources and sociability’’ (Holton, 2009: 41). On the other hand, working with other people from different cultures, building friendships with them or getting married to them, establishing a neighbourhood or encountering them as citizens could generate positive relationships between migrants and people from the host country. Therefore, if people from different cultural backgrounds are to communicate effectively and live well together, an enormous transaction of knowledge, sensitivity and flexibility are necessary for this to occur (Seiler and Beall, 2005). With the increasing levels of interpersonal cosmopolitan interaction, the importance of intercultural communication has accordingly increased, in order for people from different cultural backgrounds to understand and negotiate the cultural differences between them (Seiler and Beall, 2005). Intercultural communication enables people to understand, negotiate, and hopefully accept cultural differences. This therefore confirms that intercultural communication enables individuals to actually develop a cosmopolitan outlook and be open to the cultural differences of other people.

The concept of intercultural communication is also linked to the idea of intercultural competence. Clarke et al (2009) have defined intercultural competence as the “knowledge, skills and attitudes/beliefs that enable people to work well with, respond effectively to, and be supportive of people in cross-cultural settings” (2009: 174). The concept of intercultural competence is essential in this project in order to explore its influences on migrants’ everyday lives while living in different cultural contexts. Given the importance of the quality of relationship between migrants and other residents, these relationships are examined in this project to identify processes of intercultural communication and interaction through social and cultural practices.

There are other important concepts related to this study that have not developed yet, it will be discussed later on, such as the concept of diaspora. According to Shuval (2000):

‘‘The term diaspora has acquired a broad semantic domain. It now encompasses a motley array of groups such as political refugees, alien residents, guest workers, immigrants, expellees, ethnic and racial minorities, and overseas communities. It is used increasingly by displaced persons who feel, maintain, invent or revive a connection with a prior home.’’

From the definition above we can see that the concept of diaspora is also relevant to this study because the group of Saudi migrants in the UK created diaspora in the UK, therefore it is necessary to include this concept to the project in order to see how is the cultural practice of this particular group will look like in the context of diaspora.

6. METHODOLOGY

The methodology will be a qualitative combination of in-depth interviews and participant observation. The qualitative research method is essential to this research for many reasons: the data from the in-depth interviews will arise from a cross cultural form of research, and this is highly relevant for the time we live in, where the variety of human practice in societies is experiencing profound cultural and political changes (Smith, 2003). The data will provide valuable knowledge about a research area that is not been researched in the past, and it will provide knowledge about the subjective experiences of Saudi nationals; the research will draw on the individuals lived-experience of the social reality and the senses that the individuals give to those experience based on their own perceptions (Liamputtong, 2010); this kind of in-depth research seeks to collect data from a small sample to obtain rich, high quality information, and to focus on the individuals activities in-depth by interviewing and observing the individuals in their own homes. Interestingly, Morley’s 1970s-1980 is an example of this kind of research which is called *The Nationwide Studies* (Beck et al, 2004).

6.1. In-depth interviews

The reasons behind the choice of the interview method in this study are as follows: The in-depth interview has the advantage of simplifying the gathering of complicated data; the questions for this type of method enable both a level flexibility and a level of directness; you can form as many question as you want from the main research question, for example by probing the individual for reasons why they answered that way, and seeking more clarification on the answers given like why this answer and when you ask for more clarification. Consequently, the questions are open-ended questions designed to allow the individual to in-depth about particular questions, on the other hand, if the answer is short the researcher has the opportunity to probe the individual for more information or clarification; it allows the interviewer to explore the individual's own personal experience or life realm (Holstein and Gubrium, 1995); the in-depth interview provides the researcher with the opportunity to find out the hidden perceptions and attitudes about elements of the individual's activities that could not be simply observed and we seek information about, for example, a particular piece of behaviour, thought, feeling and situations; this enables what the person is thinking in their mind, thus, to know what in the person's mind rather than inserting something in his or her mind (Patton, 1990). In-depth interviews will be carried out with a sample of (20) cosmopolitan Saudi migrants living temporarily in the UK. The sample will be comprised of academics and business people because they are the most representative group of the Saudi population living in the UK (Communities and Local Government, 2009). The reason for choosing 20 participants for the sample population is to enable the researcher to analyse the interviews in a more manageable way.

The initial sample will be selected from the Saudi social club in Nottingham and Manchester, the Saudi cultural bureau and the Saudi embassy in London. Therefore, there are three specific cities in the UK that are involved in this study; Such cities were chosen for the following reasons: Manchester is a city which contains a large number of Saudi students; London is the capital of the UK and most of the Saudi businessmen live there, as well as, both the Saudi embassy and the cultural bureau are located in London; and Nottingham because I have built a network of contact with Saudi Arabians and they will form the basis of my initials sample. Then, a snowball method will be used if necessary since it seems to be the most appropriate way for cross cultural research projects to find more participants. The snowball method entails the researcher starting with people he or she knows, and later progresses to enrol more participants' by contacting the original participants in order to enlarge the potential pool of the study participants. This way of finding participants will help the researcher to become known to others possible participants by a process of positive recommendation; however, it could limit or restrict the participants' diversity (Liamputtong, 2010).

I will use a combination of informal interview and semi-structured interview:

In this research the informal interview will be used to enable the participants to speak comfortably without any feelings of stress or anxiety as a result of being interviewed. The individual being interviewed may not always be aware or realize that he or she is in interview that is an informal interview as this type of interview depends on the unprompted creation of questions in the normal influx of the interaction between the researcher and the interviewee. In addition, this kind of interview allows the researcher to spontaneously react to the differences in the comments of each individual and the changes in the flow of the conversation in each interview. Furthermore, it opens up a high range of benefits for the researcher throughout the interview, such as having the advantage of taking a slightly more direct position to increase the range of the answers and the insertion of relevant probing questions, as a response to such answers. In some cases, the interviewer might not take notes during the interview but the interviewers can write down notes immediately after finishing the interview, noting what they observed and learnt from the person being interviewed. Furthermore, in other cases it is appropriate to use a tape recorder or take notes (Patton, 1990). In this study the tape recorder will be used.

Although the informal interview is more comfortable for the person being interviewed, it is more difficult for the researcher to analyse and collect the systematic data. This is because the diversity of discussion drawn from different people and different questions will lead to a variety of answers. As a result of the variability of the answers it is hard to gather them together and analyse them, so the researcher will need considerable time to analyse the responses of each individual (Patton, 1990). Therefore, to avoid this problem with the informal interview I will organise a set of ‘predetermined’ questions to be asked during the interview and other question will be developed from the dialogue and that what is called semi-structured interview (Whiting,2007).

Semi-structured interview also used in the investigation about the opinion and view of the participants in regards to sensitive issues related to them as well as the diverse experience of the participant in term of their education level, private traditional level and personality (Barribal and While, 1993). Hence, this study will use semi-structured interviews in order to explore the experience of Saudis living in the UK and the sensitive issues that hinder or encourage the communication between them and the people from different cultural settings.

The participants in this research will be asked questions about their knowledge and their experiences of cultural differences and cosmopolitanism whilst living in the UK, specifically in relation to those people they interact with. Presumably, the participants will come into contact with people from many different cultural backgrounds whilst in the UK, as we would expect. Since many students attending higher education in the UK come from overseas and business men/women are very often from overseas. Thus, it will be interesting to study intercultural communication and cultural differences since the information from the interviews will provide rich material about their cultural experiences with people from many different cultural backgrounds. It is expected that such information will provide a valuable insight into the nature of the participant’s cosmopolitan outlook, and cultural differences and similarities between the East and West.

Analysis will occur after thematic analysis has been undertaken on the data, and various themes within the data as a whole will be set out that best answers the questions of the research. The interviews will be analysed through the grounded theory method which ‘‘consists of systematic indicative guidelines for collecting and analysing data to build middle-range theoretical framework that explain the collected data’’ (Denzin and Lincoln 2003: 249-250).

The interview will be in Arabic language to avoid any problems related to language and to encourage the participants to engaged in the interview in more comfortable way.

6.2. Participant observation

Participant observation has been defined by Bogdan (1973) as a research method where the main activity of it is considered by protracted period of interaction and observation with the topic in the place where the participant usually spends their time.

Participant observation is appropriate methodology for research providing it meets particular conditions. First, it is suitable when the study is involved with individual perceptions and the individual is observed on the basis of trying to observe the reality of the situation for the participant, thus, from the insider’s point of view. Second, when the investigation of the phenomenon is noticeable within an everyday life setting; participant observation is required. Another condition for participate observation is the ability of the researcher to obtain access to a convenient situation. Moreover, if the phenomenon is adequately restricted in size and place to be reviewed as a case, participant observation is useful. In addition, this method is beneficial if the research questions are suitable for the case study. Finally, participant observation can be better anticipated when ‘‘the research problem can be addressed by qualitative data gathering by direct observations and other means pertinent to the field setting’’(Jorgensen, 1989: 13).

Participant observation is considered generally as both the main and the characteristic approach of anthropology studies for many reasons. ‘‘First, it enhances the quality of the date obtained in fieldwork. Second, it enhances the quality of the interpretation of the data whether this data is collected throughout the participant observation or by other methods’’ (DeWalt and DeWalt, 2011: 10). Therefore it is able to work in both ways as a date gathering and an analytical tool. Moreover, this kind of method supports the creation of a new study and the hypotheses that justified the observation (DeWalt and DeWalt, 2011).

In this project, participant observation will be carried out with the six families of Saudi academics and business people during a period of three months, to observe their trans-cultural communication in the context of their everyday life. The sample will be chosen from the participants of the interviews. The sessions of participant observation will be planned with the families and could include any of the following. Meetings with the families in their home while watching TV and drinking coffee together or in social occasions when the families mix with other non-Saudi people, such as at birthday parties or going out to public spaces like restaurants and parks.

7.CONTRIBUTION TO THE FIELD

This research will contribute to expand the understanding of cosmopolitanism through a qualitative empirical work of the intercultural communication practices of potential cosmopolitan Saudi people living in the UK.

The research originality lies in theoretical and empirical investigation of an issue that has been neglected in the field of cosmopolitanism; migration, communication and cultural differences in the context of everyday life

This study will add to the literature the experience of cosmopolitanism of the Saudi diaspora in the UK for many reasons. First, the lack of knowledge and relevant literature that address the experience of Saudi diaspora in the UK regarding their engagement with cultural differences, development of their intercultural communication and embracing of a cosmopolitan mentality and life style has lead to this research to be situated in the field of cosmopolitanism, diaspora, and intercultural studies thus aiming to develop a theoretical framework to inform future studies.

Second, what makes this project unique is its empirical qualitative framework which investigates the cosmopolitan experiences of Saudi diaspora in Britain. This research is following Beck’s (2002) critique on the lack of empirical research on cosmopolitan cultural experiences, and his suggested research agenda containing many sub-areas that need empirical research such as, representation of cultural minorities, cross border mobility, global communication patterns and international travel. This research project will empirically analyse the key issues and processes of cosmopolitanism, as well as, some of these sub areas that Beck raised, which are closely linked to this project in term of the exploration and analysis of the cultural dynamics of Saudi diaspora living in different cultural context.

The motivation for this study is threefold. First, in the context of globalization, the existence of Saudi Arabia in the economic and political world affairs -specially the economic affairs between the UK and Saudi Arabia- has increased the needs for research about Saudi cultural and communicational experiences in Western cultures. Second, the number of Saudi students businessmen/women are increasing each year in the UK, which draws attention to the need to investigate their intercultural

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communication in the context of cultural differences and cosmopolitanism in order to understand the communication pattern, and the negotiation of cultural difference of this group who may have cosmopolitan outlook. Finally, the distinct culture between Saudi Arabia and the UK could make the experience for this group unique in terms of cosmopolitanism, intercultural communication and cultural differences.

The research has reach the necessary academic maturity in theoretical terms to move to the next stage when the fieldwork and critical analysis will take placed based on the literature review that has been developed.

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TV AESTHETICS AS THE MESSAGE

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Abstract

Aesthetic resources of mass media have social determination. Aggressiveness is expressed not only in the acts of violence but penetrates all the aspects of audiovisual content. Aesthetic categories of "beautiful" and "ugly" forecast ethical ones of virtue" and "evil". After the strictness and positive style of the soviet TV and the energy of revolution and improvisation of the 90-s, TV acquired glamour, carnival and aggression as its main aesthetic characteristics. Despite of positive results demonstrated by modern TV projects, aggressive images, topics, dialogs, participants of talk-shows, models of behavior contradict all the moral declarations and social messages and destroy the positive intentions of the creators. Violence strategies and aesthetics create the real messages of the programs.

Key words: *TV aesthetics, conflict, dialog, talk-show, war-journalism, peace journalism.*

1. AESTHETICS AS A TV SENSE RESOURCE

Aesthetics is associated with sensual expressiveness of the art work form. Values and people attitude to the world reveal in the categories of "beautiful" and "ugly". As Iosif Brodsky stated in his Nobel Prize lecture "aesthetic reality defines ethic reality more exactly for a man… because aesthetic is the mother of ethics: ideas of "good" and "bad" first of all are aesthetical ones, they anticipate categories of "virtue" and "evil" (Brodsky 2006) This statement paradoxical at the first glance is rather closely connected with television communicative nature where content of the message depends not on *what* is said but most on *how* it is realized in aesthetics of audiovisual images. Modern TV is no more regarded in the context of art, though there were periods when the high quality feature production or TV theatre were the most interesting part of Russian broadcasting as it contained meanings and implications which were impossible in news or documentary (VIlchek & Vorontsov 1977; Guthrey 1962). TV theatre performances were addressed to the thoughtful audience; they were chamber, used close-ups, slow temp, considered accents correlated with the topics of the day. In such aesthetics the space of thought was created so that was sense and meanings of the text a watcher could focus on. Contemporary television shows aesthetics is also a guide of meanings and messages, but they can be far from the content which audience percepts rapidly, as a background, from the great number of various sources and has a lack of time and possibilities to understand them but can feel.

In such a case aesthetic message exactly reveals the real sense of the program despite of whether authors and producers realize it or not. Just with this feature of television information its unexpected effects are connected (Adamiants 1994, Rushkoff 1996, Adorno 2001, Harris 1999).

The hidden influence potential of TV was formulated by McLuhan in his famous "medium is the message", as he was fantastically exact in foretelling the future impact on the audience based on technological phenomenon of the new media. Since that time researchers used to treat television aesthetics as a technology derivative (Barker 1985). New technologies really bring many novelties in the process of editorial staff work, shooting, cutting, in the way of consumption of media products. The notion of the television text is changing rapidly including rich means of expression palette – audio, video, moving words, animation, signs, collage, infografics and etc. Video quality changes with the usage of moving camera inside TV studio, mini cameras, stedicams, with their new creative possibilities of motion picture; professionals acquire new devices for information and image processing and transfer. As for the audience there is variety of watching TV modes – from small mobile phones to huge home screens. But technologies only propose possibilities for advanced search and realization of aesthetical tasks in accordance with the time, audience demands and for the sake of commercial success...

Simplicity, propriety, positivness were typical to the soviet TV which was substituted by aesthetics of riot, storm, improvisation, vivid life during early perestroika. In the 90-ties it turned to be aesthetics of aggression, struggle and suffering but by the beginning of the new century everything was formated gradually as vivid life was substitute with glamour, struggle turned to be carnival, sufferings are treated on TV as commodity and aggressiveness became one of the main characteristic features of television aesthetics. That is really surprising as the audience needs values and social optimism (Sidorov, Ilchenko, Nigmatullina 2009); TV manages to combine social need with commercial interests and replace social message.

2. AGGRESSION AS AN ACTUAL TREND IN TV CONTENT

Media researchers used to count the acts of violence the audience watch on TV during a day/ a week/ a year to prove the aggressiveness of contemporary TV (Dondurey 2007, Fedorov 2004, Federman 1997). Authority and society are anxious about the demonstrations of violence in media. In September 2012 Federal Law “Defense children from harmful information” joined into force which in particular included restrictions for such information on TV. Now all the materials should be marked according to the age of the audience. In November 2012 so called black list of sites appeared – with the information prohibited in Russia (about drugs, children pornography, suicides). They can be closed in pretrial order. But worship of violence can be not necessarily connected with criminal topics and persons. Aggression can penetrate all the elements of modern TV content being hidden under the mask of its bright and stylish pictures and being justified by some good purposes.

This is really important as people evaluate TV programs on emotional level; surveys reveal subconscious comprehension of the TV information. They blame and reject “negative” for the insuperable problems images, generated felling of despair because nothing depends on them. Criminal issues can be considered “positive” as well as hard social reports for the point is not in the acts of violence demonstrations but whether people or the society in general are depicted as the force which is able to resist injustice. As a matter of fact the audience grasps neither genre, nor subject but inflexion of the material (Zvereva 2007).

Form of the program, composition, dramaturgy, scene transitions, foreshortening, dialogs, speech (tone, inflexion, volume level, speed) can contain aggression.

Producers obviously do not always realize the aggressive meanings of the TV images. Such examples we can watch in social advertising. The idea of slogan “Only a Man can do this” addressed to the potential blood-donors was interpreted in visual image of the game “who is extra person here?” where number of participants always one more than chairs and everybody tries to take the place being aware that the loser in this competition has to go away because there is no donor’s blood for him. Trying to save themselves they kill their competitors.

Aggressive character is no more negative for TV show now, though the society does not approve aggression as a model of behavior but as tactics and strategy of TV drama action it is accessible and is regarded and justified from the point of the results.

Frightened information is often used as in instrument for the positive purposes. That is the practices of shock advertising which focuses on the problem but not on the solving, it applies to emotions and topics of death, illness, and murders are hyperbolized (Dykin 2009).

The project “Common Cause” (Purvey Channel - First Channel, 2009) can be taken as an example. The program was a part of anti-alcoholic campaign and a series of frightened advertisements which demonstrated terrible alcohol impact on human being organism and shocking consequences of the short-term and long-term usage preceded talk-show in the studio. There are doubts about such shocking methods among specialists as they can provoke negative reactions and behavior among people who do not agree with the statements. Thus discussion showed that aggressive arguments and dictatorial behavior of the moderators made participants divide in “own – alien” parts and the program position “who is not with us is against us” did not contribute society support. For example, during the discussion of upcoming alcohol prices growth at the TV program “Open studio” (“Petersburg - Fifth Channel”, 2009) there was an audience survey with the following results: the majority (67%) was sure that alcohol usage would remain on the same level, and 21% proposed that people would drink even more than before.

Health as the main value is now the permanent topic of TV programs; humanistic orientation of the items is connected with the dominant values of journalism. But propaganda of healthy way of life also is based on fears and uses images of failure, sickness and death. Many programs use competition and during the action participants seeking for help have to vote from time to time to withdraw the rivals.

According to J.Galtung, such concern is not to highlight how diseases might be overcome, except by means as violent as the disease itself (Galtung 2002).

3. TV DIALOGS: COMMUNICATIVE STRATEGY AND AETHETICS OF PERFORMANCE

There is a reasonable assumption that communicative media strategies must take into account the aspects of dealing with information charged and emotionally depressed audience (Kinnik, Krugman, Cameron 1996). Dialogue can become such a strategy. Dialog strategies are natural for television communication (Adamiants 1994, Bogomolova 2008, Dzialoshinskiy 2006, Pobereznikova 2004, Muratov 2003).

Psychological researches prove that “protodialog” in TV texts as intentions oriented on the mutual understanding contributes rational and critical attitude toward the world and helps the content interaction between TV watcher and a “TV person”, thus the gap between the subject and the object of communication is diminished. (Adamiants 1998). Absence of dialog brings to inadequate interpretations and stereotypical ideas about the world. At the same time people percept the world as alien, uneasy, disturbed. The decisive role is not of the formal existence of dialogue but the level of it which can not realize properly in case if communicative inventions are primitive and do not respond the audience’s expectations and needs.

Social costs of such TV are inevitable, it bring to life anxiety, fears, irritation and causes disconnection in the society. Development of interactive TV often connected with the hopes of public field communication development, with social control function of TV and its self regulation, as for the audience it gives people opportunity to take part in the social processes (Pobereznikova 2004).

The development of technique greatly increases the resources of TV as an organizer of social dialog. But it changes nothing in the relations of communicator and the audience in reality; the dialogue continues to be just a form but not the principle of such relations. Democratic attitude is demonstrated on TV towards the audience opinions but actually they are ignored or substituted by more preferable.

The situation correlates with N. Luhman position that tends to treat media as a closed system, where there are no direct interactions between communicator and addressee. Luhman states that feedback in mass-media exists not for such interaction but for self-reproduction of the closed system. Phone calls, opinions of the audience are chosen by producers and editors, participants take part in castings, action is staged. Thus the system uses dialog inside itself, the dialog create dramaturgy and forms certain aesthetics of TV communication (Luhman 2005). Dialog acquires show elements and exists mostly as a part of talk-show with popular persons, "media faces", demonstrative characters; common people found themselves in a TV drama of an unknown author with anchor - mask with its strict role in the dialog.

The most important thing in such dialogs is not the information (never mind the quality) but the process based on conflict, which defines the development, the action, methods if presentation and aesthetics of the show. Conflict is the subject of the dialog, as it is rather often that the conflict situations are discussed, and it is also the form, dramaturgy bases of the dialogs. So the audience watches doubled conflict story able to create additional meanings and increase the original conflict.

While attracting society attention to the problems of violence and conflict cases media are able to intrude in the situation they are dealing with, can influence the development of the real story, change its meaning as journalists can conceal facts or exaggerate what has happened. They can help to overcome the conflict or aggravate it. (Hilgartner& Bosk 1988, Linch & Galtung 2010). The models of such an intrusion was called "war journalism" and peace journalism" to stress the effect which certain ways of presenting information can have. In particular characteristic features of "peace journalism", which does not conceal conflict but is aimed at overcoming it, are: giving voice to all parties, sides of the conflict; empathy, understanding; regarding conflict/war as problem; focus on conflict creativity; humanization of all sides; focus on invisible effects of violence (trauma and glory, damage to structure/culture). Such journalism is truth oriented and expose untruths on all sides, uncover all cover-ups, it is people oriented, focused on suffering all over; on women, aged, children; giving voice to voiceless; it is aimed at prevention of conflicts; it is solution oriented which is expressed in non-violence and creativity. As for the signs of "war journalism", or violence oriented, they are: "us-them" positions, propaganda, preferably/only "us" voices; regarding "they" as a problem; focus is on who started the conflict and who prevail in war; dehumanization of "them"; focus only on visible effects of violence (killed, wounded, material damage). "War journalism' publications expose "their' untruths help "our" cover-ups; focus on "our" sufferings and are victory oriented. In this case peace is treated as victory and ceasefire (Lynch& McGoldrick 2005). Both strategies deal with conflicts and do not ignore them having just different communicative intentions. Both of them can be supported with the corresponding way of coverage. But also presentation manner can conceal or distort the first intentions, or make them less evident.

Diversity and complexity of modern conflict interactions let suppose that role settings spectrum of mass-media can be wider. (Gavra, Savitskaya 2010). Introduced approaches can be used for the analyses of conflicts of different levels both war and national or private, domestic ones.

4. METHOD OF RESEARCH

The research is aimed at the revealing of conflicts coverage peculiarities in the most popular on Russian everyday TV talk-show "Let them talk" with Andrey Malahov. The program is the most popular one, the first in the rating line, according to Russian Public Opinion Research Center (VCIOM) rating in 2012 (Russian Opinion… 2012). Issues of 2012 devoted to family, private conflicts were chosen for the total sample. Television discussions concerned private conflicts especially with children involved are of peculiar interest because they intrude in long-term relations to be continued after the show. That is why the only reason of such public intrusion can be positive results of it and overcoming of the conflict. It is especially topical now when TV is rather active in family values promotion in accordance with the trend of state social policy. In the research we treat family conflict as spouse quarrel, as a conflict between members of the related families (wife's parents and husband's parents), as a conflict caused by the children issues (methods of upbringing, problems with adopted children, communication with the children after divorce, suicides which reveal family trouble, incest cases and etc.) There are also conflict situations in the issues devoted to celebrities, birthdays or memory of well-known persons.

Most of the stories which become the topics of TV discussion are proposed by the participants. They are looking for defense, help, support from TV and initiate public intrusion in their private life by themselves. The cause of such a situation is communicative intention declared by TV which is changing the practice of demonstration of conflicts to overcoming them; from using of actors to real persons who apply for help and who really manage to get it. One can read on the official site of "Perviy Channel on the page of "Let them Talk": "They say 'the word does not help' but our program denies this proverb. Real live people stories touch you more than pathos declarations on general topics because when we discuss individual problem of an ordinary person, ordinary family we talk about what excites all the people without exclusions" (Bliss n.d.). Natalia Nikonova producer of the program evaluates the talk-show in the following way: "Previous standards are lost or degraded and we should define afresh what is good and what is bad. The program fulfils this function and in this sense for me personally it is the main demonstration of freedom on TV" (Nikonova 2007).

During 2012 more than 40% of the issues of "Let They Talk" were devoted to family conflicts (100 issues from 241) and in at least 10% of issues conflicts were not the central topic, but were mentioned and discussed (27 issues). In 20 issued conflicts in celebrity families were talked over. Twice during the year the program returned to the stories and destinies of the heroes and demonstrated positive results of journalist's intrusion in private situations. For example after DNK test a young father recognized his son; disabled girl who searched her parents met her native elder sister; a boy beaten unmercifully by his father came out of coma and his mother was grateful for everybody who helped and supported her during the crises; former drug user, son of celebrities, returned from monastery and found his love and etc. It seems that the program chooses conflict situations and uses them to form the positive models of overcoming but the final impact is based on the certain script which is interesting and instructive to examine.

Final sample for detailed analyses is formed with 12 issues of the talk-show (1 issue a month, 50 min each), devoted to family conflicts. Structure of the issues is alike, irrespective of how many situations is regarded in it. Program can be focused on one conflict situation which is regarded in details with all the participants, witnesses and experts, but also it can contain two or three similar stories related to the same problem. In any case strategies of "war" and "peace" journalism are revealed at various stages of the show.

It is necessary to point out that the show is people oriented, issues are focused on suffering of women, aged, children, giving voice to voiceless even children who are welcome to be witnesses in the family scandals. As far as the structure and methods of material presentation are repeated from one issue to another there is evident script model included the stages of conflict expressed in strategy and aesthetics of the show.

We can see different presentation during the main action and in the final stage of the show - in the process and in the result.

Table 1. "War journalism" and "peace journalism" in the process and finale of the talk-show "Let Them Talk"

1 stage	2 stage	3 stage	4 stage	5 stage
Exposition of the conflict (s)	Development of the conflict	Development of the conflict	Culmination of the conflict (s)	Epilogue; results
"Us-Them" positions: opposition and contrast of the sides – common offences, divided TV screen. Demonstration of victims – injuries, tears, other consequences. Dramatization: angles of shooting, close-ups, camera traffic, anxious inflation.	New participants. "Us-them" positions in mise en scene, accentuation of positions. Demonstration of "our" victims; focus on "our" sufferings. "They" as a problem; focus on "who started the conflict". Composition "negation of negation".	All the participants. "Us-them" positions in mise en scene; Composition "negation of negation". Exposition of "their' untruths from both sides; Condemnation of the participants, offences. Help "our" cover-ups.	Open conflict. Mutual offense down to force collisions. Participants talk all at once, nobody listen each other. Exposition of "their' untruths from all the sides. Victory orientation. Looking for overcoming and positive results.	Experts propose common platform for peace. Promising of help. Hopes for peace. Studio wants peace. Signs of positive results.

Discussion is based on the dramaturgy of performance but not of the real individual story of a common person and common family. We can see a starting point (introduction, intrigue), characters, cast (participants), which one by one present the audience their vision of the situation and each of them either intensify the previous one or contradict him. Each of them appears with own aggressive remarks and has own mis en scene. Thus opposite groups are visually formed, they behave aggressively, offence each other, use arguments to gain victory and conflict is increasing. People at the studio and experts also participate in the process. The action takes place according a theatre mode "here and now" and this is the bases for the evaluation of the story, details are revealed gradually, as if by chance, they are denied, changed, treated in conflict discourses and are perceived due to the cogency of the participant, his image, his behavior, emotions and etc. Conflict is reproduced in the show. Sometimes preliminary films are used to support one of the conflict sides.

We can find positive movement to conflict overcoming and signs of problems decision in the action of the show; most of the issues in 2012 tend to positive results. But in fact the words and declarations about justice, love, friendship, virtue are pronounced in such an aggressive manner that changes the real meaning of them. As the result the program which seemed to be aimed at peace and empathy can contribute conflict and worsen the situation.

Struggle of the opposite sides – conflict - is the main driving force of the program, its stylistic, and its real message if we treat TV as a form of social knowledge (Klimov 2007). Typical for the modern community ways of behavior are represented and reproduced. Form of the performance defines the roles – hero, victim, executor, judge, candid, preacher, defender etc. Positive way out which producers of the show tend to regard as their achievement turns to be just a demand of classical "soap operas", which have cultivated the whole generations of modern TV watchers and are so popular among them.

5. RESUME

- Communicative strategies of "war journalism" and "peace journalism" are obviously occur in TV talk-show devoted to family conflicts being applied to the different stages of the program. In fact the program uses the mixture of both.
- Aesthetics of "war" is useful for the drama action in the process of the show and "peace" signs appeared in epilogue.
- Positive results of the TV intervention in the conflict stories are the way to justify aggressiveness of the action. At the same time exactly dramatic presentation of the stories makes the show one of the most popular on Russian TV (attempts to finish the program on the positive episode appeared approximately 3 years ago).

Television stylistic corresponding to the topics of "hard times" and confrontations has deep roots in the TV language now and is obviously revealed in the TV content representing various issues even those which tend to be expressed in positive and optimistic ways. Probably such audiovisual stylistics keeps in itself social conflicts which are hidden under the artificial social optimism created on TV. While applied to the topics of human values journalism finds itself on the meeting-point of contradictive social realities where ethical criteria confront and compete with effectiveness and success ones and a man appeared to be a victim of the planned dramatic action and denouement. As the result we have aesthetical arguments proposed by modern TV.

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ONLINE SOCIAL NETWORKING USE OF COLLEGE STUDENTS: A VIRTUAL ETHNOGRAPHY APPROACH

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Abstract

Paul, Baker & Cochram (2012) have argued that the Online Social Networks (OSNs) have permeated all generations of Internet users, becoming a prominent communications tool, particularly in the student community. This has led to a rise in questions about the impact of OSN on academic performance and the possibility of using it as an effective teaching tool. There is a little have been studied for Indonesian context regarding the role of OSN, especially in qualitative studies. This study aimed to investigate the same phenomenon qualitatively by using the virtual ethnography research approach. The sample of the research will be taken using purposive sampling method from undergraduate students living in Bekas, Indonesia.

BACKGROUND OF THE PROBLEM

Today the use of the internet has become an integral part of the lives of the younger generation[19]. Social networking sites are the latest online communication tools that enable users to create a public or semi-public profile, allowing the user to create and view social networking sites of their own and one that belong to other users and interact with people in their network[20]. Online Social Network Sites (hereinafter-abbreviated OSN) such as Twitter and Facebook alone has over 100 million users among themselves, many of whom are younger users and growing up (emerging adults). Although research on the use of Social networking sites are growing rapidly at this time, but there are still some unanswered questions related to what the user is actually conducted in these sites, with whom they interact and how

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their Social networking sites connect with their other online platform (like instant messaging) and their day-to-day offline activities. [21]

Furthermore, because of the potential to interact with other users they know (known users) and to meet and make friends with strangers in these OSN sites, it is important to examine the nature of OSN users in order to obtain an understanding about how online communication related to the development of the younger generation.

RESEARCH PROBLEM

The purpose of this study was to explore (in the early stages, because this is a pilot research in Bekasi and surrounding areas) Online Social Networking use among young generation (in the context of this research is the college undergraduate student in the region and surrounding Bekasi, West Java, Indonesia) and made a short description of the relationship between online and offline networks as well as the possibility of an advantage towards the students' academic performance.

LITERATURE REVIEW

According to Subrahmanyam et al (2008), communication forums on the Internet numbers a huge amount in terms of both quantity and type, including a variety of applications such as instant messaging, email and chat rooms. In addition, there are also sites such as blogs, social networking sites, photo and video sharing such as YouTube and virtual reality environments like Second Life. Teenagers are very intensive Internet users than the general population and they use the Internet extensively to communicate with each other. [22]

In order to understand the role of online communication in the context of the development of the younger generation, we can use a theoretical framework in which the users of online interactive forums such as chat rooms, blogs and social networking sites construct their online environment together (co-construction model). [23] The main implications of the model of co-construction are the online and offline

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world psychologically related .The consequences, we can expect that the Internet users bring people and their problems from their offline world into their online world. This condition, according to Subrahmanyam *et al* (2008), is contrary to previous opinion stating that the Internet allows users to separate between online world and offline world.[24] The development of psychology research (developmental psychology research) on the online behavior of young people can support the claim that the online and offline world actually related to one another.

In the context of the relationship between online and offline world, research shows that teenagers use instant messaging to communicate generally with their offline friends about events that happened in school, gossip and the like.[25] In another study on preadolescent and adolescent in the Netherlands, 80% of Internet users reported using the Internet for maintaining a network with friends. [26] In addition there are a number of research that focuses on cyber bullying that reinforces the claim that the relationship between online and offline world is related. [27] For example, Ybarra, Mitchell, Wolak, and Finkelhor (2006) found that nearly half of the adolescent Internet users in their study knew the online bully in person before the cyber bullying incident occurred. With regard to social networking sites, teens, particularly girls, reported using the sites to keep in contact with peers from their offline lives, either to make plans with friends that they see often or to keep in touch with friends they rarely see (Lenhart & Madden, 2007). The girls in this study also reported using social networking sites to reinforce pre-existing friendships whereas boys reported using them to flirt and make new friends.

Adolescents' developmental concerns include formulating identity, adjusting to sexuality, and establishing intimate relations with peers and romantic partners[28], and recent research indicates that they use online contexts in the service of these important concerns.

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There are two studies about online teen chat room who analyzed 12 thousand words from 1.100 participants that found identity presentation (Subrahmanyam et al., 2006), partner selection (Šmahel & Subrahmanyam, 2007), and sexual comments (Subrahmanyam *et al*, 2006) is the most common conversation in the chat rooms. A qualitative study shows that American and Austria teens using online chat rooms to develop their gender identity and ethnicity (Waechter, 2005, 2006). A similar issue of teenager development also found in a study of another online forum, i.e. weblogs, written by teens (Subrahmanyam, Garcia, Harsono, Lin, & Lipana, in press, as quoted in Subrahmanyam et al, 2008). Teen bloggers make usernames and user pictures for self-presentation purposes and use their blog entries to show friends their own age and their daily lives. In addition, they use their blog entries to create narratives about themselves and to reflect on the people and events in their lives. Seeing the world of online users who are psychologically connected with their offline world allows us to begin to believe in the existence of the relationship between online communication and teenager development. . There are a significant numbers of researches in supporting this claim has been conducted on adolescents, and it is still debatable whether such connectedness exists among emerging college students.

METHOD

Participants

There are 40 informants in this study. The entire informants are active students in one of the famous private universities in the Bekasi area. This private university chosen because almost all students on the campus have high socioeconomic status (this based on the amount of tuition fee that according to the information is the most expensive among all universities in Indonesia). Therefore, with a background of such, it assumed that the majority of students has a regular internet connection and has a device to connect to the internet all the time (almost 90% have a Smartphone with Internet access). Criteria for selection of informants are female and male sex in proportion (half female and half male).

Procedure

Of the 50 informants that recruited via online (via facebook researchers), as many as 40 students agreed to be interviewed in writing and the rest is online through facebook chat. Type of interview is in-depth interview and performed with an average duration of 60 to 90 minutes in real time. This study uses Virtual Ethnography approach, so ideally the whole interview done online via OSN (Facebook). Having conducted in-depth interviews, further qualitative coding of data carried out. The selected coding technique is the Value Coding. Value coding is a data coding applications in qualitative research that reflects a value (value), attitude (attitude) and faith (belief) that can represent the participant's perspective or worldview. Value coding appropriate for all qualitative research but specifically the most appropriate for the type of qualitative research that seeks to explore the cultural values, intrapersonal, experiences and actions of participants in a case study. [29]

Semi-Structure Interview List of Questions

For the purposes of the interview, 8 questions provided as follows:

(1) When was your first encounter in using OSN?

(2) What factors behind your preference of OSN?

(3) Generally speaking, how do you use OSN for academic purpose?

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(4) What benefit (s) you have been provided by using OSN on your academic performance?

(5) Is there any negative impact (s) of OSN for your academic performance?

(6) Can you describe how you spend your time in your OSN usage on daily/weekly/monthly usage, type of gadgets, average cost spending on monthly basis?

(7) Why you prefer to use one type of OSN compared with other type?

(8) Do you have any specific preference in online communities? If any, please describe your answer!

The lists of questions above are general questions and then at the time of the interview the researcher dig more by probing the questions.

RESULTS

First encounter in using OSN: Junior High School. To get a snapshot of how long college students' have been using the Internet relative to their other activities, participants asked on when was exactly their initial encounter with OSN. Their responses varied but mostly responded it started when they were in junior high schools. This shows that they generally have known OSN for a long time. If we assumed their age when the interview for this research take place, the average still sits in second year and third in college, their age range was 18-20 years, they have been accustomed to using OSN about more than 5 years. Familiarity in the use of OSN can be seen when they were interviewed in real time via facebook chat. Their typing speed is relatively fast compared to the speed of the interviewer and this resulted in a relatively long time waiting for them when doing an online chat via facebook.

Reason to use OSN: Simplicity and user interface experience. At the point of the question regarding the factors, which are the reason for choosing OSN, the informants have similar view in at least two aspects: simplicity and user interface. It is as expressed by one informant, Adhysta: …" *the factor behind my preference to choose OSN is actually the curiosity…..because on that time, my friends were busy to talk about Internet and OSN. They said it was so simple and user interface is good. Then, I tried to use it. Besides, by using OSN I can benefit for my school assignment*..". While another informant, Gina, answered more detail: ... "*I like using twitter, there are some reasons why. First, most of my friends are using twitter. It is the simplest OSN to use. We can tweet, retweet and favorite people's tweet. We can also send pictures, links and so on. I m using smart phone and it is so much easier using twitter. There are only four parts in twitter: timeline, mention, discover and profile, if being differentiated with facebook, by using facebook via smart phone will be more complicated and difficult….*". When asked about their preferences on the type of OSN, generally the answer is almost the same for the informants: facebook and twitter, but the reasons are varied. Female informants have similar options for the first rank: twitter. The reason, twitter is more concise, private and seems more 'fashionable'. When asked to answer more detailed what is meant by 'fashionable', women with a twitter preference talks with a straightforward answer, because a lot of public figures (celebrities) use it, so it does not seem 'common' like other OSN (facebook).

OSN for academic Purpose: academic file sharing, subscribe to academic accounts/mailing list, online discussion, consult thesis. To find out if there are academic benefits in the use of OSN,commonly the informants responses confirm / acknowledge its benefits. The benefits of OSN for students include sharing their academic files that can help them in lectures, sign up to join in the website / account / mailing list that contains academic materials, engage in online discussions as well as for consultation on thesis. One of the informants answered this point as follows: …" *I think OSN in general and twitter specifically, academically useful for me and my college mates. We can communicate, share, and discuss*

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things that related to academic things by using OSN. We can also get to know a lot of things that are actually happen in the other parts of the world by using OSN, for instance, there are news' account (for example KOMPAS.com) did tweet or post about something that are actually useful in academic learning, then I retweet or favorite the post form KOMPAS, then the other friend who did follow me, they can also know of mine who did follow me, they can also know even though they did not follow KOMPAS's account….". Although the informants answer to this question confirm the usefulness of OSN for academic purposes such as expressed above, but some informants answer impress that OSN is actually use for searching entertainment purposes and eliminate the stress of college routines, such as response to one informant, Laras: …"*in terms of my GPA, I don't think using OSN (twitter) can increase my GPA significantly. OSN (twitter) helps, but not much…".*

Negative Impact of OSN: addiction, distraction, waste of time. All informants that gone to in depth interview agreed that - beside its benefits, especially in the field of academic-OSN also have a negative effect / bad for students' academic performance. This quote from the interviews with the informant named Laras could represent opinions of all informants: *….." sometime OSN distract me, OSN takes a lot of my time. I can't see my phone in the morning or in the night without thinking I have to check my twitter account – even when I was in my class sessions…..".*

CONCLUSION

This study is not yet completed (on-going research), so it is rather difficult to give a conclusive conclusion. In addition to still ongoing, analysis of data using qualitative coding analysis with value coding techniques have not done in a holistic manner to the entire interview results obtained from this study informants. Still, at least there is a pattern of tentative (temporary) which has been linked conclusively to approach the phenomenon under study. Conclusions that can be given at this stage are as follows:

1. Interaction using OSN that conducted by the students that become informants of this study is relatively long and this certainly makes research on this subject remains attractive given the informants familiarity with object of research become richer.
2. Related to students' perceptions about OSN features available in the market, generally there are similarities between the opinion that the existing OSN is more advanced and easier to use. This simplicity makes OSN has more number of users on a daily basis. This opens an exciting research opportunities for researchers and communications media, especially for social media researchers.
3. According to the model of co-construction, which one of the main concepts used in this study, it can be seen that the concept of 'connectedness' between the offline and online worlds are not different among the students relative to the offline and online world preteens and teens. The online world is a mirrors the students offline world. This claim would need to be deepened further in advanced research so the results obtained are more comprehensive, conclusive and valid.
4. Last and most importantly, through the opinions of the informants of this study, it can be seen that - despite the dissatisfaction and negative claims about the benefits of OSN in the academic field - OSN has a relatively good impact for the academic context. However, this claim must be reconfirm and verify for further researches.

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THE CELL PHONE: USE IT OR WE ARE SLAVES?

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Abstract

The literature about the use of the cell phone emphasizes that an intensive use of the object can drive toward pathological behaviors, for example anxiety, ringxiety or vibranxiety. The phenomenon is recognized like a cellular addiction and a new word describes it: the nomophobia, and concerns most of young people.The aim of the present research was to verify when people turn on or turn off the cell phone and what does happen when the mobile phone is left at home or is lost.Less than half takes the habit of turning it off at night, and the places where people never turn off the phone are first of all shops and supermarkets, stadium and means of transport.The factorial analysis confirms that the first factor has high emotional value, being associated with a feeling of isolation and loss that triggers nervousness.

Key words: *cellular addiction, nomophobia, cellphone turn off, cell phone anxiety.*

1. INTRODUCTION

The spread of mobile phone has caused marked changes in the daily habits of relationship and communication in interpersonal relationships. The benefits associated with mobile phone use are obvious and verified empirically: cancels distances, allows you to communicate to anyone at any time, offers useful services for personal organization (phone book, alarm clock, etc.) and inform on time on what is happening in the world (internet surfing). The cell phone can give you a sense of freedom and security and hyper speed Contact allows you to avoid the frustration of waiting, focusing on what gives pleasure and immediate well-being. The emotional needs can be easily saturated with virtual experiences whose effects are rewarding as readily "consumable" (Lenzo, 2005). However, the main function that emerges from the analysis of latent factors that characterize cell phone use is associated with the psycho-social function of the phone (not to feel alone, to fill moments of solitude, to feel important, have more close friends) and at the second place we find its instrumental function (send and receive messages and photos), the third factor is a playful one, represented by games, and internet fad, the fourth factor is the availability, which is related with the possibility of being available anytime, anywhere, the sense of security and the need to work (Batic, 2013) .

The widespread use of the mobile phone, however, can become abuse, with the consequent risk of turning into a form of addiction that can affect the psychological balance of the person. It develops a bond so morbid with the object and the thought that it must separate sets off anxiety, nervousness and insecurity, and its absence may even paralyze the subject, who is in anguish and no longer able to carry out any activities (Costantini, 2008).

The mobile phone addiction is a new addiction (Guerreschi, 2005) or a behavioral addiction that brings the subject to perform a certain task with urgency, in order to meet an urgent need. There is talk of addiction because it has many similarities with dependencies on drugs:

“-The feeling of inability to resist the impulse to implement the behavior (compulsion);

- Increasing the sense of tension immediately preceding the start of the behavior (craving);

- Pleasure and relief during the implementation of the behavior;

- Perception of loss of control;

- Persistence of behavior despite its association with negative consequences” (Picucci, retrieved on april 22, 2013).

The cellular addiction is a recent phenomenon and in China have called it "Keichu" and affects mostly young (Monaco, retrieved on april 20, 2013), while in the Anglo-Saxon world has been coined the term "nomofobia" (from no and mobile), which indicates the uncontrolled fear to remain disconnected from the contact with the mobile phone network (Wikipedia, retrieved on april 20, 2013). The term was introduced in 2008 by a British research agency YouGov plc, which has carried out a study of cell phone users, which showed that nearly 53% of respondents (58% men and 48% women) go to the anxiety when cannot have the phone because they lost it or the battery is dead or no longer have credit or no network coverage. The most common reason for which they go on anxiety which has been declared by the respondents is the inability to keep in touch with friends and family, and 10% say they always have to be available for work. More than one on two nomofobo never turns off his mobile phones.

A recent survey commissioned in the UK by the company on employment SecurEnvoy people, discovered that 66% of respondents are terrified of being without their phone, and the youngers are worried, and reveals that 41% of people interviewed, in an effort to stay connected, have two or more phones. Women are more anxious than men. The nomophobic controls the presence of the mobile phone 34 times a day and the more cell phone dependent (77% of the total) are young people between 18 and 24 years of age (SecurEnvoy, 2012).

The gender-related anxiety is also confirmed by a study conducted in Italy (Cellular addiction e ansia: differenze tra i generi, retrieved on april29, 2013), which shows that on the one hand, there are differences with respect to the dependence on mobile phone between the two genres, while among the people addicted, females are more anxious than males.

In fact, it would be just a physical addiction rather than a phobia, and the evidence comes from a study conducted in Brazil (King, Valenca, Nardi, 2010) in which researchers have experienced that for the treatment of nomophobia therapeutic approaches usually used to reduce anxiety are not useful (Rutigliano, retrieved on april 20, 2013).

A study on adolescents in South Korea has made it clear that there is a relationship between intensive use of cell phone (more than 90 times a day) and high levels of anxiety and depression (are affected mostly males), while those who use more moderately the cell phone (70 times daily) improve self-esteem and security. Even from a study of American adolescents showed a relationship between intensive use of cell and depression (Carboni, 2006).

On a psychological level the cell-dependent prefer to communicate with the phone rather than deal with others face to face, with a compulsive use of the object which sometimes assumes the role of instrument reassuring when the person feels threatened or alone. The employee has a low tolerance for separations and suffers from loneliness and the cell phone then becomes an instrument of consolation (Costa, retrieved on april 12, 2013).

Di Gregorio (2003) has highlighted the pathological implications related to excessive use of the cell phone and called him a self-fueling process with daily use. We can assume an "addiction to mobile" when a person presents, among many others, some of the following attitudes-spy:

it establishes a strong link with the object, that results in strong resistance to move away from it even for short periods of time (he never abandon it);

if the phone is exhausted or no credit or still does not work, the person is put into a state of anxiety or even panic or anxiety;

is not able to stand up to the moments (even if only potential) lack of contact and communication with someone, so he has the need to always have a phone available;

tends to use a plausible alibi to justify the inability to break away from the phone;

has a strong need for recognition of belonging to a social group;

has the habit of keeping the phone switched on at night and wake up to check for text messages or phone calls.

The cellular addiction has made of the same characteristics of substance dependence (Nuove-dipendenze-videogiochi-cellulari-internet-e-gioco d'azzardo, retrieved on april 29, 2013):

dominance: the use of cell dominates the thoughts and actions of the person;

mood alterations: cell phone use can lead to a state of excitement or;

tolerance: to have the desired effect it is necessary to increase the time of use it;

withdrawal symptoms: mental but also physical illness when there is no phone or you cannot use it;

conflict: conflict behaviors with people who are close to the user mobile phone;

relapse: a tendency to start the business after you have stopped it.

In addition, the cellular addiction can have side effects such as shopping syndrome (compulsive purchases of mobile phones, accessories, telephone bidding), emotional dependence (continuous control and touch) and the videomania (abuse of video games for mobile). Even the addiction to texting is a risk factor, especially among young people, as the need to synthesize messages with abbreviations and shared coding systems that can lead an atrophy of cognitive abilities to a development of thought too brief (Monaco, retrieved on april 20, 2013).

A consequence of pathological relationship with the mobile phone are also the "ringxiety" and "vibranxiety." It is in both cases of perceptions "ghost" in the subject that generate anxiety: in the first case people have the feeling of hearing a ringing phone even if no one is calling while in vibranxiety are felt the vibrations of the phone even if are not reals. The curious and alarming is that people suffering from ringanxiety or vibranxiety perceive sounds or vibration of your phone even when you do not have with the device yourself. (Sentire e percepire squilli e vibrazioni fantasma - Sindrome dello squillo fantasma e Sindrome della vibrazione fantasma - Ansia da squillo e Ansia da vibrazione, retrieved on april 29, 2013).

The worldwide spread of the mobile phone poses a series of questions of a social role that it plays in our society at the beginning of the new millennium. Therefore, in order to understand what constitutes a mobile phone in today's society, was carried out a research on purposive sample with the aim to explore what is and the use made of it.

It was interviewed a sample of 673 people including 335 females (49.8%) and 338 males (50.2%), aged between 7 and 95 years, with a mean age of 38.5 years.

2. HOW DO WE USE THE PHONE?

The options offered by the use of mobile phones are numerous and accompanying the cell phone with a range of services that sometimes represent more than a distinctive element in who owns the phone rather than a service actually used and appreciated.

For a proper analysis of the data, has been asked not only whether certain services are used but, of course, if they are available on the phone possessed. It then emerged that news and video calls are not available for little more than a third of respondents, and other options that are not affected in the following proportions: 16.8% cannot send video messages, 15.2% do not has the calendar or photo opportunities, 13.2% say that they have games, until you reach a 0.4% that cannot send sms.

As it can be seen (Figure 1) is confirmed that the first "vocation" of the cell phone is to allow to call and receive calls.

The 97% use the phone to do it (and the remaining 3% preferred not to call but send messages) and 87, 5% in the habit of sending text messages. In general, therefore, the mobile phone, in accordance with its mission, allows communication between people distant from each other, both with the voice and written mode. Even the other services, where they exist, are used, but are less successful and only the alarm and the ability to take pictures are exploited by more than 50% of those who can do it. Just over a third uses the diary and, climbing, listening to music (31.5%) or sending mms (31.5%). The ability to change ringer frequently is used by just under 30% as well as using the headset.

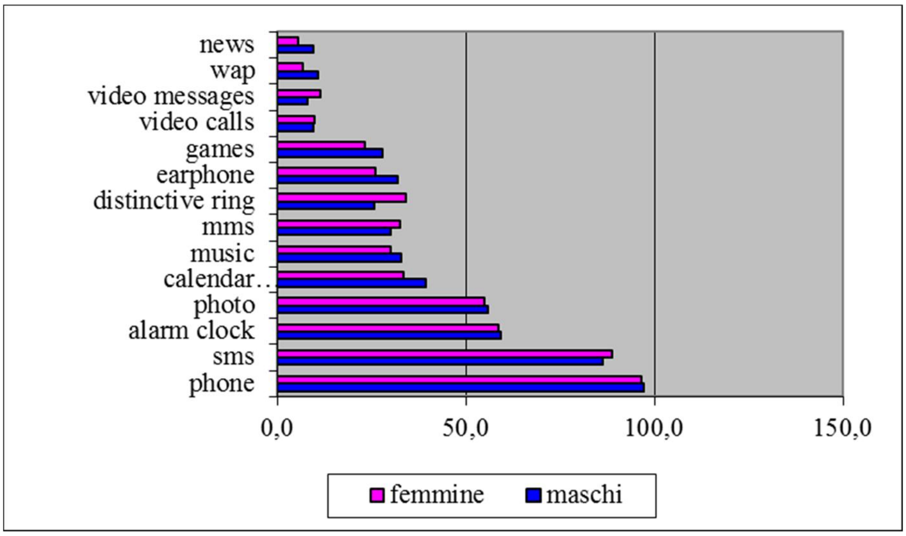

Figure 1 - Using the services offered by mobile phone by gender (percentages calculated on available services)

This behavior can be interpreted in terms of status symbol rather than choice dictated by necessity. It is true that sending MMS or video messages can only take place where there is the possibility of an exchange, then a certain amount of people, might not use these options due to lack of interlocutors (but this is not apparent from the research).

If we consider the distribution by gender, we can see that the behaviors are essentially identical, with only two percentage distinct: the females seem to be more sensitive to the possibility of change ringing frequently (34.1% compared with 25.6% of males), while males use headset relatively more widespread (31.8% against 25.9% of females).

More differentiated is the use of mobile phones by the age of respondents. In Table 1 it can be seen among the very young people and under 30 years is more prevalent than the sending of text messages and calls; 100% of the young people prefer this form of communication, 84, 6% also call, 82, 6% listen to music, 81, 8% take pictures. More than 70% ulay with the phone. Not widely distributed (as indeed in all age classes) is the updating of news, although available. Among young people aged 15 to 30 years is preferred, although measurement, sending sms to phone calls (respectively 99.6% and 95.5%). All respondents aged 31 to 50 years use to make phone calls with your mobile phone (100%) or send sms (89.8%). Even in the age group 51-70 the mobile phone is primarily used for making phone calls (99.0%) or send text messages (64.7%) and just over a third makes photographs (34.6%). Among the elderly is the central function and shared them in verbal communication with the various stakeholders (100.0%).

	until 14	15 - 30	31 - 50	51 - 70	71 and over	totale
phone	84,6	95,5	100,0	99,0	100,0	97,0
sms	100,0	99,6	89,8	64,7	5,3	87,5
alarm clock	44,0	76,5	56,6	26,7	17,6	58,9
photo	81,8	65,9	46,0	34,6	0,0	55,3
calendar (appointments)	24,0	48,5	38,3	11,3	0,0	36,5
music	82,6	43,3	14,9	8,1	0,0	31,5
mms	50,0	40,3	22,3	13,3	0,0	31,2
distinctive ring	73,9	37,9	20,4	12,9	0,0	29,7
earphone	22,7	26,3	41,9	20,4	16,7	29,1
games	72,0	36,7	9,6	9,7	0,0	25,7
video calls	11,1	10,3	10,8	4,9	16,7	9,7
video messages	15,8	10,2	8,5	6,5	16,7	9,5
wap	19,0	6,5	15,4	3,8	0,0	8,8
news	4,8	4,9	15,6	4,4	0,0	7,6

Table 1 - Using the services offered by mobile phone by age (percentages calculated on available services)

In relative terms, more than any other age group the youngsters use text messages, take pictures, listen to music, send mms, use the distinctive rings, make up games, use the wap. Young people between 15 and 30 years more than other age groups use the alarm (76.5%) and the agenda for appointments (48.5%). People between 31 and 50 years more than others using the headset in telephone conversations (41.9%) and are updated with the news (15.6%).

3. STAKEHOLDERS ON A CELL PHONE

The average of the numbers found in phone books is 128, with a range from a minimum of 6 to a maximum of 600. It should be noted, however, that just over half (53.9%) was able to provide an estimate of this question, then the unknown remains of nearly half the respondents who did not know /

could / wanted to quantify the number of potential phone calls. The modal class is between 31 and 70 numbers, but in fact there is a high diversity index (Shannon entropy normalized = 0.99) within the item.

In fact, which are the people with you interact with most frequently through the phone? It was possible to express up to three choices, and if we consider only the first one, are in first place phone calls to the partner (54.8%), those made to family members (38, 0%), followed by 17.7% which prefers friends of the heart. Considering all the three choices, in general, 90.7% phones to his family (excluding the partner who is considered separately), 74.8% to the friends of the heart and 72.0% to the partner. Follow other friends (52.1%), people with whom we have working relationships, acquaintances, fellow students or classmates.

This ranking may be affected by the personal situation of each respondent. In fact, many may not have a partner or friends of the heart, just as not everyone has a job (and work colleagues) or attending a course of study (though these assumptions are not verifiable with the data collected).

4. WHEN DO PEOPLE TURN OFF THEIR CELL PHONE?

The phone is a popular object for the convenience it offers to get in touch with anyone, anywhere when it deems necessary (Batic, 2013). But people make an instrumental use of the cell phone or made it an indispensable object? It was decided to test the level of dependence on mobile phone through two questions: the first occurs if and when the person turn off the phone, the second explores what happens when people realize they have left the phone at home.

Table 2 shows the percentages relate to the different behaviors, calculated only on people who perform certain activities or attending certain places. The distribution of those who do not fall within this category is shown in Figure 1.

	yes, alway	not always	no, never	take off the ringtone
overnight	45,1	13,9	32,4	8,6
in church	43,6	3,6	17,9	34,9
when you do not want to be disturbed	34,3	18,4	21,5	25,8
in the cinema / theater	26,2	7,6	19,3	46,9
when I get a low battery	26,2	30,3	39,8	3,7
when I don't need it	25,9	22,5	38,9	12,7
at the doctor	21,0	13,4	30,4	35,2
in library / museum	19,9	7,6	23,6	49,0
in meeting / lesson	19,5	9,3	20,8	50,3
when I do sports	13,8	14,3	50,5	21,4
in the restaurant / canteen	6,4	17,3	46,8	29,5
at the stadium	5,4	7,0	67,4	20,2
when I go to visit family	5,4	15,7	61,3	17,6
when I drive	4,3	12,6	74,1	9,0
at the supermarket / shops	3,5	7,1	78,8	10,6
in train / bus / coach	2,7	9,8	71,9	15,6

Table 2 - When the phone is switched off? (Percentages)

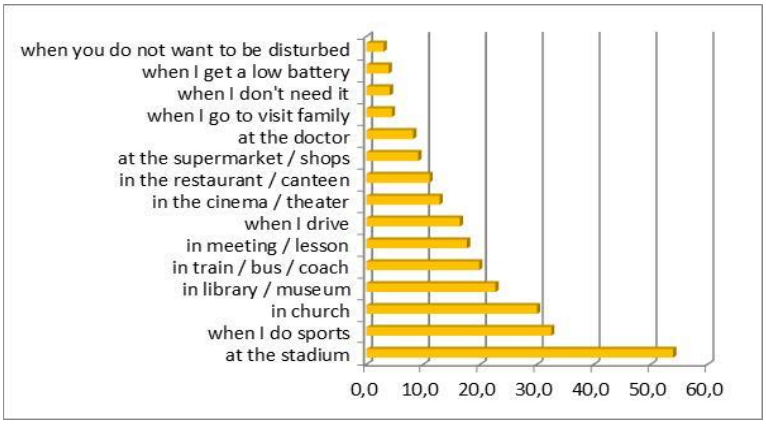

Figure 2 - Places or situations not "attended" by respondents (percentages)

From the analysis of Figure 2 we find that 53.9% never go to the stadium, 32.5% is not sports, 30% never go to church. 22.7% do not attend cultural environments such as libraries or museums, 19.8% do not use public transport to get to a 3% that never found in circumstances in which do not want to be disturbed.

Returning to the habits associated with mobile phone use, we observe that under no circumstances is it conducted unanimous. It maxes out at a 45.1% that you always turn off at night and a 43.6% when goes to church (of those who attend). It is interesting to note that even in public places, where evidently the phone ring and the same conversation may disturb, such as a church or a theater, a museum or a lesson, can induce widespread behavior of respect for others. Not being able / willing to deprive themselves of the opportunity to remain in permanent contact with "the world", many choose to mute the device, removing the ringer, but always remaining accessible, perhaps by a text message. So is done by a 50.3% when are in class or in a meeting, from 49% when he goes to a museum or a library, from 46.9% when he goes to the movies or bleak.

It is interesting to note certain behavior. For example, those who do not want to be disturbed, only in 34.3% of cases turn off the phone, otherwise wants to be able to select the caller, so still keep the power on and, at most, off the ringer. If the phone is not used, is turned off only by 25.9% of the people, in the other cases keep it active, perhaps thinking that someone could call or send messages not provided. Even athletes cannot resist without a mobile phone and only 13.8% of them turn off regularly the cell phone during physical activity. In restaurants a few 29,5% turn off the ringer, the rest do not seem to address the problem. 3.5% turn off entering a shop or supermarket and only 2.7% when it enters a means of public transport (train, bus, bus).

If we unite all those who do not ever turn off the phone, with or without a ringer, we can draw up a new ranking (Figure 3): to first place supermarkets and shops in general (89.4%), followed by stadium (for those goes there) with 87, 6% and transportation (87.5%). , 83, 1% do not ever turn off when driving and 78.9% when he goes to visit relatives. The list expands on other circumstances down to the least common behavior, in relative terms, that is turned off during the night that never happens for 41.0 % of respondents.

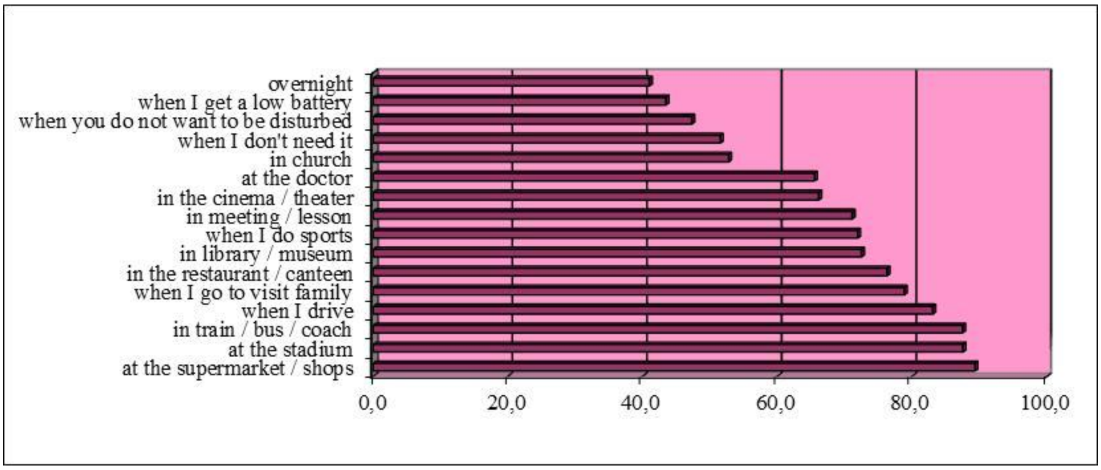

Figure 3 - Places or circumstances in which never turns off the phone (with or without alarm on) (percentages)

An analysis separated by gender has noted that the behavior is not influenced by gender component, and males and females take the same behavior on turn off the phone.

5. WHAT HAPPENS IF WE LEAVE THE PHONE AT HOME?

On a scale of 0 to 10, which assesses the intensity of a series of sensations or reactions associated with the discovery to have forgotten the phone at home, we wanted to see if they are mobile phone dependent or if the absence of cell phones gives rise to a sense of freedom and relief.

First of all, there emerges a profile of low concern (Table 3). The highest value thought is "enough" and is associated with thought: "I hope no one looking for me," with an average of 5.34 (halfway between 0 and the maximum value), followed by a feeling of indifference (average 4.31) . The opportunity, but not too much, of use the mobile cell of friends (3.56), and there is quick to rush home to take (3.48). On average there is little feeling of freedom that can arouse (3.47) or happiness (2.90) but also the loss of (3.46) or isolation (2.97). Do not tend to get nervous (3.15) and do not tend to go home earlier than expected for this reason (2.80). The fact of being stupid does not seem to relate to the interviewed sample (2.03) and only a few come to mind to buy a new mobile phone so as not to be without (1.27).

In the light of the results is possible to find the significant gender differences among respondents. The most intense concern shared by males and females is the hope that no one circles them, followed by a certain indifference, the more intense between the male component. In third place are for men a sense of freedom while women feel lost. It is to be borne in mind, however, that these are concerns "lukewarm" that on a scale from 0 to 10 only in the first case exceeds the central position.

Subjecting rating scales factor analysis highlights three factors that explain the overall 56.38% of the observed variance (Table 4).

The first factor has high emotional value, being associated with a feeling of isolation and loss that triggers nervousness and ran home to retrieve the cell phone forgotten, we define the factor of those who go through withdrawal symptoms, and the second is instead a liberating factor, which is identified by a sense of freedom and contentment, the third, less emotional and more pragmatic, pointing to the immediate solution of the problem by buying a new phone or the use of a family member who brings

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the object forgotten. Reasonably choose to make a new purchase is connected with the stay outside the city of residence, which does not allow then to solve the problem in a very short time.

	total	males	females
I hope that anyone looking for me	5,34	**5,15**	**5,54**
I feel indifferent	4,31	**4,68**	**3,91**
I ask friends to use their mobile phone	3,56	3,50	3,64
I run home and get it	3,48	3,48	3,49
I feel free	3,47	**3,75**	3,18
I feel lost	3,46	3,13	**3,82**
I get nervous	3,15	2,95	3,38
I hope that no one read my messages	3,01	2,66	3,39
I feel isolated from the world	2,97	2,88	3,07
I'm happy	2,90	3,09	2,69
I return home earlier than expected	2,80	2,73	2,88
Please take a family bring him to me	2,66	2,42	2,92
I feel like a silly	2,03	2,01	2,06
I buy a new phone	1,27	1,22	1,32

Table 3 - Reactions when you realize you left your phone at home (average values)

		Factors	
	1	2	3
I feel isolated from the world	**0,697**	-0,183	0,125
I get nervous	**0,688**	-0,195	0,390
I ask friends to use their mobile phc	**0,668**	0,053	-0,134
I hope that none looking for me	**0,650**	-0,117	-0,015
I feel lost	**0,649**	-0,287	0,334
I return home earlier than expected	**0,600**	-0,206	0,429
I run home and get it	**0,583**	-0,250	0,413
I hope that no one read my messag	**0,574**	0,030	0,187
I feel like a silly	**0,524**	0,026	0,320
I feel free	-0,010	**0,907**	-0,081
I'm happy	-0,043	**0,892**	0,014
I feel indifferent	-0,390	0,489	0,044
I buy a new phone	-0,030	0,123	**0,809**
Please take a family bring him to m	0,452	-0,149	**0,598**

Table 4 - Factor Analysis

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It is analyzed the scale factor for each sex (Table 5, Table. 6).

	Factors			
	1	2	3	4
I get nervous	**0,780**	-0,110	0,230	-0,010
I feel lost	**0,770**	-0,200	0,190	0,020
I feel isolated from the world	**0,720**	-0,100	0,050	0,220
I feel like a silly	**0,620**	0,160	0,080	0,090
I return home earlier than expected	**0,570**	-0,220	0,460	0,030
I hope that none looking for me	**0,570**	-0,060	-0,030	0,300
I feel free	-0,080	**0,910**	-0,070	0,020
I'm happy	-0,080	**0,900**	0,010	-0,040
I buy a new phone	-0,020	0,140	**0,730**	0,010
Please take a family bring him to m	0,300	-0,130	**0,720**	0,200
I ask friends to use their mobile pho	0,150	0,020	-0,010	**0,850**
I hope that no one read my messag	0,120	-0,050	0,380	**0,640**

Table 5 - Factor analysis of the males group

	Factors	
	1	2
I get nervous	**0,850**	-0,160
I return home earlier than expected	**0,790**	-0,120
I run home and get it	**0,770**	-0,190
I feel lost	**0,750**	-0,260
Please take a family bring him to me	**0,720**	-0,100
I feel isolated from the world	**0,670**	-0,210
I feel like a silly	**0,660**	0,000
I hope that no one read my messages	**0,650**	0,060
I ask friends to use their mobile phone	**0,600**	-0,050
I hope that none looking for me	**0,580**	-0,160
I'm happy	-0,050	**0,880**
I feel free	-0,080	**0,870**
I feel indifferent	-0,220	**0,590**

Table 6 - Factor Analysis of the females group

We note that for males the first factor is mostly emotional, defined as nervousness and confusion, followed by the factor of freedom, while the third factor is more pragmatic than those who do not lose heart, but is the solution to the problem: buy a new cell phone or have it carried by a family member. The females react in distinctly different ways: on the one hand with nervousness and disorientation, which are correlated with the same factor different reactions, the other with a sense of happiness and liberation.

6. DISCUSSION

The survey confirms what is the primary function of the phone, or to put people in touch with each other apart, in voice or text form, by phone call or send and receive text messages (absolutely favorite young). The distinctive ringer are mostly the prerogative of the young as well as the use of cell phones to listen to music, games and MMS messaging. Young people between 15 and 30 years use more than others the clock alarm (more than a quarter) and the agenda for meetings, and many use still photos and listen to music and send mms. Even in the range 31-50 age more than half uses the clock alarm then do picture, using the calendar and, above all, make use of the headset. Two gender differences worth noting: the females more than males seem likely to change the ring tone of the phone while the males make relatively more careful when using the headset (but do not get a third of the total).

After you understand what is the use made of the phone is interesting to find out how much it is used, or on what occasions you decide to turn it off. Less than half takes the habit of turning it off at night and many prefer to mute the ringer and the vibrator but always leave open the receive channel of communication. So the places where people do not ever turn off the phone, with or without alarm activated, first of all shops and supermarkets (almost 90%), stadium (88% among those who frequent it) and means of public or private transport. Between 80% and 70%, the cell phone is never turned off when you go to visit relatives, to the restaurant, in a library or museum, when you do sports or during meetings or lectures. About two-thirds do not ever go out to the cinema, theater or doctor. Among those who attend church or other places of worship, more than 50% and not turn it off even when you do not use the 50% is behaving differently.

This potential needs to be constantly in touch with others that does not put the phone cannot find a direct comparison in the sensations it evokes when you realize you have forgotten at home. The concern is more intense, the hope is not to be sought by anyone, but on a scale to 10 positions this thought is just above the 5 position, in second place there is a reaction of indifference (a little more than average 4) while all other reactions collect warm accessions with an average of 3.5 down. From the factor analysis applied separately to groups of males and females emerge reactivity profiles of different : males for the first three factors are correlated with nervousness, freedom, pragmatism, the females are extracted only two factors, nervousness and disorientation on the one hand and happiness and liberation on the other.

The mobile phone is now configured more as a necessity, but the level of dependence on it is muted tones since. In fact it is an object that has become so pervasive as to constitute now a necessity, but people have still been shown to learn to do without, and if you happen to forget it at home is not a drama, reeds if there may be a certain nervousness and loss for the fact of being alone and isolated.

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INTELLECTUAL REBELLION IN MODERN RUSSIAN MEDIA: SPIRITUAL VALUES IN POST-SECULAR WORLD

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Abstract

The article describes State and Church as two main ideological actors in modern media landscape. Their relationship doesn't look nor like alliance, neither like struggle, though they occupy the same conceptual space and intersect in a single space. The author describes primary results of a media study in St. Petersburg State University that sets a value analysis as an effective instrument to observe social processes through the lenses of mass media. Intellectual rebellion is analyzed on the base of Pussy Riot case coverage in Russian print media.

Key words: *mass media, church, power, religion, values*

The category of post-secular started to be discussed after Habermas opened doors for it in 1990-s though the exact author of the term is not defined. Post-secular deals with a new place of religions and churches in modern society, with spiritual values of a man in a globalized world, with new approaches to communication between church and society. All these issues are reflected through the lenses of mass media. At the same time the main challenge for media is a usage of language for covering religious topic. Habermas named it "verbalization of sacred". Nowadays sacred can be expressed, and this is a new point for journalists and media researchers.

In general, studies of religious and social issues are handled by experts of different areas of humanitarian concern, with a focus on the following important areas: the forms of existence of religion in post-secular society, the functioning of religion and the churches in the Internet space, the radical challenge of modern religion and the public reaction, the political dimension of religious and social relations. In the sociology of religion, the key issue is the methodology of the analysis of the modern "religiousness". The well-known sociologist Ronald Inglehart found the only possible unified criterion for cross-cultural studies - the importance of religion [Inglehart R., Norris P. 2004: 219]. At the same time, the last 50 years in the sociology of religion were characterized by searching of religiosity scales.

Religiosity in sociological research is important for a number of international projects such as the "World values survey", "The European study of values", "European Social Survey", "International Program for Social Research". Their results can serve as material for secondary processing in media studies involving problems of modern religion.

Also, since the late 1990-s, there were research centers devoted to religious issues in the media context. This is a center of religion and media at New York University, Center for Media, Religion and Culture at the University of Colorado, research network "A new vision of religion in Europe" at the University of Manchester, and others. Anyway there were no specific media studies until recently. Nowadays at Graduate School of Journalism and Mass Communications in St. Petersburg, with cooperation with European colleagues, we started the project "Church and Society: practices of media discourse" aimed to describe Russian media sphere in condition of post-secular society.

Western studies directly devoted to the relationship between religion and the media are mainly based on the cultural approach. For example, in "Rethinking media, religion and culture," S. Hoover claims fusion of media and religion at the conceptual space [Hoover S. M., Lundby K. 1997]. His idea was continued in the collective work "Mediating Religion: Studies in Media, Religion, and Culture " (2003), in which the authors describe the concept of "religious and symbolic of the market" as well as identify the semantic feature of the modern media sphere - the substitution of the word "religious" to "spiritual" [Mitchell J. P., Marriage S. 2003:15].

Methodological problems of such studies are related to the fact that Mitchell and colleagues call "plausible narrative about me." Arguing about their own religion (in case of deep interview with family during the study "of coverage of religion"), the respondents, according to the researchers, consciously or unconsciously, tend to be cunning. This problem is related to psychological and sociological research, but it can be avoided in media studies. The fact is that media scholars have a deal with orientations and opinions of the society comprised in media texts. Here we can agree with T. van Dijk that researchers of discourse cannot say what the audience thinks, but they can predict what the topics audience thinks about are.

An axiological approach and specific tools of the value analysis of media becomes the theoretical basis for studies of religious and social discourse. There is a request in the Russian media sphere to conduct research related to the radical religious actions, interactions of Church and State in the media space, new manifestations of mythological thinking of contemporary Russian audience and others.

We must agree with Benedict XVI who claimed that the question of secularity is a European question. For instance, secular American society is strongly based on protestant culture, and interaction between numerous churches and the state is very close and natural. Every political question cannot be discussed without attracting opinion of church leaders. Even more, there are no American politics who are non-believers. In Europe and Russia, as a part of it, we observe a real collapse of Christian values under the pressure of new values based on consumption and social inequality.

At the same time religious issues in European Union and in Russia differ a lot. For instance, catholic Italy is much more interested in the role of the Church in information society; that means questions of evangelization via Internet, presence of the Church in mass media, working with people in terms of media education etc. Thus, M. Ricceri names three aspects that are closely interconnected with each other: 1) the main trends of change taking place in the modern mass communication society, with reference to the ambivalence of its positive and negative elements; 2) the awareness of this problem in the Churches, the evolution of their thought, their process of adaptation to the new situation, the concrete actions they promoted: as examples, the position of the Catholic Church on this issue is particularly examined as well as some interesting initiatives of the Islamic world being recalled; 3) the policies on the issue of media literacy undertaken by EU and other international institutions, and the benefits they can bring to the religious institutions for the effectiveness of their mission. [Ricceri; 122]

For Russian Federation, which is still multicultural but Orthodox, we underline the following problems: growing irritation caused by mutual support of the church and the state; inner controversy in the church among bishops; social discontent caused by church wealth or wealth of Patriarch himself; in other words, all these problems deal with the social dimension of the Church like an institute but not spiritual dimension.

There are 3 basic approaches towards the place of religion in post-secular society. These are:

- Coexistence of secular order and religious values (Habermas);

- Decline of secular ideology and new spirituality based on coexistence of different religious and spiritual values; (that was Pope Benedict approach, who believes that the future of Christian community is the future of creative minority);
- Defeat of secularism and the return of Christian hegemony.

Still we have no idea if the process of secularization is finished (or started) in Russia; there is a suggestion that our situation could be described as pre-secular.

Sociological surveys in Russia show that still we have a large amount of Christians, but very few believers, and this situation is very close to Italy. Until recently, the religious discourse in the mass media had been one of "cheap popular" (referring to the people, folklore, primitive techniques). Religious holidays, gastronomic details of posts, commentaries of priests on everyday situations, the rules of conduct in the temples, and etc. - were traditional for journalists regarding the preparation of publications. This phenomenon has two reasons. The first one - the information vacuum in the twentieth century and the non-public religious discourse led to the fact that the Russian people have been separated from the ritual side of church life. Second - historically conditioned Russian mentality that is characterized by sensual spirituality, by the confusion of pagan thought with the dogmatic, by simplification of the theological truths to everyday aphorisms.

These circumstances generated following problems in modern mass media. The first violation involved the use of language. The state sends a message to society in the form of imperatives and breech vocabulary, the church - in the form of exhortations and anachronisms, media, in turn, act as a means for translating these languages in public sphere without adequate translation. In terms of the multiplicity of segmented media audiences, society in whole is in a state of communicative, or more precisely – anti-communicative shock.

The second factor of violations of the feedback is related to the wrong destination. Mostly, the information policy of the Church does not provide a clear recipient. Against the background of the internal fragmentation of the Church, information messages to "outside world" does not reflect all its fullness.

The third factor (not the last, but significant) results in the absence of common interests of the state, the church, society and the media. On the part of society, in particular, one can see a consumer attitude to the spiritual realm. Analysis of the mass media shows a steady interest in ritual and formal side, the discourse of media targeted at intellectuals is divorced from the main flow of information. At the same time, journalists in secular media often resort to a balanced analysis of the functioning of the church as a social institution in comparison with reporters of religiously oriented media. By and large, with a few exceptions, the church media remain marginal in relation to the mass audience. Also noteworthy is the fact that the missionary department at the dioceses and their publications are focused on the fight against sects, but not for the church mission in the society as a whole.

The above situation has stimulated the study using value oriented media analysis to describe a system of spiritual values created in the public sphere by the media.

The starting point for the study “Church and Society: practices of media discourse” was covering of Pussy Riot case in national and regional print media in Russia. This episode happened 21 February 2012 got deep social resonance and divergent estimates in mass media that were heated by the criminal case initiated against the participants and held over them by the court.

Like any event which attracted worldwide attention, the Pussy Riot action has acquired a political character, exacerbated the existing ideological confrontation in the society and, therefore, their positioning in the media field. So, from the one hand, this case split different social and ideological groups from 3 points of view – political, religious and cultural. From the other hand, this phenomenon united all these people around important cultural and ideological question: what are the forms of existing of Sacred in post-secular society and media?

In the present study, we explored the mass media in which the Pussy Riot action has received a particular covering, it is seen as a key episode of Russian public life and, thus, became a cause and starting point for the politicians, scientists, publicists to express their civil and ideological positions, ideals and values. This kind of objective inherent feature of the social media sphere to reflect political thoughts allows us to analyze the main trends and meanings of Russian political life, normally found in a latent state.

We mean that such a blasphemy like PR prayer is not interesting itself, especially for Europe, where people almost got used to such cases, but we highlight it like a signal, or a motive to discuss the place of sacred in media sphere and post-secular society in general.

The object of the study was status and trends of political thought in Russia expressed in the media sphere. The subject matter of the study is the Pussy Riot action in estimates of print and online publications in Russian mass media. The strategic aim is to determine the basic contradictions and dynamics of Russian political thought as media discourse.

This goal is achieved through a number of steps subdivided into three interconnected analytical blocks of selected segments of the Russian media sphere starting from 21.02.2012 (day of protest Pussy Riot) to 28.02.2013 (the final analytical reports for the year events published in the press).

The first set of tasks is due to the need to define the basic positions of mass national and regional newspapers. Solving problems of this block highlights the indicators of political positions in journalistic texts, the degree of ideological and political pluralism in this segment of the mass periodicals, as well as the dominant ideological solutions deployed by the mass media in the public consciousness. Thus we reveal the contrariety of the studied media process, objectively determined by opposition political forces in Russia. Task solution of the first block allows us to emphasize the most important value dominants of political life of the country operating in the media sphere, to predict the trends of social and political transformation of Russia.

The study of this set of issues is based on the analysis of publications associated with covering of Pussy Riot action in national print media and regional newspapers. I should mention that every set of media texts was analyzed by different performers discussing results on every stage and changing research frame if needed. Up to this moment we finished only the first step of content-analysis that will be followed by secondary processing of data and additional procedures.

The second set of tasks is aimed at the identification and description of the major religious and political movements in the country. We take into account the latest facts of the spiritual life of Russian society of the XXI century, among which, as noted by sociologists, are the growth of religious consciousness and strengthening the social and political position of the Russian Orthodox Church. The political situation is seen in the paradigm of the ideological split, traditionally inherent in the spiritual life of Russia. In this connection we group and classify publications associated with Pussy Riot action in the press of ideological opponents. In particular, we analyze the position of journalists, as well as the statements of the heroes of publications and experts involved in the coverage of this case, we study the lexical content of publications, which allows us to determine the political trends and hidden intentions of communicators reliably, and feedback. Solving problems is specified in the content analysis of publications on the chosen and described codes, expert surveys of journalists, drawing frequency dictionary, analysis of reader comments on the websites of selected publications on the Internet.

The third set of tasks continues the planned analysis in the main line but emphasizes research on the functioning of new media where we expect most clearly reflected intensification of political confrontation in the society. This fact is revealed through the study of the organizational features of

Internet publications in new media including social networks. Particular importance is attached to the ideological conflicts between the Christian-conservative and liberal directions of political thought expressed in new media. The most important for this stage of analysis is the question of the relation to the state and the government, and this approach is based on the hypothesis about the media perception of the Pussy Riot action as a political project implemented in the one's interests. It is permissible to claim that the Pussy Riot action naturally revealed deep divisions not only in public opinion but also in the media sphere, understanding that this split took place not so much in the attitude to the Russian Orthodox Church as to the authorities. Consequently, the goal of this unit allows us to determine the extent of the media perception of the Russian Orthodox Church as an ideological institution, which aims to support the functioning of authority and approval of the values of the Russian state. Among other results of solving tasks in the third unit we can name the opportunity to study the question of the merger of the Russian Orthodox Church and the state power in modern Russia.

The first step of complex media analysis was content-analysis of chosen print and digital media. The principle of selection was based on system of classification of Russian media that divides them according to criteria of:

- audience reach (national, regional and local);
- political base (liberal or conservative, pro-state or opposite);
- type of information (for mass or professional audience).

The sample unites 14 media (2 regional papers, 7 national papers and 5 web-sites) of different political orientations: liberal, conservative, marginal. Although the sample does not cover all types in all classification system criteria we suggest that these media influence public opinion crucially, especially in matters of ideology including religion. Text sample is solid, it implies all publications included key words “Pussy Riot” excluding context.

Content-analysis required defining special criteria to analyzed lexical fragments. First group of value indicators that allow ambiguous interpretation: human rights (freedom of conscience, freedom of speech, pluralism), rationality/scientific character, faith/belief, spirituality religious/humanistic, social solidarity (solidarity/split), secularization, authority (of Church, Patriarch, State/power).

For this group of indicators we looked for 3 connotations (speaking in terms of political estimation, religious or cultural) and cited fragments highlighting key concepts. The task was to find out the semantic field of expressing the sacred.

Second group of unequivocally treated value indicators: common cultural values, cultural heritage/memory, sacrilege/blasphemy. Here we searched only for key concepts to find out significance of every concept.

Additionally we gathered key opinions of experts expressed in the articles, dividing them on following categories: a journalist, an opinion journalist/observer, specialist in any field, girls from Pussy Riot, state representative, church representative, culture representative, Christian, representative of non-Christian faith, atheist, others. Content-analysis also included study of readers’ comments on web-sites if found. Key reflected ideas were divided into 4 groups: neutral (estimate of journalist’ work); negative (assessment of journalist’ work and attitude towards scandal prayer); positive; unstable (changing position of a reader, the uncertainty in relation to the prayer and the work of journalists).

Every scholar from the small research group headed by Prof. Sidorov (St. Petersburg State University) analyzed different groups of mass media. In this article we represent 4 of 14. First one - national weekly newspaper application “Independent newspaper – Religions” - has positioned itself as a liberal, the authors of religious news application are experts at various levels, including the Orthodox theologians.

The overall tone of religious messages is close to conservative. "Literary newspaper" - despite the name, the socio-political weekly with strong traditions of Soviet journalism and expressing opinions. It describes its position as "free conservatism," but in the discourse, according to critics, one can found nationalist sentiments. The newspaper "Tomorrow" is almost a marginal paper of state-protective wing, editor in chief of which is a well-known journalist and writer Alexander Prokhanov. The newspaper is considered to be opposition not in a political sense, but in the ideological. Its style of covering is known for very intransigence and provocative rhetoric. "Russian Reporter" is a national weekly magazine aimed at the middle class, which is practically the elite; popular among young people due to new standards of journalism (emphasis on reports and interviews on regional life, on the analysis of the essential phenomena of reality). Since the magazine is aimed at critically thinking public, all the events are covered if possible involving a maximum of versatile expert estimates. The magazine has positioned itself as the edition of a liberal orientation, reflecting hidden discourse loyal to power.

Media analysis showed that the discourse of religion and the church in recent years actively involved experts from religious studies, cultural studies, political scientists and linguists. This means that there is a request for critical thought on new meanings and value analysis of what is happening. Key category of analysis may be the concept of "sacredness" of discourse. It is interesting that in “Russian reporter” which is known for neutrality the covering of Pussy Riot case involved maximum estimates as a “blasphemy” comparing to other papers. That doesn’t mean that the word comes only from journalists’ and experts’ field, it was first generated by society itself. The most commonly used definition for the action was “scandalous” almost in every paper. 10% of articles in “Independent-Religions” were devoted to the split in society and church. We observed maximum experts from church field in “Independent” and civil activists in “Russian reporter”, when “Tomorrow” and “Literary” express mostly points of their journalists’ view.

On the one hand the Church as a religious and cultural phenomenon that is activated in the media field has not lost sacredness, which is confirmed by sociological surveys (confidence is still high - at the level of 60-70%). At the same time, the Church as a social institution that is presented including the personality of the Patriarch as an administrator, not a servant of the church, the sacredness leveled through its presence in the media field. “The image of the Church to most citizens is a monolithic sacred symbol, real life of which is far away and unknown” (Independent, 2012). In this case, the closeness of the church discourse creates in the audience a sense of the sacredness of it. “The sacred image of the Church also built a halo around Cyril priori trust that neither depends on nothing. Being taken out of the sacred religious context, the Patriarch immediately begins to be perceived in very different categories, it is then possible to treat him as a person, as a public figure - and express personal opinion about him” (ibid).

That is, there is a split of personality of the patriarch for media one and sacred. Patriarch during worship is a little interesting character to mass audience, including his talented sermons, church meetings about the internal life of the church. Patriarch on television and the Internet is characterized by expensive watch, fashionable neighborhood, where he speaks to the audience in understandable language and understandable concerns. The second image is not sacral, you can argue with him, and it can be criticized. Some newspaper columnists even more categorical: “Privileged religions are hiding behind a high fence, beyond which soon we will not see the sky” (Independent).

The balance between openness and closeness is a new dilemma of information policy of the Russian Orthodox Church, as well as a difficult issue for the media experts. How far society has to wonder what is going on behind the fence of the church? How far society is willing to defend freedom of conscience, even if that conscience does not agree with their ideas? These questions can be answered by sociologists or psychologists; we on behalf of the media researchers have documented the following picture.

In general, newspaper journalists and experts have recorded a split in the following social groups: within the political opposition, within the Orthodox community, within the expert community and in society as a whole. In this case, the consensus of all these groups is that the polar opinions centered on the clear to all categories - blasphemy and cultural memory. In particular, many remembered that the Church of Christ the Savior, in which the action took place, was dedicated to those killed in the war of 1812, and was accomplished in the year of the 200th anniversary of this victory. Can the rebellion, leading to a split, be sacred? Obviously not. “Provocation in the Cathedral of Christ the Savior has shown once again that there is nothing more dangerous than to gamble on national and religious strings. A tiny spark ignited the whole of society” (Independent, 2012).

The spiritual has always been a highly intimate. At the same time, any mystery can turn into a show broadcast by the TV screen. That was an idea of Pope Benedict XVI who wrote about the values of modern times. "The scandalous action Pussy Riot" profaned the main church of the Russian Orthodox Church turning it into a platform for cultural and political action. On the one hand, there appeared a group of supporters of such art, perceiving religious sites as a platform for performance. On the other - a group of conservatives who speak primarily about the historical value of the cultural monument. The same goes for a discussion that arose recently in Italy, when the protesting businessman with a banner climbed the dome of St. Peter's in the Vatican.

An analysis of publications in the "Russian Reporter" has shown that the political dimension of the action was recorded only during the trial, then focus shifted to the cultural sphere. Pussy Riot - this is just one of the punk bands of the protest nature, part of the culture, part of a fashion trend that has its followers. In 40% of articles journalists qualify the prayer as "blasphemy." Accordingly, for the liberal paper in the reports covering the trial, in half of the cases journalists focused on human rights and freedom of speech, a quarter of text pieces were devoted to spirituality. Shift of blasphemy to the cultural sphere, giving it an aesthetic value - is the result of media practices play with meanings, total game with basic vital categories - life, death, justice and security.

An interesting assessment of Pussy Riot demonstrated newspaper "Tomorrow." Quite expectedly we see curses against any non-traditional movements and ideologies, but the paper provides a cultural assessment as well. The Pussy Riot action was covered in postmodern terms - feminist farce and carnival riot. Interestingly, this position was supported by well-known Orthodox missionary and writer Kuraev, which saw punk prayer as a Pancake carnival. Journalist of the newspaper "Tomorrow" develops the idea of how modify religion and beliefs in modern society. Now they are not just a private matter, but the part of the political and religious carnival. “These are:

- A surrogate Islam with his suicidal and terrorist practices in terms of the traditions of Islam;

- Krishnaism and other Eastern sects from the standpoint of the tradition of Hinduism;

- A popular Kabbalah in the light of the tradition of Judaism;

- "Liberal Christianity", the ideology of "aggiornamento" and all forms of new-renaissance from the point of view of Christian tradition, etc.” (Tomorrow, 2012).

The main tool to combat the spread of viruses in media is to use the suppression of the response to them. Journalists consider the actions of the church in these conditions as defeatist. "The "advanced"clerics do not just take under the protection the "carnival“ punk action, they are involved in the post-modern carnival, as they say, in full, for it demonstrates the perversion of meaning that is typical for carnivalized postmodern consciousness of children. Suddenly the church turned to be under the blows of sodium ruthless liberalism. Having no experience of the information wars, it hid from liberal attacks not beyond the walls of monasteries, but behind the notched Kremlin wall. But after the repression of the Russian Church out of the public space its place will not be left empty. Thus, in Western Europe, ousting the

Catholic Church did not lead to greater freedoms" (Tomorrow, 2012) It should be noted that such sentiments is not marginal.

The split in the religious discourse imperious fully reflects the division in the political discourse. According Prokhanov, in Russia three movements of thought independently coexist: the nostalgia for pre-revolutionary times, the nostalgia for the Soviet era and the liberal wing of modern times. The same can be observed in the Orthodox community – there are monarchist sentiments, greed criticism and conditional nostalgia for the Soviet era catacombs, as well as loyalty to the new missionary policy of Patriarch Cyril.

The primary analysis of messages in the media sphere reflects unrealized request audience on senses. One of the meanings was sought spiritual values, required careful handling, including those in the public sphere. The recent history of journalism shows the most careless attitude to the fragile world of spiritual meanings.

In this sense, for example, punk prayer could have been predicted by media analysts on the basis of pre-stress lines caused by unreasonable expectations of society against the state and the church. Extreme prayer focused a contradiction of intellectual life in Russia and became the starting point of a serious analysis of social life. Performance in the Cathedral of Christ the Savior was a response to the inadequate policies of the state and church authority in the spiritual realm. Analysis of the situation in the media revealed the accumulation of a variety of valuable landmarks around this conflict, exposing the fault feedback in the public sphere.

Conducted content analysis shows that all indicators exposed the existence of two historical and continuing discourses - the discourse of society (the discourse of power is one of its manifestations) and the discourse of the church (which is only a part of religious discourse). Considered in the study, the nominations of the values in the discourses are the same, the difference is found only in relation to them. The subjects of discourses are often the same. So the analyzed discourses are like nested within one another. This "attachment" is provided by integrating discursive practice media sphere, we call it media discourse.

Media discourse cannot be reduced to a set of media channels and texts functioning in it. It is an integral expression of the unity of the information needs of society and the church, the cultural basis of their being, cultural memory, and worldviews as personal interaction. Media discourse incorporates a variety of practice in information media sphere. In this case, it is the practice of media interaction of society with the church, and within society as well – on the question of place and role of the institution of the church in social relations.

Recorded in the study attitude to the Pussy Riot case as a blasphemy carries a very important message, which allows us to understand before marked controversy regarding to the different values, because they translate discourse from political language or religious to the language of culture.

We observe that the post-secular society moves from the negative attitude towards religion and the church to the treatment of the church as a cultural value. Thus, people from secular society and their heirs transform their ideological potential in two directions.

The first is the perception of the church as a sacred institution designed to be between man and God. The second is the attitude to the church as to the value of the national culture phenomenon that has deep historical roots and forms part of the universal cultural memory. These directions are no longer antagonists nowadays.

In other words, the hypothesis of the special importance of culture in the media discourse of the church and society to post-secular world finds its definite confirmation. We underline three key conclusions of the primary study.

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The first point tells us a surprising thing: all mass media – liberal, loyal to state, radical conservative and loyal to church – oppose blasphemy as a cultural phenomenon. No one is ready to defend the freedom of speech to the death. At the same time all mass media agreed that this case split the society into 3 dimensions – political, religious and cultural. Another interesting thing is that this case divided the opposition itself which is not very strong in Russia in general. One of the journalists' conclusions was that Pussy Riot is the worst image of Russian opposition.

The second point shows that journalists and their audience are still very conservative in their value orientations. Even secular spirituality doesn't allow Russians to profane the sacred. But here we see some paradox. People support and trust the Russian Orthodox Church as a religious institute but they take Patriarch Cyril himself as a media person and political leader who can be judged not as a head of the church. In this terms only profane things can be mocked, not the sacred ones.

The third point demonstrates that laic journalists tend to be more neutral attracting more experts for commenting. Majority of them are church clerics (and half of them doesn't share the official church point of view), second place take jurists and officials, and then we have political experts and civil activists. Clerical journalism in Russia yet is very weak professionally and ideologically.

To sum up, in these circumstances, the socio-political mass media has not brought the matter through. Understanding the events in the media sphere has not changed views of the audience on the world of religion, the world of politics, the world of culture. In the case of Pussy Riot action, we can say that the audience was not satisfied with its assessment by journalists. New function of the media - navigation in the intensive flow of diverse information - did not work in its entirety.

In the wing of the liberal media we see "blasphemy" and "freedom of speech" hanging in the air. In the conservative and loyal to the authorities wing there are "split" and "cultural memory." In the non-mass media only unaddressed appeals and historical allusions have remained.

What Pussy Riot action actually said to the research community? In our point of view, this is about the fact that the Russian media has no language that would express the sacred. Church, state and society speak different dialects. And all of them are disconnected by "media illiteracy".

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THE PUBLIC SERVICE BROADCASTER AND THE PRIVATEER

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Abstract

The BBC is the world's foremost public service broadcaster and its largest programme producer. Privateers control much of Britain's public services and are determined to privatize the most commercial aspects of the BBC. This research evaluates the BBC and questions leading industry figures what this means for public service broadcasting.

Key words: *BBC, public service broadcasting, policy, privatization*

Broadcasting contains implicit dualities – reactive and creative, producer and distributor, public good and private profit – which call to mind C P Snow's mordant observation of intellectual life being divided into two irreconcilable cultures, science and the arts (Snow 1959). Because it involves significant technical skills and resources in both production and distribution – and because it is in an industry with both great commercial clout and vital political power – broadcasting has come now to be valued as a technical industry, rather than the cultural good it gave birth to nearly a century ago. Then, the British Broadcasting Company of 1922 soon became the state regulated British Broadcasting Corporation in 1926 precisely because the power and potential of the radio medium was deemed too important to be left to the vagaries of the market. The mission that its first Director-General Lord Reith formulated – to inform, educate and entertain – remains the BBC's mission statement to this day. The principles of broadcasting as above all a *public service* dominated not just the BBC's evolution across radio, television, online and other platforms, but all subsequent companies licensed to broadcast in the United Kingdom throughout the 20th Century.

There has, however, been a growing fracture in the popular consensus that supports this system, not least allowing some licensed broadcasters to evade their constitutional obligations, and pressurising others to allow the market to decide issues formally dictated by the will of the people through parliament and its regulators. Europe and other courts have been used to attack the BBC for perceived monopolies previously seen as public goods. This is the apotheosis of the privatization policies set in train over 30 years ago by the then Prime Minister Margaret Thatcher, which have transformed public services in Britain generally, and also had global impact on development, where aid budgets typically now come attached to the forfeiture of control of national assets and utilities. This paper aims to capture the privateer at this moment of his final assault on virtually the last bastion of corporate public service in Britain, the BBC, and seeks to evaluate what this portends for the corporation and its centrality to the culture and democracy of the UK. In talking with key industry players, past and present - and people whose worlds are interdependent upon public broadcasting, from politicians to musicians - I also arrive at the conclusion that the industrialization of broadcasting has fatally suborned the artist to the technocrat.

Few Friends in the Right Places

Each August, the great and the good of the UK television industry meet for the Edinburgh International Television Festival, where sessions celebrate the wealth and diversity of current television product.

Product used to be called productions, and the festival was an opportunity for aspiring young producers to meet the channel controllers and production executives who could influence their future. Now the executive classes party separately from the pullulating masses of regular delegates, and the sessions reflect more commercial than creative developments. The keynote event remains the James MacTaggart memorial lecture, where the leading luminary chosen to deliver it signifies the industry's current mood and power matrix, from bullish media baron Rupert Murdoch in 1989 to cautious BBC Director-General Mark Thompson in 2010. In August 2009, it was the then Chairman and Chief Executive Officer of News Corporation in Europe and Asia, James Murdoch, who took the stage. He delivered an unprecedented and blistering attack on the BBC's reach and ambitions, accusing it of a "chilling" hegemony. He said: "in this all-media marketplace, the expansion of state-sponsored journalism is a threat to the plurality and independence of news provision, which are so important for our democracy…..The land grab is spear-headed by the BBC. The scale and scope of its current activities and future ambitions is chilling (Murdoch J. 2009)."

In fact, BBC journalism – far from being "state-sponsored" - was enduring substantial cuts because of a £2 billion shortfall in BBC income, due to its 2007 licence fee settlement and to its being obliged to shoulder the costs of converting nationwide broadcast transmission from analogue to digital. In 2008, BBC News had transferred operations to a multi-media newsroom, with the aim of eradicating duplication and reducing staff. They were, however, exploring alternative means of news distribution, such as via mobile phones and tablets, to offset their declining audience on television, particularly among the young. Some older journalists were concerned that the keys to the kitty had been thrown to the young nerds of the portentously named Future Media & Technology division but, if this was a "land grab", it was more on the scale of suburban garden boundaries rather than Middle Eastern oilfields. The real concern, poorly concealed in Murdoch's piece of Jesuitical grandstanding, was the continuing success of the BBC News website, which has remained the UK's most visited since its inception in 1997. Other news organizations had been slower to develop the new platform and many were struggling with declining audiences and readerships. Going online, even successfully as had *The Guardian* and *Daily Mail* newspapers, failed to arrest circulation decline and incurred costs that are not met by online advertising. In 2009, News International were planning to introduce a pay-wall around their *timesonline.co.uk* site the following July. The biggest threat to this determination to commodify online news was the superior - and resolutely free - public serving BBC News website. The BBC was not planning to grab the *Times'* land; it merely left a long shadow on its lawn.

Frequently people in powerful positions ascribe to their real or imagined enemies their own motives. One much more significant land grab News Corporation itself was planning was to seize full control of the increasingly lucrative BSkyB UK satellite subscription television business. BSkyB had been formed in 1990 by Rupert Murdoch as a merger of his failing Sky Television and the equally ailing British Satellite Broadcasting. Despite it being an effective monopoly that countered the previous state regulated duopoly, the merger was allowed by a business-friendly Thatcher government. News Corporation's deep pockets supported BSkyB through initial billion-pound losses before its market penetration reached break-even, and subsequent ever-growing profits. Murdoch then, in 1994, saw fit to sell off his newly valuable majority share while remaining non-executive Chairman but, when he relinquished that role in favour of his son and heir-apparent James in 2007, the board found some teeth and removed James. It had therefore become both politically expedient and economically attractive for the Murdochs to regain control of BSkyB. They were apparently to be enormously helped in this by the return in the May 2010 general election of a Conservative government, which their newspapers campaigned hard for. The plan was nearly scuppered by the Conservatives failing to achieve an overall majority, thus having to go into coalition with the Liberal Democrats. One of these Liberals was the Business Secretary, Vince Cable, who boasted that he had "declared war" on Murdoch, but did so ill-advisedly to undercover reporters from the *Daily Telegraph* newspaper. His role in adjudicating this

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take-over was duly given to the Murdoch-friendly Culture, Media and Sports Secretary Jeremy Hunt but, just as this extraordinary concentration of media power was about to be waved through – News Corp already had nearly 40% of the UK newspaper market – another newspaper effectively brought the Murdochs to their knees.

The phone-hacking scandal – in which the *Guardian* revealed tabloid newspapers routinely hacked in to celebrity and crime victim phones for their stories, leading to the Leveson inquiry into the ethics of the press – is no part of the BBC story. But the appearance of the Murdochs before that inquiry, and their humiliation in front of a parliamentary sub-committee is relevant to the ecology of the television industry, not least because it led to the closure of the Murdochs' popular Sunday *News of the World* newspaper and the collapse of the BSkyB bid. James Murdoch left his job, News Corp has split its print operations from its much more lucrative screen interests (20th Century Fox, Fox News, BSkyB) and we hear no more full frontal attacks on the BBC. As former BBC executive Pat Loughrey opines: "That Edinburgh speech was the high watermark of the commercial world's agenda and attitude to the BBC. No such speech could be made today". But little else has changed. In 2012, BSkyB had a TV penetration of 10.5 million in the UK, delivering a turnover of £6.8 billion. By contrast, the BBC had a £4.8 billion operating budget, mainly drawn from its statutory licence fee, which had been frozen in a shotgun settlement over one weekend after the Cameron coalition came to power, whilst being given onerous extra fiscal responsibilities. It is arguable which is the greater leviathan, with more penetrative power in the contemporary broadcast firmament. The choice of the MacTaggart lecturer in August 2012 is one indicator. Elisabeth Murdoch, another scion of the Murdoch family, took the stage, the year after her father's News Corp had bought out her successful independent film and TV production company, Shine, of which she remains Chairman. Elisabeth's carefully orchestrated appearance at Edinburgh was a calculated, and surprisingly successful, effort to decontaminate the Murdoch brand. "I am a current supporter of the BBC's universal license fee", she announced. "It's what mandates its unique purpose; it continues to act as a strategic catalyst to the creative industries of this great country" (Murdoch, E. 2012).

This was a declaration of peace from the Western world's most powerful media family, at a time when the BBC has been buffeted by an almost constant barrage of external attack, some very much of its own making. Shortly after the 2009 James Murdoch salvo, the then Chief Executive of the Royal Opera House, Tony Hall, had said to me that he had never known a time at which the BBC had had so few friends, right across the political spectrum. He was concerned that competitive interests were exploiting a public loss of trust in our institutions generally to create a mood sympathetic to their break-up for commercial benefit. The same machinations were at a more advanced stage in that other great British public institution, the National Health Service, now enshrined in the Health Social Care Act, which came into force in April 2013, putting much of Britain's health provision out to private tender. Recently released UK government Cabinet papers reveal that health privatisation had been a covert intent of the Conservatives since the early days of the Thatcher government. These show they sought "to end the state provision of healthcare, so that medical facilities would be privately owned and run, and those seeking healthcare would be required to pay for it", although leaks at the time produced such a political reaction that Thatcher was obliged to perform a U-turn and claim that the NHS was "safe in our hands", a mantra adopted by every subsequent Prime Minister.

What has been carefully developed in the intervening thirty years is the notion that the public sector is irredeemably inefficient, because unchallenged by competition, and that only the lean, mean techniques of the private sector can ensure value for money, whatever the public service. The communal, egalitarian principles of the post-War welfare state - on which the National Health Service was founded, offering good health care free to all at the point of need – have been eroded by the individualist, consumerist ideas of today's property-owning society. Mrs Thatcher was instrumental in selling off public utilities and giving voters cut price shares in them, which they soon cashed in, and selling the subsidized tenants of Britain's great public housing stock their homes at a fraction of their true worth. This did not just keep the Conservatives in power for eighteen years, and contribute to the subsequent economic cycle of boom and bust, but helped give traction to the idea that profit and the private sector are essentially good, whereas the public sector is wasteful and bad. Whilst the majority of the electorate were profiting from increased prosperity, it was difficult for either the media or academia to find much space or support for critiquing the clearly flawed presumption that companies legally bound to prioritise the interests of their shareholders could or would always deliver improved public services for less costs. With a Labour government characterised by Peter (now Lord) Mandelson's infamous dictum about being "intensely relaxed about people getting filthy rich", a generation has grown up largely unaware of any alternative existential purpose to personal aggrandizement. In such a commercial context, the BBC appears an anachronism, which many view with undisguised venal envy as the last remaining article of value in the 'family silver' cabinet, which Harold Macmillan metaphorically accused Thatcher of selling off. But because of high levels of public affection for it, those who would seek to monetise the brand must move with caution.

In 2009, James Murdoch signed off his lecture with the words: "The only reliable, durable, and perpetual guarantor of independence is profit." (Murdoch J. 2009) In 2013, a more circumspect Elisabeth Murdoch said: "He clearly intended the statement to be provocative, and it is, but I also think that it deserves further analysis. James was right that if you remove profit, then independence is massively challenged but I think that he left something out: the reason his statement sat so uncomfortably is that profit without purpose is a recipe for disaster. " (Murdoch, E. 2012). She went on to rhapsodise about the creative prospects for the evolving digital landscape and praise the BBC for taking some of the most creative initiatives within it. But her support for the BBC and the universal levy of the licence fee were accompanied by a question of whether it was being best used to produce content for the licence fee payers, and whether current institutions were in need of change. She quoted approvingly her father Rupert's MacTaggart lecture of 1989, recommending: "the freeing of broadcasting in this country … from the dominance of one narrow set of cultural values, freeing it for entry by any private or public enterprise which thinks it has something that people might like to watch, freeing it to cater to mass and minority audiences, freeing it from the bureaucrats of television and placing it in the hands of those who should control it - the people." (Murdoch R, 1989) Elisabeth also took a pot-shot at regulation, which is another bugbear to the privateer, who believes the market, the people, should decide. The argument goes: broadcast regulation was only justified in a previous era of spectrum scarcity; the digital domain has allowed a proliferation of radio and television channels which need little regulation; the major networks should be free to cater to any audience without let or hindrance. The countervailing argument is that public service broadcast licences are predicated on purposes greater than profit, ensuring a plurality that the market cannot, and regulating equable access of voice and view within heterogeneous societies. Broadcasting is not a supermarket that can afford to offer countless different types of fruit, leaving to rot that which does not sell. As the eminent French sociologist Pierre Bourdieu observed, competition in this field tends to produce conformity (Bourdieu 1998).

Your Freedom to Choose What We Want

The mantra of 'choice' is central to the free market philosophy and has been at the heart of public strategy with regard to the UK National Health Service, where it is largely a chimera. With centralization of services, most people have difficulty enough getting to their nearest hospital and, when ill, are unlikely to be in a position to compare facilities with others further away. Similarly, few are well equipped to judge the relative merits of cardiac surgeons or oncologists. They merely want assurance that they will be well-treated with the best service possible. For nearly ninety years, that service ethic has also been the objective of the BBC, not profit; but, unlike health, everyone imagines that they could chose, if not make, better programmes than those they are offered. With video on mobile phones, editing software on laptops and the internet open for distribution, the opportunity exists to prove that, but most consumers prefer to stay with the quality product of professionals on the major channels. However, what the digital guru Clay Shirky describes as the moving of the gateway from producer to consumer (Shirky 2008), has destabilized traditional organisations' confidence in their own judgement. During the 1990s, BBC bosses became increasingly obsessed with audience figures, as the rapidly expanding multi-channel proposition of Sky threatened to undermine the UK's five terrestrial channels. More emphasis was put on finding what audiences wanted, and that instrument so beloved of the advertising world, the focus group, came into play. Focus groups are very good at assessing the relative attractions of consumer goods, like soap, but have never been responsible for innovation. They can express a preference for more of a popular show, or for less difficult drama, but they don't come up with ideas. They have been accused of robbing politics of vision and ideology, because theirs will always be an instrumentalist view, concerned with small details rather than the bigger picture. It could be argued that focus groups and market choice have had a similarly corrosive effect on broadcasting.

As the digital domain has developed, the choice on offer to UK television viewers has expanded exponentially. Until 1997, the BBC had just two television channels. Then, BBC News 24 launched, followed in 1998 by the first digital channel, knowingly called BBC Choice, initially via the internet. In 2003, it re-launched as the youth-oriented BBC 3, after a protracted argument with an interventionist government that saw this as the BBC 'dumbing down', and demanded a richer programme mix and expanding the upper target age to 34. Meanwhile, a sister channel, BBC Knowledge, had been re-launched in 2002 as BBC 4, and two children's channels, CBBC and CBeebies. Along with BBC World News, BBC Parliament and the Gaelic BBC Alba, this means that the BBC now runs nine television channels, all digital following the analogue switch-off in 2012. At the last count, Sky carried 405 channels, excluding their 'adult' offerings. Despite Sky reportedly spending £600 million on original UK programming, the most-watched channels on Sky remain those of the BBC and ITV, occupying the coveted first places on the electronic programme guide (EPG). In 2012, the BBC portfolio of TV channels continued to attract over a third of all UK television viewing, and the combined reach of all the main terrestrial broadcasters' (BBC, ITV, Channel 4 and five) channels only just fell short of three-quarters of total viewing (73.24%) (BARB 2013). They remain dominant on all platforms. Yet Sky continues to charge these terrestrial broadcasters that are responsible for the lion's share of their traffic a £10 million annual 'retransmission' fee, rather than pay them for their content. The BBC are now belatedly challenging their £5 million bill, claiming it an unwarranted tax on licence fee payers, who have already paid for the programmes, and again for their Sky subscription. Mark Thompson pointed out the hypocritical contradiction that News Corporation in the United States charges satellite and cable operators to carry its Fox and Fox News channels.

The feature that the BBC is less effective at promoting is its own extraordinary value for money. The BBC licence fee is £145.50 a year, which pays for those nine television channels, ten nationwide radio stations, eight national region channels, forty local radio stations, all of BBC online and the World Service. The most basic Sky subscription package is £258 a year, but to add in the Films and Sports channels most people sign up for takes the annual cost to £789, more than five times the BBC licence fee. The Peacock Committee, set up by Mrs Thatcher in 1985 to investigate BBC financing, was expected to scrap the licence fee, but it recommended its retention as the 'least worst' way of financing the BBC, although it did suggest privatizing Radios 1 and 2. A subsequent committee set up by David Cameron when he was leader of the Opposition, and chaired by former Director-General Greg Dyke, was reportedly poised to recommend the scrapping of the licence fee, but the political implications for the then upcoming 2010 General Election led to the report being scrapped instead. No-one has come up with a more efficient means of financing such a comprehensive public broadcasting service, but everyone knows that were individual radio and television channels to be sold off to the privateers, any subscription to them would rapidly escalate the costs to the consumer. Furthermore, the privateers are only interested in the most commercial prospects, such as BBC1 & BBC 2, Radios 1 & 2, not the high quality but costly per capita regional commitments, or Radios 3 and 6. Without the licence fee justifying presence of popular channels, those specialist services would be unsustainable. Yet all these services have dedicated audiences, who are most vocal if threatened.

When Tim Davie, then Director of Audio and Music, and the only BBC director from the private sector, (ex-PepsiCo), offered up the contemporary music specialist channel Radio 6 and the community oriented Asian Network to the 2011 round of cuts, on perfectly rational cost-benefit grounds, a public storm erupted that led to their being saved. As the eminent music producer Brian Eno says, some twenty per cent of the music Radio 6 plays you have never heard before and would hear on no other radio station. It is not a music policy that could sustain a commercial station, but that is its value. 'Unique' and 'profitable' are rarely co-terminus. It is widely agreed that these are the kind of services the BBC should run, but the principal motor of the BBC remains its universality and popularity, still earning substantial public support for the licence fee, despite the fragmenting market. No individual could consume every BBC offer, but most people in the country consume some BBC output, with the most recent figures published still showing a weekly reach of 96.3% combined listeners and viewers (BBC 2012). It is a readymade audience, a public profile and an international brand to die for yet, as former Director-General Greg Dyke said to me, "I travel the world and everywhere people sing the praises of the BBC. Then every August I come to Edinburgh to discuss how we are going to break it up".

Its Own Worst Enemy

Reticence is a British trait and singing one's own praises is generally considered contemptible. Instead what is called 'tall poppy syndrome' flourishes, a popular schadenfreude at the sight of the successful being humbled. A significant section of the tabloid press in the UK concentrates on building up minor celebrities, only to eviscerate them for such human failings as adipose, adultery and alcoholism. The same cynicism is applied to British institutions, with undisguised glee at the discovery of politicians fiddling expenses or England teams failing to make World Cup football finals. The BBC is no exception, combining the familiar nickname "Auntie" with the metaphorical role of "Aunt Sally" – a traditional game target. The unofficial view within the corporation has been that, as long as it suffers brickbats and complaints from all sides, left and right, it is probably doing its job objectively and well. Good reporting inevitably ruffles some feathers and as long as the disturbance is spread evenly there can be no charge of partiality. Politicians have always had a schizophrenic relationship with the BBC, relying upon it to get their message across, but loathing its independence when used to ask difficult questions and expose wrongdoing. Despite using it to rally support for the war, Churchill refused ever to be interviewed. Thatcher also avoided most of the serious political programmes in favour of the softball interviews on light music chat shows. However, in the last decade, the BBC has endured a succession of occurrences that have had lasting impact on its reputation and political position.

On May 29 2003, BBC Radio 4's influential, agenda-setting morning programme *Today* broadcast the sensational news that the Blair government had embellished the facts about Saddam Hussein's weapons capability to persuade the British parliament to support going to war in Iraq, despite public opposition. This was true, but the reporter, Andrew Gilligan, departed from the agreed script and asserted that the Government "probably knew" that the claim Iraq had weapons of mass destruction deployable within 45 minutes was wrong. The claim *was* wrong, but the charge of deliberately misleading Parliament was without evidence, and led to the biggest row between the BBC and a sitting government in its history. Allegations of bad faith were banded about, particularly by the Prime Minister's Director of Communications, Alastair Campbell, and Gilligan's source, a mild-mannered civil servant called David Kelly, was so hounded by the Government that he committed suicide. A judicial inquiry was then ordered, under Lord Hutton, whose report eventually supported the government and attacked the BBC. As a result of this unanticipated whitewash, the Chairman of the BBC, Gavyn Davies, and the Director-General, Greg Dyke were forced to resign. Greg Dyke has spoken at length about how angry this flagrant injustice made him, and how revealing it was of the political will to bend the truth and destroy anything that stands in its way. In his autobiography, he quotes the first (and only) female Head of BBC Current Affairs, Grace Wyndham-Goldie: "Nowhere more than broadcasting is the price of freedom eternal vigilance: resistance to political pressures has to be constant and continuous. But it must be realized that such pressures are inevitable, for the aims of political parties and those of broadcasting organizations are not the same." (Dyke 2004). Kevin Marsh, the Editor of the *Today* programme at the time - who felt equally bruised by being excluded from testifying to the Hutton inquiry and then unfairly accused by it of editorial mismanagement – is one of several senior figures who have told me that they believe a future Labour government would be a much bigger threat to the BBC than the current Conservative coalition.

The BBC's independence, such as it is, is enshrined in a royal charter that is renegotiated every ten years. This is due for renewal at the beginning of 2017, nineteen months after the next general election. The last renewal, negotiated over three years following the Hutton inquiry, replaced the former BBC board of governors with a BBC Trust, charged with a more proactive oversight of programme policy and management strategy. All strategic development has to be subjected by the Trust to a 'Public Value Test', notionally on behalf of the licence fee payers. In 2007, the Trust ordered the suspension of the £150 million multimedia education service BBC Jam, which had been commissioned by the Labour Secretary for Culture Media and Sport and launched in January 2006 to replace the BBC's broadcast Schools programming. Educational publishers had made representations to the European Commission that this free service acted as a constraint on their business, so, following further representations, the service was forced by the Trust to close permanently, with the loss of at least half of its initial budget.

In 2009, the Trust turned down a BBC News plan to develop a network of online local news sites on the spurious, and largely inaccurate, grounds that its likeliest consumers would be an older demographic who made less use of broadband and online services. It also commented, more revealingly, on "the negative market impact that could result from BBC expansion at a local level at a time when commercial providers face structural and cyclical pressures." (BBC Trust 2009. This was a significant caveat, that the BBC should back down in the face of commercial pressure, even where that pressure was not actually providing the service on the platform proposed. Yet in 2010, the incoming Conservative Secretary for Culture, Media and Sport, Jeremy Hunt, ordered a revival of the local online news scheme to go out to private tender, its start-up costs to be paid for by top-slicing the BBC licence fee, and enforcing the BBC to distribute the resulting services. So a service deemed poor value for public money suddenly became good value if that same public money was being spent on a similar service in the private sector. In that same shotgun licence settlement, the BBC was forced to take over financial responsibility for the BBC World Service, the previously independent Welsh language channel S4C (the most expensive public broadcaster in the world based on its high per capita costs), and BBC Monitoring at Caversham, which monitors the world's broadcasting for intelligence purposes. None of this was subject to a Public Value Test, and licence fee payers might consider the resulting cuts to their domestic services a poor bargain. There is a view that the cynical intention was to de-couple popular sentiment from the clear benefits of the value-for-money licence fee and re-position it as another tax being put to other government purposes. (The BBC World Service has up until now been financed by a grant-in-aid from the Foreign Office, as a valuable tool of international diplomacy and soft power. Now that cost falls upon the licence fee payer.) The problem for the BBC is not just their inability to propagandize on their own behalf, but the fall-out of stories that make them look profligate and irresponsible.

July 2008 was a particular nadir for the BBC. The corporation was fined a record £400,000 by the regulator Ofcom for a suite of errors over the previous three years, in which various BBC programmes running competitions had continued to encourage entries after the chance of winning was passed. The same month, it was revealed that the BBC had paid its executives a combined 8 per cent increase despite, as the *Guardian* noted, “last year's string of deception scandals”. Even though the Director-General Mark Thompson alone turned down a bonus, his pay rose to £816,000, in a year in which the BBC reported the average UK annual wage as being £23,700, ie the licence fee payer footing the DG’s wage bill. Thompson was ill-advised to then go on his Radio 4 *World At One* programme, arguing that he was only taking 28% his true worth on the open market, which would compute his annual worth at over £2.9 million, substantially more than any other British TV executive. It was poor PR, and he had to agree to an across-the-board 25% reduction of executive pay including his own. But Thompson has since had the last laugh, taking up the job of Chief Executive Officer of the *New York Times* with a reputed $6 million combined ‘golden hello’ and first year pay package.

The BBC Thompson left behind in 2012 ended the year in a chronic shambles. An investigative report revealing a recently deceased BBC entertainment star called Jimmy Savile to have been a serial paedophile had been suppressed by the BBC *Newsnight*’s editor, but was broken by an ITV programme, to the BBC’s shame. Thompson’s successor as Director-General, George Entwistle, had meanwhile commissioned tributes to that star and apparently shown no interest in the substance or potential conflict of interest presented by these journalistic revelations. A resulting £1 million inquiry chaired by former Sky News chief Nick Pollard found devastating failures of editorial judgement and line management in BBC News. As the scandal rocked the BBC establishment, the hapless *Newsnight* team then managed to identify the wrong Tory politician in an allegation of paedophilia, occasioning a libel pay-out and the resignation of Entwistle after just 54 days in post. Any organization broadcasting over 400,000 hours of programming a year is bound to make mistakes, and it is entirely predictable that commercial competitors will seize upon those stories with glee, although the BBC does tend to wallow in its own misery, lacking the brass-necked self-belief that characterizes the tabloid press both during and after the Leveson inquiry into their much worse failings. But there are underlying failures of BBC management that are a much bigger hostage to the privateers’ efficiency arguments. Since his arrival from the Royal Opera House in April 2013, the new DG, Tony Hall, has had to cancel as unfit for purpose a computer system intended to replace all BBC tape operations, which his predecessors had promised was going to work, at the loss of £98 million.

Cultural losses

Outsiders find it hard to understand why the BBC is so accident-prone. Former producers and executives have strong views, but often prefer not to voice them, so as not to give sustenance to the BBC’s enemies. The Cambridge anthropologist Georgina Born spent a frustrating ten years penetrating the Machiavellian depths of the BBC to produce her book *Uncertain Vision: Birt, Dyke & the Reinvention of the BBC* (Born 2005), meeting much bureaucratic obfuscation along the way. She writes of the almost permanent crisis in the BBC’s relationship with both politicians and public, and is particularly critical of the 1990s regime under former Director-General John Birt for the “political subordination of the BBC” and its acquiescence to the “principle that the BBC must be reined in to allow the private sector space to secure its expanded profitability”. She commends Greg Dyke for reinvigorating a demoralised BBC when he arrived in 2000, but recognises that this was a short-lived revival, eclipsed by Hutton. Indeed, there has been a serious risk-aversion since Hutton, with many producers complaining of a petrified organisation fearful of getting more bad press. The Director of Programmes at successful independent production company TwoFour, Dan Adamson, says: “The BBC is definitely bound in red tape in a way that the other broadcasters aren’t……There’s always this feeling of ‘Oh, what if the *Daily Mail* got hold of that’.”

Ironically, the erosion of the BBC’s cultural capital had started as far back as 1982, when a coalition of some of the most talented and independent-minded producers successfully lobbied the then

Conservative government to licence a fourth television channel, to be supplied exclusively by independent programme producers. The independent sector subsequently lobbied to be given at least 25% of BBC and ITV production commissioning as well. More recently, the BBC introduced the Window of Creative Competition (WOCC), putting a further 25% of production up for grabs in a open fight between independents and in-house producers. Consequential cuts and redundancies not only deprived the BBC of many of its best and most creative personnel - those more likely to challenge the management and so better equipped to survive in the outside world - but undermined the all-embracing nature of the place. Born writes: “As the employment base fragmented, the former embedded ethos of the BBC was being replaced by the instrumental processes of marketing.” (Born 2005). The progressive contraction of in-house production made the BBC’s former economies of scale increasingly hard to sustain and, following a disastrous attempt to introduce a comprehensive internal pricing mechanism, it began down-sizing. In this it followed the traditional first pragmatic stage of privatisation, a disposal of assets to raise capital. Many of the key components of the BBC were disposed of, from the Hulton Picture Library in 1988, the legendary Ealing Studios in 1995 (the oldest working film studio in the world), plus its legendary staff film crews, and the BBC transmitter network in 1997, to its Outside Broadcasts division in 2008 and the £200 million sale of the iconic Television Centre in 2013. In a sentimental programme transmitted on the last night of BBC Television Centre operations, some of its stars expressed great sadness at the loss of this creative hub. The show was chaired by former BBC executive and Chairman Michael (now Lord) Grade. The chronic shortage of TV studios this now leaves in London has meant the transference of many BBC shows to Pinewood Studios, chaired by one Lord Grade, who is currently engaged in a planning battle to double the size of Pinewood.

In some respects, the privateer has already won the first battle with the public service broadcaster, having secured so many of the practical assets needed for production and transmission, and a lucrative share of the most commercial aspects of production. Whilst there is little public support for the wholesale privatization and break-up of the BBC, the second stage being widely touted now is getting the BBC to cease in-house production, commissioning all its programmes, except News, from independent production companies, as do Channel 4 and Sky. This would still leave the BBC as a comprehensive public service broadcaster, but rob it of its generative role as the world’s leading creative powerhouse. Even now, there is a growing concern that too much has already been conceded in the overall balance of programming, with a cowed BBC desperate to distance itself from charges of elitism. The eminent art critic Brian Sewell at an awards ceremony recently spoke of factual television’s "ever-increasing vulgarity and ever-lower intellectual levels", citing various science, art and religious programmes that were all blighted by adopting the same brand of celebrity travelogue. The one BBC television channel that could emphatically resist that charge is BBC 4, which doubled its audience figures and reach and won Best Digital Channel of the Year at Edinburgh in 2012. At the same time, it suffered the most savage cut of any BBC channel, 10 per cent, depriving it of the ability to continue commissioning the key genres of drama, history and entertainment. Producers are concerned about the BBC’s priorities. Eminent documentarist Roger Graef regrets the BBC 4 cuts and says: “The BBC suffers from having the potential to do a lot more but it spends too much on managers and not enough on programmes…. The BBC needs to remember that risks, in documentary, arts, drama and journalism, are good, not bad.” Dan Adamson agrees: “The BBC has so much good about it that you don’t want to harm it, but it’s such an easy target. As an independent producer you think: This could be so much better if you’d only be braver….. It’s the biggest and best-known global broadcaster, but it’s definitely baggy in places.”

Some twenty years ago, the BBC lost £100 million through accountancy errors. Its response was to hire more accountants. During the 1990s, the BBC spent £22 million a year on consultants, with arguably little effect. Throughout the BBC’s recent turbulent history, there has been an inclination, during times of uncertainty, to invest money and hope in technology, rather than in people and ideas. But, in today’s fragmented market place, with not just 400 competing channels, but many different platforms, catch-up services and online options, the only thing that attracts and retains an audience is good quality, appropriately curated programming. This does not have to be dumbed down, as BBC 4 proves. Even the venerable political debate show *Question Time* on BBC 1 still attracts a large audience with an unexpectedly high youth profile. It is a rare opportunity for them to participate in the democratic process, whereas they feel excluded by most political programmes, which they consider allow the politicians to set the agenda and avoid answering difficult questions. Too many of the BBC's initiatives to engage young audiences have been patronizing, and the fetishisation of 'User-Generated Content' (UGC) has expected too much of an audience that mostly wants to be informed and entertained, not participating in DIY TV. Newsreader Ben Brown confided to me that an editorial management desperate to ingratiate itself with its audience would, on occasions such as the Buncefield oil depot fire in 2005, use UGC footage in preference to professional pictures.

Television News has always used photographs and footage captured by members of the public caught in a newsworthy event, witness Jeb Zapruder's 8mm footage of John F Kennedy's assassination in 1963, but it has yet to determine news priorities and arguably should not. It came close to so doing when ITV News showed graphic footage shot on a mobile phone of two young men murdering a soldier in Woolwich, South London, in May 2013. The culprits seized the publicity afforded by this voyeuristic use of UGC to justify their actions as an Islamic jihad in reaction to British military action in Afghanistan. This gave credence to the claim of an ideological motive for what was essentially a psychopathic crime, and the Prime Minister saw fit to call a special meeting of its COBRA crisis committee, further validating panic, where disgust would suffice. Politicians rarely pass up the chance to justify seizing more powers to assuage the panic they have often induced. This is the impact of the popular bloodlust which gives rise to the cynical dictum "If it bleeds, it leads". The point of a licensed public service broadcaster is to resist fear-mongering and that slump to the lowest common denominator, but soft touch regulation has allowed ITV to renege on many of its PSB obligations, notably with regard to regional news and religious broadcasting, without sanction. The BBC has to resist being dragged down to compete. Its former Head of News, Peter Horrocks, admitted to me in 2009 that "We probably lowered the bar a bit too much and now we are elevating it…But we will employ every trick in the book to bring people to content that is more illuminating and insightful than they will find elsewhere." (Lee-Wright 2010).

That remains the laudable purpose one would expect from the BBC, but it is difficult to marry with the profit that the Murdochs would like see introduced to its broadcast operations. The argument which Sky propounds, that public service options can be supported by commercial success, as in its two Sky Arts channels, deteriorates when you examine the content of those channels. Their main components are recordings and promotional material generated by their subject matter, that is performances by theatre groups, orchestras, musicians, opera and dance companies keen to spread their message to a wider audience. The most extreme example of this product placement occurred in 2013, when Sky announced: "Sky Arts 2 has changed its name to Sky Arts Rieu in honour of the Classical Brit Award-winning violinist [André Rieu]. Until Sunday 14th April, Sky Arts 2 will become a 24 hour Sky Arts Rieu channel, broadcasting back-to-back concerts by the acclaimed Dutch violinist." This internationally well-known, best-selling light musician makes Mantovani look like Mozart, and certainly does not need any further promotion, but this is commerce. It is the diametric opposite of what BBC Music and Arts sets out to do, to bring not just the best, but the widest array of arts conceivable to a general public. The BBC sponsors the world's largest music festival each summer in the Proms, which brings most of the world's greatest orchestras and soloists to London, but also mixes old and new, popular, classical, jazz and experimental music in a programme of great riches, not necessarily of great box office profit. The same ideals inform the BBC Young Artists scheme for aspiring musicians and the biennual BBC Cardiff Singer of the World competition for young opera singers. They run a host of music programmes across their minority specialist channels, BBC Radios 3, 6 and 1Xtra, as well as television programmes on music, concerts and opera on BBC 4. The BBC also sponsors five orchestras and the BBC Singers, although leading choral conductor Peter Phillips, who often works with the BBC Singers, laments their reduction in numbers causing a limitation on the scale of work they can perform. He is concerned that creeping cuts will undermine the BBC's cultural mission. Penguin Books' Managing Director Stuart Proffitt calls the BBC "the greatest cultural institution the world has ever known", but all empires and institutions eventually perish. What the BBC must surely do is recognize the Vandals massing at the gate, and ensure that economies and political concessions intended to ensure the BBC's survival do not undermine the very purpose of its existence.

Conclusion

The late Managing Director of BBC Television, Bill Cotton, quipped that he had never known a time when morale at the BBC had not been at "an all-time low". It is in the nature of creative people to be hyper-sensitive to criticism and threat. But there can be little doubt that a constant barrage of external attack, a long-term erosion of resources and job expectations, and a management rather less than robust in defence of staff and creative freedoms have all taken their toll. That said, the BBC still remains the world's greatest programme producer and the public service broadcaster all others look up to. Now under new management, it has the prospect of re-asserting that pre-eminence and restoring the confidence that Roger Graef rightly demands must take risks. Above all, that would seem to require the capacity to be more pro-active not just in the promotion of its many strengths, but in engaging with the arguments of those that wish it ill. Far from being a threat to BSkyB, the BBC remains one of its greatest assets, and needs to argue from that strength. When I asked the BBC's former Director of Nations and Regions, Pat Loughrey, why the BBC remained so callow in its public defence, he responded: "For the BBC to put its case to government, it has historically been more effective to do it 'through the normal channels' than on public platforms or in the public press, for a couple of reasons. a) That's how policy works in Britain; and b) There are very few public journals that would give you anything like support or a fair audience." This is the old boy network that has sustained the British establishment for generations, a Civil Service freemasonry which excludes those not schooled in their sophistry. As Loughrey agrees, those bosses not raised in the BBC's labyrinthine institutional ways and inclined to challenge them have tended to be those most easily defenestrated: eg Greg Dyke and the unfortunate BBC 1 Controller Peter Fincham, who inadvertently insulted the Queen. But the rise of the Murdochs, and the deep penetration of their persons and personnel into the very heart of British political power – a former *News of the World* Editor was Prime Minister David Cameron's Director of Communications until just before he was arrested, and another was a horse-riding chum – demands a more robust front.

That demands a much more cogent estimation of the BBC's true value as a public service broadcaster. This paper has only touched upon some aspects of that mission: its role as a democratic mouthpiece, calling the powerful to account; its irreplaceable function as a cultural ambassador and patron of the arts. There are many other strings to its bow, though sadly some have already been passed to the private sector, not least its nurturing of fine technical skills in the film, design and outside broadcast arts. This calls into question whether the BBC should continue to be a major employer and producer, or merely a broadcaster using its power and position to keep genres and crafts alive elsewhere. Documentaries used to be one of the flagship departments at the BBC, carrying a proud tradition that stretched back to John Grierson, the inventor of the term 'documentary' and father of the British documentary tradition. Now, the vast majority of BBC documentaries are made by independent producers, and only certain sub-genres exist in-house, although the Natural History Unit in Bristol is one department that retains its world renown and cutting-edge deployment of technique. Maybe that scale of ambition needs to energise any BBC department expecting to survive the upcoming charter renewal process.

The privateer has three interlocked levels in his sights. He already has substantial purchase on Level 1: the production and sale of programmes, and the exploitation of assets required in their making. The BBC's five-year fixed licence fee is increasingly severely challenged by so much of its expenditure having to be made on equipment, fees and other services now charged at market rates, when previously these were in-house costs. Improved terms of trade for independent producers already mean that they have much greater benefit than they previously had, from on-sales, secondary uses and format rights, even when productions are 100% front-end financed by the BBC. Just as with its enforced investment in local news web development, the BBC's role as the Medici of its day is effectively enshrined in practice, and needs to be recognized as a vital part of Britain's creative industry. It could be argued that any privateer should have to accept substantial public service obligations as an investor in human potential and supporter of the non-commercial. So the progressive privatization of programme production would not then continue without commensurate obligations being written into contracts, and any move to the wholesale outsource of BBC programme production would not be without embedding major commitment to the development of the medium and its workforce. The essence of any production company is ideas, and these are produced by the bright young minds employed in development. The BBC recently put its factual development staff on one month contracts. This is not a promising way of investing in the future.

The bigger prize was flagged nearly 30 years ago by the Peacock inquiry's recommendations of selling off individual channels. A channel like BBC 1 – with a 76.1% total UK audience weekly reach and average user consumption of eight and a quarter hours (BBC 2012) – could clearly realize the sort of astropheric auction value that the 3G mobile phone networks did in Britain (raising £22.5 billion in 2000). What would have to be agreed was the mechanism by which that investment was commodified – the BBC currently carries no advertising – and at what level subscription could be set. Irrespective of the inevitable premium charged to the consumer, the much greater price paid would be on the delimitation of what services remained on offer, so much of what the BBC does being unsustainable on simple cost-benefit terms. Even were such channel sales to be bundled with public service obligations - as was the nodding through of the final merger of ITV plc in 2004, which notionally carried through its former federal obligations to a regional network – capital clout defies regulators to challenge their supremacy. Charged with ITV's egregious failure to respect its PSB obligations in Edinburgh in 2008, Lord (Melvin) Bragg pathetically responded "Things change". This may have been an unconscious reference to the Latin phrase "Mutatis Mutandis", which implies the minimum changes necessitated by events, but my interpretation is that no profit-making company will do anything it does not have to, hence the miserable level of customer service offered by so many privatized monopolies.

The third level, which has yet to emerge in public discourse regarding the BBC's future, is the new gold rush of data mining which has transformed the communications business. If the trivia we exchange valuees Facebook at $44 billion at the time of writing, and our internet uses and choices value Google at $293 billion in March 2013, then our much more specifically defined tastes as determined by our TV and Radio consumption must also be worth billions in this new market. When first I visited Sky News in 2009, they showed me their new, award-winning red-button option, whereby viewers could select different on-screen information streams, a mechanism the BBC used to awesome effect during the London Olympics. I asked what information Sky were receiving from tracking its uptake and they assured me that they had no such mechanism. True or not, we now know that such information is gold dust with hard currency value. Personally, I would not wish such information to be commodified but, if the privateers have their way, as they have with so little opposition over the last thirty years, let them pay well for the mining of our cultural patrimony and make sure that they are statutorily obliged to continue the best traditions of public service broadcasting. It is in may ways the last ideological conflict of our age, a clash between the public service traditions that animated much of political and public development in 20th Century Britain and the 'winner takes all' cage fight of contemporary capitalism, whose ultimate integer of value is the tick of the turnstile.

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A COMPARATIVE ANALYSIS OF KNOWLEDGE MANAGEMENT IN AN ONLINE DISCUSSION FORUM: A CASE STUDY APPROACH

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Abstract

Limited research has been conducted on online discussion forums, mainly because of the 'short lived' time period of the results. Furthermore, an inherent lack of process orientated, evolutionary perspectives of knowledge management as it pertains to these forums exist. To fill this gap, the aim of this paper is to draw on existing theoretical perspectives and to measure how intervention through knowledge management can contribute to the management of knowledge creation and sharing. This is done through a case study approach, specifically a comparative analysis, in an online discussion forum during two time frames. The paper introduces the key concepts, details the underlying theoretical framework, outlines the research methodology, data analysis and results obtained and concludes with the main research findings and implications of the study.

Key words: *Virtual communities; online discussion forums; knowledge management; knowledge creation and sharing.*

1. INTRODUCTION

> *Text-based discussion forums bring about a "virtual sociability" that is defined as a pragmatic dimension producing real-time applied knowledge …. And emphasise the collective memory by their multiple embedded values (e.g. social, informational, intellectual, political, technological) inherent in "democratic network lives".* (Bernier & Bowen, 2004:120)

Various authors realise the importance of managing the effect of knowledge creation and sharing in virtual communities, emphasising the need for interactive participatory communication, postmodernity and control in cyberspace. Given the fast changing cyber environment, constant technological advancements and relative lack of studies in this field (mostly because it is outdated before it is completed), this study sets out to access, through a case study approach, the impact of knowledge creation and sharing in virtual communities, an online discussion forum, through an comparative analysis during two time frames. The main research problem is therefore that little research has been conducted to measure the management of knowledge creation and sharing in virtual communities. The main aim of this paper is therefore to draw on existing theoretical perspectives to indicate how intervention in an online discussion forum, specifically the SouthAfrica.com discussion forum, can contribute to the management of knowledge creation and sharing in virtual communities. To do this, the paper distinguishes between the key concepts and particularly addresses the theoretical typology of content, communication and consumer in the technical, information creation and sharing, and human dimensions of knowledge management and how it compares in the same online discussion forum during two specified time frames.

2. KEY CONEPTS

The following key concepts are prevalent for the purpose of this paper.

2.1 Online discussion forums

Online discussion forums (also referred to as web forums, internet forums, message boards, discussion boards, bulletin boards, or forums) are web applications for discussions and posting of user generated content (Barker 2008) and one example of an online social network or virtual community. These forums can address an entire online social community or a specific topic and the messages are usually displayed in either chronological order or as threaded discussion or a combination of both.

2.2 Knowledge creation and sharing

Styhre (2003, p. 15) distinguishes between different theoretical perspectives to define the notion of organisations on the basis of knowledge-based resources or assets: the *transaction costs theorists* who see the organisation as an equilibrium of minimized transaction costs; the *agency theorists* who conceptualise the organisation as a package of contracts, tangible as well as psychological or emotional; and *knowledge management theorists* who see the organisation as an collective of intellectual resources, implicating knowledge creation and sharing in various forms. The latter approach is specifically relevant in the context of this paper.

Existing viewpoints define knowledge management as the generation, storing, representation and sharing of knowledge to the benefit of the organisation and its individuals. Most knowledge management theorists perceive the organisation as a collective of intellectual resources, implicating knowledge in various forms and that it is important to ensure a comprehensive and understandable management initiative and procedures in the organisation (Bell 2001, p. 49). In terms of the theoretical constructs, knowledge management include three main components: communication (interactivity), technological aspects and the human component. Ardichvili, Page and Wentling (2003, p. 64) re-emphasises the human component of knowledge management and argue that one of the crucial aspects to determine virtual community's success, is motivated by active participating members of an organisation in these activities – thereby creating virtual knowledge-sharing communities.

Earlier Knowledge Management studies focused mainly on the capture and dissemination of knowledge. Since the mid 1990s, the focus shifted towards the CoP ideas, which lead to the first community of practice (or communities of knowledge sharing) which emerged in 1997 (Ardichvili et al. 2003, p. 66) and in the virtual world refers to VcoP's. Although most traditional approaches to knowledge management assumed this knowledge to be relatively simple, more recent approaches realise that knowledge is in fact complex, factual, conceptual and procedural. A tendency still exists to follow the tradition in thinking of communication as the transfer and processing of information, but currently a move towards a focus on knowledge creation and sharing is evident. One of the key discourses of the knowledge management paradigm is hence the focus on explicit and implicit, embodied, tacit and narrative knowledge, and the 'absent presence' of the body (Nonaka & Takeuchi 1995) as an essential part of everyday communication because it allows for the creation and sharing of knowledge.

3. THEORETICAL UNDERPINNING

Various researches proposed various models to investigate virtual communities or online social networks from a social, relational, learning, information exchange, knowledge management, information networks, members' needs, etc, depending on the discipline from which it is studied. Although specific models or frameworks have been developed to address specific research outcomes, a thorough literature review indicates that the theoretical underpinnings of existing research in this field

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can broadly be categorised in terms of three main approaches. The first approach, a *representationalist approach*, indicates that knowledge is managed through the capturing, codification and storing of information (explicit knowledge). The second approach, the *constructionist approach*, focuses on knowledge as the outcome of a process of communication and social construction (tacit and implicit knowledge) (Kimble & Hildreth 2005, p. 102). The third approach, the *consumerist approach*, focuses mainly on insight into the consumer, whether needs, cultural aspects or influence of members on each other to name a few.

Theorists following a representationalist approach, focus mainly on measuring the usefulness and perceived ease of use of virtual communities. Because of the focus on technology, the most common model used to measure virtual communities in terms of this approach relies on the technology acceptance model (TAM). In the constructionist approach, theorists focus on the communication of knowledge in virtual communities and use theoretical perspectives such as Streatfield and Wilson's (1999) 'deconstruction' of knowledge management approach, Nonaka's argument that tacit knowledge can be converted into explicit knowledge, the duality approach of Hildreth and Kimble (2002) which argues that knowledge has both harder (where knowledge can be made explicit) and softer aspects (which are less structured and difficult or impossible to articulate, therefore tacit which requires active interaction), as well as the Community Embodiment Model drawing on cultural notions of 'imagined community' which proposes that interactions within virtual communities are a linking of the physical and the virtual personified by the imagined. Theorists using the consumerist approach, focus mainly on obtaining insights into the consumer, and although various research have been conducted in this regard focusing on different consumer aspects, the most recent approach is the four-tier pyramid conceptual framework proposed by Hersberger, Murray and Rioux (2007, p. 136) which emphasises the information-sharing behaviours critical to build human relationships necessary for the development of online social networks.

Drawing from this and the knowledge management perspective, Barker (2008) proposed a theoretical framework which can be used to evaluate knowledge management in virtual communities and included some of the elements of the other approaches which was subsequently presented in terms of the following three main criteria (the 3Cs): content (technology), communication (knowledge creation and sharing) and consumer (human)s. The basic structure of the theoretical framework is presented in Figure 1.

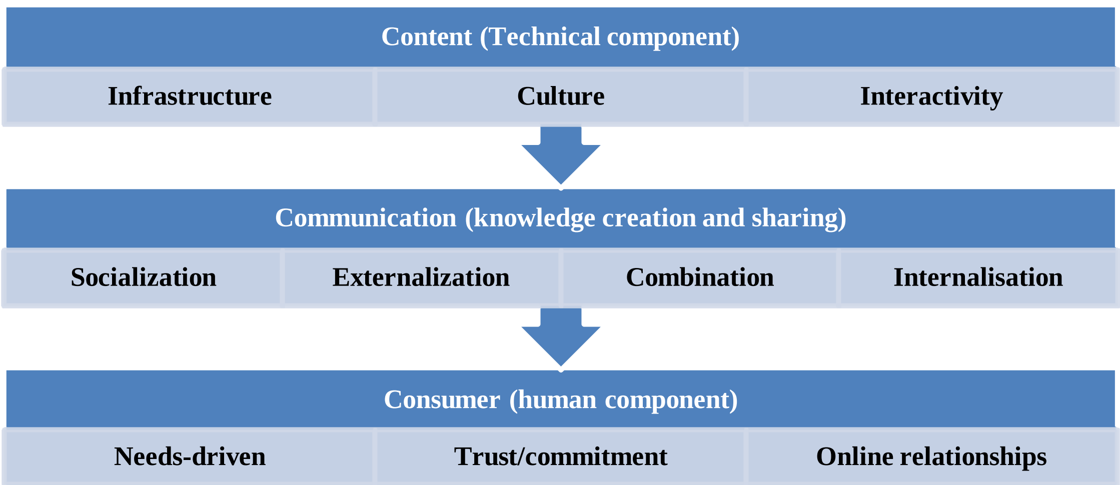

Figure 1: Theoretical framework to evaluate knowledge management in virtual communities

Central to this framework is the participation of all members of the online community in the creation and sharing of knowledge through their brand/service experience which is ultimately derived from the interrelationship between the 3Cs: content which is enabled through technical infrastructure, communication which allows for knowledge creation and sharing, and the consumer which is needs-driven derived from active participation and interaction to build trust/commitment and thereby creating or enhancing online relationships.

The sub criteria and elements of the first criteria, content, are presented in Table 1.

Sub-criteria	Elements
Infra-structure	• *Aesthetics/Figureical* control (images, Figureics, animations etc. that is visible and presents the first impression of like or dislike of the VC) • *Navigation*, *speed* and *reliability* (design of the technology, hardware/software and technical support to those performing their tasks) • *Accessibility* (design of the user interface) • *Capture and storing (*of relevant information about stakeholders through centralised customisation of information)
Culture	• *Consciousness of kind* (the feeling that binds individuals to the other community members and community brand) • *Shared artefacts, language, rituals and traditions* (to reproduce and transmit meaning in and out of the community and which perpetuate their history, culture and consciousness) • *Moral responsibility* (reflects the feelings that create moral commitment, duty or obligation and encourages group cohesion) • *Customer focus* (whether the information is directed to their needs) • *Reliability* (of the information communicated to ensure that it is perceived as valid and in line with expectations)
Interac-tivity	• *Flexibility and ease of use and participation* (of information) • *Speed and reliability* (of the design of the technology) • *Designed interface* (to allow shared interest, interaction/involvement, two-way communication and dialogue between the community members)

Table 1: Sub criteria and elements of the first criteria, content, of the proposed theoretical framework to evaluate knowledge management in virtual communities (Barker 2008)

Table 2 presents the sub criteria and elements of the second criteria, communication.

Sub-criteria	Elements
Socialization	Socialization (when synthesized knowledge is *generated* through shared experiences, shared mental models and technical skills to connect people through tacit knowledge)
Externalization	Externalization (where tacit knowledge is made explicit to ensure that conceptual knowledge *development* takes place and it is made possible through knowledge articulation and knowledge of experts)
Combination	Combination (the process where explicit knowledge is transformed through the integration and categorization of knowledge using a systemising process and data mining and this knowledge is then *transferred* to the consumer and can create value through the innovative communication of knowledge)
Internalization	Internalisation (where explicit knowledge is made tacit and this knowledge is then *used* by the consumer)

Table 2: Sub criteria and elements of the second criteria, communication, of the proposed theoretical framework to evaluate knowledge management in virtual communities (Barker 2008)

Table 3 presents the sub criteria and elements of the third criteria, consumer.

Sub-criteria	Elements
Needs driven	• *Transaction* (facilitates the buying and selling process through information delivery) • *Interest* (interpersonal communication where participants interact intensively with each other on specific topics and attract new participants) • *Fantasies* (which allow participants to create and share new stories, personalities, experiences and environments through interpersonal interactions and social experimentation) • *Relationship building* (which is created through the sharing of certain life experiences and bringing together of members) • *Shared interface* (also referred to as “piggyback” and is when VCs opt to amalgamate online with other providers to offer a wider range of information, thereby reducing overheads and obtaining increased competitiveness to capitalise on the member’s interest) • *Feedback* (provided to members to encourage knowledge sharing and to reinforce active learning in VCs)
Trust/commitment	• *Loyalty or e-loyalty* (indicated through the combination of repeat purchase behaviour, as well as social bonding) • *Emotional values* (of the consumer to explain brand selection decisions) • *Strengthened community feelings* (depend on the value the individual assign to the membership - the stronger the feeling, the more stable the community will be)

Online relation-ships	• *Involvement* (of participants in the communication that takes place) • *Social relationship bonds* (formed when repeated exchanges lead to positive judgments on the behaviour of the other party) • *Exchanges* (of information, trading and socially, between members) • *Consumer satisfaction* (the evaluative response of the product purchase and consumption experience where the consumer compares the expected value with the received value) • *Personalization* (of the communication that takes place which occurs when the consumer is involved and has a bond with the community) • *Rewards/gratification* (when the consumer perceives the relationship as having an expected and received value of the interaction) • *Expertise/know-how* (of those who create and share knowledge including involvement of other members of the community to participate and learn from the experience of others)

Table 3: Sub criteria and elements of the third criteria, consumer, of the proposed theoretical framework to evaluate knowledge management in virtual communities (Barker 2008)

The dimensions summarized in Tables 1 to 3 are closely related to each other, overlaps may exist and it might differ from organization to organization. It is, for example, difficult to separate content from the communication that takes place and the consumer that participates in this process. An alignment of the different criteria, sub criteria and elements is therefore needed to ensure the effective management of knowledge in this process.

4. RESEARCH METHODOLOGY

Methods to measure the use of online social networks as virtual communities linked to the theoretical underpinning can broadly be categorised into three categories: methods for measuring web site usability and technological issues; methods to measure the behaviour of consumers or consumer-orientated methods; and methods to measure the communication in virtual communities. This research adopted a combination of all three methods in a theoretical framework, that is, an in-depth comparative analysis through a case study approach with the prime purpose to comprehend multifaceted meanings in a contextualised way. In this sense, a qualitative research design was employed based on a case study-based comparative analysis of an online discussion forum, namely SouthAfrica.com discussion forum (an open forum to all) during two specified time frames. This forum was selected through random sampling which is representative of most types of communication, with the main emphasis on consumer-to-consumer communication (C2C) and business-to-consumer (B2C) where ‘business’ in this context mainly refers to the ‘expert(s)’ in the organisation responsible for the management of the knowledge creation and sharing that takes place.

The use of the online discussion forum by different users or community members was monitored over the following two time frames: Timeframe 1 (TF 1) between 1 September 2003 to 1 September 2007 and Timeframe 2 (TF 2) between 1 September 2007 to 1 September 2012 on a 24/7 basis. The three main criteria, sub criteria and elements in Tables 1, 2 and 3 were used as the three variables of the theoretical framework to evaluate and measure the descriptions in the online discussion forum. For example, the element *navigation, speed and reliability* of the first criteria (Content) and sub criteria *infrastructure*, was measured by counting the amount of links, monitoring the speed and looking at the reliability of the technical layout to enter and use the discussion forum. Another example is the element *involvement* of the participants that was measured in terms of the number of participations in the discussion forum as well as the level of involvement. Similarly, the element *shared artefacts, language, rituals and traditions* was measured through the concept ‘lurking’ where the researcher was a non-participative observer trying to understand the meaning transferred out to the community to get an understanding of how the organization tries to shape the community’s history, culture and consciousness. The concept lurking connotes a way to learn the rules or norms of the community in the background to understand the language and subject matter before making a contribution and is more than merely netiquette or standards on conduct in virtual worlds (Evans, Wedande & Van‘t Hul 2001, p. 154).

Although most of these evaluations were subjective, the researcher tried to do a realistic measurement and applied key aspects consistently. Technical limitations probably also jeopardized some of the results. Important to note is that only the main “threads” or “first initiations” in the different forums, forum categories and forum sub categories were documented, not all the posts on a specific thread (which in some cases amounted to thousands). The data collected were coded and analyzed using the qualitative data presentation and analysis methods proposed by Miles and Huberman (1994), including development of summary sheets, coding of the online discussion forum in terms of the conceptual evaluation framework, weighting of the specific criteria and coding of the overall data. Important aspects listed by various researchers like Maclaran and Catterall (2002, p. 325), Taylor (1999), Ward (1999) and Soukup (1999) when collecting data in the virtual world were considered in this research, including that online research presents the researcher with idiosyncratic theoretical and methodological subject matters; identities are created, developed and discarded; participants have at least two bodies, real and digital and may indeed have a number of multiple identities or personae within a single community or across multiple communities; characteristics of participants are “unknown” beyond their demographics like age, gender, etc.; membership of virtual communities change continually which needs an “opportunistic” approach to data collection; virtual research means rethinking, certain methodological limitations, lack of certain paralinguistic, less interviewer control (which can also be seen positively in both epistemological and methodological terms through the promotion of equal balance of power between researcher and participants) and because of its asynchronous nature, less spontaneity in participant’s responses (which will lead to more thoughtful, structured and edited responses which might be more enviable as it allows for greater openness and revelation); online research is more than merely doing fieldwork and then leaves it to write up the findings – the virtual “field” is always present for the online researcher who can continue to participate in VCs during final stages of the research to check out the researcher’s interpretation and even permit collaborative interpretation which can prevent objectification and ethical issues; and anonymity of participants, greater “control” over the situation and possibilities for equitable relationships between researcher and participants means that the virtual community “speaks for itself”.

5. DATA ANALYSIS AND RESULTS

The data analysis and results of the comparative analysis of the data during the two specific time frames are subsequently discussed in terms of the following: the main criteria; the sub criteria and elements; and the main threads and first posts.

5.1 Results on the main criteria during both time frames

The criteria, sub criteria and elements listed in the theoretical framework were tabulated and weighted. Each of the three Cs was allocated equal weightings of 33.3 % and the sub criteria were weighted in terms of importance. For example, the criterion *Content* was allocated a weighting of 33.3 %, and the sub criterion *infrastructure* weighted 11, *culture* 11 and *interactivity* 11 1/3. The elements of each of these sub criteria were allocated an equal weighting and the total amounted to the weights assigned to each of the sub criteria. The overall results of the measurement of the SouthAfrica.com discussion forum in terms of the main criteria (3Cs) of the proposed theoretical framework used during TF 1 and TF 2 are hence indicated in Figure 1.

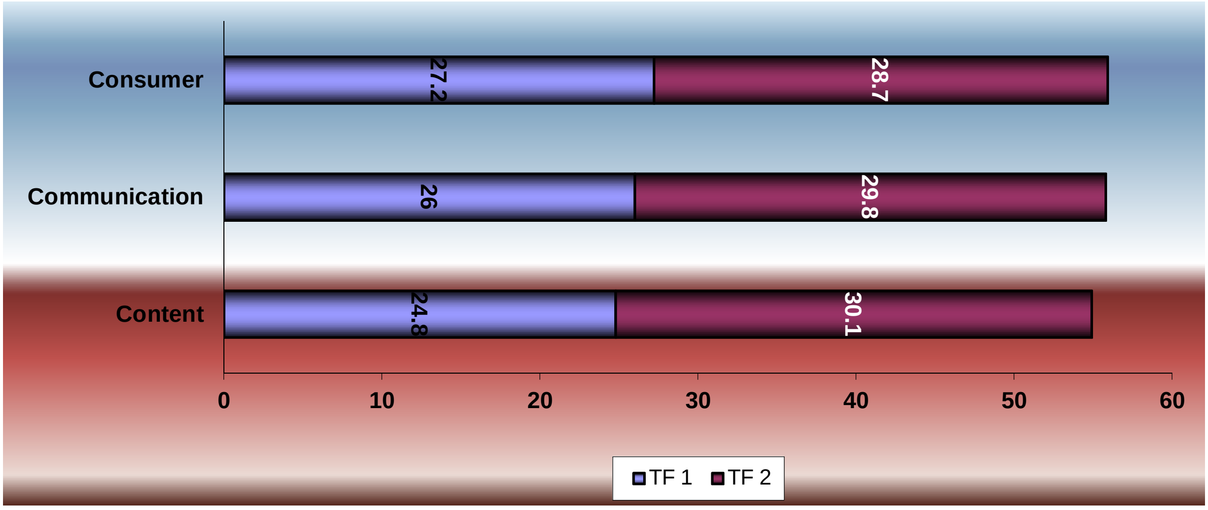

Figure 1: The results of the evaluation of the SouthAfrica.com discussion forum during TF 1 and TF 2 in terms of the main criteria (3 Cs)

Figure 1 shows that during TF 1 the SouthAfrica.com discussion forum chat room scored the highest in terms of the criterion *consumer* (27.2%), mainly because of the high scores in terms of the elements *community feelings, social bonding* and *online relationship bonds* formed between the regular users of the online chat room. Although during TF 2 this criterion scored the lowest (28.7%), it was still higher than in TF 1 mainly because of the fact that it was much more *needs driven* (especially in terms of the elements *interest, fantasies, feedback* and *online relationships* which proved to be very high) and the *trust/commitment* (through loyalty and strengthened community feelings) which was formed between the members which was also evident in the higher *involvement of participants* through a high number of posts on each thread and the fact that much more information was exchanged between the members.

The criterion *communication* scored second highest during both time frames, namely 26% during TF 1 and 29.8% during TF 2. During TF 1 intervention or knowledge management from people who identified themselves as *experts with the know-how* (and in most cases provided substantiated data/feedback) were evident, whilst during TF 2 much more *knowledge was generated* through shared experiences to make tacit knowledge more explicit through dialogue and was *used* by members and also for data mining purposes by the 'experts'.

During TF 1 the criterion *content* (24.8%) scored the lowest, but still fairly good in terms of *interactivity* between members, the *ease of use* of the infrastructure and *accessibility* to the online chat room; as well as the *capturing and storing* of information where a number of quotes were used and the data was stored for the last five years with constant reference to this data. In contrast, the criterion *content* scored the highest during TF 2 (30.1%), mainly because of the improvements made on the infrastructure (especially in terms of the elements *navigation, speed, accessibility, capturing and storing of information*); the culture created through elements like *shared artefacts, language, rituals and traditions* (which addressed the different cultures in South Africa to a much higher extent than during the previous time

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frame); and the increased posts is an indication of the *interactivity* (through a better *designed interface)* of the online discussion forum.

5.2 Results on the sub criteria of the three main criteria during both time frames

Main findings in terms of the sub criteria of the 3 Cs, *content*, *communication* and *consumer*, are indicated in Figures 2 to 4. Although the elements are not specified in the figures, the total results of each are reflected in the overall results of the sub criteria. In other words, the results ascribed to each element were used in the calculations of the total results of the sub categories and is indicated in the discussions after each figure.

5.2.1 Content

Content has been measured in terms of three sub criteria, namely infrastructure, culture and interactivity which were given equal weightings and added up to a third of the overall percentage (where each C equalled a third). The results of these sub criteria are presented in Figure 2.

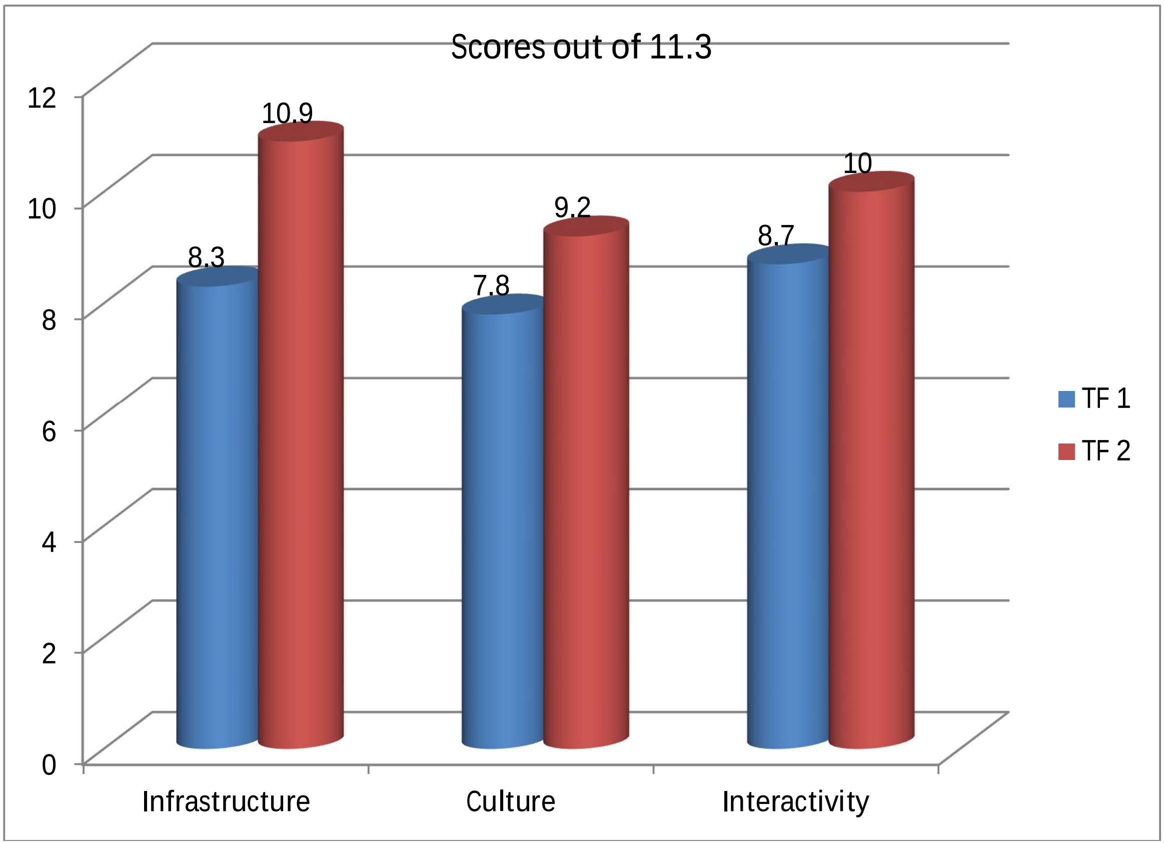

Figure 2: The results of the sub criteria of the first main criteria, *content,* of the SouthAfrica.com discussion forum

From the results indicated in Figure 2 it was clear that although during TF 1 the infrastructure was very good in terms of *navigation, speed, reliability* and *accessibility* and scored high in this section, very few *aesthetics* have been included which might have hampered the first impression of the forum. An interesting fact noted was that all threats were rated 5/5 (Excellent) which might be a standard setting or coincidental – it is equivocal whether they could all score the same. An area for improvement during TF 1 was the *capturing and storing* of information through centralised customisation of information which resulted in a lower score. Furthermore, a *consciousness of kind* was not evident because there was no strong feeling binding the members together. The lowest score was given to culture, mainly because the representativeness of all cultural groups was not clear, especially as far as *shared artefacts, language, rituals* and *traditions* were concerned, but high *moral* commitment and strong group cohesion were apparent. Two areas of concern were the *customer focus* and *reliability* of the information communicated. Although good interaction, reaction and interventions was made by members who referred to themselves as 'experts' in most cases, some speculations and unfounded data were presented in certain threads by members themselves. No clear 'management' from the discussion forum itself was evident to validate the interface, except in the case of three messages where the community members were referred to relevant sites or sources. This indicated a general lack of knowledge management from the organisation's side and that the information communicated was not organisational or knowledge-management driven, but more focused on individual or group communication between members. The *personal relationships* of the groups were extremely high which contributed to the high score allocated to interactivity. As this sub critera focused on interactivity between members of the group only, the SouthAfrica.com discussion forum scored very high in terms of the element *ease of use, participation and designed interface*, as well as interactivity in general between community members.

During TF 2, the scores were much higher than during TF 1. For example the sub criteria *infrastructure* received a high number mainly because the *aesthetics* were more visible through improved design in the technology, better *navigation and reliability* were created through links and credibility of information underscored by experts, *accessibility* improved through user interfaces and the *capturing and storing* of information about the users made data mining possible because of centralised customisation. The second highest score for this criterion was in terms of *interactivity* which links to the *ease and speed of use* of information and involvement of members in the online discussion forum. During TF 2, the criterion *culture* scored much higher than in TF 1, mainly because the topics and threads were much more representative of all cultural groups and customer focused, especially as far as *shared artefacts, language, rituals* and *traditions* were concerned, and a very high *moral* commitment and strong group cohesion were still apparent because the system allowed for *personal relationships-building* between members of the group.

5.2.2 Communication

The criterion *communication* has been evaluated in terms of the following sub criteria with its relevant elements: socialization, externalization, combination and internalization. The results are presented in Figure 3.

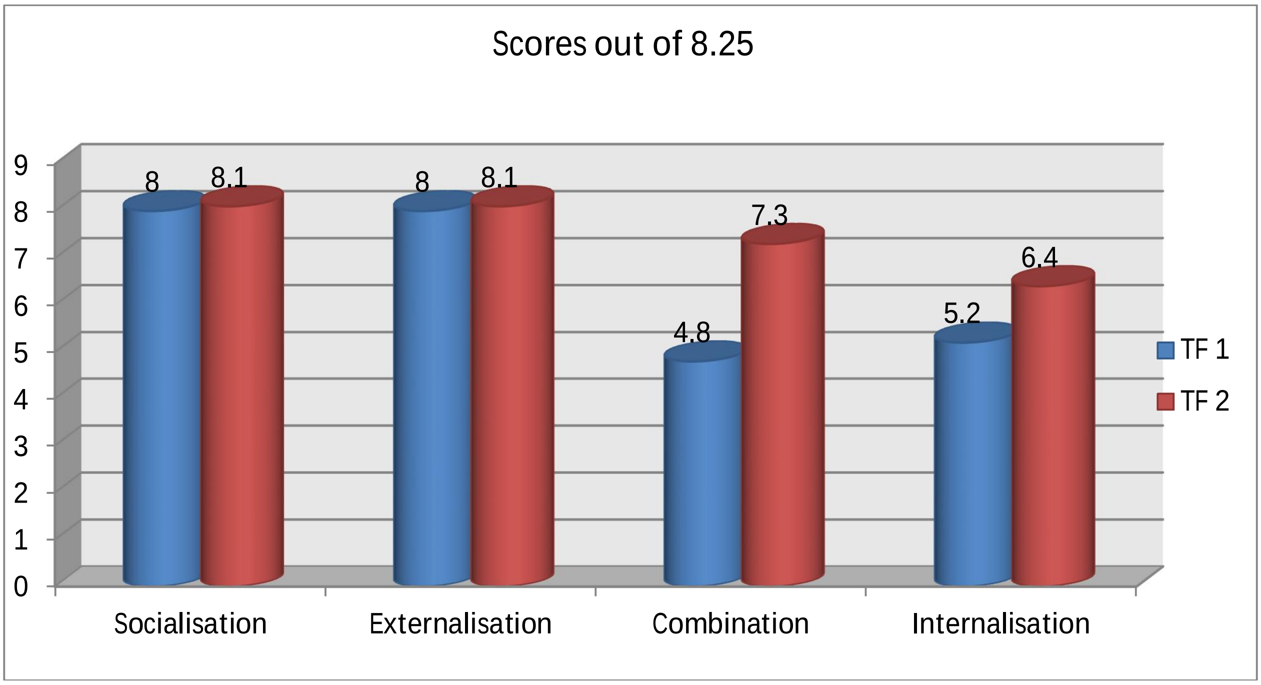

Figure 3: The results of the sub criteria of the second C, *communication*, of the SouthAfrica.com discussion forum

From the results in Figure 3 it is clear that during both TF 1 and TF 2 the sub criteria *socialisation* and *externalisation* scored very high, mainly because real sharing of knowledge took place through the *generation* of member's own interpretations of the tacit knowledge, and the *development* of knowledge which was done through members who identified themselves as 'experts' in the field and provided substantiated data supported with evidence, allowing for the sharing of *innovative communication* of knowledge. During TF 1 it was unclear whether explicit knowledge was *transferred* to the members resulting in the lowest score for this sub criterion. During TF 2 the sub criterion *combination* scored much higher than during TF 1, mainly because of the integration and categorization of knowledge through the introduction of a systemising process and data mining which allowed the *transfer* of knowledge to create value. The last sub criterion, internalization, scored second lowest during both time frames, but indicated that the information provided (whether correct or incorrect) was *used* by the members to a large extent which indicated that the explicit knowledge was made tacit.

5.2.3 Consumer

Figure 4 presents the results of the measurement of the third C, *consumer* in terms of the following sub criteria: needs driven, trust/commitment and online relationships. It is important to note that some of the elements of the sub criteria have not been used because it did not apply to the SouthAfrica.com discussion forum measured. These elements include aspects such as transaction, shared interface, emotional values and consumer satisfaction (because the main focus was on C2C communication).

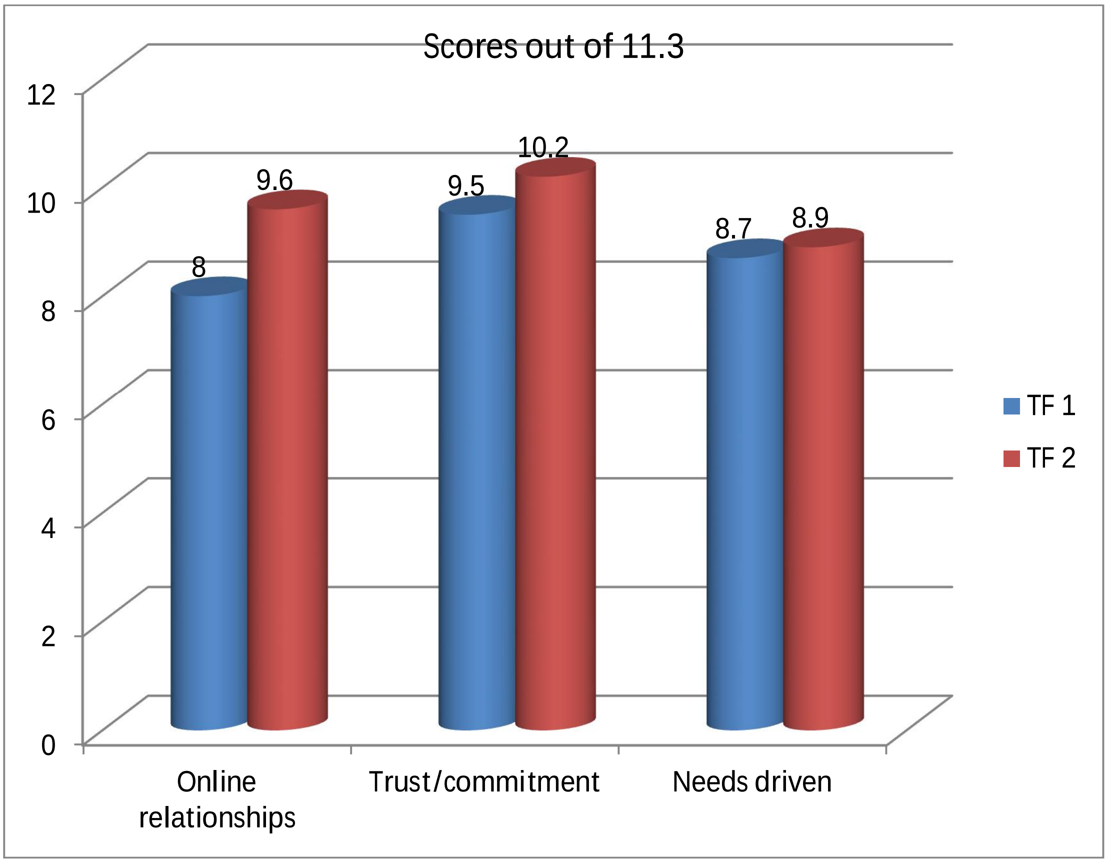

Figure 4: The results of sub criteria of the third C, *consumer,* of the SouthAfrica.com discussion forum

As indicated in Figure 4, the highest high score was allocated to the sub criterion trust/commitment during both time frames, mainly because of the *social bonding* that developed between the members as a result of the interactive and repetitive nature of exchange in these relationships. During TF 1 all members participated in the discussion forum anonymously through the use of 'nicknames' or 'pseudonames' (with names like "Woestynryer' who intiated the most discussions on a wide range of threads, "Assassin", "Scooby", "Theja", "Adonis", "Joovilhar" , "Ches", "Liza81", "Benjyboy", to name a few of the frequent users of the discussion forum. During TF 2 only a few members used pseudonames (like "Pommie", "Foambather", "Gift833", "mikkimouse" and "Abteka") while most members used 'real' names (including "ThomasGrove", "Mfundo Nkosi", "Caleb Dun" and "Leigh Larkin" to name a few) which made the bonds during TF 2 stronger and *strengthened community feelings* between some of the members who communicated interactively on a regular basis. The sub criteria with the second highest score during TF 1, *needs driven,* was ascribed to good *feedback* given to encourage knowledge sharing and to reinforce active learning through reference to substantiated data and references and links to other relevant sites. Whilst a slightly higher score was allocated for TF 2 in terms of this sub criterion, it scored the lowest of the three mainly because no real difference was observable during TF 2 other than the fact than a slight increase in *feedback* was notable from 'experts' on specific topics which encouraged knowledge sharing and reinforced active learning. Whilst the sub criterion online relationships scored the lowest during TF 1, it scored second highest during TF 2, mainly because a strong *involvement* of the participants were prevalent which enhanced the *relationship bonds* between the members of the community that communicated on a regular basis. During TF 2 the use of 'real' names also increased *personalization* (the members started to know each other) which led to a higher level of trust and commitment between the members to participate freely in the SouthAfrica.com discussion forum.

5.3 Results on the main threads and first posts during TF 1 and TF 2

During TF 1, the online discussion forum monitored resulted in 115 first posts on a specific thread which was ordered chronologically according to date, not topics. The researcher categorized the posts and threads in terms of 10 broad categories in no specific order of importance, namely: 1) *politics* (including parliamentary issues, Nelson Mandela, Zuma, etc); 2) *culture* (like black people and Africanisation); 3) *geoFigureics* (like data on areas, cities, etc); 4) *nature* (such as snakes, leopards in Kruger National Park, shark attacks, freak storms and blazes); 5) *history* (early South Africa, apartheid mass graves, and San people); 6) *crime* (which are considered in terms of serious crimes like murder, rape, mobbing, etc and minor crimes like hacking and speeding); 7) *products/services* (including threats on helplines, various product and service complaints, festivals, etc); 8) *community involvement* (like school projects, aids awareness, etc); 9) *entertainment* (events, clubs, choirs, beauty pageants, etc); and 10) *international issues* (including news and events in Africa, Zimbabwe, China, Malawi, India, Afghanistan, Isreal, world debates and USA, etc) (Barker 2008).

During TF 2, the information was also ordered according to forums (on specific topics) which was totally the opposite than during TF 1 when it was ordered chronologically according to dates. Another important difference is that the forum was subdivided in different sub forums. Another interesting observation was that during TF 2, the recommendations made by the researcher after the monitoring of the online discussion forum during TF 1, were incorporated, especially by using topics, sub-topics and postings. Subsequently the site and postings were not ordered chronologically, but had 10 broad categories (which they referred to as 'Forums') with sub categories in the following order: 1) *guest book* (including the subcategories of messages from visitors on what they have to say and brief greetings); 2) *open board* (which included subcategories such as the sharing of photo albums, buy and sell ads, jokes or cartoons and searching for any topic); 3) *society* (which interestingly is interestingly enough one of the proposed categories indicated for TF 1 under the category 'politics' namely South African politics, business in or with South Africa and current events in South Africa); 4) *culture* (which also corresponds with one of the categories during TF 1 and includes a number of overlaps with the other categories in TF 1, with the following sub categories: cuisine, history, language, literature and film, music and art, religion, school projects and sport); 5) *personals* (including the subcategories personal questions and friendship networks, pen pals, genealogy and searching for people); 6) *gay and lesbian community* (where the subcategories include specifically stories worldwide and the gay dating network); *human rights* (specifically categories on stories of human rights issues in the South African context and internationally in terms of victims of the UNHCR); 7) *travel and tourism* (including the subcategories travel tips in and around South Africa, immigration information and moving/furniture); 8) *suggestions* (with subcategories like feedback to administrators and moderators which can be seen as a proactive knowledge management step); *archives* (which provides a link to two subcategories, namely all *mark forums read* and *view forum leaders*); and 10) *what's going on?* (with sub categories providing information on currently active users and statistics of the 7246 threads and the 31080 posts of active members which can be seen as proactive use of information and database management).

The percentages allocated to each of the threads, which were ordered and 'termed' by the researcher in terms of sub categories during TF 1, are indicated in Figure 4.

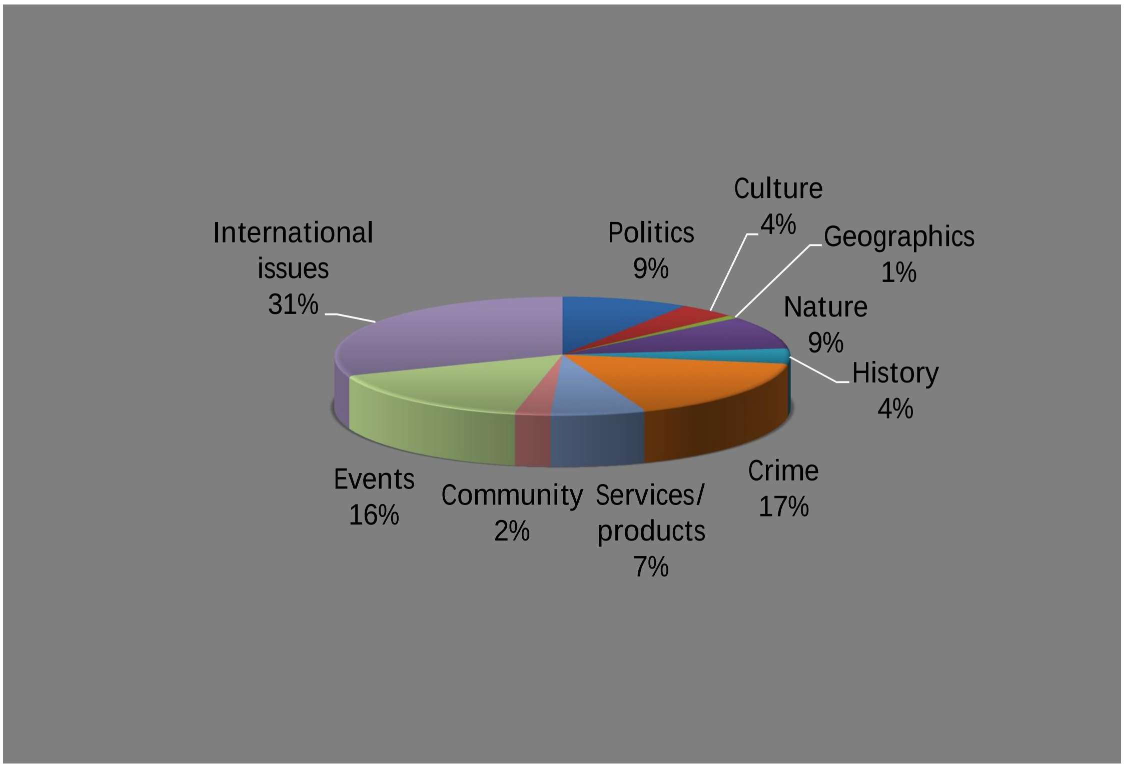

Figure 4: Main threads of the SouthAfrica.com discussion forum during TF 1

The calculations in Figure 4 were made in terms of the 10 main sub categories or initiations as categorised above for TF 1. In terms of this, most initiations were done in terms of *international news* (30%), (with a large number of threats on issues in Zimbabwe and Mugabe, followed by news in the USA, Europe and Africa), followed by *crime* (17%) (which was a major concern in the South African context), *events* (16%), etc.

Figure 5 presents the results of the main threads of the SouthAfrica.com discussion forum during TF2.

The calculations in Figure 5 were made in terms of the 10 main forums or sub categories as categorised on the forum for TF 2. In terms of the results, most of the threads were on the *open board* (22% with 1742 threads and 7186 posts), followed equally by *personals* (21% with 1617 threads and 2466 posts) and *culture* (21% with 1615 threads and 7360 posts). Although the latter two scored equally in terms of number of threads, it is clear that the posts on *culture* were almost 30% higher than in the *personals* thread with the most posts in the sub category *religion* (3716 postings). Interestingly, during TF 1 the sub category culture as a thread only scored 4% compared to the score of 21% during TF2. Another interesting observation is that the lowest percentages went to *human rights* (1% with 60 threads and 432 posts) and *gay and lesbian community* (1% with 69 threads and only 219 posts) in spite of the fact that it is currently dominant and much debated topics and the active role these activists take in these South African communities.

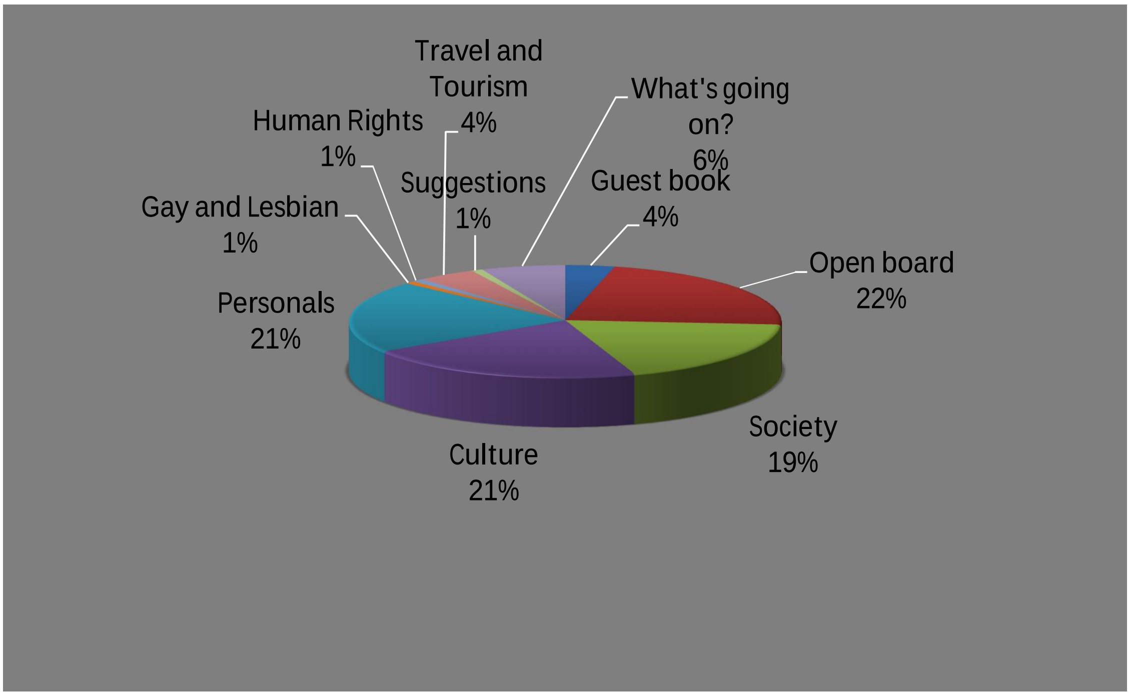

Figure 5: Main threads of the SouthAfrica.com discussion forum during TF 2

6. DISCUSSION

Crucial to the above process was the definition of key technical infrastructures and to convert it into measurable criteria. This allowed for the definition and development of knowledge management criteria in virtual communities, specifically an online discussion forum, through the use of online facilities for the creation and sharing of knowledge to either develop new relationships or to enhance existing relationships. Furthermore, this process allowed for a two-way communication orientated strategy, which at the same time increased the reach and richness of the interactive dialogue which took place between members of the online discussion forum in support of the organizational brand. Central to this process was the participation of all members of the online community in the creation and sharing of knowledge through their brand/service experience which was ultimately derived from the interrelationship between the 3Cs: content, which was mainly enabled through technical infrastructure; communication, which allowed for knowledge creation and sharing; and the consumer, which was needs-driven derived from active participation and interaction to build trust/commitment and thereby creating or enhancing online relationships.

It is also important to realize that new technologies, increasingly sophisticated customers and innovative products and services characterize the competitive environment. To get the full benefit on these trends, organizations need to recognize the need for momentous investments in and management of all knowledge assets, including employees (humans – the consumer), networks (communication) and infrastructure (technology – content). The study demonstrated that whilst content, communication and consumers are associated with knowledge management in virtual communities, it might differ from organisation to organisation, depending on the amount of intervention through knowledge management. However, the comparative analysis enhanced the findings of the first study and indeed indicated that organisations can use this theoretical framework to evaluate and translate these constructs in their online communities to strengthen the relationships and manage the information creation and sharing in cyberspace.

7. LIMITATIONS OF THE STUDY AND FUTURE RESEARCH

Although the main contribution of the study is that it augments to the limited empirical research in this area and provides a theoretical framework for future research in this field, it is limited by the fact that it only focused on the measurement of knowledge management of one online discussion forum, the SouthAfric.com, during two time frames from an organisational perspective in terms of the 3Cs. Although limited insight has been obtained on consumer's through 'lurking' of the online discussion forums which was primarily subjective, future research might focus on specific aspects of the content (technical interface), communication (knowledge creation and sharing and intervention through experts), and consumers (to obtain feedback and to know how they think, gather and share information and make decisions on brands). Methods to do this can include focus groups, personal interviews or 'netnoFigurey' (internet ethnoFigurey). Furthermore, the results of this study can be used as basis for further research which should help to fill this gap and assess its importance in other virtual communities.

8. CONCLUSION

A growing understanding of knowledge management in virtual communities, specifically online discussion forums, and the proposed theoretical framework can contribute to further assess this phenomenon in future. An exploratory validation of such a framework has been proposed and it appears to provide insight into how knowledge creation and sharing can be managed in online virtual communities in terms of the three concepts: content, communication and consumer. This attempt may augment organisations to support this approach and undeviates online virtual communities which present the opportunity to 'manage' it in future.

This paper focused on the importance of knowledge management in the SouthAfrica.com discussion forum, thereby highlighting the extensive efforts needed to manage knowledge creation and sharing in cyberspace. A key issue is the constant monitoring of the discussion forum through concurrent and interacting processes to evaluate and influence the accuracy and management of information processing. This paper utilised a theoretical framework which combined the key components of existing perspectives in an interactive and integrated manner with the aim to address the current limitations in the evaluation of virtual communities. It detailed the key concepts and theoretical underpinning which was used to measure it through a comparative analysis in a case study approach on an existing and active virtual community, the SouthAfrica.com discussion forum, during two specified time frames. The analysis revealed that knowledge management could be highly effective and requires significant intervention through experts in the information exchange process.

The importance of further research in virtual communities to ensure the management of information creation and sharing, is probably evident in the following quote by Gòmez (2007, p. 232): *Without cross-fertilization, the virtual communities of interest may end up reinforcing large, dispersed groups who share narrowly focused concerns.*

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DEPICTED EPISTEMOLOGICAL DIMENSIONS IN SCIENCE COVERAGE: HOW SCIENCE TELEVISION PROGRAMS REPRESENT KNOWLEDGE OF MOLECULAR MEDICINE.

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Abstract

Viewers of science television programs need sophisticated epistemological beliefs to better understand the represented scientific knowledge of molecular medicine. Although some research studies measured the different epistemological dimensions of such beliefs of pupils, teachers and adults, no study ever addressed actual media content as representing epistemological dimensions. Furthermore, journalists apply typical depiction styles that are defined here as media frames. The question remains if these frames interact with depicted epistemological dimensions. This is why this paper investigates frames and the coverage of epistemological dimensions in a full sample of German science television programs of the years 2008 and 2009 on molecular medicine (n = 204); which is a suitable domain for this research as it is an important new scientific field and at the same time hard to understand by the average recipients. Results of a content analysis identified three frames of molecular medicine that represent typical depiction styles of science journalists. According to the depicted epistemological dimensions of coverage about molecular medicine first insights into the certainty, simplicity, sources and justification of knowledge are presented. Epistemological dimensions significantly interact with the frames of molecular medicine. Findings indicate which journalistic depiction style is presumably able to promote sophisticated epistemological beliefs of recipients the best.

Key words: *science communication, media frames, epistemological dimensions, science television programs, molecular medicine*

1 SCIENCE REPORTING

Issues related to health and medicine are the highest covered scientific issues by the German mass media, with science coverage increasing in the last decades (Elmer, Badenschier & Wormer 2008).[30] Mass media are the most important and sometimes even the only source the general public uses to get informed about issues related to health and medicine, with television (TV) coverage stated as the most frequently used media channel for this kind of information (Wormer 2011).

Thereby, perceptions and knowledge of the mass media audience increasingly depend on the journalistic depiction of medical information stressing specific aspects of an issue while neglecting others. In line with Entman (1993) this process can be referred to as *framing*. The framing approach is often applied by researchers to identify typical journalistic depiction styles of issues (Matthes & Kohring 2008) and

[30] For the predominance of medical issues, Wormer (2011) reasons three factors: (1) the high output produced by medical research, (2) the fact that medical issues meet many criteria of the classical theory of news values, (3) the economic aspect as medical issues are perceived to be very important for recipients, leading to higher news media publication rates in times of economic pressure.

to measure effects of these frames on the audience (Guenther et al. 2013). For instance, related to health issues it has been tested if gain- or loss-frames produce higher effects on prevention and detection behaviors of recipients (O'Keefe & Jensen 2008). Studies investigating effects of the media show that recipients are affected by different journalistic depiction styles: Especially medical representations in the media seem to be powerful in affecting medical behavior. Media coverage can be crucial, for instance, increasing participants' use of complementary and alternative medicine (Bonevski, Wilson & Henry 2008), of vaccination against Human Papilloma Virus (HPV, Hopfer 2012), of breast cancer screenings (Chapman et al. 2005), or decreasing their use of hormone therapy (Haas et al. 2007). Hence, media coverage is perceived to strongly influence public opinion and understanding of medical issues (Wormer 2011). Therefore, media information should be perceived, understood and learned by recipients.

Learning and comprehension are influenced by the epistemological beliefs that individuals gained (Hofer 2001). Epistemological beliefs are an individual's cognition about the nature of knowledge and knowing (Conley et al. 2004; Kienhues, Bromme & Stahl 2008; Wegner, Weber & Fischer 2012), including epistemological assumptions regarding science and scientific evidence (Hofer & Pintrich 2002). According to Pintrich and Hofer (1997) these beliefs can be distinguished on the basis of four contiguous, empirically supported dimensions. The nature of represented knowledge in science coverage can presumably vary in their depicted epistemological dimensions. Southerland, Sinatra and Matthews (2001) already noted some years ago that epistemological questions underlie many of the controversial issues fundamental to research and practice in science teaching and learning. Although research on epistemological beliefs and their dimensions has expanded and intensified over the past three decades, there are still issues that need to be further developed (Bendixen & Rule 2004). Until now, research on the depiction of epistemological dimensions, especially in science coverage, is widely absent. Since mass media are the main source of medical information for the public, their representation of knowledge and epistemological dimensions should be essentially influential on recipients' perceptions.

Thereby, information of molecular medicine takes up a leading position as this issue can be seen as *evidence sensitive*, due to the major role of evidence-based medicine in this field (Ruhrmann et al. 2013). For recipients, the topic is hard to understand because of its complexity and abstractness; hence, the audience needs a high amount of explanation given by journalists (Milde & Hoelig 2011); and they need sophisticated epistemological beliefs to follow these explanations. Molecular medicine is an interdisciplinary research field, often involving risks and uncertainty of scientific knowledge (Milde & Hoelig 2011; Ruhrmann et al. 2013). It integrates methods and findings from the fields of genetics, molecular biology, cell biology and biochemistry, and applies them to issues of human medicine (Ganten & Ruckpaul 2007).

Media representations of issues related to medicine and science, like frames of molecular medicine, can probably transmit epistemological beliefs to recipients. However, it is still unclear, (1) in which frames scientific knowledge of molecular medicine is represented, (2) which epistemological dimensions are depicted in the media, and (3) how epistemological dimensions are related to the frames of molecular medicine. Therefore, the main goal of this paper is not only to find answers to these questions, but to identify the journalistic depiction style that is presumably able to promote sophisticated epistemological beliefs of recipients the best.

In the following previous research findings about the representation of scientific knowledge in the media are presented; this is a major area of communication research. To connect this to psychology and education research, epistemological beliefs will be explained and it will be reasoned why the depiction of sophisticated epistemological dimensions can be important. Following this, the research questions of this study are discussed.

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2 MEDIA REPRESENTATION OF SCIENTIFIC KNOWLEDGE

One basic characteristic of scientific knowledge is its uncertainty, fallibility and conflicting scientific evidence. The scientific progress is always related to these characteristics. A high amount of previous research investigated representations of scientific knowledge and scientific evidence in the media (Schaefer 2012); however, an investigation of the depiction of epistemological dimensions in the media is still missing, which can be seen as a research gap.

Wormer (2011) pointed out that the media coverage of medical knowledge lacks information about scientific methods, or limitations of scientific results. Stocking (1999) found that representations of scientific evidence differ according to different media and issues: in some cases the media represent scientific results as more certain than they actually are; in other cases media over-represent the uncertainty of research results. Cacciatore et al. (2012, for emerging technologies in U.S. print and online news from 2009 to 2010), Olausson (2009, for climate change in Swedish newspapers from 2004 to 2005) and Dudo, Dunwoody and Scheufele (2011, for nanotechnology in U.S. newspapers from 1988 to 2009) found an absence of scientific uncertainty in the coverage of scientific knowledge. Opposed to this, Zehr (2000) found that the representation of scientific information about climate change is strongly connected to uncertainty in the U.S. popular press from 1986 to 1995. In line with this, Ruhrmann et al. (2013) found that coverage of molecular medicine in science TV programs in 2008 and 2009 mostly focused on scientific uncertainty. A survey with science journalists according to their nanotechnology coverage in Germany showed that journalists widely differ in their representation of scientific evidence according to the aspects of the issue on which they lay their focus; with uncertainty related to the coverage of risky aspects and certainty related to beneficial aspects of nanotechnology (Guenther & Ruhrmann 2013). As can be seen by these results, no clear picture of the representation of scientific evidence appears.

Racine et al. (2010) investigated news articles on neurotechnology identified as research reports published between 1995 and 2004 in major U.S. and U.K. newspaper and found out that less than half of them provided details about research studies like the number of participants or subjects involved as well as the funding sources and the need for replication. They also identified a gap in news media providing relevant explanations of neurotechnologies. The authors assumed that these gaps can have a negative impact on public's understanding and imply that the validity of neurotechnologies is uncontested.

Results indicate that there are different forms in which scientific knowledge is represented in the media. Until now, the connection between the representation of scientific knowledge and epistemological dimensions was not drawn by researchers working in this field.

3 EPISTEMOLOGICAL BELIEFS AND THEIR DISSEMINATION

Currently, *epistemological beliefs* are a target gaining some attention by researchers in psychology and education research (Conley et al. 2004; Kienhues, Bromme & Stahl 2008; Wegner, Weber & Fischer 2012). Both knowledge and epistemological beliefs affect comprehension and learning of people (Hofer & Pintrich 1997).[31] Personal epistemologies are mostly defined as relatively large, coherent, and stable

[31] Knowledge can be understood as a dynamic construct that is developed by learners through experience and is open to continual refinement; beliefs can be defined as forms of understanding which may not have an empirical basis at all and are more firmly structured, static constructs which are acquired through significant episodes of experience (Southerland, Sinatra & Matthews 2001).

cognitive structures, either developmental stages or beliefs (Louca et al. 2004).[32] Hofer (2010) posits: epistemological beliefs are “an identifiable set of dimensions of beliefs about knowledge and knowing, organized as theories, progressing in reasonably predictable directions, activated in context, operating both cognitively and metacognitively” (Hofer 2010, p. 98).

Individuals develop epistemological beliefs. This process begins with an objectivist, dualistic view of certain and stable knowledge; it is followed by a multiplistic view in which individuals begin to recognize that knowledge is more complex, relativistic, uncertain and changeable (Kienhues, Bromme & Stahl 2008). Hofer (2010) describes this movement from a position of dualism, in which individuals view knowledge as right or wrong, to a relativistic stance in which all opinions appear equally valid. Further, Hofer (2001) found that a period of subjectivity is typically followed by the ability to acknowledge the relative merits of different points of view and to begin to distinguish the role that evidence plays in supporting one’s position. Naive epistemological beliefs can be identified as a major impediment to the achievement of sophistication in science education (e.g. Hofer 2000).

Hofer and Pintrich (1997) distinguish epistemological beliefs on the basis of four contiguous, empirically supported dimensions (shown in Figure 1), which are the core of many studies (e.g. Hofer 2001; Hofer & Pintrich 2002; Hofer 2004a)

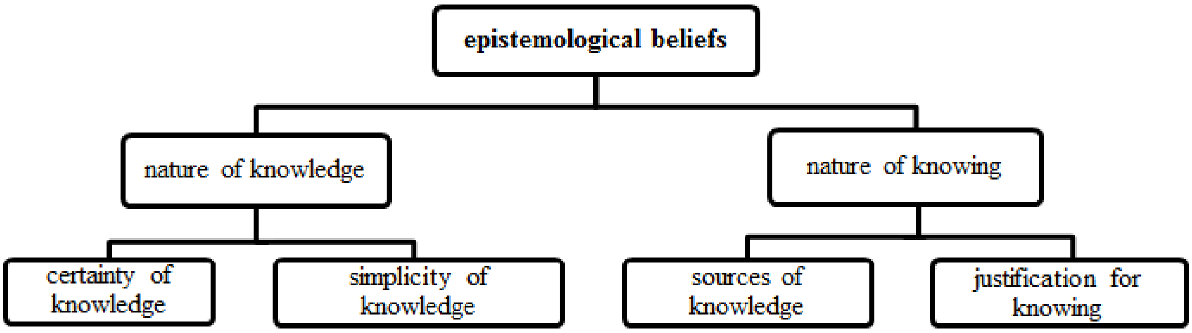

Figure 1: Model of epistemological beliefs by Hofer and Pintrich (1997)

The first dimension is the *certainty of knowledge*, its perceived stability and strength, its insecurity and tentativeness. This dimension represents the degree to which knowledge is seen as fixed and absolute true or temporary, growing, changing and constantly evolving. For instance, scientific knowledge of research in the field of molecular medicine can be perceived as rather certain or rather uncertain. The second dimension refers to the structure and *simplicity of knowledge*. Results of molecular medicine research can either be stored in mind as single data and facts or as embedded in larger theoretical and methodological contexts. The first two dimensions of epistemological beliefs represent the nature of knowledge (what one believes knowledge to be); the following two dimensions represent the nature or the process of knowing (how one comes to know). So does the third dimension with respect to *the source of knowledge*. Knowledge can be acquired from one external source like an expert (e.g. politician) or internally protected by the juxtaposition of several sources like studies and scientific experts. The fourth dimension, *justification for knowing*, deals with the fact that knowledge can either be justified scientifically or non-scientifically; and asks in which way underlying data or information is weighted. According to Conley et al. (2004) the justification dimension is defined in ways people use evidence

[32] There are of course other concepts e.g. Louca et al. (2004) view personal epistemologies as made up of finer grained cognitive resources whose activation depends sensitively on their context.

and evaluate claims. They make clear that in the domain of science, “justification is primarily concerned with the role of experiments and the use of data to support arguments” (Conley et al. 2004, p. 190). For instance, in the field of molecular medicine knowledge can either be seen as closely related to science and scientific results supporting arguments, or related to opinions of single persons without data verifying arguments.

Epistemological beliefs are multidimensional and interrelated (Hofer 2004b). People develop different epistemological beliefs; hence, people gain different subjective theories and ideas about the knowledge and the acquisition of knowledge (Hofer & Pintrich 1997). Individuals can simultaneously hold both sophisticated and naive views on different dimensions of epistemological beliefs (Kienhues, Bromme & Stahl 2008). Buehl, Alexander and Murphy (2002) found that beliefs are multidimensional and differ by domain, but beliefs about knowledge are also, to some degree, general. In sum, it can be expected that epistemological beliefs are domain-specific and are largely domain general (Hofer 2010).[33]

There exists a clear positive correlation between age and development of epistemological beliefs (Hofer & Pintrich 1997). Research showed epistemological beliefs significantly related to academic performance (Hofer 2000), conceptual change (Mason 2003) and text comprehension (Schommer, Crouse & Rhodes 1992). What recipients learn is strongly influenced by what kind of epistemological beliefs they gained and by how information is presented to them. Current findings in education research show that sophisticated epistemological beliefs can lead to positive learning effects, and positive effects on handling, acquisition and use of personal knowledge (e.g. Wegner, Weber & Fischer 2012). Participants viewing knowledge as a simple collection of isolated facts employed less sophisticated strategies when processing a text, and demonstrated a lower comprehension than participants viewing knowledge as more complex (Schommer, Crouse & Rhodes 1992). Participants who believe in the changing nature of knowledge were more likely to accept conflicting evidence to their prior conceptions and to change them than those not believing in the changing nature of knowledge (Mason 2003). A study by Mason and Boscolo (2004) found that epistemological understanding also affects the conceptual understanding and critical interpretation of a scientific controversy.

Most research found that the attainment of a general high sophisticated, critically aware stance toward knowledge is not the standard in adulthood. Evidence gathered to date suggests that most individuals do not achieve a level of epistemological understanding allowing a level of reflective judgment (Hofer 2001). In sum, one cannot assume that the average recipient of the adult target group of a science TV program has already developed sophisticated epistemological beliefs. Such beliefs should be continually cultivated and encouraged, in general and especially by the media. According to information related to health and medicine, science TV programs can help individuals to develop sophisticated epistemological beliefs. “Monitoring our own understanding of the complexity of problems, the certainty and limits of knowledge, and the evaluation of evidence enables the critical thinking necessary to solve the most pressing problems we may face as individuals and as a society” (Hofer 2001, p. 365).

Presented epistemological dimensions in science reporting may influence epistemological beliefs of recipients; this is a new field of research already receiving some evidence. First empirical studies in education research and psychology demonstrated that student’s epistemological beliefs are significantly influenced by mediation styles and epistemological dimensions they get presented by their lecturers (Staub & Stern 2002, see also Hofer 2004a). Research by Gill, Ashton und Algina (2004), and Kienhues, Bromme and Stahl (2008) show that even short media features can cause a change of epistemological

[33] Hofer (2010) analyzes the empirical work and comes to the conclusion that individuals can be tested about general epistemological beliefs, about their disciplinary perspective on beliefs, and about their discipline-specific beliefs. It is still unclear if these strands work together and interact cognitively.

beliefs from naive to more sophisticate. In more detail, Gill, Ashton und Algina (2004) investigated on pre-service teachers of mathematics and found that those exposed to a refutational text, e.g. including causal arguments and multiple sources, were more likely to change and develop epistemological beliefs than those exposed to a non-refutational standard text reflecting typical textbook writing. Kienhues, Bromme and Stahl (2008) showed in experiments that students receiving a refutational epistemological instruction were more likely to focus on uncertainty and difficulties in DNA fingerprinting, and more likely to change their epistemological beliefs towards a more sophisticated view, whereas students receiving an informational instruction were in turn more likely to focus on a certain and stable view, changing towards a more naive standpoint. Both studies provide indications that a unique reception can change epistemological beliefs (at least domain-specific and short-term).

Research in educational psychology supports the importance of promoting more sophisticated epistemological beliefs and sees this as a major contribution to learning and education (Bendixen & Rule 2004). Recipients with naive epistemological beliefs may less understand and interpret facts according to complex scientific information. Hofer (2001) pointed out that epistemological development is an aim of education. Educational TV like science TV programs can foster epistemological development. Wormer (2011) postulated that the role of journalists may be expanded to include training the public on how to understand medical information.

4 RESEARCH AIMS AND RESEARCH QUESTIONS

This study analyzes traditional frames of molecular medicine to get an insight into media's typical representations of scientific knowledge. In a second step and according to depicted epistemological dimensions in the media, it is under investigation how certain (certainty of knowledge), simple (simplicity of knowledge), proved (sources of knowledge) and justified (justification for knowing) knowledge of molecular medicine is represented. Lastly, this study investigates the relationship between media frames and depicted epistemological dimensions to identify media depiction styles which are presumably able to promote sophisticated epistemological beliefs of recipients the best. Hence, the research questions are:

RQ1: What frames of molecular medicine can be identified in the media?

RQ2: Which epistemological dimensions are represented in the coverage of scientific knowledge about molecular medicine in the media?

RQ3: How do media frames of molecular medicine relate to depicted epistemological dimensions?

5 METHOD

5.1 Sample

A comprehensive content analysis is the best method to answer the proposed research questions. As shown before, the general public is especially relying to TV as a main source of issues related to health and medicine, in which molecular medicine takes on a leading position as an issue which is hard to understand by recipients. That is why recipients mainly depend on the journalistic way to present this issue in the media. Science TV programs cover issues such as molecular medicine in more detail than general news; this is why such programs are important for this investigation. The sample of TV clips (n = 204) was obtained through a survey of every clip of molecular medicine broadcast by ten public and

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private German science TV programs, between January 2008 and December 2009.[34] A list of keywords, developed with the help of the definition from Ganten and Ruckpaul (2007), was used to identify relevant TV clips. The investigated TV clips represent a full sample of coverage about molecular medicine in German science programs.[35]

5.2 Data collection

A codebook measured variables important to answer the research question; therefore, it measured (1) variables with reference to the framing analysis, and (2) variables with reference to depicted epistemological dimensions. Epistemological beliefs of people can change over time; this is a generally accepted fact in research (Kienhues, Bromme & Stahl 2008). It can be assumed that a change of epistemological beliefs of recipients through the media can mainly be affected by a long term intervention. An analysis of media frames can be used in order to identify the typical patterns of science coverage over a certain period of time. To identify typical patterns of science coverage on an evidence-sensitive issue such as molecular medicine, an analysis of *media frames* according to Entman (1993) was performed. This method was already proved in previous studies investigating typical representations of science in general and for science TV coverage in particular (Matthes & Kohring 2008; Milde & Ruhrmann 2006).[36] Media frames are defined as media representations emphasizing certain aspects of an issue, while at the same time others are neglected. According to Entman (1993) there are four frame elements constituting a frame: (1) problem definition, (2) causal attribution, (3) (moral) evaluation, and (4) treatment recommendation. For instance, a TV clip about molecular medicine can first show a recent problem of cancer research, can then explain why this problem occurs, how it can be solved and at the same time give judgments on new developments in research. In a first series of studies, single frame elements are operationalized in content analysis and later on cluster-analyzed to identify media frames (Matthes & Kohring 2008, Milde & Ruhrmann 2006, see also Guenther et al. 2013). A frame is a "certain pattern in a given text that is composed of several elements" (Matthes & Kohring 2008, p. 263); cluster analysis increases the reliability of content analyses since frames are not predefined but are determined by variables that are collected empirically. An analysis of media frames is suitable for the present study due to the fact that (1) typical depiction styles of science coverage can be compared to (2) depicted epistemological dimensions. The four frame elements by Entman (1993) were operationalized as follows (see also Donk et al. 2012, Matthes & Kohring 2008, Milde & Ruhrmann 2006). To analyze *problem definition* the content analysis coded the relevant actors and central issues according to every TV clip. Problem definition refers to a central substantive aspect to which at least one actor makes a statement. The *causal attribution* identifies the causes and reasons for the presented problems. This includes

[34] We selected German science TV programs broadcasted by the public networks ARD, ZDF, ARD-offshoot regional channels (BR, MDR, SWR, WDR) and 3sat. The only private channel in the sample was RTL2, since other private channels had no relevant material. TV clips of the sample are individual clips without moderator comments. A definition of molecular medicine helped to find suitable TV clips: Molecular medicine is an interdisciplinary research field integrating methods and findings from genetics, molecular biology, cell biology and biochemistry, and applies them to issues of human medicine (Ganten & Ruckpaul 2007).

[35] Seven trained coders worked on the content analysis. Reliability was tested on 20 clips of the sample material and gained results were satisfactory. Inter-coder reliability was determined by Cohen's kappa with K = 0.98 for formal variables, K = 0.49 for the variables with reference to depicted epistemological dimensions and K = 0.52 for variables with reference to the frame elements. The value of the formal variables represents a very good agreement and the value for variables with reference to the frame elements and depicted epistemological dimensions can be regarded as acceptable or moderate due to the high number of coders and the very complex codebook (Wirtz & Caspar 2004).

[36] For a critical discussion of this approach, see Scheufele and Scheufele (2010).

characteristics or roles of occurring actors and their respective arguments. For this frame element the content analysis measured attributions of responsibility and their reasons. In addition, it measured benefit and risk assessments, as well as responsible actors for the problems. *(Moral) Evaluation* deals with valued statements and moral classifications of problems. For our purpose, the content analysis was interested in the tenor of judgments. A *treatment recommendation* is formulated by journalists either related to persons or situations according to the problem definition that has been established before. With the use of specific statements journalists can show how to solve a given problem. This element was operationalized in terms of represented demands and solutions, as well as the tenor of future prospects.

To measure *epistemological dimensions* represented in science media about molecular medicine, the codebook defined variables with respect to every dimension of epistemological beliefs (Hofer & Pintrich 1997). Thus, for the *certainty of knowledge* it was measured if molecular medical research results were presented as rather certain or uncertain. A certain representation of knowledge of molecular medicine is given when research results are represented as absolute and unequivocally (Kienhues, Bromme & Stahl 2008). An uncertain representation of knowledge of molecular medicine is given when the TV clip mentions that the results of a study are tentative, conflicting, against predictions of a theory or evidence for existing research gaps. For *simplicity of knowledge* it was collected if TV clips represented conflicting results or controversies of molecular medicine or simple statements representing one direction of argumentation. Conflicting results are contradictory research results; for instance, two scientists have different conclusions about the effectiveness or applicability of a form of molecular therapy against breast cancer. Controversy means intra-scientific, research-related disagreement between at least two actors (Gill, Ashton & Algina 2004). *Source of knowledge* was identified via occurring actors who make statements about issues of molecular medicine. An actor is a person who visually appears in the clip and is expressed in the original sound or is explicitly addressed via the voice-over information. *Justification for knowing* is investigated with the help of a category measuring whether knowledge of molecular medicine is represented in a non-scientific way (e.g. opinions) or justified by empirical data (e.g. studies). For instance, when a scientist relies on results produced by an empirical study, his knowledge is justified with empirical data. In contrast to this, a patient sometimes only talks about her or his feelings; in this case knowledge is justified non-scientifically. Variables with reference to depicted epistemological dimensions were collected for every TV clip separately. A systematic study of such dimensions is not yet available for science media coverage in general or science TV coverage in particular.

5.3 Data analyses

To determine the media frames, the variables with reference to the frame elements, which were collected dichotomously, went into a hierarchical cluster analysis. "The aim of this analysis is the grouping of [TV clips] to specific clusters with high differences between the clusters and low differences within a cluster" (Matthes & Kohring 2008, p. 264). We used Ward method for binary variables, because this procedure is considered as a good algorithm on grouping variables, the measure of distance was the squared Euclidean distance; both Ward method and Euclidian distance are among the most common measures in cluster analyses (Morey, Blashfield & Skinner 1983; Backhaus et al. 2008). In order to assess the homogeneity of clusters in this study, the F- and t-values were analyzed. [37] The clusters are internally homogeneous (Table 1).

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[37] The smaller the F-value, the smaller is the variance of the variables within the cluster in comparison to the reference population; F-values should be smaller than 1. The t-values are important for cluster interpretation; with positive t-values indicating an over-representation of the variable in the cluster (Backhaus et al. 2008).

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	t-values			F-values		
	New scientific proce-dures	Reporting of basic research	Critical re-flection on current scien-tific deficits	New scientific proce-dures	Reportin g of basic research	Critical re-flection on current scien-tific deficits
			problem definition			
Genetic diseases	-.03	-.50	.47	.96	.23	1.28
Viral diseases	-.28	-.08	.63	-11	.78	2.40
Applications of mol. medicine	.17	-.07	-.29	1.26	.89	.45
Therapeutic options	.31	-.17	-.47	1.41	.69	.00
Basic research findings	-.25	.86	-.18	.57	1.53	.70
Scientists as actors	.41	-1.10	.05	.47	.73	.96
Medical doctors & patients as actors	.22	-.66	.08	1.02	.35	1.03
Politics & eco-nomists as actors	.18	-.26	-.15	1.45	.25	.57
Interest groups as actors	.01	-.13	.08	1.04	.45	1.36
			causal attribution			
Benefits	.33	-.06	-.61	.27	1.13	1.77
Scientists respon-sible for benefits	.46	-.19	-.75	.84	.95	.34
No scientist respon-sible for benefits	-.01	-.24	.22	.96	.00	1.80
Risks	.10	-.64	.31	.90	1.20	.62
Scientists respon-sible for risks	.08	-.13	-.06	1.21	.66	.85
No scientist responsible for risks	-.07	-.23	.33	.70	.00	2.24
			(moral) evaluation			
Pos. judgments	.45	-.24	-.70	.40	1.17	1.11
Neg. judgments	.10	-.81	.43	.97	.49	.74
			treatment recommendation			
Demands	.07	-.38	.14	1.14	.16	1.26
Solutions	.31	-.46	-.25	.71	1.08	1.10
Pos. future prospects	.56	-.42	-.78	.80	.74	.21
Neg. future prospects	-.02	-.52	.46	.97	.00	1.44
N	107	43	54	107	43	54

Table 1: t-values und F-values of the three clusters

Table 2: Means of the variables within the three clusters

	New scientific procedures	Reporting of basic research	Critical reflection on current scientific deficits
	problem definition		
Genetic diseases	.25	.05	.48
Viral diseases	.01	.07	.28
Applications of mol. Medicine	.26	.16	.07
Therapeutic options	.31	.12	.00
Basic research findings	.10	.56	.13
Scientists as actors	.89	.19	.72
Medical doctors & patients as actors	.53	.09	.46
Politics & economists as actors	.16	.02	.06
Interest groups as actors	.06	.02	.07
	causal attribution		
Benefits	.96	.81	.61
Scientists responsible for benefits	.70	.37	.09
No scientist responsible for benefits	.06	.00	.11
Risks	.76	.42	.85
Scientists responsible for risks	.14	.07	.09
No scientist responsible for risks	.04	.00	.13
	(moral) evaluation		
Pos. judgments	.91	.58	.37
Neg. judgments	.60	.14	.76
	treatment recommendation		
Demands	.20	.02	.22
Solutions	.79	.42	.52
Pos. future prospects	.73	.23	.06
Neg. future prospects	.21	.00	.41
N	107	43	54

Results of the cluster analysis revealed the formation of three clusters, which are defined as media frames. This decision was indicated by the elbow criterion (Backhaus et al. 2008). Other cluster solutions were considered; however, they did not implicate a meaningful improvement of cluster solution.[38] For interpretation of the frame, mean values were calculated according to every single variable (Table 2). Due to the explorative character of the cluster analysis and to determine the quality of the clusters, a discriminant analysis was performed subsequently. This analysis is used for "validating structures of patterns and is therefore suitable for assessing the quality of a cluster solution" (Donk et al. 2012, p. 15). The frame variables all significantly contribute to the formation and separation of clusters (Backhaus et al. 2008). Agreement is 95 percent (for a similar approach see Donk et al. 2012, Guenther et al. 2013); and thus, can be considered as good cluster solution.

To get an insight into the representation of epistemological dimensions in science TV, the variables with reference to the dimensions were analyzed descriptively. To measure the relationship between the typical depiction styles of science coverage (frames) and depicted epistemological dimensions group comparisons were performed using chi-square tests. We gained the following results:

6 RESULTS

The cluster analysis according to Entman's frame elements (1993) revealed two complete frames and one incomplete frame.[39] The answer to Research Question 1 is that three frames represent the typical depiction styles of molecular medicine in science TV programs. To illustrate the frames, a prototype according to every cluster is also presented. Clusters have been named after the unique characteristics of every frame.

(Complete) Frame 1 (n = 107; 52%): New scientific procedures

The frame predominantly represents new discoveries, procedures and methods according to applications (26%) and therapeutic options (31%) in the field of molecular medicine. Mainly scientists (89%) are the actors that occur; with medical doctors and patients (53%) as the second biggest group of actors. Less represented are political and economic actors like stakeholders from industry (16%). According to new discoveries of molecular medicine more benefits (96%) than risks (76%) are shown. Responsible actors for these benefits are mainly scientists (70%). As a result of this, judgments given in this frame are far more positive (91%) than negative (60%) with future prospects given also mostly positive (73%). A variety of solutions through these new molecular medical procedures and methods are demonstrated (79%).

One prototype of this frame is a TV clip representing nanotechnology as a new procedure in cancer therapy. The technology is introduced as an improvement towards the weakness of other therapeutic options. Without side effects so far, nanotechnology can help to destroy brain tumors. The new scientific technology developed by researchers did already help some patients. Recommendations for the future

[38] When considering the elbow criterion, the squares of error sums are relevant. Grouping should be stopped at the point where the *biggest step* according to heterogeneity dimensions appears (Backhaus et al. 2008). The heterogeneity values of the analysis are as follows: 516 (five clusters), 540 (four clusters), 576 (three clusters), 621 (two clusters). Until the third cluster solution the coefficients rise continuously in differences from 20 to 25. From four- to three-cluster solution the difference is 36, then 45. Therefore, the three-cluster solution was chosen.

[39] Frames can be complete or incomplete. Complete frames name relevant variables to at least two of the frame elements given by Entman (1993). Incomplete frames are also referred to as *non-frames* and are still a relevant and common journalistic depiction style.

are given: Due to first promising results, nanotechnology cancer therapy shall further be developed for other types of cancer.

(Incomplete) Frame 2 (n = 43; 21%): Reporting of basic research

This frame represents basic research findings of molecular medicine (56%). Other thematic aspects are not taken into account in this frame; furthermore, this depiction style can exist without a high amount of occurring actors. It corresponds to a classic educational film, an explanatory TV clip. If this frame represents judgments then they are slightly more positive (58%) than negative (14%); however, judgments in this frame are rare. As the t-values reveal (Table 1), this coverage type contains only one frame element, namely the problem definition.

One prototype is a TV clip giving a basic understanding of genes, e.g. what they are, how they work and what current research in this area offers the public. The tone of the sample clip is neutral, without judgments or evaluations of risks or benefits. Clips such as this give a purely descriptive overview of scientific facts.

(Complete) Frame 3 (n = 54; 27%): Critical reflection on current scientific deficits

The third frame focuses on health problems: genetic (48%) and viral diseases (28%). Researchers (72%) are occurring quite frequent, as well as medical doctors and patients (46%). Less frequently interest groups (7%) appear in the clips. In contrast to the first frame, risks (85%) are predominantly addressed in this frame; however, scientists are not responsible for these risks (13%). As a result of this, judgments of these current research gaps and methods are generally more negative (76%) than positive (37%), with future prospects also more negative (41%) than positive (6%). There are some demands formulated (22%).

One prototype of this frame is a TV clip documenting a case study of Alzheimer’s disease. This clip works with a woman discussing how she deals with her disease and how she interacts with her medical team. So far, no therapy helped her, or any other person suffering from Alzheimer. That is why the disease offers a high risk for the individual. The given judgments are negative and there are current scientific deficits depicted. Future prospects are presented negatively as well, as it is not sure how to best help the woman with her disease.

Research Question 2 asked which of the epistemological dimensions are represented in the coverage of knowledge of molecular medicine in the media. As far as we know, this is the first time epistemological dimensions are investigated in the media content. Single epistemological dimensions are depicted as follows:

Dimension 1 – Certainty of knowledge: As the frequencies show, science TV programs on molecular medicine rarely present scientific research findings as exclusively certain (7%). However, in almost one third of sample TV clips (30%) the scientific certainty or uncertainty of molecular medical findings is not addressed. But, the majority of the reports explicitly and exclusively presents research findings as uncertain (45%) or addresses certain and uncertain knowledge at the same time (17%).

Dimension 2 – Simplicity of knowledge: In about two-thirds of the sample TV clips (71%) knowledge of molecular medicine is represented as very simple; thus, neither scientific controversies nor conflicting scientific results are depicted. Only one fifth of the TV clips on molecular medicine (22%) shows either scientific controversies or conflicting scientific results. In a few cases (7%) even both are represented. All in all, controversial content is depicted in 30 percent of the TV clips only; thus, knowledge of molecular medicine is generally represented as rather simple.

Dimension 3 – Source of knowledge: In a fifth of all sample clips (21%) only one actor occurs as source of knowledge of molecular medicine and in about the same number of TV clips (22%), however, no source of knowledge is represented. In more than half (58%) of the sample TV clips more than one source is depicted. This implies that science journalists quite frequently use multiple sources to show different perspectives on issues of molecular medicine. Thereby, as dimension 2 showed, they rarely use these sources to create controversies.

Dimension 4 – Justification for knowing: In about one third of the TV clips (40%) knowledge of molecular medicine is represented as scientifically justified but in almost as many clips (39%) there is no justification at all. Remaining clips of molecular medicine (21%) justify the presented knowledge through opinions or experiences of scientific and non-scientific experts. It can be concluded that knowledge of molecular medicine is only partially depicted as empirically justified.

Research Question 3 is interested in the correlation between media frames of molecular medicine and depicted epistemological dimensions. As shown in Table 3 the frames of science reporting differ significantly according to the depicted epistemological dimensions except for dimension 2 (structure of knowledge).

Table 3: Relationship of depicted epistemological dimensions and frames of molecular medicine (in percent)

	New scientific procedures	Reporting of basic research	Critical reflection on current scientific deficits
*Epistemological dimension 1 (certainty of knowledge)***			
No uncertainty and certainty addressed	10.8	11.3	8.8
Certainty addressed	4.5	1.0	1.5
Uncertainty addressed	37.3	8.8	16.2
Epistemological dimension 2 (simplicity of knowledge)			
No controversy or conflicting results	35.8	15.2	19.1
Controversy or conflicting results	12.7	3.4	6.4
Controversy and conflicting results	3.9	2.5	1.0
*Epistemological dimension 3 (sources of knowledge)****			
No source	.00	16.2	4.4
One source	11.3	2.5	7.4
More than one source	41.2	2.5	14.7
*Epistemological dimension 4 (justification for knowing)****			
No justification	11.3	16.7	11.3
Non-scientific justification	13.2	1.5	6.4
Scientific justification	27.9	2.9	8.8
Number of TV clips	107	43	54

***high significant (p<0.01) *** highly significant (p<0.001)*

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Compared to the other frames, frame 1 “New scientific procedures” deals significantly more often with the uncertainty of molecular medical research results ($\chi^2 = 15.93$, df = 4, $p < 0.01$). Represented are applications and therapeutic options with reference to their tentativeness; but nevertheless they are evaluated highly positive. Furthermore, in comparison to all other frames in this frame the certainty of molecular medical knowledge is emphasized the most often. Frame 2, “Reporting of basic research”, however, the most often neither represents certainty nor uncertainty. Less frequently than in frame 1 “New scientific procedures” the certainty or uncertainty of molecular medical research findings are addressed in frame 3 “Critical reflection on current scientific deficits”.

According to the simplicity of knowledge no statistically significant differences appeared. At this point in time it should be noted that mostly no controversy or conflicting results of molecular medicine are discussed in the TV clips at all. If they occur, they most frequently seem to be part of frame 1 “New scientific procedures”, and least likely to be part of frame 2 “Reporting of basic research”.

In every TV clip of the frame “New scientific procedures” at least one source of knowledge of molecular medicine occurs. This frame is identified to show the most frequently different actors as sources, while at the same time the frame “Reporting of basic research” most often shows no sources at all; this difference is highly significant ($\chi^2 = 114.89$, df = 4, $p < 0.001$). Frame 3 “Critical reflection on current scientific deficits” takes a middle position.

There are highly significant differences between the frames ($\chi^2 = 43.99$, df = 4, $p < 0.001$) also with respect to the fourth dimension (justification for knowing). In Frame 1 “New scientific procedures” knowledge of molecular medicine is represented the most frequently as scientifically justified and the least frequent non-scientifically justified or not justified at all. Depiction type 2 “Reporting of basic research” rarely justifies represented knowledge of molecular medicine. Slightly more common knowledge of molecular medicine is represented as scientifically justified in frame 3 “Critical reflection on current scientific deficits”.

In the following section, identified results are interpreted and discussed.

7 DISCUSSION

Dentzer (2009) suggested that journalists' reporting on health care influences behavior of patients. She believes public health messages from journalists are inevitably inadequate or distorted when they ignore complexities or fail to provide context. She demands that the news media should become more knowledgeable in fully delivering all scientific details for the public. Therefore, the general public needs an understanding of medical studies and statistics (Dentzer 2009).

Models such as “scientific literacy” and “public understanding of science” are quite common among communication researchers; with “public engagement” recently developed in view of the weakness of former models to improve the complex relationship between the scientific field and the public (Kurath & Gisler 2009). To be literate, understand and participate, the lay audience needs to understand scientific knowledge; however, the promotion of sophisticated epistemological beliefs may be an appropriate solution to knowledge production. To understand concepts such as scientific evidence, uncertainty or tentativeness of research finding of molecular medicine, recipients in general need at least domain-specific sophisticated epistemological beliefs. Health-related issues like molecular medicine in average are not easy to understand. In TV representations, the audience hears about stem cell research and genetic research, cloning and tissue engineering; with most recipients needing an understanding of scientific knowledge, research results, methods or scientific conflicts to keep the information of the clip in mind. This is especially true for research results in nano- or biological technologies that do not directly affect the everyday lives of many; recipients need sophisticated epistemological beliefs to understand depicted scientific knowledge.

Kienhues, Bromme and Stahl (2008) already advised teachers to always talk about uncertainty and controversies about issues to avoid a presentation of knowledge as certain, which would presumably not promote sophisticated epistemological beliefs of learners. In mass media's science reporting some basic statistical and methodological information should always be communicated (see also Wormer 2011). This should be one goal of high-quality science reporting on TV. It is important to promote sophisticated epistemological beliefs due to the recipient's need to take a *sophisticated standpoint* in a knowledge society (Kienhues, Bromme & Stahl 2008, p. 546). A certain level of sophisticated epistemological beliefs is necessary for recipients, but the public only gradually learns about scientific knowledge, uncertainty or scientific evidence. This level can probably be promoted by the mass media; it refers to a basic education of sophisticated statistical and methodological information.

This study detected three frames to represent the typical depiction styles of molecular medicine in science TV programs. Mostly new discoveries, procedures and methods of molecular medicine with scientists, medical doctors and patients as occurring actors are depicted in the biggest frame "New scientific procedures". It predominantly covers benefits of this discoveries, procedures and methods; with a positive tenor and positive future prospects. This frame opens solutions according to problems in the field of molecular medicine. The second frame was characterized by its neutral tenor about facts of molecular medicine and the absence of any occurring actors. This type of coverage was identified as classic educational film, but at the same time as an incomplete way to depict knowledge of molecular medicine. Lastly, the third frame represented some critical reflections on current deficits of molecular medicine, in which risks and disadvantages are predominantly shown with negative judgments and future prospects. Hence, there is also a criticized tenor in the science media coverage about issues of molecular medicine.

This study of depicted epistemological dimensions in science TV programs revealed some deficiencies, but also beneficial points. At first, the vast majority of sample TV clips on molecular medicine reports explicitly the scientific uncertainty of knowledge. Knowledge is not represented as naive or something absolute or represented as universal truth (certainty of knowledge). It is often explicitly mentioned in a depiction in which the results of research in molecular medicine are represented as preliminary and uncertain. This should presumably encourage recipients to build more sophisticated epistemological beliefs. Furthermore, mainly multiple sources and thus different perspectives are represented (sources of knowledge), with scientific actors occurring most frequently in the sample TV clips. Highly critical is the aspect that scientific controversy and conflicting scientific results are only rarely represented in clips of molecular medicine. Occurring actors seldom show counterpoint positions. Therefore, knowledge of molecular medicine is covered in a more simple way (simplicity of knowledge). Furthermore, knowledge of molecular medicine is rarely justified scientifically or empirically (justification for knowing). These latter representation features are presumably not suitable to promote more sophisticated epistemological beliefs of the recipient.

Based on the results, we assume that knowledge of molecular medicine should not be reported as it was found in frame 2 "Reporting of basic research" and frame 3 "Critical reflection on current scientific deficits". Although depiction style 3 critically discussed current practices and diseases, there is only rare depiction of the tentative nature of knowledge, especially controversial positions and empirical data are less frequently reported. A representation like that in frame 2 should be entirely avoided. This depiction style is no frame in the proper sense and similar to a classic textbook representation of an issue. Topics covered here are represented rather neutrally because neither certainty nor uncertainty is addressed. There are no controversial positions shown and knowledge is usually represented without sources and unfounded. This form of representation is presumably less suitable to promote more sophisticated

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epistemological beliefs. Kienhues, Bromme and Stahl (2008) and Gill, Ashton and Algina (2004) already discussed that.

It can be summarized that knowledge of molecular medicine is predominantly represented as uncertain; this result contrasts findings of Cacciatore et al. (2012), Olausson (2009) and Dudo, Dunwoody and Scheufele (2011) indicating an absence of scientific uncertainty in the coverage of scientific knowledge. On the other side, results of this paper are in line with Stockings (1999) and Guenther and Ruhrmanns (2013) findings that representations of scientific evidence differ: In some cases journalists present research findings as more certain than they actually are (like in frame 2) and in other cases the media over-represent the scientific uncertainty of research results (like in frame 3). In general, the coverage about molecular medicine points out the limitations and uncertainty of scientific results (like in frame 1 and 3) and only in a small portion of sample TV clips such facts are omitted and thereby certainty is represented (like in frame 2).

Knowledge of molecular medicine should be displayed in a way that enables recipients to understand, evaluate and discuss the scientific knowledge represented. Therefore, research results should not be reported to the public non-discussed and in a textbook style, but TV programs should reflect the tentativeness and uncertainty of scientific research and discuss them with reference to multiple sources. Only then it can be ensured that the image of science among the public is adequate and that recipients do not develop problematic explanations for conflicting evidence and unrealistic expectations of science. Future research on depicted epistemological dimensions might help to understand how individuals resolve competing knowledge claims according to media coverage, evaluate represented scientific evidence and obtain new information. Education is a precious commodity in our society. Consequently, it is increasingly important to explore how the general public can be best taught scientific knowledge.

There are some important limitations of this study. Regarding the variables that were recorded for depicted epistemological dimensions, this investigation should be regarded as a pilot study. Here, for the first time, the depicted epistemological dimensions were examined in media coverage and the survey instrument must first be confirmed by further research and may be expanded in order to further validate initial findings. Moreover, concepts and methods for detecting the media frames are discussed in the research literature (Scheufele & Scheufele 2010). Further, the three frames should be tested in a long time design on recipients to determine whether more sophisticated epistemological beliefs are developed by representations alike frame 1 “New scientific procedures” opposed to a textbook style as given in frame 2 “Reporting of basic research” and furthermore, if this is more efficient for domain-specific issues or domain-unspecific ones. Lastly, results stated here were measured for (1) the domain of molecular medicine and (2) in science TV programs only. Although there were plausible arguments to start research in this field with this domain and media channel, further studies should enlarge the specific domain and take news coverage and other media into account.

To improve public’s perception and understanding of medical, health-related and general scientific information, Wormer (2011) stated that recommendations and results from educational, cognitional and psychological research can be taken into account and made applicable to research on mass media. He also formulated that implementations of this research are impacted for instance by the need to attract a large and unspecific audience, furthermore, journalists are forced by economic pressures. Hence, journalists’ coverage of issues should be as much appealing and understandable as possible, it should be ensured that the average recipient will be able to understand and comprehend scientific presentations and not break up reception because of undefined reasons. When we say that media representations should follow the frame 1 “New scientific procedures” we do not forget about economic pressures of science journalists. But it is very important to depict knowledge of molecular medicine in a way that has the potential to sophisticate epistemological beliefs of recipients; as it is the aim to promote a public understanding of science or public engagement in science.

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PAKISTAN TELEVISION DRAMAS AND THE INFLUENCE OF VARIOUS GOVERNMENTAL REGIMES (A STUDY OF 30 YEARS)

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Abstract

This study explores the tradition of PTV Urdu drama serials (form 1973 to 2003), the impact of various political regimes and the manipulation of content in dramas. In this span of thirty years, there are total seven governmental regimes, and out of each regime, five dramas have been selected for research by using the technique of purposive sampling. The paper focuses that whether different governmental regimes exploited the issues and topics addressed by state-owned TV channel (PTV). However, the underlying question is to study the difference between coverage of different issues during political and military regimes. Besides this, the inclination of these regimes towards orthodoxy has also been studied. The research based on the methodology of content analysis reveals that the topics and themes of dramas were regularly being changed form government to government. It was also concluded that comparatively, during military regimes 'Islamization and patriotism were significantly more promoted than political regimes. Similarly, another significant difference was about women rights, which were more highlighted during political regimes.

Key words: *Drama Serial, PTV Drama, Political regimes, Martial regimes, Orthodoxy,*

1. INTRODUCTION:

From the foundation of Pakistan Television (PTV) in 1964 till new millennium, it was the only TV channel in Pakistan, which was serving the purposes of Mass Communication. Being the only source of entertainment, Urdu TV dramas were very widely viewed throughout the country. Pakistan Television (PTV) enjoyed its monopoly before the onset of PEMRA (Pakistan Electronic Media Regulatory Authority), which came into being in 2002 after the advent of different private TV channels (PEMRA n.d.). This channel was viewed across the country and is believed to be the main source for capturing people's minds and thoughts. The study is restricted to 1973-2003. Although PTV got recording facility in 1970 (Ahmad 1990, p. 45) but the first available recorded play was telecast in 1973 (Abbas, 2010, p. 8). Moreover, above-mentioned duration covers all the evolutionary stages of PTV drama i.e. in late 70s and 80s PTV dramas were on top in subcontinent.

It is based on strong observation that the popularity of Pakistani drama went so high by 1975 that roads and markets used to get deserted during drama hour. This situation was not only observed in Pakistan but PTV drama was watched with the same interest and liking in the neighboring countries where PTV's transmission could be watched. As Sabahat says in her newspaper article that "Pakistani dramas (Tanhaiyaan and Waris) are fabled to have left the streets of Lahore deserted". (Zakariya 2012).

PTV Dramas are also important in such a way that the channel is state owned and right from 1964, every government had been trying to implement its media policy during its regimes. The genre of drama is very popular among the citizens of the county, so it can be considered as a best tool of propaganda in Pakistan. The duration that is selected for the study is 1973-2003. It's the time where we can observe the role of various regimes. Following seven various governments came one after another during this time period.

S #	Regimes		From	To
1	Zulfikar Ali Bhutto	People's Party	14-08-1973	05-07-1977
2	Gen. Zia-ul-Haq	Martial Law	16-09-1978	17-08-1988
3	Benazir Bhutto	People's Party	02-12-1988	06-08-1990
4	Nawaz Sharif	Muslim League	06-11-1990	08-07-1993
5	Benazir Bhutto	People's Party	19-10-1993	05-11-1996
6	Nawaz Sharif	Muslim League	17-02-1997	12-10-1999
7	Gen. Pervez Musharraf	Martial Law	12-10-1999	18-08-2008

(National Assembly of Pakistan 2013)

From the beginning of PTV till 2003, many kinds of dramas were telecast including serials, series, long plays and assorted plays. Producers and playwrights tried to address almost every social and national issue of the country.

2. LITERATURE REVIEW:

Much has been written on history and art of television drama. Especially in Europe and America considerable research work has been done on different aspects of television drama in which they have set many principles and directions to use television drama as an effective mean and to achieve better and positive aims through it.

Abbas conducted a study on the topic of "A critical and analytical study of PTV Urdu drama serials", and the period of this work was 1970 to 2000. In his study, he analyzed PTV drama serials, which were highly influenced by the governmental policies. He concluded that the intensity of influence had been changing from regime to regime, however, the number of affected drama serials was significantly higher. Hence, indicating the level of government impact on the production of television content (Abbas 2010, p. 458). Similarly, in this article, researchers have selected slightly different time period (1973-2003), and the focus of the study is to explore that how various governmental periods have been influencing the topics and themes covered by dramatists.

Al Helal (2013) studied that tele-drama has great influence and impact on the society. The producers can introduce changes in any society. He analyzed in his study that how Indian drama serials are promoting sex, extra marital affairs and also endorsing Hindu culture in the Muslim society of Bangladesh. Therefore, it is comprehensible form this research that television drama serials have strong impacts over the society. In the same way, the study at hand reveals that different government regimes were having different impressions on the content of drama serials and hence, producing different kind of effects in the society at large.

Barraclough in his article entitled "Pakistani Television Politics in 1990s: Responses to the satellite Television Invasion", says that Pakistani governments particularly Nawaz Sharif and Benazir Bhutto regimes have been using television channel as a tool for their promotion and publicity. Besides this, he also talks about the portrayal of women issues during Benazir regime and conservative issues addressed during Nawaz Sharif regime. Therefore, this research is pertinent to the study at hand in a way that it deals with the issues, which were focused in different governmental periods.

There is not any substantial research work on Pakistan Television drama serials. However, there are some dissertations, in which authors have generally focused upon different TV programs, their contents and impacts, but not PTV dramas specifically. However, Nasreen Pervaiz wrote a published thesis in 1999 on the topic of "Pakistan Television Drama and Social Changes". She very first time reviewed PTV dramas and focused on the process of change in individuals and the society. This dissertation presents the insight of Pakistan Television Drama along with its impacts and analysis. Moreover, her work has laid a new foundation of research with reference to PTV drama and social changes. In her conclusion, she writes that television in Pakistan has increased the ratio of social communication, and PTV drama has accelerated this process by giving it new vision and ideas. In her research work, she has explored the kind of topics covered by Pakistani playwrights and the impact of these drama serials on the perception of people. But in the present study authors have tried to figure out the impact of different governments on the drama serials of PTV (Pervaiz 1999, p. 152).

"Issues related to women in PTV dramas were negotiated during Zia-ul-Haq regime and its immediate aftermath especially in 1980s and 1990s", Kothari says this in 2006 in an article titled "From genre to Zanaana: Urdu Television drama serials and women's culture in Pakistan ". The author further says that this women portrayal was also one of the key elements of Zia's Islamisation project. In 1980s and 90s, majority of Urdu plays were written and produced by female writers, hence primarily dealing with women related issues and their lives. Kothari 's work basically deals only with the women related issues during Zia-ul-Haq regime and his immediate aftermath, whereas in the present study, apart from female issues, various other issues in different governmental regimes have been studied.

Munir Ahmad reviewed twenty-five years of Pakistan Television from 1964 to 1989. He speckled light on the history of PTV through interviews of renowned artists, dramatists, and producers. Besides providing information about the TV people, his book covers the background and evolutionary stages of PTV as well (Ahmad 1990, p. 17).

Mueen-ur-Rehman wrote a book on the topic of "A critical analysis of Urdu Drama". The book is in Urdu language. In the book, he discussed overall evolution, style and art of Urdu classical drama. He also described different genres of stage and TV plays and their components (Rehman 1996, p. 8).

Hence, the literature reviewed so far suggests that ample work has been done on PTV drama serials with different dimensions. But studying the impact of different governmental regimes is comparatively a new and significant area. This research is important for understanding and interpreting the influence of government sector on the content produced by Pakistani media, particularly drama serials.

3. METHODOLOGY:

The methodology employed for the present study is content analysis.

3.1 Research Questions:

RQ1: Is there any difference between the topics and themes focused during Military and Political regimes?

RQ2: Which governmental regime was more inclined towards orthodoxy?

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3.2 Hypothesis:

The content and topics covered in PTV dramas during military regimes were more 'orthodox' than Political regimes.

3.3 Research Design:

The most relevant and effective methodology of communicative research on this topic is content analysis.

3.4 Universe of the study:

The study includes content analysis of Urdu drama serials telecast by PTV during the years of 1973 to 2003. The dramas that were telecast during primetime (from 7:00 pm to 9:00pm) were selected for study because this is the maximum viewership time and have a greater influence on public.

3.5 Sample:

The selection of dramas is based on purposive sampling technique. There are seven regimes in this study. The researchers chose five dramas from each period. In this way following thirty-five dramas have been selected for the study.

1. *Khuda Ki Basti ,*
2. *Jhok Siyal,*
3. *Kiran Kahani,*
4. *Shehar Daam,*
5. *Ankal Urfi*
6. *Waris,*
7. *Aakhri Chatan,*
8. *Shaheen,*
9. *Sunehre Din,*
10. *Mirat-ul-Uroos,*
11. *Nile Hath,*
12. *Tapish,*
13. *Suraj Ke Sath Sath,*
14. *Havva Ki Beti,*
15. *Jangloos*
16. *Pat Jhar',*
17. *Wisaal,*
18. *Ba Adab Ba Mulahiza Hoshiar,*
19. *Mandi,*
20. *Aahat*
21. *Marvi,*
22. *Gul-e-Lala,*
23. *Zard Dopehar,*
24. *Mujhe Sans Lene Do,*
25. *Hawaeen*
26. *Jinnah Se Quaid–e-Azam,*
27. *Ghulam Gardish,*
28. *Zangirain,*
29. *Rahain,*
30. *Musafatain*
31. *Tipu Sultan,*
32. *Zeb-un-Nisa,*
33. *Us Paar,*
34. *Kajal Ghar,*
35. *Bahar Aane Tak*

3.6 Unit of Analysis:

The unit of analysis for this study is each episode of a drama serial that contained Dialogue(s) Character(s) and Situation(s) related to the following themes. If any episode did not have any required material, the episode was not analyzed. The themes are as follows:

1. Commoner's Right
2. Democracy
3. Education
4. Feudalism
5. Islamization
6. Modernism
7. Patriotism
8. Political Leaders
9. Students' politics
10. Women Rights

Based on above-mentioned themes a coding sheet was prepared. After getting access to dramas besides the researcher, two coders watched the selected plays and gave their views on the topics addressed in the drama serials. And researchers concluded the outcomes in the light of the majority of opinions. The definitions of abovementioned themes are as follows:

3.7 Operationalization of Key Terms:

Operational definitions of the key terms used in the study are as follows:

3.7.1 Commoner's Right:

It includes the rights of common and ordinary people of Pakistan, for example, rights related to the basic necessities of life i.e. food, shelter, health, honor, education etc.

3.7.2 Democracy:

It is about the promotion of democratic activities, and awareness about the democratic rights of the public.

3.7.3 Education:

It deals with the educational issues addressed by playwrights and drama producers during different regimes.

3.7.4 Feudalism:

It has been taken as a system in which landlords (called '*zamindar*' in Punjab and '*wadera*' in Sindh province) want to maintain their supremacy.

3.7.5 Islamization:

In this study, the category includes presentation of Islamic culture and history. It includes characters performing or talking about the obligations of Islam and its values. e.g. scenes showing saying prayers, reading Quran, having *Tasbih* (rosary) in hand, sound of *Aazan*, (call for prayer) Pictorial display of Islamic culture etc. During one of the martial law regimes, the administration raised the slogan of 'Islamization' to capture people's popularity. During this time, various things were depicted under the umbrella of religion.

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3.7.6 Patriotism:

It is about the content revealing affiliation with the country, for example, displaying Pakistani Flag, playing national anthem or any national song. It also includes dialogues that reflect, love for the country.

3.7.7 Political Leaders:

This is about the portrayal of members of parliament, ministers and military rulers of Pakistan

3.7.8 Modernism:

It deals with the imitation and admiration of western life style e.g. wearing western dresses, using English in daily conversation, listening English music.

3.7.9 Students' politics:

In this, we'll see the influence of political parties over college and university students, and the involvement of students in the activities of political parties.

3.7.10 Women Rights:

It deals with the issues of women emancipation, education and empowerment.

4. FINDINGS:

Table 4.1: Coverage of 'Commoner's rights' during political & military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	126	38.8	38.8	38.8
		Favor	199	61.2	61.2	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	77	59.2	59.2	59.2
		Favor	53	40.8	40.8	100.0
		Total	130	100.0	100.0	

This table reveals that during political regime almost 61% dramas gave importance to CR issues, whereas conversely during military regimes, this ratio goes to only 41%.

It is clear from table 4.2 that during political regimes in 38.5% dramas the democratic values were promoted whereas it happened only in 7% dramas in military regimes. In the same way, almost 92% dramas during martial law did not even touch this issue.

Table 4.2: Comparison of the promotion of democratic values during political and martial regimes.

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	185	56.9	56.9	56.9
		Against	15	4.6	4.6	61.5
		Favor	125	38.5	38.5	100.0
		Total	325	100.0	100.0	
Martial Law	Valid	No Existence	120	92.3	92.3	92.3
		Favor	10	7.7	7.7	100.0
		Total	130	100.0	100.0	

Table 4.3: Coverage of educational Issues during Political and Military Regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	139	42.8	42.8	42.8
		Against	14	4.3	4.3	47.1
		Favor	172	52.9	52.9	100.0
		Total	325	100.0	100.0	
Martial Law	Valid	No Existence	58	44.6	44.6	44.6
		Against	6	4.6	4.6	49.2
		Favor	66	50.8	50.8	100.0
		Total	130	100.0	100.0	

The table 4.3 reveals that slightly more importance was given to educational issues in political regimes, which is almost 53% as compared to 50.8% during military regimes.

The table 4.4 illustrates that the feudalism issue was highlighted and condemned during political regimes, as the percentage is 39, which is 23.8% during military regimes.

It is clear from table 4.5 that as compared to political regimes, the 'Islmaization' issues were highly focused and presented during military regimes. The ratio in military regimes is 67%, which is significantly higher than 45% in political regimes.

Table 4.4: Coverage comparison of 'Feudalism' during political and military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	197	60.6	60.6	60.6
		Against	1	.3	.3	60.9
		Favor	127	39.1	39.1	100.0
		Total	325	100.0	100.0	
Martial Law	Valid	No Existence	99	76.2	76.2	76.2
		Favor	31	23.8	23.8	100.0
		Total	130	100.0	100.0	

Table 4.5: Comparison of 'Islamization' issues during political and military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	179	55.1	55.1	55.1
		Favor	146	44.9	44.9	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	43	33.1	33.1	33.1
		Favor	87	66.9	66.9	100.0
		Total	130	100.0	100.0	

Table 4.6: Comparison of portrayal of 'Modernism' during political and military Regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	170	52.3	52.3	52.3
		Against	1	.3	.3	52.6
		Favor	154	47.4	47.4	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	97	74.6	74.6	74.6
		Favor	33	25.4	25.4	100.0
		Total	130	100.0	100.0	

Table 4.6 displays that the political regimes showed more modernism that is 47.4% as compared to military regimes, which is 25.4%.

Table 4.7: Coverage comparison of 'Patriotism' during political and military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	205	63.1	63.1	63.1
		Against	2	.6	.6	63.7
		Favor	118	36.3	36.3	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	48	36.9	36.9	36.9
		Favor	82	63.1	63.1	100.0
		Total	130	100.0	100.0	

In table 4.7, it is mentioned that as compared to political regimes, majority of dramas telecast during military regimes displayed 'Patriotism' in their dialogues, storyline and situations, while the percentages of portraying 'patriotism' in political and military regimes are almost 36% and 63% respectively.

Table 4.8: Discussion on 'Political leaders' during political and military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	195	60.0	60.0	60.0
		Against	38	11.7	11.7	71.7
		Favor	92	28.3	28.3	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	96	73.8	73.8	73.8
		Against	18	13.8	13.8	87.7
		Favor	16	12.3	12.3	100.0
		Total	130	100.0	100.0	

The table 4.8 explains that the ratio of discussion on 'political leaders' in dramas of political regimes is higher as compared to military era. According to the table 28.3% material was in favor of 'political leaders' during political regimes, while in military regimes the percentage was decreased by 12.3%.

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Table 4.9: Coverage comparison of 'Students' Politics' during political and military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	273	84.0	84.0	84.0
		Against	6	1.8	1.8	85.8
		Favor	46	14.2	14.2	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	121	93.1	93.1	93.1
		Against	3	2.3	2.3	95.4
		Favor	6	4.6	4.6	100.0
		Total	130	100.0	100.0	

Table No. 4.9 illustrates that the coverage of students' politics in military regimes is many times less than political regimes. As shown in the table that political regimes contain 14.2% while military regimes have only 4.6% coverage.

Table 4.10: Coverage comparison of 'Women Rights' during political and military regimes

Regime			Frequency	Percent	Valid Percent	Cumulative Percent
Political	Valid	No Existence	118	36.3	36.3	36.3
		Favor	207	63.7	63.7	100.0
		Total	325	100.0	100.0	
Martial	Valid	No Existence	83	63.8	63.8	63.8
		Favor	47	36.2	36.2	100.0
		Total	130	100.0	100.0	

The difference of coverage between two kinds of regimes is very high in the above-mentioned Table. 63.7% dramas voiced women-rights issues in political regimes. But on the other hand, in military regimes only 36.2% dramas highlighted the same issues.

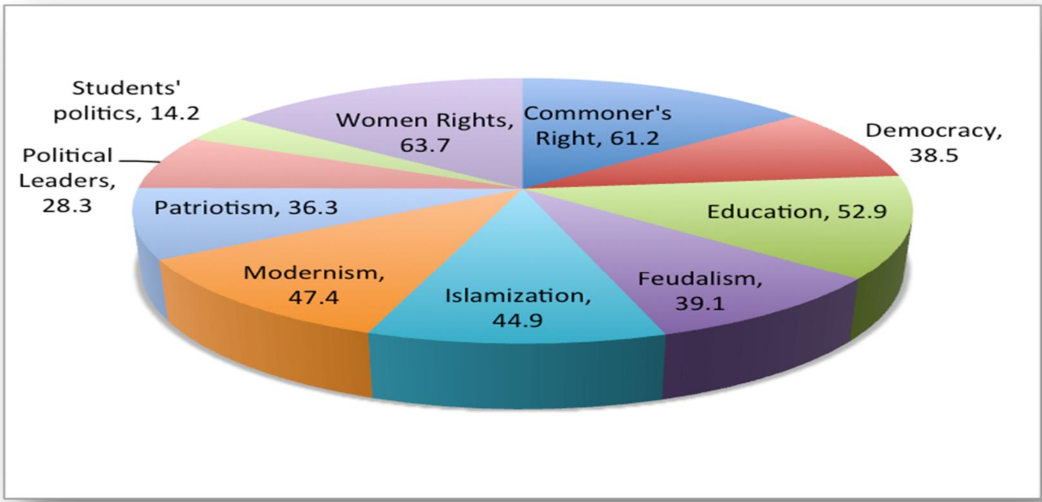

Figure 1: Overall analysis of Political Regimes

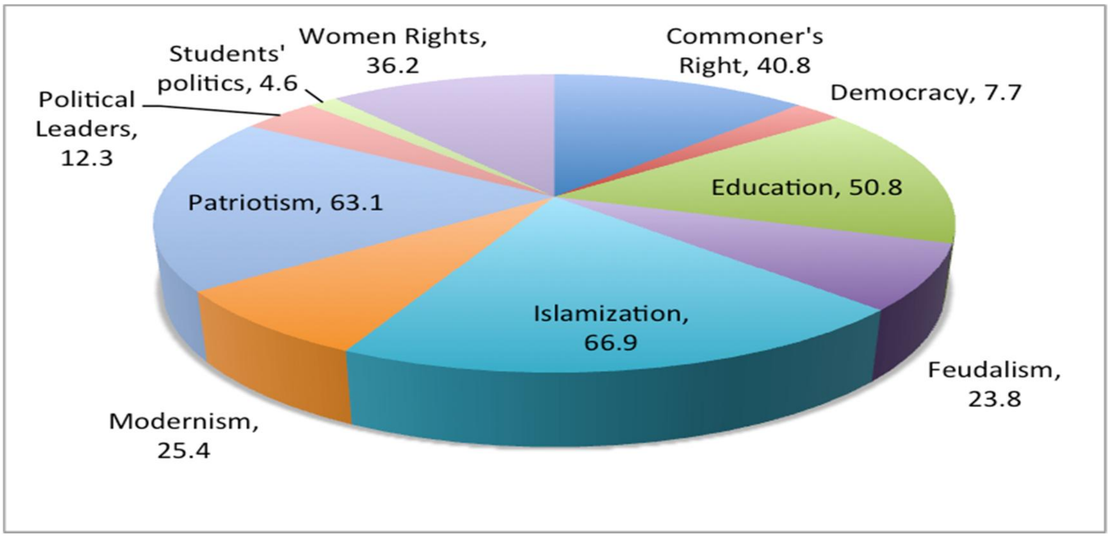

Figure 2: Overall analysis of Military Regimes

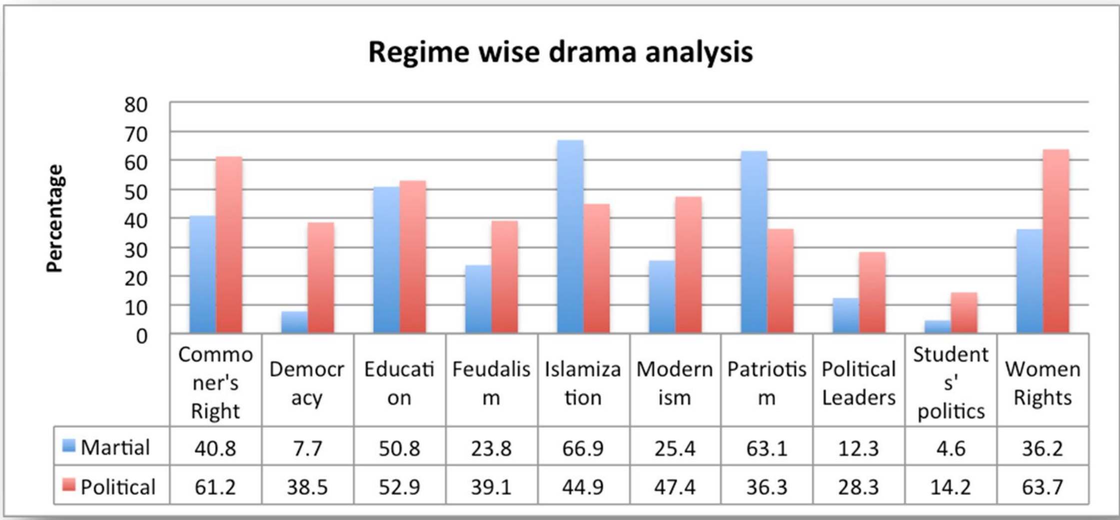

Figure 3: Regime wise drama analysis

Table 4.11: 'Islamization / Modernism Regime Cross tabulation

Count

Regimes			Modernism			Total
			No Existence	Against	Favor	
Political	Islamization	No Existence	92	1	86	179
		Favor	78	0	68	146
	Total		170	1	154	325
Martial	Islamization	No Existence	54		32	86
		Favor	140		34	174
	Total		194		66	260
Total	Islamization	No Existence	146	1	118	265
		Favor	218	0	102	320
	Total		364	1	220	585

Table 4.12: Chi-Square Tests

Regimes		Values	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Political	Pearson Chi-Square	.916[b]	2	.633		
	Likelihood Ratio	1.293	2	.524		
	Linear-by-Linear Association	.099	1	.754		
	N of Valid Cases	325				
Martial	Pearson Chi-Square	9.486[c]	1	.002		
	Continuity Correction [d]	8.577	1	.003		
	Likelihood Ratio	9.162	1	.002		
	Fisher's Exact Test				.004	.002
	Linear-by-Linear Association	9.450	1	.002		
	N of Valid Cases	260				
Total	Pearson Chi-Square	11.335[a]	2	.003		
	Likelihood Ratio	11.708	2	.003		
	Linear-by-Linear Association	10.180	1	.001		
	N of Valid Cases	585				

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .45.

b. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .45.

c. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 21.83.

d. Computed only for a 2x2 table

According to the table, the Pearson chi-square of the political regimes for comparing the Islamization with Moderenism is 0.916, which shows that there is no significant difference in Political Regimes as the P-value for this statistic is 0.633 that is quite higher as compare to our level of significance i.e. 0.05.

In martial regimes there is a significant difference between Islamization and Moderenism. As shown by the Pearson chi-square value 9.486. The P-value for this statistic is 0.002, which supports us to declare that in Martial regimes Islamization and Modernism are two different dimensions .

5. CONCLUSION:

This research work done in the perspective of portrayal of different issues during different governmental regimes in PTV dramas draws the concerns of various important issues like Modernism, Islamization, Women rights, Democracy, and Patriotism. It is revealed from the findings that there were noteworthy differences in the coverage of all the above-mentioned issues from regime to regime. For instance, it was seen in the period of Gen. Zia-ul-Haq that the television content was highly influenced from the religious approach. It has also been explored in the findings of the present study that the period of military governments were strongly upholding 'Islamization' concept through PTV dramas. However, Gen. Zia's period was remarkable in this context because of being the longest and highly influential regime.

In the same way, we can find a notable difference in the promotion of modernism and democracy between political and military governments. The dramas telecast during political regimes were more supportive for these issues. Same is the case with the topic of commoners' rights. It was revealed from the research that the dramas of political periods focused on topics like unemployment, price hiking, health related problems, bonded and child labor to underline commoner's rights.

The hypothesis of the study has been proved through the statistical test, which shows that during military periods, significant ratio of importance was given to Islamization whereas modernism was downplayed. This case is same with the issue of democratic and commoner's rights, which were also particularly neglected during the governments of military rulers. Hence it has been proved from this study that the contents and the topics covered in PTV dramas during military regimes were more orthodox than political governments.

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THE PRESENTATION OF THEOLOGIAN IDENTITY ON TELEVISION IN TURKEY

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Abstract

Consumption is dominant todays so TV's broadcasts entertaintment programmes in order to get more audiences. For that reason it is defended that TV is the opposite of the religion worths, tradition and moral or it is also defended that TV ignores these worths. Because of these it is possible to say TV is a secular device. On the other hand religious organizations which want to reach crowd, tried to peace with TV and succeeded.

In this work the presantation of identity of the men of religion on TV is dealed, especially religious publishing and "televangelism" in USA was examined. People started to argue imamate on TV of Turkey. In this direction programme which Yaşar Nuri Öztürk, well-known theologian of Turkey, participated in, was examined.

It is seen that Öztürk's point of view which are out of dominant İslam were atracted attention, tried to atract the audiences with his speeches and syles. While he was doing these he used the show features of TV. It was seen that Öztürk represents identity like protestant preachers on TV in USA, he branched of usual man of religion in Turkey.

Key words: *Religion, television, identity of man of religion, theologian.*

1. INTRODUCTION

When the historical process of the development of mass media is examined, it is seen that politics and therefore religion are always intertwined with media, sometimes hand in hand and sometimes opposed to each other. The fact that Martin Luther remarked that "the printing press is the loftiest and most significant blessing from God that helps convey the revelations of God" and that the papacy objected to it saying that it would weaken the belief in God reveal the importance of how mass media are used.

Orthodox religious beliefs that had been formerly in trouble with the printing press and the radio were literally put to test in the 20th century first through the radio, and then the television and the internet. The clergymen and the religious institutions that stood in defense against theses *enchanting* devices started to make use of especially the radio and the television to propagate their beliefs first in U.S. and next all over the world (Melton et al. 1997). Evangelic clergymen in U.S., who have greatly made peace with the show aspect of the television have coined and introduced the term "televangelism" into literature.

In Turkey, however, the religion managed to gain ground on television during thematic television channels both due to the late start of private television broadcasting and owing to the distance put by Islamic belief towards the television, which is a secular device. Yet, the opening of private television channels from 1990 on has led to the emergence of popular men of religion. Some of the men, by means of whom the channels aimed to get high ratings, not only attracted attention and interest but also evoked reactions. In this study, a popular man of religion who the public are not accustomed to in Turkey is examined.

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2. TELEVISION AND RELIGION

Different references exist that push religion and television into separate lanes. Gülerarslan (2010), states that while religion is related to the divinity and based on the other worldliness, television is a secular, worldly device and that it would be impossible to achieve religious perception due to the structure of the device, however seriously the element of religion is taken in programs broadcast on television.

Postman (2010), who asserts that the messages conveyed to people as regards public issues, that is, politics, religion, family and education, are distorted by television and reacts to the allegation that this device conveys “serious” messages though the device is “unserious”, criticizes the relationship between television and men of religion. Postman (2010) claims that television is an important device that corrupts religion, noting that the Amish of Pennsylvania, who shun from technology and even from watching movies rushed to the film set when the famous film star Harrison Ford arrived in their town.

Fore remarks that there is a conflict between television and religion but that religion may use television in spite of all odds.

“*You shouldn’t expect television or radio to take the place of the church. Using the media, Christians can help people understand the messages of the Bible and encourage them to go to a place where they might find more answers. And this place is the church. Television must be a bulletin board of publicity for all religions and a means of service for a local community, and it shouldn’t go beyond this border* (1993).

One of those who advocate that religion occupies a more “*grave*” place in social life in U.S. but that television has made religion “*lighter*”, Cover claims that, because television preachers are in peace with capitalist status quo, they give messages that easily distort the essence of Christianity.

The introduction of religion to television started in Turkey with the onset of TRT broadcasting. However, whereas television channels belonging to the church were set up in U.S and Europe, religious programs were broadcast in Turkey on Thursday evenings or on religious days. Together with the Declaration of the Republic, religion was removed from political life, and a secular aspect was established in television broadcasts.

2.1 Religious Publications in U.S.

Despite the criticisms that television erodes religious values, all religions, especially Christian missionaries, have sought to make use of the impact of this miraculous device to strengthen the religious beliefs of people.

Noting that the domination in the broadcast of religious programs in the field of show business is possessed by Evangelists of North America when international TV channels are examined, Kurt (2009) states that *televangelism* is an activity belonging to the New World, rather that to Europe. Televangelists who make use of such devices as radio and television have also contributed to the revival of Conservative Protestant theology (Kurt quoting from Davie, 2009).

A young preacher coming from an evangelist family in U.S., Rex Humbard, while living in Ohio, adapted the worship rituals of the church to television and conducted the first regular religious broadcasts on an independent television channel (Melton et al.1997).

During 1960’s, religious broadcasts covered a long way forward. What Postman relates reveals to which lengths religious broadcasting reached in U.S. during those years and how efficiently the men of religion used television.

“Pat Robertson is the director of “700 club” ceremonies, which is a television program you can watch for 15 dollars per month. Priest Robertson is a modest, clever person, and has a face as charming as

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that of a talk-show host. He takes "Entertainment Tonight" as the communication model. His program features interviews, singers and Christian comedians whose faiths were refreshed. Besides, the images of the people who were dragged to the edge of hopelessness and have been saved through 700 Club from that point are shown in the program" (2010).

According to Postman (2010), such programs raise people to the level of transcendentalism both by bringing them up to the presence of Jesus Christ and by making them television stars.

Evangelists not only established churches and charities all over the United States but also took interest in the media, and preachers appeared on television shows in a more fervent manner than they were at the pulpit. Bostancı (quoting from Kurt: 2009) states that such channels as CBN (Christian Broadcasting Network) and EWTN (Eternal World Television Network) and televangelists have played a significant role in the rise of Evangelism. Fervent preachers, male or female, black or white, masterfully used the techniques of communication in a devout state.

2.2 Islam and Television Broadcasting

Melton et al. (1997), preparing a timeline as regards the history of religious broadcasting, emphasized the reasons underlying the late adaptation of the people from an Islamic walk of life to television. Television came into use in Islamic countries in the early 1960's for political and religious propaganda. Religious leaders broadcast their weekly religious ceremonies and their readings from Qur'an as well as such religious activities as annual pilgrimages to Mekkah. However, Islamic countries have lagged far behind the Western World because of such problems as the accumulation of broadcasting under the control of governments, the differences in broadcasting systems from one country to another, speaking different languages in the Islamic world, the limited number of professional broadcasters and the lack of economic investments. Also the dictates of Islam to keep off from showing off are seen to have been another constraint in using television.

3. RELIGIOUS BROADCASTING IN TURKEY

Religious broadcasting first started in Turkey with TRT. The first program to have a religious content in Turkey was the broadcasting of the Islamic memorial service conducted in 1974 for the sake of the soldiers that died during the Cyprus Peace Campaign. In the same year, a special program for Laylat al-Qadr was broadcast live for the first time on TRT from a mosque during the Ramadan month (Furat quoting from Çankaya, 2008).

In 1980, the longest running program of all channels was started to be broadcast. Hosted by Asaf Demirbaş, the program titled "The Belief World" continued on TRT until 2004 (Furat, 2008).

Together with the opening of private channels one after another from 1990 on, the channels that hold religious and national concerns in the forefront began broadcasting. TGRT, Channel 7 (Kanal 7) and Milkyway TV (Samanyolu) are the forerunners of such channels. Making films featuring the lives of important figures, TGRT initiated a new trend. A large number of noted players acted in these films in which the transcendental aspects of famous men of religion and dervishes in the history of Islam were narrated, and these films aroused interest especially among conservative section during the 1990's.

Subsequently, "mystery serials" were put into broadcast on channels that gave priority to religious programs. The study carried out by Koçak et al. (2006) on these serials revealed that 3 out of 4 viewers watched one of them. It was established that the viewers took interest in these serials for the purpose of strengthening their faiths and seeing that justice had been served.

With the end of the "mystery serials", religious programs in Turkey have become restricted merely to religious conversation programs.

When we look at the program flows of the national television channels that operate through terrestrial broadcasting in Turkey in April, 2013, it was seen that not any programs having a religious content were broadcast on such big channels as Kanal D, Star TV, TV8, Fox TV and Cine 5. Religious issues are discussed in the morning program broadcast on Fridays on Show TV. A religious program is broadcast once a week on ATV, one of the four most commonly watched TV channels in Turkey.

Religious discussions are conducted on many channels on the satellite and cable platform as well, and the people who claim to have solved the mystery of Qur'an, those who assert that they control jinns or the members of an alien sect appear on television. In this respect, we see a view not very different from other examples of religious channels and publishing in the world (Gülerarslan, 2005).

While there are no religious channels operating terrestrially in Turkey, there are 13 thematic channels on the Turksat satellite that broadcast religious programs in Turkish. The leading ones among them are Hilal TV, Dost TV, Irmak TV, Semerkand TV and Diyanet TV. Whereas a great majority of religious channels are known to be closely related to Islamic communities, the preaches of certain men of religion are unfailingly broadcast in most of them. Irmak TV and Mehtap TV broadcast the preaches of Fethullah Gulen, who is the founder of the movement known as Gulen Movement and who now lives in the United States, and Hilal TV broadcasts the preaches the theologians Mustafa İslamoğlu and Nurettin Yıldız. The theologian Nihat Hatipoğlu comes to the fore on ATV, as does Ömer Döngeloğlu on Kanal 7.

It is necessary to have a look at how a man of religion is defined in Turkey while specifying the characteristics of the identity of a man of religion on television. Noting that the man of religion had also the role to legitimize the affairs of the state in the Ottoman society, Yenen (2012) states that, like all the other institutions of the state, the institution of religion was subjected to a serious questioning in the last period of the state.

In the period of the Republic, however, the religion went under the control of the state, and the "men of religion" who were appointed to mosques to lead the prayer of namaz came to be called "religious commissary" (Yenen, 2012).

In the period when private television channels didn't exist, TRT brought onto the screen the men of religion who were employed in the Head of Religious Affairs and in universities, yet with the opening of private and thematic channels, men of religion who are more "*in peace*" with the show aspect of television have emerged. There are two types of men of religion that are currently represented on televisions in Turkey; one is conservative-Islamist men of religion who never make any concessions from the essence of the religion and who use television just to convey the orders of the religion. The other is the one who advocates that the man of religion shouldn't have a cold face to tell people about religion better, who uses the show aspect of television, who doesn't avoid revealing his private life like innovative Protestant televangelists (Kurt, 2009) and who claims that most of what people have long believed is "*fictitious*".

4. YAŞAR NURİ ÖZTÜRK AND IDENTITY OF MAN OF RELIGION

In this study, the identity of a man of religion which corresponds to the second definition and how religious issues, show and entertainment are used together on television are aimed to be revealed.

Starting to frequently appear on private channels in Turkey in the 1990's, Prof. Dr. Yaşar Nuri Öztürk was elected MP from the Republic People's Party after a brilliant academic career and set up his own political party after his resignation. Giving up politics showing his scientific studies as an excuse (ntvmsnbc.com), he has been appearing for two years on a morning program hosted by a famous presenter, Saba Tumer, on Show TV, one of the most widely watched television channels. Because the channel was taken over and sold to another media group by the state due the previous owner's debts to the state, the program was discontinued in the last episode. It is claimed that the reason for the program to be discontinued was that Ozturk, who is known to the public for his harsh tone, criticisez the government and the Prime Minister (rotahaber.com).

Within the context of the study, the discourse analysis of the last episode, which was broadcast on June 14, 2013 was performed through the “critical discourse analysis” method developed by Van Dijk. This frequently used method yields positive results in establishing a relationship between the context of the phrases or statements used and their ideological purpose (Şeker and Şimşek, 2011). Also, The context analysis was employed to determine how long the guest and the host, respectively Yaşar Nuri Öztürk and Saba Tümer, talked about political, ideological and religious issues for show and entertainment.

The program titled “Today with Saba Tümer” is daily broadcast on Show TV, and mainly features issues for magazines. On Fridays, which is a holy day for Muslims, Yaşar Nuri Öztürk joins in the program. The broadcast that normally lasts for 3 hours but is this time discontinued 26 minutes after its beginning starts with the presentation of Saba Tümer in accompaniment to a religious music in which the ney, a mystical musical instrument, dominates. The screen is divided into three through the program; there are views from nature in the middle, the presenter is to the right side and the guest is to the left side.

Table-1: The Distribution of Duration For the Topics Talked About During The Program

Topic	Political – ideological	Religious-political	Religious	Issues for magazines
Duration (26’00”)	7’45”	5’25”	6’57”	4’13”

In the program that lasts for 26 minutes, religious issues takes up 6 minutes 57 second, the comments on political issues through a political perspective takes up 5 minutes 25 seconds, political and ideological issues take up 7 minutes 45 seconds, the issues for magazines and those about the private life of the guest take up 4 minutes 13 seconds.

While political issues were talked about less in previous weeks, it is thought that the Gezi Park events extended this duration. The issues for magazines are often the topic of the conversation due to the “vagrant” personality of Yaşar Nuri Öztürk, as he himself said.

4.1 Religious Statements in The Program

5 minutes 20 seconds after Tümer’s program started, theologist Yaşar Nuri Öztürk uses the first religious statement quoting from Qur’an, and likens the youth who are struggling against the government to the youngsters that supported Moses in Egypt, struggled against the pharaoh.

Opposing harshly to the practices which were later introduced into the religion, describing himself as “a Qur’an Believer”, and stating that the solution to any problem of humanity could be found in Qur’an, Öztürk also gives answers to the questions received from the public.

The questions reflected on the screen through kj and their answers are as follows:

The question: Can we perform namaz outside the fixed, declared times of prayer, whenever we like?

The answer: Sure, (s)he can perform it whenever (s) likes. In fact, namaz is what is performed when it comes from inside. The other is like a soldier on watch. You are obliged to perform it.

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Question: Do the poor have any rights on the rich?

Answer: The Qur'an literally states this. The poor have rights on the possessions of the rich.

4.2 The Political-Ideological Statements in The Program

The first question of the presenter is as to evaluating the agenda of the country, which was not related to the religion. And Öztürk gives an account of the *"Gezi Park Protests"*, which had spread all over Turkey and approves the activities with the phrases *"resistence"*, *"patriotism"* and *"love for Atatürk"*.

Also Öztürk uses the word martyr, a religious word used for the soldiers and policemen when they died, for those who died during the events, which the government and a certain segment of the society in Turkey describe as *"violence prone and opposing to democracy"*.

Harshly criticizing those who make use of the religion, Öztürk states that the left segment has come closer to the religion due to these events and accuses the government, without revealing any names, of abusing the religion:

"When you mention using religion, hypocrisy, abuse and defamation come to mind. Today they are using it. The capital of the religiousness is defamation. The slanders (he) produced about this decent team of resistance are in record numbers. Awareness is needed with the support from the Qur'an to get rid of this."

Öztürk also states that it wasn't Marks but the Qur'an that brought the concept of "*surplus value*" and that it is a rule for the rich to give away the surplus goods of theirs to the poor.

When Yaşar Nuri interpreted the way that the minimum wage and gross domestic product are calculated as devilry, the presenter again interrupted, saying that everything is going pink, and I think you shouldn't be so desperate, and closed the program after reading a question from the viewers.

4.3 The Elements for Magazines in The Program

Looking at what the guest is wearing at the very beginning of the program, the presenter welcomes him in joy "My Hodja, welcome. I am instinctively urged to say that you are like a groom, and I said so" and asks her first question.

The presenter Saba Tümer frequently interrupts during the program and changes the subject with sensational questions, smiling and asking questions about the private life of the professor, who has been brought up with his private life and whose fiancée is in Ankara. Such a dialogue goes on between the two:

Tümer: My Hodja, what have you done in Ankara all week?

Öztürk: Five days has passed in Ankara this week. Why do you consider it strange? Ankara is a town of love for me.

Tümer: My Hodja, we have been making programs with you for about two years, and I have never sit with another man facing each other for so long (laughters). I know what lies in your heart.

Öztürk: Forgive me, my Lord.

Tümer: I understand where you will lead the conversation, how you assist me through your looks, the tone of your voice, the words you insert into the conversation. What have you done in Ankara?

Öztürk: There is no escape from reciting a poem, is it? I went to Ankara, stayed and loved.

Relating that he received reactions from the viewers the previous week when he had said that he would participate in the contest titled *Survivor*, Öztürk remarks that he has given up joining in the contest as his fiancée, who is a singer, got angry.

Also the presenter and the guest continue the program, bursting now and then into laughter, and especially the presenter gives strange reactions to some remarks from the guest, which were hardly encountered in the religion.

The following words by Öztürk help reveal his identity of man of religion and why he receives high ratings:

"If you removed craziness, vagrancy and semi-insanity from my life, I would be nil."

5. CONCLUSION

In Turkey, men of religion are perceived to have strong oratory, not to deviate much from what the public know as right and to give practical and worship-related knowledge of use in everyday life. In a country in which religious cults and communities have a strong influence, the identity of man of religion on television is represented in accordance with this perception of the people. However, television, a secular device, has brought up the identity of a popular man of religion, few in number but popular, thanks to the producers who assess religious broadcasts as based on ratings. Prof. Dr. Yaşar Nuri Öztürk makes many beliefs his adversaries with a new discourse and occupies the agenda with his private life, sides against his opponents and appears to be a "*fervent television preacher-televangelist*".

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MEDIAPOLIS: NEW ENVIRONMENT, NEW LIFE, NEW RESEARCH PROSPECTS

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Abstract

The author of the article operates with concepts of the Mediapolis and a media life that characterize a modern environment for the individual and society. The analysis develops the idea of the Mediapolis that was offered by British researcher Roger Silverstone and received support from other known theorists. The author's attention is focused on everyday practices of interaction of the individual with the media. Through this prism the needs for the media are considered as well as the behavior of the citizen; the infrastructure and system of media; manpower of media manufacture; changes in management; speech communication and cultural consciousness of community. The Mediapolis represents a specific analogue of the real city taken in its media hypostasis. Taken together these features comprise the content of the research project "The Modern Russian Mediapolis" which is carried out at St Petersburg State University.

Key words: *Mediapolis, environment, person, society, media life, everyday practice, communication.*

1. INTRODUCTORY NOTES

The newest realities give a stimulus for searching for nontraditional approaches to the growth of the media component in human communities' living. This especially modern situation has been wholly expressed by the British scientist Roger Silverstone in the title of his monograph: "Media and Morality: on the Rise of the Mediapolis". The bright intellectual metaphor (the Mediapolis) incorporates multidimensionality and real depth of the occurred changes. Silverstone gave the following explanation for his choice of a vector of reasoning on present society and the person within it:

> We have become dependent on the media for the conduct of everyday life. ... it is quite clear that the media are not, cannot be, everything. Life is lived outside the media and for many, if not statistically most, around the world, the media, at least many of them, are absent, unavailable, irrelevant. ... Life is lived, in families, organizations and states without references to the media. We live. We die. My argument presumes all this. But it also insists on the significance of the media for our orientation in the world ... in ways unimaginable before the electronic age. (2007, pp. 5-6)

This substantiation of the author's position attracts attention due to balanced estimations of the occurred changes (without demonization of the media channels that is characteristic for a number of publications), and the intention to search for solutions of fundamental questions in the daily living activity of the individual and society, instead of in external factors, like politics and technology. It is remarkable, that the correlation of the media and morals is included in the name of the book – "Media and Morality".

Other known scientists also reflect on this phenomenon though they use different terminology. “Thinking about the Communicative City” – as the Dutch professor Cees Hamelink titled his report at a large international forum (2011, 31). Media & the City Workshop was organised in 2012 at the Catholic University of Milan. The area of interest at the workshop was defined by some main ideas: media representations of cities and social processes; cities as spaces for media usage and the influence of media in the experience of cities; the presence of the media in the urban contexts; and impacts of media enterprises on urban contexts. (Media & the city 2011) Moscow State University gathered experts to discuss the problem field “Communication Structure of Modern City”.

Some researchers supported the idea of the Mediapolis as an original form of civilization and gave an expanded interpretation to it. They especially emphasize two related phenomena that are to some extent exemplary of the contemporary human condition:

> First, a notion of media work as a set of behaviors, strategies and tactics, norms and values that co-determine with technology the outcome of the production of culture within and across media industries … Second, an appreciation of media work as a range of activities and social arrangements that a growing number of people – and the majority of teenagers – enact in the context of contemporary digital culture … that is: using media as media producers rather than or next to media consumers (Deuze 2009, pp. 23–24).

2. MEDIA LIFE IN THE MEDIAPOLIS

In a context of media researches the main task consists of transferring attention from institutes and professionals of media to the "ordinary" person, which is active in his own media behaviour. This includes when activity is enforced besides his desire and consent. From these positions a sufficient addition to an expressive metaphor of the Mediapolis appears, namely, in our opinion, the concept of *the media life*. Corresponding to Silverstone’s concept, the media life is not opposed with a “usual” life in its traditional syncretised understanding, but becomes its integral and one of the major parts. At the same time it goes according to its own laws and rules similar to humans living in economy, family environment, politics and other spheres that have their own regulations, customs and standards.

The science should have a high ability to meet a qualitatively changed situation. At least, a society may expect noticeable growth of interest to so-called audience’s behaviour in the media sphere (though a canonical understanding of the audience as a set of the information consumers, most likely, will lose a sense in coming years). The statistical analysis of subjects and objects of research gives the possibility to see how zones of attention in scientific publications actually correspond with each other. Such an attempt has been made by the German experts.

For the historical and theoretical introduction they have examined the evolution of journalism research in Western countries.

> For a long time, researchers across the globe concentrated on an individualistic and normative understanding of journalism, particularly using hermeneutic and historic approaches derived from the humanities. ... When researchers in the U.S. began to conduct studies with special attention to journalistic production and the journalists’ labour context, their work was rather sceptically received by practitioners who labelled these efforts “Mickey Mouse studies” ... Even though the “high noon” of normative and individualistic ideas in journalism studies is over, they still can be

> found in both journalistic practice and theoretical approaches to the field. (Löffelholz and Rothenberger 2011, p. 11)

After World War II a great variety of research approaches appeared. But the authors especially stress a necessity of cultural studies in the journalism field. They recall some authoritative European scientists who urged the primarily sociology-driven community of journalism academics to overcome their narrow focus on communicator research and to stop the "exclusion of the audience" (ibid, 13).

The content analysis of scientific journals concerning journalism opened to the authors a modern state of affairs. Seven academic journals that which use the term "journalism" in their title have been selected for studying. These English language journals represent different regions of the world. In result was that the leadership belongs to the research that focused on the communicator (mostly editorial personnel): 64.5% of all published articles. They are followed with the analysis of the content of media (49.6%), and audience studies (14.6%). Research of the channel or, accordingly, media production meets very seldom: only 9.2% of all cases. The picture is supplemented with the characteristic of the empirical research methods that are used by authors of publications. Obvious prevalence of a content analysis (43.3%) and in-depth interview (20.1%) precisely correlates with focusing on the organization of texts making and a self-estimation of employees. To the audience studies the standardized interviews, experiments, and observations are more organic, but nowadays these methods take very small places in the presented grouping (ibid, 16, 19). The preferences have not changed a lot in comparison with a period when pragmatic interest in media functioning and journalist dominated the science.

A qualitative leap in the development of fundamental theoretical research is necessary in order to define needed level of reasoning on a situation of the Mediapolis and a media life. The situation demands fresh ideas, and if possible new paradigmatic suggestions, instead of the empirical observations that prevail today. It would be strange to deny the importance of data gathering, including experiences in a genre of case study. But even less suitably is to agree with the domination of simple descriptive projects when the reality appeals to formulating and checking of hypotheses of a highest theoretical level.

Attempt to arrange such a research was made by members of the Theory of Journalism and Mass Communications Department of the St Petersburg State University. The project titled *"The Modern Russian Mediapolis"* is developed here, and some steps to its practical realization (mainly on materials of St Petersburg) are taken. The intellectual impulses at the beginning of working were found in the complex of those ideas, propositions and data that have been presented above. The general intention is to construct (better to say - to reproduce) as though a media copy of a megalopolis, or to reflect a megalopolis in its media hypostasis. There are no analogues of such research, as far as we know.

We do not have a task to formulate a definition of city (megacity). We use the description which does not cause objections because of its commonly appropriate offered characteristics:

> … the city in general is rather independent, legally formed complex dynamic territorial, economic and social system in which … relations of life-support are generated … Thus, city … unites community into the system consisting of various elements (economy, culture, politics, ecology), penetrated by social relations whose functioning is directed on achievement of the global purpose - growth of the quality of a life of each person. (Shibakov, Kotlyar and Shibakova 2004, p. 71)

Just as the real, "physical" city includes a rich variety of interconnected substructures and elements, the Mediapolis also "consists" of management and manufacture, infrastructure and a private life of citizens, mass consciousness and speech dialogue. Certainly, it would be naive to proceed from the assumption of full identity in a structure of elements, but parallels can be relevant and fruitful in intellectual dimension. Below we shall describe main directions and problems of the project.

First of all we need to agree what we understand as the Mediapolis. This word is in use in the public sphere (besides the context that has been offered by Silverstone) - publicity agencies, consulting agencies, publishing houses and even the program on the radio channel in France use the name. It is not necessary to argue that such names, as a rule, are the result of a casual choice, instead of aimed theoretical-conceptual search. In our project, the Mediapolis is understood simultaneously in several projections:

1. Qualitative conditions of human life, and a society that is formed by intensive development of media technologies, rising manufacture, and usage of media production;

2. Non-material environment of inhabitancy of the person, and a society created by the media communications and deprived of spatial definiteness;

3. Methodological toolkit explaining events and processes in the modern world in a view of manufacture and usage of media production.

The substance, qualitative characteristics and estimations of the Mediapolis lay outside these formulations. The main task of the research consists in searching for and interpreting these subjects on each thematic direction. In other words, we shall use and prove the selected methodological paradigm that has a generalized name "Mediapolis".

For example, regarding *quality of life* (media life) it is necessary to reveal a correlation of infrastructural and technological factors, on the one hand, and social, economic, social-psychological ones, on the other hand, plus maybe ecological and anthropological factors. Otherwise we shall come to a primitive technological determinism which is not popular any more in a science as an explanatory system. In a context of tendencies which determine the development of a modern science much more important for us should be investigating the world of everyday life (everyday lives, individuals' practices), which excites a heightened interest in sociology, social psychology and others humanities. In particular, experts in political sociology write:

A revival of interest to the world of everyday life within the frame of sociology of daily practices has been connected with "a practical turn" … means separation of the world of routine actions into autonomous area of research … Practical action forming dynamic unity with a structural context becomes the basic form of existence in everyday life (according to A. Giddens). (Plotichkina 2010, pp. 234-235, 237)

In previous years some researches were published that are focused on daily media behavior, and with obvious accent on its socio-cultural understanding. As sociologists of culture emphasize:

Information revolutions are not a rectilinear process in the frame of which new kinds of media simply become current, taking a predicted place in a home and everyday life of the person. It would be more correct to speak about versatile process - acculturations of media, or … about a domestication process relating to media technologies. Within this process the means of communication are being examined and adopted to conditions of the developed life; simultaneously former habits collapse, and the social interactions mediated by technical novelties change. (Sergeeva 2011, p. 3)

3. THE MEDIAPOLIS FROM DIFFERENT PROSPECTS

One can see that such a view of a social reality is wholly organic in our understanding of the Mediapolis as routine, regular practice of its inhabitants who are deeply engaged in interaction with the media. This aspect of research deserves a detailed reflection in the analysis of a *Mediapolis citizens' life*, which constitutes one of the central sections of the research project. The citizen in this case is considered in a direct connection with etymological roots of this word, as a city dweller, the ordinary inhabitant of the Mediapolis, despite obvious conditionality of borders of this quasi territorial phenomenon.

Existence in the world of the media represents a daily practice to which our contemporary has become accustomed, and in which he is easily guided - not only in a technological dimension, but also from the accepted rules of behaviour viewpoint. Regular sociological statistics supports this conclusion. So, according to the data of the 'Zircon' research group, a high level of media literacy (knowledge, understanding and skills of behaviour in the media environment) in September, 2011 was demonstrated by 39% of Russians, in comparison with 31% of a low level (two years ago the situation looked worse: 31 and 23 correspondingly). Thus in 2011 62% of interviewed respondents were sure that every person can understand a stream of the information without assistance, and separate the reliable information from information "dust" (Media consumption 2012). Even if this opinion contains a deal of overestimated self-representation, it all the same testifies a good adaptation of contemporaries to the newest conditions of life in the media.

In order to prevent the widespread narrowing of a theme, let us emphasize that everyday life of the townspeople is not closed in the sphere of household and consumption; at least, it develops not only in it. Researchers of human communities offer much more complexly arranged designs. They became a subject for discussion in the '*60 parallel*' magazine. It is remarkable that the magazine describes itself as a journal "for the people, inclined to think of sense and matter of their own everyday activity". They use a basic scheme of the society offered by Russian philosopher Georgij Schedrovickij. It includes four zones:

1. Zone of formalized systems of activity: a different type of organizations, institutions, and industrial structures where people exist as social individuals;

2. Zone of consumption and household;

3. Zone of club where people arrange different relations concerning events in first two zones and content of the fourth;

4. Zone of culture where matrixes (norms, standards and samples) providing reproduction of the developed forms of activity and a life are found. The man is thought of as a unity of the organism, the individual and the person (Rac 2011).

Accordingly, the citizen of the Mediapolis interests us in all named zones of the social world because all of them include media components, and in each of them he is the main character. However in the formalized systems during consumption and in the club he is a dependent figure, with the lowest degree of independence on external influences. As the individual subject of thinking and behavior he appears in a field of everyday culture, where he has an opportunity to accept (or reject) offered norms and patterns of a media life. Certainly, such freedom of choice needs a high level of media literacy and a mature self-identification.

The aspect of everyday human activity has not less importance while analyzing a theme of *labor resources* of the Mediapolis. Certainly, daily practices of the people who are professionally involved in media production, first of all interest us in traditional dimensions - from the viewpoint of the organization of working process in media organizations and the personnel structure. It will be useful to track tendencies of changes in the media employees (the professional priorities, new official and

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qualifying positions, age, educational background). Some statistical estimation gives serious stimulus for reflection. So, according to UNESCO, in the first decade of 2000s in Russia there were 102 thousand newspaper journalists, by this parameter the country won first place in the world. For a comparison: in China (second place) 84 thousand, and in the USA – 54 thousand. The population of China is 10 times more than of Russia, and the income of the American print media from advertising exceeds the Russian results by approximately 20 times. From a demographic or economic points of view an advantage for Russia does not find substantiation (Ivanov 2011). It is possible to assume, that we meet a situation of personnel chaos and its inevitable consequence – a decline of a skill level of employees.

Some tendencies in dynamics of professional characteristics of employees come to light due to the supervision of recruiting agencies. For the conclusions they use index HeadHunter (hh.index) which shows how many resumes come per vacancy in certain professional areas. For a normal market situation the index size used to be from 2 to 3 points. However at the end of 2011 in St Petersburg per one vacancy of the social networks employee or of blogger there were only 0.5 resumes, and employers had nobody to choose. At the same time the situation in the labor market of traditional media was controversial: an overabundance of employees and irrelevance of offers to employers' requirements generated a sharp misbalance. The sharpest supply and demand misbalance relates to reporters, observers and correspondents (hh.index 37.7), TV and radio directors (32.6), photographers (28.1) (Shmatko 2012, pp. 94–95).

In other words, manpower of the Mediapolis undergoes deep structural changes which occur spontaneously and remain, mainly, outside the researchers' field of vision. In these circumstances it is especially important to focus attention on self-identification of employees in the Mediapolis, as well as on their reflection on a change of working conditions, attitudes in editorial staffs and other collectives, and on portrait characteristics of typical "new" professionals.

Separation of life from an inhabitancy may be done only in an abstract-schematic context. Nevertheless the accents in these two cases will be various. The research approach through inhabitancy assumes prime attention to *the need for media* – both from the individual side (who is the main personage), and also from the side of structured and not structured communities. Most likely, they are not limited by fundamental "deficiency needs" (by A. Maslow) - physiological and safety ones, but include so-called secondary needs which in known contexts even prevail. We mean the highest level of the Maslow "pyramid" – the self-actualization. It is necessary to consider, that in XXI century the self-actualization is tightly linked with the opportunity of self-expression, which, in turn, became a subject of the sharpest anxiety. The authors of the world survey devoted to excess to the Internet stressed in their report for UNESCO: "Representatives of global institutions and national governments around the world have endorsed freedom of expression as a basic human right" (Dutton et al. 2010, p. 7).

Correspondingly, it is impossible to imagine *governance* in the Mediapolis as a set of algorithms of actions from the outside, administratively; in this case elements of spontaneity, self-regulation, horizontal coordination, and informal communications will be strong. In the media sphere, as well as in a public life as a whole, the role of the state and other official bodies is highly important and necessary, but it is only a providing role if to speak about the rights and freedoms of the person and furthermore about mass communication. In a certain sense institutional resources are now in general close to the end, and to no small degree it occurs due to availability of media technologies to the ordinary inhabitant of the Mediapolis.

The current history gives more and more examples of how aspiration of administration and the press monopolies to keep control over media life leads to sharp collisions, and even loud scandals. Among them one of the most visible places belongs to the case of the British *News of the World* which roughly violated a lot of legal and ethical standards. In this situation frank recognition of the Supreme authorities have a prime interest. According to the press, the Prime Minister of Great Britain David Cameron has declared radical revision of relations between the government and the mass media. The government and representatives of the opposition for many years did not pay attention to the behavior of the press because they have been too interested in support from large media groups, such as Rupert Murdoch's News Corp. Politicians and journalists spent too much time to gain sympathies of each other (Overchenko 2011).

Nevertheless it would be an unrealistic simplification to build a model of governance in the Mediapolis in a rectilinear neoliberal way, backing up only unlimited personal freedom. Parity of freedom of self-expression and public information security remains an intellectual and practical problem forever though growing media resources add more and more new nuances to it which make this problem extremely difficult to solve. More and more actors become involved in the relationship, from securities to millions of ordinary network users. For example, the decision of the Russian *Foreign Intelligence Service* to develop a technique of blogs monitoring caused an active and controversial public reaction. The technique is planned to solve problems at several levels: to examine processes of communities building in social networks, to define the factors influencing popularity of data, to develop methods of the organization and governance of virtual community, etc. The Russian officials are not pioneers in this way. According to news agencies, within CIA for a long time a special division acts which supervises social networks worldwide. Every day analysts look through up to five millions records only in Twitter, trace posts in Facebook and others social nets, as well as analyze the information of local media (Barabanov, Safronov and Chernenko 2012). Hardly was it possible to expect, that so-called competent services will bypass an enormous stream of the open information given by the Internet. But the problem expressed in the “priority – parity” dichotomy becomes much more intricate.

Most likely, for development of true criteria for governance in the Mediapolis it is necessary to define basic representations on regulation in social system. We shall risk offering a generalizing idea: the purpose of social regulation consists first of all in consolidation of the system, and this purpose causes importance of integrative function which journalism and media as a whole carry out for a society. If so, there are bases for anxiety of communication theorist from Ukraine who remarks:

> While the totalitarian countries … create consolidation of social system, the post-Soviet space, due to total commercialization of the virtual field, bases the film-plots on breaks, instead of consolidation. … We understand breaks as points where the system does not work how it should. ... In virtual space (movies) or information space (news) we see and we hear about a situation of breaks. For this reason today there are not and there cannot be movies, for example, about engineers, researchers, cosmonauts, artists because they do not coincide with a mainstream. They are founders of social systems, instead of founders of breaks. (Pochepcov 2012)

Analysis of the environment also includes studying *an infrastructure* of the Mediapolis. Valuable results may be found by collecting maximum possible volume of data on media channels which in aggregate form the uniform space for completely organized being of a society and the individual. To some extent the databases of research (rating) firms may be used as sources of the information though they do not have a task to compose a complete description of the Mediapolis infrastructure. However the reference to problem points in this part of the project is not excluded; this means that there is a field for polemic discussions here. For example, whether the infrastructural environment is comfortable for its inhabitants? Whether it has got a rational substantiation or it is being constructed on the basis of an unpredictability and anarchy? To what extent it is targeted at the accelerated self-reproduction? Whether it has prospects in the future, or it should remain a current accident (if not the past)? Whether division on transnational and local channels is relevant today? Finally, whether we in Russia "coincide" with tendencies, developed in other Media Cities, and whether it is necessary for us "to coincide"?

In the world there are some precedents similar to the Mediapolis project, carried out in Singapore (another name is “Media City”). This Mediapolis physically exists, as a governmental company, a special area within the “big” city, and a complex of industrial enterprises. The administration of the project describes it as:

> Mediapolis is the realisation of a vision: a media-centric city built to inspire creativity, collaboration and connectivity – where state-of-the art infrastructure, an active community of innovators and creators, and a collective spirit of enterprise make Mediapolis a place where ideas flow, flourish and thrive … Mediapolis is where digital media connects with the community in fun and tangible ways. (Our Media 2012)

For every nation the question of rational choice in favor of such media centric cities (or against) should arise in a context of infrastructure analysis.

There is one more special environment for us, namely *language and speech*. Certainly, in this section of the project it is impossible to reduce observation to criticism of damage to language in network communications and mass media. It is important in due time to catch, whether a new speech as an universal attribute of the individual and a society is born or we met a numerous number of voices, which generates some kind of new Babylon, at least an intergenerational break in inhabitants’ understanding of each other. Who is the source of a fashion and standards, what nowadays (tomorrow) refers to as the speech culture, which institutes are responsible for "governing" speech processes, and whether it is necessary to govern them? Besides, which national and international characteristics coexist in these processes? Perhaps, in general the way leads to a new Esperanto, doesn’t it?

However, speech communication has also much more "prosaic" aspects that one should remember besides discussing Internet-communications. Daily speech practice develops first of all on the basis of direct interaction of people, and for a significant part of the population problems arise at this level. The most contrast situations occur with sharply enlarged migration of representatives of other ethnic, language and cultural communities. The modern Mediapolis, as well as a megalopolis as a whole, opens its borders. For Russian cities it is an extremely disturbing question. According to official statistics for 2011, migratory authorities have registered 1 547 023 foreign citizens (total population of St. Petersburg with Leningrad region consists of 6.7 million). In particular, according to official data, during one year through Pulkovo airport more than 56 thousand citizens of Tajikistan arrived, and many more came by train and from other regions of Russia. In official statistics, in St Petersburg and Leningrad region 80 thousand citizens from Tajikistan live, on informal sources - approximately 150 thousand (FMC 2012).

Demographic realities are those in view of which the speech environment looks essentially distinct from traditional models. New Babylon already exists in a megacity, and nowadays it has less in common with a literary-mythological allegory. Maybe academic linguistics has a privilege not to pay special attention to regeneration of social environment but the practice of a municipal government and self-regulation is compelled to adapt to actual circumstances of intercultural dialogue.

In close connection with popular speech, but in a special mode, the *cultural consciousness* and self-consciousness of the Mediapolis develop. Undoubtedly, essential shifts occur in this area, and hardly all changes have homogeneous character. From a positive side, at least the access of the individual to cultural property extends not only in the borders of a real megacity, but also in a planetary scale. From a negative side, low standards and simplification in culture also became clearly visible. But under a

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surface of these obvious changes there are special cultural phenomena which were generated by a media life, first of all by net communication.

Paradoxically, accessibility of gigantic information resources only in the minimal degree promotes cultural interaction with a reality, and provokes laziness in understanding it. The original "mirror" of cognitive activity of the Mediapolis inhabitant serves as the structure of sources of knowledge and representation. Redistribution of channels of media consumption in favor of the Internet does not demand special research; it became a proven fact. We shall use only one illustration. The surveys in St Petersburg and Stockholm, carried out in the frame of comparative research “The Role of Media for Identity and Democracy” have shown the following data: for the 17-year-olds group the highest indicator of reading (books, newspapers, magazines) is 1-2 days/month (near 75%), while nearly every day 70% use the Internet in Stockholm and 38% do the same in St. Petersburg. The surveys were organized in 2007, when there was a rather big gap between Sweden and Russia in access to the Internet. But today the distance became much shorter (Feilitzen von and Petrov 2011, p. 58-59).

In a cultural dimension the use of modern communication technologies can cause neither objections, nor counteraction. The deep anxiety arises in connection with mass refusal of reading. Widely known popular writer of science the Russian professor of physics Sergey Kapitsa (he also was known as the son of the Nobel winner Peter Kapitsa) declared on this occasion:

> We at last came to what we aspired to come to during all 15 years; we have brought up the country of idiots. … The speed of technical development today is very high. But our ability to comprehend all this and to live reasonably in a new technical and information environment lags behind from this speed. The world experiences now a very deep crisis in the sphere of culture. So the situation in our country is typical enough for all other world - in America and in England too people read a little. … Now it is very difficult to find intellectual leaders in general. Probably, because minds are necessary to nobody - sensations are necessary. (Slaves 2009)

It is easy to see, that the main subject of the discussion is not a form of reading but a cultural quality of living in the Mediapolis. Eventually it is not crucially important which channels carry knowledge and valuable representations to citizens. Someone can personally disagree with elimination of paper books and "old" cinema. But everybody should recognize that such elimination became a sign of popular everyday practice, and that is why it requires studying.

Especially it is necessary to reflect on the idols of the crowd. It seems that the time is over for writers as teachers of life, commonly recognized literary samples, outstanding thinkers, and heroes of cinema … Bloggers occupied the places of present idols and prophets, frequently without bright features of personal originality. How does such a replacement affect mass consciousness and behavior? Whether construction of the Mediapolis is equivalent to destruction of the Culture polis (or at least to qualitative pauperization)?

For example, in a specific light the city folklore could be seen. The idols, popular media persons, dominating opinions and estimations - all this belongs not only and not so much to communication via institutionalized channels, but to direct spontaneous interaction among citizens. This way of communication not often draws attention of researchers, first of all, possibly, because of difficulty of studying. Some precedents of studying demonstrate necessity of such projects and high value of findings (Ries 1997).

Certainly, an information exchange in the mass media channels and oral dialogue exist in unbreakable interrelation and mutually influence each other. At the same time they are rather independent systems,

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and they were like this during the long history of mankind. Contemporary science tries to include spontaneous dialogue in a number of objects of mass communication researches. It is a true idea that:

> in the communicative environment alongside mass press, TV, radio and the Internet exists one more channel of mass communication … which in circumstances of modern dialogue … is filled by rumors (but not only them) and which is named the Oral Channel. … It has its own effective organization; it is used for collective distribution of a social significant information product … and works via transfer of oral texts from the person to the person by a principle of a speech chain or a network. (Osetrova 2010, p. 13)

Thus, the city folklore and other forms of spontaneous dialogue are integral parts of media life and, accordingly, obligatory objects for analysis, including folklore processes in networks. What myths and legends arise in flows of net communication? Correspondingly, with which spiritual-cultural values they are mixed and how they get on with earlier cultural values?

Separate and profound attention should be paid to the consciousness of the person which has got unlimited opportunities for self-expression and self-realization in the media space. In principle these wide possibilities correspond to the strategy of humanization, as to the ideological basis of civilization leap and motive power of social transformations. How the Russian social scientists write the human factor

> Is the major resource necessary for finishing an industrial phase and transition to a post-industrial phase of the society development. Such a resource cannot "be mobilized" by methods of administrative control and compulsion. If "the human factor" should provide success of plans on the country modernization serious investments are necessary not only in industrial, but even more in non-productive sphere. (Lantsov 2010, p. 74)

There are bases to suppose, that in the sphere of media in the last decades, the preconditions for rising "the human factor" were created, and now the problem consists in its high-grade use in the interests of both the individual and the social community.

4. FINAL REMARK

In this connection a sharp question appears on a readiness of the townspeople to manage that huge potential of freedom which the media infrastructure has given to them. It is a question of whether the individual perceives his personal freedom as an indispensable condition of the normal media life in the Mediapolis, with corresponding emotional support of this rational comprehension. Personal freedom is understood in the highest spiritual context, without any diminutions of its matter and narrowing up to borders of "convenient" using or to a standard set of technological operations (like computer clicks) and so forth. However further reasoning in this direction may lead us away from the frameworks of the concrete project - studying of the Mediapolis as a complex phenomenon. It is possible to agree that each element of its structure deserves special research on fundamental and applied levels. But it is the future development of that plan which for now stays in initial forms of realization.

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NEWS COVERAGE OF CRIMES AGAINST WOMEN IN MAINSTREAM ENGLISH AND URDU NEWSPAPER OF PAKISTAN: A CONTENT ANALYSIS OF DAILY DAWN AND JANG

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Abstract

The article aimed to explore nature of news coverage of crimes against Pakistani women in daily Dawn and Jang, leading English and Urdu newspaper of the country. The content analysis method was applied for the purpose of analysis. The study was theoretically linked with social responsibility theory. In this connection six month news coverage of both the newspapers on the issue were analyzed and census method was used as entire sample of the population was scrutinized. The news items related to crimes were divided into three major categories-Physical Violence against women, Harassment and Rape cases, Cases of Social Discrimination. The cumulative findings of the study indicate that overall 1509 news items were published, of which 1096(72.6%) news items were appeared in daily Jang whereas the total score of daily Dawn was calculated 413(27.4%). It was further explored that the sub top three categories in term of number of news were murder, physical torture and kidnap with cumulative score of news coverage 367, 260and 225 respectively

Key words: *Crimes, Pakistani women, Print media, daily Dawn, daily Jang, Honor killing, Acid throwing, Domestic Violence, Rape, Harassment and social discrimination.*

1.INTRODUCTION

Violence against women was not an issue of international level till the end of 19th century. Women kept silent on their suffering due to non considerable recognition of their problems on international platform. It was the end of 19th century when women's groups were organized on national and international level to raise their voices against the vicious violence that women were going through. Due to these organizations women's physical, psychological, social and economic abuses were highlighted. Subsequently their issues were considered as one of the legitimate human rights issues and this violence was deemed as a significant and constant peril to women's health and entity. As the gender based violence has arrested international attention so there is high need for the rigorous research in order to formulate and implement the policies and preventive strategies.

Sexual violence by family members, strangers and state agents; domestic abuse in form of spousal murder, burning acid attacks, beating, ritual honor killing and threats; and custodial abuse and torture are one of that violence that women are suffering in Pakistan. According to the report of Human Rights Commission of Pakistan (1997):

"The worst victims were women of the poor and middle classes. Their remorselessness not only made them the primary target of the police and the criminals, it also rendered them more vulnerable to oppressive customs and mores inside homes and outside."

According to the reports of WHO, women in Pakistan are deprived of basic human rights and NGOs are working for the preventive measures.

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Fariha Rehman in her popular article titled "Violence against women in Capital on the rise" **presented statistics** regarding the crimes against Pakistani women perpetrated during the first and second quarter of 2009. Total numbers of reported cases of violence against women were 4514. It was highlighted that the ratio of physical violence was on rise especially in the capital of Pakistan. Out of a total of 4,514 cases, the total score of abduction cases were 1046, while 691 women were murdered and total number of rape cases were 466. Similarly 388 suicide cases were reported and 293 poor Pakistani women were killed in the name of honor killing during first six month of the year 2009. The article also sketched horrible picture of Pakistani society as it was reported 148 women sustained sexual assault while 37 women were inhumanly killed through stove burning and 27 women were disfigured by acid throwing on their faces and bodies. (Farehia Rehman, 2009). According to the statistics sourced by the Interior Ministry' as many as 9,396 cases of violence against women were recorded in 2009 while the total score of such cases was 7,802 in the year 2008. The cases of physical torture of women jacked up by 17 per cent, honor killings six per cent, acid throwing 19 per cent, rapes 10 per cent and physical harassment at workplaces 17 per cent, According to the record of Pakistani Parliament overall 112 and 170 women during the two years were physically abused and sexually harassed at workplaces (Azeem, 2010).

1.1 Women and Crime:

Million of the women are affected by these crimes in the whole world. These crimes are impeding the women to partake in society. Violence against women takes pathetic forms which varied from domestic abuse to female circumcision, from rape to child marriage. These crimes are the violation of fundamental rights of women.The United Nations Secretary General Boutros Boutros Ghali, in a statement to 4th world Conference on Women in Beijing in September 1995 stated that violence against women is a universal problem that must be universally deplored but it is remorseful that violence against women are constantly growing. He said that according to study that was conducted in 10 countries 17 to 38 percent women were physically assaults by their spouses. (WHO, 1995)

The United Nations has taken the severity of the issue since its inception in 1945, yet the issue of female targeted violence was not acknowledged by the International community until the Declaration on the Elimination of Violence against women was adapted by the United Nations in December 1993. (WHO, 2004)Till that Declaration governments attitude towards these violence was passive and they deemed it personal matter between individuals not as a significant human rights problem that require state meddling.The Commission on Human Rights adapted resolution 1994/45 of 4th March, in which it decided to recruit Special Reporters on violence against women to dig out its causes and consequences due to alarming increase in number of cases of violence against women. Due to these initiatives, the political attention was drawn towards the issues of women.The mandate behind the appointment of Special Reporter was to collect and analyze comprehensive data that was aimed to eradicate violence at international and regional level. The mandate has three key points:

- To collect information on violence against women and its causes and consequences from sources such as Governments, treaty bodies, specialized agencies and intergovernmental and non-governmental organizations, and to respond effectively to such information;
- To recommend measures and ways and means, at the national, regional and international levels, to eliminate violence against women and its causes, and to remedy its consequences;
- To work closely with other special reporters, special representatives, working groups and independent experts of the Commission on Human Rights.

1.2 Kinds of Crime against Women

1.2.1 Domestic Crime

In Pakistan the percentage of women is very high who suffer from domestic crime and this percentage varies from 70 to 90. Domestic crime against women is same irrespective of developed or developing countries. Till the end of 19^{th} century it was considered as a private and personal matter by neighbors, community and government.

In every 18 minutes a woman is beaten in United States. In fact domestic violence is the major cause of injury among woman of reproductive age in USA. 22 to 35 percent of women visit emergency rooms due to domestic violence. (Jewkes, Abraham & Garcia, 2008)

1.2.2 Son preference

In China, India and Pakistan, some women choose to terminate their pregnancies when expecting daughters but carry their pregnancies to term when expecting sons. Desire for male child and son preference over daughters affect women in many countries especially in Asia. The negligence of girls over their brothers results in malnutrition, poor health condition and deprivation of basic education of girls.

Women abort their female feotuses in china, India and Pakistan due to the high preference level of boys on girl's child. According to surveys that were conducted in india, genetic testing is on its boom and it has turned into a flourishing business especially in northern region of India. Beside this advertisements is playing a negative role in the killing of female feotuses by suggesting that it's better to spend 38$ dollar now on abortion of female foetus rather to squander 3,800$ later on her dowry. There are few other advertisements which suggest spend 5000 rupees and save 500,000. According to an amniocentesis procedures study that was conducted in a significant Bombay hospital, 95.5% of feotuses that were aborted were of female as compared to a very small number of male feotuses.

1.2.3 Dowry-related violence and early marriage

There is a custom of giving dowry by the bride's family at the time of marriage ceremony in some countries and failure to give this dowry result in form of violence against the bride. A case is narrated that in Pakistan, a bride whose dowry was so inconsiderable was tortured by her spouse by throwing acid on her face. According to a survey every fifth women is victim of burning in dowry related disputes and there are innumerous cases which are never being reportedBeside dowry related violence, there is another violation of fundamental human rights in form of early marriage without the consent of the girl. There are many drawbacks which are outcome of early marriage e.g. consecutive miscarriages, malnutrition, flimsy and frail health condition that badly affects the every aspect of girl's life. There are reports which threw light on the destructive aspects of the early marriages and made the government to take the notice of this evil and to take legislative measures in this regard.

1.2.4 Rape

Rape is that type of violence against women that is ubiquitous in this world. There is rarely a society which is free of this evil. It is present even in the families whether in the form of marital rape or in form of incest. Women fall prey to this evil in armed conflicts and in the refugee camps. History is replete with the harsh reality of this evil that how and in which circumstances women were victimized by the males to satisfy and appease their lustful urge for the sex.According to national statistics of USA, in every six minute a woman is raped in USA. The case of Brazilian Jogger rape and murder in New York City's Central Park caught the attention of world towards this menace again in 1995. This incident occurred only a few years after an earlier sensational jogger-assault case in which the victim -- an

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American assaulted in the same general area of the park -- barely survived after her assailants left her for dead. (WHO, 2004)

The cases of Mukhtar Mai and Dr Shazia Khalid are those cases which reveal Pakistan's deep social division. These two women were raped by those who represent different social background of society .both of them is finding it hard to seek for justice. The feudal system of Pakistan demands them to commit suicide in the result of rape but both of them refuses to accept the feudal norms and adopted the unprecedented way towards justice. The cases of these two women unfolded the harsh reality that in Pakistan the justice is not meant for the poor and victims, it is something which is beyond the access of these downtrodden people. These women's effort went a long way and helped a lot in revealing the repulsive face of the society and it exposed, in Pakistan the mighty and feudal lord is free to do any offence and any violation of human fundamental right by disguising themselves as ambassadors of "enlightened moderation".

These cases were those which catered media's attention immensely but are quickly forgotten and ignored by the society. Beside these cases there are thousands of cases which suffered in silence and the victims reach to their ultimate destination of death by suffering at their husband and society's hands.

Domestic violence in form of physical torture, acid throwing, marital rape, incest is quite common in Pakistan. There are only few victims who take initiative of going out of the customized way and raise their voices against violation of fundamental rights at the hands of their dear ones. But those who take this initiative are discouraged by the society, police and judiciary and finally send back to their families and husbands to go through this cruel exercise of domestic violence silently.

Women from the very lower background, religious minorities and laborer community are highly vulnerable to this violence in society and their homes.

According to a survey of Pakistan Institute of Medical Sciences, over 90% of married women are victimized by slapping, kicking, beaten or sexually abused by their husbands on the petty issues of cleaning and cooking or on the issues of male offspring. Women continue to die in so called "stove burn" and according to report of HRCP that less that 20% of death leads to arrest and accused free within no days.

The evil of acid throwing is increasing alarmingly. Hideous disfiguration and immense pain and suffering are the aftermath of acid attacks. The victims of this evil lost their self esteem and confidence and confine themselves in their homes. In spite of the severe results of acid attacks government has done little to limit the sale of acid or to penalize those who use it to disfigure or injure the women. Minimum legal age for the marriage of young girls is 16 years but despite these forced marriages of young girls continues to be reported. Slavery and human trafficking is illegal and ban in Pakistan but still these evils are continued to be practice here. A case of 6 year old girl of Sukkur was reported in 2000 that she was married to a 60 year old man when her family was unable to repay a debt. Marriage to Quran" is a type of forced marriage which is specific to the interior of Sind. This evil keeps the women's property in family. The trafficking of women is openly practiced in underdeveloped areas such as Baluchistan.

"Honour killing" is that type of violence that is committed by those men merely on assumption in the name of honour. The men assume that their wives, sisters and daughters have been deviant to the norms that are related to the norm of women behavior and by being deviant to the accepted norms towards behavior of women; these women damage the honour of their men. And the grounds for the honour killing are often very petty, flimsy, inconsiderable, and based on suspicion. There is another evil of "fake honour killing" besides "honour killing". And this emerging trend is alarming as in these evil wives on the grounds of being dishonored by wealthy men declared "kari" and is killed by their hubbies. The suspected man is compelled to pay off the husband and is "pardoned"

Women are highly vulnerable to torture, harassment, humiliation and sexual abuse in police custody in spite of the police reforms. Culture plays a pivotal role in suppressing these evils as the victims family think if society comes to know that someone has done wrong to their daughter, wife or sister it will bring defame and disgrace not only to the victim but to the whole family and this thinking halters them to hush their voices. That's why the victim family do not file or register any case against the offender or accused.

The media has played a very significant and pivotal role in bringing and highlighting the cases of assaults, domestic violence and sexual harassment. Those cases which were not registered in the daily diary of police or those cases which were laid pending before the court media has brought those cases to light by shedding light on government inefficiency and lack of concern for women's fundamental human rights. And due to media's effort, the government issued order to police and court to work in accordance with law and justice. With the joint effort of media, the women organizations and NGOs launched campaigns in order to highlight the violence against women and to urge the women to raise their voice against these cruel evils and violence in every corner of Pakistan. By this joint venture of media and women organizations, women of Pakistan were encouraged to partake in these campaigns and to assemble for their rights and safety and security.

It is locus standi that media world is male dominated whether it is national or international media. Yet media played a pivotal role in highlighting the issues of women. To examine the gender pattern in South Asia and specifically in Pakistan, it is inevitable to analyze the participation, position and role of women in media and the impact of those positions on women's developments.

It is true that media is playing a supportive towards women in highlighting their issues, their struggle against discrimination and cases of violence, but still the biasness, bigotry and insensitivity towards these issues to be examined and analyzed. The media in Pakistan has no issue while exposing physical and sexual features of women but still it is reluctant to bring forward the issues of HIV/AIDS, sexual harassment, sex and trafficking on the pretext of obscenity.

Some time media behave in very insensitive matter by highlighting the issues of women and use very insensitive and derogatory language which is extremely judgmental, lacking any investigative or analytical value. Print media accuses the women of all sins: 'Kanwari Maan ne Gunahoon ka bojh kooray key dher par phaink diya' (virgin mother throws her burden of sins on a garbage dump), saat bachoon ki ma aashna key sath bagh gayi (mother of seven elopes with lover), many teleplays are using biased language like: 'aurat to hoti hi Naqasul Aqal hey, (a woman is intellectually inferior), baiti ka bojh jatni jaldi uttar jayey uttna hi acha hey (the burden of a daughter needs to be taken off as quickly as possible) etc. These remarks and statements continue to victimize women and reinforce already existing negative images.

But still there is a ray of hope there. Attempts has been taken to improve the representation of women in media.As Percy Shelley has rightly said:

If winter comes, can spring be far behind?

1.3 Statement of the Problem:

The study is designed to explore the nature of news coverage in the context of crimes against women in the mainstream English and Urdu newspapers i.e. daily Dawn Lahore and Daily Jang Multan.

2. LITERATURE REVIEW

Alat, (2004) in his research study entitled as "News Coverage of Violence against Women: Turkish Case" analyzed the relevant contents in the context of violence against women of four month period by the four leading newspapers of Turkey. The Textual analysis of news stories indicated that Turkish mainstream newspapers adopted victim blaming stance and categorically emphasized on victims' morality, their bonding to gender norms, careless or instigating behavior, and even blamed them of inventing or designing the modus operandi of perpetrating crimes .

K. G Weiss (2004) in his research titled "Redefining Sexual Victimization: An Analysis of Non-Classifying Incidents Reported to the National Crime Victimization Survey" with the help of probability survey on larger scale tried to explore the context of sexual victimization of teenagers representative samples of the United States in empirical manners. It investigated the "non-classifying" incidents of sexual harassment and undesirable physical sensual contact at school and in the workplace.

Heide & Boots, (2007) conducted a content analysis of 150 incidents of parricide (children killing parents) took place in the United States as reported by the electronic media. In this connection, the data related to incidents was classified in to three types of parricide offenders i.e. severely abused, severely mentally ill, and dangerously antisocial, and other factors namely case-related variables (e.g., weapons used, other charges) legal prosecution and conviction were also analyzed, It was observed that electronic media news coverage of said cases highly focused on the more sensational, horrifying, and unusual incidents of children killing of parents , particularly those incidents were highlighted which comprised multiple victims, offenders, juvenile perpetrators and women killers.

Lowry, Kim, Zhao & Leitner,(2004) analyzed 4696 crime news stories appeared during the time period from 1980 and 2001 in four mainstream newspapers and magazines of the United States namely the New York Times, the Washington Post, Newsweek, and U.S. News & World Report by comparing the role of network TV news in accounting for variance in public perceptions based on reports of 25 Gallup Poll surveys regarding crime as "the most important problem facing this country. The finding indicated the subjective reality of crime was significantly influenced by network TV crime coverage as compared by either (a) the crime news coverage of four leading print media or (b) actual real-world crimes

Cantone, Scalora, & Gonsalves, (2008) administered a survey of 168 females prisoners about current and past victimization in the context of rape within premises of the prisons. It was suggested that how the jail officials could provide a secure environment resulting in foster reporting sexual abuse of females' inmates.

Meyers **(**1996) explored gender biased dimension of broadcast reporting as news coverage of North America projected violence against women in different manners in comparison of violence against men. It was concluded that news analysis of criminal violence incidents should be done in the mirror of feminist perspective by expanding and reexamining the domain of analysis to incorporate issues of gender, race and class for better comprehension of phenomena of social construction of crime news.

Sarah, & Marian, (2010) by applying discourse analysis investigated news coverage of violence against Muslim females in leading English language newspapers of major Arab world namely Saudi Arabia, Bahrain and Kuwait. The findings indicate the news coverage dominantly mirrored traditional Islamic beliefs with regard to the secondary status of women in Muslim society. It was explored that males' offenders who killed women mercilessly in the name of honor were treated in sympathetic manners while point of view of women was marginalized.

.Mukherjee (2008) in her book entitled "Violence against Women: A Global Perspective: focused on the scenario of violence and crime committed against women globally. It threw light on certain controlling measures adopted in different part of the globe to contain such heinous crimes committed against women.

Nancy, Crowell & Burgess (1996) in their findings described violence against women as a serious social problem in America. It was reported that approximately two million women are battered every year at the hand of intimate partner namely ex boy friend, boy friend, husband or ex husband. According to the reports of Bureau of Justice Statistics during the years 1992 and 1993 American women sustained approximately 3.8 million physical assaults and five hundred thousand rapes in two years. Besides, almost 1500 women were murdered by boyfriends or better halves. The Studies estimate that between 13 and 25 percent of all U.S. women will experience rape in their lifetimes.

Tahir (1998) conducted extensive research on treatment of Urdu and English newspapers of Pakistan with regard to crime reporting related to women causes' tension among them. She was of the view that the women were facing a lot of tensions, disturbance, and physical stress by reading the various newspapers, in which a lot of reporting has been made on the crimes against women. The researcher concluded that the Urdu newspapers were more responsible for creating tension among them by virtue of sensationalism and volume of news coverage related to crime news against women. It was sum up that the ratio of the coverage in English newspapers was comparatively lesser just with score of hundred news items whereas as many as one thousand news stories were appeared in Urdu dailies in the same period.

Rehman (2009) study indicated that women in our society are being neglected and have to face discrimination living in a male dominated society, especially in their homes. Economic and educational opportunities are very limited and are not enough to show their potential in the society. He concluded traditional thoughts make them feel inferior.

Galles and Straus (1979) stated that "Violence is an act carried out with the intention of perceived intention of physically hurting another person" (p.5). According to Schular (1992) violence against women creates worldwide problems that not only touch a single aspect but all aspects relating to women's lives affecting their socio economic circle.

Marinescu (2008) studied representation of violence against women by Canadian and Romanian newspapers for the comparative analysis to identify the similarities and differences in crimes and violence based acts. It has been expressed that media coverage on violence against women is directly dependant on the society in which it operates. It was found that journalist tend to disseminate stereotype text about women's socially accepted positions of being helpless and victimized of violence.

Ericson et al. (1991) expressed that violence based acts as represented by the media not only act as constructing the social reality but as well as reinforce this sense. It has been found that journalists while presenting the violent story are less likely to present it as factual but as a gatekeeper. On the basis of newsworthiness they select such information in order to reconstruct it and disseminate it in the form of news story to audience.

Naylor (1995) concluded in his research that about 10 percent crimes acts reported by to police are of female's offenders and become one third cases of crimes reported in newspapers. It has been concluded that victimized gender plays a key role to make the news worthiness and of core values.

Stanko and Lee (2003) noted that media deliberately and intentionally construct and report the crimes; it is not but jus an act of evil folk. Representation of violence cases and other types of crimes of particular types are focused and selective which are not appropriate to be telecasted or published. They concluded that same is the case in reporting crime victim.

Reiner et al. (2000) investigated critically the representation of crimes and violence based acts by the media and argued that since the previous few decades' crimes victims have gained a lot of significance in media. They share the view that factual crime report not only pave the way for the establishment of new crime policy but also helpful to eradicate this evil from society. It has been concluded that prominent coverage to crime victims as represented by the media is the significant qualitative change in crime in control after the 2nd Word War in the media.

Fernandez (1992) shared the view that most of the time media serves and preserves the dominant principles of society by subverting the women's statuses and roles. The representation of women in television is about 3:1. Men are more likely to be identified frequently as recipients of violent behavior and second most acknowledged aggression initiators

The following researchers have also dug out various dimensions of crimes against women in the context of media and other social factors. Some other researches of different aspects of violence against women are listed below:

Malefyt (1998), Baken (1998), Saqr (2000). Etal (2002). Wallace (2002). Potter (2002). Brown (2003). Bakhtiar (2003). Evan (2003).Jewkes (2004), Ali (2004), Janet(2004), Kimmel (2004).Farooq (2005), Nawaz (2005), Devi (2005), and Boyle (2005). Hanmer & Maynard (1987), Kalis & Neuendorf (1989), Bull (2003), Caputi & Russell, (1992), Greer (2005), Heaven and Hudson (2005), Innes (2003), Katz (1987), Lees (1995), Marsh (1991). Carll (20003),

The study was theoretically linked with social responsibility theory.

Hypotheses

H_1 It is more likely that overall news coverage of crimes against women would be greater in daily Jang as compared to daily Dawn in terms of numbers.

H_2 The news coverage of rape of women would be greater in Daily Jang as compared to Daily Dawn in terms of numbers.

H_3 Daily Dawn will place crime news against women more prominantly as compared to Daily Jang.

H_4 The ratio of follow up news stories about crimes against women would be greater in Daily Jang as compared to Daily Dawn.

RESEARCH DESIGN

By considering the needs of this research project, following research method and technique has been used:

1. Content Analysis

Universe/Population

The universe of the present study was major the Urdu and English national newspapers.

Sample Size

It was basically a census study-complete coverage of the said issue of both the newspapers was taken as a sample. The total number of women related news showing criminal activities published in the daily Jang and daily Dawn form July 2007 to December 200 was selected for the purpose of analysis . In other words, entire news coverage related to crimes against women appeared during time period of the six month was taken as a sample.

Sample Characteristics: All the news which were related to the criminal and violent acts against women and all those issues in which the central victims were females, selected for the purpose of content analysis.

Reason for Selection of the Time Period: The year 2007, specifically last three quarters made a great influence on political, constitutional and social sphere of Pakistani society. The year was marked with political turmoil and catastrophe. The three major significant incidents took place: first, Chief Justice of

Pakistan, Mr. Iftikhar Muhammad Chaudhry was deposed by then President Pervez Musharraf. The lawyer fraternity and civil society launched a political campaign for restoration of the CJ. Second, then President of Pakistan General Retired Pervez Musharraf declared emergency on November 3, 2007 in order to preempt Supreme Court verdict against his disqualification of candidature for upcoming election of president. Third, former prime minister, Benazir Bhutto was assassinated on December 27. Deteriorating condition of law and order, political turmoil and sense of insecurity were "hallmark" as well as order of the day, on these conspicuous reasons the period was selected for the purpose of content analysis of news coverage in the context of crimes against women in the two leading Urdu and English newspapers i.e. daily Dawn and Jang.

Selection of the Categories

The category system best suited and workable for the study was used. While constructing the categories the following inklings laid down by Stempel (1955) have been the bed rock.

a. Categories must be pertinent to the objectives of the study.

b. Categories should be functional, and

c. The system of categories must be manageable

Keeping in view the above principles and to adequately meet with the study's objectives an exclusive and exhaustive categories were developed. The categories of the news selected for the data collection regarding the crimes occurring against the women are as under: In the two newspapers, major news items related to crimes were divided into three major categories.

1. Physical Violence against women

2. Harassment and Rape cases

3. Cases of Social Discrimination

The category of physical violence was comprised the following five sub categories:

- Murder,
- Physical torture,
- Acid throwing,
- Burning and
- Financial loss/purse snatching

The category of harassment and rape cases was comprised five sub categories:

- Rape
- Attempt to rape
- Kidnap
- Attempt to kidnap and
- Harassment

The category of social discrimination against women was comprised eight sub categories:

- Forced Marriages

- Issue of veil
- Wani
- Swara
- Karokari
- Trafficking
- Watta Satta
- Child snatching

4. Analysis of Data

Both the quantitative and the qualitative techniques have been used for the analysis of the information gathered from news published in the news papers regarding the criminal acts against women.

The results of content analysis are presented in numerical**,** percentages, tables, graphs and descriptive forms. All the facts and the figures are presented in the tabloid form and for the further explanation graphs are being made to prove the hypothesis and description is also given.

Table 1. News Coverage of Daily Dawn on Physical Violence against women in July 2007 to December 2007

Physical Violence	C.1	C.2	C.3	C.4	C.5	F1	F2	F3	F4	Total
Murder	97	40	24	4	2	13	4	4	0	188
% age	(52%)	(21%)	(13%)	(2%)	(1%)	(7%)	(2%)	(2%)	-	(100%)
Physical Torture	17	6	4	0	0	0	0	0	0	27
% age	(63%)	(22%)	(15%)	-	-	-	-	-	-	(100%)
Financially Loss	9	6	2	1	2	0	0	0	0	20
% age	(45%)	(30%)	(10%)	(5%)	(10%)	-	-	-	-	(100%)
Acid Throwing	5	3	0	0	0	0	0	0	0	8
% age	(63%)	(37%)	-	-	-	-	-	-	-	(100%)
Burning	1	0	0	0	0	0	0	0	0	1
% age	(100%)	-	-	-	-	-	-	-	-	(100%)

The result s of the table:1 show that in the category of physical violence, it was found that 188 news items comprised murder incidents of which ratio of single and double column news coverage of murder was 97(52%) and 40(21%) respectively. The six month news coverage of crimes against women in daily Dawn, leading English newspapers of Pakistan further briefs that overall 21 follow up news of murder category stories were published .As mentioned in the table, 27 different incidents of physical tortures were reported of which most of the news 17(63%) were of single column. Besides, another heinous crime against women in this part of the world i.e. acid throwing on the faces in order to take revenge; such horrible and brutal acts are being perpetrated by penalizing females for the alleged faithlessness. The content analysis of the newspaper highlights that total number of 8 news items were brought to day light whiles one incident of burning was also reported. The cumulative findings regarding the category of physical violence establish this comprehensive picture in the minds of the readers that overall score of crime against women in the context of physical violence was found 224in daily Dawn.

Table 2. Coverage of Harassment and Rape against women by daily Dawn July 2007 to December 2007:

Harassment & Rape	C.1	C.2	C.3	C.4	C.5	F1	F2	F3	F4	Total
Rape	20	9	7	2	1	2	1	3	0	45
% age	(44%)	(21%)	(16%)	(4%)	(2%)	(4%)	(2%)	(7%)	-	(100%)
Kidnap	20	14	6	1	1	1	1	0	0	44
% age	(45%)	(33)	(14)	(2)	(2%)	(2%)	(2)	-	-	(100%)
Attempt to rape	0	0	0	0	0	0	0	0	0	0
% age	-	-	-	-	-	-	-	-	-	-
Attempt to Kidnap	0	0	0	0	0	0	0	0	0	0
% age	-	-	-	-	-	-	-	-	-	-
Kidnap + Rape	0	0	0	0	0	0	0	0	0	0
% age	-	-	-	-	-	-	-	-	-	-
Harassment	4	3	4	0	1	0	0	0	0	12
% age	(33%)	(25%)	(33%)	-	(9%)	-	-	-	-	(100%)

The findings of the category "harassment and rape" as described in the above mentioned table show that on the whole 111 news items were published of which total score of rape incidents were 39 while reporters filed six follow up stories of rape victim females and other related updates. Similarly it was divulge that twelve incidents of harassments were reported by the newspaper during the selected six month coverage of daily Dawn. The minute analysis of the category draws this overall scenario in term of length of coverage that separate score of single, double and triple column coverage of said category was calculated

The findings of the study in the context of news coverage of the category social discrimination against women in daily Dawn show that overall sixty news items about the said category were published in the given time period. It is significant to mention here that the issues of Child snatching, veil problem and forced marriages stood first, second and third in terms of their respective coverage with total score of 15, 13 and 10 respectively. Out of 38 news items of the top three issues, most of the news stories (19) were of single columns, while score of two columns comprised ten news items. Succinctly, the issue of *Karokari* received minimum coverage with total score of two news stories out of total coverage of 60 items related to the category of social crimes against women in the leading English newspaper of Pakistan.

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Table 3. News coverage of Social Discrimination against women by Daily Dawn July 2007 to December 2007:

Social Discrimination	C.1	C.2	C.3	C.4	C.5	F1	F2	F3	F4	Total
Forced Marriage	3	5	1	0	1	0	0	0	0	10
% age	(30)	(50)	(10)	-	(10)	-	-	-	-	(100%)
Veil Problem	8	3	0	2	0	0	0	0	0	13
% age	(62%)	(23%)	-	(15%)	-	-	-	-	-	(100%)
Trafficking	1	1	1	1	0	0	0	0	0	4
% age	(25%)	(25%)	(25%)	(25%)	-	-	-	-	-	(100%)
Wani	1	3	2	0	0	0	0	0	0	6
% age	(17%)	(50%)	(33%)	-	-	-	-	-	-	(100%)
Karokari	0	1	0	0	0	1	0	0	0	2
% age	-	(50%)	-	-	-	(50%)	-	-	-	(100%)
Wata Satta	1	1	2	0	0	0	0	0	0	4
% age	(25%)	(25%)	(50%)	-	-	-	-	-	-	(100%)
Child Snatching	8	2	2	1	0	2	0	0	0	15
% age	(54%)	(13%)	(13%)	(7%)	-	(13%)	-	-	-	(100%)
Sawara	3	0	2	1	0	0	0	0	0	6
% age	(50%)	-	(33%)	(17%)	-	-	-	-	-	(100%)
	25	16	10	5	1	3	0	0	0	60

Table 4. News Coverage of Physical Violence against women in Daily Jang from July 2007 to December 2007

Physical Violence	C.1	C.2	C.3	C.4	F1	F2	F3	Total
Murder	70	72	19	2	10	6	0	179
% age	(39%)	(40%)	(11%)	(1%)	(6%)	(3%)	-	(100%)
Physical Torture	183	32	2	0	12	4	0	233
% age	(78%)	(14%)	(1%)	-	(5%)	(2%)	-	(100%)
Financially Loss	58	9	0	0	2	0	0	69
% age	(84%)	(13%)	-	-	(3%)	-	-	(100%)
Acid Throwing	8	5	1	0	1	1	0	16
% age	(50%)	(32%)	(6%)	-	(6%)	(6%)	-	(100%)
Burning	8	5	0	0	1	0	0	14
% age	(57%)	(36%)	-	-	(7%)	-	-	(100%)
Total Coverage:	327	123	22	2	26	11		511

The results as mentioned in the table about news coverage of physical violence against women in leading Urdu newspaper of Pakistan communicate in lucid manners that total score of physical violence against women of this land of pure was 511 of which 327(64%) and 123(24%) were single and double columns respectively. In this category, the issues of physical torture and incident of murder stood first and second in terms of magnitude of coverage with cumulative score of 233 and 179 in daily Jang during the period of six month .Besides overall coverage of sub categories i.e. acid throwing and burning was found 16 and 14 respectively, of which most of the incidents 16 out of 30, received single column coverage. Similarly the total score of follow up news stories of the said category was 37 in this leading Urdu newspaper of Pakistan. The sub categories-murder and physical torture received equal number of (16 each) follow up news coverage.

Table 5. News Coverage of Harassment and Rape against women by Daily Jang July 2007 to December 2007:

Rape and Harassment	C.1	C.2	C.3	C.4	F1	F2	F3	Total
Rape	79	47	9	0	2	6	2	145
% age	(55%)	(32%)	(6%)	-	(1%)	(5%)	(1%)	(100%)
Attempt to rape	29	10	1	0	0	0	0	40
% age	(73%)	(25%)	(2%)	-	-	-	-	(100%)
Kidnap	132	38	2	0	9	0	0	181
% age	(73%)	(21%)	(1%)	-	(5%)	-	-	(100%)
Attempt to Kidnap	18	1	0	0	0	6	0	25
% age	(72%)	(4%)	-	-	-	(24%)	-	(100%)
Kidnap + Rape	21	20	2	0	0	0	0	43
% age	(49%)	(47%)	(4%)	-	-	-	-	(100%)
Harassment	63	3	0	0	4	0	0	70
% age	(90%)	(4%)	-	-	(6%)	-	-	(100%)
	342	119	14	0	15	12	2	504

The six month news coverage of the category harassment and rape against women in daily Jang, as described in the table depicts that 504 news stories were appeared in the newspaper during given time period. The microscopic analysis shows that the issues –kidnap, rape and harassment have been ranked first, second and third in terms of their coverage with cumulative scores of 181,145 and 70 respectively. Moreover, 40 different incidents of attempt to rape were published in the newspaper. It is relevant to mention here that most of the news stories (342,68%) were single column while the cumulative score of double column stories of the said category was calculated 119 (23%)out of 504. Besides 29 follow up stories also appeared in the newspaper, of which the sub categories – rape and kidnap received maximum follow up coverage with score of 10 and 9 news stories during the six month coverage.

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Table 6. News coverage of Social Discrimination against women by Daily Jang from July 2007 to December 2007:

Social Discrimination	C.1	C.2	C.3	C.4	F1	F2	F3	Total
Forced Marriage	13	5	0	0	0	0	0	18
% age	(72%)	(28%)	-	-	-	-	-	(100%)
Veil Problem	4	1	0	0	0	0	0	5
% age	(80%)	(20%)	-	-	-	-	-	(100%)
Trafficking	6	3	0	0	1	0	0	10
% age	(60%)	(30%)	-	-	(10%)	-	-	(100%)
Wani	5	1	0	0	1	0	0	7
% age	(72%)	(14%)	-	-	(14%)	-	-	(100%)
Karokari	4	2	0	0	0	0	0	6
% age	(67%)	(33%)	-	-	-	-	-	(100%)
Wata Satta	3	0	1	0	0	0	0	4
% age	(75%)	-	(25%)	-	-	-	-	(100%)
Child Snatching	0	0	0	0	0	0	0	0
% age	-	-	-	-	-	-	-	-
Sawara	0	0	0	0	0	0	0	0
% age	-	-	-	-	-	-	-	-
	35	12	1	0	2	0	0	50

The findings of news coverage of social discrimination against women briefs in comprehensive manners that 50 news items have been published in 180 issues daily Jang. In light of analysis , it can be sum up conveniently that the issues of forced marriages, women trafficking and wani ranked among top three in terms of coverage with total scores of 18,10 and 07. Similarly five different issues related to veil problem were also focused by the newspaper. Like the ratio of single column coverage of other categories, the similar results were observed in the said category of social discrimination against women, as it was explored that 70 percent news stories of single column published in this largest Urdu newspaper of the country. Quite surprisingly merely two follow up stories in the context of the category were appeared during the specified six month time period.

Table 7. Comparison of coverage of Crimes against women in Daily Dawn Lahore and Daily Jang Multan from1st July 2007 to 31st December 2007

Violence Category	Daily Jang Multan	Daily Dawn Lahore	Total
Physical Violence	-	-	-
Murder	179 (16.33%)	188 (45.52%)	367 (24.32%)
Physical Torture	233 (21.25%)	27 (6.53%)	260 (17.22%)
Financially Loss	69(6.29%)	20 (4.84%)	89 (5.89%)

Acid Throwing	16 (1.45%)	8 (1.93%)	24 (1.59%)
Burning	14 (1.27%)	1 (0.24%)	15 (0.99%)
Rape & Harassment	-	-	-
Rape	145 (13.22%)	45 (10.89%)	190 (12.59%)
Kidnap	*181 (16.51%)*	44 (20%)	*225 (14.91%)*
Attempt to Kidnap	25 (2.28%)	0	*25 (1.65%)*
Kidnap + Rape	43 (3.92%)	0	43(2.84%)
Harassment	70 (6.38%)	12(2.9%)	82 (5.43%)
Attempt to Kidnap	25 (2.28%)	0	*25 (1.65%)*
Social Discrimination	-	-	-
Forced Marriage	18 (1.64%)	10(2.42%)	28 (1.85%)
Veil Problem	5 (0.45%)	13 (3.14%)	18 (1.19%)
Trafficking	10 (0.91%)	4 (0.96%)	14 (0.92%)
Wani	7 (0.63%)	6 (1.45%)	13 (0.86%)
Karokari	6 (0.54%)	2 (0.48%)	8 (0.53%)
Wata Satta	4 (0.36%)	4 (0.96%)	8 (0.53%
Child Snatching	0	15 (3.63%)	15 (0.99%)
Sawara	0	6 (1.45%)	6 (0.39%)
Miscellaneous	31(2.82%)	8 (1.93%)	39 (2.58%)
Grand Total	1096(72.6%)	413(27.4%)	1509

The cumulative findings of both the newspapers regarding coverage of crimes against women highlight that overall 1509 news published during the given time period of six month, of which 1096(72.6%) news items were appeared in daily Jang whereas the total score of daily Dawn was calculated 413(27.4%). The further in detail microscopic analysis depicts this picture that the sub top three categories were murder, physical torture and kidnap with cumulative score of news coverage 367, 260and 225 respectively. In other words one fourth news items were comprised the murder incidents in both the newspapers. It is significant to mention here that both the leading newspapers of Urdu and English language published overall 190 incidents of rape, undoubtedly a heinous crime against women which were perpetrated in Islamic Republic of Pakistan, as reported by the print media. Similarly both the newspapers reported 82and 28 cases of harassment and forced marriages respectively. Being the liberal newspaper, daily Dawn has given relatively more coverage(13,3.14%) to the issue of veil problem as compared to daily Jang which reported overall five incidents. It is easier to sum up that cumulative news coverage of daily Jang was far greater in the sub categories of murder, physical torture, financial loss, acid throwing, burning, rape, kidnap, forced marriages and trafficking etc. than daily Dawn during the six month period of publications.

Graphs on comparative Coverage

The following self explanatory graphs would help out to understand comparison of coverage of the three categories i.e. physical violence, rape and harassment, and social discrimination against women in both the newspapers

Fig.1. Comparison of Physical Violence against women:

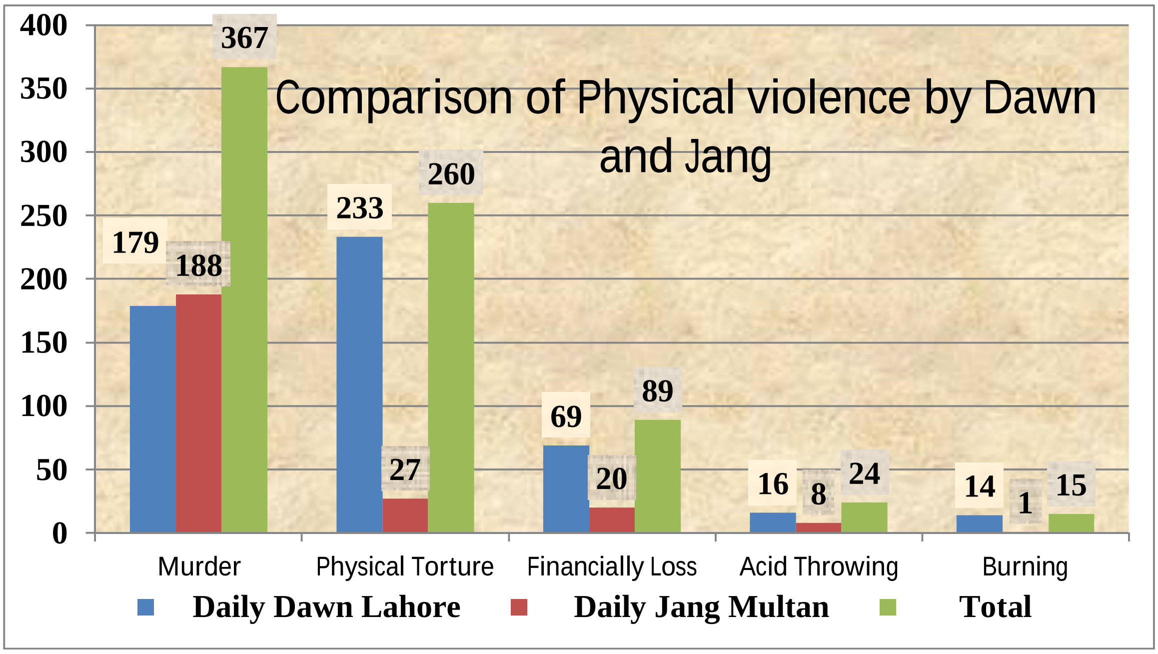


Fig.2. Comparison of coverage on Rape and Harassment against women:

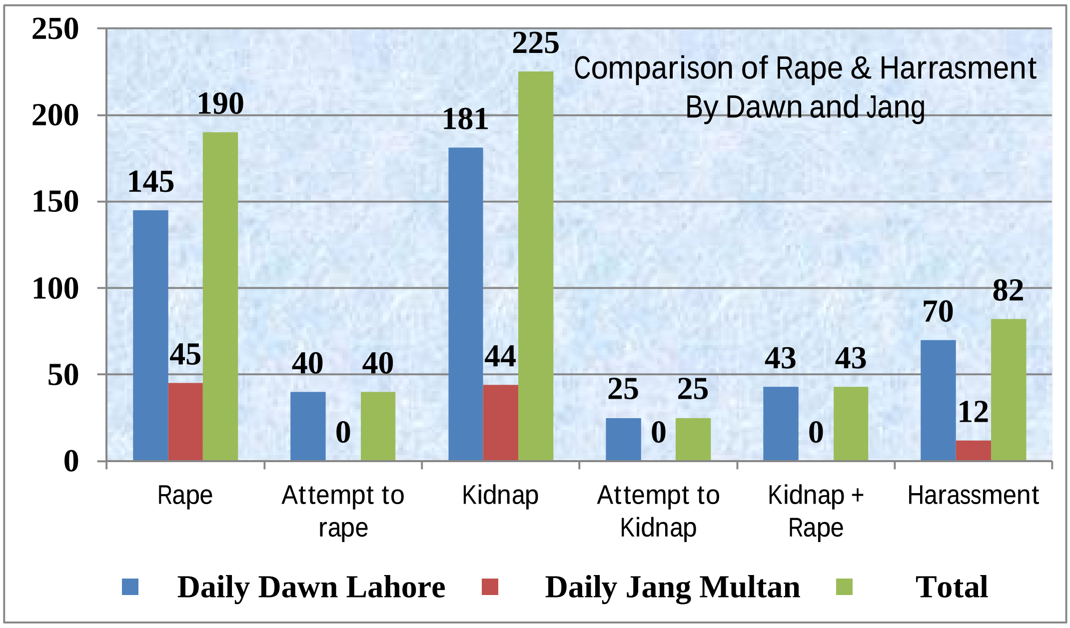
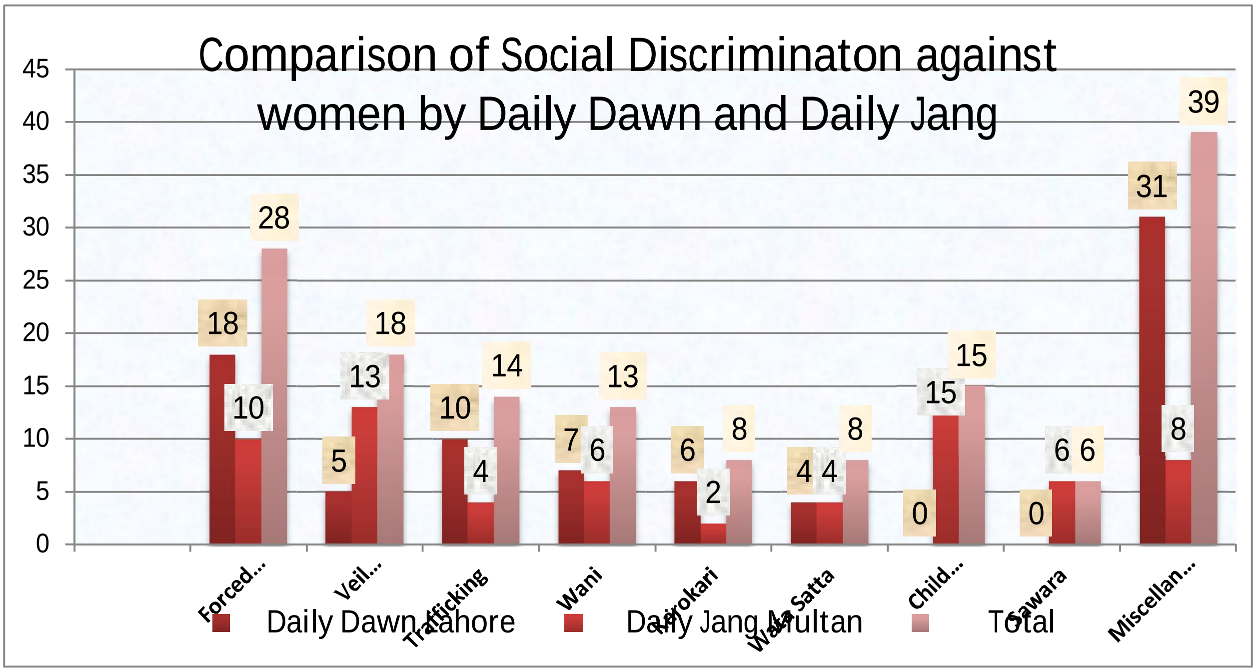


Fig.3. Comparison of coverage on Rape and Harassment against women:



5. CONCLUSION

The media has played a vital role in mobilizing women for particular causes like domestic violence & sexual harassment and assault. Those cases which were not registered with police in their daily diary and those cases which were pending in the court were all entertained in an expeditious manner through the media as a result of women's mobilization, highlighting the government's inefficiency and lack of concern regarding women's human rights. This has had an effective and fruitful result because the government has issued directions to police & the court to work in accordance with the Law and justice. Women's organizations have launched campaigns, demonstrations, protests and marches throughout the country with the support of electronic and print media who transmit their voices to every nook and corner of Pakistan and as well other parts of the world. This also shows consolidation between these women's organizations. The media has encouraged the women of Pakistan to join hands with these Women's organizations and to assemble for their protection & safety. This particular study has been conducted to analyze the media attention toward crime against women. For this purpose, two newspapers, the dawn one of the elite newspaper from English press and second one is the 'Jang' , elite newspaper of Urdu journalism, have been selected for research. In this regard news of both newspapers from July 2007 to December 2007 was considered for the analysis. The findings of the results showed that English and Urdu journalism in Pakistan has big difference in portraying the news as well as in coverage ratio and space.

To analyze the news coverage in the newspaper, the news items were divided into the three major different categories. A more than thousand number of news related to crimes against women were published in Daily Jang during the particular period of study. Results indicate that that murder, rape, kidnap and physical violence were the major crimes against women. These categories have hundreds of news during the specific time period. Similarly Daily Dawn also gives prominence to the murder, rape and kidnapping. A number of news covered by the Dawn is comparatively less than half of the Jang news. But the number of news in category of murder in almost equal to the both sides which shows that Daily Dawn give most importance to the murder cases because it is the heinous crime against women as well as for all human beings. On the other hand daily Jang also covered the follow up stories of the major crimes to purse the issue.

The first hypothesis suggested that overall news coverage of crimes against women would be greater in Daily Jang as compared to daily Dawn in terms of number. The fact and figures of the content are strongly supportive to the hypothesis. Because the elite newspaper of English, Dawn published 411 news stories and on the other hand Daily Jang published 1096 news stories about crimes against women. Daily Jang also give coverage to the issues of attempt to major crimes in the categories of rape and kidnap of women. On the other side Jang also published more news stories on the issues of the physical torture as compared to daily Dawn.The second hypothesis stated that the news coverage of rape of women would be greater in daily Jang as compared to the daily Dawn in terms of number of news. The findings of the study again supported this hypothesis supportive for research. Daily Jang published 144 news of rape of women and 40 news stories about the attempt to rape; and on the other hand daily Dawn published only 45 news of this particular category.

The third hypothesis of the study proposed that the daily Dawn will place crime news against women more prominently as compared to daily Jang. The findings of the study supported hypothesis. Major crimes were published in 2 or 3 columns and also take some news 4 or 5 columns coverage indicating the issues sensitivity. On the other hand, daily Jang published more news stories in single or double columns and have only two murder stories in four columns and did not publish any story in five columns. Last hypothesis suggests that ratio of follow up news stories about crimes against women would be greater in daily Jang as compared to daily Dawn. The results of the research work prove this hypothesis absolutely right. Daily Jang publish 72 follow up news stories and daily Dawn publish 32. This shows the huge difference of follow up stories of news.

Overall it can be concluded that Pakistani print media both English and Urdu newspapers, to some extent highlighted the issues of women, in satisfactory manners. The issue of killing of women was fairly treated, which has been the major crime against humanity. Urdu press also gives more coverage to the physical violence and harassment against women to combat the roots of violence. Both the newspapers also projected the various issues related to social crimes against women, and depicted so called outdated, irrational, inhuman custom and conventions namely honor killing as crime and also covered the news stories of wani and watta satta.

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MARKETING COMMUNICATION:
LOYALTY TO GROCERY STORES BUILD ON FLYERS

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Abstract

This paper presents partial results of research based on consumer preferences when shopping for food. It is focused on the area of marketing communication and loyalty to grocery stores build on flyers. The main objective of this paper is to determine which consumers are influenced by flyers and which consumers are shopping for food according the information found in these flyers. The next objectives are to determine which consumers are influenced by flyers and which consumers are shopping for food according the information found in these flyers, to define which parameters are crucial for consumer when choosing his grocery store and to find a differences between consumers in different age or consumers of different gender in terms of influence by flyers.

The results are based on questionnaire survey that was conducted within the period from 2011 to 2013 on a sample of 4835 respondents from the Czech Republic, via online questionnaires. For the data collection the questionnaire system Re La, developed by the Department of Marketing and Trade at Faculty of Business and Economics at Mendel University in Brno, was used. Data was processed with statistical software STATISTICA (ver. 10). The results show that czech consumers are strongly influenced by flyers when shopping for food and also the flyers should be not only low price oriented, because consumers are most focused on information about fresh goods, quality of the goods and wide range of goods offered.

Key words: *Flyers, consumer behaviour, grocery stores, loyalty*

1. INTRODUCTION

Consumer behavior and its understanding is the subject of theoretical research and also interest of all market participants. Importance of this subject is constantly rising, if we realize that according to Czech chamber of agriculture food chain stores in the EU employ up to 48 million people, which will create more than 6% of EU28 GDP. In 2008, there were more than 900,000 retail food stores across countries of EU (Apic-ak.cz, 2013).

The Consumer buying behaviour refers to the buying behaviour of final consumers, individuals and households that buy goods and services for private consumption (Kotler and Armstrong 2008). Influences that affect the behaviour of consumers during the buying process are very important. Consumers must go through several stages of decision-making process. Most authors (Solomon 2004) name these: 1. problem recognition, 2. information search, 3. evaluation of alternatives, 4. product choices / purchase decision, 5. outcomes / post-purchase evaluation.

Marketers are also interested in how their customers can be influenced by marketing stimules and what are the consequences of them.

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Szczyrba (2006) understands retailing as business or activity which includes the purchase of products from manufacturers, wholesalers or other middlemen. Cimler (2007) defines retail trade also as an enterprise (or business) which buys goods from the wholesalers or producers and adding that a product or service is sold without further processing to final consumers.

After 1989 the Czech Republic has changed from a centrally planned economy to a principle of market economy. In the restitution 11,000 stores has been returned to its original owners. The process of deconcentration and atomization subsequently started, followed by the internationalization process lasting until today (Boček, 2009). Number of retail stores in the Czech Republic in 1998 compared to 1989 increased by 132.7% from 41,188 to 95,852 stores. In 2012 the CSO records up to 148 thousand stores. Food market in the Czech Republic in the last 15 years has went through many significant changes. In the early nineties the Czech market accustomed to smaller stores and specialized formats began to build supermarkets. The first one was built in 1991 in Jihlava[40]. A year later first discount store was opened in Prague. At the end of 1996 the first hypermarket was opened in Brno and a year later the first "shopping mall" in Prague. In 1998 there is already over 250 hypermarkets and more than 1,300 retail units, supermarkets and discount stores. (CZSO, 2013)

In an increasingly competitive environment, companies must be customer oriented (Kotler, 1997). Consumer awareness of their needs, usually begins looking for an information. For the Czech Republic is a typically provision of information about current discounts, prices and events through flyers. And across all industries, companies print more then 390 of leaflets for one person. According to GfK Incoma only 11% of consumers don´t come in to contact with leaflets, 17% ignore them and whole 72% are only browsing them. 29% of consumers make the shopping decision according to them. The most important group for a leaflets marketing communication is aged 65 and more[41]. Moreover, in a period of economic crisis impulse purchases wane at the expense of well-planned ones for example with help of leaflets. In times of crisis then respondents read leaflets far more. For the respondents of this research are low prices also an important factor in the proces of choosing grocery store but the quality of food offered is for them far more crucial. The quality of food is according Sparks (2012) significantly associated with the size of store.

The importance of quality is a major criterion in the food retailing. Many customers may prefer other shops due to the decreasing level of quality and it is almost in up to 86% of cases. Also problems with quality of food can to merchants together with the actual product spoilage reduce revenues by up to 15%. (Xiaojun, 2012)

Briesch (2009) also points to importance of overall comfort during the purchase process. Reference is made to research (Arnold, Ma and Tigert 1978; Arnold Oum, and Tigert 1983; Arnold, Roth and Tigert 1981; Arnold and Tigert 1982) showing a greater impact on consumer convenience on choice of store compared to the price of food assortment offered, etc. In this paper we present results which confirm previous findings that low price is not that attractive for consumers compared with other facts which could be presented in leaflets as well.

2. OBJECTIVES AND METHODOLOGY

The aim of this research is to determine consumer preferences in the selection of grocery focusing on their reaction on leaflets connected with creating a loyalty to these stores. Next goals of this paper are:

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[40] Town in South Moravia.

[41] In http://www.ceskatelevize.cz/ct24/ekonomika/166824-cesi-miluji-reklamni-letaky/

- determine which consumers are influenced by flyers and which consumers are shopping for food according the information found in these flyers;
- define which parameters are crucial for consumer when choosing his grocery store;
- to find a differences beetween consumers in different age or consumers of different gender in terms of influence by flyers.

Researchers of the Department of Marketing and Trade at FBE MENDELU conducted the primary data collection in the period 2011 to 2013 on the sample of 4835 respondents from all regions of the Czech Republic.

Online data collection was conducted via Research Laboratory (Umbrela) Questionnaire System. Statistical evaluation of the obtained data was conducted with use of STATISTICA (v. 10).

The sample characteristics:

- The sample is almost evenly divided into the following three categories accordingly to the size of the place of their residence: up to 3,000 inhabitants, 3,000 to 89,999 inhabitants, and municipalities with 90,000 or more inhabitants.
- The largest group of respondents was a group that consists of people with secondary education, with leaving exam (57.3%).
- There were various social groups of respondents according to their occupation; the two largest groups are a group of students (33.2%) and a group of employees (37.6%).
- The most represented age category is 35–54 years of age (20.1%), second largest group consists of age category 18–24 years (19.1%) and the third one of respondents in age category between 25–34 years (18.5%).
- Men are represented in the sample by 2225 respondents (43.64%) and women are represented in the sample by 2874 respondents (56.36%).

For analysis of verbal values the cumulation are calculated (absolute and relative), for numerical (quantitative) values additional statistical methods are used especially arithmetic mean, modus, dispersion, standard deviation, coefficients of contingency and cluster analysis. Contingency coefficients are measures of association of two nominal variables. It ranges between 0 (no relationship) and 1 (perfect relationship). Most commonly used coefficients are Pearson and Cramer Contingency Coefficients which were used in this paper. According to Cohen (1988) the intervals of evaluation are following:

- <0 - 0,3) small correlation
- <0,3 - 0,5) medium correlation
- <0,5 - 1) strong correlation

Cluster analysis involves numerous methods and processes. It is basically aimed to find a group which have a similar variables (Minařík, 2007). Cluster analysis sort objects into clusters capturing the similarity of objects belonging to the same group on one side and dissimilarity of objects belonging to different groups on the other. The principle of clustering methods is to used a measure of dissimilarity (or similarity) of objects and clusters when the Euclidean distance is the most widely used measure of dissimilarity. Hierarchical clustering for the purpose of this paper is used. Clustering process is expressed visually through the dendrogram.

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3. RESULTS

In the Czech Republic is currently operating many of retail chains, focusing on general and food assortment. In terms of the theme of this paper will be done only performance of these chains because of the difficulty to cover all possible variations of a selection of shops of all consumers in the Czech Republic (small mixed retail, small grocery stores, specialty stores, etc.). This paper is focused primarily on chain stores with own production of leaflets/flyers. The company Schwarz CR associates Lidl (currently 216 units), and Kaufland stores (78 stores). Company Ahold asociates supermarkets Albert (244) and hypermarket Albert (55). Rewe Group consists of Billa (200) and Penny Market stores. Furthermore, the Czech market is also covered by company Globus, Tesco stores, Makro, Interspar, ENAP, etc. Table 1 lists their sales for the years 2010 and 2011.

Rank	Group / Company	Sales (bln. CZK, tax included)	
		2010	2011
1.	Schwarz CZ	63,2	65,5
	Kaufland	40,0	42,0
	Lidl CZ	23,2	23,5
2.	Rewe CZ	51,1	53,6
	Billa	22,2	22,6
	Penny Market	28,9	31,0
3.	Tesco stores CZ	47,5	51,0
4.	Ahold Czech republic	42,3	44,0
5.	Makro CZ	33,1	32,5
6.	Globus	26,1	27,0
8.	Spar ČR	13,0	14,1

Table 1: Sales of retail chains in the Czech Republic in the years 2010, 2011

Source: http://www.incoma.cz/cz/ols/reader.aspx?msg=1217&lng=CZ&ctr=203

Czechs are more afraid of the crisis than ever before. They change their purchases of food and toiletries. Current study shopping monitor issued by the company INCOMA GfK says that it is almost 80% of households. A year ago this effect was admitted by "only" 60% of households and in 2009 it was 30% of households. Special offers and discounts became third in the absolute ranking of most important reason for selecting store. Almost 36% of consumers are using flyer for purchase planning. Such a high level of direct influence of flyers to purchase of the Czechs were recently in 2006 when they expected impacts of the VAT rate on food prices.

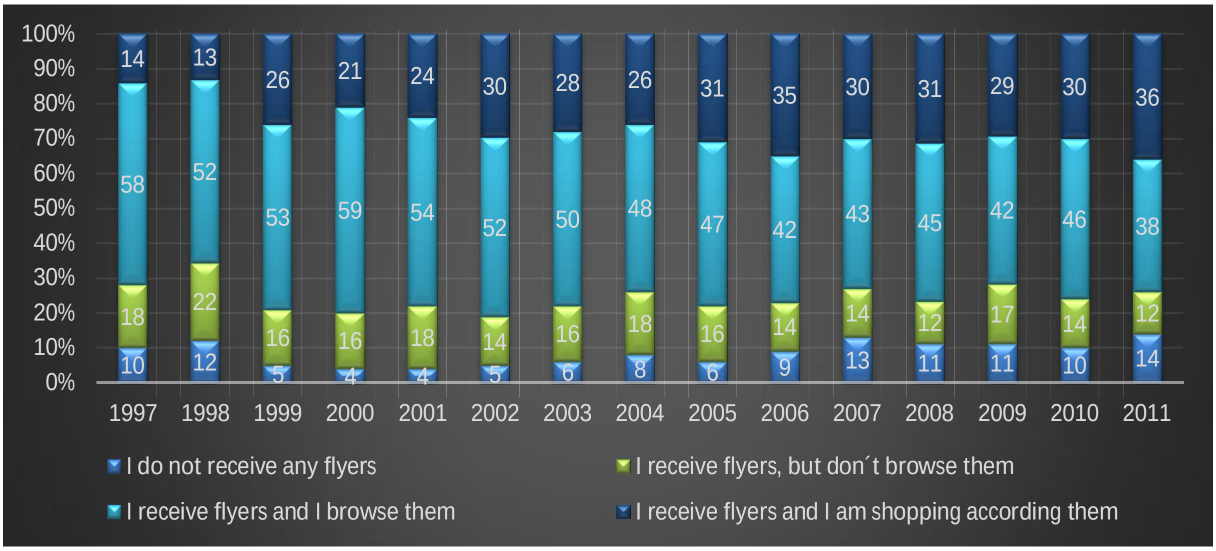

Figure 1: Are consumers influenced by flyers?

Source: *Incoma GfK – Shopping monitor CEE 2010 (edited)*

Leaflets or flyers could be a series tool to guarantee loyalty to stores from its customers. Our research shows, that almost 55% of consumers who are shopping in one favorite store are inspired by its flyers and for more than 74% of them are actual offers in flyers very important aspect of this store. More than half of respondents participated in research admits that the flyer of their store is one of the most important things which reflects frequency of their visits in this store. Also almost 17% of consumers are willing to change their store in matter of vision of better purchase inserted in flyer of competition store.

The table 2 presents the most important parameters for the consumers when choosing their food stores. These parameters can be considered as a very important for filling leaflets campaigns of chains stores as according to them the respondents decide whether they will visit the store. In the Czech Republic is still ingrained cost-oriented design of leaflets. Chain stores should these results consider these findings when they are assembling their leaflets because these facts seem to be for consumers very important. Low prices are in consumers preferences in the tenth position. On the contrary the most important of them is the freshness of the goods offered, quality of products and wide range of goods offered by chain stores. In terms of development and the evolution of the results from early research (2011) to 2013 may be mentioned downward trend in preferences for low prices and conversely increasing trend in the quality of goods and sufficient stocks of goods in action. Consumer preferences are no different considering his age or gender. For purpose of this paper in our research scale of agreement from 1 to 10 was used where 1 - strongly disagree and 10 - totally agree.

Cluster analysis performed on data from 2011 to 2013 (Figure 2) shows clusters and subclusters of previous mentioned parameters influencing consumers store choice. It deeply explains relationships between these parameters. This method of data evaluation confirms previous findings that czech consumers are influenced not that much by a low price, but consumers are most focused on information about fresh goods, quality of the goods and wide range of goods offered.

	N valid	Average	Modus	Dispersion	St.deviation
Fresh goods	4834	9.805	10	2.301	1.523
Quality of the goods offered	4832	9.666	10	2.895	1.702
Wide range of goods	4822	8.709	10	4.948	2.228
Cleanliness and appearance of the store	4829	8.594	10	4.152	2.048
Short waiting times at the cash desk	4815	8.589	10	3.702	1.922
Suitable location of the store	4831	8.455	10	5.114	2.266
Quick services	4805	8.318	10	3.868	1.967
Proper marking of goods(especially prices)	4819	8.313	10	4.107	2.025
Easy orientation inside of the store	4816	8.262	10	4.257	2.068
Low prices	4830	8.208	10	4.992	2.238
Polite and friendly sellers	4826	7.632	8	5.483	2.349
Sufficient stocks of goods in action	4822	7.575	10	6.816	2.615
Easy solving of reclamations and complaints	4816	7.489	10	7.665	2.772
Offers czech or local goods	4822	7.553	10	7.274	2.702
Habit	4812	7.149	5	7.065	2.661
Parking in front of the store	4832	6.443	10	2.601	1.613
Current offers in leaflets	4832	6.031	1	4.262	2.068
Proximity to public transport stop	4825	5.763	1	5.156	2.275
Free bags	4819	4.953	1	8.732	2.956
Possibility to pay with vouchers	4821	4.796	1	9.131	3.024

Table 2: Parameters influencing store choice

Source: questionnaire survey, 2011-2013, n = 4835

We also had to determine who is among Czech consumers shopping according flyers, who is inspired by them and who selects the grocery store to make a purchase strictly based on actual offers in flyers. An average of main sample of respondents indicates a very slight predominance of respondents who are looking for inspiration for their purchase in flyers. There is little discrepancy with previous researches however this could be caused by other system of querying or evaluation of data obtained. We can observe that Czech consumers in general according this research are on scale of agreement on point 5 from 10 possible. Also in general most frequent answer was 1 – strongly disagree. We did not find any significant evidence of strong relationship of Czech consumers to flyers in general.

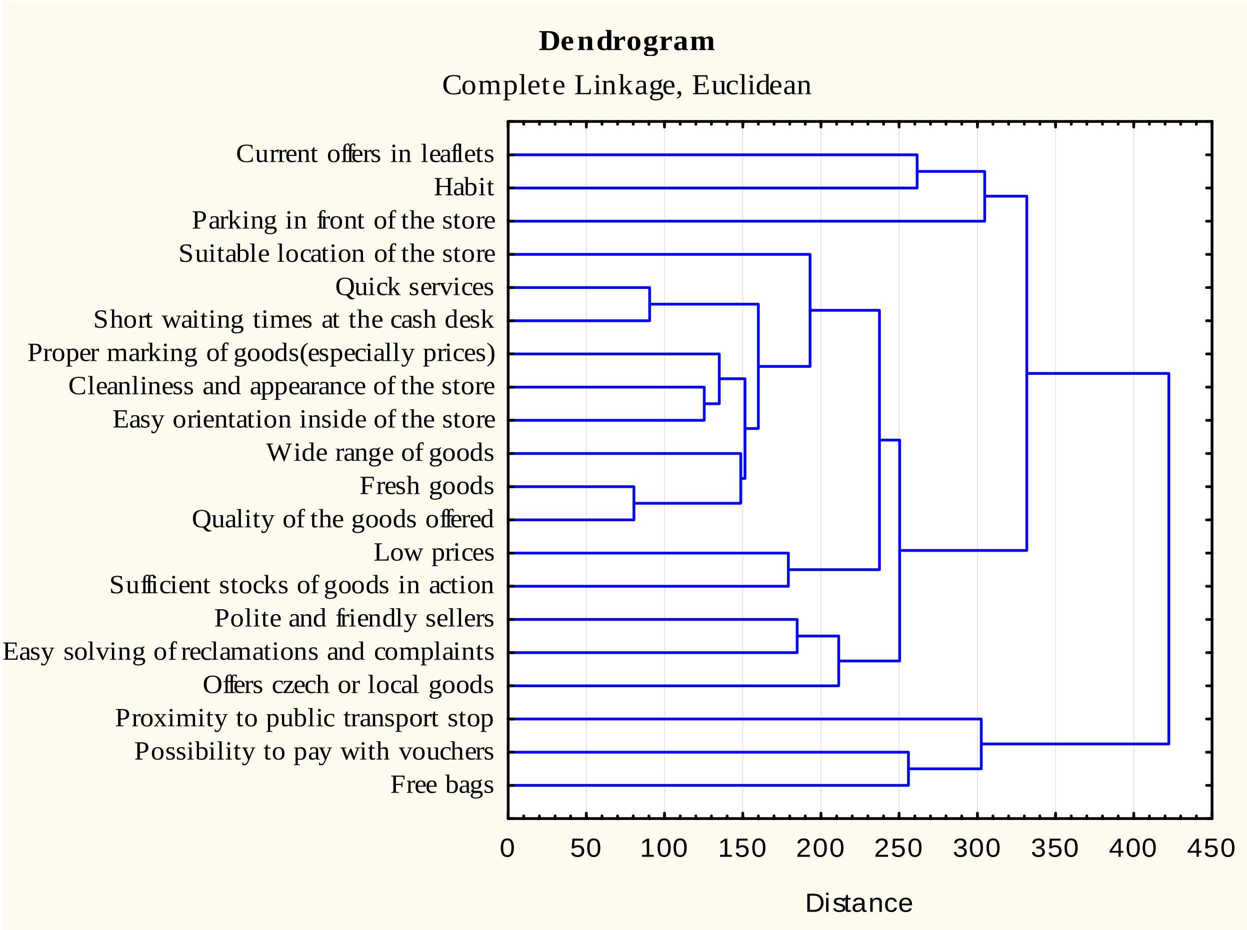

Figure 2: Dendrogram of parameters influencing consumers store choice

Source: questionnaire survey, 2011-2013, n = 4835

I am ussually inspired by a flyer when making a purchase in grocery store					
	N valid	**Average**	**Modus**	**Dispersion**	**Standart deviation**
2011	2338	5.275	1	9.378	3.062
2012	2111	5.296	1	9.454	3.074
2013	710	5.049	1	8.235	2.869

Table 3: Inspiration by a flyer when making a purchase of food

Source: questionnaire surveys, 2011 n =2338, 2012 n = 2111, 2013 n= 710

To find who is the most common acceptor of flyers we need to create a segments of respondents and verify the results of additional secondary data from previous studies. Own research shows a tendency to explore flyers and shopping according them with increasing age. Furthermore it appears that women are inspired by leaflets more than men. Although there is a growing trend in exploring of flyers by men when in 2013 their average of agreement with expression that they are searching in flyers for some information increased to 4.994 from 4.586 in 2011. Overall, it may seem that the difference between women and men is decreasing over time. Contingency coefficient has dropped from 0.193 in 2011 to 0.175 in 2013.

Gender	Male	Female
2011	4.586	5.734
2012	4.787	5.757
2013	4.994	5.788

Table 4: Inspiration by a flyer gender segmented

Source: questionnaire surveys, 2011 n = 2338, 2012 n = 2111, 2013 n = 710

As mentioned before data from this research shows that there is a strong dependency[42] between age of consumer and his exploration of leaflets before realizing the purchase of food in grocery stores. Summary of data obtained from questionnaire surveys in 2011–2013 are shown in figure 3. It is obvious that with increasing age positive relationship to leaflets is proportionately increasing. Elderly consumers have with leaflets almost twice much stronger relationship than teenagers. The biggest difference between age boundaries can be observed in last two of them. It could mean that consumers around 65 years are getting more excited about leaflets than ever before.

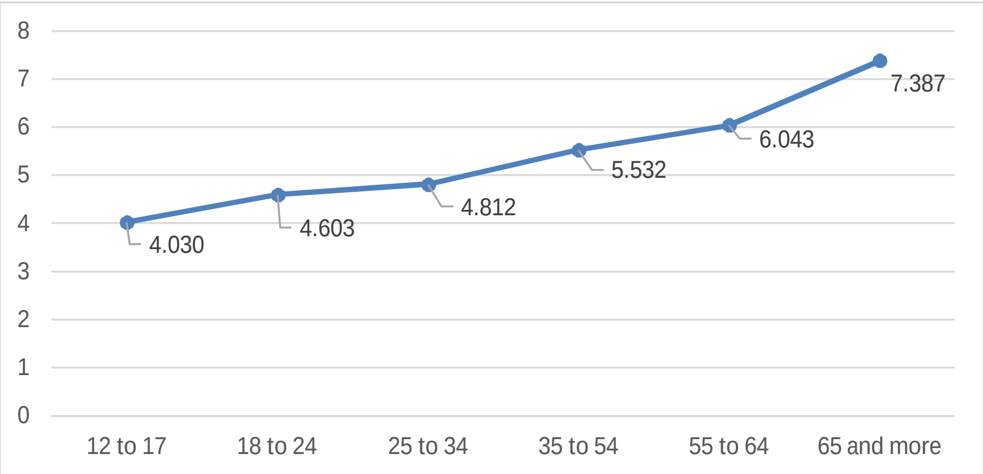

Figure 3: Inspiration by a flyer age segmented

Source: questionnaire survey, 2011–2013 n = 5159

Table 5 shows preferences of consumers on flyers in separate years of our research. Popularity of flyers is increasing in general across all age groups except consumers between 25 and 34 years. It may

[42] Contingency coefficient: 0,389

be caused by their bussy lifestyle. Consumers of this age group are most sensitive on the suitable location of the store than on current offers presented in leaflets[43].

Age	12 to 17	18 to 24	25 to 34	35 to 54	55 to 64	65 and more
2011	3,344	4,570	4,822	5,587	6,208	7,281
2012	3,762	4,604	4,573	5,381	6,359	7,344
2013	4,985	4,634	4,340	5,629	5,563	7,535

Table 5: Inspiration by a flyer age segmented

Source: questionnaire surveys, 2011 n = 2338, 2012 n = 2111, 2013 n = 710

4. CONCLUSION

This paper was focused on the chain stores with own production of flyers. Data which are used for purpose of this paper were obtained by a long term research focusing on consumer behaviour of customers in Czech Republic when choosing their grocery store. Exactly 4835 respondents from Czech Republic had participated in this research from 2011 to 2013. Because of the crisis czech people change their purchases when buying a food products and almost 36% of them are using flyers for purchase planning. According to the goals 55% of consumers are inspired by the flyers and a good offer reflects frequency of their visits in the store.

Consumers change their preferences when they find better offer in other store. Consumer preferences are no that much different considering his age or gender. According the data from this research men have a lower rate of inspiration by a flyer than women. But the results of both gender are in matter of time converging. Elderly consumers are more interested in flyers than younger consumers. It could be said that inspiration by a flyer when shopping for food is positively connected and it is rising with higher age. The flyers should be focused on fresh goods, quality of the goods offered and on wide range of goods. Consumers do not consider the low prices as an important fact to make their store choice but czech grocery chain stores are using in almost every cases flyers which are strictly price oriented. Flyers are very strong and important tool of marketing communication of chain stores. Especially in Czech Republic where consumers are very influnced by them when choosing their grocery stores and shopping on its basis.

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[43] See table 2

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"MEDIA IS MESSAGE" IN SPACE OF MODERN COMMUNICATION.

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Abstract

Modern communications produce new contexts and new languages. The formula of McLuhan appeared to have new features in virtual reality and cyber space. The article shows some aspects of axiology and ethics in cyber communications, virtual reality, history of media.

Key words: *information, communication, media, virtual reality, cyber ethics, informational society, history of communications.*

Nothing is made of stone or iron,
everything would be changed
Bible

The general purpose of any kind of communication is mutual understanding and creating language of understanding. These languages were invented by mankind from petroglyphs to Internet. Culture was created as an answer on the need of communication – as anthropological researches has shown. The existential philosopher K.Jaspers remarks: what is not given in communication is simply not exist.

According to M.McLuhan, the history of means of communication, so called media, from hieroglyphs to video through Gutenberg Galaxy – appeared that modification of method of transporting the information changes radically all sides of life from art and philosophy to political programmes. (McLuhan, 2005) The environment of man is transformed into *noosphere* – as the remarkable scientist - cosmist V.I.Vernadski dreamed, the sphere of human Mind. Computer systems stimulate new "global brain"- self-organized production of information, which should be coordinate with human presence, his feelings and relations. We are living in informational society, as McLuhan predicted, and this phenomenon supposed new kind of perceptions and actions.

Media technologies attack the conscious of individual and produce the picture of world in accordance with global informational space. The challenge of media reality can be compared with challenges of nature, that mankind should give answer (give or not give), as the great searcher of history A.Toynby told. Such answers in history of mankind were several. First overturn was invention of *written language*. Everybody knows the legend about ancient ruler who just firstly was acquainted with written text. He comes up with a predictable and brilliant idea: the invention makes shorter and weaker memory, now you should not strain your brain, spend you forces. What for? It was the beginning of future technical suppressing of natural human capacities. Sometimes it was called prosthetic appliance of memory.

*"Cunning (slyness) of world`s techne"*- it is wise expression of the leader of Saint-Petersburg *media philosophy V.V.Savchuk*. (Savchuk, 2013). He transforms the popular idea of Hegel`s philosophy of history "cunning of world`s historic Mind". Hegel shows the dialectics of history, he means, that people`s efforts, struggle, hard work, sufferings, researches….has the result which is opposite to previous planning. The idea of great philosopher should be applied to development of phenomenon

techniques. The term *techne* originate from Greek and means firstly general capacity to artificial creation without differing whether it is technique or art. Sculpture was simply the most skillful potter or ceramist. More late it was transformed into the specific concept – *techniques*, that had task to relieve hard work, to be the addition to eyes, hands and, certainly, memory.

Message is constantly has semiotic nature and can be understand only in cultural context. Drawing on stones had different polysemantic sense: it was signal of hunting, danger, praying or rituals of love. Hieroglyphs – ancestors of such kind of pictures – also has numerous living senses. Everybody, trying to study China or Japan languages, feel an enormous difficulty in catching real sense, hidden in intonation, pauses, melody expression etc. The specific beauty of language created vision, images, behavior – all components of culture.

The choise of European culture was *phonetic alphabet.* Greece – the source of European mentality – created their communication on alphabet. According to McLuhan’s conception this fact determined all system of life: roads, buildings, political organization and even philosophic systems. Another remarkable transformation of the reading process took place at early medieval: *codex manuscripts* arised. Codex means a written (not printed) work bound as a book. Formerly ancient people used scrolls or volumen made with papirus or very expensive parchment. Imagine how uncomfortable it was for scholars to find lines or chapters in opus of Hippocrates or Aristotle. Probably Socrates was right when he prefer only oral discussions.

Codex was born inside the remnants of Latin science. Gradually codex has get features of books as we accustomed: pages, alphabetical index, signs. Paper came from China (as many other inventions) and made carrier of information cheaper. Culture of manuscripts, during several ages was rather dramatic, arised the image of *scriptorium* with hard work of monks-copyists. *U.Eco*, famous Italian postmodern writer depicts the image of scholastic researchers and medieval monastery in his philosophic detective “Name of rose”. Skillful copyists were highly appreciated in various cultures - beautifully decorated books in big monasteries were the objects of commerce and gave income.

The art of manuscripts flourished in Europe about one thousand years and produced specific elements in culture and conscious. Written language as new kind of message formed analytical, rational, linear stile of thinking. In historical psychology it was named “*victory of left hemisphere*”- the part of our brain, that responsible on science, logic, rational actions. The process of writing just as the process of reading was forced to be long and tedious, stimulate analytical attitude to world, to nature and people. Such rational mentality generated the image of scientist, working over concrete field of knowledge, analyzing and penetrating into deep senses. A.Hertzen told about such kind of researches: the science had come to temple of nature so closely, that every scientist now can see only his brick. This opinion was mentioned in 19-th century, but at the end of Medieval a pen and paint of copyist organized mentality of New Ages.

We can’t imagine in modern school a person with pen, making copies. But according psychological researchers ancient art of calligraphy is *prevention of computer addiction*. Training of small muscles of the hands develops brain, helps to think, and even lowers blood pressure. You train not only your hands but your soul: for example, you can write beautifully the song or the pray or the letter to friend. In Russia was organized the Union of Calligraphers (Chairman is Chubidko P.P.). In London there is a Royal Institute of Calligraphy.

The process of writing, especially calligraphy, could be compared with delivering *melody* in singing. The author of written book realized himself as individual in personal communication with reader. A.Losev, famous Russian and Soviet philosopher, interpret music as *symbolic activity* and drawn it nearer prayer. (Losev, 2004) The process of creating books in scriptorium should be compared with

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singing in choir of temple. Severe obedience in working and praying could be substitute on long patient writing and painting with light of candle.

So called *"melotypia"* (music printing) was invented just after book printing of Gutenberg and arised such complete forms as opera, symphonic works. Written notes already existed since Guido d'Arecci, who firstly calculated music scale in 11century. German religious Reform in 16 century has get support in melotypia. People not only began to read Bible in German, but also to sing psalms in native language, because not only priests, but all believers should participate in church service. German folk songs were used for public worships, that's why content of sacred texts became understandable. We can suppose - such "folk" praying was variant of mass communication identical modern TV, just as mechanism of psychological influence on souls of people was found exactly like in political manipulation in modern mass media.

MEDIA AS VIRTUAL REALITY

The concept "virtuality" had different senses in history of culture. It mostly express an active source, predisposition to new conditions and actions. The content and volume of this category was regulated in history of science through logic of language and semantics of cultural forms. In classic Latin "virtus" means courage and pious charity, but in Medilatin it received meanings of probability, secretly present. In scholastic Medieval literature the term "*virtus"* means something possible, potential which dates to another level of reality and fruitfully applied in theological compositions. (Tretyakova, 2013)

Then "virtual" became to identify with simulation of reality, opposite to material. "*Virtual reality*" was widely used in humanitarian sciences for searching dreams, hallucinations and various forms of abnormal conscious, when the borders of reality are blurred, (Nosov, 2000) fields of artistic and religious feelings.

The essence or "inner form" of this concept reflexed new features in mentality. At the end of XX century the term "virtuality" appeared to be closely connected with *media processes* in its symbolic senses. The notion "virtual reality" has get widely spread in technical, psychological, sociological literature, concerning media processes. But hardly we point the area of specifically "virtual": it does not exist in nature, we can not see it neither in mental or spiritual universe, nor in social processes. But we are sure that it really exists everywhere and eternally. G.Berkeley, with his subjective philosophy, told that *to exist means to be perceptible*. This formula would help to understand "virtuality" as objective reality, a person, plunged into virtual world, feel it as reality, just as man with mythological mentality live inside myth and feel it as reality.

Modern media and cyber communications suppose new interpretation of virtual processes, that construct another picture of world with *not linear determinism*, with 3d measuring *space* and polidirected *time* - traditional categories received uncertain forms and demand original approach.(Epstein, 756). Communicating system changes the most important coordinate of our life: the space and the time. The flow of information can deprive countries with its historic and geographic features (if we add here globalist tendencies). The time with its Past, Present and Future would be mixed being programmed in one message. So we need *human* assimilation of new technologies and searching it in socio-cultural context.

AXIOLOGY OF VIRTUAL PERSON

One of uncertain concepts, appeared in cyber communications, so called *"virtual person"* produced specific *axiological* and *ethic* problems. Real person in classical anthropology obtain its features as synthesis of spirituals and physical qualities, as ensemble of social roles. According to “informational determinism” (McLuhan) man transforms itself into audio and video consumer, his conscious penetrates out of borders of ordinary reality, being plunged in informational environment.

Communication in Internet gives feeling of grandiose opportunities and compels to try on different social roles. Conscious finds duality nature, being constantly transformed from ordinary to virtual and back. Computer techniques give possibilities to create cyber *double*, with features of original. It is so called video and audio portrait for communication. Virtual double would stay with your relatives after death as memory for next generations. Curious fact: new business service appeared for virtual conservation ancestries, parents for grandchildren. You can create a kind of *family’s pantheon* where descendants can communicate or ask consultation with there grandfathers. The service for providing your *personal eternity?*

The concept “virtual person” seems to be approached with transcendental Mind, Spirit or Soul – it appeared to be reproduced and control in semiotic systems of computer reality. Life of Mind can be imagined as virtual expression of meanings, encoded and translated by symbolic systems. Another component of virtual person is *“virtual soul”* (in Greece “psychea”, in Latin ‘anima”) is individual and unique, may be eternal. According to well known hero of M.Bulgakov, soul is located in body and can be placed or removed from body. Informational theories suppose that programs of individual vitality and personal inner life would *substitute* real soul – the most impotent element of human being. Certainly very disputable idea - stimulate the investigation for survival and reproduction of codes of vitality and conscious, which is often name as “artificial intellect”.

Life in virtual communication is obeyed to laws of *computer ethics*, the principles of behavior in virtual should not differ from rules in real. So called cyber ethics should contain the same categories as traditional ethics: *responsibility, justice, freedom, debt, compassion*. Motivation of virtual person just as motivation in real world must support on *will*, this thesis was declared in classical philosophy of I.Kant in XV111 century. Actions of man are determined with general moral law, every person must follow it, discharging his debt, excluding his inner sympathy and inclinations. His principle that every human being is to be regarded as an end in himself and never can be a mean for anything - becomes a form of the doctrine of the Rights of Man and the basic of Western liberalism.

Is it possible to apply the classical philosophic ethics to actions and relations in cyber space? Virtual world is independent from physical influences just as from social processes. It is the world of “pure” human ambitions and intellectual games. We ourselves enter Internet according our will and the only motivation we have is interest, probably, it is duty. Virtual life seems to be utopian country of universe love and charity. (Taratuta, 2007)

Appreciating of moral life in virtual reality has a kind of specific. Our conduct in Internet is part of an ocean of another conducts and actions – this factor should be mentioned when you appreciate the behavior ethically. If you are part of this ocean, the user of Net comprehends his participation to everything in the world and the ability to influence on everything. The user creates the world looks like ancient demiurge. Have the God responsibility? In virtual reality you feel yourself as God, all being depends on you, nobody can repeat your life, because only you create it.

Virtual person has many *faces, avatars, names* – so you can’t identify his individuality, the problem of responsibility increase its completeness, abnormal virtual appearance does not decrease responsibility, because every symbol and every word in Net has author. Your mask, abnormal virtual appearance preserve responsibility for your action. Moral imperative in Internet would sound: maximum of your capabilities should serve maximum wishes of another people. Nobody in the world can do what I can instead me. (Epstein, 759)

Curious feature of cyber communication is constant artificial *constructing* images of communicants. Your anonymous interlocutor seems to be whatever you wish, you may use his image as realization magic dreams or, on another hand, as an object for pouring forth aggressive affects. You also may put on any mask, change your age, sex, profession, nationality – construct your own virtual person. The participators of Net communication have nick-names. Virtual playing with names and masks can be compared with Medieval *carnival*, with its mixing of sacred and profane, up and down, clean and dirty. But if carnival is preparation to Lent, what do we think about *virtual carnival*, what do it prepare for us in future?

CODES OF COMPUTER ETHICS

Computer ethics firstly contain traditional human values. So rules and advices point on understandable sides of relations between people. The first code of computer ethics was designed, supposed, at 1979 in USA, when the necessity of regulation of informational processes appeared strongly, although the time of Internet was in future. Several principles were worked out as basic for codes.

1. The principle of *privacy* asserts the right of any person on freedom in private life, the right on defense from invasion into his life by state, authorities or another people. Simultaneously, it express the right on freedom of word, applying the liberal values to virtual field.

2. The principle of *accuracy* maintains accurate treating with systems, to have qualification in using computers and cultivating the information.

3. The principle of *property* means inviolability of private property, including intellectual property, the problem, grown up later when information become enormous and uncontrollable.

4. The principle of *accessibility* is necessary in informational society, because information transformed into the main treasure and the main force, so it must be acceptable for any person, at any time or place.(Mason, 1986).

New element in existence of man in modern world is *infosphere*. If traditional axiology sees the object of investigation only in relations between human beings, than in modern situation we assert the value of the technology itself and the value of the information. The actions of the user would be appreciated from the point of its influence on virtual environment. Kantian imperative now should be formulated as: your behavior in computer space must be example for imitation in all cyber society. Virtual reality distorts the perceptions between subject and object that is usually took place in life. The subject (user) does not correlate his actions with emotions or interests of his partners, does not feel moral regulators. His abstract partner may be treated by programming or "gaming", not by living relations.

Informational society aspires to find acceptable forms of communication in virtual space. Cyber activity circulates all over the world, it is absolutely necessary to all countries, states, all ages and professions. Several patterns of codes of behavior in computer communication were suggested in 90-th years by American associations of managers and users of information technologies. "International federation on information technologies" (IFIP) recommended to receive *codes of computer ethics* to national organizations of another countries, correlating it with local cultural and ethnic traditions. Associations in different countries proposed another vision of computer ethics, according with national specific, but several points of moral imperatives were taken as general basic: (Dedyulina, 2007)

1) Not use a computer to harm other people.

2) Not cause interference, and does not interfere with the work of other users of computer networks.

3) Do not use files that are not intended for free use

4) Do not use a computer to steal

5) Don't use your computer to spread false information

6) Do not use stolen software.

7) Not to assign the intellectual property of others.

8) Do not use the computer equipment or network resources without authorization or proper compensation

9) Think about the possible social consequences of the programs that you write, or systems that you are developing

10) Use a computer with self-limitations that show your thoughtfulness and respect for other people.

Informational societies in all countries are anxious with problem of moral and judiciary rights and duties of computer users. There is no practice of pleading a case, judges sometimes are not competent in computer terms, although it becomes more and more necessary to defend the information and personal rights of users. Administration of American President has special officer, responsible on researching computer crimes. Saint-Petersburg's technical universities prepare specialists, capable to solve cyber tests and conflicts in virtual world.

MEDIA CREATE SIMULACRA

Media technologies construct new realities with new forms of existence, radically transforming human conscious and perception of world. J.Boudrillard, French postmodern philosopher, sees the substitution by *simulacra* of real signs in modern culture.(Boudrillard, 2000) Informational society search not the real ways of cognition but constructing texts and hypertexts where real and virtual realities do not intersect. Cultural information is constructed according to principle of multimedia where associative links and contacts dominate, virtual reality organize another cognitive processes, not linear associative logic. In practice of TV and Internet this processes are named *clipping conscious*. Traditional culture demands attention to content, while reading book or looking film, you follow the author's ideas, agree or dispute with him, you receive the wholeness of text and participate in creating the senses. Entertaining programs, videoclips, advertisement suppose passive perception and consumption of readymade production.

The process of consumption in media reality was depicted and criticized by J.Boudrillard. His idea of *symbolic consumption* encoded the senses of moving goods, of motives for buying in modern world. We acquire things not because we need it but because we need *the status* of this acquisition. In media world it means substitution of real image to simulacra.

Transformation of image passes several stages.

1/ Image reflects reality.

2/Image masks or conceals but then distort reality.

3/ Image masks the absence of reality.

4/ Image has no reality and becomes its own simulacra. (Boudrillard. p.154) The last situation penetrates all space of modern life: politics, economy, art, ideolody, mode etc. Massmedia construct reality and compel listeners and spectators to believe. Political discussions are provided for presentations and public performance for creating an attractive image, give to spectators the illusion of truth.

M. Castells asserts, that people now consider media life more real, than their real environment. He supports well known definition of culture as the "*system of symbolic forms*"(Cassirer E.). M.Castells told, that culture is created by communications, which are based on producing and consumption of signs. Modern culture is named communicational and symbolic system that construct real virtuality, imitation of reality in media forms.(Castells, 132)

The mosaic of world constructed by media, include political, scientific, religious, artistic languages – looks like *ancient myth* with its syncretism. Mythology had the great force in organization and development of ancient people. Media reality is our new mythology, it makes unit with different kind of cognition, cultural and religious values, languages of art. In spite of its illusiveness media reality should become the force of changing and improvement our world.

The expression "media is message" may be translated in usual language as *"means is the purpose"*. It is the continuation of very old dialectical problem. Firstly, in classical variant, "*the purpose justifies the means"* it was clear and understandable, that books serves education, the singing, dancing, cinema, theatre – are means for entertainment, all together organize human life and serve for the benefit of mankind. But the time comes, and confirms Hegel's dialectical formula "means can teach the purpose" or "means can change the purpose". Mass media transform the position, it becomes the purpose itself. May be the "canning of world's Mind", as it was mentioned above, search new method to organize human life?

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USER INTERFACE DESIGN: DOES IT REALLY MATTER?

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Abstract

The intention of this paper is to provide an overview on the subject of Human - Computer Interaction as a new research field for graphic design and visual communication. We tried to answer some questions like; Why does interface design matter to computer users? How does interface design affect computer users and the work they need to accomplish? Which interface design components are important to know about when it comes to judging different information resources? How do field practitioners and research findings describe what makes for good interface design versus bad design? On the most basic level, design matters because it plays a large role in determining whether we can get our work done.A well-designed tool is one that is easy to interpret and satisfying to use.In fact,many software developers say that the best designs are ones that users never give a second thought about.They describe this quality as invisibility and it is the hallmark of effortless user interaction and good design. In contrast, a poorly designed tool is far from invisible, taking far too much time to use and delivering few results for our work in return. Whether an interface design is a good one or a poor one is a complex and involved issue. But one thing is certain for users, issues of design quality begin with a resource's interface.

Key words: *Information Design, User Interface (GUI), Human Computer Interaction (HCI)*

1. INTRODUCTION

Human-computer interaction (HCI) is the study of how people interact with computing technology. The intellectual foundations of HCI derive from a variety of fields: computer science, cognitive psychology, social psychology, perceptual psychology, linguistics, artificial intelligence, and anthropology (Myers et al., 1996).

Succinctly defined, HCI is the science of designing usable, discoverable, and satisfying software interfaces (Dillon, 1983). According to cognitive psychology, the human mind is a specific type of an information processing unit. From the traditional cognitive point of view, the HCI system is composed of two information processing units, the human being and the computer, so that the output of one unit enters the other's input, and vice versa. In other words, human-computer interaction can be described as an information processing loop (Kaptelinin,1992)

As it mentioned before, Human–computer interaction (HCI) is the study of how humans interact with computer systems. Many disciplines contribute to HCI, including computer science, psychology, ergonomics, engineering, and graphic design. HCI is a broad term that covers all aspects of the way in which people interact with computers.

In their daily lives, people are coming into contact with an increasing number of computer-based technologies. Some of these computer systems, such as personal computers, we use directly. We come into contact with other systems less directly — for example, we have all seen cashiers use laser scanners and digital cash registers when we shop. And, as we are all too aware, some systems are easier to use than others. When users interact with a computer system, they do so via a user interface (UI).

The basic user interface is usually understood to include things like menus, windows, the keyboard, the mouse, the "beeps" and other sounds the computer makes, and in general, all the information channels that allow the user and the computer to communicate.

Of course, using a modern computer system also involves reading manuals, calling help lines, attending training classes, asking questions of colleagues, and trying to puzzle out how software operates. A successful computer system or software package supports those activities, so that support is part of the user interface too.

But in a sense, all of these parts are the "peanut butter" we mentioned previously. No matter how well they are crafted, the interface will be a failure if the underlying system doesn't do what the user needs, in a way that the user finds appropriate. In other words, the system has to match the users' tasks (Lewis and Rieman, 1994).

Utilizing computers had always begged the question of interfacing. The methods by which human has been interacting with computers has travelled a long way. The journey still continues and new designs of technologies and systems appear more and more every day and the research in this area has been growing very fast in the last few decades.

The growth in Human-Computer Interaction (HCI) field has not only been in quality of interaction, it has also experienced different branching in its history. Instead of designing regular interfaces, the different research branches have had different focus on the concepts of multimodality rather than unimodality, intelligent adaptive interfaces rather than command/action based ones, and finally active rather than passive interfaces (Karray, et. al., 2008).

2. WHY THE USER INTERFACE MATTERS?

Whether we are aware of it or not, computers pervade our life. Computer applications are used either by us, or for us, in some way almost every day. The user interface (or just interface) is that part of the computer system with which a user interacts in order to undertake his or her tasks and achieve his or her goals. The user interface and the ways of interacting with computer-based systems are different for each system. For example, digital watches generally have buttons that users press to set the time or use the stopwatch facility. Microwave ovens might have dials to turn or a digital display and a touchpad of buttons to set the cooking time. PCs have a screen, a keyboard, and a mouse (or sometimes a trackball or a joystick) that enable interaction to take place. So each user interface is different. Depending on the design of the interface, each of these systems will either be usable — that is, easy to learn and easy to use — or problematic for users. Earlier we described a computer system as the combination of hardware and software components that receive input from, and communicate output to, a user to support his or her performance of a task. Although the user interface is simply the part of the computer system that enables interaction and serves as a bridge between users and the system, to users the interface often *is* the system (Constantine and Lockwood, 1999). The user's view of a computer system is often limited to and based solely on his or her experience of the user interface

3.THE IMPORTANCE OF GOOD USER INTERFACE DESIGN

A good user interface design encourages an easy, natural, and engaging interaction between a user and a system, and it allows users to carry out their required tasks. With a good user interface, the user can forget that he or she is using a computer and get on with what he or she wants to do. Just as knowledge of the transmission mechanism of a car is of little concern to most motorists, knowledge of the internal workings of a computer system should be of little consequence to its users. Although we have used the

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adjectives “good,” “poor,” and “bad” to describe user interfaces, it is worth noting that each of these terms is subjective: they have different meanings for different people and their use to rate various aspects of a user interface will vary. You may have used the terms “good” or “bad” to describe, for example, the colors used in an interface, the pictures on the icons, or how attractive or eyecatching the interface was. These attributes describe the overall look or aesthetics of the UI.

4. NECESSITY OF USER-CENTERED DESIGN

User-centered design (UCD) is an approach to user interface design and development that involves users throughout the design and development process. User centered design not only focuses on understanding the users of a computer system under development but also requires an understanding of the tasks that users will perform with the system and of the environment (organizational, social, and physical) in which they will use the system. Taking a user-centered design approach should optimize a computer system’s usability.

The three areas of user interface design usability principles are:

1. Place users in control of the interface

2. Reduce users’ memory load

3. Make the user interface consistent.

Attributes of usability could be:

Learnability; How long does it take a new user to become productive with the system?

Speed of Operation; How well does the system response match the user’s work practice?

Robustness; How tolerant is the system of user error?

Recoverability; How good is the system at recovering from user error?

Adaptability; How closely is the system tied to a single model of work?

Definition of usability could be; *Human- Centered Design Processes for Interactive Systems;* provides guidance on and lists the main principles and essential activities for human (user)-centered design, for achieving usability in systems. Briefly, the four main principles of humancentered design are (ISO, 1997) :

1. The active involvement of users

2. An appropriate allocation of function between user and system

3. The iteration of design solutions

4. Multidisciplinary design teams

Adopting the approach prescribed by ISO 13407 ensures that the users’ perspectives form part of the HCI design and development process, which will positively influence the usability of the final product.

There are three pillars to an application’s success:

· Features

· Function

· Face

Features refers to what the application will do for the user. Features are the requirements for the software. Function refers to how well the software operates. Bug-free software will function perfectly. Face refers to how the application presents itself to the user - the application's "user interface." Features, function and face can be restated as questions:

Does the software meet the user's requirements? (Features)

Does the software operate as intended? (Function)

Is the software easy to use? (Face)

User-centered design approach should provide the specifications listed below for usability (Ambler, 2000):

Consistency;. The most important thing that you can possibly do is make sure that your user interface works consistently. If you can double-click on items in one list and have something happen then you should be able to double-click on items in any other list and have the same sort of thing happen. Put your buttons in consistent places on all of your windows, use the same wording in labels and messages, and use a consistent color scheme throughout. Consistency in your user interface allows your users to build an accurate mental model of the way that it works, and accurate mental models lead to lower training and support costs.

Set standards and stick to them; The only way that you'll be able to ensure consistency within your application is to set design standards and then stick to them. The best approach is to adopt an industry standard and then fill any missing guidelines that are specific to your needs. Industry standards, such as the ones set by IBM (1993) and Microsoft (1995), will often define 95%-99% of what you need. By adopting industry standards you not only take advantage of the work of others you also increase the chance that your application will look and feel like other applications that your users purchase or have built. User interface design standards should be set during the Define Infrastructure Stage.

Explain the rules; Your users need to know how to work with the application that you built for them. When an application works consistently it means you only have to explain the rules once. This is a lot easier than explaining in detail exactly how to use each and every feature in an application step by step.

Support both novices and experts; Although a library-catalog metaphor might be appropriate for casual users of a library system, library patrons, it probably is not all that effective for expert users, librarians. Librarians are highly trained people who are able to use complex search systems to find information in a library, therefore you should consider building a set of search screens to support their unique needs.

Navigation between screens is important; If it is difficult to get from one screen to another then your users will quickly become frustrated and give up. When the flow between screens matches the flow of the work that the user is trying to accomplish, then your application will make sense to your users. Because different users work in different ways, your system will need to be flexible enough to support their various approaches. Interface-flow diagrams can be used during the Model Stage to model the flow between screens.

Navigation within a screen is important; In Western societies people read left to right and top to bottom. Because people are used to this should you design screens that are also organized left to right

and top to bottom. You want to organize navigation between widgets on your screen in a manner that users will find familiar to them.

Word your messages and labels appropriately; The text that you display on your screens is a primary source of information for your users. If your text is worded poorly then your interface will be perceived poorly by your users. Using full words and sentences, as opposed to abbreviations and codes makes your text easier to understand. Your messages should be worded positively, imply that the user is in control, and provide insight into how to use the application properly. For example, which message do you find more appealing “You have input the wrong information” or “An account number should be 8 digits in length.”? Furthermore, your messages should be worded consistently and displayed in a consistent place on the screen. Although the messages “The person’s first name must be input.” And “An account number should be input.” are separately worded well, together they are inconsistent. In light of the first message, a better wording of the second message would be “The account number must be input” to make the two messages consistent.

Understand your widgets; You should use the right widget for the right task, helping to increase the consistency in your application and probably making it easier to build the application in the first place. The only way that you can learn how to use widgets properly is to read and understand the user interface standards and guidelines that your organization has adopted.

Look at other applications with a grain of salt; Unless you know that another application follows the user-interface standards and guidelines of your organization, you must not assume that the application is doing things right. Although it is always a good idea to look at the work of others to get ideas, until you know how to distinguish between good user-interface design and bad user-interface design you have to be careful. Too many developers make the mistake of imitating the user interface of another application that was poorly designed.

Use color appropriatel; Color should be used sparingly in your applications, and if you do use it you must also use a secondary indicator. The problem is that some of your users may be color blind – if you are using color to highlight something on a screen then you need to do something else to make it stand out if you want these people to notice it, such as display a symbol beside it. You also want to use colors in your application consistently so that you have a common look and feel throughout your application. Also, color generally does not port well between platform – what looks good on one system often looks poor on another system. We have all been to presentations where the presenter said “it looks good on my machine at home.”

Follow the contrast rule; If you are going to use color in your application you need to ensure that your screens are still readable. The best way to do this is to follow the contrast rule: Use dark text on light backgrounds and light text on dark backgrounds. It is very easy to read blue text on a white background but very difficult to read blue text on a red background. The problem is that there is not enough contrast between blue and red to make it easy to read, whereas there is a lot of contrast between blue and white.

Use fonts appropriately; Old English fonts might look good on the covers of William Shakespeare’s plays, but they are really hard to read on a screen. Use fonts that are easy to read, such as serif fonts like Times Roman. Furthermore, use your fonts consistently and sparingly. A screen using two or three fonts effectively looks a lot better than a screen that uses five or six. Never forget that you are using a different font every time you change the size, style (bold, italics, underlining, ...), typeface, or color.

Gray things out, do not remove them; You often find that at certain times it is not applicable to give your users access to all the functionality of an application. You need to select an object before you can delete it, so to reinforce your mental model the application should do something with the Delete button and/or menu item. Should the button be removed or grayed out? Gray it out, never remove it. By graying things out when they shouldn’t be used people can start building an accurate mental model as to how your application works. If you simply remove a widget or menu item instead of graying it out then it is much more difficult for your users to build an accurate mental model because they only know what is currently available to them, and not what is not available. The old adage that out of sight is out of mind is directly applicable here.

Use non destructive default buttons; It is quite common to define a default button on every screen, the button that gets invoked if the user presses the Return/Enter key. The problem is that sometimes people will accidentally hit the Enter/Return key when they do not mean to, consequently invoking the default button. Your default button shouldn't be something that is potentially destructive, such as delete or save (perhaps your user really did not want to save the object at that moment).

Alignment of fields; When a screen has more than one editing field you want to organize the fields in a way that is both visually appealing and efficient. As shown in Figure 1 I have always found that the best way to do so is to left-justify edit fields, or in other words make the left-hand side of each edit field line up in a straight line, one over the other. The corresponding labels should be right justified and placed immediately beside the field. This is a clean and efficient way to organize the fields on a screen.

Justify data appropriately; For columns of data it is common practice to right justify integers, decimal align floating point numbers, and left justify strings.

Do not create busy screens; Crowded screens are difficult to understand and hence are difficult to use. Experimental results show that the overall density of the screen should not exceed 40%, whereas local density within groupings shouldn't exceed 62%.

Group things on the screen effectively; Items that are logically connected should be grouped together on the screen to communicate that they are connected, whereas items that have nothing to do with each other should be separated. You can use whitespace between collections of items to group them and/or you can put boxes around them to accomplish the same thing.

Open windows in the center of the action; When your user double-clicks on an object to display its edit/detail screen then his or her attention is on that spot. Therefore it makes sense to open the window in that spot, not somewhere else.

Pop-up menus should not be the only source of functionality; Your users cannot learn how to use your application if you hide major functionality from them. One of the most frustrating practices of developers is to misuse pop-up, also called context-sensitive, menus. Typically there is a way to use the mouse on your computer to display a hidden pop-up menu that provides access to functionality that is specific to the area of the screen that you are currently working in.

CONCLUSION

In conclusion, designers and developers of tools and visualizations need to have a strong understanding of human-computer interaction and cognitive psychology. So long as it is easier to learn to write code than to learn to communicate with your life partner it will be easier to adopt and maintain a machine centered focus rather than a human-centered focus. Both knowledge of the user's cognitive performance limitations and knowledge of how to design representations which will contribute to the user's task relevant goals are essential to the successful creation of new tools or visualizations which will be both useful and usable in dealing with visualizations of abstract entities and relationships. An understanding of basic HCI and human cognition will help designers and developers to remain focused on the problems that should be solved rather than on the problems which can be solved.

Additionaly, user interfaces, including information visualization, for successful products and services enable users around the world to access complex data and functions. Solutions to global user-interface design consist of partially universal and partially local solutions to the design of metaphors, mental models, navigation, appearance, and interaction. By managing the user's experience of familiar structures and processes, the user-interface designer can achieve compelling forms that enable the user interface to be more usable and acceptable to a wider range of users. The user will be more productive and satisfied with the product in many different locations globally.

Graphic artists and book designers are skilled in the art of presenting information using the right medium and then designing the presentation of that information appropriately. These skills should be represented on the user interface design team. Human Computer Interaction in the field of input and output techniques has developed a lot of new techniques over the last few years. With the recently released full multi-touch tablets and notebooks the way how people interact with the computer is coming to a new dimension. As humans are used to handle things with their hands the technology of multi-touch displays or touchpad's brought much more convenience for use in daily life. But for sure the usage of human speech recognition will also play an important part in the future of human computer interaction.

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A CASE STUDY OF THE USES AND GRATIFICATIONS OF GROUP-BUYING WEBSITE – AN EXAMPLE OF TAIWAN GROUPON

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Abstract

Using Groupon in Taiwan as an example, this study investigates how the interaction between consumer demographics and media information impact and influence on the motivations and gratifications of consumers. An analysis of the data reveals a statistically significant relationship between media exposure and consumers' desire to participate in Online Group Buying.

Key words: *Group-Buying Website, Consumer, Uses and Gratifications, E-commerce, Mess Media*

I. INTRODUCTION

1.1 General Background Information

During the past several years, following innovative developments in e-commerce, Internet group-buying has become one of its popular forms. In 2008 in Chicago, the company "Groupon" earned a reputation for promoting daily sales of different merchandise at a discounted rate and for a limited time only by creating a website in which people would have to "rush to buy." This website assembles consumers with common preferences into groups that purchase bulk amounts of merchandise. As a result, companies are able to offer goods or services at preferential rates. This popular craze of both easy and convenient purchasing has had a worldwide impact. Media have competed eagerly to report on the rapid popularity of group-buying and how it is has thoroughly transformed consumer behavior and purchasing habits.

The results of the research demonstrate that different population demographics do not have noticeable differences regarding consumption motivations. The following categories show notable discrepancies, however, in satisfaction levels when using group-purchasing websites: "gender and recreational entertainment"; "age and economic status"; "forms of social interaction"; "education levels and information searching ability"; and, "geographical residence and forms of social interaction" - the remaining categories did not show any significant variation. In terms of accessing media information, only "gender" showed statistically significant differences.

The most noticeable finding was that consumers are positively influenced by their access to media exposure to the "Groupon" website. This indicates that how consumers receive media information will influence their motivations and satisfaction levels when using on-line group purchasing.

1.2 Literature Review

Uses and Gratification Theory

The three major theories applied to the study are uses and gratifications theory, relationship marketing theory and framing analysis. The uses and gratifications theory gives the power to the consumer assuming that the consumer is active in deciding what types of goods and services to purchase. This theory also is used to understand how consumers use the Internet to obtain goods and services. In addition, the theory explains the gratification that consumers fulfill from the virtual shopping experience.

Relationship marketing theory assumes that setting up specific business strategies creates consumer loyalty. The formation of a repeat purchasing consumer base generates sales and prosperity for the company. Marketers of major businesses are exploring ways to simulate shopping mall loyalty tactics in the virtual marketplace. Relationship marketing also will explain to retailer's strategies and tactics conducive to online marketing success.

Virtual shopping can apply uses and gratification theory and relationship marketing theory to business strategies to produce a Web site design that markets goods and services suitable for selling through e-commerce. Also, the businesses can format

Web site design to appeal to the consumers gratification needs. This study will examine the fundamental attributes need to be fulfilled to produce online consumer gratification.

Also this research will distinguish characteristics of products and services that are more inclined to succeed in e-commerce.

Distinguishing Characteristics of Groupon

1. Low Price. The vendors that offer their services on Groupon will select off-peak hours when there is a low rate of normal customers in order to increase their business. Thus, in addition to their regular business, they are able to attract other customers that they would not have otherwise. Despite Groupon's discount pricing structure, the amount of customers that use the vendor's services during off-peak hours will still result in a profit and hopefully attract future business.

2. Customer Service. Even though Groupon is a form of e-commerce, Groupon supplies a vast range of customer service support. Customers who use Groupon must print out a receipt/coupon from the Internet and give it to the vendor when they are purchasing services. As a result, Groupon needs to continually maintain a good relationship with its vendors, as well as respond to customer inquiries and complaints on their hotline and website. If the customer does not use the coupon, Groupon offers refunds.

3. Social Media. Groupon uses social media, like Facebook, Twitter, Google Advertisements, in order to expand their membership base. People who use Groupon will often share their experience with their friends on social media websites. Due to this form of social networking, Groupon became a profitable enterprise within only 6 months.

4. Focus on Service Industry. Mostly service industry vendors use Groupon's website to attract new customers (as opposed to companies only selling goods). This is because their profit margin does not mainly depend on the cost of the product, but rather on the amount of customers who use their service. For the service industry, Groupon is an ideal platform for the reason that it is able to assemble a large amount of customers during off-peak hours.

5. Win-Win Business Model. Groupon has surplus liquidity due to its business model. Customers will pay for the products or services they want to buy first through Group-On's website. Groupon will then deduct a commission and transfer the money to the vendors. This transaction model provides Groupon with a lot of cash on hand that they can invest in expanding their business network as well as in purchasing advertising to expand their consumer base.

1.3 Research Questions

1. Are different consumer demographics more or less likely to use Groupon because of motivation for use?

2. Are different consumer demographics more or less likely to use Groupon because of

gratifications levels?

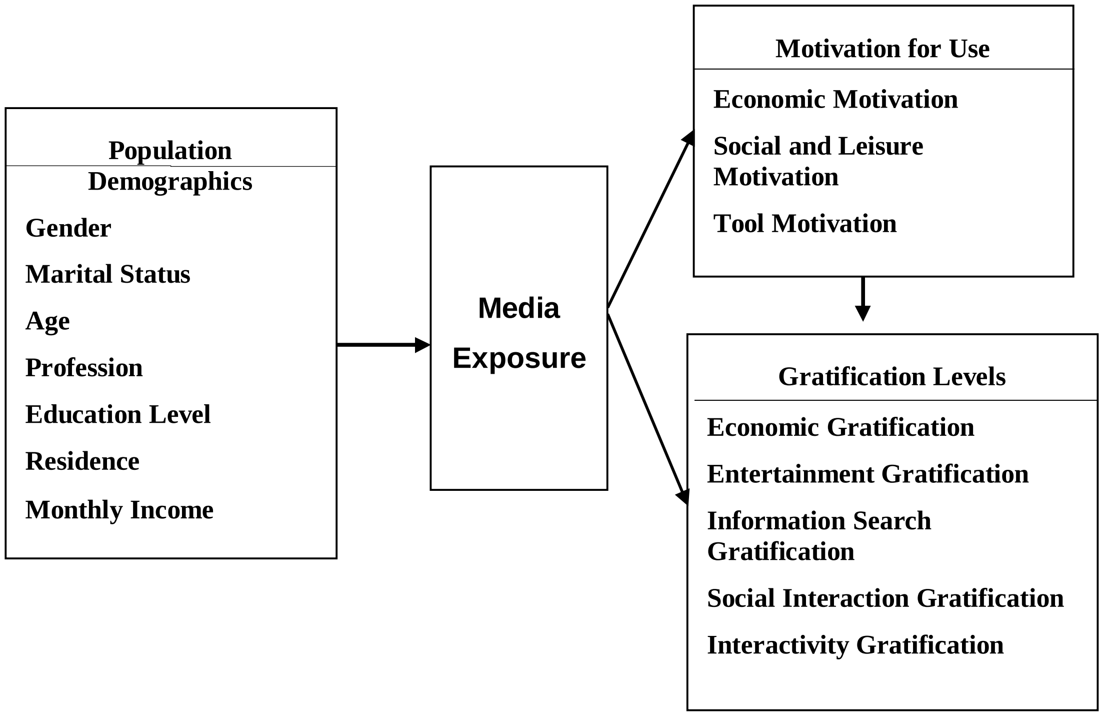
3. Are different consumer demographics more or less likely to use Groupon because of media exposure?

4. Does media exposure to the Groupon website impact consumer motivation for use when using the website?

5. Does media exposure to the Groupon website impact consumer gratification levels when using the website?

II. METHOD

2.1 Research Design



2.2 Subjects/ Materials

This research selected Groupon as the case study on the basis of Groupon's global popularity. Both worldwide and in Taiwan, it is ranked as the #1 group-purchasing website. As a result, through studying Groupon, it is possible to ascertain global trends in group-purchasing. The research analyzes the use patterns and satisfaction levels of subjects who previously used the Groupon website to purchase goods and services. The conclusions of the study are based on the data collected in 214 validly filled-in surveys.

III. Results

Table 1. Examination of results regarding population demographics and motivation of use assumptions:

	Gender	Marital Status	Age	Profession	Education	Residence	Monthly Income
Economic Motivation	.187	.244	.063	.134	.558	.555	.291
Social and Leisure Motivation	.261	.552	.733	.619	.883	.172	.118
Tool Motivation	.336	.140	.112	.275	.678	.680	.076

P<.05

3-1 Brief Comments on the Results

1. Gender: Use motivation for group-buying website no significant differences.
2. Marital Status: Use motivation for group-buying website no significant differences.
3. Age: Use motivation for group-buying website no significant differences.
4. Profession: Use motivation for group-buying website no significant differences.
5. Education: Use motivation for group-buying website no significant differences.
6. Residence: Use motivation for group-buying website no significant differences.
7. Monthly Income: Use motivation for group-buying website no significant differences.

Table 2. Examination of results regarding population demographics and gratification levels assumptions:

P<.05

3-2 Brief Comments on the Results

1. Gender: Use motivation has significant impact on the ''Social Interaction Gratification'' of Consumers.
2. Marital Status: Gratification levels for group-buying website no significant differences.
3. Age: Use motivation has significant impact on the ''Economic", "Social Interaction "gratification levels of Consumers.
4. Profession: Gratification levels for group-buying website no significant differences.
5. Education level : Use motivation has significant impact on the ''Information Search"

gratification levels of Consumers.

	Gender	Marital Status	Age	Profession	Education	Residence	Monthly Income
Economic Gratification	.708	.983	.046*	.584	.554	.225	.850
Entertainment Gratification	.049*	.738	.982	.492	.962	.911	.853
Information Search Gratification	.298	.253	.400	.931	.045*	.590	.867
Social Interaction Gratification	.564	.697	.041*	.700	.870	.005*	.867
Interactivity Gratification	.076	.699	.489	.846	.514	.730	.867

6. Residence: Use motivation has significant impact on the ''Social Interaction" gratification levels of Consumers.

7. Monthly Income: Gratification levels for group-buying website no significant differences.

Table 3. Examination of results regarding population demographics and media exposure assumptions:

	Gender	Marital Status	Age	Profession	Education	Residence	Monthly Income
Media exposure	.000***	.918	.416	.857	.093	.850	.758

P<.05

3-3 Brief Comments on the Results

1. Gender: Media exposure for group-buying website significant differences.
2. Marital Status: Media exposure for group-buying website no significant differences.
3. Age: Media exposure for group-buying website no significant differences.

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4. Profession: Media exposure for group-buying website no significant differences.
5. Education level : Media exposure for group-buying website no significant differences.
6. Residence: Media exposure for group-buying website no significant differences.
7. Monthly Income: Media exposure for group-buying website no significant differences.

Table4. Examination of results regarding the assumption of a relationship between media exposure and group buying use motivation.

		Media exposure	**Economic Motivation**	**Social and Leisure Motivation**	**Tool Motivation**
Media exposure	Correlation Coefficient	1	.251	.361	.204
	Significance		**.000*** **	**.000*** **	**.003** **
Economic Motivation	Correlation Coefficient	.25	1	.490	.475
	Significance	**.000*** **		**.000*** **	**.000*** **
Social and Leisure Motivation	Correlation Coefficient	.361	.490	1	.491
	Significance	**.000*** **	**.000*** **		**.000*** **
Tool Motivation	Correlation Coefficient	.204	.475	.491	1
	Significance	**.003** **	**.000*** **	**.000*** **	

P<.05

3-4 Brief Comments on the Results

1. Media exposure has significant impact on the economic, social interaction, and tool-use motivations of consumers.

2. Economic motivation has significant impact on the media exposure, social interaction, and tool-use motivations of consumers.

3. Social interaction motivation has significant impact on the media exposure, economic and tool-use motivations of consumers.

4. Tool-use motivation has significant impact on the media exposure economic and social interaction motivations of consumers.

Table 5. Examination of results regarding the assumption of a relationship between media exposure and group buying gratification levels.

		Media exposure	Economic Gratification	Entertainment Gratification	Information Search Gratification	Social Interaction Gratification	Interactivity Gratification
Media exposure	Correlation Coefficient	1	.336	.367	.358	.362	.220
	Significance		.000***	.000***	.000***	.000***	.001**
Economic Gratification	Correlation Coefficient	.336	1	.662	.530	.620	.327
	Significance	.000***		.000***	.000***	.000***	.000***
Entertainment Gratification	Correlation Coefficient	.367	.662	1	.432	.658	.501
	Significance	.000***	.000***		.000***	.000***	.000***
Information Search Gratification	Correlation Coefficient	.358	.530	.432	1	.436	.124
	Significance	.000***	.000***	.000***		.000***	.069
Social Interaction Gratification	Correlation Coefficient	.362	.620	.658	.436	1	.334
	Significance	.000***	.000***	.000***	.000***		.000***
Interactivity Gratification	Correlation Coefficient	.220	.327	.501	.124	.334	1
	Significance	.001**	.000***	.000***	.069	.000***	

P<.05

3-5 Brief Comments on the Results

1. Media exposure has significant impact on the economic, entertainment, information search, social interaction and interactivity gratification levels of consumers.

2. Economic gratification has significant impact on the media exposure, entertainment, information search, social interaction and interactivity gratification levels of consumers.

3. Entertainment gratification has significant impact on the media exposure, economic, information search, social interaction and interactivity gratification levels of consumers.

4. Information search gratification has significant impact on the media exposure, economic, entertainment and social interaction levels of consumers.

5. Social interaction gratification has significant impact on the media exposure, economic, entertainment, information search and interactivity gratification levels of consumers.

6. Interactivity gratification has significant impact on the media exposure, economic, entertainment and social interaction levels of consumers.

IV. DISCUSSION

4.1 Conclusions

The power of media exposure is the most important factor influencing people to use the Groupon website when purchasing goods and services. Consumers who learned about Groupon through the news media were more likely to be motivated to try the website than consumers who simply wanted to economize on costs, socially interact with friends, or use new technology.

Finally, this study concludes and recommends that merchandise vendors and other businesses that use e-commerce platforms should reinforce and expand positive media coverage in order to increase and influence consumer aspirations. The conclusions of this research offer an effective reference basis for online group-buying websites that want to increase their amount of sales and creative advertising ability.

4.2 Recommendations for Future Research

1. For future research, it would be valuable to study other group-buying websites to provide a comparative basis with Groupon. While Groupon is the most well-known and top-ranking group-buying website, it might not completely reflect the situation of other less popular websites.

2. This research also could be supplemented with more in-depth subject interviews in order to determine the personality traits of consumers. Such interviews would be able to reveal a deeper set of preferences and habits when online shopping than can be ascertained from survey research alone.

3. It would also be useful to apply and integrate different research methods, including both surveys and interviews. A more comprehensive approach would provide a much more detailed understanding of what motivations, thoughts, and habits people express during the consumption process.

4. This research focuses on consumer use patterns and gratifications from using the Groupon website only one time. Follow-up research should explore if consumers who were satisfied with their experience continue to use the Groupon website.

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HOW CAN MULTINATIONAL CORPORATIONS USE SOCIAL MEDIA TO COMMUNICATE BRAND EQUITY: THE CASE OF NIKE

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Abstract

In today's business world, many brands use social media as a form of communication. Social media allows customers to establish personal connections between themselves and the brand. Social media also allows customers to learn more about the brand and share information about the brand. This study examines how MNCs use social media to communicate brand equity by analyzing the global sports brand Nike, Inc. A textual analysis of 40 blogsites that are related to Nike shows how blogging has helped strengthen the MNC's brand awareness, brand association, and brand loyalty. This study shows that blogging and other forms of social media can be done by both the company and customers. The research also explains how blogging can be done by using various host sites. MNCs can use social media to handle crisis management. As a result, when MNCs, such as Nike, use social media successfully, brand equity can be strengthened.

Key words: *Nike, MNC, Social Media, Blogs, Brand Equity, Communication*

1. INTRODUCTION

Does your favorite brand use social media? Due to the popularity of social media today, many brands use social media (Singh & Sonnenburg, 2012). Today's modern technology enables instant communication which has resulted in positive effects in the business world (DuBose, 2011). This study analyzes how multinational corporations (MNCs) use social media. It is important to study and understand how MNCs use social media as a form of communication in today's marketing environment. MNCs can use social media to communicate brand equity (Manara & Roquilly, 2011).The purpose of this study is to explain how MNCs can use social media to communicate brand equity by examining how Nike, Inc. uses social media for branding purposes.

This study is significant because social media and brand equity are important to MNCs (Manara & Roquilly, 2011). There is little theoretical foundation on brands in a global marketplace (Cayla & Arnould, 2008). The second reason why this paper is significant is because it gives theoretical foundation on globalization and branding and on culture and branding. The third reason why this study is significant is because it looks at the social media platform of blogging rather than social networks such as Facebook and Twitter like most research analyzes. The fourth reason why this study is significant is because it includes a case study on one major MNC. The fifth, and final, reason why this study is significant is because it looks at both the way the brand communicates through social media and the way consumers communicate through social media to promote the brand.

This paper consists of an extended literature review, a research method section, a research findings section, and a future research section. The extended literature review focuses on business communication, social media, and brand equity. The literature review will give examples of social media, explain how MNCs use social media, and explain how brand equity is promoted through social media. The research method section will explain the textual analysis on Nike, Inc. and social media. The research findings section will show the results of the textual analysis, which focuses on forty blogs related to the Nike brand. This section will also explain the major themes found within the blogs. The future research section will note the suggested future research on how MNCs use social media to communicate brand equity.

2. LITERATURE REVIEW

In the article "Globalization and the Rise of Multinational Corporations," Preda (2008) defines globalization as the expansion of free market capitalism. There are two theories that explain globalization's effect on the business world. The first is the theory of convergence, which shows how a business's cultural differences are overshadowed by similarities in different countries (Preda, 2008). The second theory is the theory of divergence, which promotes uniqueness in individual cultures (Preda, 2008). Globalization helps MNCs do business around the world by making it easier to market products and communicate with consumers on a global level. Globalization allows MNCs to use new tools of communication. It is important for global MNCs to use new tools of communication in order to keep their brands relevant, flexible, and diverse (Preda, 2008). One of the major new tools of communication is the internet. The internet allows MNCs to create their own websites (Preda, 2008) and engage in social media. The internet can also be used to track business data (Preda, 2008). When MNCs use the internet, they are able to create a more personal relationship with consumers through two-way communication (Preda, 2008). A MNC can gain recognition by being prevalent in an internet search engine such as Google (Preda, 2008). The internet is most beneficial to MNCs when a crisis arises (Preda, 2008) because the problem can be solved quickly with the click of a mouse. Scholars can use linguistic and marketing concepts to study how companies use communication to strengthen their brand's image (Levin and Behrens, 2003). These concepts can be used to analyze company-created communication and communication that is created by others such as journalists and consumers (Levin and Behrens, 2003).

There are many definitions for social media. According to Andzulis, Pangopoulos and Rapp (2012), social media is "the technological component of the communication, transaction, and relationship building function of a business which leverages the network of customers and prospects to promote value co-creation" (pp. 308). DuBose (2011) defines social media as developing, sharing, and interacting while using user-generated content. Social media is transforming business (Li, 2012). It offers various new forms of communication (Meredith, 2012). The purpose of social media is not to replace older forms of communication, such as e-mail or the telephone, but to enhance communication (Andzulis et al., 2012). Examples of social media platforms are MySpace, Facebook, Twitter, and LinkedIn (Dyrud, 2011). According to DuBose (2011), in order to understand social media, there needs to be an understanding of Web 2.0 and user-generated content. Components of Web 2.0 that are necessary for the use of social media may include software such as Adobe Flash Player, Really Simple Syndication, and JavaScript (DuBose, 2011). There are three criteria that can make content be considered as user-generated content (DuBose, 2011). The first criterion is that the content must be posted on a social media platform and can be viewed by a particular audience (DuBose, 2011). The second criterion is that the content must be creative and innovative (DuBose, 2011). The third criterion is that the content cannot be created with a professional purpose (DuBose, 2011).

The social media platform MySpace allows users to design their own webpage (DuBose, 2011). A webpage can be made unique through the use of creative backgrounds, music, and pictures (Dubose, 2011). MySpace users can become friends with other users, and friends are able to leave messages on each other's pages (DuBose, 2011). Facebook began as a social media site that allowed people to connect with friends and colleagues, but, today, it is also used by companies and organizations for branding purposes (Yan, 2011). Facebook users can "like" a brand and the pictures or statuses that are posted by the brand (Yan, 2011). When a person likes something on Facebook, the liked item and activity become visible on that person's profile and on the newsfeeds, or homepages, of the person's friends (Yan, 2011). Twitter is a social media platform that is less formal than Facebook (Yan, 2011). This is because on Twitter, a user can only post statements, called tweets, which have up to 140 characters (Yan, 2011). Twitter users are able to connect with others by following other users and by gaining followers (Yan, 2011). According to Yan (2011), Twitter is a way of using two-way communication. Twitter users can "re-tweet" posts made by their followers (Yan, 2011). When a person re-tweets a post, the post appears on that person's timeline and on the timelines of his or her followers (Yan, 2011). Hashtags can be used on Twitter to help promote something, and they make searching for a particular topic easy (DuBose, 2011). LinkedIn is used by professionals to share information and network (Dyrud, 2011). A company can use LinkedIn for advertising purposes, to announce press releases or events, and to strengthen their brand. YouTube is a social media platform that hosts videos (DuBose, 2011). Any type of video uploaded to the site (DuBose, 2011). Each minute, than twenty hours' worth of new video content is uploaded to YouTube from all over the world (DuBose, 2011). Blogs are another example of social media (Notaro, 2008). According to Notaro (2008), web logs, or blogs, can be used for marketing campaigns and advertising. They showcase information and promote sharing amongst interested users (DuBose, 2011). Companies have been using blogs as a creative aspect of branding since the late 1990s (Notaro, 2008). The cyberspace that is occupied by blogger is known as the blogosphere (Notaro, 2008). An example of a blogging platform is Wordpress (Yan, 2011).

Social media includes technology that can be used for both public consumption and for internal use by a MNC (Andzulis et al., 2012). The various social media platforms are great for business because social media can help to enhance a brand by generating new marketing ideas (DuBose, 2011). When a company chooses to use social media, the company must understand how to use it to maintain the brand's reputation while interacting with customers (Andzulis et al., 2012). Using social media requires commitment from a company (Andzulis et al., 2012). Establishing a social media presence is a process of evolution according to Andzulis, Pangopoulos and Rapp (2012). The first step in the process is to create a social media page such as a blog or Facebook. The company must decide what type of social media is best to use based on their customers (Andzulis et al., 2012). Next, the company should create forums and allow comments from customers. A company should also figure out how to persuade customers to visit the social media page (Andzulis et al., 2012).

Social media will have a significant presence in a company's sales process in the future (Andzulis et al., 2012). This is because social media affects communication between the company and the customer by handling crises and also by advertising products. According to Andzulis, Pangopoulos and Rapp (2012), during the sales process, social media evolves according to the customer. The customer has all of the power in the transaction. Social media is changing the way business is operated (Andzulis et al., 2012). Therefore, the use of social media is important for a company's reputation (Andzulis et al., 2012). It can "make or break" a brand (Andzulis et al., 2012, pp. 309). Success from using social media will depend on the company itself (Andzulis et al., 2012). A negative aspect companies may endure while using social media is negative consumer-generated content (Singh & Sonnenburg, 2012). Negative information may include information that has not been endorsed by the brand (Singh & Sonnenburg, 2012). Negative information can spread just as quickly as positive information and can cause a major brand crisis.

A brand is a name, team, design, symbol, or other feature that distinguishes one company from another (Prindle, 2011). Branding is a messaging tool. The objective of branding is to tell a story through a product or service (Prindle, 2011). Brands are cultural forms that are evolving (Cayla & Arnould, 2008). Brands have become an important aspect of culture, thus there is a need for studies on global marketing

(Cayla & Arnould, 2008). Marketing research lacks a strong theoretical foundation on the subject of brands in a global marketplace. Cayla and Arnould (2008) use the consumer culture theory in order to explain branding as a cultural form. They state that branding is a particular way to discuss and see the world. Former branding scholars have explained that branding techniques are the same internationally (Cayla & Arnould, 2008). Reibstein (2005) states, “For a global brand to be a true global brand, it must also be consistent, not just in name, but in position and what it offers” (pp. 176). Western brands are typically the model for brands in other countries (Cayla & Arnould, 2008).

Brand equity is defined as the active and passive elements that are associated with a brand (Manara & Roquilly, 2011). Brand equity is strengthened through brand loyalty, brand awareness, perceived quality, brand association, and trademarks (Manara & Roquilly). Companies use the internet for branding purposes (Cayla & Arnould, 2008). Consumers are able to establish connections between brands (Cayla & Arnould, 2008), learn more about brands, promote brands, and interact with brand owners. MNCs can use branding to strengthen their repertoire and focus on consumer preferences (Cayla & Arnould, 2008). The popularity of social media allows researchers to better understand brand equity (Manara & Roquilly, 2011). Social media allows companies to analyze consumers’ conversations about brands (Manara & Roquilly, 2011). The conversations via social media may be positive or negative.

Most brands lack a balanced mix of social media planning (Stauffer, 2012). For example, when using social media, it is important for a brand to provide insights on issues instead of providing links, which are less personal (Stauffer, 2012). It is also important for a MNC public relations practitioner to be familiar with branding (Prindle, 2011). Businesses who utilize social media have the opportunity to integrate the consumer’s voice into the heart and soul of the business (Stauffer, 2012). Branding through social media is a great way for a company to monitor consumer feedback quickly. In order for social medial branding to be successful, familiarity with social media sites is important (Stauffer, 2012). For example, one must understand how to tweet on Twitter, create hashtags and trending topics, and use social media for the brand’s advantage. Yan (2011) gives nine goals for using social media in branding. The first goal is a need to build a sense of belonging with the brand. The second goal is to showcase the brand’s morals and standards. The third goal is to encourage two-way communication to promote the brand. The fourth goal is to find and maintain a competitive advantage. The fifth goal is to state the vision behind the brand. The sixth goal is to make sure the customers understand the concept of the brand. The seventh goal is to associate the brand with positive images. The eighth goal is to strengthen the brand’s quality. The ninth goal is to build the brand’s awareness amongst those who are unfamiliar with the brand. Successful global brands strive to use social media for branding and revenue (Santomier, 2008). These brands are successful because they encourage customers to make the brand a part of their lives (Santomier, 2008).

3. RESEARCH METHOD: THE CASE OF NIKE

The sports brand Nike Inc. is a global brand (Santomier, 2008). Nike is famous for its brand symbol the swoosh (Notaro, 2008). The swoosh was inspired by the Greek goddess Nike (Notaro, 2008). The word Nike represents victory because the goddess Nike was able to fly and run fast. The value of the swoosh is based on the affect Nike has as products are reproduced across various channels (Santomier, 2008). As a result, Nike gains brand loyalty from customers (Santomier, 2008). According to Nike’s CEO Phil Knight (Notaro, 2008), the most important thing Nike focuses on is marketing its brand. Nike is leads the world in marketing athletic footwear, athletic apparel, athletic equipment, and athletic accessories (Islam & Deegan, 2010). The Nike brand is sold in over 160 countries around the world (Islam & Deegan, 2010). Since 2004, Nike has utilized the blogosphere to promote their brand (Notaro, 2008).

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Nike's first blogging experience was the Art of Speed campaign which received positive feedback (Notaro, 2008).
This study analyzes how Nike, a MNC, uses social media to communicate brand equity. The paper is composed of a textual analysis of forty blogsites that are related to the Nike brand. The blogsites are related to Nike because they are either officially affiliated with Nike Inc. or they are sites that post regularly about the Nike brand.

Table 1: Blogs Analyzed for the Nike Case

Blog Name	Website
366 Days of Kicks	www.366daysofkicks.wordpress.com
ABC News	www.abcnews.go.com/blogs
Air Jordan Blog	www.nike.com/jumpman23/blog
Blogging the Swoosh	www.swooshblog.blogspot.com
Boston Sports Blogs	www.bostonsportsblog.net
Cheap Nike Shoes Blog	www.cheapnikeshoessale.web.com
Cheap Nike Shox Shoes Blog	www.cheapnikeshoxshoes.blogspot.com
City Sports	www.citysportsblog.com
Eastbay Blog	www.blog.eastbay.com
Elbarriomag's Blog	www.elbarriomagsite.wordpress.com
ESPN Blogs	www.espn.go.com/espn/blogs
Foot Locker Unlocked	www.unlocked.footlocker.com/blog
For the Love of Nike	www.fortheloveofnike.com
Global Exchange: Nike Campaign	www.globalexchange.org/fairtrade
Golf Blog	www.golf.com
Jamiepang Blog	www.jamiepang.com/blog
Jay Does It Like NIKE	www.nikejaypark.tumblr.com
Just Do It	www.nike.blogspot.com
Just Do It	www.just-do-it-forever.tumblr.com
Kasutnike.blogspot.com	www.kasutnike.blogspot.com
Kicks Addict	www.kicksaddict.com
Kicks on Fire	www.kicksonfire.com

Nedsrock.wordpress.com	www.nedsrock.wordpress.com
NG Nation: The Blog By and For Fans of Nike Golf	www.ngnation.com
Nike+	www.nikedev.tumblr.com
Nikeblog.com	www.nikeblog.com
Nike-Fan	www.nike-fan.tumblr.com
Nike Insider	www.insider.nike.com/us
Nike Makers	www.nikemakers.tumblr.com
Nike Outlet Online	www.nikeoutletonline.wordpress.com
Nikes and Stilettos	www.nikesandstilettos.wordpress.com
Rack Room Blog	www.rackroomshoes.com/blog
Sneaker Files	www.sneakerfiles.com
Sole Collector	www.solecollector.com
Stylesight	www.blog.stylesight.com
T Magazine Blog	www.tmagazine.blogs.nytimes.com
Wall Street Journal	www.blogs.wsj.com
Yahoo Sports	www.sports.yahoo.com/blogs

YouNoKicks: For the True Sneaker Head	www.younokicks.ning.com
Zappos Blogs	www.blogs.zappos.com/tags/nike
TOTAL BLOGS	**40**

4. RESEARCH FINDINGS

The textual analysis of the forty blogs that are related to the Nike brand show that there are more blogs that are not affiliated with Nike than blogsites that are officially affiliated with Nike. The blogs are managed by different people from different cultures. Amongst the blogs that are not affiliated with Nike are blogs that are manages by customers, other brands associated with Nike, and news outlets. The blogs are supported by various blogsites. Some of the blogsites are hosted by sites such as Wordpress, Blogger, and Tumblr. The most common theme shown amongst the blogs is footwear. Other themes were athletic apparel, press releases from Nike, Inc., business related information, endorsements, advertising, and race events. Another common feature found amongst all of the blogs was photos of Nike products. The swoosh is not mentioned in the blogs, but it is seen. As a symbol, it is featured on all Nike products and seen on many of the blogs that have photos of Nike products.

Table 2: Blogs Analyzed That Are Officially Affiliated With Nike for the Nike Case

Blog Affiliation	Number of Blogs Analyzed
Affiliated With Nike	2
Not Affiliated With Nike	38
TOTAL BLOGS	**40**

Table 3: Blog Host Sites Analyzed for the Nike Case

Blog Host Sites	Number of Blogs Analyzed
Blogger	5
Tumblr	5
Wordpress	5
Other	25
TOTAL BLOGS	**40**

The textual analysis also analyzes how Nike uses social media to communicate brand equity. Nike uses many social media platforms such as Facebook, Twitter, and a blog named Nike Insider (www.insider.nike.com/us). Nike uses its primary official blog, Nike Insider, for marketing campaigns and advertising. The blog advertises Nike products, especially Nike's new product releases. There is even a New Release Calendar that viewers are able to see on the blog. While on the blogsite, viewers are able to search products by category. The categories are clothing, gear, and shoes. The viewers are also able to search by sport. The sports featured on the blog are action sports, baseball, basketball, football, golf, Jordan, NIKEiD, running, skateboarding, soccer, sportswear, surfing, tennis, and training. Viewers are also able to search by tags that posts have attached to them. Some examples of tags are Air Force 1, Air Max, Free Run+, Jordan, Kevin Durant, Kobe, LeBron, Nike+, and Nike Zoom. On the Nike Insider blog, viewers are able to communicate and share information on the blog through email the use of social other social media sites. The social media platforms that can be used to share information are Facebook, Twitter, LinkedIn, Wordpress, Tumblr, MySpace, Pinterest, Google+, and Blogger. In addition to sharing information on other social media platforms, the Nike Insider blog connects other social media platforms to the blogsite by encouraging viewers to interact with Nike's other social media platforms. Throughout the blog, Nike encourages customers to like the brand on Facebook, follow the brand on Twitter, Tweet about the brand on Twitter, and sign up to receive newsletters by email.

This research shows that social media helps promote Nike's brand awareness. This proves that the company is using social media successfully. It also proves that Nike is committed to the customers who support the brand. Nike is able to handle crisis efficiently because the company uses social media. Through the use of social media, the Nike brand has been strengthened through awareness; thus, more people are associated with the brand and more people are loyal to the brand. By strengthening brand awareness, brand association, and brand loyalty, Nike has strengthened the brand equity. Nike's brand equity has been strengthened because customers are able to develop a personal connection between themselves and the brand, customers are able to learn more about the brand, and customers are able to promote the brand. Nike's use of the blogosphere enables two-way communication between the brand and customers. As a result, a personal relationship is formal between the brand and the customers, and the customers are more willing to show brand loyalty towards Nike. Some brand loyalty is shown by customers through the creation of blogs. These blogs also promote brand equity for Nike. Nike's use of the blogosphere allows the company to communicate brand equity.

5. FUTURE RESEARCH

There is additional research that can be performed on this topic in the future. The first suggestion for research is a content analysis on how Nike uses social media to communicate brand equity. The content analysis would measure specific content on each of the blogs. For example, there could be an analysis of how many themes are used in each blog and how often the themes are posted to the blog. The content analysis could measure the content in the blog posts to see if the content is negative or positive. The second suggestion for research is to perform research on Nike's other social media platforms and compare those platforms to Nike's blogging platform. The third suggestion for research is to perform research on other MNCs and analyze the various social media platforms that are used by the other MNCs. The analysis could be compared to this study on Nike.

6. CONCLUSION

In conclusion, MNCs use social media to communicate brand equity. The use of social media can harm or strengthen a brand depending on how the company uses social media. Examples of social media are Facebook, Twitter, LinkedIn, YouTube, and blogsites. Examples of blogsites are Wordpress, Blogger, and Tumblr. An example of a MNC that has used social media successfully is Nike. Nike utilizes many social media platforms, but this study specifically analyzes the use of the blogosphere. Nike connects its other social media platforms to the primary blog, Nike Insider. Nike Insider has been a success because the consumer's needs are put first. Consumers are able to share information they find on Nike Insider in numerous ways. The majority of the blogs in this study that are not officially affiliated with Nike, Inc. have posts about Nike's athletic footwear. Nike, therefore, emphasizes athletic footwear on Nike Insider. Such a strategy shows how Nike appreciates brand loyalty from consumers. Nike advertises products on Nike Insider to promote awareness of the brand, which, in turn, allows the company to inherit more brand loyalty. Nike is also able to handle crises on a personal level through the use of the blog. The blogs in this study that are not officially affiliated with Nike promote brand equity through brand loyalty. As a result, this study shows multiple ways MNCs can use social media to communicate brand equity.

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"KNOWLEDGE IS THE MESSAGE": THE NEW IDENTITY OF UNIVERSITY NEWSPAPER

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Abstract

The transfer of knowledge can be implemented only in especially organized communication. Therefore each university has to represent its innovations, social responsibility, and careers of the alumnus. Nowadays we have the social and economic changes which caused the number of changes both in the role of the university newspaper and in its audience. Education standards are going to be more flexible and a number of universities get a right to create education standards of their own. Education as a social phenomenon starts using the cultural developing function of the local university media. The university has to create its own identity model. Being involved into the process of education people can be taken as a community. Existence of this community is maintained by a regular exchanging of messages. Using formula "media is the message" we can say "knowledge is the message".

Key words: *knowledge, communication, university, education, media, message, community, audience, newspaper, identity model.*

Рассмотрим перечень целевых групп общественности применительно к такой организации, как университет. В качестве основы предлагаем принять приведенную выше классификацию Джефкинса и Ядина как более лаконичную. К внешней общественности в таком случае, по мнению автора данной работы, могут быть отнесены: общество (те люди вне университета, которых так или иначе затрагивает его деятельность, однако их интересы не связаны с университетом как организацией тесно, например, те, кто проживает недалеко от университетского городка); потенциальные работники; потенциальные студенты (абитуриенты) и их родители; школы, гимназии, лицеи, другие учреждения системы среднего образования, заинтересованные в этом вузе как «поставщики» абитуриентов; поставщики услуг и материалов; инвесторы (финансовый рынок); потребители и пользователи, в качестве которых в данном случае можно рассмотреть действующих и потенциальных работодателей для выпускников; организации, с которыми университет сотрудничает в сфере научно-исследовательской работы; лица, влияющие на общественное мнение; профсоюзы; медиа. Внутренняя общественность университета, очевидно, состоит из следующих сегментов: студенты; преподаватели; сотрудники; ректорат. Но при очевидной лаконичности эта конструкция, по нашему мнению, достаточно сложна. В первую очередь, хотелось бы отметить, что у студентов как у одной из важнейших категорий внутренней общественности лидерами мнений могут выступать совершенно другие люди, нежели у преподавателей и сотрудников, с одной стороны, и ректората университета, с другой стороны. Мировоззренческие позиции и интересы разных сегментов общественности университета в ряде случаев неодинаковы, здесь создается немало поводов для латентной конфронтации, абсолютно недопустимой при формировании пространства внутренних коммуникаций. В данном случае имеет место практически весь «джентльменский набор» так называемых негативных ситуаций, описанных в специальной литературе: враждебность, предвзятые мнения, безразличие, игнорирование. Их, в соответствии со сформулированным профессионалами алгоритмом, необходимо трансформировать в симпатию, одобрение, заинтересованность, осведомленность. Решить такие проблемы при помощи каких-либо акций или программ, пусть профессионально выполненных, не представляется возможным. Выполнить нужную для данного случая планомерную и многогранную работу способно лишь корпоративное СМИ, конечно, если его выпускает команда, способная правильно понять и адекватно реализовать свою задачу.

Газета в системе университета является уникальным инструментом создания внутренних коммуникаций трех видов, описанных в специальной литературе: «сверху вниз» – от работодателя к сотруднику, «снизу вверх» – от сотрудника к работодателю и «боковых» - между сотрудниками. Однако, учитывая констатированное Ширли Харрисон обстоятельство – корпоративные связи с общественностью принципиально отличаются от других видов PR-практики, необходимо, на наш взгляд, отметить, что корпоративные связи с общественностью в современном университете имеют, в свою очередь, ряд существенных особенностей. В частности, кроме описанных выше трех видов коммуникаций, внутри университета неизбежно возникают еще четвертый и пятый. Их условно можно обозначить как «от преподавателя к студенту» и «от студента к преподавателю». В коммуникативном пространстве университета присутствуют коммуникации от ректора и ректората к коллективу преподавателей и сотрудников и обратно. Соответственно в рамках университетского социума присутствует дополнительный вид «боковых» коммуникаций – не только от сотрудника (преподавателя) к сотруднику (преподавателю), но и от студента к студенту. В коммуникативном процессе внутри университета участвуют и различные не участвующие в учебном процессе сотрудники данного вуза (их можно условно обозначить словом «сотрудники»). Корпоративное издание университета, обеспечивая данные виды коммуникаций, становится, по мнению автора данной работы, весьма значимым элементом образовательного пространства, фактическим участником учебного процесса.

Роль корпоративного издания в университете становится еще более значимой, если принять во внимание распространяющуюся среди специалистов точку зрения на язык как на социальную власть, средство коммуникативного воздействия на адресанта с целью оказать на него разноплановое влияние, причем на первое место специалисты ставят влияние в сфере знаний и представлений. Электронная версия газеты университета, выполняя те же интегральные функции (коммуникативные; познавательные; образовательные; ценностно-ориентационные; организационно-управленческие), что и ее бумажная версия, может рассматриваться как инструмент более эффективного воздействия на целевую аудиторию. Последнюю можно структурировать следующим образом: студенты, преподаватели, сотрудники, абитуриенты, образовательное сообщество, выпускники, работодатели выпускников данного вуза, деловые партнеры университета. Современное российское студенчество по своей структуре неоднородно. В принципе эту ситуацию можно признать вполне закономерной – с точки зрения профессионалов в сфере работы с общественным мнением такого понятия, как широкая общественность, нет и быть не может. «Даже самую малую аудиторию можно разделить на категории…, классифицировать как членов общественной группы и по ту, и по другую сторону вопроса», - утверждает, например, профессор Фрэйзер П.Сайтел. Нами, еще нередко одержимыми социально-психологическим грузом советского времени, особенно нелегко воспринимается неоднородность именно студенчества – ведь бескорыстное студенческое братство было одной из ключевых позиций идеологии так называемого развитого социализма. Но приходится воспринимать реальность такой, какая она есть. Существенные различия есть сегодня между студентами государственной (бюджетной) формы образования и теми, кто получает образование за деньги (в условиях нашей страны, это, как правило, деньги родительские), а они в свою очередь делятся на студентов платной формы государственных вузов и студентов негосударственных вузов. Нельзя закрыть глаза и на ряд трансформаций, которые произошли в менталитете молодежи, стремящейся сегодня к получению высшего образования. Изменились практически все реалии студенческой жизни. В прежние времена студенческое сообщество имело широкие возможности для самореализации – как в рамках комсомольской организации, так и внутри особой студенческой субкультуры, включавшей движение ССО, туристические слеты, КСП и так далее. Все перечисленное предполагало личное общение студентов в официальной и неофициальной обстановке. Современные условия жизни студента оставляют ему все меньше возможностей для неформального личного общения за пределами учебного процесса. Чтобы реализовать в условиях хронической нехватки времени потребность в неформальной коммуникации, студент становится блогером, участником различных Интернет-сообществ по интересам. Это обстоятельство, по мнению автора данной работы, может успешно использовать для расширения охвата аудитории Интернет-версия университетской газеты, предложив в своем формате студенческой аудитории возможность для обсуждения, обмена опытом по значительно более широкому кругу вопросов студенческой и вузовской жизни, чем это может позволить себе по разным причинам бумажная версия университетской газеты. Среди насущных потребностей студента акцент смещен в сторону отстаивания гарантированной возможности получить образование, причем не просто образование, а образование качественное, на уровне самых серьезных запросов современного рынка труда. Кроме того, получив такое образование, молодежь хотела бы иметь гарантии адекватного диалога с потенциальным работодателем. Существует серьезная основа для эффективной коммуникации между такими группами общественности университета, как студенты разных курсов и выпускники, которые, как уже отмечалось в данной работе, могут выступать для студенчества и в качестве лидеров мнений, и в качестве самих работодателей. Выпускники же, в свою очередь, могут почерпнуть в таком общении весьма ценную для них информацию о текущем состоянии подготовки специалистов в отрасли. Возможность для реализации такого общения между заинтересованными друг в друге, но по объективным причинам не имеющие возможности для широкого личного контакта, группами общественности вуза может, на наш взгляд, предоставить Интернет-версия университетского корпоративного СМИ.

Изменения в настроениях молодежи и смещение «центра» активности в сторону сугубо личной реализации, по мнению автора данной работы, представляет собой ответ на социальные изменения, общие для государств постсоветского пространства. Быстрее, чем старшее поколение, адаптируясь к непростым условиям, когда буквально на глазах вместо «коммунистических» трудовых отношений формируются рыночные, молодежь стремится самоутвердиться и «взять реванш». Мировоззренческая база старших теряет актуальность, во многом потому, что воспринимается как некое «сковывание» инициативы. «Зависимость от жизненного уровня родителей, невозможность самостоятельно обеспечить себя и свою семью, - пишет болгарский исследователь С.Кирова. - С этим… в сознании молодежи и связано представление об основной социальной несправедливости социализма: личный жизненный стандарт зависит не столько от усилий, труда и способностей личности, сколько от социального положения и/или высоких доходов родителей». Опыт деятельности в качестве преподавателя вуза позволяет автору данной работы заметить, что выводы болгарского исследователя молодежной прессы можно экстраполировать на все «постсоциалистическое» пространство, включая и Россию. На фоне обозначившихся общественных изменений можно, по мнению некоторых исследователей, выделить и социальные подвиды современного студенчества. Например, молодой журналист А.Скребнева (газета «Тормозни») предлагает обозначить следующие категории российских студентов. Первая, составляющая не более 5-10% - те, кто связывают свое будущее с наукой – «они намерены… часами торчать в библиотеках и проводить

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научные конференции».[44]Вторая - категория «пофигистов-весельчаков». Это, по мнению автора цитируемого материала, богатые молодые люди или их ровесники, не нуждающиеся в деньгах, что называется, по убеждению, готовые довольствоваться малым. К этой категории примыкают дети «новых русских», напоминающие пресловутых «мажоров» советского времени. Они «особенно не напрягаются, зная, что могущественными родителями изначально «все схвачено». Далее - те, кто за пять лет учебы обзаводится своими фирмами, их цель – «деньги ради денег». Именно такой сегмент студенчества, очевидно, принципиально нов для нас. И, наконец, те, кто, как считает автор публикации, есть на сегодня «золотая молодежь» - дети из очень приличных профессорско-консерваторских семейных кланов с традициями. Представители последней из перечисленных категорий изо всех сил учатся и работают, стремясь доказать именитым родственникам, что они и сами «не лыком шиты».

Из всех названных категорий можно выделить и «героя времени». Его приметы формулирует в одноименной публикации автор студенческого издания «Фейерверк» Елена Вакуленчик: это «тот, кто не потерялся в многообразии окружающего мира. Пробираясь сквозь его бесконечные дебри, он не испугался, сумел, постиг, сделал выбор и нашел единственно верный для него путь». Направления поиска «единственно верного» пути пытаются подсказывать студентам и вузовские СМИ. Векторы в основном традиционны: учеба, наука, спорт, художественная самодеятельность. По большому счету, все привыкли к этому еще с советских времен. Иногда, впрочем, появляются и необычные. Так газета «Сталь» (МИСиС) рассказывает о священнике-выпускнике, которому, по его словам, оказали доверие, узнав, какой серьезный вуз он окончил. Здесь же, в материале под названием «В МИСиС, Владыко…», приводятся имена еще нескольких выпускников этого вуза, избравших вместо работы по «мирской» профессии карьеру священника. Парадоксальных примеров, как и традиционных, можно привести немало. Важно, с нашей точки зрения, подчеркнуть – у каждого вуза существует определенная концепция формирования личности «идеального выпускника», обладающего полным перечнем «фирменных» качеств питомца своей alma mater. Эта концепция обязательно отражена в политике вузовского СМИ. Лидеры здесь, как правило, университеты с солидной историей и богатыми традициями. На страницах корпоративных газет таких вузов можно найти материалы, в той или иной форме распространяющие адресованные студенческой общественности сообщения о том, какими им надлежит стать, чтобы адекватно позиционировать себя в качестве выпускников именно этого университета.

Одной из существенных проблем, с которой приходится сталкиваться практически всем редакциям студенческих СМИ, является весьма нелестная оценка аудиторией качества поставляемой ей информации. В обществе возникает «устойчивая негативная оценка контента, нацеленного на молодежную аудиторию», - к такому выводу приходит Н.В.Вакурова (Государственный университет управления) – участница проходившей в МГУ им.М.В.Ломоносова 5-8 февраля 2007 г. конференции «Журналистика 2006». Аналогичную ситуацию констатирует и С.Кирова, исследуя болгарскую современную молодежную прессу. Молодежные газеты постсоциалистического пространства являются почти копиями «взрослых» газет, их цель – понравиться не молодежи, а «издателю». Уже только поэтому, утверждает С.Кирова, такие СМИ не могут «достаточно эффективно выполнить поставленные перед ними…читателем задачи». Здесь, на наш взгляд было бы целесообразно задаться вопросом, какие именно задачи может поставить перед СМИ читатель. В данном случае стоит заметить одну, немаловажную, на наш взгляд, проблему – наличие в среде современной студенческой молодежи определенного сегмента людей, готовых отрицать объективность любой информации, поступающей из СМИ, включая корпоративное СМИ вуза, в котором они учатся. Такие молодые люди, по наблюдениям автора данной работы, готовы поверить самой абсурдной информации «со знаком минус», даже, (а возможно, и в особенности) если такая информация передается неформально – то есть путем слухов. Такая категория студентов, как правило, отказывается выходить на публичный уровень дискуссии в той или иной форме, при этом довольно активно участвуя в интернет-форумах под псевдонимами («никами»). Если же информация опубликована в СМИ, такие студенты заведомо отказываются ей доверять, пытаясь обнаружить в публикации «недосказанность», «заказ» и т.п. Очевидно, эти студенты в силу своего мировоззрения, которое, кстати, в значительной мере спровоцировано взрослой частью общества, отказываются доверять информации, если к ее подготовке причастны взрослые профессионалы. Снижение уровня доверия к старшим, по наблюдениям автора данной работы, сопровождается растущей потребностью в обобщении собственного опыта, значительно более активному стремлению такой опыт приобрести и, безусловно, обменяться им с представителями своего сообщества. Такую тенденцию можно, по нашему мнению, превратить в реальный проект в формате Интернет-версии вузовской корпоративной газеты, предоставив тем самым возможность обеспечить эффективные внутренние коммуникации. Тем более что, как ни парадоксально, студенты, с демонстративным недоверием воспринимающие информацию профессиональных СМИ, испытывают дефицит эффективных коммуникаций и внимания со стороны общественности. Возможно, здесь проявляется своего рода информационный инфантилизм современной интеллектуальной молодежи, сформировавшейся в условиях активного информационного предложения.

В условиях информационной цивилизации «трудно представить возможность социального управления и даже самого существования общества без налаженных и постоянно действующих каналов обмена массовой информацией», - говорится в посвященной культуроформирующей деятельности журналистики работе В.В.Перевалова. В данном случае, очевидно, нужно говорить о формировании или создании «особого настроения в социуме, которое может стимулировать всех членов данного социума на достижение тех или иных знаний, умений и навыков». Достижение этой цели подразумевает так называемое «попадание в тему» - когда человек, обращаясь к СМИ, получает информацию, соответствующую критериям актуальности, релевантности и небанальности (новизны). Однако, отмечается в работе Л.В.Кудиновой (Воронежский университет) «Ресурсы восприятия публицистического текста аудиторией», «попадание в тему» - наиболее сложный этап создания коммуникативного пространства с аудиторией, чтобы достичь желаемого, необходимо «глубоко знать все психологические особенности читателей». Реализовать этот подход по отношению к современной молодежной аудитории, по нашему мнению, чрезвычайно проблематично: как отмечалось выше, молодежная аудитория сегодня далеко не однородна, то, что может заинтересовать один из ее многочисленных сегментов, наверняка окажется совершенно безразличным для других. Кроме того, по нашему мнению, следует иметь в виду, что процесс «раздробления» молодежной аудитории происходит на фоне аналогичного процесса, происходящего с аудиторией взрослой. Аудитория корпоративного университетского СМИ имеет ряд оснований для неудовлетворенности поставляемой ей информации. У корпоративных СМИ вузов зачастую нет ясно выраженной редакционной идеологии. То, что может заинтересовать один из ее многочисленных сегментов, наверняка окажется безразличным для других. Мозаичность, «клиповость» современной культуры в целом приводит к тому, что у личности возникает чувство собственной несостоятельности из-за утраченной способности воспринять мир как нечто целостное. На первый план выходит новая проблема – самоидентификация личности, преодоление одиночества – при «посредничестве» СМИ. Наличие такой проблемы в обществе очевидно. Коммуникативное пространство внутри современного университета, особенно обладающего солидной историей, как уже было сказано, осложнено тем, что интегрированные в него люди принадлежат к весьма разным возрастным категориям. Работа с разными возрастными категориями, которым предстоит достигать компромисса, признается специалистами наиболее сложной. В нашем случае проблема приумножена за счет резкой, наступившей в результате очень быстрой смены социальных условий, ментальной дифференциации поколений. При этом наибольшее разочарование пережили люди среднего возраста – им не удалось самореализоваться, утвердиться в предыдущей социальной организации, им «нечего вспомнить», они чувствуют себя обессиленными от обрушившегося на их сознание груза стремительных перемен. Они не могут разделить оптимизма молодежи, у которой есть хотя бы запас времени для достижений и успехов. К тому же, на долю представителей именно этого поколения выпадает критика со стороны самых старших, а младшие удостаивают их в основном скептической оценки.

Таким образом, можно, по мнению автора данной работы, констатировать некий кризис контента, переживаемый в настоящее время молодежными СМИ «постсоциалистического» пространства в целом. Если для молодежных изданий эпохи социализма была, согласно определению исследователя С.Шайхитдиновой, характерна функция «наставника, рассматривающего молодое поколение прежде всего как объект воздействия, приобщения к сложившейся в предшествующие годы системе ценностей», то сейчас о такой функции говорить сложно хотя бы потому, что современная молодежь становится свидетелем, а иногда и участницей формирования принципиально новой по сравнению с упомянутой системы ценностей. Автор данной работы, однако, не готов безоговорочно поддержать отрицательные оценки тенденции формирования контента молодежных СМИ в соответствии с запросами значительной части аудитории на развлекательность. По нашему мнению, не следует забывать о констатированном в исследованиях профессора Е.Л. Вартановой (факультет журналистики МГУ им.М.В. Ломоносова) стимулируемом рынком стремлении журналистов развлекать, а не просвещать аудиторию, «что переводит СМИ из статуса социального института в сферу экономики досуга». Здесь однако следует подчеркнуть, что профессор Е.Л.Вартанова приводит данную особенность в числе новых форм напряженности, опасности на медиарынке. Если рассмотреть эту тенденцию медиарынка применительно к университетским корпоративным СМИ, можно, по нашему мнению, обратиться к еще одному сформулированному профессором Е.Л. Вартановой в той же статье признаку современного медиарынка. В частности, Е.Л. Вартанова констатирует «появление нишевых контентных стратегий для индивидуализированных аудиторий, приводящее к иному, чем раньше, пониманию принципов социальной ответственности журналистики, роли СМИ в процессе социальной интеграции в обществе». Применительно к сложившимся на современном медиарынке условиям конкурентной борьбы за внимание и свободное время аудитории корпоративные СМИ университета могут формировать собственную нишевую контент-стратегию, обслуживающую интересы общественности университета. Вышеназванную ситуацию можно, по мнению автора данной работы, оценить применительно к развитию рынка корпоративных вузовских СМИ как потенциально открывающую новые перспективы. Прибегая, согласно стратегии Майкла Портера, к таким базовыми вариантами конкурентной стратегии как дифференциация (профессиональная редакция корпоративного СМИ университета может предложить читателю полный спектр новостей университетской жизни на страницах регулярно выходящей бумажной версии в сочетании с электронной версией) и фокусирование (именно редакция корпоративного СМИ вуза может сосредоточиться на определенном «ассортименте» новостей, предназначенных для конкретного типа потребителей – общественности данного вуза), корпоративное СМИ университета может успешно развивать собственную нишевую контентную стратегию. Эта стратегия, с точки зрения автора данной работы, должна быть основана на понимании аудитории как сообщества университета. Качество образования, таким образом, напрямую зависит от состояния коммуникативного пространства внутри университета. Газета в системе университета является уникальным по своему потенциалу инструментом создания внутренних коммуникаций. Электронная версия газеты, выполняя те же интегральные функции, что и ее бумажная версия, может рассматриваться как инструмент более эффективного воздействия на целевую аудиторию. Корпоративное вузовское СМИ может, таким образом, сформулировать успешную редакционную идеологию на основе концепции современного университета как корпорации, стать частью среды университетского образования, обеспечивая постоянство взаимодействия между всеми субъектами, входящими в эту систему.

Университетская газета, не испытывая на себе полномасштабного воздействия рыночных механизмов, предлагает аудитории контент, отражающий интересы университета как корпорации, а востребованность такого контента аудиторией в определенной степени может быть поставлена под вопрос. Однако, по мнению автора данной работы, редакция корпоративного СМИ, также являясь частью коллектива корпорации, может оценить по уровню обратной связи с аудиторией ее реакцию на повестку дня и контент СМИ, которое выпускает. В частности, редакция корпоративной газеты университета может оценить эффективность своей деятельности по количеству обращений в редакцию с предложением осветить те или иные темы, по числу студентов, выражающих интерес к сотрудничеству с редакцией в качестве внештатных авторов. Автор данной работы считает необходимым акцентировать внимание в данном случае именно на студенческой части аудитории по ряду причин. Во-первых, студенческая аудитория является наиболее массовой частью аудитории корпоративного СМИ университета. Во-вторых, именно эта часть аудитории наиболее сложна с точки зрения борьбы за фокус внимания. В то же время, и с этим связана третья причина, студенческая аудитория наиболее мобильна с точки зрения восприятия креативных изменений в повестке дня, содержании и дизайне корпоративной газеты своего вуза. Именно такие изменения, по наблюдениям автора данной работы, способны пробудить в студентах интерес к личному участию в выпуске университетской газеты. Кроме того, для студентов становится очевидным фактором престижа возможность стать героем материала корпоративной газеты университета с тем, чтобы общественность получила информацию о его достижениях или положительном опыте в учебе, спорте, искусстве, бизнесе. Студенты, сотрудничающие в газете своего университета внештатно или работающие в штате редакции, становятся лидерами мнений в студенческой среде и людьми престижа в университетском сообществе. К ним обращаются и другие студенты, и преподаватели, заинтересованные в контактах с редакцией. Индикатором уровня эффективности корпоративной газеты может стать даже просто скорость ее распространения – так, в начале 1990-х годов практически не интересная своему читателю многотиражная газета МГТУ им.Н.Э.Баумана по нескольку дней оставалась не разобранной на точках бесплатного распространения. Работа, проделанная редакцией за прошедший период, привела к тому, что в настоящее время практически ни один студент, преподаватель или сотрудник не проходит мимо точки распространения тиража корпоративной газеты университета, не взяв газету, и свежий номер распространяется за считанные часы.

Опираясь на студентов-инноваторов, для которых быстрее, чем для их товарищей, становится понятной актуальность развития информационного пространства в образовательной среде, редакция современного корпоративного университетского СМИ может формировать свою заинтересованную студенческую аудиторию, обучаемую на новых принципах в отличие от аудитории советского периода. Именно здесь, по нашему мнению, появляются основы наиболее передовой с точки зрения профессионалов концепции СМИ по отношению к аудитории – партнерства. Студент как информационный партнер корпоративного СМИ своего университета по определению доверяет этому СМИ, и такое доверие разделяют другие студенты – все, кто знаком со студентом, сотрудничающим в редакции, и доверяет этому студенту как товарищу. Таким образом, корпоративному СМИ университета целесообразно стремиться расширять круг своих внештатных студенческих авторов – тех, кто примером личного участия может подтвердить актуальность повестки дня университетского СМИ и достоверность поставляемой им информации. СМИ вузов, как показывает практика, способны работать на рекламном рынке, однако важнейшими для них являются такие функции как непосредственно организаторские и культурно-формирующие. Первая относится к процессу формирования сообщества университета, вторая – к процессу образования, согласно законодательству, основному виду деятельности университета как организации. Сделав выбор в пользу СМИ университета, читатель может стать абитуриентом именно этого вуза. Это может стать основой для создания партнерских отношений между СМИ и его аудиторией. Кроме того, став информационным партнером своего вуза, абитуриент наверняка станет и его патриотом. Функцию передачи информации и знаний можно считать органически присущей сообществу как явлению, а сообщество университета – считать неотъемлемой частью образовательного пространства. Существование такого пространства обеспечивается регулярным обменом сообщениями между всеми участниками. Можно говорить о наличии некоей особой коммуникативной субкультуры внутри университетских сообществ, где акцент активности сделан на неформальные коммуникации. Сотрудничая или работая в штате печатного СМИ современного университета студент может получить такие навыки как умение грамотно воспринимать и структурировать информацию, вступать в коммуникации сначала с интервьюируемыми, а затем – с аудиторией. Кроме того, участие в выпуске корпоративной газеты вуза формирует у студента устойчивую потребность и навык самопрезентации в информационном пространстве. Нужность такого навыка трудно переоценить – будучи человеком современной цифровой культуры, практически каждый, сам того не замечая, становится участником информационного пространства. Минимальное участие в виде обмена письмами по электронной почте уже не удовлетворяет большинство, люди самого разного возраста ведут личные странички в Facebook, twitter и тому подобных ресурсах, имеют собственные интернет-ресурсы, связанные со своей профессиональной деятельностью. Умение лаконично и эффективно представить себя как профессионала и просто как личность в информационной среде становится все более востребованным на уровне повседневных потребностей человека. Участвуя в выпуске корпоративной газеты своего вуза, студент получает навыки самопрезентации как автора актуальных для целевой аудитории сообщений, подготовленных на основе самостоятельно собранной информации. Работая со студентом, редакция постепенно учит его правильному использованию собственных коммуникативных возможностей и эффективному раскрытию своего творческого потенциала. Не требует комментариев потребность университетской газеты в узнаваемых авторах, чьи материалы читатель выделяет в общей массе по индивидуальным признакам текста. Став таким узнаваемым автором, студент получает умение самоидентифицироваться для своей аудитории, и это умение может быть использовано им уже непосредственно в профессиональной деятельности по окончании вуза.

Современные СМИ, отмечает в своих работах профессор Е.Л.Вартанова, как правило, взаимодействуют с читателем по формуле «новости+мнения (идеи)+развлечения+знания».45 Е.Л.Вартанова вводит термин «эдьютейнмент», под которым подразумевается «цифровой контент, соединяющий образовательные и развлекательные элементы».46 Е.Л.Вартанова предлагает определять словом «эдьютейнмент» компьютерные обучающие игры, интерактивные игровые энциклопедии, популярность которых сегодня столь велика. Однако, по мнению автора данной работы, этот термин можно трактовать несколько шире. Применительно к

[45] Е.Л.Вартанова «Медиаэкономика зарубежных стран», М., 2003 г., с. 50.

[46] Е.Л.Вартанова «Медиаэкономика зарубежных стран», М., 2003 г., с. 332.

корпоративным СМИ университетов можно, по нашему мнению, говорить о своего рода технологии «эдьютейнмента», когда через участие в выпуске СМИ своего вуза, в первую очередь, газеты студент приобщается, как в игре, к новым знаниям. Безусловно, такая форма взаимодействия становится более актуальной, когда получают новое развитие цифровые технологии и растет поколение людей, с детства интегрированных в систему «цифрового мира». Но и не имея под рукой современного технологического арсенала, редакция корпоративной вузовской газеты могла вовлечь в процесс «эдьютейнмента» широкие массы студентов. Здесь нельзя не вспомнить о главной, по мнению профессора С.М.Гуревича, социальной функции газеты – быть для читателя «источником информации, необходимой ему для решения жизненно важных вопросов».47 Если иметь в виду, что главная задача для студента в университете – учеба, значит, именно источником информации, необходимой студенту для повышения эффективности его участия в учебном процессе, должна стать корпоративная вузовская газета. В сущности, общественная деятельность студента крупного вуза в советское время с системой общественных поручений, в частности, связанных с корпоративной (тогда многотиражной) вузовской газетой, представляла собой модель некоей игры, в ходе которой студент приобретал новые для себя знания и навыки. При этом сеть охвата студентов комсомольскими поручениями вполне можно уподобить современной «паутине» на уровне отдельно взятой организации. Автор здесь подвергает рассмотрению корпоративное СМИ МГТУ им.Н.Э.Баумана, возглавляя работу газеты МГТУ им.Н.Э.Баумана («Бауманец») на протяжении двух десятилетий. В 1968 году впервые появляется «Положение о работе собственных корреспондентов газеты «Бауманец» на факультетах» - программный документ, который определял внутри университетской общественности статус студентов, сотрудничающих с редакцией корпоративной газеты. Принципы, изложенные в этом документе, по нашему мнению, настолько важны, что автор данной работы считает необходимым изложить его содержание здесь практически полностью, с незначительными сокращениями.

Собственные корреспонденты газеты «Бауманец» назначались из числа студентов-комсомольцев, уже проявивших себя положительно в печати (в том числе и стенной) и только на принципах полной добровольности. Основная задача собкора университетской газеты определялась как полное, глубокое и оперативное освещение жизни факультета на страницах газеты «Бауманец». Для собкоров устанавливаются дни и часы связи с газетой «Бауманец», в которые они передают наиболее оперативную информацию, а также запланированные заметки (не реже одного раза в неделю). Остальные материалы передаются по мере их готовности. Собкор возглавлял пресс-группу факультета, в которую входили корреспонденты от каждого курса. Собкор руководил массовой работой редакции «Бауманца» на своем факультете, координировал и планировал ее, стремился к расширению круга авторов газеты, оказывая им литературную помощь, наиболее сложные материалы готовил к печати вместе с авторами. Редакция судила об активности корреспондента, об успешности его работы в первую очередь по числу авторских выступлений с его факультета. В том же номере газеты «Бауманец», где публиковалось «Положение», была напечатана заметка с очень красноречивым заголовком «Газета – не чтение от скуки, газета – наши глаза и руки», где содержался отчет об обсуждении роли газеты в жизни коллектива. Оба материала, по мнению автора данной работы, являются программными для понимания истории становления отечественных вузовских корпоративных СМИ. В рамках данной работы по понятным причинам не представляется возможным рассмотреть развитие корпоративных СМИ всех университетов. Однако газета «Бауманец» может, на наш взгляд, служить достаточно удачным примером, как ввиду длительной истории своего существования, так и ввиду значимости позиции МГТУ им.Н.Э.Баумана в системе

[47] С.М.Гуревич «Газета вчера, сегодня, завтра», М., 2004 г., с. 11.

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высшего образования страны. Автор данной работы считает возможным, таким образом, говорить на примере корпоративной газеты МГТУ им.Н.Э.Баумана о некоторых общих тенденциях становления вузовских корпоративных СМИ в нашей стране. К таким тенденциям, по нашему мнению, можно отнести следующие. Социальные и экономические изменения, произошедшие в России за последние десятилетия, вызвали к жизни развитие корпоративных СМИ. Среди последних - СМИ, учрежденные, финансируемые, выпускаемые и распространяемые университетами, - занимают особую нишу. Газета современного университета представляет собой СМИ особой модели, напрямую связанной с главной целевой задачей – поддержания коммуникаций университета с сообществом и организации его аудитории исходя их основной функции университета как социального феномена. Так как главной задачей университета в социокультурном пространстве является передача знаний, применительно к университетской газете допустима формулировка «Knowledge is the Message» (перефразируя известное «Media is the Message»), что определяет данный вид СМИ как феномен, напрямую связанный с моделью идентичности самого университета.

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ART-AESTHETIC PROBLEMS OF ADVERTISING AS A FORM OF SOCIO-CULTURAL COMMUNICATIONS

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Abstract

The research of cultural-aesthetic component of Advertising industry is directed at systematization of visual means of advertising messaging and complex definition of their functional and graphic specifics in communicating area. Visual language of Advertising is represented by logical reflection of socio-cultural state of society during definite period. Consumerism is considered as ideological strategy of postmodern, i.e. propaganda of hedonistic style of life and consuming type of personality. Besides, style features and art-aesthetic problems of Postmodernism are analyzed in the article.

Key words: *Advertising graphics, socio-cultural communications, visualization, art-aesthetic, mass culture, kitsch, eclecticism, Ad graphic design, Postmodernism, Post-globalization, ethnocultural identity.*

ВВЕДЕНИЕ

Актуальность темы. Рекламно-информационная деятельность включает в себя три аспекта: коммерческий, организационно-управленческий и творческий. Основной функцией рекламы является информирование о товарах и услугах, она также есть средством организация сбыта, необходимым социально-экономическим процессом в современном обществе. Однако сейчас, в условиях перенасыщения товарами, услугами и жесткой конкуренции ключевым заданием становится поиск новых внешних рынков сбыта и новых потребителей при одновременной защите внутренних рынков и национального имиджа.

В первое десятилетие XXI века произошли существенные изменения в понимании роли дизайна и рекламы в связи с процессами глобализации и одновременной этнокультурной идентификации, гиперпотреблением и параллельным снижением общекультурного уровня в социуме, значительным расширением коммуникативного пространства, которое имеет бОльшие технологические возможности, чем десять лет назад. Одним из аспектов глобализации является сближение и слияние культур разных стран. Культурологи связывают проявление глобализации с вестернизацией культуры, включая американскую экономическую экспансию. Культурная экспансия США происходила во многих странах мира. После Второй мировой войны она коснулась стран Западной Европы: в 60-е гг. – Японии, в 70-е – стран Латинской Америки, в 90-е – России и Украины. «Вестернизация представляет собой культурную диффузию западноевропейского и американского образа и стиля жизни, сопутствующих им ценностей, обычаев, символов и культурных артефактов. Продукция США вытесняет отечественную культурную продукцию в сфере потребления и массовых художественных предпочтений. Особенно явно следы вестернизации чувствуются в сфере рекламы, которая захлестнула страны СНГ в 90-е годы [Кравченко, 2003: 506]».

Однако, и европейская теория мультикультурализма уже претерпевает явный кризис. Культурная интеграция как форма кросс-культурного взаимодействия не произошла, поскольку мигранты восточных стран стойко сохраняют свою культуру, не желая при этом проявлять интерес к культурным ценностям принимающих европейских стран.

Глобализация, охватившая медиа и электронные коммуникации, приводит к ДЕнационализации. Посредством Интернета формируется новая общность, класс, который пока дезорганизован. Цифровая культура использует многообразие форм и стилей, но без самоопределения идентичности. В информационную эпоху этот процесс, безусловно, объединяет традиционные культурные формы, формируя глобальные изобразительные средства и символы, порождая общие культурные принципы и создавая новый интеркультурный диалог [Стефанова, 2008: 58].

Однако пост-глобализация в культуре может рассматриваться как активизация процессов ДЕглобализации и возврат к национальным символам, культурным традициям и истокам. Анализ процессов межкультурных коммуникаций должен быть направлен на выявление региональной специфики и использование этого фактора при разработке рекламной продукции.

Цель статьи – проанализировать художественно-эстетические проблемы рекламы как формы социокультурных коммуникаций с учетом современных стилевых направлений и национальной специфики.

МАТЕРИАЛЫ И МЕТОДЫ ИССЛЕДОВАНИЯ

Про эстетическое в рекламе, которое является активным элементом информационной среды и призвано формировать общий культурный уровень социума было отмечено еще почти полвека назад [Богачева, 1968]. Новая онлайн-реальность в корне изменила коммуникативное пространство (доступность, открытость, типы сетевого взаимодействия) и создаёт новые модели потребительского поведения, которые делают традиционную рекламу неэффективной.

Автор данной статьи рассматривает рекламную графику с точки зрения её художественно-эстетического уровня в условиях глобального кризиса перепроизводства и массового потребления конца XX – второго десятилетия XXI ст. Уровень разработки проблемы свидетельствует про недостаточное количество научных исследований эстетических аспектов рекламы. Ученые философского, социологического, маркетингового, культурологического и искусствоведческого направлений не раскрывают влияния искусства на рекламную графику и детерминант формирования её стилистики. Их работы ценны для понимания процессов в рекламной деятельности, однако, не дают представления о закономерностях развития визуального языка рекламы и не рассчитаны на дизайнеров рекламы. Но в то же время про состояние научного подхода в рекламной отрасли свидетельствуют высказывания таких структур, как например, недавно открытой Школы Рекламных Технологий в Киеве: «…особенностью Школы является то, что она создана профессионалами-практиками, которые постоянно работают с рекламой, а не смотрят на мир через призму диссертаций и научных работ [http://advertisingschool.com.ua/shkola/about.html]». Такая идеологическая платформа отражает полное отсутствие методологии, и такую подготовку специалистов сложно считать школой.

Компаративный метод исследования (сравнительно-исторический или кросскультурный) выбран для более глубокого выявления и сравнения общих и особенных качеств в развитии стран и народов мира, а также причин этих сходств и различий. Этот метод широко применяется в культурологии, социологии, истории, этнографии и является одним из основных способов исследования развития этнических культур и социальных общностей; генезиса, распространения и типологии отдельный явлений материальной, духовной и социо-нормативной культур, а также

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их компонентов, происхождения, формирования историко-этнографических ареалов и взаимодействия народов, образующих такие ареалы.

Социокультурный подход к эволюции изобразительных средств рекламного информирования как синтетический метод позволяет рассматривать рекламную графику как отражение исторических, социокультурных, экономических, политических этапов развития общества. Социокультурные противоречия, которые постоянно возникают между культурой и социальными отношениями, необходимо рассматривать комплексно, с учетом прагматических, культурологических и эстетических факторов.

Реклама является частью культуры, поскольку её визуальный язык становится логическим отражением социокультурного состояния общества в определённые периоды. К сожалению, в большинстве случаев современная реклама не способствует формированию мировоззрения, развитию художественного мышления, эстетическому восприятию действительности. У.Боумен отмечал, что «…визуальный язык не есть самоцелью – форма, пространство и визуальное взаимодействие становятся средствами для визуализации идей [Боумен, 1971]». На основе анализа современных рекламных обращений можно четко выделить две основные тенденции визуализации: первая – идеологическая ориентация потребителей среднего класса на «жизнь в стиле люкс», вторая – ориентация на массового потребителя, быстрое привлечение внимания, чрезмерная яркость и пестрота рекламных объявлений. «Консюмеризм стал идеологией постмодерна, средства массовой информации пропагандируют гедонистический стиль жизни и потребительский тип личности [Зверева, 2011]». Массовая культура и целенаправленное формирование общества потребления создали принципы современной рекламы. Идеология как теоретическое, концептуальное выражение интересов определенных социальных групп, целей и путей их реализации имеет решающее значение для продвижения товаров или услуг.

Несмотря на прагматическую направленность рекламной коммуникации, ее эффективность во многом зависит от ее социокультурного содержания. «Именно оно во многом предопределяет восприятие рекламной информации в условиях межкультурной коммуникации, мотивацию целевой аудитории и т.д. Осознание необходимости прогнозировать результаты рекламной деятельности обусловливает интерес к нравственным, эстетическим и прагматическим аспектам, которые сопровождают взаимодействие аудитории с рекламной продукцией [Вахрушев, 2005]».

Болгарская исследовательница Анелия Петрова также рассматривает проблему престижа в поведении потребителя как поддержку в идентификации человека в социальной иерархии [Петрова, 2010]. Мода становится социальной нормой потребления. Ориентация человека на группу товаров и услуг класса люкс преподносится как стремление к улучшению качества жизни. Таким образом целенаправленно формируется «глобальный» потребитель, которому навязываются универсальные стандарты.

Поскольку современная реклама является основным инструментом влияния не только на умы потребителей, становление личности и активно формирует моду на определенный стиль жизни, социальное поведение, интересы, принципы потребления и моральные нормы, необходимо отметить процессы бессистемного, и даже хаотичного смешения идеалов, ценностей, культурных мотивов, стилей, персонажей различных эпох. Об этом говорит и украинско-польский специалист в области философии культуры, рекламы, эстетики и теории массовой коммуникации Роман Сапенько: «… чаще всего мы имеем дело с «подражанием», «перенесением» и «преобразованием» [Сапенько, 2005]. Но реклама как проявление массовой культуры зачастую имеет низкий художественный уровень. В качестве негативных примеров можно привести многочисленные объекты печатной и наружной рекламы, сувенирной продукции, фирменные поздравительные открытки, сайты и Интернет-баннеры, где не хватает

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элементарной композиционной организации плоскости, цветовой гармонии, лаконичности и сдержанности.

Постиндустриальное общество наука оценивает как постмодерн, в отличие от модерна конца XIX – середины XX века как индустриального этапа истории. В центре этого периода стоят широкие массы и распространение массовой культуры, которая характеризуется тем, что большинство людей получают представления о современном образе жизни, карьере, стиле поведения, отношениях между людьми через средства массовой информации. Массовая культура не является культурой отдельного класса или социальной группы, она не имеет национальных признаков, поскольку ориентирована на массового пользователя, общедоступна и не требует особенных знаний. Следует напомнить малоизвестный факт, что про декаданс массовой культуры ещё в 1970-х годах писал один из наиболее известных российских искусствоведов Вячеслав Глазычев в работе «Проблема массовой культуры». Анализируя тенденции западных концепций массовой культуры, он подчеркивал идеологичность их конструкций, которые имеют четкую и однозначную направленность на консюмеризм, на определённые универсальные ценности «членов единого клуба потребителей»: «…всеобщность массовой культуры придаёт ее характеристикам абсолютную доминантность, вытесняя и подавляя элитарно-культурный идеал творческой личности и замещая его идеалом «человек потребляющий» (homo-consumens) [Глазычев, 1970]».

Арманд Дейан цитирует слова известного социолога Эдгара Морена, который считал, что основополагающее влияние рекламы состоит в том, что она «…превращает товар в подобие наркотика, словно впрыскивает в него дурманящее снадобье, благодаря которому приобретение товара мгновенно вызывает у покупателя чувство облегчения, граничащее с эйфорией, и надолго закабаляет его. Если рекламное объявление оптимально по замыслу и форме, оно должно одновременно вызывать восторг и тревогу, создавать томительно предчувствие удовольствия и желание во что бы то ни стало его получить [Дейан, 1993: 5-6]».

Образность как специфическое средство создания имиджа с позиций определенного эстетического идеала является ключевым для понимания процессов проектирования мифического образа в рекламе [Ульяновский, 2005]. В рекламе эстетическое восприятие потребителя ориентировано на иллюзорное представление о жизни. Особенную роль в этом процессе играет создание имиджа – идеального образа компании, торговой марки, личности, предмета. Многим потребителям нужны не сами товары, а их имиджи, символы престижа, возможность таким образом создавать определенный стиль жизни [Костина, 2003]. Модели поведения, в зависимости от социальной моды, и соответственно этому стиль потребления являются отражением определенного мировоззрения, системы ценностей, иерархии внутренних установок, которые сформировались в их сознании.

Через привнесённый образ реклама развивает воображение, устанавливает определённые нормы и моделирует не только поведение человека, но и его предметный мир. Будучи специфическим видом современного искусства, реклама использует весь арсенал художественно-выразительных средств для влияния на сознание потребителя и его поведение [Оленина, 2009].

Мало исследованным остается пока визуально-языковой код рекламных коммуникаций. Реклама становится знаком, и продается не сам товар, а его символическое отождествление. Жан Бодрийяр критиковал современное общество, ставшее обществом потребления, в котором всё материализуется в знаках и вещах. Он выделил два вида потребления: один вид удовлетворяет необходимые потребности человека, другой является знаковым потреблением, своеобразным кодом, языком социального общения, большей частью демонстративным и бесконечным [Бодрийяр, 1995]. Бодрийяр считал, что китч имеет свою основу как тип массовой культуры – художественные формы теперь не создаются, а лишь повторяются. Бессилие при создании новых

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форм является симптомом гибели искусства. Философ пришел к выводу, что современное искусство пребывает в состоянии «оцепенения» – в нем варьируются давно известные формы, происходит бесконечная их комбинация. Покупая, человек реагирует теперь не на отличия товаров или услуг, а на отличия их знаковой сущности.

Усиливаются и манипулятивные приёмы психологического влияния на потребителя – сегодня суггестивные формы подачи информации преобладают над когнитивными. Отдельное углубленное исследование необходимо для изучения рекламных технологий как приёмов визуализации рекламной идеи с целью создания художественного образа в рекламе (использование ассоциации, аллегории, метафоры, метонимии, гиперболы). Еще в начале XX века немецкий психолог Теодор Кениг в своей книге «Реклама и плакат как орудия пропаганды» (в другом варианте — «Психология рекламы») писал, что каждая нация имеет свои психологические особенности, которые и должны учитываться психологически правильно организованной рекламой.

Рекламная идея всегда находится между двумя полярными категориями – финансовой и культурной, это всегда компромисс между коммерческим результатом и искусством [Владимирская, 2006]. Рекламная графика является разновидностью функционально направленной коммуникативной деятельности, поэтому графические, колористические, композиционные и семантические средства должны объединяться и обеспечивать эстетическое восприятие рекламной продукции. Цель современной рекламы – вызвать у потребителей чувство эмоционального удовольствия ещё на уровне ознакомления с рекламным объявлением. Потенциальные покупатели должны получить от рекламы не столько рациональный сигнал, сколько эмоциональный. Вместе с тем необходимо подчеркнуть, что эстетичность рекламы не является единственным условием её работы на рынке – чрезмерная эстетизация приводит к смещению внимания потребителя от рекламируемого объекта [Костина, 2003].

Следует отметить, что в рекламе продолжает преобладать стилевой хаос – склонность к чрезмерному иллюстрированию, желание соединить в одном рекламном сообщении разные композиционные принципы, формы из разных исторических эпох (ажурные арабские переплетения, орнаменты барокко, украинского ткачества, африканскую малую пластику, компьютерные текстуры, плохо стилизованные природные формы и т.д.). Стиль определяется как совокупность средств выразительности в архитектуре, искусстве или дизайне, поэтому на стилистику рекламного обращения влияют композиционные средства организации плоскости, цветовая гамма, изобразительные средства (фото, рисунки, типографика), элементы определенного художественного стиля [Прищенко, 2012]. Но стиль – это не только внешние признаки, он относится и к содержанию, стиль формирует жизненную систему не только индивида, но и общества в целом, стиль – это устойчивая система. Стиль архитектурной среды оказывает основополагающее влияние не только на искусство, но и на стиль в дизайне и рекламе. Наиболее очевидными признаками того или иного стиля в искусстве и дизайне являются своеобразие композиционных схем, средств создания формы, использования декора, цветовых сочетаний и даже форматов. При создании рекламного образа наиболее сложными остаются стилевые аспекты: «… столь же важный компонент визуального образа бренда – графический стиль [Павловская, 2003: 287]».

Современные стили стали более гибкими и открытыми влияниям извне – безусловно, благодаря единому информационному полю, в котором находится сегодня цивилизация. В условиях социокультурной динамики можно наблюдать некоторую «размытость» стилевых направлений или полное их отсутствие, что обобщенно определяется термином «постмодернизм» как наличие характерного эклектизма в постиндустриальном обществе. Следует отметить, что сегодня границы искусства и китча размыты, как никогда ранее, поэтому особенно проблемными становятся вопросы эстетических параметров и критериев оценки современной рекламной продукции, стилистика которой вызывает много замечаний с эстетической точки зрения.

Китч – продукт промышленной революции и урбанизации Европы и Америки, отмечал Клемент Гринберг, художественный критик и исследователь авангарда, китча и популярных форм американского искусства. Селяне, поселившись в больших городах и став рабочими и мелкой буржуазией, перестали уважать традиционную культуру. Вместо этого появилась потребность в другой культуре, приемлемой для потребления. Для того, чтобы удовлетворить спрос нового рынка, был найден новый «товар» – эрзац-культура, китч, предназначенный для тех, кто был равнодушен к ценностям настоящей культуры, но всё-таки ощущал духовный голод – их заменило посредственное искусство. Китч стал неотъемлемой частью нашей производственно-торговой системы, он вынужден расширяться, чтобы поддерживать свои рынки. Но китч идет и в сельскую местность, сметая народную культуру, он становится универсальной культурой, первой в истории универсальной культурой [Гринберг, 1936]. Следует добавить, что для китча коммерческая ценность, следующая из его массовости и популярности – неотъемлемый и определяющий фактор.

Социальный аспект эстетического восприятия задают художественно-выразительные средства рекламного обращения [Прищенко, 2012]. Для современной рекламы большей частью характерны контрастные цвето-тональные сочетания и подчеркнуто ассиметричные композиции с активным использованием геометрических элементов. Гармония сегодня – это динамическое равновесие форм, оттенков, фактур.

Начиная со второй пол. XX века и до сегодняшнего дня постмодернизм стал преобладающим типом мировоззрения, стал большим, чем направление в искусстве или стиль современного искусства. Это, скорее, определенный исторический период в развитии культуры [Бычков, 2003]. Постмодернизм имеет собственные типологические признаки: использование готовых изобразительных форм, распространение фотографии и компьютерных спецэффектов (постеризации, соляризации, изменения цветового диапазона, светящихся букв, цветных контуров, прозрачности, имитации большого количества материалов и техник), заимствование идей из других видов искусств, ремейк, интерпретация, комбинация, фрагментарность, эпатаж, инсталляция, коллажность и тиражирование. Сейчас рамки постмодернизма расширены, происходит формирование новых стилистических тенденций в архитектуре, искусстве, дизайне и рекламе за счет сознательного синтеза в использовании разнообразных элементов, распространяются юмор, ирония и придание старым формам нового контекста, сущность цветовой гармонии усложняется, нередки кричащие цвета, увеличивается количество жанров, переосмысливаются художественные традиции, абсурд становится стратегией современного искусства, не исключают друг друга, сосуществуют и оказывают взаимное влияние разные культурные системы. Однако, в условиях нарастающей урбанизации можно назвать лишь немногие примеры удачного использования этономотивов.

Как альтернатива глобализации с её стремлением к стандартизации и ассимиляции культурных особенностей, в дизайне и рекламе актуализировались процессы самоидентификации наций. Одним из направлений научных исследований в дизайне является изучения влияния этнокультурных, и в частности, колористических традиций на современную проектную культуру [Прищенко, 2012].

Рекламная продукция эпохи постмодерна создается с использованием стилистических принципов постмодернизма – историзм, эклектизм и гротеск являются основными творческими подходами [Byars, 1994: 447-448]. Однако, следует отметить, что современного потребителя трудно заинтересовать простыми изображениями товаров. Необходимыми становятся творческие поиски дизайнеров рекламы, желание дать потребителю дополнительно ещё и

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эстетическое удовольствие, аппелировать к определенной расшифровке рекламных обращений. Современная эклектика приобретает самостоятельную эстетическую ценность. По мнению известного болгарского рекламиста Христо Кафтанджиева суть постмодернистских подходов, которые используются и в теории коммуникаций, состоит в том, что «… не существует хороших и плохих коммуникаций, знаковых систем, кодов и прочее – их ценность определяется исключительно конкретной коммуникативной ситуацией [Кафтанджиев, 2005: 8]».

В последние годы концепция национального дизайна получает всё большее распространение, что характерно, однако, для регионов с давними и прочными традициями в художественных народных промыслах. В некоторых рекламных обращениях чётко прослеживаются национальные черты (в рекламе продуктов питания, туризма, в социальной рекламе) с целью развития межкультурных коммуникаций в современных условиях.

Наличие двух тенденций в дизайне – интернациональной и национальной – усложняет работу дизайнера рекламы. Это пространство, где формируются и развиваются взаимоотношения продукции мировых и региональных производителей. При этом возникает масса новых вопросов, возникают новые проблемы взаимодействия нового и традиционного, массового и индивидуального. В постиндустриальном обществе перестали преобладать стандартизация, унификация и интернационализация всех форм производства и жизни. Появился термин «экология культуры», что обобщенно обозначает защиту своей культуры от агрессивного влияния других культур, сохранение этнокультурных традиций, что невозможно без понимания тех историко-культурных процессов, которые происходили на этапах становления и развития дизайна, и в частности, рекламной графики.

Можно сказать, что произошел разрыв культурной цепи в связи со сменой образа жизни людей – сельскую культуру сменила культура урбанистическая, что не могло не отразиться на использовании этнических традиций. Интересным исследованием в этом ракурсе является диссертационная работа Ирины Андрющенко, в которой этническая традиция рассмотрена как процесс обретения формы, обеспечивающей теоретическую организацию эмпирического материала [Андрющенко, 2009]. На социо-легитимном уровне этническая традиция выступает как концепт-понятие и отражает наиболее существенные признаки явления, результат их рационального осмысления. Концептуализация этнической традиции на этом уровне является «продуктом», вырабатываемым духовными лидерами, теоретиками, специалистами в различных областях творчества на основе обобщения социального опыта, научного постижения действительности и духовной культуры, системы ценностей данного общества. На экзистенциально-личностном уровне концептуализация этнической традиции приводит к образованию концепта-гештальта – целостной функциональной мыслительной структуры, совмещающей чувственные и рациональные элементы. Этот уровень концептуализации можно представить как восприятие традиции, присущее непосредственно человеку, как переживание, которое является неотделимой частью его духовности, восприятия себя как личности в динамике жизнедеятельности.

ВЫВОДЫ

Исследуя рекламную графику в широком контексте, особое внимание обращая на художественно-эстетические проблемы рекламной деятельности как формы социокультурных коммуникаций, можно сделать выводы, что использование изобразительных средств в рекламе должно быть обусловлено ориентацией на целевую аудиторию с учетом определенных эстетических идеалов и этнокультурных традиций. Евроинтеграционные процессы породили сложную и противоречивую ситуацию в культурной общемировой среде, для которой

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характерны диффузные обогащения культур, вестернизация, эклектика, формирование псевдонациональных проявлений в искусстве, дизайне и рекламе. При создании рекламной продукции этнические мотивы должны использоваться целесообразно и обоснованно с учетом этнокультурных традиций, которые значительно повлияли на формирование стилистики рекламной графики.

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COMMERCIAL RADIO, VALUES AND ETHICS: A STUDY OF AUDIENCE PERCEPTION AND CONSUMPTION

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Abstract

The present work is based in the qualitative inquiry constructivist model, seeks to understand the influence of content broadcast radio in the audience's opinion, identifying values, such as justice, freedom, democracy, among others. The impact of commercial radio broadcasting was analyzed in strata from the population in a Mexican city (Culiacan, Sinaloa), we identified the most common values on commercial radio and classified into three categories: socio-moral; politic-democratic; and culture-entertainment. Such categories were built from the content analysis of the local commercial radio programming. A total of 15 graduate students, 18 professionals, 41 undergraduate students, 36 housewives, 8 high school teachers, 12 college professors, and 2 radio managers participated in the research through an intentional non-probability sampling by quotas.

The results of this research can provide an assessment of commercial radio in a country with a democratic political system, which can serve as a reference for future research in other regions.

Key words: *Radio perception, citizens, values, communication.*

1. INTRODUCTION

More than hundred years from the arrival of the radio in Mexico, its uses and applications have been contextual and historically transforming. It has been considered a faithful partner in the important moments of politics, culture, and sports in the country; tireless player of significant radio creations in different formats. Microphone of Mexican folk music voices and journalism, teacher in some population sectors, and also warrior in some Latin American civil uprisings.

The radio came to Mexico to publicize events that were previously foreign to most people, Adolf Hitler made Europe regained importance in the country, the events became more similar to those of our country and regain importance, the boundaries of the international mixed with national customs to create a broader view of the world.

To locate educommunicative studies in the radio stage is an attempt to understand the human interactions among the communication media. The educommunicative field interprets the communication media from a formative perspective, that is to say, teaching, understanding, and transmission of knowledge based in the processes near the media, such as: radio, press, internet, etc.

Some call it pedagogy for reception, however, even though in Mexico there are samples of such practices, the truth is that this research is not to generate polemics on the educommunicative epistemology base. It retakes the various currents of thought, to understand the studies underlying the field of communication and education in its different meanings, in relation to the media and those who consume them. Extending this sense of educommunicative. The concept […] "includes, without being limited, knowledge of multiple languages and media by which personal, group and social communication is made. It also includes the formation of intelligent critic sense, facing the communication processes and its messages to discover its own cultural values and the truth." (CENECA, 1999, p. 81)

Worldwide, it is possible to see attempts to understand the processes reflected among the massive communication media with its inherent educative features. From this view, radio is instance of society; it contributes to the configuration of citizenship through its contents in politics, culture, entertainment, etc. Such contents are marked by an amount of social and personal factors, which are the result of the mediation between, emancipatory and coexistence needs, with the ideological and aesthetic emitted by radio through the speech.

Understanding radio through the features that configure the citizen media is to frame the influence of the radio in the global, democracy, participation, solidarity and justice. The world of globalization not only needs people with theoretical and practical knowledge about school knowledge, but also requires citizens committed to the development of their environments to propitiate a culture that responds to the exigencies that intertwines technology and knowledge. To refer to citizen media, it is necessary to go from a conjunction between the concept of citizen so attached to the right and the features provided by the State and, the relationship with the communication media. In other words, the citizenship media is linked to those who have constitutionally considered as citizens with the characteristics and qualities that that implies, and also are informed of what happens in the media and therefore use their contents in daily life in a natural or planned way.

The concept of citizenship media commits to explain the politic culture emitted from the communication medium, considering all that is involved in its construction (values, beliefs, ideology that draws the space of the nation). Pointing out that the relationship established between forms and contents that media issues, and the interpretation that the user has generates political specificities. According to Frankenberg (2007, p.14) "the relationship of the citizens with the politics is rather textual than participative. The political activity is manifested through the media texts election, attention and decoding. The media in its various forms become central in the gear with the politics", thus, these conceptual lines of a citizen immersed in the communicative aspects of media are drawn.

The citizenship media is contingent in two levels: the first one refers to citizenship given in the nation identity with legal recognition, and the second linked to transformation and impact of the media contents to the audience. Radio it is not the only institution with the capacity of the ethical values promotion for the construction of a more informed and critic citizenship media. Radio is a communication medium with very particular communicative capacities, showing a complex panorama about the medium responsibilities and the sense that each individual feedback from the essential elements: their socio-cultural references, generating an interpretation and impact of the diverse radio speech, with a tight relationship in audiences.

The radio is therefore socially constructed when entertaining is a teaching tool on various topics, topics reinforces class discussions enables generates reflection, projecting the aspirations of societies, professions and claims to manifest the demands cultural, social and political to those exercising the profession of communicator and many more (Grijalva & Izaguirre, 2012).

In Mexico CONEICC (Consejo Nacional para la Enseñanza y la Investigación de las Ciencias de la Comunicación) argues in the nineteenth yearbook communication research, that the presence of the media in Mexico has caused a deep cultural change in the country, as gradually became the epicenter of the formation and mobilization of everyday culture that quickly overcame cultural heritage formed in the nation. Follow Camacho (1999, p.6):

When the subject draws attention to sound in his mind countless evocarle sound images that achieve an imaginary world. This evocation is achieved from the combination of the four basic elements of radio sound, word, music, sounds or sound effects and silence interacting elements that require management and travel plans sound and spatiotemporal relationship sound.

There are some studies in Mexico and Latin America that account for efforts to understand the functions, settings and influence of radio in society. As the collection that makes Bassets (1981) in the book: red wave to free radio, which passes from the concept of radio address, scheduling, and the various contexts of the media in Spain and the world.

In addition to Mexico, Garza (1996) recounts a life biography under Mexican broadcasting, placing radio programming concepts, offering, a broad overview of broadcast journalism in the country and customs. And in that same period Figueroa, (1996), addresses the issue of radio journalism, making a manual media hitherto so little studied.

Later, Camacho (1999) made a systematic research in the field of radio with a focus on its configuration and impact in art, studying the field of radio from an aesthetic perspective and learning through entertainment. In the same year, is published in Spanish Biagi's work (1999), the impact of the media. Publication that stable and methodological foundations for the scientific study of media including radio, is an account from different theoretical perspectives of communication, from sociology, psychology and others to make a contribution in the study of the impact of the mass media on audiences.

There are different positions for the study of the radio, but this investigation is based on a model of its own, absent in the field of communication theory, which is the study of the values that the audience perceives the radio content, is say, an analysis of the socio-cultural impact of radio listeners, to systematize the work is chosen by three units of analysis or dimensions; Socio-moral dimension, Politic-democratic, and cultural-entertainment dimension. This conceptual taxonomy is decided after analyzing the content transmitted by radio broadcasters in the region and the values obtained from interviews with the subjects surveyed, as a method of classification and systematization of variables and outcomes.

2. EDUCOMMUNICATION STUDIES

Characterizing this research is locate it in a relational study according to Ruiz Olabuénaga (2002) where the claims are: to precise the relationship levels in the radio ethics; so its influence in citizens media through the qualitative analysis of the listeners perception in the ethical and moral values identification extracted from radio content. Values extend in three dimensions: socio-moral, politic-democratic, and cultural of entertainment. This way, the course begins, more detailed to the communication process generated between radio, its speech or interpretation of the broadcast listeners, the understanding of the citizenship, and the mediation of these elements.

The scientific research in social and communication sciences has in most cases as an object of study the subjectivity, which doesn't demerit its scientific character, but allows understanding the capabilities of radio to mobilize and articulate the individual and collective imaginary. When Althusser (1998) defines the communication media, he does it from the social superstructure, affirming they are the ideological instruments of the State. Therefore it is possible to argue that radio and media have as a last objective, to perpetuate the system operation: the hegemonic values of a concrete society in time and space determined historically; like naturalize them and indicate each individual their place and roll in the social

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framework. Specifying, radio is a socio-ideological ensemble, which impacts inevitably in the citizen's constitution. Therefore, it is possible to assume that media attenuates and imaginary representation of real conditions of existence which creates reconnaissance for the individual and favors the status quo naturalization as a hierarchical structure.

However, some social features project an important dynamism between those who integrate the current and complex communication processes. So that, basing in Althusser's vision of ideological reproduction, would be to confine communication and radio itself to an endless antagonism into a society with little capability of reasoning. This turns out contradictory, nowadays there are citizen movements worldwide that manifest the critic capability of those who consume the media, leaving behind static models of communication with totalitarian senders and, passive and naive receivers.

The digitality of contemporary communication processes suggests a paradigm change in traditional communication. With such conceptual change emerge the current EMEREC, dynamic concept, which implies the communication dynamism to overcome the traditional bank communication process. EMEREC have certain qualities and it translates in a new way to see the communication process in which audiences assume not only reception but also the messages production.

According to Aparici (2007) this model the receiver stops being a spectator or player to become a producer, a sender of messages. The EMIREC[48] model is based in a horizontal and democratic of communication approach as in everyday life. In a real communication relationship there is constant interaction between receivers and senders, interchanging roles dynamically.

In that sense, critic capacity is given to current audiences, not assuming that the whole population media possesses these characteristics, but that the current panorama of communication has been witness of manifestations where the EMERECs are present.

That's why this research doesn't start from only an althusserian posture, but from the integration of an idea of complemented ideological reproduction with the audiences ability to propitiate a democratic mediation. Explaining the previous that, even when media are loaded with political, cultural, social, and economic values, the listeners have qualities and capabilities to assume contents differentially, attached to their life stories, not as tabula rasa.

Therefore, to talk about radio and citizenship is to talk about existing relationships between those who produce it but especially those who consume it. Radio is a social construct that projects through its content: formats of interview, cultural spectacles, political spectacles, among others, the representation of subjectivity. In that programming network, radio first communicates, places together: ideas, feelings, ideologies, values, generating subjectivities through rationalization or through acceptance of which Habermas (1998) talks in his Theory of Communicative Action. The author constructs a typology by crossing two differences: scope of action, and its orientation.

The resultant typology enables to distinguish:

- Instrumental Action: is adjusted to technical rules and it looks for an instrumental adaptation of the physical world.
- Strategic Action: follows rational rules and looks to influence on the actions of a rational actor. It is oriented to the achievement of self-success.

[48] EMEREC (Emetteur- Recepteur), defined by the Canadian theoretician of the communication Jean Cloutier. EMIREC (Emisor-Receptor) concept in Spanish language.

- Communicative Action: oriented to the production of an actor's agreement. It isn't oriented to self-success, but to the understanding between rational actors.

This way, communication process produced in three levels can be described. The first one, locates the radio (referred to the technological instrument) in the first level, or the instrumental action one, adapting to the physical or socio-historical world in which inserts. In the second level or strategical action is the radio content: messages emitted by radio loaded with ideologies and/or intentions of selling, entertaining, educating, promote culture. In the third level, listeners and the existing mediation between the other levels are located; making possible what is called immediate communication.

Since a few decades ago, other communication media has displaced radio, such as: TV. However, since it is an entertainment and information medium, possesses qualities not profoundly researched until now, it is necessary to analyze radio content from its programming projections: magazine broadcasts, spots, talk shows, music emissions, etc. In result, radio establishes field and inserts in an instrumental way the technology exigencies. In strategic action, it is the engine of encounters (events) with the social world, and spreads its horizons in the market space, at the same time marks that immediate communication.

3. WHERE ARE THE RADIO ETHICS?

Being a social construct, communication media have various self-regulation mechanisms and, in many occasions, established codes into the established strong legal frameworks, also clarified. This is not the case in Mexico. There are certain regulation features about radio, but it doesn't legislate around those who communicate through media: journalists, broadcasters, communicator, or people that participate in the radio context, which raises a real problem in Mexican radio broadcasting. The first ethical codes of the journalistic exercise in all their ways arise in the beginnings of the century XX, mainly in the USA, in charge of some editor association such as Kansas' Editors Association in 1910 or Oregon's in 1922.

In Mexico, there isn't any journalism ethics code. There is much talk about it in communication schools, and even good intentions are embodied in some, and professions duty in universities curriculums, but differently from other undergraduate degrees such as medicine, there isn't an explicit code, socialized, legally valid, and reaffirmed by the academic world. The code is determined in practice, but it doesn't fundament in the text. However we find the Radio and Television Federal Law promulgated in 1960, with certain guidelines to the exercise and content of the communication media as it is shown in the following (Ley Federal de Radio y Televisión, 2012):

- Article 4. - Radio and television constitute an activity of public interest, therefore the State must protect it and watch over it so the proper fulfillment of its social function can be accomplished.
- Article 5. - Radio and television have the social function of contributing to the strengthening of national integration and improvement of human coexistence forms. For that purpose, they endeavor through their broadcasts to:
- Enforce respect to the social moral principles, human dignity, and family links;

Avoid noxious or disturbing influences to the harmonic development of childhood and youth time.

Contribute to increase the cultural level of the population and to preserve the national features, the nation mores and its traditions, the language property, and to exalt the values of Mexican nationality.

Communication media are regulated under this legal scheme; it is evident that such document, after more than 50 years from its creation, has suffered changes, almost imperceptible, in their content patterns and ethics established in the first statutes. The most significative amendment, which caused

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great controversy, was made in 2009, when creation of new community radios and cultural frequencies was practically blocked, leaving an open path for only the country's big commercial companies, which literally monopolized the radio frequencies space.

A few decades before, ethics of communication were not an inconvenient, this does not assume that previous journalists generations had more conscience than the currents about ethical and responsible contents as The Radio and TV Law marks. It means then, that currently the ethics of social communication are not a minority groups concern, nor they are confined to only journalists, to become a new social issue.

The subject about ethics of communication media recaptures vitality in the countless citizens movements made in Mexico, which, demanding more media contents credibility, have made ethics of communication an issue that interests more and more to collectives of all kind. It is evident, as the leadership of communication media grows, so does the collective awareness about its ethics.

In that sense, radio is being impacted somehow by the socio-cultural contexts in which is inserted. It behaves differently in the third world reassured societies, than it does in critical countries or with citizenships media aware of their media contents and regulations.

In perspective, it refers to a radio self-regulation in a natural way. The concept of self-regulation does nothing to do with censure:

Censure is interference in the media activity, directed to limit their freedom and oriented to a spurious objective (such as commercial, political, or military interests, etc.) Self-regulation, in the other hand, arises from voluntary commitment of the agents that participate in the communication process; it goes directed to compliment media freedom with the responsible use of the same; and above all, it is essentially guided by the values and objectives of the communication itself (Aznar, 2005, p.30).

Therefore, self-regulation is a protection to counteract the interests of a few, to not detract the communication objectives, inasmuch as radio medium reflects what happens in society. It is important to make clear that mass media do not create concepts by themselves, they recapture them from the social framework. Radio doesn't broadcast unrelated meanings to it, it broadcasts the ones that citizens express in various public spaces, also agglomerating, the diversity of messages emitted by social actors: advertisers, sponsors, radio network owners, and so forth.

This affirmation doesn't rest autonomy to the medium, it rather locates the role of radio to its agents, the mediations that arise between them, and the socio-historical aspects in which they frame. Namely, radio, being a social construction, is not an appliance with its own life, its contents are given from those who construct and interact in the medium.

Certainly, it must be cleared that self-regulation shouldn't try to be the solution to all the problems of the social communication exercise. That, because it would be like saying that all the media effects are going to be made for the society beneficence, since that premise would hardly reach the task of self-regulation or any law, besides that in Mexico there is a weakness on the legal framework because of the existence of an obsolete radio and TV law, and also, an inexistent ethics code for journalists and/or communicators. So Aznar[49] explains that self-regulation is a social commitment that improves from communication, so that it is not the result of one day or a few years, nor work of anyone in particular, but it settles as the common commitment to improve communication by all and specially by those who do and direct media.

In that slope, having media that are directed with market intensions by a few refers to the quality and plurality that must be expected, about the content emitted by the country radio broadcasters. A succession of ethical, cultural, and educative lack pops up, which are tested when, really, there is a search for democratic communication media, or improvements in the relationship of medium, society, communicative agents, legal norms, and groups in which radio impacts.

It is there where an ethics code of radio in Mexico could be found, in common places from processes dedicated to communication, where sensationalism is avoided, where compassionate treatment and respect for identity and privacy of people directly related to information, answers fairly to the demand of reflecting the interests and awareness of the different areas for a m ore democratic communication that reflects the needs of the current EMEREC.

4. METHODOLOGY

According to the National Survey on Time Use in 2009, conducted by the INEGI (2009), is that Mexican society using the media as a tool for recreation by 59% of the total surveyed. The statistical sample comprised 17,000 homes and to generate information nationally and for rural and urban areas in three regions of Mexico: Center, Center-West, North and South-South. This information shows an overview of the importance of the media in the country.

This research signs up in the socio-cultural studies tradition, because it locates culture inquiry and social life configuration, from the communication symbolic interaction and, the interpretation of the educative factor established between radio and listeners.

The qualitative approach that conforms this work tends to locate itself in the social phenomenon of communication, Pérez Serrano (2001) highlights it in two points: he characterizes it in the intention of «capturing the actors own reflection, their motivations, and interpretations». Per se, to assist the encounter of those who are and cause the action, is to interpret the event in the complex sense of interaction in the face of mediation of the radio contents with the listeners frameworks.

From such mediation, it is necessary to search for the construction of a dynamic methodological procedure, which enriches itself with each and every one of the processes made in the research process, so that it is forged this way:

First methodological approach: Observation. Because from the beginning the research problem was identified from the medium (radio) political repercussion and the listeners interaction way. In other words, the existent bonds were drawn between what radio broadcasted and its impact in the different society sectors. In this moment of the research, it is perceived that radio has a capability of communicative extension and, causes experiences encounters that contribute to build meanings between the listeners and their environment.

Second methodological approach: Content analysis. A radio speech analysis is made, specifying the cultural and political content keys through the phrases and expressions that are broadcasted through radio and impact in citizens.

Third methodological approach: Categorization. Coupled with the content analysis made in the previous approach, radio programming is identified, so is its sense from its speech and its interest to reach specific population strata: young people, housewives, popular sector, and, in minority, other parts of society which were specified thanks to the content interpretation, resulting a classification that served as guide for the categories elaboration. Before the selection of radio programs, polls about the audiences preferences were made in various sectors of the city of Culiacán, Sinaloa (Northwest Mexico). In the following tables the analysis components made in the third methodology approach are shown.

Table 1: Content analysis from the social components.

Speech classification	Discursive features interpretation	Discursive subjects	Discursive institutions references	Ideological component
Communicative process of education: Family Social world	Speech components in the semantic, syntactic, and of interpretation sense	Artists Politicians Commentators Audience	Politics Family Culture Church	Company Communicative institution
Discursive object: Aesthetic Political Ecological Commercial	Speech and context components			

Table 2. Speech analysis in the internal and external relationship with the educommunicative components.

Text	Strategies	Interpretation	Implications of the speech in social context
Text compilation and results comparison	Nature of speech: the ephemeral and its relationship with the context	Of attitudes and behaviors through the audience tendencies and the communication medium	Radio speech in social context in the sense of the interaction of citizens formation. Analysis of the citizens educative features from the cultural and political perspective and the values.

Fourth methodological approach: Likert scale. Elaboration of the Likert-scale, like questionnaire text from the last 3 stages, where the work form of the categories and the communicative processes of each one emerged, from a socio-cultural perspective, inasmuch as there is no uniformity of meanings appropriation, the problematic nuclei of this research were categorized.

The application of Likert scale, component of the implemented techniques to analyze the interviewed approving levels under certain everyday circumstances; product of the previous analysis, where they were the categories were obtained and developed.

From this methodological route the qualitative is considered as the approach that permits give voice to the social actors, in an intersection that refers to the categories that organize this research field, delimited in three dimensions:

1. Socio-moral dimension

2. Politic-democratic dimension
3. Cultural-entertainment dimension

The methodological procedure explores radio ethical and educative features immersed in the social phenomenons, which enables the overcoming of the empirical-analytical stage to enter the interpretation field. The sample was constructed from the stages mentioned as methodological approaches, where the important matter was the representation of the population sectors, same that in the poll, were the groups that used to listen to radio the most, that is why a higher number of representation was granted to those who said be listeners of a radio broadcaster for several months. It was decided to cut down the sample to narrow deeper the treatment of the study object.

4.1 Sample

The sample of this research was to benchmark socioeconomic settings designed by (Mexican Association of Market Research and Public Opinion AC.) And levels of study, the sample was natural, and sought representation 6 each of the organism classified strata in the country through points as follows (López Romo, 2002):

• AB

• C +

• C

• D +

• D

• E

Where AB is the classification with the highest score within the evaluated variables (i.e. have greater purchasing power), human capital, and future planning, technology and entertainment, infrastructure practice, health infrastructure and basic infrastructure.

Those who were part of the study had to count with two characteristics: be a Mexican citizen (adults) and listen constantly to at least one radio program. The sampling can be considered as intentional non-probability by quota, where 15 graduate students, 18 professionals, 41 undergraduate students, 36 housewives, 8 high school teachers, 12 university professors, and 2 radio managers were involved.

The application of the Likert-scale-like questionnaire was made in various stages; popular neighborhoods and, middle-class and high-class houses were attended, and finally, students and specialists on radio broadcasting who would fall into the two sampling conditions were identified.

The extract was conformed a 6.8% by citizens with graduate studies, and 10.8% with a bachelor degree, 55.4% by undergraduate students, 25.7% with high school diploma or equivalent studies, and 1.3% with elementary school unfinished; the questionnaire was applied to make a simultaneous triangulation later, to give more validity to the analysis

5. RESULTS

Likert scale applied had also a unique question, in which the informants had to write the words or phrases that came to their minds when listening to the word: radio. The instrument was oriented to its application in the following way:

- 36.5% low-class neighborhoods (Culiacán City)

- 29.7% middle-class neighborhoods (Culiacán City)
- 21.6% high-class neighborhoods (Culiacán City)
- 12.2% informants studying or working in Culiacán but whose home is in a surrounding community.

Table 3. Distribution by sex and level of studies

SEX %	LEVEL OF STUDIES				
Men 33.8%	Graduate studies	Bachelor degree	Undergraduate student	Without studies or unfinished elementary	Did not answer
Women 66.2%	6.8 %	10.8 %	55.5 %	1.4%	25.5 %

5.1 Socio-moral dimension: findings

In this dimension, the interview subjects were social influence of the radio medium, conscience generation about social problems, freedom of expression, global conscience, belonging to the environment, and convening power to specific issues such as: values promotion of tolerance, honesty, educative aspects of the medium, and society participation in events organized by radio programs.

It is important to stress that the study support is based in the finding obtained from the sample, where it is possible to observe that 83.7% of the surveyed population affirms that radio has some kind of formative influence, which allows them to know the global, the regional, and the social, impacting the population through its content.

Interviewed people give 71.6% of credibility to radio. It contributes in a big way to generate awareness of the immediate environment and worldwide. However, radio gets failing grades about its convening power to politic events (42%), but shows an important strength when it comes to social campaigns, as it is shown in the following questioning:

I have participated at least once in a social cause event, such as Cruz Roja collecting, support for elderly, or various public beneficence institutions that are convened by radio.

Table 4. Convening power to social events.

Posture	%
I totally disagree	10.8
I disagree	6.8
I agree sometimes	16.2
I agree	21.6
I totally agree	44.6

Citizen participation or awareness is very high, however, about the question: I feel encouraged to express my point of view about various social subjects in forums or programs broadcasted by radio-people thinks they do not feel so encouraged. (65% says they don’t want to answer the calls certain radio shows make). In that sense, a deeper analysis would be required to know the causes why radio is not meeting that objective. Besides, other audience studies say that from every 100 listeners, only one dares to express opinion through phone calls, email messages, among other feedback options. The previous is not necessarily a medium limiting, but it is rather caused by various social and cultural conditions of the Mexican population, which don’t permit the participation ratings raising.

Besides its communication sense through oral speeches, freedom of expression has a more complex form of interpretation and reproduction: art. In that sense, because of the medium nature and the results obtained from the survey, in which the sample 45.9% and 33.1% totally agree respectively, that radio is capable of generating awareness about regional artistic culture and attending to encounters with the global through music. It is possible to assume that the communication medium, besides being a social construction of the communicative, contributes to consolidate the entertaining industry and even, create trends in audiences through the music broadcast.

In this dimension, it’s possible to realize that, even when the obtained findings about awareness of the global are positive, citizens consider that radio contributes in a very limited way to the promotion of tolerance, which is sad because it has proved strength in promotion of other values. On the other hand, tolerance is constituted in the values cumulus of the educative duty, the links and impacts expression to transform the social actions stage. In this manner, a stage for this value is built: from the communicative suggests the indifference and, in the education sense, the constant awareness. However, tolerance finds multiple pathways to clarify its missing thing, so we see every day how samples of intolerance are drawn in society, in the public and privet space.

The previous contrasts widely to what is declared in statutory level of the social and ethic labour of the radio as generator of more responsible consciences. On the other hand, radio as a communication medium inserts in culture of globality and competencies factors, it impacts on the stage where the relationship with the media establishes. Given this, it is clear that radio has by itself an very limited scope in respect to influence on the citizens. This is because of various tendencies, one of them is the dependency to public institutions and their projects, where it acquires participation commitments such as Cruz Roja, altruistic organizations, etc., with the intention to impact positively the institutions and establish positive lines in citizens. This insertion of communication and institution, which details the link to the groups or social instances positioned in the collective awareness, generates as a result the configuration of a radio stage that in the call adheres the community. Analyzing this situation, radio is described in the concentrated action of energizing the institution-community relationship as part of the medium correspondent task. Per se, radio takes with itself the intersection of culture and politics, and such described action is presented by García Luengo (2006) as the indicator that entails the affective of the citizens to the institutions.

This constitutes an interpretation point, even when currently, communicative routes are those which transport knowledge, however, radio is focused to a space of causing answers to social actions situated temporally in a public horizon. In that sense, the politic culture route expressed in radio it’s marked in the affective that collects an answer process to the institutions. It is radio the medium to which is given a task, to make that the voice heard is able to collect in itself an affective answer. Therefore, to interweave the idea poured from the listeners referring to it not transmitting awareness about the diverse, different or minority groups. This places the central point of the communication medium interpretation, which in its evolution presents the tendency to reaffirm that affective orientation to the institutions and not the scopes to extend its communicative capability to the social space in all its human geography.

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5.2 Politic-democratic dimension: findings

It is one of the fundamental points of this research, because it analyzes the citizens information from the values construction for itself, with concepts such as: democracy, citizen participation, politic participation, impact of radio in elections, and the interacting of the citizens in their own meanings construction, retaken from the communicative space:

Question: I agree that radio is a communication medium with capability of influence in the population, and that political parties, candidates, and state institutions controversies broadcasted as they are by radio shows, news programs, etc. (Table 5)

Table 5. Radio, politics, and political parties

Posture	%
I totally disagree	2.7
I disagree	9.5
I agree sometimes	14.9
I agree	39.2
I totally agree	32.4
Did not answered	1.3

When asking, if the communication medium contributes to create democratic awareness, 31% said that only in occasions, points of view are more spread when asking if radio encourages to participate in political processes, finding that 39.2% said no versus 41.9% that responded positively, which may explain somehow the low participation of citizens in some election processes of the country.

Population assumes that spots and contents produced and/or broadcasted by radio, generate political awareness, because they allow to know proposals or speeches of candidates to popular election, through interviews, debates, talks, spots, and programs where they express their points of view, even a 69% of citizens express that radio contents encourage social democratic and participative awareness, as it can be seen in the same graphics.

Question. Radio shows, spots, interviews, and debates that I listen to influence me to choose my governing and have a clear idea of their proposals. (Table 6)

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Table 6. Radio and political impact

Posture	%
I totally disagree	9.5
I disagree	16.2
I agree sometimes	20.2
I agree	31.1
I totally agree	23

Question. Some radio spots to encourage the citizen participation have used the next phrases. How much you feel related to and agree with them? (Table 7)

1.1 «In these elections we citizens have the power. Stay informed, know your candidates».

1.2 «in this elections stay informed, compare proposals, exchange ideas, think, decide, and vote, because that way our democracy grows and we all grow».

Table 7. Citizens and politics acknowledgment

Posture	%
I totally disagree	4.1
I disagree	5.4
I agree sometimes	10.8
I agree	31.1
I totally agree	48.6

Maybe the communication medium influence to generate participation, democracy and other values is being wasted or lagged by communication media such as TV or social networks, however, the results show that radio still plays an important part in citizens democratic identity configuration, reaffirming this in audience which relates to spots as shown in the previous graphic.

Even when radio is positioned as a communication medium with great capability to generate awareness, it must be stressed that radio and its collaboration to form in the democratic and political see themselves wasted when there is not popular election events because it sticks mostly to conjunctural moments of Mexican politics. In other words, the concept of democracy and participation appears only when there are elections, and disappears the rest of the year.

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5.3 *Entertainment-cultural dimension*

This section is related to promoting and identification of values about culture, esthetics, and, the entertainment value and culture as forming identity and collective consciousness; it also locates the consumption as one of the inherited characteristics by the capitalist system in communication media.

Question. Radio has contributed to my attendance to artistic events, such as: concerts, expositions, fairs, theatre plays, movie theatre, festivals in mother's day, children's day, etc.

Table 8. Radio and the cultural call

Posture	%
I totally disagree	1.4
I disagree	10.8
I agree sometimes	14.9
I agree	25.7
I totally agree	45.9
Did not answered	1.3

Question. I think that some music played on the radio can have an educational sense. (Table 9)

Table 9. Radio, esthetic and educational: music

Posture	%
I totally disagree	4.1
I disagree	8.1
I agree sometimes	29.7
I agree	23
I totally agree	32.4
Did not answer	2.7

Another if the characteristics and aspects presented in the questionnaire is the consumption: it is related to the objective of commercial radio.

The study wasn't limited to only advertising or commercial radio, it resumed in a great way cultural radio, with the object of making it in both senses, because a big part of the respondents affirmed they listen to both kinds of radio. More than 90% assume to consume products advertised through the different radio shows.

In the scale behavior, in tables 9 and 10, it is perceived an important role of entertainment in radio shows, one of the higher features around communication. In other words, the respondents affirm that they consume radio to know popular songs of the moment, regional artists, proposals, events of national and international music.

It can be assumed that entertainment and cultural dimension is one of the best positioned in the audiences opinion. It was predictable, because spreading since ancient Greece has been one of the most effective tools to educate masses. However, when talking about radio and entertainment, the term culture arises, which in this research was resumed from its most general meaning as the characterizations of the popular, and not only the classical vision of considering only those broadcasted by university radios or the ones called culture promoters, as cultural contents. So that in the results section, a sample composed by commercial and cultural radio audiences, is shown.

6. CONCLUSIONS

The final considerations take the characterizations of the radio communication medium in a stage that gives them a meanings space in the social scope. Having as a starting point the capability of radio to draw retreats with other media and create a stage where every one of them is intertwined to all factors that qualify the context: of the communicative project of a society demanding of technology, of a pressure of market dynamism, consumption exigencies or the politic project that configures the communicative features and, the citizen's needs.

In this case radio configures as a medium of scope to a public that establishes the communicative process from the radio stations selection, according to the audiences life stories, and their educative level, resulting that housewives are the ones who trust the radio shows contents the most. One of the capabilities that the communication medium has is the presence of broadcasting the daily events, answering with it to the everyday life, therefore, its exigency is the distance to listen to and establish contact. The result is the obtention of features of identity that spread to characterize the regions and belonging to them, points out the artistic consumption tendencies, announces the political bates, and remarks on it being to the region service. The projection identifies every space where its potential reaches and creates the radio stage horizon that draws identities.

The previous point leads to considerate the communication medium exposition to the social context changes. In that sense, the new political configurations express changes in cultural features and bring new ways of interpreting the radio stage and its communicative potentialities.

Nowadays the life of radio is part of its component of communication medium that intertwines regions, which interweave territories and their cultural expressions. Thus, it's typical of the radio to have music shows that remind in every note of the belonging to a region. In turn, the social problem is referred in their news shows, that, while most of them are assembled to the press, is still a regional delimitation way.

In that sense of educative presence, characterize its public to identify with the environment takes it to be in institutional exigencies, which in its demand precise its extension scope. An important finding is to considerate the task of radio as not emerged from its social project, but imposed by these institutions. The configuration of the humanitarian sense is centered in this support exigency to situations that allow scopes of public and help insistence, collections case, warnings and others. It's possible to say that it institutionalizes the humanitarian, the medium by itself is not able to generate this sense, as a result generates a participatory awareness seen in sympathy before certain event.

On the other hand, a second characterization refers this institutional sense in the proposal of formulating political awareness. The tendency highlights it in causing a participatory action to vote in the democracy happening and the changes of government. The dependency to this institutionality is marked in the spots determined in form and time, it becomes in a link conductor between the political project, the State, and the citizens. Although candidates interviews shows and the space of public to establish communication are located in a script where regulations are the center of the journey of communicating, radio has little autonomy of the political dimension.

A third characteristic refers to the capability of fomenting the freedom of expression, essential component of democratic awareness. Radio doesn't have well-developed strengths to build the democratic awareness, it is delimited since it's not recognized as generator of free speech. Norms draw every instant of the educating event in and for the politics of citizens.

However, these limitations in its capability as a communication medium don't rest its formation of citizens capability, according to this institutional project. When promoted, political awareness impacts citizens, the IFE spots are an example, the political commentary programs, so forth. As generator of political participation, radio has one of the spaces to persuade the vote at the moments of choosing rulers and political representatives.

To configure this citizen in its educative projection of values, it's possible to say, that radio promotes and has its limits in institutional regulations. Otherwise, the political tolerance capability that radio broadcasts is committed to a vision that refers to participate from its political posture as company, in other words, the broadcaster has big responsibility in the credibility levels given to content.

One of the essential scopes of radio and its educative capability is the aesthetic field, it's in it where the affluent of music decisions and so forth pours. In this sense, an encounter of regional, national, and international factors demanding and preferences conjunction, is presented, in this reason, the medium is fragmented and in the temporal, highlights those manifestations of higher market impulse. On the other hand, it's the door where the market finds the consumption persistence form, that, although creates a local idea of belonging, projects the citizen in that knowledge of the consumption world and the encounter with other cultures: glocality.

In counterpart, the citizen doesn't find in radio an ecological education posture. The world's environment in which communicates doesn't impact in the features of responsibility and ecological harmony. At this educative feature persistency, citizens have no options to obtain it by this kind of communication.

An important finding is the radio credibility factor, which is very high in a range of 86%. This has significant scopes for the cultural and political project at State level. The medium permanency in some sectors should be rationally exploited in a planned way, both for social and educative goals.

The radio comes to attracting diverse segments of the public with their programs, as opposed to seeking to be massive television, radio programs are concentrated in small groups called target. "The formula for building a format could be expressed as production, personality and programming. How the production, and scheduling are integrated personality in a format depends on the ability to have the station manager to decide marketing." (Hausman , Benoif and O´Donnell, Producción en la Radio moderna 2001, p.5)

According to Hausman (2011), the radio was initially considered a personal medium and gradually introduced some positions in advertising guidelines as:

1. Exhortation to a realization.
2. Exhortation to the authority
3. Urging the fashion effect
4. Exhortation to the fear of rejection
5. Exhortation to sexual success
6. Exhortation to strengthening the ego of the listener
7. Exhortation to the prestige
8. Exhortation to the value and quality
9. Exhortation to other emotional triggers.

Talk about this findings has not drawing radio as a purpose, but to draw the citizen features and its interactivity with it, generating by that, what in this case is called, the citizen media in a local level. This way, radio ethics can be perceived through the analyzed values in the studied dimensions, which enables to have an approach to the communication medium and contribute to the construction of a more punctual theory to propitiate studies to the educommunicative problems in Mexico. Even when this is not a definitive research, allows to delineate the complexity of the process generated as media education, fruit of the radio content, the population culture and each listener personal stories. The work doesn't conclude here, through an empirical input, it has as objective to propitiate the interest of further research that contribute to the scientificity of the educommunicative field in the nation.

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(IMPLICIT) ADVERTISING EFFECTS THROUGH INGAME-ADVERTISING? EFFECTS OF PERCEPTUAL FLUENCY, CONCEPTUAL CONTROL, INVOLVEMENT AND A PERSON'S SUSCEPTIBILITY TO INTERPERSONAL INFLUENCE ON THE IMPACT OF INTEGRATED ADVERTISING MESSAGES IN COMPUTER GAMES

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Abstract

In view of conveying advertising messages, structural linking, immersion and flow are key words to describe the potential of computer games. The high involvement of players, however, seems to be rather hindering to intensive examination of advertising messages, which are unobtrusively placed in the game scene. This so called InGame-Advertising (IGA) is often processed with little attention or not consciously at all. Therefore it is sometimes not remembered. Nevertheless, incidental processing of IGA does not mean ineffectiveness: Repetition of brand and product placements increase perceptual fluency which as a competence is positively experienced, but cannot be attributed to the cause (i.e. repetition) if processing of these stimuli remains unconscious. Instead, this positive experience is misattributed to the brands and products placed in the game. If consciously collected, a concurrently running conceptual process is overlying the prime interpretation of perceptual fluency; if negative thoughts are developed in this conscious control process, the assessment of brands and products turns out to be rather unfavorable, contrary to the misattribution of positively experienced fluency. This paper discusses the effectiveness of IGA from the perspective of perceptual fluency and conceptual control processes together with two individual characteristics (involvement, susceptibility to interpersonal influence) based on an experimental study of the game 'ORF-Ski Challenge 2006'.

InGame-Advertising, perceptual fluency, conceptual control process, attitude change, involvement, consumer's susceptibility to interpersonal influence

1. INTRODUCTION AND BACKGROUND: THE EFFECTIVENESS OF CLASSICAL AND PROGRAM-INTEGRATED ADVERTISING

With a considerably increased number of advertising messages, classical advertising forms seem to be losing their efficiency: the critical, educated and self-conscious media generation (Bousch, Friestad, & Rose 1994) has led to such negative consequences for classic advertising. The more a person recognizes the attempt to be persuaded, the better he or she manages to take conscious control of the communication process. By this means, recipients either avoid the advertising message by switching, turning away, or clicking) or they cognitively reinterpret it (Friestad & Wrigth 1994). For that reason, advertising companies do not only try to change the contact frequency (Naples 1997) but also the quality of contacts.

In order to connect products and brands to the story line it is one strategy of advertisers to incorporate the advertising message into editorial programs or other media offers. Such below-the-line-advertisements like product placement and sponsoring are often not recognized as advertising but sometimes they lead to more positive evaluations (Nelson 2002; Russel 2002). InGame-Advertisement (IGA) is another of these new advertising forms using computer games as advertising media for products, brands, ideas, and services. Depending on the game genre, the display forms of IGA are variable. Brands or products can be playfully built-in into the dramaturgy, as in so called Ad Games. Ad Games contain mainly the enterprise, the brand, the product or the service or these appear as leader and/or trailer. It can be assumed, that the increased attention, which computer games cause, will be transferred to the marketed brands and products as well (Mackay et al. 2009). Again, as in classical advertisements, the attempt to persuade is rather obvious. A newer form of IGA is integrated into a game that has nothing to do with the advertising message. The advertisement is placed into an already existing focus of attention and interest (Liu & Shrum 2002). Such less obtrusive IGA occurs e.g. as perimeter advertising like in real sports settings or in score displays. A very recent development on the InGame market is called 'Dynamic InGame-Advertising' (DIGA). This is a radical advertising technology, which permits texture changes within the game (Jana 2006). The advertisement can be interchanged flexibly or placed at specific places for a stipulated period.

The acceptance of IGA is usually higher than that of classical advertising forms (Knippelmeyer 2004; König 2002). A study by Nielsen and Activision indicates that IGA is not registered as a disruptive experience, but rather enhances the realism in computer games, as long as they are sensibly integrated into the game. The majority of questioned persons stated, that unique objects, advertising elements, which influence the course of the game, enhance the experience of the game (Activision Inc. 2005).

Special advertising forms – and especially less obtrusive forms – are often not consciously registered and therefore they are sometimes not remembered. In consequence, classical measurements like recall or STAS cannot assess the effectiveness of IGA appropriately even though an advertising effect could be obtained unconsciously. The results from the Nielsen and Activision study shows this: a large number of game players have changed their opinions and attitudes towards products positively that have been marketed via IGA. The combination of product integration and the variable spread, which even adds to the brand recognition, apparently promotes an increased persuasive potential, which means an increased readiness, to change opinions and attitudes towards a brand or product (Activision Inc. 2005).

This paper discusses the effectiveness of IGA from the perspective of incidental learning caused by perceptual fluency including two individual characteristics (involvement, susceptibility to interpersonal influence). It reports on a study, which experimentally investigated the perception and processing of IGA in the computer game 'ORF-Ski Challenge 2006'.

2. RECEPTION OF COMPUTER GAMES - POTENTIALS OF INGAME-ADVERTISING

The popularity of Computer games has rather increased than decreased. A current study by GfK Austria (2010) shows that playing computer games is part of the daily routine of a quarter of young people between the ages of 12 to 24. Every fifth of the 12 to 19 year olds plays several times every day (GfK Austria 2010). The increased conceptual and visual quality of computer games attracts a larger target group. The use, frequency, and kind of preferred games vary individually. The reasons for the fascination of computer games are manifold. More than one study show that 'boredom' is one of the most common reasons to play (Ritterfeld et al. 2009; Mitgutsch et al. 2010). Fritz and Misek-Schneider (1995) in a study with students found, that computer games are also being used for stress reduction and as a diversion. Additionally, computer games help adult players to withdraw for a certain time from social matters and responsibilities (Klimmt et al. 2008; Weaver et al. 2009). These observations indicate that some essential mechanisms make computer games crucial for the perception and the effectiveness of IGA: structural linking, immersion and the flow-experience.

The Model of *structural linking* by Fritz (1995) compares motivational potential of computer games with the social circumstances and personalities of players. This model describes the reasons for the fascination of certain aspects of the computer game, which players apply to their own lives. In computer games, they search for and find structural commonalities and metaphoric correspondences. By establishing a relationship between the content of computer games and the context of their own life players get deeply involved into the game.

The phenomenon of *immersion* defines and compares the meaning of identification: Immersion describes the high level of identification of the player with his or her figure in the game (Douglas & Hargadon 2001), caused by a high ego-involvement (Kapferer & Laurent 1995; Wirth 2006). This leads to higher levels of attention, concentration and tenseness. The technological development of simulations and perfect graphics increase the level of involvement of the players. The experience of computer games gets increasingly closer to reality and more multi media based.

Computer gaming is a competitive activity and may lead to players becoming fully concentrated on the game and so becoming totally absorbed into this activity. In the computer game, players and the virtual world often merge so much that affective reactions are fully attached to the game and other aspects of medial and social reality become unimportant. This reaction is well known for other activities, like the attentive reading of a thrilling book or intensely playing conventional games. This form of full concentration on the requirements of the game, the stress and the fulfillment of the constant demands are described as *flow* (Csíkszentmihályi 1990).

Summarizing the observations of modalities and strategies in dealing with computer games, various potentials can be recognized with regard to the advertising impact of IGA. It can be expected that positive attitudes and emotions attached to actions and characters in the course of the game are being transferred to the displayed advertising objects in terms of mood or value, which are then more favorably rated (Russel & Stern 2006, Schemer et al. 2008). This should hold especially with highly prominent IGA. At the same time, it can be expected that structural linking, immersion, and flow drive attention to the game plot, the character and the game environment but away from integrated advertising messages. Especially unobtrusive IGA is perceived consciously to a small extent or even not at all (Schneider & Cornwell 2005; Dardis, Schmierbach & Limperos 2012). Therefore the potential effectiveness (i.e. recall) of IGA could be rather minimal. This negative effect should be more substantial than in TV program integrated advertising, because of the higher involvement in computer games caused by increased potential of flow and experience.

3. UNCONSCIOUS PERCEPTIONS, CONCEPTUAL CONTROL AND ATTITUDE CHANGE

At the end of the 50's Packard (1957) in his book The Hidden Persuaders reports on a technique, with which consumers could be subliminally influenced by simple insertions of soft drink brands into a movie resulted in an increased turnover of drinks. The scientific examination of the influence of unreinforced stimuli, that means, processed with minor or no attention started with the analysis of Zajonc 'Attitudinal Effects of Mere Exposure' (Zajonc 1968). In the next 20 years the studies of Zajonc were followed by more than 200 experiments, all of which were carried out in similar fashion (Bornstein 1989). All illustrated, that attitudes towards an object could actually be changed positively, though the stimulus take-up happened unconsciously.

This so called Mere-Exposure-Effect (MEE) is subjected to an unconscious learning process (Zajonc 2001), which contains affective as well as cognitive processes. After the 'Perceptual-Fluency Model' the positive assessment of objects as result of implicit perceived stimuli is the result of increased fluency in perception (Harmon-Jones & Allen 2001): Based on repetition perceptually already 'known' stimuli will be easier (more fluently) processed than non repeated stimuli. Because the first perception of stimuli is unconscious, the corresponding positive emotional experience cannot be attributed to the actual source (the perceptual fluency caused by repetition of stimuli). However, recipients search for an explanation for this positive emotional experience and therefore misattribution happens regularly: stimuli that are unconsciously registered before are more positively assessed than non-repeated stimuli - this is independent from content aspects. Such more positive evaluations do not only affect the emotional assessment, but are also proven in rational assessments (Reber & Schwarz 1999).

The ’Perceptual-Fluency-Model’ can also be used to illustrate, why stimuli, that are unconsciously registered, cause stronger fluency effects than consciously perceived ones. With repeated procession of consciously collected stimuli perceptual fluency is generated, which as a competence is positively experienced. However, a concurrently running conceptual process is overlaying the prime interpretation of perceptual fluency (Bornstein & D’Agostino 1992). If in this conscious control process negative thoughts are developed as for instance in the advertising customary reception strategy ‘Coping’ (Friestad & Wrigth 1994), the assessment of advertising objects besides misattribution of positively experienced fluency turns out to be rather unfavorable (Winke, Bless & Biller 1996; Ito et al. 1998). Only if recipients at a later judgment do not remember parts of the consciously experienced perception of stimuli (= based on memory judgment; Beattie & Mitchell 1985), the conceptual process does not have any impact: perceptual fluency interpreted as a positive experience is then the only source of attribution to the originally consciously collected stimulus.

Woelke (1998) in a study deals with the effect of product placement on recognition and attitudes. He finds out that product placements in movies yield a more positive assessment of brand and products than commercials, even if they cannot be recognized and thus have been unconsciously perceived. Schemer et al. (2007) examine the integration of advertising messages within Swiss-TV-broadcasting. In their study they explicitly control for the number of product placements: Advertising objects that are unobtrusively placed within the editorial program were evaluated more favorable with increasing frequency. In consequence, the impact of advertising messages within TV-programs seems to be highest when the product is often placed unobtrusively within an editorial content.

4. (IMPLICIT) ADVERTISING EFFECTS OF IGA AND THE ROLE OF INVOLVEMENT AND A PERSON’S SUSCEPTIBILITY TO INTERPERSONAL INFLUENCE

In summary it can be said, that perceptual fluency effects could be of high interest for the research on IGA advertising: The advertising message is usually placed unobtrusively in the games’ plots and sceneries. At the same time, a person playing the game should be much more involved (Pham 1992; Grodal 2000) than any TV-viewer. Because involvement has a direction (Mitchell 1981; Kapferer & Laurent 1995), it is the source of the involved reception, that is attentively processed – in case of computer games it is the figure, opponents of the figure or aspects of the immediate context of the game plot (Calleja 2007). This should lead to less attention paid to advertising messages in the background like banners. Therefore integrated IGA is rather unconsciously perceived and if repeated, perceptual fluency increases and an overall MEE (i.e. of an average causal effect) should occur:

H1: *Repeated placements of brands and products in computer games (IGA) lead to more favorable attitudes for these brands and product.*

In a follow-up study concerning the integration of advertising messages within Swiss-TV-broadcasting, Schemer et al. (2007) vary ‘program involvement’ systematically and capture a person’s persuasion knowledge ex-post. Persons with high involvement and low persuasion knowledge have the most positive opinion towards an advertising object. Thus, an MEE is assumed to be much more significant among persons with high levels of involvement for the editorial content. Following this observation, the probability of occurrence of MEE should not only vary across different IGA frequencies, but also across different levels of ‘game involvement’: The more persons are involved in a game/a play, the more attention is paid to the figure, the opponents of the figure or aspects of the immediate context of the game plot and the less consciously perceived and processed is the IGA:

H2.1: *Persons who are highly involved in a computer game become more fluent with objects, if placements of brands and products in computer games are repeated. Due to a MEE, products and brands presented via IGA will be more positively evaluated if the number of placements increases.*

Vice versa, less involvement in a computer game plot – for instance caused by boredom or by little ego-involvement concerning the game figures – would result in attention paid to banners or advertising inserts in the background. In this case, the perceptual fluency as well as the intention of the IGA become clear which makes a cognitive control strategy and thereby reinterpretation of the advertising message more probable. This conscious control process combined with the possible creation of negative thoughts may superimpose the MEE and the higher perceptual fluency. This prevents more positive assessments:

H2.2: *With repeated placement of brands and products the fluency effect is superimposed by a conscious control process in persons who are little involved in computer game plots: products and brands presented via IGA are even less positively evaluated if the number of placements increases.*

Besides the characteristics of media offers like frequency of presentations and – depending on the situation – a person's involvement, the assessment of advertising messages basically depends on stable personality traits. In general, predictors for the positive evaluation of information conveyed by the media are terms like 'need for cognition', 'need for affect' or 'self-confidence' (Suedfeld & Tetlock 2003). In case of advertising a person's 'susceptibility' is another meaningful predictor. This has been tested in a study about separation of advertising from the program as a control variable (Woelke 2008) using the CSII Scale (Bearden, Netemeyer & Teel 1989). Even though the CSII Scale aims at interpersonal susceptibility at purchase decisions, the tendency of persons to become persuaded by medial messages can also be concluded, because "a person's relative susceptibility in one situation tends to have a significant positive relationship to his or her susceptibility in a range of other situations" (Bearden, Netemeyer, and Teel 1989: 473) (see Loftus 1979; Avtigis 1998; Cialdini 2000). With repeated stimuli and in the course of a rather casual presentation of advertising messages possible cognitive control processes are likely to differ considerably in their occurrence probability and in their quality: Persons, who claim for themselves that they are more or less affected by interpersonal interference attempts (and corresponding with that to advertising messages)should differ significantly in processing the game and the IGA compared to persons, who estimate themselves less susceptible. The latter probably tend to get involved in similar mode into a computer game initially, because of a lack of explicit clues of advertising messages, which means, they are similarly involved into the game plot as persons with high susceptibility. A control process is scarcely applied, because the persons perceive IGA just as casual as persons with high susceptibility. One can expect however, that with repeated IGA the probability increases, that these persons recognize the promotional intent behind the presentation of brands and products in the game and now apply a more elaborate control strategy than persons who estimate themselves more susceptible. There is no systematic information about the possible correlation between involvement and susceptibility with regards to MEE, so far. It is also unexplained, which number of presentations of IGA may change the processing in less susceptible persons from casual into systematic perception with elaborate control processes. This shall be explored by the following research question:

RQ1: *Are MEE effects in the course of the repetition of placements of brands and products in computer games (IGA) different in relation to a person's susceptibility?*

5. RESEARCH DESIGN AND PROCEDURE

Based on the findings so far described about the correlation between repeated presentation, MEE and involvement an experimental design for testing has been chosen: Participants were put into the respective role of game players/testers and each participant did one race in the computer game Orf-Ski Challenge 2006. In these races, which recreated the actual runs of the FIS-Ski World Cup in Wengen, Kitzbuehel or Bormio via IGA brands and products were inserted on goals, tricots, banners, and other objects (e.g. a hot-air balloon by Uniqa): depending on the race venue in the computer game the number of brands and products varied. As each test participant did only one race, the number of IGA for the targets ORF.at, Kronen Zeitung, Uniqa and Edelviser (= factor 1) could be controlled.

Because only a limited number of persons could do one race at a time, but each race and the completion of a follow up questionnaire took approx. 40 minutes, the experiment was conducted in single session between the 15th and 30th June 2006. To ensure a random spread of participants across the ski races, the participants were contacted before hand on the website, in bulletins issued by the Department of Communication Science, Salzburg University, during lectures in person, and asked to take part and to mail their consent to the person in charge of the test. Based on this registration list a random plan of distribution of the participants across the races was prepared and on the day of execution of the experiment the relevant race for each person was activated on the PC. 132 students overall took part in this experiment. Immediately after they had finished the ski race, the participants received the questionnaire to fill in. Subsequently, the test persons could look at the recording of their race on the PC, while they were served drinks and a chocolate bar or fruits to choose from. The debriefing took place by mail after completion of the field phase.

The level of involvement in the game plot was controlled as a virtual experimental factor (= factor 2). The questionnaire contained four items for the measurement of involvement, which were afterwards added up to a sum index. Based on the sum index two groups were formed via median split (high and low involvement). To be able to control the two main effects, and the interaction effect of the number of IGA and the level of involvement, items from the CSII-scale (for a german Version of the scale: Woelke & Dürager 2011) were included in the questionnaire. 'Susceptibility' was also included in the analysis as quasi-experimental factor (= factor 3) after categorizing by median split. Dependent variables for the evaluation of the effectiveness of IGA were the assessments of the four brands presented via IGA (by using seven property pairs in a semantic differential) as well as the conscious memory by way of an unprompted recall test.

6. RESULTS

Memory: Recall data show that the memory for the promoted brands did not differ significantly when the number of placements of brands and products increased. This holds regardless of being inserted more frequently as the brand ORF.at (34, 49, or 52 times) or rather less frequently as Kronen Zeitung (2,10 or 14 times). Recall data are at a level, which suggests a rather conscious than an unconscious stimulus perception. A critical inspection of the course of the study and the testing instrument discovers the possibility that the inflated recall data for a mere implicit recognition probably are the results of a sequence effect. The recall test was done after some of the items for the assessment of some brands and products (in the computer game via IGA presented brands and products) had been queried. In the subsequent recall test the respondents specified exactly those brands and products. The fact, that even respondents without any IGA for the brand Edelviser claimed a memory of it, underlines this interpretation. It is problematic that Kronen Zeitung, ORF.at and Uniqa belong to the top brands in Austria and were sponsors for the real life Ski World Cup, which attracts high interest not only from ski fans.

The hypotheses for this study do not only consider perceptual fluency as source of differences in evaluations – in this case high recall would pose a theoretical problem – but the perceptual fluency effect with repeated placement of brands and products being superimposed by a conceptual, i.e. conscious control process. In consequence, attitudes would become less favorable compared to those affected by a fluency effect, only. For examination of this hypothesis, the absolute recall is not of interest: For

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persons with high game involvement it should not differ much and should stay below the level of recall of persons with low game involvement regardless of the frequency of IGA. In order to examine this assumption, recall tests for persons with high/low game involvement were assessed separately. The results (see Tab.1) show that memory data in groups with high involvement do not differ significantly regardless of the frequency of IGA. With the exception of Uniqa with lowest presentation frequency (4 times) and ORF.at with the highest (52 times) respectively, recall was lower for persons with high game involvement. Under the condition of increased frequency of IGA, the control process superimposing a MEE can be shown particularly for persons with low involvement. Based on data for Uniqa it becomes obvious that recall only increases significantly among persons who play the game with low involvement but not for players with high involvement.

Game Involvement		Frequency of InGame-Advertising				
		low	medium	high	$F_{[2, 126]}$	Sign.
Kronen Zeitung						
	N of placements	*2*	*10*	*14*		
	high involvement	0,40	0,59	0,50	0,75	.48
	low involvement	0,42	0,55	0,68	1,32	.27
ORF.at						
	N of placements	*34*	*49*	*52*		
	high involvement	0,33	0,45	0,45	0,50	.61
	low involvement	0,47	0,50	0,26	1,36	.26
Uniqa						
	N of placements	*4*	*5*	*6*		
	high involvement	0,50	0,45	0,50	0,06	.94
	low involvement	0,42	0,68	0,72	3,11	.05
Edelviser						
	N of placements	*0*	*1*	*3*		
	high involvement	0,05	0,00	0,14	2,31	.11
	low involvement	0,16	0,00	0,14	1,57	.22

Tab. 1: Recall of Brands and Products

Evaluations: Hypothesis 1 stated that the increasing frequency of IGA leads to more favorable attitudes. Neither with single items nor in the sum index of overall attitudes any linear effect of the number of IGA can be found (see tab. 2): The evaluation of Kronen Zeitung, ORF.at, Edelviser and Uniqa are not affected by the frequency of occurrence of logos or slogans of these brands resp. products in the single races of the computer game. A global fluency effect, built on repetition, which as MEE should impact on the judgments of the players, cannot be discerned - therefore H1 must be rejected.

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Differences in Evaluations (** p<0.01; * p<0.05)		Brand / Product *Krone*	*ORF.at*	*Uniqa*	*Edelwiser*
Items [Number]	**	-	-	-	-
	*	-	-	-	-
Overall Attitudes	*	-	-	-	-

Tab. 2: Differences in Evaluations at different Frequency of IGA (Compared to the groups with little, medium and high frequency of IGA (see Tab. 1)

The discussion about the MEE (see chapter 3 and 4) showed, that implicit fluency effects on attitudes are more likely the less attention is paid to relevant items. This is also the case, when other elements of an information offer are intensively processed, that means, if the attention is detracted from the test relevant targets as in secondary reaction tasks. Since recall data in this study for groups with low, medium or high frequency of IGA did not vary systematically, but were other than nil, some players perceive the inserted brands and products elaborately, others do rather casually.

In addition, it was expected (hypothesis 2.1 and hypothesis 2.2 respectively), that attitudes also depend on one's individual level of involvement in the game plot. The frequency of IGA and the involvement of the players regarding the evaluation of ORF.at in fact show such a significant interaction effect ($F_{[2,120]}$ = 3,08; p = .05; eta^2 = .049). Highly involved persons showed a significant improvement in opinions about the information quality of ORF.at when being confronted with 49 or 52 repetitions of the logo on the gates of a slalom skiing race (race Bormio and race Wengen respectively) instead of 34 (race Kitzbuehel) (see Figure 1). In contrast, ORF.at is estimated less informative with increased presentation frequency, when persons with only low game involvement completed the race.

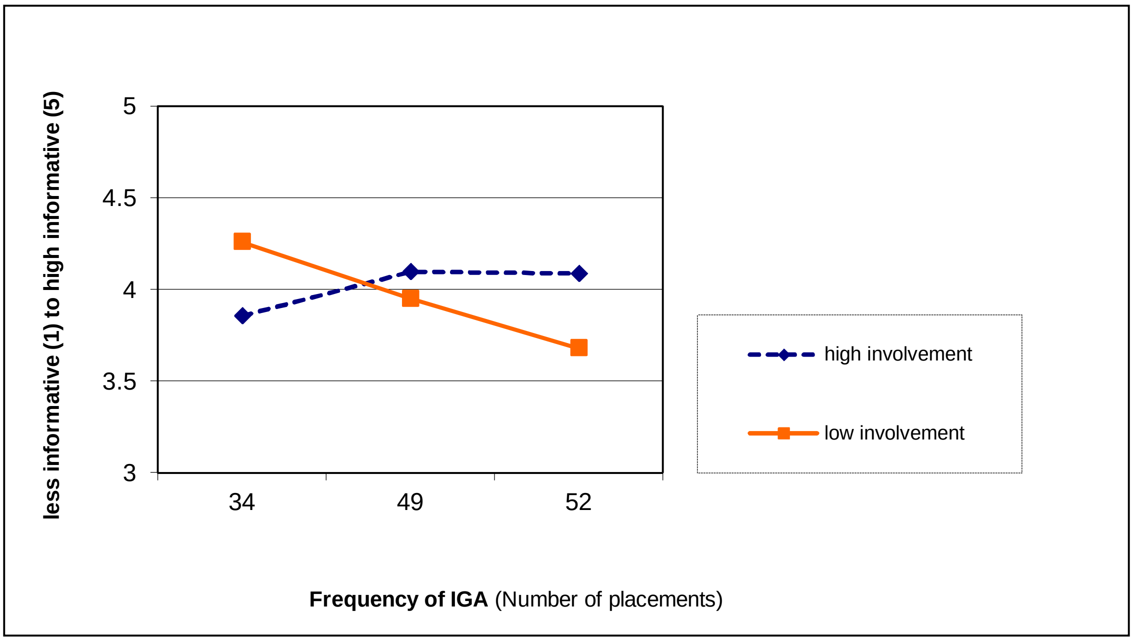

Fig.1: Frequency of IGA, Game Involvement, and Evaluation (Item: informativeness) of ORF.at

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Under the condition of a relatively low number of rather unobtrusive placements of the advertisement the evaluation of ORF.at is significantly more positive for lowly involved players. The brand is assessed more positively already at medium frequency. At the highest presentation frequency the difference of evaluation between the two involvement groups was the same in size but the low involvement group evaluates ORF.at in a significantly more negative way. Whereas the evaluation becomes linearly more positive for players with high involvement, the declining line for the low involvement group seems to prove the taking over of a cognitive control effect. In any case, it has to be stated that the differences between medium and high repetition of the advertisement (49 and 52 respectively) in this experimental setting might have been too low to cause a clear further development for the high involvement group.

Regarding an interaction effect of the number of IGA inserts and a person's involvement in the race the analysis for the brand Kronen Zeitung two items (unattractive…attractive, p = .065; unfavorable…favorable, p= .094) as well as for the sum index ($F[_{2,120}] = 2{,}46$; $eta^2 = .039$, see Fig. 2) showed a somewhat different trend. Persons with high involvement towards the race showed more favorable evaluations, when the brand Kronen Zeitung appeared ten times instead of twice. This brand was integrated on the perimeter advertisements in a rather unobtrusive way. The evaluations of the highly involved players manifested itself in a U-curve, i.e. the evaluation rose initially, but it declined at the highest number of presentations (14 times).

Players with low involvement evaluate the *Kronen Zeitung* a little more positively under the condition of numerous repetitions than the high involvement group. This effect has been reported in the study of Schemer et al (2007), too. The authors try to explain it with higher persuasion knowledge. In general, hypothesis 2.1 and 2.2 are supported.

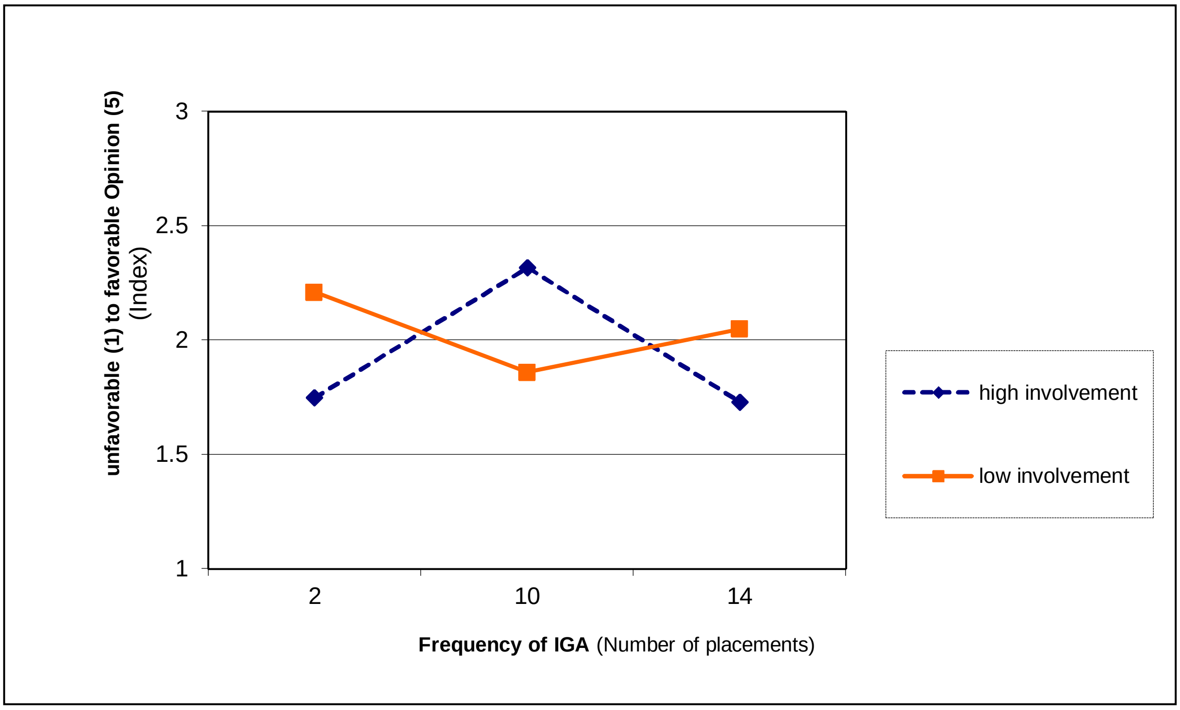

Fig. 2: Frequency of IGA, Game Involvement and Evaluations (overall Opinion) of Kronen Zeitung

RQ1 asked, if attitudinal effects of perceptual fluency caused by repetition of IGA are not only conveyed through involvement, but should also become effective through stable character traits like a person's susceptibility to interpersonal influence (see chapter 5). For the rather obtrusive and long presentation of Uniqa on a hot-air balloon one single MEE main effect was noticeable in trend, but MEE interaction effects of presentation frequency and involvement are not verifiable. This might be due to the obtrusive presentation and the small difference in repetition frequency (4, 5, and 6 respectively).

However, the analysis of interaction between evaluations, presentation frequency and susceptibility showed four significant and four trend results. The MEE interaction effect (presentation frequency and susceptibility) is significant in the evaluation of Uniqa with respect to the item 'favorable' ($F[_{2,120}] = 4{,}56$; $p = .01$; $eta^2 = .071$), 'interesting' ($F[_{2,120}] = 6{,}59$; $p = .002$; $eta^2 = .099$) and 'attractive' ($F[_{2,120}] = 6{,}70$; $p = .001$; $eta^2 = .104$) as well regarding the sum index ($F[_{2,120}] = 4{,}44$; $p = .013$; $eta^2 = .070$).

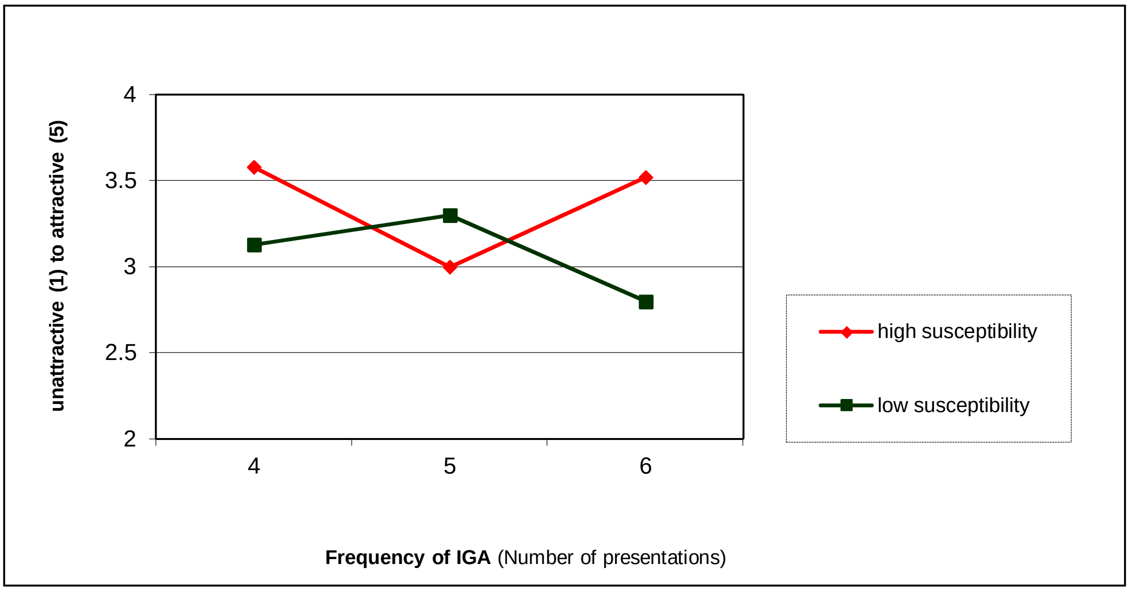

Fig. 3: Frequency of IGA, Susceptibility and Evaluation (Item: Attractiveness) of Uniqa

Persons who consider themselves more susceptible (high values at Scale CSII-D) evaluate the attractiveness of Uniqa more positively under conditions of small and big number of presentations of the IGA. This interaction pattern is representative for all items used in the evaluation of Uniqa. Persons who consider themselves less susceptible showed a significant increase in the evaluation, when the brand appeared more often in the game, in this case five instead of four times. At five presentations the persons who were less susceptible estimated Uniqa more attractive than the persons who are easier to persuade. But with the highest frequency of IGA (placements of a single brand or product) a steep decline of evaluation occurs. Here, the brand is estimated even less attractive compared to the lowest frequency of IGA. The difference in the evaluation between disparate personality types cannot be overlooked. As there is no significant difference in the memory data between all groups, there must have taken place unconscious processes in the judgment by disparate personalities. In the beginning, the persons were not aware, that they were to be influenced by advertising and a conceptual process in terms of 'Coping' could not superimpose the perceptual fluency of the advertising message. At repeated placements of brands and products this caused a positive change of attitudes.

7. DISCUSSION AND CONCLUSION

Changes in opinion are an important objective of advertising activity chiefly because opinions show the willingness to behave in a certain way towards an object. But these changes do not only occur by influencing communication in form of advertising, but are also caused by affective and cognitive processes by the consumer. The pre-knowledge resp. the schemata are constructions, which humans resort to in forming judgments. In the investigation by Steininger and Woelke (2008) an opinion transfer between specific media offers and the promoted brands can be shown. Wear-out and reactance effects through repeated and invasive insertion of brands and products can antagonize a positive change of opinion. Furthermore, memory effort does not say anything about the evaluation of the brand, i.e. what opinions and attitudes consumer have towards that brand. Studies showed that memory effects could emerge without a direct memory effort being established (Shavitt and Wänke 2004). Unconscious information from memory is being used without being explicitly remembered. Such indirect memory effects are independent from attention, i.e. attention at the uptake of information is not a requirement for an implicit use of experience for rendering a judgment.

In IGA as a program integrated advertising form brands and products are only casually perceived, even more than in product placements in classical media. Repeated presentations of IGA do not change this. The interactivity and the possible impacts, which could emanate from computer games - like flow, immersion and structural linking - contribute to computer players living inside the game and therefore are involved in the game plot to a higher extent. This leads to bonding of cognitive capacities and with that to a casual uptake of additional contents as IGA products and brands.

The experimental study showed a MEE by replay of IGA with high involvement in the game plot. Brands were assessed the more favorably, the more often they appeared in the game and the higher the involvement of the players. But it also showed a curve-linear link between the assessment of brands and the presentation frequency. Through intensive and frequent playing brands that before were rather casually perceived became more and more noticeable. This can lead to a control process that will influence the perceptual fluency of presented contents. The study was able to show, as well, that personal susceptibility has a significant relevance for the research on advertising effectiveness. Most implicit opinion effects established by this study could be attributed to the interaction with the personal susceptibility. Persons, who can be influenced more easily, evaluate brands and products more positively. The results of the study also showed that persons, who consider themselves less susceptible to persuasion, gave a more positive evaluation after repeated IGA.

Even though this study could establish a link between repetition of InGame-Advertising and evaluations dependent on the level of involvement in the game plot resp. a person's susceptibility to interpersonal influence, it could not sufficiently be clarified, if inserted brands and products are really unconsciously perceived. In the chosen test design the free memory of presented brands was assessed only after an opinion measure had been conducted. This seems to have offset the values in the direction of better recall. Regardless of the fact that the level of involvement studies should be controlled in a better way, the observed interaction effect of presentation frequency and a person's susceptibility (CSII) on attitudes presents a new relevant phenomenon for the empirical analysis of MEE effects.

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E -ZINES - GENOLOGICAL ASPECTS OF DEVELOPMENT (ON POLISH MARKET) RECONNAISSANCE RESEARCH

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Abstract

The article treats on electronic press, that exists in several different types in the Internet market. Due to media convergence new Internet journalism genres like e-zins were invented and evaluate constantly. The author of this research attempts to classify the characteristic features of the internet magazines and is trying to define newly created e-zines. There have been done genological analysis of Internet magazines, and there also have been shown their development over the time. Thanks to interactivity development, mass media communication model changes. The engagement of the sender and receiver is the clue for the proper functioning of this new-born journalism type, which is a key contributor for rapid importance gain vs traditional media types.

The author reveals plot of increasing contribution of graphical, visual aspects of internet media models comparing to "paper" media, which often seems to be underestimated by publishers and explains its importance for the internet media identity creation.

Key words: *internet, hypertext, magazines, media, convergence, genres, interactivity*

INTRODUCTION

From the genological point of view - what is commonly known - in the case of e – zines, we have to deal with the phenomenon of media convergence. Both – internet journalism genders and other internet mass media including e -zines have been annexed to traditional "analog" media. Only after the development of the "new" medium, there have become creations as Wiesława Wozniak says, "stricte Internet, categorically difficult to grasp because of its openness, diversity of the sender, and the semantic value of texts" [Woźniak , 2010, p. 56]. The most interesting is the way of development of each "new phenomenon" of journalism before they reached and permanently anchored in the internet. By examining this way, researcher needs to determine whether they have undergone modification, or changed their pragmatics , and if they fulfill its role very well? Electronics' press history is not long - dating back to the 80's of 20th century. Of course , like most of Internet phenomena e-zins have born overseas in the United States (the first title of "The News & Observer" - the online version: "Nad O Times") , then created afterwards "EIES" - Electronic Information Exchange System) and the "BLEND" which is its equivalent in the UK.

The development of E-zines on Polish market has been mainly caused by computer magazines, which firstly placed online advertisements of a "paper" version , and later settled as a separate title in the network. At that times newsletters gained on significance, as their role was to encourage reading e-mags. Often, one could download e- zine as a compressed zip or rar archive and burn to disk, only to quietly browse and check it offline aferwards. Discussing the history of e- zines one should always take into the consideration the development of the Internet. It looked completely different in the 80s, 90s and at the beginning of the 21st century. At early stage internet was based on so called BBS (Buletin Board Service) technology, which has been characterized by not advanced graphic and high cost of use. Step change appeared in the mid 90's when Gopher and groundbreaking Mosaic Web browser turned up, which started a dynamic development of this type of online journalism. Thanks to continuing acceleration of Internet connections, we are witnesses of the births of the new possibilities to compose online magazines. Page load speed no longer became a problem, so one could invest more time in a graphic form. To this day, the more interesting e- zine shows in terms of graphical appearance the greater interest it gains among readers. There is a need to remember that the Internet is a medium of graphic design, and the first rule is the shackling of our vision, which arouse the interest. In 1996 the first proffesional e-zin was created in Poland (unfortunately no longer exists) entitled "Reporter" (www.magazyn.reporter.pl). This was a breakthrough year in the development of electronic press in our country.

At the beginning of the development of internet journalism e- zine fulfill another function - namely, low-cost storage media, with almost unlimited range. The first e-zines not connected financially with a traditional publisher are "the effect of crossing the digital method of publication with the organization and mode of operation applicable to paper editors" [Olszański, 2006, p. 31]. As usual, in this case, an important condition for the development of the popularity of this type of periodicals is the speed of the composition and the lack of start-up costs actually incurred . Many e – zines' publishers started with a very slim budget. Therefore no coincidence that among online magazines there are so many not commercial titles on art and culture, often existing thanks to state subsidies and aid foundations supporting cultural life [Ładosz].

E -zines fulfill very well the publicist gap in the rapidly expanding online journalism. They appear to be used as a bridge between modernity and tradition, at they have attractive graphics and are unlimited thematically. Like every "Web creation" e-zins are obliged to provide information in a clear, concise manner, but also in interesting way. The texts are mostly short, need to be express by the style of a brief, focused on expressive communication, which fits the needs of the "new" media in excellent way, governing the speed of access to information. There is no well-defined framework in which a publication is to be entered. The introduction of a new quality in the transmission of messages (on the internet you will find all the essentials) caused consumers to become accustomed to reading a particular type of text, very similar in construction (...) [Olszański, 2006, p. 79]. The most characteristic feature of e- zines is the use of hyperlinks in order to establish a coherent narrative, organize navigation, enhancing the attractiveness of publication.

"The idea of hypertext appears in the literature in the eighties, which accompanies discovery of the literary potential of computers. Environment of computer hypertext systems (Guide , HyperCard , Storyspace) is then used to create non-sequential, branching stories , novels, and even poetry , where the final shape (at the level of plot, characters, names) was given by the reader through their overflowing decisions. Generally accepted was then the split into the exploration and structural hypertext. The first one allows the reader to read. The second one allows both to modify an existing text or links or adding own text segments" [Pisarski]. The use of a hyperlink is an interesting phenomenon in the creation of information, its ordering and clear cataloging.

TYPES OF ELECTRONIC PRESS

Thematically, e-zines are very diverse. Internet presents a wide range of profiling. There are magazines such as cultural, sport etc., but their range of information is quite wide, they resemble in its design and graphics vortals, only updating specific makes that this creation qualify as an e-press. Also popular are very specified and monothematic magazines, with a very narrow range of subjects. The message on the network has its own specific. The most common mistake is to try to transfer the experience of marketing and the traditional mass media (especially TV) to the Internet. In the classic marketing the sender is editing the whole message. By the hypertext -based Internet transmission the recipient is creating the message based on the materials supplied by the sender. This fact is a strong indication for web developers, designers. The user perceives the e -mag completely different than the designer. To provide a coherent picture of the site to the visitor, one should provide him the visual hints guiding to key content. A very important task of the designer of the online magazine is to appropriately direct attention of the recipient [Bartoszewski, p. 4].

Designing e- zines is therefore not an easy task as it seems at first glance. The success of such a venture need thoughtful action. To design a good e- zine one should not focus solely on the content of the message. E-zin as an internet medium generates different performance conditions that must be fulfilled. This problem has been recognized and discussed by J. Nielsen [NIELSEN, LORANGER, p.155]. For e- zine , or portal, vortal (vertical portal) to be sufficiently clear and to enjoy relative popularity the following conditions are a must:

• good information architecture (page layout, navigation system, sharing content, etc.)

• eliminating the problems of communication (not adapted to the specific content of Internet communications, redundant content, lack of content desired by the user)

• the e -zine has to be adapted to the presented content and user requirements (graphics, colors and typography , the use of animation and multimedia elements).

ONLINE ELECTRONIC PRESS RELEASE

Electronic press exists in several different guises in the Internet market. The first, and perhaps the most popular form are simply electronic editions of online newspapers. It is a popular way to "extend the senses", to use the words of Marshall McLuhan, that means the development of media in a different level, yet nowadays marketing and identity obligation. It is not only existing in the consciousness of Internet users as a modern, influential title, but to strengthening the brand image. E- zine name is derived from the English word "magazine" and provides its acronym (nomenclature developed for the electronic press is very rich : e- paper , e- zine , e- mag, e- journal, etc.). Obviously, the name as in the case of online journalism used to be, was taken from the 'paper' zine counterpart, which is defined as: "a kind of non-professional magazine created by a person or group of people - fans of a subject (eg, music , science , literature, science fiction , role-playing games , ecology, politics), for people who share these interests . They are issued using their own resources, often irregularly. Zines as independent publications, generally are distributed in the independent circuit and in small number (a few to a few hundred copies)" [Wikipedia]. An electronic version of these publications has of course, unlimited range of distribution - one only need good positioning in search engines for the e-zin title to reach potential customers. Important differences do not end there - in fact, the traditional newspaper uses mainly two ways to convey ones message: photography and text , e- zines often adds to this two, also the TV abilities. An example is the online edition of "Gazeta Wyborcza": gazeta.pl or the first polish e- zine of this type “Komputer "(now PC Word Komputer).

E -zines ADVERTISING

Another type of electronic press are animated "newspapers", often of a commercial nature , with interesting graphics, like at first glance, traditional publishing, but they offer much more.

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Fig.1 Lidl commercial e-zin

Fig. 2 Lidl commercial e-zin enlarged

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Similarly to “paper” versions the user can independently turn the pages, however the range of options for viewing a product is much broader than in the case of the "paper" ones. Reader is free to enlarge a selected product , see it up close, which makes purchasing decision easier.

Publisher gives the reader a number of tools with which the receiver may alone configure the way of browsing and reading. The development of such electronic press is very dynamic . Some companies in Poland, such as the chain of household appliances "Saturn" deliberately abandoned the "paper version of their papers , the printed ones are available only in supermarkets.

Fig. 3 Saturn commercial e-zin

Of its decision , the "Saturn" brand owner informed, of course, in the internet : " Bye bye , paper ... Interactive newsletter on www.saturn.pl " . This is a very interesting marketing exercise really. It is known that in the era of ubiquitous computing life, and smartphones , it is much easier and faster to search any information via the Internet. It is interesting, however, that the company has not changed, not graphically revamped its e -zine - it remains in the traditional "paper" stock. Without a doubt, this aimed for consumers to access and navigate in easier way. Traditional, intuitive system is convenient, transparent and saves a lot of time during navigation.

An interesting form of online magazine in this field of e- zines, has been presented by IKEA recently. The Swedish company moved to the Internet direct version of its products “paper catalog”, and additionally has equipped it in the on-line version with useful features:

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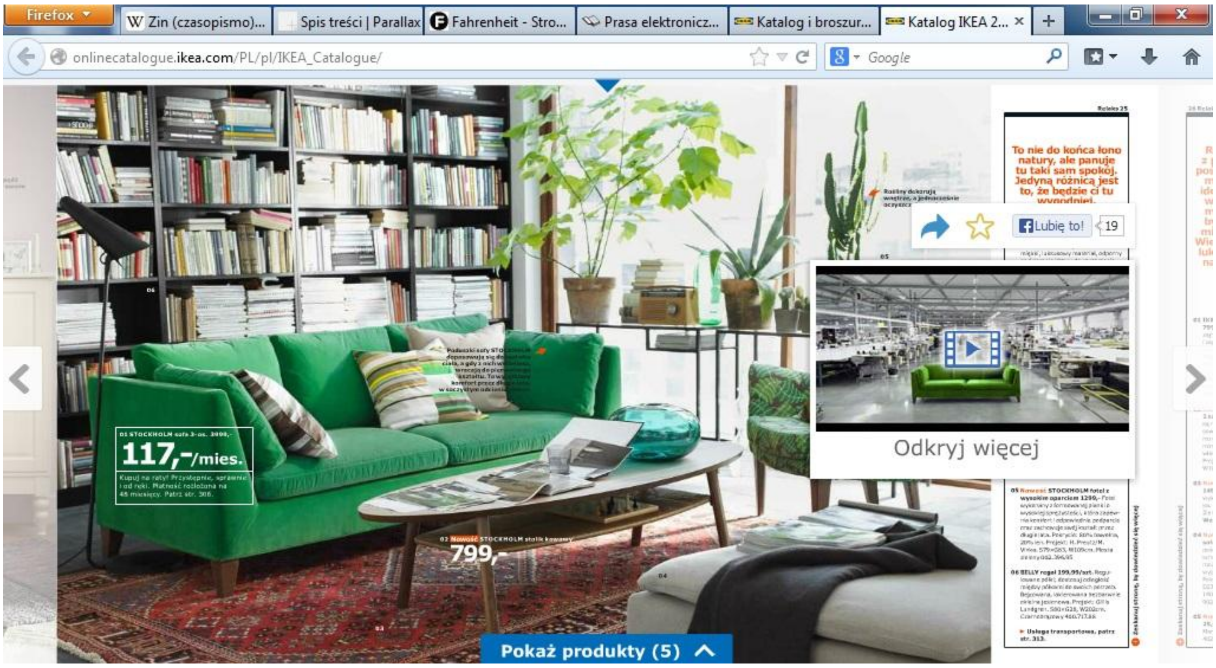

Fig. 4 IKEA commercial e-zin

The IKEA e-mag is seen not only as a catalog, but also as a guide. So in addition to photos and descriptions of the products it includes additional tips written for interior decoration, instructional videos, and advertising guides . So we are dealing with a new quality of e- zines . Thanks to convergence of television, newspapers and the Internet an innovative e- zine was developed, which is an interesting object of analysis , but also useful guide and source of knowledge about the products for customers. The layout is still reminiscent of the " paper " catalog Ikea , which over the years we got used to by this furniture manufacturer - this time thanks to the growth of the Internet and computer technology IKEA has created an unprecedented type of e - zine.

Thematic E -zines

Another form of online magazines, yet nowadays the most popular, is the one based on the HTML code and its mutations. Often graphically in form it resembles an ordinary vortal except that the chapters and topics are published for example in bi-weekly, monthly, or quarterly frequency. As the consequence it might make it more attractive in terms of art, but unfortunately rarely this becomes truth. Reducing frequent text updates often favors the development of graphical aspect of e -zine - the authors of the journal are working not only on journalism, but also on an interesting visual design that can be changed with each new number, and it is undoubtedly a major attraction for readers, stimulate their interest in a webpage and encourage to re- visit. Sometimes , due to financial constraints graphic e-zines use website templates such as php script which is easy to manage, however affects attractiveness of graphics . It is one of the largest design mistakes committed in making key decisions about the shape of the letter . Often the " publisher " just entering the world of the Internet are not aware enough of the things that at the beginning doom new e – zine project at the imminent beginning of its prompt failure. Internet market is very sensitive and reluctant to forgive such errors . Publisher must appear professional . Here, the form must be as important as the content. " Internet magazines, as well as vertical portals, usually have a specific thematic profile and the target environmental audience, which is often narrow. From the point of view of Internet journalism popularity, apart of course from the often very high-level publications, they are rather a popularity dead-end. In order to exist for a wider audience and increase revenues from their activities , internet magazines evolve towards vertical portals arranging and reorganizing page layout, building databases and reference books, as well as increasing the frequency of publication, like the magazine ha!art and Polish Culture Portal O.pl " . This team must be accompanied by an e- zine "Fahrenheit" (www.fahrenheit.pl):

Fig. 5 Fahrenheit online

The current e- zine focuses on a broad culture aspects. There are information about new books, reviews, broadly defined journalism. But what is the distinguishing feature of this e- zine is a possibility of cooperation with the editorial. This works on the principle of communicating model from one to all and from all of all. In the tab "About Us" as the first and the most important there is a link to the subpage "How do I upload a text". Thus, both the sender and the recipient care and work together on the attractiveness of e- zin and ensure that its validity is not weakened. The authors of "Fahrenheit" recognized, that far more important from graphics and all the technological embellishments is the interaction, engaging the recipient to act - what is the success guarantee to remain in an uncertain market. Unfortunately, once again words of McLuhan will be prophetic: “the form is a message”. Thinking that the content on the internet will defend itself is short-sighted and destructive. It is in fact primarily pictorial/visual medium.

Often, e-zines appear in the form of a "book", which starts with cover and table of contents, of course, composed of hyperlinks. In the case of e- zines much more popular and often used as a hypertext exploration, appearing in the form of links . An example of this magazine is the " Parallax " - the online magazine dedicated to computer games:

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Fig. 6 Parallax online

Shortly after the presentation of typical e -zine cover, table of content using hyperlinks list appears:

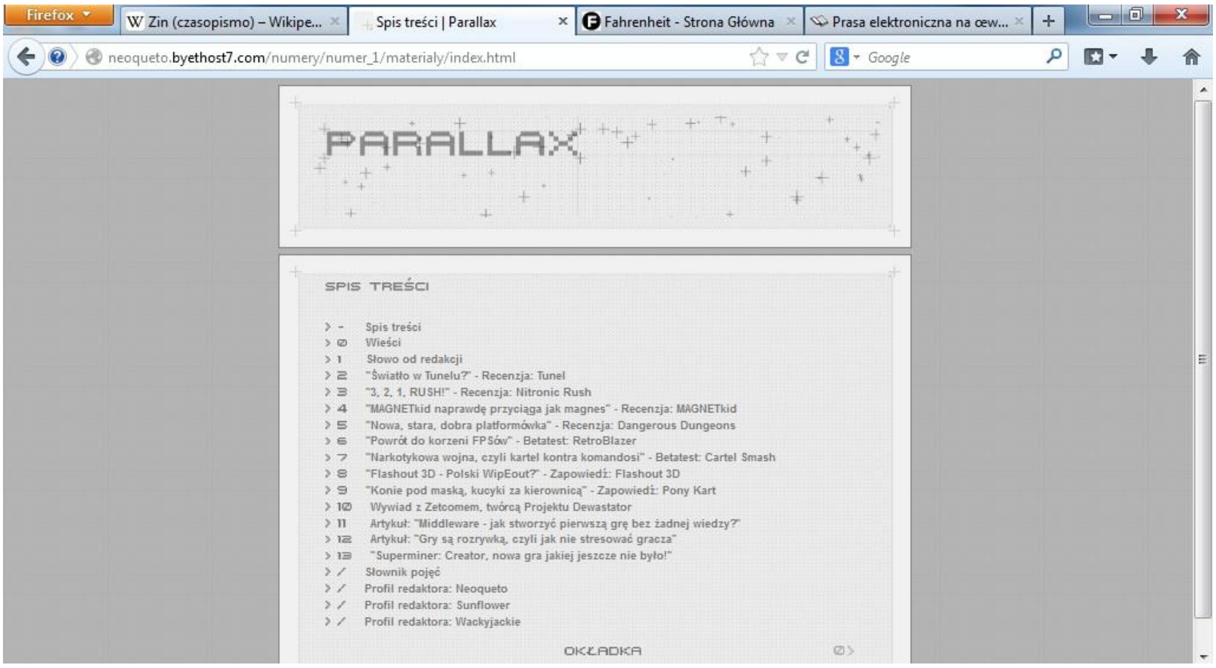

Fig. 7 Parallax online table of content

In terms of the construction this mag can be considered as a child of Internet - navigation, powerful script, interesting graphics situate this publicity high among e- zines. However, the "traditional" design is what puts the "Parallax" among original and a little common e- zines.

CONCLUSION

Hyper texting, multimedia, interactivity and unlimited reach of the Internet, makes e-zins the most common means of communication. The versatility of this medium promotes the development of new information technologies, as well as the development of new genres and media in journalism on the Internet. Thanks to this McLuhan’s global village is growing rapidly. Reality of Internet "today" is not synonymous with "yesterday " and it is certain that there will not be synonymous with "tomorrow". Time, space settle new definition of the "new media" - creates a new electronic reality, and so far all well-known phenomenon of media change through media convergence. This outcomes with new meaning and creation of a new virtual reality in which law and order is built from beginning. Definitely thanks to the development of information technology, including the Internet, the way of communication has changed, and what we think is a base - interpersonal communication, slowly descends from the pedestal. In times of social networks in a globalized world time plays biggest role, and the same information must reach audience faster, more efficiently and in a more interesting way. Hence the rapid development of new, attractive internet forms not species themselves but also new forms of journalism. E -zines are a modern journalism, using audiovisual media, aimed at both individuals and communities. The basic model of communication has changed. The Internet is not only the sender but also the recipient. As a polyphonic medium, modified, processed, and co-sponsored by all members of the act of communication becomes a field for interaction, development and creation of a community:

Present invented the term "information society". Everyone is the reader. Thanks to this effect there is another model of communication “from many to many” occurring equally [Mrozińska A.].

Online magazines often use consumers creativity, editors willingly encourage readers to submit their articles or graphics. Interactivity, which is the e- magicians in the service of journalism, is not only an interesting marketing ploy, it is characteristic for this mass media type, distinguishing electronic press. We are talking about the medium in which the text is still in a dominant position, but without the original graphics and most importantly "exit" to the readers it would not be celebrating successes. There's no denying that the new e-zin medium does not have impressive place in the Internet market so far. But in the internet environment where informative journalism plays key role, appearance and development of new periodicals is always enjoyable. To gain a new customer this model uses communication involving the exchange of information between the sender and the receiver - the interaction , and that makes these publications becoming more attractive in the eyes of the readers.

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THE EFFECT OF INFORMATION PRESENTATION METHODS ON THE USER'S BEHAVIOR USING THE PDA GUIDANCE SYSTEM

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An experiment that virtually represented the situation where visitors enjoy the exhibits of a museum with PDA guidance was conducted using a personal computer. The effects of audio information and the length of text information were examined by monitoring the time to watch the display. As a result, the participants of the experiment showed a tendency to watch the PDA display longer when the text information was presented bit by bit than when the whole information was presented at once. This tendency was supported by the rating data concerning their interests to the contents of the guidance and the exhibits.

Key words: *Museum Guidance System, PDA, mode of presentation, exhibits*

1. RESEARCH BACKGROUND

1.1 Information Interface

The information environment that surrounds us has shown striking developments in recent years. According to a survey performed by the Ministry of Internal Affairs and Communications in January 2012 [1], 75.8% of Japan's population owns a PC, while 94.5% own a mobile phone or a PHS device. Smartphone and tablet ownership, which were found to be 9.7% and 7.2%, respectively, in 2010, increased to 49.5% and 15.3%. Internet usage on all of these devices was 79.5%.

As compact information terminals and Internet devices continue to spread, cognitive research on the ease of understanding information presented on such devices is gaining attention. Website usability tests are now being performed more frequently. These tests check not only how easy the site is to use but also the ease of understanding the information presented. Easy to use devices have become the standard, and the ease of understanding the information presented is being re-evaluated. This trend demands that we consider the positives and negatives of display interfaces on information terminals.

1.2 Voice Information and Textual Information

We are confronted with unlimited pieces of information in the course of our daily lives. This information comes in a variety of categories, and giving an exhaustive list of display methods for even textual information alone would be difficult. This study examines the relationship between museum exhibits and the PDA that guides the visitor, examining how the visitor's view of an exhibit changes, on the basis of the category of information or the display method of the text presented by the PDA.

Information presented by the PDA can be classified into two categories: voice information and textual information. If we consider the exhibit itself as visual information, the visitor is presented with a total of three categories of information while using the PDA and viewing the exhibit. However, because there is a limit to the amount of information that can be processed in a set period of time [2], it is meaningless to use too many presentation methods for different categories of information at the same time. Sakagami et al. [3] have shown that when presenting textual information on a compact display, such as on a mobile phone, shrinking it using short strings reduces the burden on the user trying to comprehend the content. Kaiho et al. [4] state that viewing becomes more difficult on a display as the screen size decreases and the density of information increases, discouraging the user from reading the content; in contrast, large screens with low information density have the opposite effect.

Based on these studies, we consider that by showing textual information piece by piece on the PDA and reducing the amount of text displayed on a single screen, we can motivate the users to read, and thereby promote comprehension. In addition, Kogo [5] points out that the process of reading manuals is significantly affected by device control trials. This suggests that dividing the display of textual information will promote the user's reading from his or her own desire to obtain information, even if the number of PDA actions required increases.

2. RESEARCH OBJECTIVE

We conducted a computer-based experiment in which we virtually reproduced the conditions of a user receiving information from a PDA while viewing a museum exhibit. We then investigated the following points.

(1) We investigated the effects of voice guidance from the PDA by comparing a condition in which the user received voice guidance regarding the exhibit with that in which voice guidance was absent.

(2) We compared scrolling-type text display and divided text display to investigate the effects of dividing textual information and its effect on the reader's attitude toward obtaining information.

3. EXPERIMENTAL PROCEDURE

3.1 Experiment Participants

Thirty-two university students (16 males, 16 females) participated in the experiment. All participants use PCs in their daily lives and were used to controlling a mouse. However, no participants had experience using a PDA in a museum.

3.2 Materials

The museum audio files (MP3) and text content used in the experiment were four items chosen from the 125 items currently on display at the National Science Museum. In this experiment, voice guide clips were shortened to an average time of approximately two minutes and thirty seconds, and corresponding text information of approximately the same duration was extracted. Photos of the four exhibits were taken with a three-mega-pixel digital camera (Pentax Optio Wpi). These photos were displayed as the exhibit display (a screen shown when the user pressed a button labeled "see exhibit").

Two types of textual information displays were used: scrolling-type (in which all text is shown on a contiguous page, which the user reads while navigating using a scroll button to the right) and divided-type (in which text is divided into segments that can fit on a single screen, and the user reads by selecting the information through a heading display). The texts for each of the four exhibits were divided into parts based on context to create the textual information to be shown in the divided-type display. In addition, the first page for the divided-type display showed a list of headings for each of the sections created. In the scrolling-type display, line breaks divided the sections of the text by context, and all the texts were shown on a single page. We also added headings to the top of the scrolling-type text to ensure that the headings did not affect the results.

3.3 Installation

Using programming software (Microsoft Visual Basic.NET 2003), we virtually recreated the conditions in which a visitor would get information from a PDA while viewing an exhibit in a museum. We then logged participants' actions to see how long they looked at each screen. For the display and logging, we used a PC (Dell Inspiron 9200 1920x1200 pixels) with a 17-inch wide-screen LCD display. Examples of the PC display are shown in Figure 1.

Figure 1. Displays on the PC screen.

At the start, the PC display only shows control buttons, as seen in Figure 1. Experiment time starts once the participant uses the mouse to press the first button.

In order to separate the PDA and exhibit visual information, the buttons have been made independent of each other. Pressing the "see exhibit" button will show the exhibit screen, while pressing "read guide" will display the PDA screen. For the users with voice information, pressing the "listen to guide" button will play voice information associated with the exhibit, but this button was absent for users with the "no-voice" condition.

3.4 Process

The participants took part in the experiment individually. They were divided into those with voice information and those without, and each participant then looked at the content. We asked them to assess the content by answering a number of questions on a seven-rank scale.

1. Interest level: "Were you interested in the information? ,"
2. Ease of understanding: "Was the information easy to understand? ,"
3. Interest in other content: "Would you like to see other content in the same manner? ."

Two different types of textual information display were used on the PDA, and a task was conducted for each. In order to ensure that the participant did not understand the intention of the experiment and so was not able to adapt to the control methods, each participant was asked to complete each task once, for a total of two tasks. Counterbalance was used among participants to ensure that order effects did not affect the results.

4. RESULTS

To determine the effects of PDA exhibit guidance, we analyzed the time spent by the participants in looking at the exhibit screen and at the PDF screen vis-a-vis the presence or absence of voice information and the type of textual display (4.1 and 4.2). In addition, we analyzed the participants' assessment of their level of interest, the ease of understanding the information presented, and their interest in other content (4.3).

4.1 Time Spent viewing the Exhibit Screen

In order to understand how time spent viewing the exhibit screen changes based on the presence or absence of voice information and the type of textual display employed, we calculated average time spent looking for combinations of voice conditions (with, without) and textual conditions (scrolling, divided). These values are shown in Figure 2.

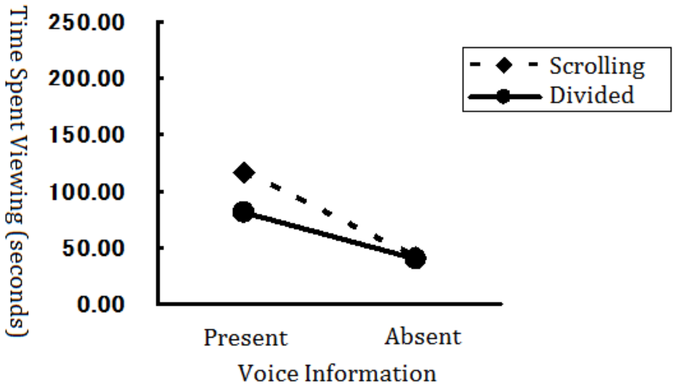

Figure 2. Time spent viewing the exhibit screen.

We performed a two-component variance analysis on total time spent viewing the exhibit display screen with voice information 2 (present/absent: participants) x textual information display 2(divided/scrolling:participants) as dependent variables. We found significant results for both voice information ($F(1, 30)=136.655$), $p<.001$) and textual information display ($F(1, 30) = 9.031$, $p<.01$). We found that time spent viewing the exhibit was longer with voice information, and that more time was spent viewing with scrolling-type text display than with divided-type text display.

In addition, the mutual effects of voice information and textual information display were significant ($F(1, 30)=8.536$, $p<.01$). Analyzing the simple main effect for each level showed that the effects of voice information were significant for both scrolling-type text ($F(1, 60)=94.885$, $p<.001$) and divided-type text ($F(1, 60)=27.653$, $p<.001$). In other words, time spent viewing the exhibit display screen was longer with the presence of voice information regardless of the type of textual display. Furthermore, the simple main effect of the textual information display was significant when there was voice information ($F(1, 30)=17.563$, $p<.001$). When voice information was present, time spent viewing the exhibit was longer with scrolling-type text than with divided-type text. There was no significant difference between the textual displays when voice information was not present.

4.2 Time Spent Viewing the PDA Screen

Similar to the calculation in section 4.1, we calculated the average time spent viewing the PDA screen considering combinations of voice conditions (present, absent) and textual information conditions (scrolling, divided) in order to determine how these conditions affect time spent viewing the PDA screen. These results are shown in Figure 3.

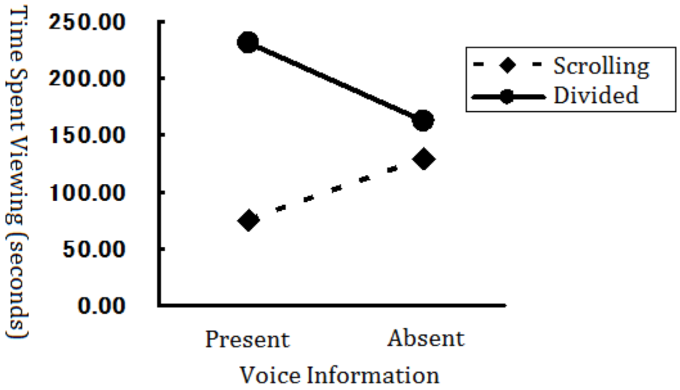

Figure 3. Time spent viewing the PDA screen.

We performed a two-component variance analysis on total time spent viewing the PDA screen with voice information 2(present/absent:participants) x textual information display 2(divided/scrolling:participants) as dependent variables. While no difference was observed with the presence or absence of voice information, the main effect of the textual information display ($F(1, 30)=192.753$, $p<.01$) was significant. Time spent viewing the display was longer for the divided-type text than for the scrolling-type text.

In addition, the mutual effects of voice information and textual information display were significant ($F(1, 30)=48.938$, $p<.01$). Analyzing the simple main effect for each level showed that the effects of voice information were significant for both scrolling-type text ($F(1, 60)=58.662$, $p<.001$) and divided-type text ($F(1, 60)=96.871$, $p<.001$). More time was spent viewing the PDA screen with divided-type text, regardless of the presence or absence of voice information. The simple main effect of textual information display was significant both with ($F(1, 30)=435.362$, $p<.001$) and without ($F(1, 30)=18.911$, $p<.001$) voice information. In other words, the time spent viewing the PDA screen was longer for divided-type text when there was no voice information, while longer for scrolling-type text when there was voice information.

4.3 Questionnaire Survey

To determine the effects of the presence or absence of voice information and the textual information display on the interest, ease of understanding, and participants' interest in other content, we calculated averages for the assessments we received from participants as shown in Figure 4.

We performed a two-component variance analysis with voice information 2(present/absent:participants) x textual information display 2(divided/scrolling:participants) as dependent variables for each of three assessments items: "Were you interested in the information? (Interest level)," "Was the information easy to understand? (Ease of understanding)," "Would you like to see other content in the same manner? (Interest in other content)".

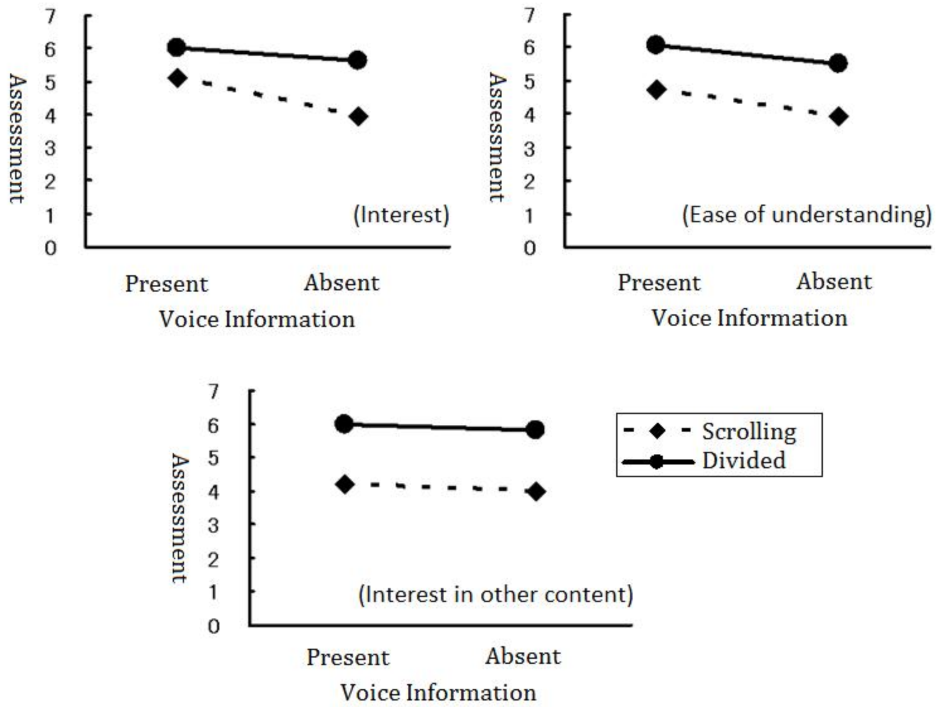

Figure 4. Questionnaire assessments.

First, main effects were significant for both the presence and absence of voice information ($F(1, 30)=18.491$, $p<.001$) and textual information display ($F(1, 30)=53.994$, $p<.001$). Assessments were higher with voice information and divided-type text, respectively.

In addition, the mutual effects of voice information and textual information were significant ($F(1, 30)=5.428$, $p<.05$). Analyzing the simple main effect for each level showed that the effect of voice information was significant for scrolling-type text ($F(1, 60)=22.238$, $p<.001$) and that the participants had higher interest in content when presented with voice information and using scrolling-type text. Differences between the presence and absence of voice information were not seen when using divided-type text. The simple main effects of textual information display were significant both when voice information was present ($F(1, 30)=12.5912$, $p<.005$) and absent ($F(1, 30)=46.831$, $p<.001$). That the level of interest in the content was higher with divided-type text, regardless of whether there was voice information.

Next, both the presence and absence of voice information ($F(1, 30)=22.270$, $p<.001$) and the textual information display ($F(1, 30)=114.173$, $p<.001$) were found to have significant main effects in relation to the ease of understanding content, but no mutual effects were found. In other words, this suggests that both divided-type text and voice information are better for understanding than their alternatives.

Finally, a significant main effect was found for textual information display regarding the participant's interest in other content ($F(1, 30)=114.173$, $p<.001$). However no effects were seen for voice information and no mutual effects were seen. Thus, this indicates that divided-type text displays increase interest in other content, regardless of voice information.

5. DISCUSSION

Time spent viewing the exhibit display was longer with voice information, regardless of the type of display. Meanwhile time spent viewing the PDA screen varied greatly depending on the type of display. With voice information it was longer for divided-type text, and shorter for scrolling-type text. It was also found to increase with divided-type text, regardless of whether voice information was present.

These results suggest that, as Kogo [5] indicated, by giving the reader control, one can promote reading text through the participant's own desire to obtain information for him or herself. Assessment results for each of the three questions (interest level, ease of understanding, and interest in other contents) were all higher for divided-type text. This result supports the abovementioned point. However, because the questionnaire assessments were all higher for divided-type text, regardless of voice information, the fact that the participants spent more time viewing the exhibit with voice information may not necessarily mean they were actively interested in looking at the exhibit. We cannot rule out the possibility that participants were simply looking at the exhibit to fill time as the voice guidance played.

However, although we obtained results that show that voice information is unrelated to time spent viewing the PDA screen, interest in the content, or interest in other content, this does not mean that voice information itself is unnecessary. Rather, if we look at the issue from the viewpoint of universal design, which aims to create environments in which anyone can obtain information, voice information should be lauded. Voice information also allows the visual impair to experience the museum space.

6. CONCLUSION

We conducted a computer-based experiment in which we virtually reproduced the conditions of a user receiving information from a PDA while viewing a museum exhibit. The experiments were conducted to investigate the effects of the type of information provided by the PDA as well as the way in which the text is displayed on the PDA on the user's viewing experience. We obtained the following results:

(1) The presence of voice information increases time spent viewing an exhibit, regardless of the method used to display text, but time spent viewing the PDA display differs on the basis of the text display method.

(2) When voice information is present and a scrolling-type text display is used, time spent viewing the PDA screen is short and time spent viewing the exhibit screen is long.

(3) Time spent viewing the PDA screen is long even without voice information when a divided-type text display is used, which indicates that displaying divided text leads the reader to try and obtain information on his or her own.

(4) The questionnaire survey indicates that displaying divided-type text increases interest in the content and other content, with or without voice information is present. This suggests that presenting when the user attempts to obtain information by himself or herself furthers interest in the information and promotes reading.

The results of this study provide a direction for useful information presentation methods on PDAs that present information for viewing exhibits in museums. The results promote the active utilization of PDA systems in museums for the future.

Note

The statistical processing described in this paper was performed using ANOVA4 on the Web (http://www.hju.ac.jp/~kiriki/anova4/).

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THE 4TH TASK AND THE 4TH POWER: NEWLY FORMED NON-GOVERNMENTAL ORGANISATIONS CAUGHT IN A STRANGLEHOLD BY THE POST-SOCIALIST ESTONIAN MASS MEDIA?

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Abstract

The weakest link in the democratisation process of Estonia has been the demobilisation of social movements and the emergence of new civil society institutions. Motivated by an interest in the way participatory democracy is performed in post-socialist societies, or rather with failings in this area, this paper studies the backdrop to this current Estonian problem. In post-socialist societies (including Estonia) people are perceived as either 'winners' or 'losers', the stereotype of 'winners' presuming a well-paid job. In these societies, this label is not associated with non-profit activities. In addition to ethnic, gender- and age-based differences, the relation to money and power in society is one of the major sources of stereotypes. Besides a shortage of the economic, informational and human resources that civil society institutions need in order to function, the present situation is influenced by a lack of acknowledgement and recognition of civil society actors by the general public, mass media and other possible cooperation partners. Although existing stereotypes are difficult to break, the most effective way to deconstruct them is to become aware of the stereotyping way of thinking and its consequences.

Key words: *Democratisation, post-socialist countries, civil-society, stereotyping*

INTRODUCTION

Democracy implicitly presupposes public discussion and formation of opinions initiated by citizens. The term 'public sphere' has developed hand in hand with a vision of a society in which all citizens have the opportunity to form their own opinions and voice them. The normative basis of this article is the ideal model of *bürgerliche Öffentlichkeit* defined by Jürgen Habermas. In line with Habermas's theory, we consider the public to be a communicative sphere of society in which citizens present their competing arguments and thus participate in the birth of the public opinion that shapes political decisions (Habermas 2001). Although Habermas does not directly speak of mass media when speaking of the public, it is the media that has been the most important public forum – and the communicative fourth power – in the post-socialist Eastern European societies. In the last decades, the role and impact of the mass media in society has grown considerably in Western countries with long histories of capitalism as well as in post-socialist societies in Eastern Europe. Therefore, scholars in the field talk not only about information society but also about media society (Palmaru 2003, p. 154).

This article, exploring some of the less discussed aspects of post-socialist societies, has a number of key objectives. The first of these is to follow up Claus Offe's statement that the former socialist countries must implement a triple transition model establishing the validity of a new economic and legislative order and new rules of social integration (Offe 1996, p. 8). We would like to emphasise an additional dimension to the analytical framework introduced by Offe as the 'magic triangle', namely the establishment of a new form of civil society and its non-governmental intermediary bodies, under the umbrella of which each person could be assured appropriate argumentation and negotiation capacity. This is the fourth of the core tasks of the post-socialist transition to democracy.

Second, using Estonia's transition as an example of the post-soviet transformation process, this papers aims to approach these newly-formed civil society institutions as the main channels and mediating bodies for citizen power in the emerging Estonian democracy. In light of the representational monopoly granted to civil society actors in democratic societies, we explore the availability of the most important channel for their communication efforts: the mass media.

The latter leads us to the third and indeed the most crucial aim of this study. In considering how to promote participatory democracy, and move towards the ideal public sphere as Habermas defines it, the question of whether or not the preconditions for more symmetrical public communication between non-governmental and mass media institutions exist in Estonian transition society is of the utmost importance.[50] In analysing the public competition of free arguments, the focus of this paper is on civil society actors[51] and their media communication practices as perceived by the gate-keeping policy makers in post-socialist Estonian media institutions. As mass media does not mean free communication in the sphere of private persons who have consolidated to form the public (or as Habermas puts it, *Öffentlichkeit*) but refers instead to a form of institutionalised, intermediated communication with limited feedback, it was important for this study to focus on passing moments of what Klaus Merten terms meta-communication. This refers to moments of communication between a communicator who acts as a recipient and a recipient who is in the role of a communicator (Wiio 1972; Merten 1977 in Palmaru 2003, pp. 146–147). Such communication situations, rare in the context of mass media, highlight a set of crucial problems which, if they remain unsolved, will lead us away from the idea of the competitive democratic public.

If this is the theory, in practice there may be a number of unpleasant surprises in store. Most likely the formation of civil society institutions will succeed despite these problems, but at the same time fail to open a communication channel for citizen power and hence to public discussion and participatory democracy, as media gate-keepers will use their power to block or distort the voice of civil society actors before it reaches the general public (Habermas 1986, p. 352).

An important issue to consider when interpreting the outcomes of the present study is the unequal positions held by civil society actors and mass media editors both in their communication with one another and in mass communication situations. The powerful discursive position of the mass media in society both in the Western world as well as in the post-socialist Eastern European countries is well noted in the field (Fowler 1991, p. 122 in Bishop et al. 2003, p. 267; Fischer et al. 1997, p. 299, p. 319 et sqq.; Hall 1997, p. 258 et sqq.; Palmaru 2005, p. 44 et sqq.), as its messages reach vast numbers of people at the same time. Today, social control is carried out first of all through discourses shaped by mass media (Bishop et al. ibid.). These discourses define what is 'normal' or 'natural' in a society, forming part of the socio-cultural code (Imhof 2002, p. 61). Discourses are created by society, at the same time creating and expressing the reality of that society, thereby determining how its members think and behave and what kind of performance is undesirable (Bishop et al. 2003, p. 246). As a result, stereotypes often derive from discourses constructed by the mass media. It has been argued that almost all our knowledge about our society – and about the whole world – has its origins in the mass media (Luhmann 1996, p. 9).

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50 Habermas, though, has not always sympathised with the organised civic initiative (Lagerspetz 2005, p. 144; see also Habermas 2001)

51 We prefer the term 'NGO actors' as it is short and well-established in European social sciences to 'actors of the non-profit organizations' which would be the direct translation of the Estonian term 'MTÜlased' or 'mittetulundusühenduste aktivistid' – the term that has become a synonym of the civil society institutions in Estonia resulting from the legislation that has given the majority of civil society initiative that format.

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The logical assumption deriving from that is that mass media has had a strong impact on the discourses prevalent in Estonian society, and on the stereotypes that have their origins in and are kept alive by those discourses. If Estonian civil society actors hope to have an impact in society, the success of their efforts depends greatly on the effectiveness of their communication with the mass media.

During the time that Estonia was part of the Soviet system, Estonian civil society activity was blocked. Citizen power was able to take its first steps only during the *perestroika* as the regime loosened its grip and people became less fearful of possible repercussions. That was the time when independent social movements were born (Lagerspetz et al. 2007, p. 9). However, civil society in Estonia in the 1980s did not emerge from this alone. The entire process of regaining independence, of breaking away from an autocratic, mono-party regime, was based on the existing readiness of important elements of the civil society, and among others, the people, to act for the public benefit (Lagerspetz 1996, pp. 42–44). But the civil society's ability to take part in solving the series of problems of transformation to which post-socialist Estonia and many other countries in Eastern-Europe are exposed does not result automatically from the existence of the social movement that had its peak in revolutionary actions. In Eastern Europe, revolutionary movements have often had an unconditionally anti-institutional, if not 'anti-political', twist to them. They have thus been in danger of underestimating the capacity for negotiation and compromise, the only things that would have made it possible to convert social mobilisation into political power. These movements then disappeared from the scene soon after the bureaucracy of the old regime was deprived of its power and the only factor that united the former social movements was eliminated (Offe 1996, pp. 42–43). The overall result was the demobilisation of social movements in Estonia at the beginning of the 1990s and the emergence of new civil society institutions – the non-governmental organisations that Mikko Lagerspetz and Aire Trummal, Estonian researchers of civil society, judged in 2003 to be the weakest link in the democratisation process of Estonia (Trummal et al 2003, p. 32; see also Schöpflin 1995, p. 197; Wallace et al. 2012).

These events in the recent history of Estonian civil society motivated us to examine the background to the problem and to ask whether it is possible that in addition to a shortage in the economic, informational and human resources that NGOs need in order to function, the present situation could also be influenced by another factor, namely a lack of acknowledgement and recognition of civil society actors by the general public, mass media and other possible cooperation partners (See also Elster et al. 1998, pp. 31–32). As the question of public recognition is closely connected to the opportunities for mass communication, we suggest that the ability of civil society actors to function as a public go-between is strongly mediated by whether or not they are recognised as being 'important' and 'competent' in the leading Estonian editorial offices. The basic assumption of this study is that in terms of media communication, the success of civil society actors – that is, the ability to channel citizen power effectively – depends on the communication process itself moving towards more collective goals. For this to happen, there would have to be a mutual interest between the two communication partners in achieving a positive outcome for many, and less unthinking reliance on black-and-white belief systems such as stereotypes which distort the outcomes of communication.

INFLUENCE OF STEREOTYPES ON COMMUNICATION

Stereotypes are faulty generalisations which reduce people to a few characteristics (Hall 1997, p. 257) and assume that those characteristics are shared by all the members of a specific group (Baron et al. 1991, p. 183; Aronson 1994, p. 299, p. 302). Herein lies the potential danger of stereotyping in the context of communication: a particular group is seen as homogeneous – in the present study the characteristic applied to the group is ‘incompetent’ – and on that basis decisions are made which harm the interests of that group, possibly also those of the communication partner and even the interests of the entire society.

Stereotypes can be described as a set of beliefs about the personal characteristics of an individual belonging to a certain social category (Dorsch 1994, p. 764, see also Lexikon der Psychologie 2001, p. 246). In order to understand how stereotypes function, it is important to approach them as heuristics, or generalising mechanisms. Both perception and memory are selective: if an individual has to process a great deal of information (as everyone, journalists in particular, must in today's world, where we are surrounded by a surplus of information), he/she perceives the information that corresponds to his/her expectations rather than the information that contradicts his/her stereotypes (Bierhoff et al. 1988, p. 252; Stephan 1989, p. 44). As a result, an impression is formed about the communication partner, which (seemingly) confirms the correctness of the stereotype. Memory functions in the same way and thus this impression will be saved in the brain.

Categorising the world is a natural way for an individual to cope with a complex social reality. As a result, however, faulty, inflexible, simplified and biased generalisations emerge which are obtained through socialisation and mirror the prevalent values of the society in which a person lives (Katz and Braly 1933, Klineberg 1951, Allport 1954, English and English 1958 in Stroebe et al. 1989, p. 4; Brigham 1971 in Hinton 2000, p. 11; Schäfer 1988, p. 51; see also Spreckels and Kotthoff 2010). It is impossible to prove or disprove a stereotype as the features it contains are seldom measurable (Hinton 2000, p. 12; Hahn et al. 2002, p. 25). Moreover, stereotypes are difficult to change, as they are highly resistant to new experience (Lexikon der Psychologie 2001, p. 248, Degner 2009). Klaus Roth points out that although stereotypes change in the long run, they are very stable ‘routine categories’, attempts to typify the world around us, to interpret the behaviour of people around us and thereby influence and construct our reality (Roth 1998, p. 23).

People are mostly unaware of cognitive stereotyping processes and assume stereotypes to be a valid part of the objective world. On this basis, the way in which the behaviour (efficiency and success) of others is perceived and judged often depends more on the social class or the particular group to which the individual belongs than on the personal qualities of the individual or his/her behaviour in a particular situation. Thus, stereotypes influence our social competence (Six 1988, p. 317) and the decision-making process (Hinton 2000, p. 39): the presumed typical qualities of the relational partner determine the expected behaviour of the partner. In relation to the present study, we would like to draw special attention to the impact of stereotypes as self-fulfilling prophecies in the context of communication: the above-mentioned expectations and the respective performance on the part of the interactor influence the communication to such an extent that the typical, expected behaviour of the communication partner is brought out with the help of those expectations (Bierhoff et al. 1988, p. 252; Schäfer 1988, p. 45; Watzlawick 1991, p. 92; Aronson 1994, p. 310; Hinton 2000, p. 98, Degner 2009).

In a communication situation, stereotypes, in spite of their endemically faulty nature, create in interactors an illusory feeling of mutual understanding – a feeling which influences the outcome of the communication. In the context of this study, such outcomes include the judgements and performance of the editors-in-chief and other gate-keepers in editorial offices, as well as the performance by civil society actors which is generated by and mirrors these judgements. Here, a specific potential outcome might be

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the decision not to publish arguments and claims mediated by civil society actors, regardless of whether or not the information actually is of public interest.

While intentionally deconstructing stereotypes is not simple, there is a general tendency for negative stereotypes and prejudices to be increasingly less accepted today, as they are viewed as socially unacceptable patterns of judgement (Six 1988, p. 69). Many authors are hopeful that contact between different groups, that is, communication as such, would convince people that the images they hold of different groups are not true. However, in most cases this contact actually affirms the existing stereotypes not only through stereotype-confirming behaviour or communication, but equally through obvious exceptions to that. If contact is to affect stereotypes in a positive way, that is, prove their relativeness or even falseness, the contact must be long-standing, voluntary and take place in an environment that emphasises the equal status of the communication partners (Inglehart 1989, p. 29; Wilder 1984 in Baron et al. 1991, p. 206; Docidio et al. 1997 in Hinton p. 2000, pp. 123–124; see also Stroebe et al. 1990, p. 409). More often than not, however, the social groups are not equal. Another important factor in the deconstruction process is the mutual interest of communication partners in a positive outcome. More than anything else, however, becoming aware of the stereotyping way of thinking and its consequences helps to deconstruct stereotypes (see also Beelmann 2009, and Ruhrmann et al. 2009). The process of deconstructing negative stereotypes can be accelerated by changing the starting points of relational partners, by training their social competence, and by enlisting the help of mass media.

In our study, however, where one of the interactors is an editorial office, it is difficult (although possible) to use the latter measure. If mass media helped to tone down the stereotypes that are presently established in the Estonian transition society – in our case, the mental images that concern success and failure – the stereotypes about civil society actors would in all likelihood lose their sharpness. Making use of the mass media in deconstructing stereotypes is complicated precisely because, on the one hand, mass media reaches many members of the society, and on the other hand, gate-keepers in editorial offices are subjective and affected by their selective perception.

The main negative feature dominating the perception that Estonian media leaders hold of civil society actors as a group is incompetence. The ability of civil society actors both to be successful in society and to communicate with mass media is doubted. Competence is a very subjective indicator, depending on the background of the interactors and the communication situation. Competence can be defined as social judgement, which requires an evaluation of one’s communication performance by one’s relational partners (Koester et al. 1993, p. 7): it is an impression, comprising both effectiveness and appropriateness (Spitzberg et al. in Martin 1993, p. 17). Effectiveness is related to one’s goals. It is measured by the extent to which an individual accomplishes what he/she wants to accomplish – in this case, to what extent civil society actors succeed in persuading the editorial staff to publish something on or comment on their arguments and claims. Appropriateness marks the ability of the interactor not to violate norms and role expectations in the communication situation – in this case, if the person presenting the argument is someone the editor considers to be a successful member of society, he/she finds the information ‘interesting’ and worth to be published/aired, whereas, the message assumed to be appropriate to a civil society actor is one that is not very interesting (Lauristin 2004; Saar 2002). Competence is less a feature of one partner than a relationship between people, the extent to what one communication partner can persuade the other of his/her ability to be successful in a particular field. Based on this definition, only an individual who succeeds in making his/her communication partner perceive him/her as competent is actually competent. In other words, in order to perform in a competent way it is important both to achieve the goal and to leave an impression of competence on one's communication partner. Though, the motivation to perceive the other as competent in the communication process plays also a vital role (see Matsumoto et al. 2009).

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In sum, as stereotypes distort the ways in which communication partners perceive each other and the conclusions and judgments that are reached on the basis of a communication situation, stereotypes are a significant aspect of the workings of citizen power. The stereotype that the mass media holds of civil society actors, that is, their attitude towards them – including a perception of their success in society and their ability to function as mediators of citizen power – is, because of the role of the mass media as a major wielder of communicative power in society, of crucial importance in determining how democracy is performed.

STEREOTYPES ESTONIAN MEDIA LEADERS HOLD OF NGOS

This paper is based on qualitative in-depth interviews carried out in 2003 for a study targeting editors-in-chief at the Estonian political mass media institutions with the largest readership, and leaders of civil society organisations with experience in communicating with mass media. The study aimed to examine the conceptions and associations connected with civil society actors. The interviewers tried to influence the respondents as little as possible, in order to let them word their images of civil society actors as freely as possible, and thus reveal how they are perceived in Estonia. Based on the objectives of the study and on the nature of qualitative sociological research in general, the collected material was systemised according to the categories and topics the interviewees themselves used.

A follow-up study was carried out in 2012. We analysed interviews given by media leaders, that is, editors-in-chief, in daily broadcasts on Estonian TV and radio, on two topics related to the civic initiative: the demonstration against and opposition to The Anti-Counterfeiting Trade Agreement (Acta) in February and the strike of employees from several sectors in March, the biggest general strike since the re-establishment of the Republic of Estonia.

When carrying out a study about stereotypes, it is important to take into account the fact that as the democratisation of society proceeds in Estonia, stereotyping has become a taboo topic among more informed members of society, just as it is in countries with longer democratic traditions. Therefore, the interviews often reveal little that could be directly connected to stereotypes – at least at first glance. The interviewees try again and again to express politically correct attitudes and to avoid generalisation. They only express a stereotyped opinion in conjunction with claims that it ‘has been proven’ – claims that are used to demonstrate the correctness of a stereotype or to justify an attitude. Often respondents apologise while generalising, or offer ‘logical’ social reasons that again attempt to legitimise the stereotype. Such actions can be seen as attempts to downplay the negative or politically incorrect generalisations that have been voiced (Tusting 2002, p. 668).

Overall, the interviews reveal that Estonian editors-in-chief hold fairly unambiguous stereotypes about civil society actors. These stereotypes concern characteristics related to competence in communicating with the mass media, and features related to the scarcity values (Inglehart 1990, 2000) of a transition society, as well as qualities related to individualistic-emancipatory values, which the members of higher social classes, who are viewed as the more successful members of the Estonian society, supposedly possess. The editors-in-chief and other gate-keepers in the most important media institutions belong to the latter group due to their above-average income. Veronika Kalmus and Triin Vihalemm have argued that individualistic-emancipatory values dominate over collectivistic-universal values in the attitudes of the so-called sub-culture of socially successful members of a transition society. There is a tendency among members of social classes with higher incomes to see economic welfare as explicitly derived from the ability to enforce one’s claims and ideas (Kalmus et al. 2004). This is one of the qualities that the study showed media leaders perceive as necessary in communicating with the mass media.

The analysis of the initial interviews revealed five aspects of the image Estonian media leaders hold of civil society actors: (1) they have no opportunity to earn money or make a career, (2) are individualistic persons engaged in entertaining themselves, (3) are ineffective in their field of activity, (4) play a marginal role in society, and (5) are incompetent in communicating with the mass media.

Image 1: civil society actors have no money and no careers

Remarks by the editors-in-chiefs stating that it is not possible to make a career or earn money while working in the non-governmental sphere – leading to the implicit assumption that civil society actors do not really wish to achieve much in the society – could be seen to be influenced by the scarcity values of a transition society. Researchers analysing post-socialist transition societies (including Estonia) refer to the perceived categories of 'winners' and 'losers' in these societies, in which the stereotype of 'winners' includes traits related to consumer society values characteristic of higher social classes (Lauristin 2004, p. 284). In the young market economy of Estonia, which does not have an existing class of capitalist owners, these traits presume a well-paid job. Such jobs, however, are not associated with non-profit activities. Thus, the stereotype that Estonian media leaders have of civil society actors includes a low income and no career opportunities.

In addition to ethnic, gender- and age-based differences, the relation to money and power in society is one of the major sources of stereotypes. It is interesting how the categorisation of 'winners' and 'losers', as it obviously appears in the stereotypes revealed by our interview data, overlaps with the 'just world hypothesis'. This notion refers to the general tendency of people to believe that the world is just and, accordingly, the distribution of resources in society is also fair (Hinton, 2000, p. 88). As civil society actors lack money and power, it must be that they are inefficient and therefore deserve their position as 'losers' in society.

> (Media leader A)
>
> *People cannot afford to work in low-paid positions. There are basically no generations in Estonia that would inherit their capital and a feeling of security from their parents – everybody has to establish themselves; thus, there is a lot of pressure on people in Estonia to earn money. And I think that that is one of the reasons why there is little interest in NGOs. An NGO as such is not associated with career and 'big money'* [---] *But the communication style of the NGO actor is influenced by the fact that if they had a good job offer from the private sector, they would quit* [working for the civil sector]. *It is as if they do what they do because they have no choice... I mean, again, one has to think of money…* [---] *We cannot afford charity. Because of lacking time and funds for that.* [---] *I mean, in Estonia, the whole NGO-thing is rather unnatural because people are trying to establish themselves and that will take at least another ten years.*

Image 2: civil society actors having fun

Editors-in-chief belong to a social class associated with individualistic values: these values include success, a pleasant and interesting life, and personal fulfilment. This study showed that, in accordance with this class-based value system, the editors-in-chief we interviewed regarded civil society activities as entertainment or, in the best case, an opportunity for personal fulfilment. When asked what civil society activities brought to mind, the interviewees began by with naming activities such as belonging to clubs and societies: singing, (folk) dancing, handicrafts, fan clubs, and so forth. Taking individualistic values as a starting point, these editors viewed NGOs as a way of spending time with other people, or a pleasant opportunity for personal fulfilment that at the same time allows people to apply for financial support. Thus, these media leaders did not appear to perceive civil societies as in any way a fundamental part of society or a way of expressing free will. As described in 'Image 1', the background to this attitude is that editors-in-chief feel that working for civil society institutions can be neither the free choice of an individual nor a real way of fulfilling oneself personally. This attitude derives from assumptions based

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on the values of a transition society – the 'natural' wish of all the members of the society to be on the side of the 'winners'.

(Media leader B)

I'd say they [the civil initiative] *have probably given many people a chance to label whatever they are doing* [---] *to determine an official framework for a club or a society, whatever they have. The NGOs surely are a good opportunity for people who want to do something – they offer a juridical framework.*

Image 3: inefficient civil society actors

The efficiency of civil society actors, that is, their ability to achieve their goals, was estimated to be low. Civil society actors were perceived as somewhat discouraged people, who are interested in achieving something but are not able to do so. They were perceived as rather ineffectual members of society who require encouragement to make them really participate in society, and who need to develop personally in order to get past the point of being a civil society actor, of investing their energy within the ineffective framework of civil society institutions.

(Media leader B)

Well, they could do better. I think that they [the civil society actors] *are not really efficient. Maybe one of the roles* [of civil society actors] *could be to encourage people to participate in society. I mean, those discouraged persons – they could find a way to participate in the society first as NGO actors and later as something else.* [---] *I think the goal is not to be an NGO actor – that is just the means to get going.*

(Media leader E)

We have no veche,[52] *we have lobby work, and those NGO actors are regarded as simpletons of some sort who want to achieve something.*

Image 4: third-rate civil society actors

The media leaders interviewed emerged as benevolently but unanimously of the opinion that the third sector plays a third-rate role in society. Depending on the theoretical background of each respondent, the importance assigned to the role varied. The stereotypes expressed by these media leaders showed that they associate civil society institutions with low levels of success and with an inability to achieve anything. It is therefore clear that these editors-in-chief do not see civil society actors as constituting a power capable of achieving anything of importance in society. The perceived impact of civil society actors on Estonian society is neither considerable nor of any significance because of their classification as 'losers'. Media leaders are of the opinion that the best that civil society actors can achieve is to give their ideas and concerns a voice – to bring the field of interest in question to the attention of decision makers and the public sphere.

(Media leader B)

Well, I guess I would insult those NGOs by saying that [the role of civil society actors in society as such] *is null and void, but that is the way it is. I'd say that they rather don't matter. There are some rare exceptions, surely* [---].

(Media leader E)

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52 Popular assembly in medieval Slavic countries as opposed to the parliament and other democratic institutions of power

> *They unite groups of individuals who are connected by some shared feature, they represent those people and try to communicate their interests and needs to society, to the rest of the members of the society, to state authorities and so on. They try to make those interests understandable, bring their message to those authorities.* [---] *Their role isn't important, really, I'd say…*

Image 5: civil society actors are incompetent in communicating with the mass media

Editors-in-chief hope and expect that their sources – including civil society actors – will present their information in a simple and clear format. One of the preconditions for cooperation between a civil society actor and an editor is mutual understanding – regarding both the way the information is presented and what it consists of. From a media leader's perspective, the relational partners who are perceived as socially competent are those who understand the professional needs of a journalist – first of all, the need for information that is at once interesting and relevant, presented in a short and matter-of-fact format that respects the limited time the journalist working in the environment of a market economy feels he or she has.

> (Media leader C)
>
> *Mass media tells simple stories but they* [civil society actors] *don't get it* [---] *I think the conflict between the NGOs and the mass media springs from all the talk about the third sector and so on. It is just that they* [the civil society actors] *generalise too much; they just don't descend to the grass-root level, which would make civil society activity interesting for the mass media.*

The editors-in-chief in this study estimated the ability of civil society actors to communicate with mass media to be fairly low: their manner of communication was considered appropriate but the message was felt to be boring. This implies that the editors have not communicated with civil society actors on an equal level, that they have simply judged the ability of civil society actors to communicate with the mass media to be poor both linguistically and nonverbally. Civil society actors are thus perceived as not being able to persuade the journalist of the relevance of the information he/she mediates. The editors-in-chief complained that civil society actors have no idea as to how to communicate with mass media and lack experience in this area.

> (Media leader A)
>
> *Everyone who comes to us with information thinks that it matters – and it does. However, often it is not interesting.* [---] *Often, those NGO topics are the ones that are neither exciting nor interesting. They are, let's say, flat, the messages contain no conflict, no plot – nothing of the stuff that makes mass media intriguing.*
>
> (Media leader B)
>
> [Civil society actors communicate with mass media] *in an appropriate and yet slightly boring way.* [---] *Mostly, these are people with little experience – with a few exceptions* [---], *but probably, yes, among NGO actors the number of people with very little experience in communicating* [with the mass media] *is high ... there are some certain tricks ... maybe they should read a book about it or something* [---] *about how to put their message into simple and clear words* [---] *Well, it could be that those NGO actors just don't understand that – they seem to think that everything they do is very interesting and very important. The ability* [---] *to see and highlight the relevant things is non-existent* [---]

In a communication situation, the interactors assign similar meanings to their behaviour. A mass media communication situation generates an expected attitude in the civil society actor, which matches the media leader's stereotype: the civil society actor feels that he/she is not a worthy communication partner to the editor. That attitude does not depend on the topic at all – the same feeling emerges also when the topic would be of interest to the mass media. The journalist's stereotype becomes a self-fulfilling prophecy: as the editor-in-chief is convinced already before meeting the civil society actor that the latter is an incompetent and marginal person who has no authority in society, his/her communication style mirrors these attitudes which in turn discourages the civil society actor – whose behaviour adapts to the expectations. A vicious circle has come into being.

(Media leader B)

...there is sort of a contradiction: on the one hand, the people are annoyed that we don't talk about them – they do something and yet ... On the other hand, if someone [a journalist] *says okay, let's go and talk, then they answer: 'I don't know – should we?'*

(Media leader A)

Often those NGO actors – they are rather pessimistic already beforehand, they have been told 'no' so many times. So they come in the door and they have this 'will-you-say-no-to-me-as-well' face, they sort of make you say no.

FOLLOW-UP

The interviews studied in 2012 revealed no change in the attitude towards civil society activities, confirming the observation in the same year that '… there is in general little change in the development of civil society in Eastern Europe over the period 1995–2008. Levels of participation in voluntary associations are still low and there is only a limited indication of growth' (Wallace et al. 2012, 16).

Media leaders' reaction to protests against joining the Anti-Counterfeiting Trade Agreement

Similarly to the civic initiative, media leaders are themselves often in a critical position towards the government. However, the activists of the anti-Acta movement were discredited as an 'uproar' and a 'hysteria', even as 'wild', although the methods of the movement were classic methods used by the civic initiative both in Europe and in the USA, that is, fairly moderate. In spite of this, media leaders stereotypified the activities as incompetent acts of communication.

(Media leader B)

The uproar that is taking place around the Anti-Counterfeiting Trade Agreement […] *the hysteria that some of the Acta-antagonists have brought up and that obviously is not grounded – there is a wildness of unclear signals around the Anti-Counterfeiting Trade Agreement, to the extent that its content is actually in danger of being overshadowed.*

Media leaders' reaction to the general strike

The general strike saw a re-emergence of an especially large number of the features of the stereotype that the interviews in 2003 revealed that media leaders hold of civil society actors. Individuals who commit themselves to civil activities are continuously seen as inferior citizens, as 'losers', and are still not granted the level of access to media channels that would correspond to their actual growing role in the Estonian society. Ironically, though, both these events initiated by civil society actors, which prompted the analysis of interviews on which this paper is based, were very large in scale, proving that Estonian civil society, and with it democracy, is gaining strength – while media leaders attempt to oversee and control this process, sticking to established stereotypes and thus slowing down democratic development.

Downplaying – ‘confirming’ the picture of third-rate civil society actors:

> (Media leader G)
>
> [Answering the question whether trade unions have any power to organise employees] *We can call it a game – let us play trade unions, someone plays the game and someone else joins in.*
>
> (Media leader H)
>
> *Trade unions could play a bigger role* [in the society] *if they were able to do something else besides just wagging the flag. They could produce some analysis or reports about salaries or working conditions or, let’s say, about the state budget. They’ve never done this...*

The ‘winners’ versus ‘losers’ debate continued

> (Media leader G)
>
> *…people will finally understand that money is an absolute unit that can be taken, redistributed, you can’t just keep printing money.* […] *redistribution, the understanding of where the money comes from, will finally hit home.*

Access to media channels

> (Media leader H)
>
> [Answering the question of whether the strike gave the newspaper any interesting material] *As I see it, the trade unions provided us with nothing.*

CONCLUSIONS

In post-socialist Estonian society, citizens have been roughly classified either as ‘winners’ or ‘losers’, displaying the sort of dichotomous classification which has been said to be one of the characteristic features of post-socialist societies (Lauristin et al. 1998, p. 900). The ‘winners’ have adapted themselves successfully to the dramatic changes that have taken place: they have access to money and power and are thus in a position to use the possibilities to consume that have emerged together with the market economy. At the same time, almost anyone who cannot spend money in the way that has become a norm in the post-soviet consumer society, is looked upon as a ‘loser’ (Lauristin 2004, p. 284). This view is a very black and white one, one with hardly any shades of grey: the middle classes, which traditionally play a substantial role in democratic societies, are weakly represented. A black-and-white view of the world does not allow for a plurality of values. For instance, an individual working in the non-governmental sphere in a post-socialist society is automatically considered to be a ‘loser’ as success is mainly associated with money and power, and these are things that the executors of the fourth task of the transition society – civil society actors – do not possess in Estonia today. In a post-socialist society, universal and collectivist values like equality and fairness (and hence also solidarity and social responsibility) typical of a civil society actor, are associated with ‘losers’.

Ronald Inglehart’s studies on scarcity values found low tolerance and valuing subjective welfare, as well as low political activity and personal initiative, to be characteristic of post-socialist societies (Inglehart 1990; Inglehart 2000; Inglehart and Baker 2001 in Realo 2002, p. 36). The above-mentioned black-and-white world view clearly demonstrates these values. The scarcity values in turn offer an explanation to why the NGO actors, as active members of society, are not really respected in the post-socialist society. First of all, they are stereotyped as ‘losers’, and secondly, they have values that deviate from the norm: they do not seem to be interested in money and power, and are therefore perceived as not wishing to participate in shaping society. This makes them different and prevents them from being acknowledged by mainstream society. This is detrimental to their progress, as in addition to necessary legislation and resources, the civil society needs understanding, acceptance and recognition (Lagerspetz et al. 2007, p. 8) by the public and especially by the mass media – because of the mass influence of the latter.

Our study revealed five key aspects of the stereotypes of civil society actors and concluded that these stem from the scarcity values which dominate post-Socialist transition societies. These stereotypes show that individuals working in the civil sphere are viewed as belonging to the category of 'losers' rather than 'winners' in Estonian society because of having chosen or having been forced to choose a marginal role. Thus, Estonian media gate-keepers perceive the information forwarded by civil society actors as uninteresting and unimportant, and civil society actors themselves are regarded as incompetent in communicating with the mass media.

Stereotypes influence communication, including communication with the mass media. Because of the media, civil society actors are perceived as poor communication partners in communicating with the mass media, and treated accordingly. This dismissive treatment discourages and forces civil society actors to accept the role of an inefficient communicator, which in turn strengthens the attitude towards them in editorial offices. Once again, stereotypes function as self-fulfilling prophecies: the editors, subconsciously thinking in stereotypes, in fact guide the communication performance of the civil society actors with his/her expectations, and with his/her own behaviour resulting from those expectations, until the civil society actor does what is expected of him/her – his/her performance remains incompetent and inefficient.

In addition to this, the stereotypifying attitude affects the information mediated by civil society actors. As the source of this information is individuals whom media gate-keepers perceive to be of marginal importance in society, 'losers' who act in a sphere that produces no profit, the information tends to be seen as uninteresting and of little relevance to a society where post-socialist transition values dominate. This attitude leads to the risk of not responding to the actual content of the message. As a result, relevant messages and demands originating from civil society organisations that do actually have sufficient support in society might in fact become classified as irrelevant information that the mass media does not convey to the public, the subjective reason being that they do not think it would be of interest to the latter.

Because the dichotomy of 'winners' and 'losers' cannot be overcome easily, the information flow produced by recently formed non-governmental institutions and their vast memberships of 'loser' actors is in danger of being 'captured' in the editorial offices and caught in the stranglehold of the editors-in-chief and other 'winner' gate-keepers standing guard. If Estonian civil society institutions fail in their capacity as the mediating body for citizen power and its messages and claims, which unfortunately seems frequently to be the case in the post-socialist societies, social mobilisation will be affected and, in reversal, increased political apathy among the majority of the population will emerge. Indeed, this is a topic that calls for further research.

Previous studies carried out in Estonia on the availability of mass media channels to civil society actors confirm that the accessibility is not satisfactory (Trummal et al. 2001). In light of the inflexible nature of stereotypes, this situation is very difficult to change, even though media gate-keepers as well-informed members of the society are theoretically aware of the central role of citizen power in performing democracy. But the roots of the stereotype of an inefficient and marginal civil society actor lie deeper than just in the communication between the mass media and civil society organisations, embedded as they are in the values of Estonian transition society. Furthermore, the stereotypes revealed by our study not only influence the content of daily newspapers or radio broadcasts. Previous studies suggest that a similar attitude dominates in other powerful Estonian public spheres as well (Lagerspetz et al. 2003; The 2003 NGO and 2011 CSO Sustainability Index for Central and Eastern Europe and

Eurasia). Therefore, to rephrase Habermas (1986, p. 263), civil society actors and all other political actors in Estonia, among others the mass media, are facing a great deal of *Öffentlichkeitsarbeit*: the public sphere and the motives for identification with civil society have yet to be established in Estonian society in transition to democracy, which means hard work, as today, as well as in the past, the public in any post-socialist society has to be created, it is not just given.

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Contents

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THE 4TH TASK AND THE 4TH POWER: NEWLY FORMED NON-GOVERNMENTAL ORGANISATIONS CAUGHT IN A STRANGLEHOLD BY THE POST-SOCIALIST ESTONIAN MASS MEDIA?

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458