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Situational Social Support Groups for Information Sharing in Times of Disaster: A Case of 2014 Floods in Malaysia

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Abstract
The 2014 floods in Malaysia is considered the worst so far in the country's history of floods: millions of people were affected, many were evacuated, lives were lost, properties damaged, and facilities and utilities became unusable during this ordeal. The objectives of the study are: (1) to determine the information behavior of the flood victims, (2) to classify the types of social support groups formed during the floods, (3) to determine the characteristics of flood victims who faced losses and received gains from the floods, and (4) to develop a typology for the types of social support groups for various outcomes of the floods. A total of 507 respondents were gathered for the study using a cross-sectional survey method. Three types of social support groups were formed during the floods: volunteer, kinship, and the public. The victims shared information on losses with the volunteer group the most, followed by kinship and the public. However, spiritual gains were shared the most with the victims' kin.. Married respondents, with secondary education and those involved in agricultural work gained the most aid from various agencies.

Keywords: *Flood victims; information sharing; loss and gain; Malaysia; social support groups.*

INTRODUCTION

Social support groups are comforting and useful in in times of sadness and joy. The group helps reduce the burden and suffering of the victims while in good times, such a group can elevate the achievers' happiness. Thus, the social group is significant, regardless of sadness or joy. This study tries to explore the potential of social support groups especially during the devastating 2014 floods in Malaysia. Zimet, Dahlem, Zimet, Farley (1988) identify three types of social support groups: significant others, family and friends in managing depression and anxiety among students. Shumaker and Brownell (1984) characterize social support as "an exchange of resources between at least two individuals perceived by the provider or recipient to be intended to enhance the well-being of the recipient (p. 13).

The worst floods in Malaysia witnessed the episodic evacuation of more than 100,000 victims from their homes to temporary safety evacuation centers (Reuters, 2014). In such an unexpected mishap, the government was not fully prepared for providing immediate help and rescue aid in such a large scale. The rescue teams were rather slow in their responses although they did try their best to render help to the victims. Al-Jazeera (2014), however, kept the world updated on the development of the floods.

In one particular case of a calamity, Masud-All-Kamal (2013) discusses the role of local government, society, organizations and communities in assisting the recovery from a cyclone in Bangladesh. Malaysia, however, rarely experiences cyclones and typhoons unlike neighboring countries like the Philippines and Thailand. Nonetheless, Malaysia often faces natural disasters in the form of floods resulting from the Monsoon seasons that rage from November until March annually. Therefore, this study explores the possibility of using the social support groups that emerged from a disaster for the sharing of information. As such, it tries to determine how the social support groups share information during and after the disaster to spread the news, both bad and good with the people, via kinship, volunteers, or the public. The objectives of the study are: (1) to determine the information behavior of the flood victims, (2) to classify the types of social support groups formed during the floods, (3) to determine the characteristics of flood victims who face losses and receive gains from the floods, and (4) to develop a typology for the types of social support groups for various outcomes of the floods.

2. LITERATURE REVIEW

2.1 The Social Support Theory

Shumaker and Brownell's (1984) theory on Social Support defines social support as "an exchange of resources between two individuals perceived by the provider or the recipient to be intended to enhance the well-being of the recipient". This research incorporates all types of social support since damages to the flood victims were compensated by all the above social support groups comprising three categories namely: (1) volunteers, (2) kinship, and (3) public.

Most often, social support is referred to as "social interactions that provide individuals with actual assistance and embedded them into a web of social relationships perceived to be loving, caring and readily available in times of need" (Barerra, 1986; Hobfoll and Stokes, 1988 in Kaniasty and Norris, 2004). Based on this definition, Kaniasty and Norris (2004) sum up three characteristics of social support: (1) *received social support* (actual receipt of help); (2) *social embeddedness* (quality and type of relationships with others); and (3) *perceived support* (the belief that help would be available if needed).

They also argue that these characteristics can be seen in two different processes that emerged after the disasters. First is the *mobilization of social support* which happens immediately after the impact where "communities of victims, professional supporters and emphatic witnesses rally to rescue, protect, and help each other" (Kaniasty and Norris, 2004: 201). This first process is in the category of received support. Then, in the next process, victims soon start to realize that their needs for assistance far exceed the availability of resources. They slowly feel the harsh reality and start to grieve over their losses and damages. Kaniasty and Norris name this behavior as *deterioration of social support* which occurs in the fields of *perceived support* and *social embeddedness*.

Many have agreed that "threats and losses elicit strong and rapid physiological, emotional, and social responses" (Selye, 1983). And many of the disaster literatures indicate that initial search and rescue activity, casualty care and restoration of services are accomplished by the victims themselves (Wenger, James and Faupel, 1985). The initial social support was derived from the victims themselves. Initially, any news of the affected or risk areas may not have been easily or fully reported because at that time the Internet was not yet available to all. People were not as connected as they are today. The advancement of technologies, especially the Internet, has brought us together and has made information sharing at our fingertips.

Nothing is better than the immediate post-disaster mobilization of help and support because people expect instant help in times of crisis and any previous conflicts among people or community, race, ethnic and social class barriers appear to be dissolved temporarily (see Drabel, 1986; Bolin, 1989; Eranen and Liebkind, 1993 in Kaniasty and Norris, 2004). Although there is a lot of formalized aid offered by governmental and relief agencies, Barton (1969) in her study on communities in disaster argues that victims tend to rely primarily on their indigenous support networks such as family, friends, neighbors, and local religious congregations. These networks are not distributed equally or randomly because of the rule of relative needs (Kaniasty and Norris, 1995) which dictates that priority be given to those victims who experience the worst of such disasters . However, in addition to this, certain people have a relative advantage or disadvantage in receiving post-disaster aid and support. In this context, the pre-existing socio-political and cultural structures such as race, age and economic status are the key factors affecting the distribution of resources in recovery (Kaniasty and Norris, 2004).

Social support has been widely applied not only in disaster cases, but also in medical cases such as coronary heart disease in Malaysia (Sharmini, 2007), chronic pain patients in Malaysia (Mohamad Avicenna, 2007), and breast cancer survivors in Saudi Arabia (Nour Ahmad Kikkhia (2014). For example, Sharmini (2007) finds that social support reduces depression among the coronary heart disease patients while Nour does not find the mediating effect of social support on the relationship between spirituality and health-related quality of life.

In the context of this study, the flood victims were in desperate need of support from their family members and friends, not to forget the state and the federal governments. The support required was not only for material resources but also, and more importantly, the social and spiritual support from close family members and friends, who are supposed to care for them in such a situation.

Social Support Groups for Information Sharing

According to Glanz, Rimer and Viswanath (2008), there are four types of social support behaviours: (1) emotional where exchanges of expressions of empathy, love, trust and caring happen; (2) instrumental where tangible aid and services are provided to victims; (3) informational where advice, suggestions, and information are provided and shared accordingly; and (4) appraisal where information that is useful for self-evaluation is provided. Therefore, there are costs incurred and/or benefits for such supportive exchanges gained through such a process.

It is also difficult for social support to last the full length of the recovery period. This is because resource loss is difficult to prevent and more powerful than resource gain. In other words, the resource or support that victims gain may not be sufficient to replace whatever they have lost in the disaster. Kiniasty et al. (1999) also argue that there are a number of forces that cause support deterioration. First is that the disaster disrupts social networks. Many of the supporters from the victims' networks are dead, injured and/or relocated. Most of the victims, when they return to their homes, find that their neighbors and friends have moved away and some never come back. This changes the structure of the community forever.

Second, the victims' expectations for support may clash with the post-disaster reality. The victims should lower their expectations for perceived support in the aftermath of natural disasters or they may get disappointed. A third factor is that disasters interfere with social activities and resulting companionship. Most of the physical environments, settings and places would be affected or damaged. Routine activities such as visiting, shopping, recreation would no longer be relevant.

Therefore, the recovery may also be a very lonely and isolating process. Victims will have to find their strengths and energies to gain control of their lives.

Information Sharing of Losses and Gains

Natural disasters and crises are marked by a combination of information overload and information dearth. During these emergencies, people are concerned with massive incoming information. Even when warnings and risk information are disseminated through the traditional mass media and official sources, people will turn towards seeking information using social connections and resources at hand, often turning to their communities for support (Shklovski, Palen & Sutton, 2008).

In this study, the massive floods of 2014 in Malaysia were unforseen. The government was not prepared even though Malaysia had been facing the monsoon season every year. The loss of long accumulated goods and belongings within such a short span of time had caused trauma and disappointment among flood victims. As such, there arose the need to share such mishaps with those who are willing to listen and to care for them. The perceived loss is lessened when the experiences of destruction and damage are shared. The social support groups, especially friends, family members and relatives are significant in lessening the worry and distress resulting from the floods.

The government of Malaysia, aware of the devastation to persons and property in the 2014 floods, gave both material aid and social support to these victims to lessen their suffering and depression. However, material support is nothing compared to the loss of belongings especially those that have been accumulated for years. The government, however, was only able to supply the basic needs per household. Hence, the gain is less, yet still meaningful. The only gains cherished by the victims, especially the Malays and Muslims were their inner strength and their amplified spirituality. They are stronger now as a result of the mishap.

METHODOLOGY

The study applies the quantitative research design using a cross-sectional survey as the research method. A questionnaire was developed to collect data from the families affected by the 2014 floods in the states of Kelantan, Terengganu and Pahang in the East-Coast of Malaysia. The data collection was conducted by trained enumerators for three months from March to May 2015. The sample was selected based on a stratified random sampling procedure where flood victims in the states of Pahang, Terengganu and Kelantan were surveyed. The enumerators from the respective states then visited the flood victims from the affected villages in the three states to collect data from them. A total of 507 families, represented by a family member, answered the survey questionnaire.

Measures and Reliability of the Study

The **interpersonal communication** as the source of information is a single item scale measured using a 5-point Likert-like scale where 1=never, 2=rarely, 3=sometimes, 4=often, and 5=always. **People involved** in the sharing of information about floods is measured using a 5-point Likert-like scale where 1=never, 2=rarely, 3=sometimes, 4=often, and 5=always. They include 14 items comprising family members, friends, media personnel and the public among others. The items are analyzed using an exploratory factor analysis (EFA) and three social support groups namely: F1=volunteer, F2=kinship and F3=public. **Frequency of contact** with friends/family members/relatives during the flood is made up of 5 items, measured on a 5-point Likert-like sale, where 1=never, 2=once in a month, 3=forth-nightly, 4=weekly, and 5=daily. An example of the frequency of contact items is that: "I get more information from my friends/family members/relatives about the flood". **Kind of information shared** comprises 10 items, measured on a 5-point Likert scale, where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree, and 5=strongly agree. An example of the kind of information shared item is that: "I share information related to floods in the most affected areas". Perceived flood aftermath is measured by two constructs: losses resulting from the 2014 floods and **gains** obtained from the 2014 floods. Extent of perceived losses consist of 15 items measured using a 5-point Likert-like scale, where 1=not very much, 2=not much, 3=a little, 4=much, and 5=very much. The losses are classified into two factors: F1=Household goods and F2=External belongings. The gains are classified into two factors, namely, F1=material gains and F2=spiritual gains.

All the items, within each construct, are subjected to reliability test and all constructs are reliable: kind of information shared (α=.921); people involved (α=.873) with three factors, namely, F1: encompassing volunteer (α=.858), F2=kinship (α=821), and F3=public (α=.566);

perceived losses (α=.951) encompasses two factors: F1=household goods (α=.941), and F2=external belongings (α=.916); and perceived gains obtained (α=.923) encompassing two factors: F1=material gains (α=.938) and spiritual gains (α=.886). All the constructs are reliable, that is, having Cronbach's alpha greater than .70 except for the F3 in the social support group. However, the public is a distinct group from the other two groups that emerged. Therefore, no item is deleted from the study.

The analysis is done on a summated scale for each construct for their relationships. The net benefit is computed based on perceived gain obtained minus perceived loss incurred after the floods. If the outcome is minus, then it is considered a loss. However, if the outcome is positive, it is considered a gain. These outcomes are cross-tabulated by the selected demographic characteristics of the respondents. The overall percentage is obtained based on the mean, multiplied by 100 divided by 5, the scale used for the study.

FINDINGS OF THE STUDY

Demographic Characteristics of the Study

Out of a total of 507 respondents, 63.1% are females. More than half of the respondents are married (55.8%), with 39.4% still single while the rest (4.8%) are divorced/widowed. The mean age is 35.9 years old, ranging from 14 to 76 years old. Their education levels are varied, mainly with secondary education (34.7%), college and diploma holders (24.4%), and with degree (32.9%). The rest of the respondents (8.0%) have primary education with no formal education. More than half have a low income of RM2000 and less (57.3%), 30.3% are in the middle income bracket (RM2001-RM4000), while the rest (12.4%) receive an income of more than RM4001 as their gross individual monthly income. Even, their family gross income per month is still low, with 46.1% earning an income of RM2000 and below, 28.4% with an income of between RM2001-RM4000 while the rest (25.5%) are getting an income of RM4001 and above. Six in ten of the respondents (60.8%) work while the rest (38.2%) do not. Out of 307 respondents who work, more than half of the number of respondents (55.4%) work on a permanent basis, 27.4% are self-employed while the rest (17.2%) work on a contract or temporary basis. Majority of them (88.1%) work full-time while the rest (11.9%) work on a part-rime basis. The distribution of their job category varies, from professional (23.5%), administration and management (19.8%), clerical (10.2%), sales and services (25.9%), agriculture (10.6%), and in the production and manufacturing line (9.9%).

More than three-quarters of the number of respondents (78.0%) own their own property, with 19.8% renting while the rest (2.2%) are staying in government quarters. Many (42.2%) live in a village type of house, 30.8% are living in terraced houses, and 21.0% live in bungalow/ detached houses). Most of them (78.2%) are staying as a basic family (parents and their children) and many are having an extended family (16.6%). The mean length of years staying at their present house is 15.7 years (SD=12.0) with a minimum of 1 year and a maximum of 58 years. The mean number of staying-in family members is 6 residents (SD=2.7). The above characteristics reflect a typical Malay family in the East Coast of Malaysia.

Information Sharing Behavior

The respondents were also asked about the frequency of contact with their friends/family members/relatives during the floods (Table 1). Results show that the respondents received more information (M=4.203, SD=0.986), shared (M=4.164, SD=0.985) and gave information (M=4.026, SD=1.053) to their friends/family members/relatives, daily. They voluntarily contacted (M=4.164, SD=0.985) and were even asked to contact friends/family members/ relatives which they did weekly. Therefore, the process of information sharing on a varying degree, that is, asymmetrically (giving more or getting more) or symmetrically (sharing with equal giving and getting) is done more frequently out of necessity.

Table 1 Level of usage of interpersonal communication

Level of Usage of Interpersonal Communication	Frequency	Percentage
Never	39	7.7
Rarely	50	9.9
Sometimes	81	16.0
Often	155	30.6
Always	181	35.8
Total	506	100.0
Mean=3.769, SD=1.247, %=75.4		

Table 2 shows that the majority of respondents (80.2%) shared information related to floods in general (M=4.008, SD=1.006). They also shared information on the most affected areas (M=3.941, SD=1.037), on victims (M=3.804, SD=1.064), rescue efforts (M=3.484, SD=1.333), government efforts (M=3383, SD=1.180), and the number of victims affected. (M=3.347,SD=1.180).

Table 2 Frequency of contacts with friends/family members/relatives

No.	Information Sharing	*Mean	SD	%
1	I get more information from my friends/family members/relatives about the flood.	4.203	0.986	84.1
2	My friends/family members/relatives and I share information equally about the flood.	4.164	0.985	83.3
3	I give more information to my friends/family members/relatives about the flood.	4.026	1.053	80.5
4	I voluntarily contact my friends/family members/relatives about the flood.	3.921	1.129	78.4
5	I was asked to contact my friends/family members/relatives about the flood.	3.621	1.276	72.4
	Overall information sharing (α=.904)	3.987	0.927	79.7

*1=never (1-20%), 2=once in a month (21-40%), 3=fortnightly (41-60%), 4=weekly (61-80%), and 5=daily (81-100%).

Types of Social Support Groups Formed during the Floods

There are three social support groups that emerge from the factor analysis. They are classified as group 1: volunteers; Group 2: kinship; and Group 3: public (Table 3). Specifically, the volunteers comprise co-workers, students, rescue personnel, government agency representatives, NGO representatives, alumni/ex-students and the media personnel; while the kinship group comprised family members, friends, relatives, neighbours, and the victims' families. The public included the general public and heads of village/province. On the whole, the kinship group (M=4.017, SD=0.794) is the most highly connected group, followed by the public (M=3.054, SD=1.127) and lastly, the volunteer group (M=2.236, SD=1.164). This is because kinship is the closely connected group and in most cases, they are situated in proximity and around the vicinity and thus often have family ties.

Table 3 Kinds of information shared with friends/family members/relatives

No.	Flood Information Shared	*Mean	SD	%
1	I shared information related to floods in general.	4.008	1.006	80.2
2	I shared information about the most affected areas.	3.941	1.037	78.8
3	I shared information about the victims.	3.804	1.064	76.1
4	I shared information about rescue efforts.	3.484	1.133	69.7
5	I shared information about government efforts.	3.383	1.186	67.7
6	I shared information about the number of victims.	3.347	1.180	66.9
	Overall flood information shared (α=.931)	3.661	0.933	73.2

*1=strongly disagree (1-20%), 2=disagree (21-40%), 3=slightly agree (41-60%), 4=agree (61-80%), and 5=strongly agree (81-100%).

Comparisons are made with regard to the degree of relationship among various social support groups (Table 4). Kinship is the most referred group for frequency of information sharing (r=.522, p=.000) and for various kinds of information shared (r=.507, p=.000), followed by the public group while the least is the volunteer group. However, when it comes to loss of household goods (r=.729, p=.000) and external belongings (r=1.000, p=.000), the volunteer group is the one that gets the most information from the victims. Household goods that are lost include house, furniture, kitchen utensils, television and electrical products, among others, while external belongings include crops, livestock, business premises to name a few. This is because the victims want to let other people know how much they have lost resulting from the floods. This will get them nationwide sympathy and attention, especially with all the media coverage.

The floods not only bring losses but also some material and spiritual gains. The material gains include a new house, refrigerator, stove, television, pillows and mattress, and money, to name a few while the spiritual gains include broader knowledge, improved spirituality and improved interpersonal relationships and family ties. All these enhance their inner strengths, courage and motivation to accept the mishaps. In terms of material gains, the flood victims willingly shared this information with the volunteer groups (r=.637, p=.000), the public (r=.138, p=.001) and the kinship group (r=.114, p=.005). The victims' willingness to share this with the volunteer group stems from the aid that they received from the government, other organizations and philanthropists alike. Spiritual gain was mainly shared with kinship (r=.254, p=.000), with the volunteers (r=.174, p=.000) and the public groups (r=.174, p=.000).

In the end, the outcome of loss and gain which is called benefits, can be either positive or negative, depending on the degree of the net gain/loss. Results show there is no specific group that appears to be the most referred to at all. The volunteer group is significantly not being reported to at all (r=–.499, p=.000); neither the kinship nor the public. Probably, this is best kept among the victims themselves. The Malaysian government has made efforts to help flood victims to survive, not only through material aid but also through emotional support.

Table 4 Types of Social support groups formed during the floods

Types of Social Support Groups	Individual	Mean	SD	%
Volunteer	Co-workers	3.008	1.329	60.2
	Students	2.823	1.317	56.5
	Rescue personnel	2.582	1.286	51.6
	Government agency representatives	2.207	1.233	44.1
	NGOs representatives	2.192	1.243	43.8
	Alumni/ex-students	2.101	1.251	42.0
	Media personnel	2.034	1.156	40.7
	Overall volunteer	**2.236**	**1.164**	**44.7**
Kinship	Family members	4.452	0.953	89.0
	Friends	4.217	0.943	84.3
	Relatives	4.185	0.939	83.7
	Neighbors	3.675	1.154	73.5
	Victim families	3.557	1.179	71.1
	Overall kinship	**4.017**	**0.794**	**80.3**
Public	General public	3.235	1.286	64.7
	Head of village /province	2.874	1.410	57.5
	Overall public	**3.054**	**1.127**	**61.1**

The Overall Losses and Gains from the Floods

Table 5 presents a cross-tabulation between the losses and gains after the floods. On the whole, there are more material losses than gains, that is, house ($\chi2$=345.304, p=.000), furniture ($\chi2$=469.642, p=.000), clothes ($\chi2$=159.399, p=.000), kitchen utensils ($\chi2$=282.379, p=.000), books ($\chi2$=282.379, p=.000), documents ($\chi2$=276.435, p=.000), electrical items ($\chi2$=288.387, p=.000), and business premises ($\chi2$=345.304, p=.000). These tangible materials had been accumulated for years but were destroyed within a very short span of time, thus, resulting in more losses than gains. However, in terms of monetary gains there is no significant difference between gains and losses. This is so because the amount given by the government and the amount of losses incurred is about the same. Probably, the victims did not keep their money at home nor did they have the money in hand during the 2014 floods. Considering the overall net benefit (inclusive of the spiritual gains), the victims acknowledged that the gain is significantly more than the loss ($\chi 2$ =8.677, p=.000). To the Malays in the East Coast villages of Peninsular Malaysia, spiritual gain is especially more precious than material gains. It is thus that the Malays, who are Muslims, are more contented and perceived to be more pious, compared to the Malays in the other parts of Malaysia.

Table 5 Correlation between types of social support groups and the selected variables

Selected Variables	Volunteer	Kinship	Public
Frequency of information sharing	r=.174 (p=.000)	r=.522 (p=.000)	r=.384 (p=.000)
Kind of information shared	r=.190 (p=.000)	r=.507 (p=.000)	r=.361 (p=.000)
Overall losses resulting from floods:	**r=.915 (p=.000)**	**r=.101, (p=.012)**	**r=.107 (p=.008)**
Loss of household goods	r=.729 (p=.000)	r=.124, (p=.003)	r=.093 (p=.019)
Loss of external belonging	r=1.000 (p=.000)	r=.059, (p=.093)	r=.100 (p=.012)
Overall gains resulting from floods	**r=.610 (p=.000)**	**r=.164, (p=.000)**	**r=.166 (p=.000)**
Material gains	r=.637 (p=.000)	r=.114, (p=.005)	r=.138 (p=.001)
Spiritual gains	r=.174 (p=.000)	r=.254, (p=.000)	r=.174 (p=.000)
Net benefit	**r=−.499 (p=.000)**	**r=.057, (p=.100)**	**r=.052 (p=.119)**

The Overall Loss and Gain from the Floods by Profile of Respondents

Further analysis was carried out to find out the types of victims that are more likely to benefit from the floods. Table 6 reveals that the married respondents ($\chi 2$ =15.135, p=.001) were more likely to gain from contributions made by the government and other charity organizations as part of their community social responsibility. The secondary education victims ($\chi 2$ =12.419, p=.029) were more likely to gain from the charity donated by the respective organizations. Those victims who were involved in the agricultural sector ($\chi 2$ =12.095, p=.034) were more likely to benefit from contributions made by the relevant contributors, more than those from other job categories. For the other categories of victims, there is no significant difference among the groups. Hence, the gains and losses are not obvious.

Table 6 Loss and gain outcomes resulting after floods

Items	Category	Frequency	Percentage	Chi-sq	p
Household Goods					
House (N=506)	**Loss**	**462**	**91.3**	**345.304**	**.000**
	Gain	44	8.7		
Furniture (N=505)	**Loss**	**496**	**97.8**	**469.642**	**.000**
	Gain	9	1.8		
Clothes (N=506)	**Loss**	**395**	**78.1**	**159.399**	**.000**
	Gain	111	21.9		
Kitchen utensils (N=506)	**Loss**	**442**	**87.4**	**282.379**	**.000**
	Gain	64	12.6		
Books (N=506)	**Loss**	**442**	**87.4**	**282.379**	**.000**
	Gain	64	12.6		
Documents (N=506)	**Loss**	**440**	**87.0**	**276.435**	**.000**
	Gain	66	13.0		
Electrical items e.g. TV (N=506)	**Loss**	**444**	**87.7**	**288.387**	**.000**
	Gain	62	12.3		
Business premise (N=506)	**Loss**	**462**	**91.3**	**345.304**	**.000**
	Gain	44	8.7		
Money (N=506)	Loss	242	47.8	0.957	.328
	Gain	**264**	**52.2**		
Overall Net Benefit (N=502)	Loss	218	43.4	8.677	.003
	Gain	**284**	**56.6**		

A Typology for the Types of Social Support Groups for Various Outcomes of the Floods

In most case, there are more losses than gains. Table 8 presents the summary of the results. It is found that kinship is widely referred to in the frequency of information sharing, kinds of information shared, spiritual gains and net benefits. Therefore, the study indicates that kinship is used for frequent sharing of various types of information especially that pertaining to the spiritual as well as the gains and the overall benefits from the floods. The volunteer group, on the other hand, is the group the victims confide in when it comes to loss of household goods and external belongings, in addition to material gains. This indicates that observable goods are easy to share with others, especially outsiders. In this case, it is only the volunteer group who comes to visit the victims in their time of need, and they are there to care for the victims. In summary, the study is able to project the possibility of giving help to victims as well as the types of people and groups that are more likely to be involved in the case of a disaster, like the 2014 floods.

Table 7 Overall loss and gain outcomes after the floods by profile of the flood victims

Demographic Characteristics	Category	Loss	Gain	Total	X2	df	p	Cramer's V	p
Gender	Male	71	116	187	3.614	1	.057	.085	.057
	Female	147	168	315					
	Total	**218**	**284**	**502**					
Marital status	Single	104	95	199	15.135	2	.001	.174	.001
	Married	110	169	279					
	Divorced/widowed	4	20	24					
	Total	**218**	**284**	**502**					
Highest level of education	No formal education	3	8	11	12.419	5	.029	.158	.029
	Primary education	9	20	29					
	Secondary education	65	107	172					
	College/STP/ Diploma	51	71	122					
	Degree	83	71	154					
	Master/PhD	6	6	12					
	Total	**217**	**283**	**500**					
Working status	No	131	168	299	0.052	1	.820	.010	.820
	Yes	86	115	201					
	Total	217	**283**	**500**					
Types of job	Permanent	71	98	169	1.768	3	.622	.076	.622
	Contract	14	11	25					
	Temporary	12	15	27					
	Self-employed	37	45	82					
	Total	**134**	**169**	**303**					
Job status	Full-time basis	113	150	263	0.89	1	.343	.055	.343
	Part-time basis	18	17	35					
	Total	**131**	**167**	**298**					
Job category	Professional	39	30	69	**12.095**	**5**	**.034**	**.205**	**.034**
	Administration and management	28	29	57					
	Clerical	10	20	30					
	Sales and services	33	42	75					
	Agriculture	7	22	29					
	Production and manufacturing	10	19	29					
	Total	**127**	**162**	**289**					
Gross income	RM500 and below	10	19	29	8.257	7	.310	.163	.310
	RM501-RM1000	28	36	64					
	RM1001-RM2000	39	46	85					
	RM2001-RM3000	21	32	53					
	RM3001-RM4000	16	25	41					
	RM4001-RM5000	10	9	19					
	RM5001-RM6000	3	6	9					
	RM6001 and above	8	2	10					
	Total	**135**	**175**	**310**					

Types of house	Bungalow/detached house	38	39	77	1.878	3	.598	.072	.598
	Village/long house	62	90	152					
	Terraced house	48	63	111					
	Others	11	11	22					
	Total	**159**	**203**	**362**					
Type of house ownership	Own	120	164	284	1.071	1	.301	.054	.301
	Rental/government quarters	39	41	80					
	Total	159	205	364					
Type of family	Basic family	127	166	293	0.766	1	.381	.045	.381
	Extended and others	40	42	82					
	Total	**167**	**208**	**375**					

DISCUSSIONS AND CONCLUSIONS

The flood victims mainly use interpersonal communication as a source of getting information about the floods in their area. They receive, share and give such information daily. The process of contacting their friends, family members and relatives is done of their own accord rather than being asked by others. The kind of information shared pertains to the most affected flood areas and the victims involved. They share less about the rescue, government efforts and the number of victims.

There are three types of social support groups during the floods: volunteer, kinship and the public. The volunteer group comprises the victims' co-workers, students and rescue personnel while kinship includes family members, friends and relatives. On the other hand, the public consists of the general public and heads of village/province. The various social support groups are frequently contacted depending on the frequency of information sharing and the kinds of information shared, whereby the kinship group is more likely to be contacted over the public or the volunteer groups. However, when it comes to sharing information on their losses which is inclusive of their household goods and external belongings, the victims are more open to the volunteer group than either their kinship group or the public. This is probably because they may not want their friends, family members and relatives to know about their losses. They do not want their sympathy as they are probably suffering similar losses themselves. In terms of gains received through aid from the government, charitable organization and philanthropists, the flood victims prefer to share such information with the volunteer groups, especially that pertaining to material gains received. However, in terms of spiritual gains such as broadening their knowledge on floods, improving their interpersonal relationships with family and their spirituality, the flood victims are more than willing to share such gains with their kinship. This could be because information regarding material losses and inner strength can only be shared with those who are close to them. This can heighten their happiness and religiosity.

The material losses are significant except for money lost. Probably, they do not keep their money in their homes. Spiritually, the flood victims believe in the net benefit from the floods. The victims who most feel that they have received benefits from the floods are the married ones, those with secondary education and those involved in agriculture. These are the people most affected in terms of losses, and who are compensated accordingly for such losses.

Overall, the social support groups are applicable to various types of flood outcomes in different contextual settings and in varying degrees of losses or gains. Hence, the social support theory is supported by the experience of the flood victims in this study.

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The Mediating Effect of Attitude on Factors Affecting the Recycling of Waste Products among Malaysian Youths

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Abstract
The reception of youths to the Malaysian government recycling programmes is poor; what more, their participation. As such, this study tries to investigate the mediating effect attitude on awareness, perception and perceived cleanliness-related issues on recycling of waste products among youths. The study uses the quantitative research design and employs the survey method for data collection. Questionnaires were distributed to Malaysian youths in Kuala Lumpur. Results show that youths have a positive awareness, perception, perceived cleanliness-related issues, attitude and behavior on recycling. The relationships between behavior and awareness, perception, perceived cleanliness-related issues, and attitude are positive and significant. However, attitude is only able to mediate the relationship between perception and behavior on recycling. To a certain extent, the social learning theory holds true for the study. It is suggested that the government should promote the recycling campaign through television, newspapers and the Internet.

Keywords: *Attitude; behavior; cleanliness; recycling program; Malaysian youths.*

INTRODUCTION

The Government of Malaysia launched a recycling program in 1993. Then, 11 November was declared as the National Recycling Day. However, despite several successive recycling campaigns in Malaysia, public response to the programme has been disappointing (The Borneo Post, 2015). In addition, efforts to educate, create awareness and motivate the community to respond positively have failed. In Malaysia, the continued production of solid wastes has reached a level of concern. This is because public participation in the recycling programmes has been very low in Malaysia.

It is known that the Malaysian government has launched numerous recycling programmes to create environmental awareness among the public and individuals. However, the system fails to reach its target and the fundamental motivation of educating youths on the importance of protecting the environment will not materialize just by recycling. The target is 22% by 2020 and yet the current rate is only 10.5%, which is much lower compared to other developing countries. The educational and promotional systems provided by the government of Malaysia entails providing bins at designated places tagged with different colors, where orange bin is for plastic and aluminum, blue bin for paper and brown bin for glass. The Alam Flora, an agency responsible for the disposing of solid waste, should be able to apply the 3R (Reduce, Reuse, Recycle) programme in order to make Malaysia a clean place to live in. Malaysians have been exposed to the campaign since its launch and many schools have also made efforts to implement the same. Yet, many still do not practice it fully. So, is it the way that the programme is implemented or is it the cultural element that is not being instilled into the educational system? Therefore, this study hopes to emphasize the importance of learning and practicing the good habit of cleanliness and orderliness for the well-being of the Malaysian populace now and in the future. By studying the practices of the present youths in Malaysia, future plans and strategies can be enforced by the relevant authorities so that the recycling campaign is materialized to the fullest.

Even the newly established localities are facing low participation of recycling among youths, therefore, this study tries to assess the mediating effect of attitude influencing such behavior. Hopefully, positive attitude correlates with high participation despite the fact that Latif and Omar (2012) found that no such relationship exists in their study in Tioman. Similarly, awareness does not guarantee recycling behavior (Omran, Mahmood, Abdul Aziz & Robinson, 2009); therefore, we put up the idea of attitude as the mediating variable in the hope that awareness is indirectly influencing recycling behavior.

Recycling is a process to convert waste materials into new products to prevent waste of potentially useful materials, reduce the consumption of fresh raw materials, reduce energy usage, and air and water pollution through a lesser need for waste disposal and lower greenhouse gas emissions as compared to plastic production (Albu & Ivan, 2013).

The objectives of the study are (1) to determine the level of awareness, perception, perceived cleanliness-related issues, attitude and behavior on recycling, (2) to analyze the relationships between awareness, perception, perceived cleanliness-related issues and attitudes with recycling of waste products, and (3) to test the mediating effect of attitude on awareness, perception and perceived cleanliness-related issues on recycling of waste products.

Once the objectives of the study are attained, this study hopes to contribute to the theory as well as to the body of knowledge. Since the theory used in this study is Social Learning Theory which cites that knowledge influences attitude and, in turn, influences the behavior. However, this study has included not only acquired knowledge but also knowledge from the exposure to the media through awareness, perception of recycling and perceived cleanliness-related issues. These three concepts, when integrated, can be considered as precursors to knowledge on recycling of waste products.

Previous studies in Malaysia used the Theory of Planned Behavior (Akil, Foziah & Ho, 2015; Mahmoud & Osman, 2010) and Theory of Reason Action (Ramayah & Rahbar, 2013). However, this study tries to look at the application of the Social Learning Theory perspective; a contribution aspect of this study is to test the applicability of the said theory.

The practical contribution of this study is that youths can estimate their behavior based on the questions asked in the study. Since their participation is low in the recycling of waste products, hopefully, the education system, whether at school, college, university and organizational level, should be able to instill positive recycling habits in order to maintain a clean and healthy environment. Hence, relevant authorities in the respective institutions should remind youths of the benefits of maintaining a clean atmosphere.

LITERATURE REVIEW

The Social Learning Theory

The social learning theory (Bandura, 1962) indicates that behavior is learned from the environment through observational learning. In addition, Bandura suggests that learning of behavior also occurs through observation of rewards and punishment. This theory suggests that learning is a cognitive process and is done by observing the surrounding environment. Learning by observing means imitating or following the behavior learnt from parents, friends, media, and schools.

According to Bandura, an individual being observed is called a model, who provides examples of behavior for the observers. After some time, the observers may copy such behavior (Cherry, 2014). If a person imitates the behavior of a model and the rewards he/she gets is pleasant, he/she is likely to continue with the behavior. Furthermore, if another person sees an individual who practices good habits and is being rewarded, it is more likely that he/she will repeat the behavior. In other words, this behavior has been reinforced (strengthened).

Factors Influencing the Recycling of Waste Products

It is essential to comprehend that environmental problems cannot be solved just by technology or laws alone. It is possible only with changes in the behaviors of individuals. Changing behavior requires changes in attitudes, knowledge and moral values. The government has promoted recycling programmes through campaigns: however, little has been achieved due to the lack of awareness on recycling services available and the lukewarm attitudes of the households.

On the other hand, Zahari (2012) finds that situational factors and perceived behavioral control have significant impact on the recycling of waste products among secondary school students. However, attitude and monetary incentive are not significant reasons for recycling. Situational factors include the availability of recycling facilities such as bins, trucks and information/notice boards. He also highlights that school students believe that a good recycling infrastructure will increase recycling of waste products, not only in schools but also at home and in public areas. This means that a greater number of recycling bins will make recycling easier, and in turn increase the recycling of waste products. This is supported with recent findings by Zhang, Huang, Yin and Gong (2015) who cite that situational factors have an important impact on waste separation behavior, highlighting that lack of time and inconvenience in terms of place will likely inhibit residents' waste separation behavior. The survey results imply that, "although residents felt that they had enough time to participate in waste separation, its level of convenience should be enhanced" (Zhang et al, 2015, p. 9488). In addition, McCarty and Shrum (1993) have discovered that an important finding of their study involves the strength of the relationships between attitudes about recycling and the behaviors of recycling. Consistent with previous research, the inconvenience of recycling is strongly related to whether individuals have a positive attitude towards it.

Awareness of the Recycling of Waste Products

The government has implemented many effective programmes towards making recycling a positive cultural practice among Malaysians. Among the campaigns launched by the Malaysian government are: (a) 3R Campaign (Reduce, Reuse and Recycle) in 2013, (b) Mandatory waste separation in 2015, (c) Recycle E-Waste in 2015, and (d) Fines of RM1000 for not separating the waste products, with effect from January 1, 2016 (Mustapha, 2015). The outcomes of such campaigns can be summarized as having poor participation among youths (Akil, Foziah & Ho, 2015; Latif & Omar, 2012; Mahmud & Osman, 2010; Mustafa, 2015; Mustang et al., 2015; Omran, Mahmood, Abdul Aziz & Robinson, 2009; Ramayah & Rahbar, 2013).

Awareness on recycling is perceived as mandatory to cultivate a positive attitude and behavior in saving the environment. Mahmud and Osman (2010) reveal that secondary students are still unaware of recycling information and facilities available besides the ones provided at their schools. Zen and Yusuf (2014), on the other hand, state that Malaysian behavior towards recycling is influenced by their awareness of the importance of living in a clean environment. Mutang, Ismail, Seok, Bahari, Madlan, Wider and Das (2015) identify that recyclers are willing to engage in recycling activities even though inadequate facilities are provided since they are driven by their awareness of the environment. They further synthesize the thematic analysis on what motivates Sabahans to recycle which comprises (a) an awareness towards the importance of the environment, (b) environmental cleanliness, (c) pollution reduction, and (d) maintaining the earth in the long run.

Akil and Foziah (2015) state that elder people are found to be more active in recycling compared to the younger ones. Thus, there is a need to encourage youngsters to become actively involved in recycling activities. Zain et al. (2012) find that 77% of the respondents who were willing to participate in recycling activities, agreed that recycling is important for preserving the environment and that it can indirectly encourage self-awareness. The media also plays a significant role in influencing Malaysians towards practicing recycling. Mustafa (2015) has stated that a maximum fine of RM1000 be imposed on people who do not separate solid waste into suitable plastic bags before dumping them in their residential areas. He informs that notices will be issued to those who fail to do so in the first three months after the Act is implemented, and that action will be taken if they still refuse to do as required under Act 672. The enforcement of such an act is very important to ensure that nobody is spared of the law. This is because by nature people do not want to be punished as the Social Learning Theory indicates that rewards will be granted if good behavior is exhibited. Therefore, through this theory, hopefully people will avoid punishment, and instead go for the reward gained through performing good habits.

Perception of the Recycling of Waste Products

Perception has an effect on one's behavior and acceptance to participate in recycling. One might perceive recycling as a good effort in maintaining cleanliness; however, in reality it is not being practiced (Armitage & Conner, 1985). On the other hand, one may do exactly as what one perceives.

Many studies in Social Sciences have linked perception with behavior. Armitage and Conner (1985) suggest that people have a rational basis for their behavior and that they consider the implications of their actions. One might perceive recycling as a good effort in maintaining cleanliness, however, in reality it is not being practiced.

The efforts required to recycle have been examined as part of the recycling decision process (Granzin & Olson, 1991). Perceived effort is distinct from general attitudes toward recycling and is important in the recycling decision. They state that perceived effort may result in a negative or positive impact on recycling of waste products, depending on support from situational factors.

Perceived Cleanliness-related Issues on Recycling of Waste Products

Cleanliness is an essential part of Islamic life and in fact, the meaning and spirit behind the concept of cleanliness transcends the common concept of conventional cleanliness (Qasmi, 2014). The Islamic concept of cleanliness consists of two aspects: physical and spiritual. As far as physical cleanliness is concerned, it is related to the human body and the environment. Islam instructs Muslims to maintain cleanliness of roads and streets and to protect the environment from obliteration. In Malaysia, about 61% of the 32 million population (Department of Statistics, Official Portal, 2017 at https://www.dosm.gov.my) are Muslims, followed by Buddhists (20%), Christians (9.2%), Hindus (6.3%) and traditional Chinese (1.3%). In fact all religions encourage cleanliness and have some concerns on cleanliness.

The religions in Malaysia are also practiced in most parts of Asia. Therefore, cleanliness should be a part of their daily culture and religious practice. Since all religions encourage cleanliness, the inculcating of the values of cleanliness is hoped to be observed and practiced through recycling, as such behavior is in line with their religious practices. So, youths should learn and practice recycling for environmental cleanliness. Their positive attitude enhances recycling practices for a cleaner environment.

In Asia, countries like Japan, Korea and Singapore are respected for maintaining environmental cleanliness. Recycling of waste is one of their primary initiatives for keeping their environment clean. Specifically, Japan (Benton & Hazell, 2015; Rujivanarom, 2017) has been practicing recycling since the 1950s and their people are accustomed to such good habits. In Korea, on the other hand, penalties are enforced on people who violate the regulations of recycling (Rothman

& Thompson, 2017). In order to survive in a clean world of tomorrow, youths need to have a positive perception and attitude towards cleanliness.

Attitudes and the Recycling

Attitude is another predictor that has often been associated with behavior. Fishben and Ajzen (1975) describe attitude as a person's reaction through the soul, whose behavior can become a common habit and which can determine whether a person's actions are positive or negative. Past researchers have identified a significant relationship between both variables. Zain, Basri, Mahmood, Zakaria and Shahudin (2012) highlight the importance of attitude in determining positive behavior among the UKM community towards recycling of waste products. They believe that a positive change of attitude among the UKM community is very important. If the individual has knowledge and is aware of the importance of recycling, but takes no action, the initiative will not succeed. They suggest that "movement of individuals toward positive attitudes and behaviors regarding sustainable practices can affect the success of recycling activities at UKM" (Zain et al., 2012, p. 172). In addition, Latif and Omar (2012) investigated the recycling of waste products in relation to attitude, materialism, collectivism and individualism among the residents in Tioman Island. They aimed to investigate the most powerful determinant of the recycling of waste products on the island and found that consumers who hold positive recycling attitudes are more likely to be involved in the recycling of waste products. On the other hand, consumers who hold higher individualistic and materialistic values are less likely to be involved in the recycling of waste products. Meanwhile, in Illinois, Williams (2011), in her study on second graders in Fox Creek Elementary School has identified that the students have a strong positive attitude towards saving the environment. The study reveals that educating the minds of youths from an early age can inculcate an attitude towards making the recycling of waste products a positive norm.

Attitude is important in determining the recycling behaviour (Myers, 1990; Larsen, 1995). Myers (1990) states that attitude allows an individual to comprehend a subject and predicts his/her behaviour and the decision-making process. There is a high correlation between attitudes and recycling of waste products. With the availability of recycling bins on campus, students' perception towards recycling is positive and it is reflected in their attitude.

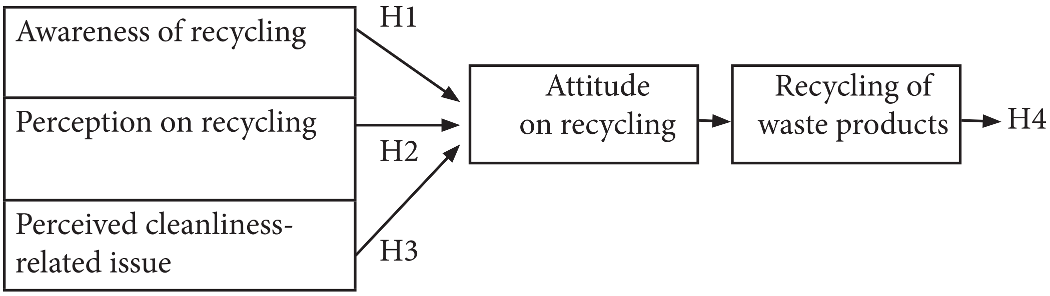
Attitude and recycling have been much studied (Jennings, 2004; Omran, Mahmood, Abdul Aziz, & Robinson, 2009; Wan, Cheung, & Shan, 2012) and Jennings (2004) finds that attitude can motivate youths to recycle and to adopt positive pro-recycling attitudes. Omran et al., (2009) state that education can create a positive attitude of recycling. Wan et al. (2012) indicate that by having a positive attitude towards recycling, a person is motivated to recycle. These evidences prove that with the right exposure, education and attitude, awareness towards recycling of waste products can be instilled in our youths.

Mediating Effect of Attitude on Factors Affecting Recycling of Waste Products

Attitude has been frequently used to explain human behavior (Zimbardo, Ebbesen, & Maslach, 1977). Homer and Kahle's (1988) cognitive hierarchy model states that values can indirectly influence behavior through the mediation of attitudes. Shanmugam and Savarimuthu (2014) concur with the aforementioned idea and find that attitude towards using mobile banking mediates the relationship between perceived usefulness and behavioral intention to use mobile banking. Norazah, Ramayah and Norbayah (2008) conclude in their study that perceived usefulness and perceived ease of online shopping are mediated by attitude. Earlier, Smith and Petty (1994) had indicated that attitude mediates the behavior of blood donors in a pro-environmental experiment and further concluded that attitude remains a powerful variable that leads one to perform an action. This is also supported by Oreg and Katz-Gerro (2006), who find that in predicting pro-environmental behavior, willingness to sacrifice for the environment with positive attitude mediates one's values and beliefs.

HVMcCarthy and Shrum (1993) indicate that attitudes and beliefs about recycling would provide a mediating role between values and recycling of waste products. They deliberately state that with the intermediary of attitude, one can possibly change perception, values and behavior towards performing an action. Other studies focusing on attitude as a mediating factor include clothing disposal behavior by Yee, Hasnah and Ramayah (2016), internet advertising by Yang (2004) and online banking by Amin, Rizal, Suddin and Zuraidah (2008). Therefore, this indicates the need to gauge whether attitude can be a mediating factor in influencing behavior towards performing recycling among youths in Malaysia. Therefore, following the considerations of Homer and Kahle (1988), a critical objective of this study is to understand the relationship between awareness, perception, perceived cleanliness-related issues and recycling of waste products while considering the role of attitude as a possible mediating variable.

Theoretical Framework



Research Hypotheses

H1: There is a positive relationship between awareness and attitude on recycling of waste products.

H2: There is a positive relationship between perception and attitude on recycling of waste products.

H3: There is a positive relationship between perceived cleanliness-related issues and attitude on recycling of waste products.

H4: There is a positive relationship between attitude and recycling of waste products.

H5: Attitude mediates the relationship between awareness, perception and perceived cleanliness-related issues with recycling of waste products.

SH5.1: Attitude mediates the relationship between awareness and recycling of waste products.

SH5.2: Attitude mediates the relationship between perception of recycling and recycling of waste products.

SH5.3: Attitude mediates the relationship between perceived cleanliness-related issues and recycling of waste products.

The hypotheses developed are based on the Social Learning Theory, especially for the mediating effect of attitude on recycling behavior. The direct effect between the independent variables (awareness, perception and perceived cleanliness-related issues) exists and their relationships are significant. This is because the study emphasizes on the mediating effect of attitude on the recycling behavior.

METHODOLOGY

This research uses the quantitative research design. A cross-sectional questionnaire survey is conducted and data is collected using a questionnaire on a sample of youths in Kuala Lumpur, Malaysia in October 2015. A total of 456 respondents completed the survey questionnaires.

Each construct is measured using 10 items. Each item is measured using a 5-point Likert scale, where 1=strongly disagree, 2=disagree, 3=slightly agree, 4=agree, and 5=strongly agree. Examples of **awareness of recycling** items are: “I am aware of waste recycling” and “I heard about recycling from television”. **Perception on recycling** item examples are: “I think recycling is important” and “I think it is easy to practice recycling” while **perceived cleanliness-related issues** are measured by items: “Cleanliness begins by recycling” and “I believe the recycling program is beneficial to instill the culture of cleanliness”. **Attitude**, on the other hand, is measured by: “I like to recycle” and “I like the idea of government enforcement on recycling” and **behavior on recycling** is measured as “I separate the recycled waste at the designated place” and “I do purchase recycled items at the store”. All the items are reliable when the Cronbach’s alpha exceeds 0.70; specifically, awareness (α=.813), perception (α=.879), perceived cleanliness-related issues (α=.871), attitude (α=.894), and behavior (α=.931), as shown in Table 1.

Table 1 Reliability test using Cronbach’s alpha

Variables	No. of items	Cronbach’s Alpha
Awareness of recycling	10	.813
Perception on recycling	10	.879
Cleanliness-related issues on recycling	10	.871
Attitude on recycling	10	.894
Recycling behavior	10	.931

The collected data is analyzed using SPSS 23. Both descriptive (frequency, percentage, mean, standard deviation, minimum and maximum) and inferential statistics (one-sample t-test, zero-order and partial correlation, and hierarchical multiple regression) are used.

FINDINGS

Demographic Characteristics of Respondents

Out of a total of 456 respondents, there is an almost equal number of males (50.7%) and females (49.3%). They are composed of mainly Malays with 348 respondents (76.3%), Chinese (8.1%), Indians (6.4%) and “Others” (9.2%). A majority of the respondents are Muslims (85.7%), while

4.6% are Christians, Hindus (4.4%), Buddhists (3.7%), and those that belong to other religions (1.6%). With regard to age, adolescents (55.3%), young adults (24.6%) and teenagers (20.1%) make up the group. In the 1997 National Youth Development Policy, youths range between the ages of 13 to 39. This means that all age groups represented in this study are youths.

Awareness of Recycling

A majority of the respondents are aware of waste recycling (85.0%), or have heard about recycling from television (81.8%) and from campaigns (81.0%). About three-quarters of the number of respondents have heard about recycling from schools (79.2%), newspapers (74.6%), and the Internet (73.1%). A substantial number of the respondents have heard of recycling from radio (69.9%), family members (66.8%), magazines (65.7%), and from friends (64.4%). Table 2 shows that the overall awareness is 74.2%. The results show that the awareness of recycling is positively rated by youths (t=22.584, p=.000). The results, thus, imply that youths are aware of the recycling programmes through established traditional media (TV, newspapers, radio and magazines) and the new media, specifically the Internet. Both media play an important role in disseminating information about the government's recycling campaign. However, the youths hear less through interpersonal communication (family members and friends).

Table 2 One sample t-test for awareness on recycling

No.	Awareness of Recycling	N	%	Mean*	SD	t**	p
1.	I am aware of waste recycling.	455	85.0	4.248	0.764	34.858	.000
2.	I hear about recycling from television.	455	81.8	4.092	0.898	25.946	.000
3.	I hear about recycling from campaign.	455	81.0	4.048	1.048	21.331	.000
4.	I hear about recycling from school.	455	79.2	3.958	1.103	18.534	.000
5.	I hear about recycling from newspaper.	455	74.6	3.732	1.036	15.069	.000
6.	I hear about recycling from the Internet.	455	73.1	3.657	1.144	12.249	.000
7.	I hear about recycling from radio.	455	69.9	3.495	1.200	8.790	.000
8.	I hear about recycling from my family members.	455	66.8	3.341	1.187	6.119	.000
9.	I hear about recycling from magazine.	455	65.7	3.284	1.233	4.904	.000
10.	I hear about recycling from my friends.	455	64.4	3.222	1.239	3.823	.000
	Overall awareness of recycling	**455**	**74.2**	**3.708**	**0.668**	**22.584**	**.000**

*1=strongly disagree (1-20%), 2=disagree (21-40%), 3=slightly agree (41-60%), 4=agree (61-80%), 5=strongly agree (81-100%)
** test value=3

Perception on Recycling

The respondents' perception of recycling is presented in Table 3. A majority of the respondents (89.1%) strongly agree that recycling promotes a healthy environment,and they believe that recycling is important (88.7%); recycling should be practiced from childhood (88.5%); recycling is the best way to maintain the condition of our earth (88.2%) and recycling provides us a clean place to live in (86.3%). The respondents also prefer to have recycling facilities everywhere (87.3%) and to recycle at home (80.5%). The respondents have positive thoughts about recycling, in that they think the government gets more benefits from recycling (82.3%); their family supports recycling (80.4%); and it is easy to practice recycling (78.2%). The overall t value is 44.254 and all items are positive and significant. It can be implied that although youths perceive recycling as important and good for the environment, there are some who still think that recycling practices should be made easier to conduct. On the whole, youths acknowledge that there are benefits from recycling.

Table 3 One sample t-test for perception of recycling

No.	Variable	N	%	Mean*	SD	t	p
1	I think recycling promotes a healthy environment.	455	89.1	4.457	0.711	43.772	.000
2	I think recycling is important.	455	88.7	4.437	0.771	39.760	.000
3	I believe that recycling must be practiced from an early age.	455	88.5	4.426	0.767	39.653	.000
4	I believe that recycling is the best way to maintain our earth condition.	455	88.2	4.409	0.765	39.262	.000
5	I prefer to have recycling facilities everywhere.	455	87.3	4.367	0.810	36.010	.000
6	I believe that recycling provides us a clean place to live in.	455	86.3	4.317	0.837	33.531	.000
7	I think the government gets more benefits from recycling.	455	82.3	4.117	0.916	26.003	.000
8	I prefer to recycle at home.	455	80.5	4.024	1.007	21.686	.000
9	I think my family supports recycling.	455	80.4	4.022	1.013	21.522	.000
10	I think it is easy to practice recycling.	455	78.2	3.910	1.032	18.811	.000
	Overall Perception	**455**	**85.0**	**4.248**	**0.602**	**44.254**	**.000**

*1=strongly disagree (1-20%), 2=disagree (21-40%), 3=slightly agree (41-60%), 4=agree (61-80%), 5=strongly agree (81-100%)
** test value=3

Perceived Cleanliness-related Issues on Recycling

Table 4 presents the respondents' perception on cleanliness-related issues of recycling. A majority of the respondents (88.6%) strongly agree that recycling helps to improve the balance of nature, believe that recycling is beneficial in order to instill the cleanliness culture (85.5%) and strongly agree that recycling helps to maintain cleanliness at home, school, workplace and other places (84.8%). In addition, the respondents also perceive that recycling is important to maintain cleanliness (83.5%) and that recycling facilities should be made available to them to maintain cleanliness (80.7%). They also attest to keeping containers covered in order to avoid pest infestations (80.2%). A substantial number of the respondents admit that cleanliness begins by recycling (78.6%); it is difficult to maintain cleanliness without recycling (74.4%); but they also separate paper, glass and plastics for recycling (70.3%). The least perceived cleanliness item was rated as follows: "I separate food waste from recyclable waste" (68.0%). The overall t value is 29.672 (p=.000) and all items are positive and significant. It can be implied that youths have a positive perception of cleanliness.

Table 4 One sample t-test for perceived cleanliness-related issues on recycling

No.	Variable	N	%	Mean*	SD	t**	p
1	Recycling helps to improve the balance of nature.	455	88.6	4.431	0.799	38.214	.000
2	I believe the recycling program is beneficial to instill the culture of cleanliness.	455	85.5	4.274	0.879	30.939	.000
3	Recycling helps to maintain cleanliness at home, school, workplace and etc.	455	84.8	4.242	0.917	28.899	.000
4	Recycling is important to maintain cleanliness.	455	83.5	4.174	0.926	27.035	.000
5	I am aware of recycling facilities available to me to maintain cleanliness (e.g. containers).	455	80.7	4.035	0.999	22.095	.000
6	I close the covers of containers to avoid pest infestations (e.g. flies, rats and cockroaches).	455	80.2	4.008	1.063	20.224	.000
7	Cleanliness begins by recycling.	455	78.6	3.932	1.042	19.077	.000
8	It is difficult to maintain cleanliness without recycling.	455	74.4	3.721	1.088	14.131	.000
9	I separate paper, glass and plastics for recycling.	455	70.3	3.514	1.224	8.966	.000
10	I separate food waste from recyclable waste.	455	68.0	3.402	1.248	6.873	.000
	Overall Cleanliness	**455**	**79.5**	**3.973**	**0.699**	**29.672**	**.000**

*1=strongly disagree (1-20%), 2=disagree (21-40%), 3=slightly agree (41-60%), 4=agree (61-80%), 5=strongly agree (81-100%)
** test value=3

Attitude on Recycling

The attitude of respondents on recycling is shown in Table 5. A majority of the respondents prefer communal (88.0%) and family (85.8%) support towards recycling programmes, and wished to have recycling facilities outside the city (83.7%). They also like the benefits obtained from recycling (84.9%), the idea of government reinforcement on recycling (82.9%), and recycling because it reduces pollution (80.6%). In addition, the respondents also prefer to have recycling facilities in their homes (79.7%) to recycle according to colored containers (76.6%), and prefer to separate recyclable waste (75.4%). The overall t value for attitude is 34.386 (p=.000). All items are positive and significant. It can be assumed that almost all KL youths have a positive attitude toward recycling and such an attitude should be maintained.

Table 5 One sample t-test for attitude on recycling

No.	Variable	N	%	Mean*	SD	t**	p
1	I prefer the community to support recycling.	455	88.0	4.398	0.767	38.880	.000
2	I prefer my family to support recycling.	455	85.8	4.288	0.801	34.297	.000
3	I like the benefits from recycling.	455	84.9	4.247	0.809	32.841	.000
4	I prefer to have recycling facilities outside the city.	455	83.7	4.187	0.879	28.786	.000
5	I like the idea of government reinforcement on recycling.	455	82.9	4.143	.8678	28.099	.000
6	I like recycling because it reduces pollution.	455	80.6	4.029	0.918	23.899	.000
7	I prefer to have recycling facilities in my home.	455	79.7	3.987	0.984	21.384	.000
8	I prefer to recycle according to colored containers.	455	76.6	3.829	1.018	17.359	.000
9	I like to recycle.	455	76.0	3.800	1.014	16.829	.000
10	I prefer to separate recyclable waste.	455	75.4	3.771	1.018	16.169	.000
	Overall Attitude	**454**	**81.4**	**4.068**	**0.653**	**34.836**	**.000**

Table 6 One sample t-test for behavior on recycling

No.	Variable	N	%	Mean*	SD	t	p
1	I do purchase recycled items at the store.	455	88.0	3.325	1.378	5.036	.000
2	I encourage my family members to recycle.	454	74.5	3.727	1.151	13.456	.000
3	I separate the recycled waste at the designated place.	455	73.2	3.659	1.154	12.191	.000
4	I recycle.	455	72.0	3.602	1.162	11.055	.000
5	I also recycle at my work/study place.	455	71.0	3.550	1.214	9.658	.000
6	I give away my recycled materials at recycling center.	455	68.2	3.409	1.342	6.496	.000
7	I provide separate containers for recycled materials (paper, plastic, glass, etc.) at home.	455	65.8	3.290	1.276	4.848	.000
8	I have joined recycling program(s) in the past.	455	64.9	3.244	1.311	3.970	.000
9	I only started recycling recently.	454	64.1	3.204	1.344	3.248	.001
10	I started recycling since I was a kid.	454	62.7	3.137	1.295	2.247	.025
	Overall Behavior	**303**	**70.8**	**3.542**	**1.020**	**9.261**	**.000**

*1=strongly disagree (1-20%), 2=disagree (21-40%), 3=slightly agree (41-60%), 4=agree (61-80%), 5=strongly agree (81-100%)
** test value=3

Behavior on Recycling

The highest number of respondents (88.0%) mentioned that they purchase recycled items to support recycling (Table 6). In terms of behavior, this practice is not that widespread. Most of the respondents agree with the following statements:- they encourage their family to practice recycling (74.5%); they separate recycled wastes at the designated places (73.2%), they recycle (72.6%) at work/study place (71.0%) and give away recycled materials at recycling centres (68.2%). In addition, the respondents also provide separate containers for recycled materials at home (65.8%), have joined recycling programme(s) in the past (64.9%), and admit that they only started recycling recently (64.1%). Only 62.7% of respondents have been practising recycling since childhood. The overall t value is 9.261 (p=.000) with all items positive and significant. It can be implied that youths in Kuala Lumpur do recycling but only to a certain extent.

Table 7 Zero-order and partial correlations among awareness, perception, cleanliness-related issues, attitude and behavior on recycling

Control Variable	Variable	N	Mean	SD	Behavior	Awareness	Perception	Cleanliness-related issues	Attitude
none	Behavior	302	3.543	1.021	1				
	Awareness	302	3.827	0.613	r=.411, p=.000	1			
	Perception	302	4.312	0.514	r= .494, p= .000	r=.434, p=.000	1		
	Cleanliness-related issues	302	4.036	0.645	r= .659, p= .000	r=.518, p=.000	r= .667, p= .000	1	
	Attitude	302	4.174	0.559	r= .631, p= .000	r=.417, p=.000	r= .706, p= .000	r=.646, p=.000	1
Attitude on recycling	Behavior	302	3.543	1.021	1				
	Awareness	302	3.827	0.613	r=.209, p=.000	1			
	Perception	302	4.312	0.514	r=.088,	p= .129 p=.000	1		
	Cleanliness-related issues	302	4.036	0.645	r= .425, p= .000	r=.359, p= .000	r=.390, p= .000	1	

Correlations between Awareness, Perception and Perceived Cleanliness-related Issues and Attitude with Recycling of Waste Products

The analysis for the mediating effect of attitude on awareness, perception and perceived cleanliness-related issues on recycling of waste products is done using a partial correlation. Both the zero-order and the controlled variable results of attitude are performed simultaneously. This is done to see the direct and indirect effect of attitude on the independent variables concerned and on the dependent variables. Results (Table 7) show that perceived cleanliness-related issues obtain the highest correlations (r=.659, p=.000) with behavior. It shows a positive and strong relationship between perceived cleanliness-related issues and behavior. Therefore, the direct effect on perceived cleanliness-related issues exists. The second highest correlation is between attitude and behavior (r=.631, p=.000) which is also significant; thus, attitude and behavior also have positive and strong relationships with each other. In this case, H4 is supported. On the other hand, the lower two correlations are between perception (r=.494, p=.000) and awareness (r=.411, p=.000) with recycling of waste products. However, the requirement for performing the mediating effect of attitude is met for both awareness and perception. In addition, there are strong positive relationships among the independent variables. This means that they are positively related to one another. Therefore, H1, H2, H3, and H4 are supported and the criteria for doing the mediating effect of attitude can be performed.

When attitude is controlled for the correlation between awareness, perception and perceived cleanliness-related issues, only the perception relationship with recycling of waste products is found to be insignificant. Hence, attitude is able to fully mediate the relationship between perception and the recycling of waste products. Thus, SH5.2 is supported. However, the relationships between awareness and the recycling of waste products has been reduced from r=.411 to r=.209, giving a reduction of r=.202, yet the relationship is still significant. Similarly, in the relationship between perceived cleanliness-related issues on recycling and the recycling of waste products, the relationship is also being reduced from r=.631 to r=.424, giving a reduction of r=.207, yet the relationship remains significant. Therefore, it can be concluded that attitude is able to partially mediate the relationship between awareness and perceived cleanliness-related issues with recycling of waste products. Hence, SH5.1 and SH5.3 are partially supported.

DISCUSSION AND CONCLUSION

The study raises interesting findings that correspond with the objectives and hypothesis highlighted earlier. Most of the youths are aware of the recycling programme through the traditional media (TV, newspapers, radio and magazines) and social media. They also know about recycling through government campaigns, schools, interpersonal communication (family members and friends). A majority of youths agree that recycling can help maintain cleanliness. This signifies that youths prioritize cleanliness as it motivates them to recycle. The results show that a majority of youths support recycling as an initiative to balance nature, and they agree that recyclable waste should undergo proper separation. Their perception on this matter is beneficial as these results would provide the impetus for the government to take further action to strengthen the recycling programmes. It is noted that youths have a positive perception toward the government's recycling programmes. They strongly believe that the recycling activity is important and should start at an early age. Recycling is also perceived as an effort to keep the earth safe and clean. With good perception, youths have a positive attitude on recycling whereby they strongly prefer the community (especially their families) to support recycling. They are also in favor of the numerous recycling efforts undertaken by the government. Furthermore, it can be seen that youths are considerably participative and receptive to recycling, regardless of wherever they may be, whether at home, school or at work. These recycling programmes will be accomplished by youths as they are potential leaders, and if their behavior, attitude and perception are congruent, then Malaysia will experience a cleaner environment, devoid of waste products. The above findings are in line with the Social Learning used in this study, where a positive perception on recycling of waste products influences attitude, which in turn, influences the behavior of recycling.

At the same time, attitude is able to mediate the relationship between perception and recycling of waste products. Therefore, attitude plays an important role in recycling of waste products. Thus, liking, preference and willingness to practice recycling is meaningful for the success of the government's recycling programme, as reflected by their behavior. In practice, in order for any campaign to be successful, a positive attitude should be instilled as part of the culture so that behavior and habit work in tandem for the best possible outcomes. Hence, relevant authorities should create this sense of preference for the public to willingly participate in their programmes to ensure their successful implementation.

It is learnt that cleanliness is the concern of youths and it explains why they support the recycling programme. The result shows that it marks the highest influence on behavior towards recycling, followed by attitude. However, liking an action does not guarantee performance of the action. This is apparent in cases where they did not start recycling from young and hence, would rather persuade others (family member, relatives and friends) to recycle although they themselves are less likely to practice it. It is also noted that awareness has the least contribution towards behavior on recycling among youths. Therefore, we would suggest that the government undertake to motivate youths to recycle waste materials. There should be more publicity and promotional campaigns to educate youths on ways to increase recycling participation besides motivating society on the importance of solid waste management. Above all, the sense of appreciating cleanliness can go far in making Malaysia an advanced and developed country in the near future.

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Press Coverage of HIV/AIDS in Northern Nigeria: A Study of Daily Trust

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Abstract
Africa south of Sahara is still bearing more than half of the world's HIV/AIDS burden. Because medical science has been unable to offer anything more than ways or methods of turning it from a fatal into a chronic condition, much emphasis and attention shifted to its prevention. The Mass Media has played a central role in that direction. Evidence of media reportage on HIV/AIDS in countries with high prevalence rates like Nigeria, becomes worthwhile to ensure there is adequate dosage of media 'vaccination' against the disease.. In scoring the press in health priorities (particularly HIV/AIDS) against the backdrop of prescriptions of Development Media Theory in developing countries like Nigeria, this study attempts to investigate the major consistent newspaper in northern Nigeria, the Daily Trust, on its coverage of HIV/AIDS. The study content analyzed the newspaper to depict how the coverage of the disease is given priority in the region. Specific objectives of the study are to identify the Daily Trust's major sources of news on HIV/AIDS, identify how the types of HIV/AIDS, news are covered in the newspaper, identify the major HIV/AIDS themes of the news stories, and determine the prominence the newspaper gives to HIV/AIDS news. The study covers the newspaper issues published over three years from 2013-2015 and the first half of 2016, from which 170 stories were studied: news stories, features and editorials. Data was analyzed using descriptive statistics. Hypothesized relationships between pairs of key content categories were tested and Pearson Chi Square value was significant between Source of HIV/AIDS story and HIV/AIDS story treatment, between Coverage of HIV/AIDS Major Themes and HIV/AIDS Story

Presentation Taste, and between HIV/AIDS Source of Story and Geographic Focus of HIV/AIDS story. Findings also reveal that all HIV/AIDS stories were printed in the inside pages and none made front page headlines. There was also a shift from publishing grim HIV/AIDS figures to stories of hope and care for people living with HIV/AIDS. Most of the HIV/AIDS stories studied focused on urban centers and had no illustrations. It is therefore concluded that despite the importance of the disease which poses a challenge to development, HIV/AIDS is not given adequate coverage and attention by the press in Northern Nigeria

Key words: *Coverage; HIV/AIDS; Newspaper; Northern Nigeria; Stories*

Introduction

Two decades after the emergence of HIV/AIDS (Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome), precisely in 2002, the Kaisar Foundation published a detailed study of the press coverage accorded to the disease in America. After examining 9000 stories the study concluded that, lately, there was a kind of 'AIDS fatigue' on the part of the US media. Journalists have also reported facing difficulty in convincing their editors to run HIV/AIDS stories, partly because the disease has been considered just like any other disease, while actually it is still the major cause of death among African Americans aged between 25-44 years. In most studies on the press coverage of HIV/AIDS the common denominator was emphasis on seeking new angles and ways to convey or tell the story (Cullen, 2006). A respected former journalist of Papua New Guinea, Anna Solomon declared that "AIDS is a boring report, so let's try to make it interesting" (Cullen, 2006: 11) thereby encouraging colleagues to use imagination, sensitivity and initiative to convey messages about the disease.

Submissions by the Kaisar foundation and Anna Solomon clearly suggest that there is a growing paucity of HIV/AIDS reports from the press suggesting that the disease is no longer a serious life threatening epidemic. This situation clearly indicates the need for constant monitoring of press coverage on the disease to determine whether the situation has really changed or if there is a need for drastic improvement over coverage, angles, emphasis and dimensions to halt and reverse the prevalence. Conversely, the news media has undoubtedly served as a crucial source for disseminating information about the disease. 72 per cent of the US public reported that greater part of the information they received about HIV/AIDS comes from the media namely newspaper, radio and television (Brodie, et al., 2004). Similarly a national survey in India showed more than 70% of respondents indicated that they received their information on HIV/AIDS from television (ibid)

Recent evidence about the spread of the epidemic worldwide in 2006 and 2015 showed that it is slowing down globally even though new infections continue to increase in some countries or regions based on data from 126 countries (Global AIDS Initiative, 2015). More than 65 million people have been infected and about 25 million killed by the disease since the first diagnosis in 1981. In 2014, almost 37 million people were living with it globally and the number living with it kept rising because the number of deaths fell due to the discovery and treatment with antiretroviral drugs, to which more and more people are getting access to treatment globally.
In sub Saharan Africa in 2014, about 790,000 people died of HIV related illnesses and there are about 29 million people living with it (about 70 percent of the world's burden). In Nigeria in 2013, 3.2 million were diagnosed as living with the disease, alongside 220,000 new infections in that year alone.. The country carries 9 percent of the global burden. Available data shows

that from 2005 to 2013, Nigeria, South Africa and Uganda accounted for almost half of all new infections in sub Saharan Africa.(Joint United Nations Programme on HIV/AIDS, UNAIDS, 2013)

Evidence of press coverage of HIV/AIDS in US, Australia, Britain and France throughout the 1980s revealed a common pattern- initial slow response in terms of coverage, then a heightened coverage in recognition of the emerging risk of spread followed by a gradual decline because of what was referred to as 'routinization' of the disease i.e. treating it as any other health issue. These three categorizations gradually gave effect to varying degrees of sensationalism, stereotyping and complacency in coverage and proved inadequate relative to actual scourge of the epidemic in many countries (Cullen, 2003).

Similarly, other studies that focused on developing countries merely emphasized on the contents of news stories rather than frequency. Not much attention was paid to discern emerging patterns of coverage, for example, Pitts & Jackson (1993) in Zimbabwe, Kasoma (1995) in Zambia and Cullen (2007) in Papua New Guinea . A similar trend to the Western pattern of reporting was noticed though this 'rise-peak-decline' trend, which was not a conscious or deliberate decision on the part of journalists or newspaper editors. In Nigeria, a study of Daily Times of Nigeria and the Nigerian Tribune released in 2008 showed a slow coverage in the 90s and an accelerated one in the 2000s (Komolafe-Opadeji, 2008) though the author noticed some inconsistencies in the frequency of reports which were higher in the months of February and December and generally lower in other months. Apparently, there seems to be no recent study on the subject in the country, to compare results.

Having studied more than 9000 stories, Brodie, et al. (2004) observed that coverage on the subject upped during the early and mid-eighties, peaked in 1987 and slowed thereafter gradually, up until 2002, and further stated that minor peaks were observed in a similar pattern to that in Nigeria, during major events like the declaration by Magic Johnson in 1991 that he had AIDS, and the introduction in 1996 of the antiretroviral therapy etc.

The study found that the dominant story themes then were prevention and protection (18%,), transmission of the virus (13%), research(13%), and then social issues like stigma and discrimination (10%). And there was little concerning education. But in the earlier period between 1981 to 1986, educational information about HIV/AIDS stood at 48%, and then this figure dipped dropped in the period 1987 to 1990 and has continued to drop since (Brodie, et al. 2004)

Newspaper coverage of HIV/AIDS in the region worst hit by the epidemic - the southern African countries - was extensively researched by Panos Institute in a study conducted in eight countries in this region: Zambia, Zimbabwe, Namibia, Lesotho, South Africa, Botswana, Swaziland and Malawi in 2003. In the study also, tremendous improvement in coverage was noticed in the 80s with stories gradually becoming sensational and then, insensitive to those affected by the HIV/AIDS epidemic. In the 90s, such military metaphors as ' killer disease' and 'HIV/AIDS victims" gave way to more humane and sensitive expressions such as 'people living with AIDS.' Gradually, HIV/AIDS news reports came to be viewed as developmental rather than just health issues (Panos 2004) as this paper attempts to posit by relying on the Development Media Theory. This period witnessed more stories of hope rather than illustrations of despair with pictures of emaciated people and scary statistics, thus gradually becoming less preponderant (ibid). Majority of these news reports were also about workshops, speeches and conferences just as had happened in the West, as reported by Brodie, et al. (2004). Later on Panos, (2004) concluded that the corpus of HIV/AIDS reports omitted the voices of those affected and became 'monotonous and less appealing to readers'

Against this backdrop, this study aims to investigate the patterns of HIV/AIDS coverage in the Daily Trust newspaper. This newspaper was the only regular and consistent newspaper in the whole of Northern Nigeria, with the specific objectives of identifying the major sources of news on HIV/AIDS; identifying the new types of HIV/AIDS viruses; identifying the major HIV/AIDS themes and determining the prominence of HIV/AIDS news. In addition, the study will also test the relationship between pairs of key content categories, hence the relationships are hypothesized thus:

H1 Source of HIV/AIDS stories in the press (Daily Trust) will be significantly related with Geographic focus of the stories.
H2 Source of HIV/AIDS stories will be significantly related with New Treatment Types of stories
H3 Source of HIV/AIDS story will be significantly related with New Types of HIV/AIDS stories
H4 Major Themes of HIV/AIDS reports will be significantly related with News Report Presentation Taste
H5 Major Themes of HIV/AIDS report will be significantly related with Tone of HIV/AIDS story
H6 Major Themes of HIV/AIDS report will be significantly related with HIV/AIDS story page quadrant placement.

Media Role in HIV/AIDS

There has always been a rift between the perceived role of the journalist and that of the health professional in relation to HIV/AIDS. Mellwaine (2001) states that the priorities of the journalist differs from those of health professionals; while journalist are interested in the sensational, the human interest and the dramatic angle, the health professional may deemphasize those aspects. Delineating this tension, Lupton et al. (1993 p.6) referred to journalists by stating that their 'task is to sell their commodity-news- not to serve as campaigning arm of health educators'. According to the authors, the manner in which journalists report issues such as HIV/AIDS can,"therefore detract from the goals of health educators".

However, the ideal role of media in combatting HIV/AIDS has been aptly summarized by UNAIDS (2004) as " education is the vaccine against HIV", hence it is in the interest of this study to measure the form and dimension of Daily Trust newspaper coverage in terms of educating the public. The importance of HIV education is underscored by the influence of education in empowering individuals to prevent contracting the disease (Global AIDS Initiative, 2015).
The specific roles of media include talking about the disease, creating support and enabling environment, challenging stigma and discrimination, promoting HIV/AIDS services, educating through entertainment, mainstreaming HIV/AIDS messages, emphasizing HIV/AIDS on the news agenda and pushing leaders to act (ibid).

Talking about the disease and creating support and enabling environment presupposes unlocking all channels of communication, thereby addressing cultural norms and confronting existing values and social norms which are hurdles to opening up about the disease. And this can be achieved through 'education through entertainment' (edutainment). In Tanzania for example, it has been observed that a radio soap opera Twendi na Wakati, meaning "Let's go with the Times" substantially increased the willingness of listeners to openly communicate on the issue of HIV/AIDS.

Stigma and discrimination have been identified over time as a driving force for the HIV epidemic; it has then become the role of the media to eradicate prejudice against, and encourage solidarity with PLWHA. Effective collaboration between the press and community organizations, government agencies and social service providers can foster HIV/AIDS counseling, voluntary testing, care giving and treatment.

To achieve optimal HIV/AIDS messaging output, media organizations need to imbibe mainstreaming the disease in a number of programmes, not just programmes that are solely dedicated to it. This can be justified by the fact that the epidemic affects all facets of life. Putting the disease on the news agenda and encouraging leaders to act, potentially creates a fertile political climate for the 2030 vision of eradicating the disease. This can also be achieved by making it a news priority (in both selection and prominence).

Character of Press Coverage of HIV/AIDS

The gamut of evidence of reportage in developing countries adduced so far indicated that reportage substantially tilted towards rates of infection, international funding and workshops taking place across different regions, without in-depth interpretation and analysis of the disease or reporting its political, social, economic, medical, cultural and religious dimensions (Panos Institute, 2004).

In Nigeria also, Komolafe-Opadeji (2008) pointed out that coverage of HIV/AIDS by the Nigerian press prioritized issues pertaining to rate of infection and workshops. And by contrast, the report of Kaisar Foundation, (2004), showed that 36% of all news stories on HIV/AIDS in the United States press concentrated on educating people on preventive measures.

The language of reporting HIV/AIDS generally in the press employed the use of metaphors to make sense of the disease during the early stage of its construction into public consciousness (Ross & Carson, 1988; Sonitag, 1989). The press particularly used military metaphors such as 'invasion', 'battle', 'enemy'. 'struggle,' 'fight,' 'war,' etc. HIV/AIDS was labelled as a foreign invader, which necessitated people to device methods to protect themselves. As criticism of these military metaphors peaked because of their likelihood to attribute fault to patients, new metaphors emerged ('guilty' vs. 'innocent') into the discourse. In this case, the 'innocent' were tagged as 'victims,' insinuating that others are guilty of infecting them. (Sonitag, 1989: 10).

Lupton (1994: 136) subsequently highlighted that people living with HIV/AIDS are labelled with adjectives such as 'deviants', "innocent', 'victims', 'sufferers', 'battlers', 'survivors', 'promiscuous', 'homosexuals', and 'drug addicts' and this choice of words affect the way audiences construct meaning to attitudes and knowledge about the patients and the disease generally.

In studying media coverage of HIV/AIDS, the focus is mostly on the press rather than the wider spectrum of mass media. This is mainly due to the fact that access to archival print resources was easier and more effective than that of broadcast records or transcripts, trawling through which becomes arduous, because of their unavailability at times. Newspapers have greater effectiveness because news stories online or in print are mostly used by television and radio journalists and editors to give background or even actual content to their daily broadcast news services.(Cullen, 2003).

Theoretical Framework

This study is based on the Development Media Theory propounded by Dennis Mc Quail in 1989. The main thrust of the Development Media Theory, apart from focusing on the tenets of free press, advocates media's involvement in social and economic development programmes and policies in developing countries (Odorume, 2015). According to Mc Quail, among other issues, the theory comprises the following major tenets:

* Media must accept and carry out positive development tasks that are in line with the policies formulated by the political leadership and freedom of the press should not be at variance with economic priorities of the government and the development needs of the citizenry.
* Media should therefore give priorities to the coverage of those areas that touch on the lives of the people. In other words, content should be development-driven and should center on socio-economic and political lives of the people (Odorume 2015).

Okunna (1999) in Odorume (2015) in expounding the theory posited that the real essence of the Development Media Theory requires that the mass media subjugate themselves to social, political, economic, cultural and health needs of a developing nation as articulated in several government policies.

Evidence from this content analysis study will show how mass media are adhering to the tenets of Development Media Theory in relation to HIV/AIDS coverage by the press in Northern Nigeria.

Materials and Methods

Daily Trust newspaper being the only consistent longest surviving newspaper serving the entire northern Nigeria was considered. The newspaper reports on HIV/AIDS were content analyzed Units of analysis

The units of analysis for this study were the news stories editorials and features in the newspaper. The study will consider whole stories, not paragraphs or sentences in stories.

Index Search Word/ Phrase

The index phrases/words that will be searched in headlines news stories, feature articles and editorials to determine a HIV/AIDS story are: Acquired Immunodeficiency Syndrome, HIV, AIDS, HIV/AIDS, anti-retroviral, mother-to-child transmission, HIV screening, condom protection and PLWH. In the Hausa version of the newspaper, *Aminiya* index search words are: *kanjamau, Tsida, ciwo mai karya garkuwan jiki.*

Population

The population of this study includes all the *Daily Trust* editions from 1st January, 2013 to 30 June 2016, i.e. 365 x 3 = 1, 095 + 183= 1278. *Weekly Trust* and *Sunday Trust* (weekend editions of the newspaper) are included.

Sample Size

For robust analysis, a census of HIV/AIDS stories was considered across the 3.5 years and a total of 170 HIV/AIDS stories were considered.

Content categories

Requirement on content categories that they be mutually exclusive and exhaustive was strictly adhered to. Extensive literature reviews were done on newspaper coverage of HIV/AIDS issues such as in Lupton, D., Chapman, S., & Wong, W. 1993; Pitts & Jackson 1993; Kasoma, 1995 Cullen , 2004; Panos, 2004; Ann & Drew, 2004; Komolafe-Opadeji, 2008 and Cullen, 2011. The content categories for this study were developed: (1) Type of HIV/AIDS Story Treatment (a) News story (b) Feature (c) Editorial; (2) Sources of HIV/AIDS news stories (a) Government (b)NGO (c) UN/WHO/UNICEF or other related international organizations (d) Community (e) Academic Institutions (f) Experts (g) Hospitals (h) others; (3) Major news type of stories (a) Informative (b) Educative (c) Awareness (d) Advocacy (e) Interpretative; (4) HIV/AIDS major themes (a) Mode of transmission (b) Risky practices (c) Stigmatization (d) Care for people living with HIV/AIDS (e) Campaign strategies (f) Hospital (g) Treatment and access to treatment (h) Prevention (i) Policy issues (j) Others; (5) Placement Prominence given to HIV/AIDS reports (a) Front page (b) Back page (c) Editorial page (d) Other inside pages; (6) News report presentation taste (a) Interesting (b) Uninteresting (c) Neutral; (7) News Topic (a) Workshop (b) Conference (c) Budget (d) Donation (e) Speech (f) HIV/AIDS figures; (8) Focus of story (a) Event-oriented (b) Individual-oriented; (9) Geographic Focus (a) International (b) local (c) State (d) National; (10) Page Emphasis (Quadrant) (a) Upper right quarter (b) Upper left quarter (c) Lower right quarter (d) Lower left quarter; (11) Tone of story (a) Scary (b) non-scary; (12) Location Focus (urban/ rural) (a) Urban (b) Rural; (13) Illustration (a) Illustrated with graphics (b) Not Illustrated.

Level of Category Measurement

All variables were measured at nominal level except for story placement prominence (front page, back page, editorial page and back page hierarchy), page quadrant story placement (upper left, upper right, lower left, lower right hierarchy) which were measured at ordinal level.

Inter Coder Reliability

Inter coder reliability being a measure that determines how coders classify items in the same way to ensure or estimate the likelihood that the coders of content classify the content consistently; inter coder reliability test *Krippendorff's Alpha* was performed in this study and no significant differences were found in how the coders classified content under the variables.

Selected HIV/AIDS stories were coded and overall inter coder reliability exceeded 80% for all variables.

Instrument of data collection

Data were entered in coding forms.

Press Coverage of HIV/AIDS in Northern Nigeria: Results and Discussion
HIV/AIDS Story Type

The classification of the stories studied as depicted by Table (I) below showed that 84% were straight news stories and 16% were feature and none was an editorial. This dearth of interpretation reports on AIDS clearly showed that the scourge of AIDS had not been adequately subjected to analysis by both journalists and experts. By extension, this situation further grossly limits the quantum of AIDS education and awareness in the general media audience, and reflects all the more, the kind of attention this deadly epidemic receives from the press.

Table 1
HIV/AIDS Story Type

Story Type	Frequency	Percent
News story	143	84.1
Feature	27	15.9
Total	170	100.0

HIV/AIDS News Types

This study also found that 42% of the HIV/AIDS stories are information, education is 15%, awareness 9%, interpretation 12 % and 23 % percent is advocacy as shown in Table (2) below. Judging this finding with Christiansen and Harding's (1984) concept of Mobilizing Information (MI) which entails the press giving information that could be translated into meaningful health behavior, or actions as key to success in combatting HIV/AIDS, it could be said that the press have done fairly well. After conducting an extensive research in Britain, Christiansen and Harding (1984) observed that paucity of MI affected the impact of press messages. They argued that such MI communications tend to promote a particular behavior when specific details about action that can prevent health threats are explicitly given (p. 164). However Cullen, (2000) found that editors prefer to focus on the issue rather than facilitate public participation.

Table 2
HIV/AIDS News Types

News Types	Frequency	Percent
Informative	71	41.8
Educative	25	14.7
Awareness	15	8.8
Interpretation	20	11.8
Advocacy	39	22.9
Total	170	100.0

Coverage of HIV/AIDS Major Themes

Findings here reveals that only 7% of the HIV/AIDS stories are on HIV modes of transmission as shown in Table 3. The philosophy of press reportage of HIV modes of transmission is chiefly to educate audiences about the salient ways one gets infected by the HIV virus, thereby generating the required protective behavior among them. The major themes that get the largest coverage are Care for People Living with HIV/AIDS (33%) followed by Media Campaign Strategies at 17%. Conspicuous irony in the results is HIV prevention stories which are the most important, yet figure at only 6%. In an ideal situation, since prevention is considered the only vaccine against HIV transmission, such stories should have occupied a larger percentage, followed by themes on educating audiences about modes of transmission and risky practices. Just as indicated by Kasoma (1993), AIDS should attract maximum publicity in the press in terms of how it is acquired and its general protective education. But as much as he hypothesized the aforementioned in the Zambian press, his hypothesis did not tally with his content survey of the newspapers he studied. The stories in this study were also found to be mostly (69%) event oriented, while only 31% focused on different individuals as shown in table 4 below.

Table 3
Coverage of HIV/AIDS Major Themes

Major Themes	Frequency	Percent
Modes Transmission	71	41.8
Risky practice	11	14.7
15	6.5	8.8
8.8	20	11.8
Stigmatisation	16	9.4
Care for people with HIV/AIDS	56	32.9
Media & Campaign strategies	29	17.1
Hospital	6	3.5
Treatment and access to treatment	12	7.1
Preventive measures	10	5.9
Policy issues on HIV/AIDS	3	1.8
Others	12	7.1
Total	170	100.0

Table 4
HIV/AIDS story focus

Story Focus	Frequency	Percent
Event oriented	118	69.4
Personality oriented	52	30.6
Total	170	100.0

Sources of HIV/AIDS Story

In Table 5 below, 38% of the stories studied came from the government, 21% from NGO while 4% came from the community. Conspicuously, UN/UNICEF/IOs contributed only 9%. This finding is closely similar to the finding by Osita (1993) in which he reported that the government contributed 34% of the stories he studied, while WHO, 7%. Invariably this means the trend has not changed since the 90s. This finding in part shows that the government seems to be carrying out its responsibility in terms of considering HIV/AIDS a threat to national development, thereby giving the public constant information about the disease.

Table 5
HIV/AIDS story focus

Source of Story	Frequency	Percent
Government	65	38.2
NGO	35	20.6
Community	7	4.1
UN/WHO & IOs	16	9.4
Higher Institution of learning/ research institute	5	2.9
Hospital	4	2.4
Experts	23	13.5
Others	15	8.8
Total	170	100.0

Placement Prominence of HIV/AIDS Story

Wilkins and Patterson (1987) stated that the frequency, volume or number of stories are not the major yardstick for measuring the importance a newspaper gives to an issue, but where or on which page the newspaper places the story. Concerning the prominence given to HIV/AIDS stories relative to other stories, 3.5 years ago the Daily Trust as shown in Table 6, published only 1 HIV/AIDS story (6%) on its front page: 3 stories (2%) on its back page; and 8 stories (5%) on its editorial page which are considered to be the most important pages in a newspaper in that order, which the reader first goes to. This study finds that all the HIV/AIDS stories under examination fall in 'other inside pages', indirectly suggesting that such stories are not considered by the editors to be any more important than the other stories carried by the newspaper. This further suggests that HIV/AIDS stories merely surpassed the newspaper's editorial judgment - that of being selected as news story only. This particular trend seems to be forming a pattern in Africa where statistics show the largest burden of HIV/AIDS falls; because earlier on Kasoma (1991) in a study of two Zambian newspapers submitted that

> There is overwhelming evidence that the two newspapers did not regard AIDS with the importance it deserved as a killer disease with the potential to wipe out the entire population. Only two per cent of the AIDS news stories were used as page one, nearly all of them placed low on the page and not as leads. Only eight percent of AIDS news stories featured as leads in any of the two newspaper stories.

However in terms of inside page emphasis, HIV/AIDS stories occupied strategic positions (upper right 38% and upper left 28%) as indicated in Table 7 below. As far as page quadrant placement in the inside pages is concerned, HIV/AIDS stories were given some degree of importance.

Table 6
Placement Prominence of HIV/AIDS Stories

Placement	Frequency	Percent
Front page	1	.6
Back page	3	1.8
Editorial page	8	4.7
Others inside pages	158	92.9
Total	170	100.0

Table 7
Page Quadrant Placement

Quadrant	Frequency	Percent
Upper right quarter	64	37.6
Upper left quarter	47	27.6
Lower right quarter	28	16.5
Lower left quarter	31	18.2
Total	170	100.0

News Report Presentation Taste

Findings here reveal that 46 % of stories on HIV/AIDS were interesting, as shown in Table 8. Most of the uninteresting stories portrayed the government as being inactive, sometimes even ridiculing those in charge by suggesting that they should do more to improve the nation's medicare systems and procure sufficient quantities of blood testing kits.

Most interestingly, HIV/AIDS stories extolled government funding of AIDS programmes. These stories also detailed foreign funding endeavours, especially donations from the US government or other international agencies.

Table 8
News report presentation taste

presentation taste	Frequency	Percent
Interesting	78	45.9
Uninteresting	38	22.4
Neutral	54	31.8
Total	170	100.0

Geographic focus of HIV/AIDS stories

This study finds that 42% of the stories were local while 24 % were international as indicated in Table 9 below. Stories with international focus tripled stories with national focus, which appears to be a gross undermining of the tenets of Development Media Theory which favors local emphasis on national issues and aspirations that bring progress to the nation. This finding is also a radical departure from what used to be the trend in the 1990s because then, the African media relied mostly on wire services for their stories on HIV/AIDS, while the international media provided better and wider coverage on HIV/AIDS stories than local media. For example Kasoma (1990) discovered that the earlier coverage of the disease relied heavily on news from overseas and there was imbalance between local news and foreign news of HIV/AIDS (a ratio of 40% : 60% respectively). In PapuaNew Guinea also, Culen (2006) found that foreign news stories on Aids were the main sources and focus until the mid-1990s when emphasis began to shift to local stories or focus. Osita (1993 : 51) also observed that Nigeria's print media, to a large extent (40%) relied on foreign based news services for their stories on AIDS. Kasoma (1990) attempted to explain that the reasons for this scenario could be attributable to the Zambian press who were trying in the earlier stages to portray HIV/AIDS as 'not so much here' but 'out there'.

Table 9
Geographic Focus of HIV/AIDS Stories

Geographic focus	Frequency	Percent
International	41	24.1
Local	71	41.8
State	44	25.9
National	14	8.2
Total	170	100.0

Story Topic

As Table (10) below shows, 26% of the news topics are on HIV/AIDS figures and 22% on HIV/AIDS workshops .This shows that the HIV/AIDS figures is on a downward trend. HIV/AIDS death figures were rarely mentioned in the stories - Pitts and Jackson (1993: 223) reported that it is a gross underestimate of the scale of the problem since AIDS has remained the commonest cause of death in major hospitals in Zimbabwe, directly suggesting that while AIDS related illnesses are the major cause of death, rate of incidence does not match the rate of reportage.

Table 10
Story Topics

Topic	Frequency	Percent
HIV/AIDS Figures	44	25.9
Workshops	38	22.4
Budget	12	7.1
Donation	21	12.4
Speeches	34	20.0
Conference	21	12.4
Total	170	100.0

Location Focus of HIV/AIDS Stories

The result of this study shows that 77% of the AIDS stories focused on urban centers while only 23% focused on rural areas as shown in Table 11 below. This is a scenario that constructs the HIV/AIDS disease as a scourge of the urbanites which is a paradox since the population distribution in Nigeria is predominantly rural. This result also aligns with and confirms the dominant trend that the mass media gives more coverage to urban areas as observed by Nwosu (1990). A serious health concern like AIDS deserves comprehensive coverage at the grassroots and not depict a misleading picture that gives the impression that AIDS affects mostly people in the urban areas and is not a serious problem in rural areas.

Table 11
Location Focus of HIV/AIDS Stories

Topic	Frequency	Percent
Urban	44	25.9
Rural	40	23.0
Total	170	100.0

Tone of HIV/AIDS Stories

It was found that there is improvement in the language used by the press to refer to HIV/AIDS: 41% of the stories studied were non scary, positively depicting how patients successfully cope with the disease. Table 12 shows that among the stories, only 59% were scary. In Zimbabwe for instance, just as in North America, Australia and Europe, the use of military metaphors held sway (Sonitag, 1989). Pitts and Jackson(1993) observed that the continuous use of negative language contributes naught in terms of convincing people about building hope for living long with treatment.(p.223) The preferred words used to be "fight against AIDS,"'AIDS war," "AIDS time bomb," "menace," "plague," - this study finds that the stories are now less scary than before, and mostly emphasize on Hope - to live a longer and meaningful life if the disease is managed well by regular treatment and healthy diet and lifestyle.

Table 12
Tone of HIV/AIDS Story

Tone	Frequency	Percent
Scary	99	58.2
Non scary	71	41.8
Total	170	100.0

Illustration for HIV/AIDS Stories

Table 13 below shows that 80% of the HIV/AIDS stories were not supported with illustrations while 20% were. And there were no cartoons to support any HIV/AIDS story. The over dominance of stories that were not illustrated by any photographs and/or other illustrative devices further denote inadequate and poor reporting; no effort was made to make these stories effective in terms of awareness and advocacy.

Table 13
Illustration for HIV/AIDS Stories

Illustration	Frequency	Percent
With illustration	34	19.7
Without illustration	136	80.3
Total	61	100.0

Cross tabulations of Content categories and Chi Square Tests

From the data obtained, further inquiry was made through cross tabulations to determine other dimensions of useful information in the HIV/AIDS story content of the Daily Trust. As discussed, cross tabulation of key variables which relationships appear to be predicted by literature were carried out between 'Source of HIV/AIDS Story' and 'Geographic Focus of HIV/AIDS Story", between 'Story Treatment Type' and 'Source of HIV/AIDS Story'; between 'Source of HIV/AIDS Story' and 'News Type of HIV/AIDS Story'; between 'Major Themes of HIV/AIDS report' and 'HIV/AIDS Story Presentation Taste'; between 'Source of HIV/AIDS Story' and 'HIV/AIDS Story News Type' and between 'Major themes of HIV/AIDS reports' and 'Tone of Story' and between 'HIV/AIDS Major Themes' and 'Page Quadrant emphasis'. Further, Chi Square tests were performed to determine the significance of the independence of the variables from their pairs.

Table 14
Source of HIV/AIDS Story and Story Geographic focus Cross tabulation

Source of story		**Geographic focus** International	Local	State	National	Total
Government	Count	12	29	19	5	65
	% within Source of story	18.5%	44.6%	29.2%	7.7%	100.0%
	% within Geographic focus	29.3%	40.8%	43.2%	35.7%	38.2%
NGO	Count	5	16	8	6	35
	% within Source of story	14.3%	45.7%	22.9%	17.1%	100.0%
	% within Geographic focus	12.2%	22.5%	18.2%	42.9%	20.6%
Community	Count	1	3	2	1	7
	% within Source of story	14.3%	42.9%	28.6%	14.3%	100.0%
	% within Geographic focus	2.4%	4.2%	4.5%	7.1%	4.1%
UN/WHO & IOs	Count	9	7	0	0	16
	% within Source of story	56.3%	43.8%	0.0%	0.0%	100.0%
	% within Geographic focus	22.0%	9.9%	0.0%	0.0%	9.4%
Higher Institution of learning/ research institute	Count	2	2	1	0	5
	% within Source of story	40.0%	40.0%	20.0%	0.0%	100.0%
	% within Geographic focus	4.9%	2.8%	2.3%	0.0%	2.9%
Hospital	Count	3	0	0	1	4
	% within Source of story	75.0%	0.0%	0.0%	25.0%	100.0%
	% within Geographic focus	7.3%	0.0%	0.0%	7.1%	2.4%
Experts	Count	7	7	8	1	23
	% within Source of story	30.4%	30.4%	34.8%	4.3%	100.0%
	% within Geographic focus	17.1%	9.9%	18.2%	7.1%	13.5%
Others	Count	2	7	6	0	15
	% within Source of story	13.3%	46.7%	40.0%	0.0%	100.0%
	% within Geographic focus	4.9%	9.9%	13.6%	0.0%	8.8%
Total	Count	41	71	44	14	170
	% within Source of story	24.1%	41.8%	25.9%	8.2%	100.0%
	% within Geo-graphic focus	100.0%	100.0%	100.0%	100.0%	100.0%

From Table 14 above, a noticeable, interesting trend shows that in all the Sources of Stories except Hospital, Local Focus HIV/AIDS stories has the highest percentage : Government 45%, NGO 46%, Community 43%, UN/WHO & IOs 44%, Higher Institution of learning/ research institute 40%, Experts 30% and others 47%. This trend is quite the reverse of the geo focus of HIV stories as it was obtained at the inception of the disease in which the focus of stories was the international arena, as discussed in the literature review of this article. Emphasis on local focus may have the potential of locally setting an agenda on prevention. As expected, stories from WHO/UNCEF and International Organizations have the highest International focus of 56%. Chi Square test (to calculate how different the observed distributions are from expected distribution) was conducted to determine the significance of the differences in the cells of the table. The Pearson Chi Square row in Table 15 below has the significance value of .036 which means that the variables (categories) Source of story and Geographic focus are not independent, hence H1 is supported,

Table 15
Chi-Square Tests

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	34.044a	21	.036
Likelihood Ratio	39.367	21	.009
Linear-by-Linear Association	1.664	1	.197
N of Valid Cases	170		

Table 16
Source of story and Story Treatment Cross tabulation

Source of story		Story type		Total
		news story	feature	
Government	Count	61	4	65
	% within Source of story	93.8%	6.2%	100.0%
	% within story type	42.7%	14.8%	38.2%
NGO	Count	32	3	35
	% within Source of story	91.4%	8.6%	100.0%
	% within story type	22.4%	11.1%	20.6%
Community	Count	7	0	7
	% within Source of story	100.0%	0.0%	100.0%
	% within story type	4.9%	0.0%	4.1%
UN/WHO & IOs	Count	15	1	16
	% within Source of story	93.8%	6.3%	100.0%
	% within story type	10.5%	3.7%	9.4%
Higher Institution of learning/ research institute	Count	4	1	5
	% within Source of story	80.0%	20.0%	100.0%
	% within story type	2.8%	3.7%	2.9%
Hospital	Count	4	0	4
	% within Source of story	100.0%	0.0%	100.0%
	% within story type	2.8%	0.0%	2.4%
Experts	Count	12	11	23
	% within Source of story	52.2%	47.8%	100.0%
	% within story type	8.4%	40.7%	13.5%
Others	Count	8	7	15
	% within Source of story	53.3%	46.7%	100.0%
	% within story type	5.6%	25.9%	8.8%
Total	Count	143	27	170
	% within Source of story	84.1%	15.9%	100.0%
	% within story type	100.0%	100.0%	100.0%

More than 90% of stories in each category of source of story is news story except for stories from experts which is almost half the news stories (52%) and half (48%) feature which is quite expected as experts likely, most of the time, attempt to be analytical or interpretative about the HIV/AIDS epidemic. Table 16 above further shows that across all the categories of HIV/AIDS story sources, feature stories are overwhelmingly lacking, which is suggestive of lack of concerted effort to demystify and interpret issues about the disease that will make northern

Nigerians come to terms with it and support people living with it. Table 17 below also shows a Chi Square test to determine the independence between Source of story and Story type. Pearson Chi Square significance value .000 indicates that Source of HIV/AIDS story and HIV/AIDS story type are also not independent even if at .01 alpha. H2 is also supported.

Table 17
Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	37.464a	7	.000
Likelihood Ratio	33.239	7	.000
Linear-by-Linear Association	28.256	1	.000
N of Valid Cases	170		

Except for stories from Community which are 57% advocacy based, as Table 18 shows, information news type takes the greater percentage across all the HIV/AIDS story sources (more than 50%). Again this shows a lack of effort by almost all the HIV/AIDS news sources to go beyond information into education and advocacy which is tantamount to a negation of the principles or prescription of Development Media Theory. The Pearson Chi Square significance value .255 in Table 19 below shows that the difference between observed distribution and expected distribution among the cells is not significant, therefore Sources of HIV/AIDS stories and news type of stories are independent at .05 alpha, therefore H3 is rejected.

Table 18
Source of HIV/AIDS story and News Type Cross tabulation

			Informative	Educative	Awareness	Interpretation	Advocacy	Total
Source of story	Government	Count	33	5	6	4	16	64
		% within Source of story	51.6%	7.8%	9.4%	6.3%	25.0%	100.0%
		% within News Type	46.5%	20.0%	40.0%	20.0%	42.1%	37.9%
	NGO	Count	14	6	3	8	4	35
		% within Source of story	40.0%	17.1%	8.6%	22.9%	11.4%	100.0%
		% within News Type	19.7%	24.0%	20.0%	40.0%	10.5%	20.7%
	Community	Count	1	1	0	1	4	7
		% within Source of story	14.3%	14.3%	0.0%	14.3%	57.1%	100.0%
		% within News Type	1.4%	4.0%	0.0%	5.0%	10.5%	4.1%
	UN/WHO & IOs	Count	8	1	1	1	5	16
		% within Source of story	50.0%	6.3%	6.3%	6.3%	31.3%	100.0%
		% within News Type	11.3%	4.0%	6.7%	5.0%	13.2%	9.5%
	Higher Institution of learning/ research institute	Count	2	2	0	1	0	5
		% within Source of story	40.0%	40.0%	0.0%	20.0%	0.0%	100.0%
		% within News Type	2.8%	8.0%	0.0%	5.0%	0.0%	3.0%
	Hospital	Count	2	1	0	0	1	4
		% within Source of story	50.0%	25.0%	0.0%	0.0%	25.0%	100.0%
		% within News Type	2.8%	4.0%	0.0%	0.0%	2.6%	2.4%
	Experts	Count	6	5	4	3	5	23
		% within Source of story	26.1%	21.7%	17.4%	13.0%	21.7%	100.0%
		% within News Type	8.5%	20.0%	26.7%	15.0%	13.2%	13.6%
	Others	Count	1	0	1	0	0	2
		% within Source of story	50.0%	0.0%	50.0%	0.0%	0.0%	100.0%
		% within News Type	1.4%	0.0%	6.7%	0.0%	0.0%	1.2%
	10	Count	4	4	0	2	3	13
		% within Source of story	30.8%	30.8%	0.0%	15.4%	23.1%	100.0%
		% within News Type	5.6%	16.0%	0.0%	10.0%	7.9%	7.7%
	Total	Count	71	25	15	20	38	169
		% within Source of story	42.0%	14.8%	8.9%	11.8%	22.5%	100.0%
		% within News Type	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 19
Chi-Square Tests

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	36.838a	32	.255
Likelihood Ratio	38.295	32	.205
Linear-by-Linear Association	.378	1	.539
N of Valid Cases	169		

a. 33 cells (73.3%) have expected count less than 5. The minimum expected count is .18.

Table 20
Major themes of HIV/AIDS Report and News Report Presentation Taste Cross tabulation

Major themes of HIV/AIDS repor		HIV/AIDS news report presentation taste			
		Interesting	*Uninteresting*	*Neutral*	*Total*
Modes Transmission	Count	5	2	4	11
	% within Major themes of HIV/AIDS Report	45.5%	18.2%	36.4%	100.0%
	% within Direction of story	6.4%	5.3%	7.7%	6.5%
Risky practice	Count	6	2	7	15
	% within Major themes of HIV/AIDS Report	40.0%	13.3%	46.7%	100.0%
	% within Direction of story	7.7%	5.3%	13.5%	8.9%
Stigmatisation	Count	7	4	5	16
	% within Major themes of HIV/AIDS Report	43.8%	25.0%	31.3%	100.0%
	% within Direction of story	9.0%	10.5%	9.6%	9.5%
Care for people with HIV/AIDS	Count	22	19	15	56
	% within Major themes of HIV/AIDS Report	39.3%	33.9%	26.8%	100.0%
	% within Direction of story	28.2%	50.0%	28.8%	33.3%
Media & Campaign strategies	Count	13	1	15	29
	% within Major themes of HIV/AIDS Report	44.8%	3.4%	51.7%	100.0%
	% within Direction of story	16.7%	2.6%	28.8%	17.3%
Hospital	Count	4	2	0	6
	% within Major themes of HIV/AIDS Report	66.7%	33.3%	0.0%	100.0%
	% within Direction of story	5.1%	5.3%	0.0%	3.6%
Treatment and access to treatment	Count	7	4	1	12
	% within Major themes of HIV/AIDS Report	58.3%	33.3%	8.3%	100.0%
	% within Direction of story	9.0%	10.5%	1.9%	7.1%
Preventive measures	Count	6	4	0	10
	% within Major themes of HIV/AIDS Report	60.0%	40.0%	0.0%	100.0%
	% within Direction of story	7.7%	10.5%	0.0%	6.0%
Policy issues on HIV/AIDS	Count	3	0	0	3
	% within Major themes of HIV/AIDS Report	100.0%	0.0%	0.0%	100.0%
	% within Direction of story	3.8%	0.0%	0.0%	1.8%
Others	Count	5	0	5	10
	% within Major themes of HIV/AIDS Report	50.0%	0.0%	50.0%	100.0%
	% within Direction of story	6.4%	0.0%	9.6%	6.0%
Total	Count	78	38	52	168
	% within Major themes of HIV/AIDS Report	46.4%	22.6%	31.0%	100.0%
	% within Direction of story	100.0%	100.0%	100.0%	100.0%

Table 20 above shows that across all the HIV/AIDS major themes, a greater percentage of stories are 'Interesting" in most themes, about 50%. This trend reflects an improvement over HIV/AIDS news treatment by journalists as Ann Solomon who observed that " HIV/AIDS stories are boring… let's try to make them interesting.' She was actually admonishing journalists. This analysis indicates that newspaper journalists and editors adhere to professionalism by making the HIV/AIDS stories interesting and inviting. The Pearson Chi Square significance value of .020 in Table 21 below was obtained for the test of independence between Major themes of HIV/AIDS reports and HIV/AIDS news report presentation, which means the difference between the actual distributions and expected distributions among the cells is significant. Hence Major themes of HIV/AIDS news reports are not independent of HIV/AIDS news report presentation; hence H4 is supported.

Table 21
Chi-Square Tests

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	32.436a	18	.020
Likelihood Ratio	42.460	18	.001
Linear-by-Linear Association	2.802	1	.094
N of Valid Cases	168		

Table 22
Major Themes of HIV/AIDS Report and Tone of HIV/AIDS Story
Major themes of HIV/AIDS Report and Tone of story Cross tabulation

Major themes of HIV/AIDS Report		Tone of story Scary	Non scary	Total
Modes Transmission	Count	5	6	11
	% within Major themes of HIV/AIDS Report	45.5%	54.5%	100.0%
	% within Tone of story	5.1%	8.5%	6.5%
Risky practice	Count	7	8	15
	% within Major themes of HIV/AIDS Report	46.7%	53.3%	100.0%
	% within Tone of story	7.1%	11.3%	8.8%
Stigmatization	Count	7	9	16
	% within Major themes of HIV/AIDS Report	43.8%	56.3%	100.0%
	% within Tone of story	7.1%	12.7%	9.4%
Care for people with HIV/AIDS	Count	39	17	56
	% within Major themes of HIV/AIDS Report	69.6%	30.4%	100.0%
	% within Tone of story	39.4%	23.9%	32.9%
Media & Campaign strategies	Count	19	10	29
	% within Major themes of HIV/AIDS Report	65.5%	34.5%	100.0%
	% within Tone of story	19.2%	14.1%	17.1%
Hospital	Count	3	3	6
	% within Major themes of HIV/AIDS Report	50.0%	50.0%	100.0%
	% within Tone of story	3.0%	4.2%	3.5%
Treatment and access to treatment	Count	6	6	12
	% within Major themes of HIV/AIDS Report	50.0%	50.0%	100.0%
	% within Tone of story	6.1%	8.5%	7.1%
Preventive measures	Count	3	7	10
	% within Major themes of HIV/AIDS Report	30.0%	70.0%	100.0%
	% within Tone of story	3.0%	9.9%	5.9%
Policy issues on HIV/AIDS	Count	1	2	3
	% within Major themes of HIV/AIDS Report	33.3%	66.7%	100.0%
	% within Tone of story	1.0%	2.8%	1.8%
Others	Count	9	3	12
	% within Major themes of HIV/AIDS Report	75.0%	25.0%	100.0%
	% within Tone of story	9.1%	4.2%	7.1%
Total	Count	99	71	170
	% within Major themes of HIV/AIDS Report	58.2%	41.8%	100.0%
	% within Tone of story	100.0%	100.0%	100.0%

For all HIV/AIDS major themes, the percentage of scary and non-scary stories is almost half and half except for preventive measures which are 70% non-scary and 30% scary; care for people living with HIV/AIDS is 70% scary and 30% non-scary; and media campaign strategies of 66% scary and 34% non-scary are shown in Table 22 above. The general pattern of story tone indicates the need for improvement in the tone of HIV/AIDS stories to make them less frightening and make the prognosis of HIV/AIDS more positive by creating hope for those living with it. Pearson Chi square significance value .186 in Table 23 below shows a .05 level of significance; the relationship between the Daily Trust's coverage of HIV/AIDS Major Themes and Tone of HIV/AIDS stories as being scary or non-scary is not significant, thereby rejecting H5.

Table 23
Chi-Square Tests

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	12.504a	9	.186
Likelihood Ratio	12.620	9	.181
Linear-by-Linear Association	.122	1	.727
N of Valid Cases	170		

a. 6 cells (30.0%) have expected count of less than 5. The minimum expected count is 1.25.

Table 24
Major Themes of HIV/AIDS Report and Story Quadrant Cross tabulation

Major themes of HIV/AIDS Report		upper right quarter	Upper quarter	eft-Lower right quarter	lower left quarter	Total
Modes Transmission	Count	5	6	2	0	11
	% within Major themes of HIV/AIDS Report	45.5%	54.5%	18.2%	0.0%	100.0%
	% within Quadrant	7.8%	8.5%	7.1%	0.0%	6.5%
Risky practice	Count	5	5	3	2	15
	% within Major themes of HIV/AIDS Report	33.3%	33.3%	20.0%	13.3%	100.0%
	% within Quadrant	7.8%	10.6%	10.7%	6.5%	8.8%
Stigmatization	Count	6	4	2	4	16
	% within Major themes of HIV/AIDS Report	37.5%	25.0%	12.5%	25.0%	100.0%
	% within Quadrant	9.4%	8.5%	7.1%	12.9%	9.4%
Care for people with HIV/AIDS	Count	20	11	9	16	56
	% within Major themes of HIV/AIDS Report	35.7%	19.6%	16.1%	28.6%	100.0%
	% within Quadrant	31.3%	23.4%	32.1%	51.6%	32.9%
Media & Campaign strategies	Count	11	5	5	8	29
	% within Major themes of HIV/AIDS Report	37.9%	17.2%	17.2%	27.6%	100.0%
	% within Quadrant	17.2%	10.6%	17.9%	25.8%	17.1%
Hospital	Count	4	1	0	1	6
	% within Major themes of HIV/AIDS Report	66.7%	16.7%	0.0%	16.7%	100.0%
	% within Quadrant	6.3%	2.1%	0.0%	3.2%	3.5%
Treatment and access to treatment	Count	4	7	1	0	12
	% within Major themes of HIV/AIDS Report	33.3%	58.3%	8.3%	0.0%	100.0%
	% within Quadrant	6.3%	14.9%	3.6%	0.0%	7.1%
Preventive measures	Count	2	6	2	0	10
	% within Major themes of HIV/AIDS Report	20.0%	60.0%	20.0%	0.0%	100.0%
	% within Quadrant	3.1%	12.8%	7.1%	0.0%	5.9%
Policy issues on HIV/AIDS	Count	1	2	0	0	3
	% within Major themes of HIV/AIDS Report	33.3%	66.7%	0.0%	0.0%	100.0%
	% within Quadrant	1.6%	4.3%	0.0%	0.0%	1.8%
Others	Count	6	2	4	0	12
	% within Major themes of HIV/AIDS Report	50.0%	16.7%	33.3%	0.0%	100.0%
	% within Quadrant	9.4%	4.3%	14.3%	0.0%	7.1%
Total	Count	64	47	28	31	170
	% within Major themes of HIV/AIDS Report	37.6%	27.6%	16.5%	18.2%	100.0%
	% within Quadrant	100.0%	100.0%	100.0%	100.0%	100.0%

An interesting irony presented by the trend in the Table 24 above are the themes with greater importance in terms of fighting HIV/AIDS Preventive Measures (60%) and Treatment and Access to Treatment (58%) are mostly deemphasized to second important page quadrant, upper left. Invariably this finding betrays a professional flaw in newspaper page design relating to emphasis. Aside from this noticeable trend, except for Policy Issues (67%) second quadrant, all other HIV/AIDS major themes have greater percentage of their placement at first priority page quadrant (upper right). Pearson Chi Square significance value which is below .145 as shown in Table 25 below, shows that HIV/AIDS major story themes and the newspaper page emphasis are independent. H6 is rejected

Table 25
Chi-Square Tests

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	34.746a	27	.145
Likelihood Ratio	41.770	27	.035
Linear-by-Linear Association	1.271	1	.260
N of Valid Cases	170		

Conclusion and Recommendations

The predominance of news stories as against features presupposes that the press (Daily Trust) are reactive in reporting rather than proactive concerning reporting HIV/AIDS. More news stories means reporters and editors wait until events happen before they report them, while more features presuppose that editors and reporters look forward to reporting through extensive interpretation of context and situations regarding HIV/AIDS. Given that Africa south of Sahara is still bearing the largest burden of global HIV/AIDS, and that Nigeria, Uganda and South Africa house the largest number of new infections in the region, the press does not accord the disease the importance it deserves, thereby burying the stories of the epidemic in their inside pages. While it is safe to conclude from the results that the government seems to be doing the necessary in terms of giving HIV/AIDS the necessary attention via public communication, the government dwells mostly on just information rather than education or Motivational Information as Christiansen and Harding (1984) suggested. There is improvement in press coverage of HIV/AIDS themes depicting a shift from scary figures to stories of hope and care for people living with HIV/AIDS, indicating a shift from the trends observed in other regions of the world by Brodie et al. (2004), Cullen (2000). On the whole, despite the importance of the HIV/AIDS subject and its scourge in sub Saharan Africa, the Daily Trust does not give it adequate reporting through lack of illustrations and neglecting the rural areas in terms of reportage. Further, the findings of this study conclude that the press does not support the prescriptions of the Development Media Theory which advocates support for the government's development efforts in fighting the spread of HIV/AIDS. Only 13.1 per cent of HIV/AIDS stories are on advocacy.

The press in Nigeria should emphasize stories on the risks of HIV/AIDS and give more stories and features with Mobilizing Information in order to help the public to translate such information into meaningful actions on health. Newspaper reporting on HIV/AIDS should also avoid over concentrating on the urban centers, serious effort should be made to reveal the overall comprehensive outlook of the HIV situation down to the grassroots. Newspapers should employ professional health reporters as that will increase frequency of HIV/AIDS features and encourage the newspapers to have editorials with informed opinions and take an official stand over certain issues concerning HIV/AIDS.

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Motives behind The Fashionable Hijab Uses for Hijabers Community in Bandung, Indonesia

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ABSTRACT
The escalation of fashionable hijab styles, which became a pop culture in Indonesia and marked the birth of the Hijabers Community whose concerns about both religion and fashion, was the background of this research. This study aims to explore the motives of the hijabers community regarding fashionable hijab uses. Motivation is defined as an internal condition, which inspires us to act, pushes us to reach the goals, and keep us interested in a certain activity. A Qualitative method with phenomenological tradition and theories of social action, symbolic interaction, and social phenomenology were applied in this research. Phenomenology method enables the understanding of reality based on an inter subjectivity perspective.
The method used to collect the data incorporates in-depth interviews with, and some observation of the members of the Hijabers Community Bandung (HCB). The result of this study demonstrates three motives of fashionable hijab uses, which are to be different, attractive and to inspire others.

Keywords: *hijab fashion, motives, gender, phenomenology, symbolic interaction, social action.*

INTRODUCTION

In the present day, the hijab has transformed into a fashion commodity, rather than merely as an Islamic symbol. Hijab as an Islamic sharia and fashion style are the two distinct events happening nowadays, particularly in Indonesia. In this sense, Indonesia is well on its way to becoming the world center of hijab fashion by the year of 2020. The awareness of wearing hijab as a daily outfit has been growing rapidly amongst all social classes women, notably amongst the younger generation. Hijab has become considerably fashionable amongst the younger generation. There are various types of hijab styles and patterns in the market, such as long *pashmina*, a square shaped hijab, and scarf type hijab which is uniquely different and beautiful. There are several much desired designs showcasing flora and fauna, abstract, linear, polka dots and plain simple hijab in a myriad of colours. In the past, women wore hijab with a single inner layer called *ciput* and there was only one kind of *ciput*, but nowadays, there are different kinds and names of *ciput*, such as lace *ciput* (an inner layer with lace on it), ninja *ciput* (an inner layer which looks like a ninja's head cover), and even a V-shaped ciput or *ciput antem* (an inner layer with a distinct shape which gives an impression of a V-shaped face).

Indonesian actresses used to worry about not being able to earn money from the industry (advertisement, TV series, or even movie contract) if they wore hijab, but recently, more Indonesian actresses are gaining confidence with their life choice of wearing hijab. Some of them have even admitted to earning more money since deciding to wear hijab, such as Risty Tagor. It is said that Risty gets more advertisement jobs and even more clothing business offers since adorning the hijab (kapanlagi.com) In addition, Risty admits she also feels more connected with God and that her husband supports her truly.

The coexistence of hijab and popular culture are fast emerging in Muslim communities, and which pay more attention to Muslim fashion, the most popular one being *Hijabers* community. *Hijabers* community is the first Muslim women's community in Indonesia that focuses on hijab fashion. The official website states that:

> "*Hijabers* community was established on November 27th, 2010 in Jakarta, Indonesia. It was started with a meeting participated by 30 women from diverse backgrounds and professions, sharing their vision to establish a community to accommodate various kinds of events regarding hijab and Muslim women as their objective. It could be about Islamic study on fashion, hijab style or the learning of Islam. This community gives Muslim women the opportunity to find new friends, share their thoughts and experiences and also to learn from each other."

The *Hijabers* community has set a good example by doing some positive vibe events, which was reported by merdeka.com as:

> "This community is lead by well know designer, Jenahara Nasution, who is the founder and president of Hijabers community. It is hoped that this community will prove to be beneficial for the society. She hopes this community would be able to encourage all Muslim women to be more confident and proud of their national heritage. *v* community was established for every Muslim woman to socialize and get inspired. They do not merely dress fashionably in modern attire but, also initiate positive activities such as learning Islam regularly, good deeds, talk shows and also, hijab tutorials."

The *Hijabers* community has developed rapidly because of Muslim women's enthusiasm towards the new concept of hijab and the Muslim wardrobe. Hijab style and Muslim attire used to be fashioned in a monotonous style, far from modern tastes, while *Hijabers* Community is lead by creative designers who push through new and creative designs which are freshly unique.. In the past, religious meetings were all about preaching and discussing religion but now, the *Hijabers* community offers much more than that, namely female Muslim attire fashion shows and hijab tutorials. These two routine activities actually beget more recognition, as well as good feedback from Muslim women. Because of mass media and social media coverage, and the fact that many urban socialites as well as actresses have joined *Hijabers* community, the hijab and Muslim wardrobe have become an emerging trend and phenomenon of new pop culture in Indonesia. A research study done by Eva Amrullah, a Doctoral student of Australian University in 2005 shows how the Muslim wardrobe for women has become such a trending issue in Indonesia, and how it has developed as a fashion trend in Indonesia.

The usage of the hijab itself is not a common issue in other countries. In Indonesia, Muslim women can wear their hijab without any worries or threats as it is their right, a right guaranteed by the government. Meanwhile, in other countries the hijab is forbidden by law, such as in France, Italy, and Belgium, which also forbids the *niqab/burqa*. Even Turkey, one of the European countries with a predominantly Muslim population, once enforced a ruling which banned the use of hijab in public. This caused a huge polemic in society then. On the other hand, Muslim women in USA, a superpower with diverse religions and ethnicities and libertarian philosophies, face much anxiety in wearing the hijab. Articles on the internet report that Muslim women who wear hijab in USA still face invective and abusive words or unpleasant responses from a large part of society. They have to defend their religious beliefs and the use of hijab, while hoping to be able to get their rights and equal social treatment as a USA citizen.

Scholars have done research regarding the polemic against hijab use in Europe. One of them is Kaye Haw (Haw, 2007), whose article From Hijab to *Jilbab*, studied the shift in the meaning of hijab in multiculturalism discourse regarding identity, ethnicity, and religion, which was marked by two most notable events in the UK. First is the case of a Muslim student who was excluded from her school because of her long-loose dress and hijab. Second were the people riots that happened in several cities in the UK in 2001. This study then claims that Muslims in the UK questioned their identity as Muslim since they could not freely express themselves even in their style of clothing, and thus demanded the same rights as the other UK citizens.

Fashion, in communication studies, is defined not only as clothes but also as a phenomenon of culture and communication. Malcolm Barnard (Barnard, 2009), in his book Fashion as Communication, argues that the rhetoric function of fashion is to set place and space for fashion in shaping and maintaining the role, rules, ritual, and responsibility of culture. We could express ourselves through fashion, as goes the saying, “I speak through my clothes”. In this case, the saying “Don’t judge a book by its cover” is so relevant because people do tend to judge others by the way they dress.

The significant role of clothes, dresses, make-up, and accessories in the communication process is regarded to have a particular communicative function (Ibrahim, 2007). Clothes, dresses, make up, and costumes are an artifact form of communication. Artifact communication is a form of communication through clothes and artifact arrangement, such as clothes, accessories, and jewellery, make up, buttons or even furniture. Because fashion, clothes or costumes deliver particular non-verbal messages, then fashion is non-verbal communication.

Based on the above elaboration, we can then assume that hijab is not only a veil to cover up women’s body parts, but it also has a communication function with implicit meanings, which the wearer wants to share with society. The phenomenon of fashionable hijab is an interesting topic to be explored through research. It is because the consciousness of wearing fashionable hijab comes from within oneself and it is not an accidental consciousness but an “intentional” one which emerges through one’s condition, background and one’s own experiences.

Experiencing the consciousness of wearing hijab leads to meaning and content of experiences. Engkus Kuswarno (Kuswarno, 2009) suggests that "content" is very distinct compared to "appearance" because there is an additional meaning to it. Thus, it means the phenomenon of wearing fashionable hijab as fashion has different "content" compared to the appearance. Appearance can deliver a message about one's self, but also hide one's true identity.

Creswell (Creswell, 1994) elaborates that a phenomenological study describes the meaning of the live experience for several individuals about a concept or the phenomenon. Phenomenological studies focus on one's conscious awareness structure (from the perspective of first hand), along with the relevant conditions, which lead to the background and conditions behind the experience. The focus of the conscious awareness is "intention", which is how the meaning and content of experience is connected to the object.

The consciousness structure of phenomenological study begins with perception, ideas, memories, imagination, desires, and will, to actuation. Meanwhile, the consciousness of fashionable hijab wearing is based on motives, meaning, as well as self-concept. Motive is an urge that drives one to act towards something, while self-concept is a self-reflection of how one regards oneself and how one wants others to regard one's self. Motive, self-concept, and one's experiences of wearing hijab – both, taste of style and previous hijab behavior – contribute to the consciousness of one's act of wearing fashionable hijab.

Motive is defined as something that pushes, urges, boosts (Sobur, 2003),or reasons that causes one to act. Every action has its motive, as does the act of wearing fashionable hijab. Basically, motive is a boost, desire, push, and other urges that come from within oneself to do something, an urge that gives oneself goals and directions to act.

This study explores the urge and desire, as well as the will and goal of *Hijabers* community members to wear fashionable hijab. Dister in Sobur (Sobur, 2003) proposes that every human action is the result of dynamic reciprocal relationship of three factors which have significant roles in generating *human action.*

Hamid (Hamid, 2010), in his article titled Hijab as Self-Identity of *Hijabers* in *Bandung*, claims that identity transformation is the first stage of the emergence of hijab usage motives for the informants. This identity transformation, which includes self-concept transformation, leads to the background motives of why the informants don the hijab.

Thus, we are interested to investigate the initial motive of hijab wearing as well as the motive of fashionable hijab wearing. The motive of fashionable hijab wearing is still under question since Islamic rule of hijab syar'i collides with the fashion industry. Society is thus eyeing the behavior of Hijabers Community Bandung members wearing fashionable hijab, and questioning their intentions.

Based on the elaboration given above, we would like to explore the motive of fashionable hijab wearing by the members of *Hijabers* Community Bandung (HCB). Bandung was chosen as the location for this study because of Bandung's reputation as the city of fashion. Muslim wear is developing rapidly in this city, as evidenced by the many fashion boutiques and stores all over the city. Bandung is a cultural city which could satisfy the consumerism culture, in terms of fashion.

MATERIALS AND METHODS

To discover the motives of fashion in terms of hijab wearing, the proper method for this study is qualitative method. Qualitative method is not aimed to measure a phenomenon but to give a deep understanding towards the experiences of one's character.
Miller (Miller, 2002) states that:

> "Qualitative methods of research are valuable when we wish not to count or measure phenomena but to understand the character of experience. This involves interpreting meaning and other unobservable dimension of communication."

The nature of qualitative method is interpretative, which requires analysis in the study. In terms of qualitative study, reality is constructed socially, which based on mutual agreement (Mulyana, 2001).
Cresswel (Creswell J. W., 1998) argues that:

> "Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports a detailed view of informants and conducts the study in a natural setting".

This study is based on the phenomenological perspective, which uses phenomenology as the analysis tools as this study aims to interpret the motives, meanings and behaviors of the hijab-wearing phenomenon, which is developing rapidly, and has become one of the Islamic pop culture phenomenon in Indonesia. Phenomenon is a fact, which gets into human's understanding. In The Oxford English Dictionary, phenomenology is (1) the science of phenomena as distinct from being (ontology), and (2) division of any science which describe and classifies its phenomena. So, phenomenology is a science of phenomenon or a science that elaborates and classifies phenomenon or a study of phenomenon. In other words, phenomenology analyzes the 'what and how' of a phenomenon that appears before us (Kuswarno, 2009).

The main goal of phenomenology is to analyze how the phenomenon is being experienced by one's consciousness, how one thinks and acts, such as how the phenomenon is regarded and accepted aesthetically. Phenomenology attempts to look for an understanding of how human constructs the meaning and significance of concepts in the framework of inter subjectivity. It is inter subjectivity because our understanding towards the world is shaped by our interaction with others. Even though the meaning we create could be explored in the actions, work, and human activities, it also involves other people.

Schutz considers the human as a social creature, whose consciousness of daily experiences is a social consciousness. Meanwhile, the individual's world is an inter subjectivity world which includes various meanings and senses as part of the social group. Humans are obliged to understand one other, and to behave or act in the same realm of reality. Thus, there is a reciprocal acceptance and mutual understanding of the same world. This social interaction among individuals shapes the society in wholeness. In this wholeness, individuals use symbols to interpret their acts.

The subject of this study are members of the *Hijabers* Community of Bandung (HCB). Bandung is chosen, as it is the city of fashion tourism in Indonesia. The method used to collect data incorporates in-depth interviews with, and observation of six members of the Hijabers

Community of Bandung (HCB). The interviews and observations were done in approximately 8 months, from 2013 to 2014. Initially, the interviews were done with 12 members of HCB but then we chose only 6 members as the informants for the study, taking into consideration the education and age background differences that represent the HCB members' profile. The age range of the informants is between 18 to 31 years with differing occupational backgrounds, namely college student, doctor, entertainer, entrepreneur and office worker. Each interview took between one to two hours in approximately five to six meetings with each informant. We also got a chance to participate in some of the HCB's activities such as monthly gatherings and talk shows. Meanwhile, the objective of this study is the motives of HCB members in wearing hijab as a fashion trend.

RESULTS AND DISCUSSION

Based on the observation results, hijab wearing and fashion are two inseparable notions for HCB members. The consciousness of hijab wearing borne of religious obligation does not restrain them from dressing beautifully and attractively. The activities of HCB members mostly take place in hotels and malls, which are unfamiliar places for such a religion-themed gathering. These activities held by HCB members are the mix of religion and commercial activities because these events are almost always sponsored.

Meanwhile, in each event, the HCB members compete with each other to dress beautifully and fashionably. They pay more attention to the aesthetic aspect of their clothes. The type of hijab generally used by the HCB members is pashmina derived from various materials. Also, they style their hijabs in different and creative ways, alongside fashionable clothes and accessories, such as dress, blazer, wedges, high heels, etc. However, there is a rule for the members to abide by where they are only allowed to wear skirts, not tight fitting clothes that reveal their body shape. The regulation itself is known as "no tight, no jeans".

The results indicate that there are four different factors affecting the HCB members, namely psychology, environment, religious knowledge, and fashion. One out of six informants admitted pondering about how she would dress and which hijab style she wanted to apply even before she started wearing the hijab. The other five informants did not pay any attention towards their fashion style when they wore the hijab for the first time.

a) Psychology Factor

This shows how the informants decided on wearing hijab based on their own free will, without any pressure from external forces. This willingness emerged because they felt odd by not wearing the hijab. This need to wear a hiab comes from one's consciousness of her will to obey her religious rules. However, this willingness only comes from within oneself and not for any other reason. One of the informants even admitted that she could not verbalize the need to cover her head with a hijab. For instance, Ami – one of the informants – admitted to not being able to explain why she had that sudden urge to wear the hijab and it was not because of her husband: "It was in 2005, the first time I wore hijab, it was after I got married. And it was not because of my husband, he never asked or even pushed me to do that. I, myself, wanted it, thus I asked for his permission at first."

b) Religious Knowledge Factor

This factor indicates how the informants decided on wearing the hijab: it stems from understanding their religious obligation that women must cover themselves in clothes that reflect modesty, in order to keep men from harassing them. This factor emerges from one's spiritual experiences, strengthened by the knowledge regarding their religious obligation gained from various religious sources and activities.

Aes, one of the informants, admitted that she performed supplication prayers five times a day since she was very young, thus she wanted to improve her good deeds to Allah by doing something more each day, including wearing the hijab in order to complete her good deeds as a Muslim woman:

> "I have obliged the most basic obligation in Islam, which is pray five times a day and also doing sunnah prayers. But then, I still felt something is missing inside and wondered, 'what else do I have to do?' Then the thought came to my mind to cover myself by wearing hijab."

c) Environment Factor

A woman decides on wearing the hijab not merely based on her religious knowledge, but also because her environment is surrounded by hijab clad women. Thus, one might find herself at odds by not conforming with the majority. Yet another informant admitted she decided to wear the hijab since in her house, other female family members were already wearing it. She then felt embarrassed by the fact that she was the only woman in the household who was not wearing a hijab.

For instance, Gina, a second child of five children family, admitted:

> "First time I wore hijab was during my high school days. I never covered my head before high school. And there were not many Muslim women wearing it either at that time. Although people had said to me that it would be difficult for me to get a job if I wore the hijab, I decided to wear it anyway, since each female family member in my house wore the hijab, except me."

d) Fashion Factor

This factor indicates that women decide to wear the hijab because they find it attractive and beautiful. According to the informants, watching other women wearing such creative and stylish hijab is very appealing. At first, they admitted to being doubtful about wearing the hijab because they found it to be old-fashioned and unattractive. However, as they observed other women wearing beautifully styled hijabs, they found themselves aspiring to that kind of hijab style. As Uteph (one of the informants) admitted:

> "At first, I had this kind of 'on and off' urge to wear hijab because of so many reasons. But then, every time I lost the urge, I would run into a particular woman with a very attractive hijab, and I would be motivated to wear the hijab. Since I really liked the way she styled herself in the hijab, I then decided to wear it myself during Ramadhan 2008."

Etymologically speaking, motive is defined as something that pushes, urges, boosts (Sobur, 2003); reasons that cause oneself to act. Every action has its motive, as well as the act of wearing fashionable hijab. Basically, motive is a boost, desire, push, and other urges within oneself to do something; an urge gives oneself goals and directions to act. This study attempts to investigate the motives of wearing fashionable hijab by the HCB members, whether within oneself or without.

The result shows that the informants never regarded themselves as fashionable individuals before they started wearing the hijab. Although not all of the members are aspiring fashionistas, some of them might have had an interest in fashion, in their childhood. This interest developed from their interaction with clothes and tailoring activities, irrespective of whether it was initiated by their parents or themselves.

The motive of wearing fashionable hijab reflects the HCB members' interest towards fashion and Muslim wear. The fashion aspect in Muslim wear can be seen in the way they style their outfit, the hijab, and the accessories that complement their ensemble. This motive refers to the aesthetical aspect of wearing the hijab.

Schutz argues that humans construct the meaning of their experiences in the typification process. By typification, a human learns how to adjust oneself in this world, and also to view oneself as someone with certain roles in this world. Schutz suggests that typification should be made out of goals and their similarity, but in terms of the relevant structure of a study's purposes. To put it simply, typification is a set of identification tools, classification and comparison model of the subjects' actions and social interactions, which are categorized based on some defined criteria to classify each phenomenon in each different special type. In this case, we employed typification towards the motives and meanings of fashionable hijab. The findings indicate the motives of wearing fashionable hijab, including differentiation motive, attraction motive, and inspiration motive.

a) Differentiation Motive

Malcolm Barnard (Barnard, 2009) suggests that people need to be social and individual at the same time, and fashion is a way to express one's desire that is hard to negotiate with. Wilson in Barnard (Barnard, 2009) agrees by suggesting that people want to be like their friends but refuse to be their clone. It can be concluded that fashion is a means to emphasize both one's membership in a social group and culture group, as well as one's personal identity and individuality. Differentiation motive refers to one's needs to be differentiated from others.

Differentiation motive indicates that women choose to wear the hijab because they want to look attractive and unique. This motive thus shows that HCB members refuse to follow the existing trend because they do not wish to become fashion victims. They want to be different so they evolve their own style in wearing Muslim wear and hijab. The HCB members desire to be creative, thus they enrich themselves with loads of information on the latest fashion trends from online media, such as blogs and social media. The HCB members with this motive are the ones who are bold enough to be different, even labelled as "odd" by others towards their dressing style. They want to portray the image of an anti-mainstream, exclusive, and extraordinary style. From an aesthetic aspect, fashion is regarded as not only a matter of styling and accessorising to look beautiful, t but it also serves as a communicative function. By wearing fashionable hijab, one not only aspires to be different, but it also helps to boost one's confidence in daily social interaction. As shared by one informant, Ami, the reason she wears fashionable hijab on a daily basis because she wants to look unique and different from the others. She also wants to give an extraordinary impression to the people around her:

> "I, myself, do not like ordinary things, I personally like something unique, something different. I just want something extraordinary. When people wear the hijab in their usual style, I prefer to style it on my own, to be more creative than most people."

b) Attraction Motive

Attraction motive refers to one's self-concept that indicates a positive vibe within oneself and how she wants to look beautiful with the hijab covering her head. As Malcolm Barnard (Barnard, 2009) suggests, "All fashion and clothes serve to decorate and beautify one's appearance". This motive refers to the aesthetic aspect, where one has a great desire to look attractive in others' eyes. Fashion is all about beauty and charm for women. The HCB members with this motive have a strong love for fashion, which is manifested into their hijab styles. They regard fashionable hijab wearing as a means of self-expression, which allows them to impress others.

Some of the informants admitted that although they wear casual outfits, they can enhance their style with a creative hijab to look more attractive. Their love for fashion inspires them to be creative in their Muslim wear and hijab style. Two of the informants admitted that one of the functions of wearing fashionable hijab is to look attractive and appropriate to others. This is one of their statements:

> "When we dress fashionably it will please others who look at us, so if by wearing hijab we can be fashionable and attractive, then why not?"

c) Inspiration Motive

Fashion is the expression of individuals and groups. Fashion is a statement about one's self, and how it can set one apart from others. Fashion also serves as one's social role definition. Different styles of clothes may lead to different kinds of social interaction. This motive refers to one's desire to not merely look attractive but also to inspire others to also wear the hijab. In terms of symbolic interaction, human can internalize a reflection process within oneself, brought about by symbolic exchanges between people while interacting with each other. Individuals can determine their ability to generate responses from within themselves and others and also, society.

The informants with this motive admitted to have had an experience regarding hijab style. Before deciding on wearing the hijab, the informants considered hijab as old-fashioned and unattractive, thus they refused the very idea of wearing it in the first place. However, when they started to wear the hijab, they found ways to style themselves beautifully and fashionably. Thus, they want to share this experience with others that wearing fashionable hijab can make one look more attractive. Therefore, people might get inspired by the way they style themselves in Muslim wear and hijab, as stated by one of the informants:

"Since the very first time, I liked to style my hijab to attract people and to make a statement that hijab also could look beautiful and attractive, thus people might also want to wear it. Although I wear ordinary outfits, the hijab must be styled creatively to look nice."

CONCLUSION

Hijab has become a global trend. This global phenomenon itself started a few years ago with growing numbers of Muslim women, opting to cover themselves as a means of fulfilling their religious obligations towards modesty. However, Muslim wear has since embarked on a new line of clothing where fashion marries modesty, and expresses the notion that one can still look beautiful and attractive despite being covered from head to toe. This is the new beginning for hijab and Muslim wear in the name of fashionable hijab. Unfortunately, not many studies have been undertaken to investigate the phenomenon in terms of social interaction and its impact. This study attempts to look into the motives behind women wearing fashionable hijab and the implications in its social interaction realm, via the *Hijabers* Community Bandung (HCB). The findings show the motives behind their decision to wear fashionable hijab and includes differentiation motive, attraction motive, and inspiration motive. These motives are centered on women seeking to look attractive, elegant, and fashionable although they have to cover themselves modestly, without showing their skin and body shape.

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Japanese Cuisine in Malaysia: Culture and Identity

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Abstract

Despite the vast research in global Japanese food, little is known about the perspective of Southeast Asian countries, more specifically from the intercultural communication lens, the popular take on Japanese food abroad. Thus, this exploratory study is aimed at examining Japanese food businesses in Malaysia in terms of their online websites and the experiences of their patrons. In the context of this study, these Malaysian and Japanese patrons who have been in the two countries were selected as respondents for the study. The study employed three main methods, which were as follows: Search Engine Optimization (SEO), document analysis and the structured interview. Fifty three (53) websites were analyzed using SEO and document analysis methods while 13 respondents were interviewed. The findings showed that online visibility contributed to the popularity of the restaurants to a certain extent. Furthermore, the taglines used by the restaurants upheld and promoted Japanese culture and there were five main elements that characterized Japanese food identity in Malaysia. These findings underscored the importance of the Japanese cultural identity as providing a strong value base that has helped Japanese restaurants to promote Japanese food worldwide.

Keywords: ***Japan, food, identity, Malaysia, culture, uncertainty-avoidance***

INTRODUCTION

This paper discusses an exploratory study about the penetration of Japanese food culture into the Malaysian market. Data for the study included information posted on the official websites of Japanese restaurants, relevant Facebook sites and from interviews conducted with Japanese and Malaysian nationals who frequented both countries. Why is this of any interest? It is because food is a symbol of culture and identity. Moreover, the Japanese government has since 2005, a strong interest in introducing Japanese culture through food via its official national policy. The country had introduced the Intellectual Property Strategic Programme to promote the Japanese brand (Sakamoto & Allen, 2011). In line with this effort was the establishment of a non-governmental authority to promote Japanese Restaurants Abroad (JRO). Another remarkable effort by the Japanese government was the Cool Japan initiative that promoted Japanese culture overseas (Iwabuchi, 2015). Malaysia, which is one of the international markets for Japanese corporate investment, has naturally become an appropriate and interesting place to study the phenomenon of Japanese food culture. At the time of this study, there were about 147 Japanese restaurants in Kuala Lumpur, the capital city of Malaysia.

Japan was the top investor in Malaysia from among other foreign direct investment stakeholders, with a cumulative investment of USD 636 million between 2009 and August 2013 (Malaysian Investment Development Authority, 2015). Malaysia and Japan shared a close relationship in certain socio-economic areas, more specifically in the automotive, technology and education sectors. In addition, major cities in Malaysia such as Kuala Lumpur, Penang, Johor Bahru and Kuching had in recent years witnessed a growing community of Japanese expatriates. It was reported in a United Nations (2013) report on migration that there were 16, 156 Japanese residing in Malaysia. Therefore, in addition to the strong policy and aggressive marketing of Japanese culture globally, the above factors had also contributed to the rising number of Japanese restaurants, and in turn, emergence of a Japanese food culture.

Current research on the global Japanese food phenomenon tends to focus on Western audiences (Kushner, 2013, Sakamoto & Allen, 2011). The literature on Japanese food in the Southeast Asian context is limited. There has been more interest shown in studying Japanese food abroad in developed countries such as the United States (Edwards, 2012). Interesting works on modern Japanese food by Cwiertka, (2006), Rath (2010), and Kushner (2013) have focused on the pervasive influences of Japanese food locally and abroad.

There is, however, a lack of studies on Japanese food abroad from the intercultural communication perspective in Southeast Asian countries. Thus, the focus of this paper is to explore food culture phenomenon through Japanese business organizations in Malaysia. Data is obtained from the online websites of these businesses and the experiences of Malaysian and Japanese respondents who have been to both these countries. The uncertainty avoidance framework proposed by Hofstede, Hofstede and Minkov (2010) underpins the analytical framework of the study.

CULTURE AND IDENTITY

Cultural Identity

Food in this context is constructed to represent its Japanese origin but with the touch of commercial branding. Japanese food in Japanese-based restaurants in Malaysia largely reflects its Japanese cultural identity in promoting and selling the food to customers. In order to explain this issue, t one has to first look at the origin of the Japanese national identity in context. The Japanese identity is about nihonjinron (Japaneseness) which endorses the collectivist culture above individual needs. It is linked to the idea of belongingness, i.e., the notion of ba 'frame' as depicted by Lebra (1976) and as introduced by Nakane (1970). It is about long term relations and the passing on of the tradition to the young. It is monolithic whereby tradition supersedes individual diversity. Japanese culture values authenticity that is referred to as being 'original'.

A study of Japanese food culture, revealed that sushi, an authentic Japanese food, was commercialized to meet the demands of global customers (Sakamoto & Allen, 2011). The researchers of that study pointed out that when sushi was first introduced to global consumers, the Japanese in general, felt rather possessive of their sushi tradition. However, when they later realized that global consumers demanded their own flavours of sushi, they accepted the fact that sushi being a global but authentic Japanese food meant that they had to accept changes in their traditional sushi preparation. Moreover, the Sakamoto and Allen study (2011) clearly showed that the Japanese had begun to appreciate the idea that sushi penetration into the international market had the advantage of soft power influencing the globalized food markets. Edward (2012) explored Americanized sushi identity in New York City, the Midwest and Japan. She concluded that sushi identity overseas had been affected by the tastes and preferences of the host countries. Furthermore, this trend would likely continue as long as there is demand for sushi from foreigners. Another study on food culture in Japan uses the term 'kodawari' which refers to the personal obsession and detailed efforts in preparing food by Japanese chefs (Fukutomi, 2014). The Kodawari spirit has influenced the way in which the Japanese chefs prepare ramen by adding their unique individual signature to this dish. In other words, each ramen chef has their own signature ramen dish, one which is different from the other. In preparing the ramen dish, each chef adheres to the principles of authentic ramen ingredients in the Japanese style, but with a twist because of each individual's unique secret recipe for the dish. Another interesting study was the research by Kim and Ellis (2015) on the Japanese udon noodle as a tourist attraction. They explained how udon noodles, which is a staple in Kagawa, Japan, has been positioned as a tourist attraction for food lovers. As a result, tourists are provided with the opportunity to 'digest' the Japanese culture whenever they are enjoying their favourite udon noodles. Zhang (2015) noted that Japanese food organizations had strategically used the concepts of health as an essential part of their national practice of culture and beauty, in food presentations to attract customers.

Cwiertka (2006) in her book, 'Modern Japanese Cuisine' outlined the historical factors that have modernized the Japanese food cuisines of today. The Japanese cuisine was influenced by Western cuisines because of the Japanese ambition to be modernized and technologically competitive. Japan was eager to be like its Western counterparts, especially after the historic moment when China was defeated by the British in the first Opium War (1839-42). In addition, countries such as China and Korea had also influenced Japanese cuisine due to factors of war and immigration. Religious influences such as Buddhism and Shintoism also impacted the evolution of Japanese cuisines through the principles of consumption of pure food, rather than flesh-related food such as meat, beef and chicken. Thus, political, economic and social factors at the domestic and international levels have impacted the Japanese cuisine today, as understood in Cwiertka's work. The Japanese cuisine strictly follows the tradition of making every dish truly authentic Japanese, and it is not overstating the case: for example, a Japanese restaurant in

Malaysia, due to its geographical proximity to Japan, would have Japanese ingredients flown in from a celebrated market in Japan almost daily. Indeed for other overseas markets such as those in New York, California and London, it is rather impossible to fly in or ship fresh ingredients from Japan due to the high costs involved hence, the chefs have to optimize local ingredients in preparing Japanese dishes (Cwiertka, 2006). Rath (2010), who wrote a book titled Food and Fantasy: In Early Modern Japan, supports Cwiertka's (2006) claim that Japanese cuisine has been impacted by factors such as Western cuisines. Rath further added that today, even though Japanese food has evolved, their food identity still closely symbolized the national culture. Kushner's (2013) work on ramen evolution has attempted to link Chinese influence on Japanese cuisines, and how the Japanese have turned ramen that originated from China into a Japanese cultural food.

Food culture in this context has to co-exist with the food business organizations. Thus, in this study, the Japanese food business organizations were seen as using the national identity to promote their products, i.e., Japanese dishes. As stated by Yoshino (1999) and supported by Goldstein-Gidoni (2005) in his study on Jewish brokers who were learning Japanese culture, the nihonjinron principle was used by the Japanese to spread their culture to others who were interested to learn about it.

The abovementioned studies have discussed Japanese cuisines locally and internationally. However, the focus was on the significance of Japanese restaurants abroad in general, and the influence of the West on Japanese cuisines. This study aims to explore Japanese food business organizations in Malaysia in terms of their online websites, and the Japanese food experiences among selected Malaysian and Japanese respondents who have been to the two countries.

Hofstede's cultural dimensions theory

The Hofstede theoretical framework with its cultural dimension provides a holistic cultural understanding of values. The framework can be understood in terms of five cultural dimensions, namely power distance, individualism, masculinity, uncertainty avoidance, and long term orientation and indulgence (Hofstede, 2010). The uncertainty avoidance framework by Hofstede, Hofstede and Minkov (2010) underpins the analytical framework of the present study.

Uncertainty-Avoidance Framework

In an interesting observation on national paradigm, Hofstede (1996, 2001) described powerful countries and their organizational identities as follows:- United States (the market), France (the power), Germany (order), Poland and Russia (efficiency), the Netherlands (consensus), Scandinavia (equality), Britain (systems), China (the family) and Japan (Japan). Exclusively, Japan is described as only Japan without being associated with any characteristic that defines a powerful country in terms of a national paradigm. This indication from a well-known scholar in culture emphasizes the strong identity of national culture onto the organizational culture and identity of Japanese companies.

Uncertainty-avoidance is one of the dimensions of Hofstede's intercultural work. This dimension, i.e., uncertainty-avoidance, could be interpreted as a range of ambiguity that could be tolerated by the community of the culture. The terms used in intercultural communication are weak uncertainty avoidance and strong uncertainty avoidance. Weak uncertainty avoidance means that there is less expression of the culture. On the other hand, strong uncertainty avoidance refers to expressive cultures. Based on Hofstede, Hofstede and Minkov's (2010) work, Japan was rated by Hofstede as 92, which indicated strong uncertainty avoidance culture. Malaysia, on the other hand, was rated as 36, which indicated a weak uncertainty avoidance country. The highest rated, 112 were Greece and Portugal with the strongest uncertainty avoidance while the lowest/ weakest uncertainty avoidance rated 8 was Singapore..

Cultures with strong uncertainty avoidance dimension score high in neuroticism and lower in agreeableness. What is important is to reduce ambiguity. In order to do that, the community will plan rigorously and ensure that all the rules and regulations are written clearly to avoid any conflict and misinterpretation. Systematic and orderliness are the important values of strong avoidance community. In terms of food preparation, strong uncertainty avoiding cultures appreciate purity in food. Healthy food is valued. People cherish hygiene in daily life and attend to it religiously.

Organizational Identity

Organizational identity has been a dynamic issue with various studies linking identities to the goals, outputs and the nature of the organizations and their relevant stakeholders. Organizational identity (OI) has been conceptualized in many ways. This is due to the fact that OI is dynamic by nature, and different OI could be defined based on its contributing elements that make an organization what it is today (Giorgi, Lockwood & Glynn, 2015). It is a self-reflection of an institution that defines its own identity states. He and Brown (2013) had provided the trajectory of OI and outlined the development of OI through four theoretical lenses, namely functionalist, social constructionist, psychodynamic and postmodern. Each perspective defines OI based on its framework. Functionalist perspective ties to measuring OI based on its relevant constructs i.e., objective and tangible features. While it has contributed to the area, this perspective ignores the process of the OI, cognitive perspective of OI and the discourse of power in relations to OI. Social construction perspective is also known as interpretative perspective. It defines OI as collectively defined by its members and relevant stakeholders. While it offers flexibility in terms of its coverage, it also appears ambiguous when it comes to conceptualization of OI. Psychodynamic perspective refers to unconscious matters regarding the process of constructing OI. It tries to understand the process of OI by reflecting on what is beyond the structured and obvious in the organization. Postmodern perspective refers to analyzing OI in terms of what is beyond mainstream direction of OI, and questions the other side of OI process in an organization. In their study, He and Brown (2013) also suggested several issues that need to be researched, namely employee performance, leadership, corporate social responsibility, employee personality, employee identities and self-concept orientations. Having mentioned that, this paper attempts to position OI as an entity which is linked to national identity. This is in line with the dynamics of OI as proposed by Hatch and Schultz (1997, 2002), where identity affects cultural process and vice versa. It is also in line with the explanation of Giorgi, Lackwood and Glynn (2015) that culture affects the identity of an organization.

Japanese food business organizations in Japan have been growing. With 147 established Japanese food restaurants in Kuala Lumpur, the capital city of Malaysia, it is a healthy growing trend of Japanese food penetration into the Malaysian market. In addition to this growth, JRO had organized a Halal Seminar in Kuala Lumpur in 2016 to tap the needs of Halal markets in Asia and global consumers (JRO, 2015). Coming back to the Japanese food restaurants in Malaysia, each restaurant establishes its own website and relevant Facebook sites to promote the cuisine, location and ambiance of the restaurant. With taglines such as "Eclectic Menu of Authentic Japanese Cuisines as Traditionally Served in Japan" and "Authentic Sanuki Udon" to name a few, these Malaysia-based Japanese restaurants are optimizing Japanese identity to their potential customers.

In sum, based on the above discussion, this study is motivated by the following research questions:

RQ1: What is the visibility nature of the Malaysia-based Japanese restaurants websites in Kuala Lumpur?

RQ2: Do the restaurants' taglines symbolize the Japanese culture?

RQ3: What are the most important elements of Japanese food to the experienced consumers?

METHODOLOGY

This study employed three main methods, which were Search Engine Optimization (SEO), document analysis and the structured interview. SEO analysis was carried out in order to find out whether the interactivity elements of the websites were important to customers. It is important to note here that SEO is a site analyzer tool that analyzes a website for its visibility (Sonawe et al., 2015). It uses a robot to explore the SEO for useful website criteria. Five main criteria, weighted equally, are used by SEO in analyzing a website: Accessibility, Design, Texts, Multimedia and Networking. The overall criterion is Overview, which is a Cumulative Point Average of the five criteria. The data was captured using SEO only on open access websites. The following steps were undertaken in the process of analysing the websites:

- Start SEO in open access websites
- Each of the 53 websites identified earlier were inserted into the SEO link to determine the five main criteria
- The robot would begin the search based on the criteria provided
- The extent of search completion was based on the robustness of the robot deployed and characteristics of the websites searched
- Once the SEO was completed, the complete results on the website concerned would be indicated by the robot.

There were three main websites that the researcher referred to when searching for Japanese restaurants in Kuala Lumpur. They were Chillout, Soulout and Freakout (2013), Twelve Japanese Restaurants (2015) and Best Japanese Restaurants in Malaysia (2015). Kuala Lumpur was chosen as the location to be studied as it is the capital city where most of the Japanese restaurants are headquartered.

Document analysis was conducted on the 53 websites and their Facebook sites, in order to understand the restaurant demographic identities which included the corporate taglines. Structured interviews were conducted among Japanese and Malaysians who have been to the two countries at least 3 times. The respondents were given the following five structured questions in relation to Japanese food culture in Malaysia: 1) What is the special feature of Japanese food? 2) What is your favourite Japanese food? 3) Is the food easily available in Japanese restaurants in Malaysia? 4) What is your favourite Japanese restaurant in Malaysia? and 5) And why? The snowballing method was used as it was hard to find respondents who had similar experiences. Thirteen (13) respondents were interviewed for this study. The data were analyzed thematically using the framework by Clarke and Braun (2013). The researcher had undertaken six steps based on this analytical framework, namely 1) immersing in the data in order to familiarize with the themes, 2) building the coding principles and identifying important codes, 3) using the codes to search for themes, 4) revising the themes and reflecting on their selection, 5) finalizing themes (naming and defining) and 6) writing up. It is important to note that these processes are not linear. Thus, each step has to be taken with care so that the analysis will contribute new insight for future research.

RESULTS

Demographics

Out of 147 available restaurants in Kuala Lumpur, the capital city of Malaysia, 53 restaurants have official websites. Thus, it represents 36 percent of the population. These 53 restaurants have official websites and Facebook sites or related Facebook sites created by the customers. In terms of categories, the majority of the restaurants are franchise-based (n=27, 50.9%). This is followed by independent restaurants that are individually owned (32%), and there are 9 hotels that have mostly award winning Japanese restaurants as claimed in their respective websites (refer to Table 1).

In addition, in terms of specialization of the restaurants, a majority (n=36, 67.9%), offers a full range of Japanese cuisine. This style is popular based on the data acquired. Then, this is followed by sushi-based restaurants (n=5, 9.4%). Ramen-based restaurants secured third place with four restaurants (7.5%). Dessert and fusion-based restaurants have equal numbers of restaurants operating (n=3, 5.6%). Finally, steamboat and udon-based specialization restaurants recorded one each (refer to Table 1).

Table 1
Demographics of the Restaurants

Categories of Restaurants	**N=53**	**(%)**
Franchise	27	50.9
Stand alone	17	32
Hotel	9	16.9
Specialization of Restaurants		
Japanese cuisine (all range)	36	67.9
Sushi	5	9.4
Ramen	4	7.5
Dessert	3	5.6
Mixed Western and Japanese cuisine	3	5.6
Steamboat	1	1.8
Udon	1	1.8

For interview data, the distribution of gender is as follows: 5 males and 8 females from which 7 are Japanese and 6 are Malaysians. They were given pseudonyms for anonymity and confidentiality purposes. Out of the 7 Japanese, 2 are male professors, 1 is a female teacher, 1 male and 3 females are students. For Malaysians, 2 are male professionals, 2 are female professionals and 2 are female lecturers (refer to Table 2).

Table 2
Respondents' Demographics

Identification	Gender	Nationality	Occupation/Status	Country of Residence
Professor A	Male	Japanese	Professor	Japan
Professor B	Male	Japanese	Professor	Japan
Teacher A	Female	Japanese	Teacher	Malaysia
Student A	Male	Japanese	Student	Japan
Student B	Female	Japanese	Student	Japan
Student C	Female	Japanese	Student	Japan
Student D	Female	Japanese	Student	Japan
Professional A	Male	Malaysian	Professional	Malaysia
Professional B	Male	Malaysian	Professional	Malaysia
Professional C	Female	Malaysian	Professional	Japan
Professional D	Female	Malaysian	Professional	Malaysia
Lecturer A	Female	Malaysian	Professional	Malaysia
Lecturer B	Female	Malaysian	Professional	Malaysia

RQ1 What is the visibility nature of the Malaysia-based Japanese restaurants websites in Kuala Lumpur?

This research question is answered using SEO analysis. Kodawari Menya Udon & Tempura was the most user-friendly website with Overview: 72.3, Accessibility: 62.2, Design: 71.6, Text: 62.7, Multimedia: 97.1 and Networking: 77.1. Comparatively, the website that scored the lowest in SEO analysis was Sushi King with Overview: 48.0, Accessibility: 42.6, Design: 62.0, Text: 48.1, Multimedia: 34.7 and Networking: 42.6. Majority of the websites scored 50.0 and above for the overview except for two websites, which are Sushi King and Sushi Tei. This finding indicates that the interactivity nature of the Malaysian based Japanese restaurants websites is good except for the two websites that need further improvement. Please refer to Table 3.

Table 3
Website Analysis of SEO

Website	Overview	Accessibility	Design	Texts	Multimedia	Networking
Angus House Japanese Charcoal Steak	55.3	46.8	62.0	55.3	70	45.1
Bankara Ramen Malaysia	52.1		76.5	57.2	17.1	45.1
Beard's Papa	56.4		68.5	42.7	34.7	59.8
Coco tei Tokyo Japanese Fine Dining	58.68		63.9	66.4	41.8	53.3
Fukuya	54.8	52.7	68.6	50.0	34.7	54.9
Hanaya	66.5	84.0	75.4	71.0	43.5	44.3
Ichiban Ramen	67.5	72.3	85.8	44.6	55.9	62.3
Iketeru Restaurant	50.8	60.1	68.0	46.4	24.1	36.1
Ippudo	69.5	84.5	71.6	56.1	57.1	68.9
Ishin	51.0	42.6	62.0	45.7	48.8	50.8
Jogoya	56.4	56.3	69.4	39.7	42.4	61.5
Kampachi	62.4	82.5	62.0	60.4	48.8	50.0
Kingyo	66.9	60.8	85.8	65.5	70.0	45.1
Kirishima Japanese Restaurant	64.6	64.1	82.5	57.1	77.7	36.1
Kodawari Menya Udon & Tempura	72.3	62.2	71.6	62.7	97.1	77.1
Kofuku Japanese Cuisine	65.4	72.0	77.9	61.0	38.2	61.5
Komugi	58.3	64.9	66.7	68.2	49.4	35.3
Komura Japanese Restaurant	57.5	56.7	66.7	64.9	60.6	36.1
Kura Japanese Restaurant	65.7	75.9	66.7	60.5	70.0	53.8
Kurata Japanese Fine Dining	56.4	53.2	72.7	64.4	31.8	45.9
Kuriya Japanese Res-taurant	63.6	64.9	74.5	42.1	96.5	45.1
Machi Japanese Kitchen	59.5	69.4	66.7	51.1	48.8	51.6

Maiu Japanese Restaurant	55.8	67.4	62.0	45.7	54.1	42.6
Manmaru	63.3	46.6	80.9	60.3	75.3	51.6
Marutama Ramen	68.2	71.8	76.5	47.9	70.0	68.0
Mizu Japanese Fine Dining Cuisine	61.3	80.4	66.7	43.0	96.5	25.4
Nobu	58.0	64.9	62.0	50.0	45.9	59.0
Ozeki Tokyo Cuisine	58.0	64.9	62.0	50.0	45.9	59.0
Rakuzen	55.8	60.8	62.0	57.0	48.9	44.3
Rocku Yakiniku	66.4	80.0	80.9	58.6	55.9	42.6
Sakai's Curry and Bar	62.1	80.4	66.7	47.7	96.5	25.4
Sasagawa Japanese Restaurant	60.5	60.8	75.7	51.4	48.8	53.3
Shabu Garden	51.2	52.7	48.1	48.1	68.2	45.1
Shogun & Saisaki Japanese Buffet Restaurant	59.3	71.4	66.7	45.1	62.9	43.4
Suki Ya	55.2	60.3	62.0	43.5	52.4	50.8
Sushi Hinata	64.2	64.9	67.6	70.7	62.9	53.3
Sushi King	48.0	42.6	62.0	48.1	34.7	42.6
Sushi Oribe	49.6	50.9	52.7	48.8	48.8	45.1
Sushi Tei	58.3	64.9	66.7	68.2	49.4	35.3
Sushi Zanmai	57.7	60.8	62.0	55.5	71.5	41.0
Tako Tao	54.6	54.5	62.0	64.8	31.2	50.8
Tatsu Japanese Restaurant	56.7	70.1	63.9	60.0	31.2	44.3
Tokyo Don	62.3	52.7	73.2	66.4	63.0	53.3
Tonkatsu by Wa Kitchen	60.0	56.8	73.2	58.4	48.8	53.3

Tonkatsu Mamaison	66.2	88.01	63.9	38.6	74.7	61.5
Torii Japanese Yakitori and Whisky Bar	62.0	50.7	78.1	34.9	70.0	69.7
Tsubohachi	64.8	80.4	76.0	47.7	96.6	25.4
Umai-ya Japanese Restaurant	51.7	60.8	62.0	31.5	50.0	44.3
Watami	64.6	76.4	62.0	44.2	77.7	63.1
Xenri D' Garden Terrace	54.1	60.8	62.0	49.4	45.3	44.3
Yuu Jo Japanese Restaurant	58.4	59.5	62.0	47.41	70.0	53.3
Yuzu	52.3	52.7	62.0	47.8	34.7	53.3
Zipangu	56.2	76.3	71.3	56.6	17.1	36.1

RQ2 Do the restaurants' tagline symbolize the Japanese culture?

In order to answer this research question, the researcher selected top ten websites that had shown the most likes in their official Facebook sites (please refer to Table 4). The data indicated that all the taglines of the restaurants symbolized Japanese culture. Each restaurant promotes the authenticity, creativity and innovativeness of Japanese cuisine. The taglines were associated with Japanese culture albeit some restaurants introduced fusion Japanese cuisine such as Maiu Japanese Restaurant (Fusion Japanese Food). Sushi King had the highest likes (528, 677) and Kurata Japanese Fine Dining recorded the lowest among the top ten (9, 573).

Table 4
Top Ten Japanese Restaurants Based on Facebook and Their Taglines

Name	Facebook likes	Tagline
Sushi King	528, 677	'Kaiten Sushi' or Revolving Sushi
Watami	79, 997	Japanese Casual Restaurant
Kirishima Japanese Restaurant	28, 946	Traditional Japanese Restaurant
Ippudo	16, 873	To continuously innovate to remain true
Sushi Zanmai	16, 107	Boulder's Top Sushi Restaurant
Kuriya Japanese Restaurant	16, 016	Exquisitely Japanese Fine Dining
Ishin	14, 580	Using only the finest quality ingredients air-flown directly from Tsukiji Market, Tokyo, Japan.
Kodawari Menya Udon & Tempura	12, 074	Authentic Sanuki Udon
Maiu Japanese Restaurant	11, 864	Fusion Japanese Food
Kurata Japanese Fine Dining	9, 573	Eclectic Menu of Authentic Japanese Cuisines as Traditionally Served in Japan

RQ3 What are the most important elements of Japanese food to the experienced consumers?
There are five main themes that emerged during the interview analysis. They are freshness, healthy, elements of four seasons, beautiful preparation and easily available. The respondents pointed out that freshness is important to Japanese cuisine. For example, Japanese *Kaiseki* food (authentic Japanese) as well as *Sushi* and *Sukiyaki* need to be prepared from the freshest ingredients in order to make them taste and feel like authentic Japanese cuisine. This was mentioned by Professor A. His statement is supported by Professional C who is a Malaysian and works in Japan that:

Food such as Sashimi that is raw sliced fish or meat required freshness or otherwise, it's just hunks of fish.

As further elaborated by Professional D:

Imagine the potato..when you wash it, the skins peel off just by the touch of your hand..so fresh and that is why Japanese food is fresh.

Another important element is healthiness. The respondents unanimously agreed that Japanese food represents healthiness. Professor B emphasized that Japanese food has the excellent balance of nutrition. This is further supported by Teacher A where she mentioned that Japanese cuisine needs to be well-balanced and thus it leads to really healthy diets. And as summarized by Lecturer B:

The taste is mild, not too oily, it is not too sweet and not too salty.

Japanese food has the character of the four seasons. The seasons refer to winter, autumn, summer and spring. The food is prepared based on the seasons as Japan experiences the seasons.
As stated by Professor B:

Japanese dishes reflect the seasons of spring, summer, fall, and winter. Japanese dishes correspond to each season by appreciating the freshness of foods

His view was further supported by Teacher A, who said:

As you know, Japan has four seasons, so we could enjoy four tastes with Japanese food.

In terms of food preparation, the respondents argued that Japanese food must feed the eyes. This statement came from Professor B where he mentioned:

It is said that Japanese eat with "eyes," so table setting is part of art, which places importance on beauty and harmony of colors and tastes of food, bowls, chopsticks, plates, etc.

And his statement was supported by Teacher A:

Also, the beauty of nature and changing of seasons is emphasized in the presentation or represented in decoratively cut foodstuff. Decorating table and rooms with objects matched to the seasons are also closely associated with Japanese food.

Lecturer B also agreed with the abovementioned statements, where she stated:

Food needs to be prepared in the form and design that is appetizing. And it also needs to be delicious.

Availability of Japanese food is important to the respondents. They agreed that the food availability within their living or working areas offers accessibility to the customers. As stated by Teacher A:

Yes, it is available with comparative ease by a locality in Malaysia.

Her statement was supported by all Malaysian respondents (Professionals A, B, C, D and Lecturers A and B) who affirmed that it is easy to get Japanese food in Malaysia.

DISCUSSION

Studies indicated that foreign food would normally adapt to the international appetites when entering host countries (Cheng, 2011; Thompson, 2011; Karaosmanoglu, 2011). In the case of Japanese food, sushi for example is a global phenomenon and thus, sushi has been innovated to meet the customers' demands (Sakamoto & Allen, 2011). However, what makes Japanese food interesting in this study is the essence of preparing and eating food that must be essentially nihonjinron (Japaneseness). With the existence of JRO, the Japanese are serious about monitoring their food trans-cultural stations worldwide and this includes Malaysia. The names of all 53 Japanese restaurants that are based in Malaysia, reflected Japan's culture and identity (refer to Table 3). Considering Japan is a country with strong avoidance uncertainty, the effort taken by the JRO with the help of the Japanese government is congruent with the need to create a guide for Japanese business organizations.

Given that the internet penetration of Malaysia is 67% (Internet World Stats, 2015), Japanese restaurants are using internet to penetrate into the Malaysian marke, especially in a big city like Kuala Lumpur. From the SEO analysis (refer to Table 3), it was clear that majority of the restaurants' websites have high visibility to the existing and potential customers. This phenomenon is not uncommon for a strong uncertainty avoidance country where information needs to be clear so that there is no misinterpretation and conflict in understanding the message provided.

The most popular restaurant among the Facebook sites, Sushi King, scored the lowest in terms of website visibility (refer to Table 3). Interestingly, Sushi King that was opened in 1995 has about 90 outlets throughout the whole nation (Sushi King, 2011). It is also indicated that Malaysia as a country with weak uncertainty avoidance tolerates ambiguity and manages to experiment with Japanese food regardless of the low visibility of the website. Moreover, with the high availability of Sushi King restaurants in Malaysia, the tendency to experience Japanese sushi is high in Malaysia compared to other types of Japanese restaurants.

Referring to Table 4, the themes of each Japanese restaurant represented Japanese identity. Even though some of the restaurants such as Maiu Japanese restaurant offer fusion food their national identity prevailed. These organizations optimize on national identity as their marketing strategy as it is the strongest selling point to the customers. The theme "Using only the finest quality ingredients air-flown directly from Tsukiji Market, Tokyo, Japan" used by Ishin restaurant, expressed the desire to stay true to the national identity regardless of the hardship and high cost of operation. The way the Japanese organizations, especially the food business organizations, use their national identity, supports Hatch and Schultz's ideas that identity and culture affect each other. This also confirms the argument by Giorgi, Lockwood and Glynn (2015) that culture affects identity of an organization. The researcher believes that the Japanese food business is special due to its input, process and output that need to celebrate Japanese culture as observed by Hofstede (1996, 2001). Using culture as the central point to market their products, these organizations need to adhere to and demonstrate that there is Japanese culture presented in their products, i.e., the food. It is especially important since the food business is among the most competitive businesses globally. This phenomenon of using taglines to claim that the food is pure and authentic to the Japanese culture supports strong uncertainty avoidance culture dimension. The Japanese restaurants feel that it is important for them to produce culturally laden identities in their taglines to assure that their food is prepared and served according to the Japanese culture.

Freshness, healthiness, elements of four seasons, beautiful preparation and easy availability are identities that characterize Japanese food in Malaysia. These factors contribute to the way in which customers in Malaysia perceive Japanese cuisine. While freshness, healthiness, elements of four seasons and beautiful preparation signify cultural values of Japanese cuisine in its truest sense (Cwiertka, 2006; Rath 2010), being easily available stands as a convenience factor that adds to the sale volume of the organizations. Given that Japanese restaurants are challenged by Western fast food conglomerates such as McDonald, KFC and Pizza Hut among other international food business operators such as Korean, Middle Eastern and European, their existence indicates that national identity sells for these kinds of organizations.

CONCLUSION

Japanese restaurants in Malaysia emphasize on national identity to win the hearts of existing and potential customers. This study offers how national identity is optimized by the food business organizations in order to stay competitive in the markets given the strong cultural uncertainty avoidance character of the country, i.e., Japan. While other international food organizations have to adapt closely to customers' appetites, Japanese food businesses in Malaysia challenge this trend by staying true to their tradition despite the innovations that they make to the cuisine. In other words, keeping true to tradition is what makes Japanese cuisine appealing to the customers. Learning from this research experience, the researcher suggests that optimization of Japanese identity on Japanese cuisine is vital for the survival of food business organizations that are Japanese-oriented.

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Civic versus political participation : A study among marginalized community in Malaysia

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ABSTRACT
Embedded in democratic constitutions are the rights and freedoms that accompany citizenship, and these rights and freedoms include participation. The central concept of participation is that citizens transform themselves from bystanders to actively involve themselves with issues, aiming to realize what they perceive as the public good. Development of any society, in large part, has to do with its young generation. It is crucial that the young generation participate in socio-political activities. This paper presents the civic and political participation of the marginalized generation in Malaysia between the ages of 15 and 25. The paper is based on a nation-wide survey of 3558 youths from marginalized communities in Malaysia. From the findings, these marginalized youths are basically more active in civic participation as compared to political participation. The top three forms of participation are all civic participation and the least participations are all in the realm of political participation. Reasons for less participation in politics need to be addressed. Resources are thus needed for the economic, cultural and social development of the young generation, to support future trends in participation. This will provide a level playing field for both the marginalized and non-marginalized community and will go a long way to improve participation for the betterment of policy formulation.

Keywords: *political participation; civic participation; young generation; marginalized community; Malaysia*

INTRODUCTION

At the beginning of the twenty-first century, there are over a billion young people between the ages of 15 and 24, of which 85 percent live in developing countries and mainly in urban settings (CIA World Fact Book, 2014). Many of these young people are in the process of making, or have already made, the transition from studies to work. During the last two decades all around the world, these young people, as new workers, have faced a number of challenges associated with globalization and technological advances in labour markets (ILO, 2004; ILO, 2005).

Development of any society, in large part, has to do with its young generation. It is therefore, crucial for the young generation to participate in socio-political activities of the nation. This participation could be either offline or online (Ali Salman & Suhana Saad, 2015).
Traditional political participation has long been the domain of certain groups: in particular, those with high levels of income and education. As opportunities for political activity have expanded with the internet, we wished to know whether these possibilities for online political engagement have potential to change that pattern (Smith, Schlozman, Verba & Brady, 2009). Smith et al (2009) explored constructed separate scales measuring political participation on and off the internet, each containing five political activities that can be conducted either online or offline.

Since the focus of this paper is on participation, the activities as used by Smith et al (2009) will be highlighted namely: contact a government official in person, by phone or by letter; sign a paper petition; send a letter to the editor through the Postal Service; make a political contribution in person, by phone or through the mail; communicate with a civic/political group by face-to-face meetings, print letter or newsletter, or telephone. Smith et al (2009) classified respondents as "active offline" if they took part in two or more of the above activities during the preceding year. In the case of America, 27% of American adults have taken part in two or more offline activities.

For the young generation in Malaysia, in terms of participation, except for discussing current issues featured in the media, their participation is below average, hence, not encouraging. This could be due to the lack of interest in politics shown by Malaysian youth who are by and large comfortable with their lives and therefore not bothered with issues related to politics (Ali Salman & Suhana Saad, 2015).

Marginalization is a multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized within localities (Eldering and Knorth, 1998). To a certain extent, marginalization is a shifting phenomenon, linked to social status. So, for example, individuals or groups might enjoy high social status at one point in time, but as social change takes place, they lose this status and become marginalized. Similarly, as life cycle stages change, so might people's marginalized position. At certain stages of the life cycle the risk of marginalization increases or decreases. For example, the marginalized status of children and youth may decrease as they get older; the marginalized status of adults may increase as they become elders; the marginalized status of single mothers may change as their children grow up, and so on.

Peter Leonard (1984, p.180) defines marginality as 'being outside the mainstream of productive activity and/or social reproductive activity'. This includes two groups, firstly a relatively small group of people who are voluntarily marginal to the social order - new age travellers, certain religious sects, commune members, some artists, for instance. The second group according to Leonard is those who are involuntarily socially marginal. Leonard (1984, p.181) characterizes these people as remaining outside 'the major arena of capitalist productive and reproductive activity' and as such experience 'involuntary social marginality'. Hence, for the purpose of this paper, the focus would be more on the involuntary marginalized, as the marginalized community in this study lives outside the areas of high economic activities due to their geographical location and economic activities. This community did not wish to be marginalized and neither did they opt to be marginalized.

The impact of marginalization, in terms of social exclusion are similar, whatever the origins and processes of marginalization. The social attitudes (such as towards impairment, sexuality, ethnicity and so on) or social circumstances (such as closure of workplaces, absence of affordable housing and so on) do not make any difference. However, different people will react differently to marginalization depending on the personal and social resources available to them (Burton & Kagan, 1996). Hence, the recommendation would be for the authority to pay attention to factors that would alleviate the predicament of the marginalized.

The main objective of this paper is to determine the popular trend in participation (civic and political) among the marginalized community in Malaysia. The paper will also gauge the type of participation which the marginalized community is more involved in.

LITERATURE REVIEW

Marginalized Communities

Marginalization is a slippery and multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized within localities. To a certain extent, marginalization is a shifting phenomenon, linked to social status. So, for example, individuals or groups might enjoy high social status at one point in time, but as social change takes place, they lose this status and become marginalized. Similarly, as life cycle stages change, so might people's marginalized position.

At certain stages of the life cycle, the risk of marginalization increases or decreases. For example, the marginalized status of children and youth may decrease as they get older; the marginalized status of adults may increase as they become elders; the marginalized status of single mothers may change as their children grow up, and so on. Even so, there are different risks within particular social groups at risk of marginalization. Eldering and Knorth (1998), for example, demonstrate that the risks of marginalization of immigrant youth in Europe vary with ethnicity, irrespective of the particular host countries, or of degree of acculturation.

Peter Leonard (1984, p.180) defines social marginality as 'being outside the mainstream of productive activity and/or social reproductive activity'. This includes two groups, firstly a relatively small group of people who are voluntarily marginal to the social order - new age travellers, certain religious sects, commune members, some artists, for instance.
Here, however, we are concerned with a second group, those who are involuntarily socially

marginal. These are communities who are marginalized not of their own volition, but due to the fact that they are outside the major enclave of productive and reproductive activities, thus resulting in them experiencing marginalization (Leonard, 1984)

Marginalization is at the core of exclusion from fulfilling social lives at individual, interpersonal and societal levels. People who are marginalized have relatively little control over their lives and the resources available to them: they may become stigmatized and are often at the receiving end of negative public attitudes. Their opportunities towards social contributions may be limited and they may develop low self-confidence and self-esteem. Social policies and practices may mean they have relatively limited access to valued social resources such as education and health services, housing, income, leisure activities and work.

Marginalization may take different forms - Ishkanian and Lewis (2007) claim that women are often the majority of paid workers in third sector organizations. However, women's presence in these organizations that are "outside the state," have not necessarily occupied leading positions, but in some countries, particularly the United States, they have managed to exert considerable political influence through their membership. On the whole, third sector organizations are not known for their excellent salaries and benefits.

For this study, marginalized communities is taken to mean young adults who are living outside the areas of improved and robust socio-economic activities and infrastructure.

Political and Civic Participation

Embedded in democratic constitutions are the rights and freedoms that accompany citizenship, and these rights and freedoms include participation (Sherrod, 2008; Bogard, & Sherrod, 2008). The central concept of participation is that citizens transform themselves from bystanders to actively involve themselves with issues, aiming to realize what they perceive as the public good (Meijer, Burger, & Ebbers, 2009).

In countries that practice authoritarian system, most of the people are receivers and in a totalitarian system the people are the participants (on the output side) (Isaak, 1987). According to Conge (1988), participation can be by an individual or a group, local or national, oral or written and by force or voluntary. Participation is a manifestation of support. It is based on the needs and expectations of the people to show their role as strugglers of interest, legitimacy strugglers, voters, and in certain circumstances as policy makers or protesters (the opposition) (Martin, 1992).

Kim (2007) suggests that participation in democracies should go beyond taking part in voting and should include taking part in the governance process. Meijer, Burger, & Ebbers (2009) suggest three forms of participation: political participation, policy participation, and social (civic) participation.

Political participation is defined as any form of activity that impacts decisions. In most liberal democratic countries, political participation influences the outcome of a policy. In countries that have a non-democratic system, participation generally means accepting the final decision of the government. Political activity refers to the given votes, support or withdrawing oneself from the support (Suhana Saad & Ali Salman, 2013).

Political participation consists of actions of citizens that aim to influence the selection and behaviour of political decision makers. Social or civic participation refers to relations between citizens and government but includes interactions between citizens. Active involvement among citizens may take the form of putting demands on the political and administrative system, and it includes developing systems of mutual support to reach common goals. According to Rowe, G & Frewer (2000), the reasons for developing forms of citizen participation vary, from the recognition of basic human rights concerning democracy and procedural justice, to a practical recognition that public participation may result in more support for government policies.

According to Norris (2003), political participation has undergone a significant transformation from involvement in interest groups to new social movements, from the conventional repertoires of interest groups to protest politics, and from state orientation to a multiplicity of target agencies. The internet is one of the new political forums of the youth. Communication approaches have changed from direct linear communication to network-based approaches.

Wasburn (1982) discusses political participation by dividing it into two aspects. The first is a behavioral routine (routine act) that is political participation which is encouraged, such as being a member of an organization that champions the welfare of students, and this participation does not violate the power, authority and social system. In addition, voting also has been categorized as a routine political participation. In contrast, a non-routine participation is a political act or behaviour which is not encouraged or which violates the social system. It is based on feelings of dissatisfaction about something like a political and socio-economic policy and activities of politicians. All this can encourage a non-routine participation such as involvement in a social movement to demand for changes relating to social order.

What is interesting is that the young generation is losing interest in politics. In a global report on voter turnout, Pintor & Gratschew (2002) suggest that confidence in the political institutions and a high level of social inequality in a society, which results in a greater bias against the political participation of socially deprived groups, could be among the reasons why young people lack interest in the democratic process. Based on a study, Putnam (2000) argues that social trust and civic engagement declined significantly in the United States at the end of the twentieth century.

Civic participation is the way we involve ourselves within our community. The degree to which we engage ourselves relates to how much we make a difference in the lives of those around us. It is active involvement that focuses on the common good. This involvement can take place on a number of different levels ranging from obeying the laws of your community to helping make the laws.

The idea of citizenship being a practice as much as a status has developed through the twentieth century. The work of theorist T.H. Marshall in 1950 can be described as an important "point of departure." While many writers have been critical of Marshall's work, his concept of citizenship as "full membership in a community" comprised of civil, social and political rights and accompanying responsibilities has gained wide acceptance (Yuval-Davis, 1991: 59). Thus citizenship is bound with rights and obligations, with civic participation being both a duty and a manifestation of belonging. However both 'citizenship' and 'civic participation' are loaded terms for those studying the relationship of the individual, communities and the state.

Korea introduced civil participation in criminal trials (jury trials) for the first time in the nation's history on January 1, 2008 (Lee, 2009). The Korean jury system incorporates both the U.S.-style jury system and the German lay assessor system to assess the actual experience of citizen participation in trials during the initial five year experimental phase. This is a departure from the norm, where participation is mostly concerned with the civic, politics and policy. Lee (2009) claims that amateur participation in judicial decision-making is not uncommon in most parts of the world. More than forty countries within the common law tradition use the jury system, and a number of civil-law countries practice other forms of civil participation. The prevalence of civil participation in judicial decision-making around the world has been recently noted, and jury scholars have paid considerable attention to the adoption of different forms of jury trials in Asian countries.

From literature, the three most common types of participation include political participation, policy participation, and social (civic) participation (Meijer, Burger, & Ebbers 2009). The focus of this paper is on political and civic participation. This does not mean that political and civic participations have no influence on policy. I argue that the two forms of participation could impact policy, though indirectly.

MATERIALS AND METHODS

This is a nationwide study of marginalized youth in Malaysia. A quantitative approach was used to collect data through a survey. For a representative sample, the country was divided into six zones. The zones represent the peninsular and include the North (Kedah, Perlis and Penang), East Coast (Pahang, Kelantan, Terengganu), West Coast (Kuala Lumpur, Selangor) and South (Negeri Sembilan, Melaka, Johore) and Sabah and Sarawak. Questionnaires were used for data collection.

The respondents for this study were selected using a purposive sampling technique to suit some important criteria of the study (Silverman, 2010). Some 3558 respondents, between the ages of 15 and 25 were sampled for the study.

The survey instrument was developed based on the main concepts used in the study. For this paper, only participation was used. Participation has two dimensions viz. civic and politics. Based on the conceptualization, the two dimensions were operationalized. Hence, the instrumentation and data collection purpose, the main concepts in the study were operationalized as follows:

Marginalized Communities: These communities were identified based on locations. In operationalizing this concept, low income rural and sub-urban communities were sampled for the study. To capture the main idea of the entire research, which is generational reorientation, respondents between the ages of 15 and 25 were selected.

Civic Participation: Civic participation was operationalized by asking the respondents whether they *talk to friends or family members on current issues published by the media; were* *involved in recycling activities; were involved in charity work and welfare; volunteer to help the poor / disabled / victims of natural disasters.*

Political Participation: This dimension was operationalized by asking the respondents if they *meet personally with government officials to solve a problem that I face; contact the media to give an opinion on a particular issue (opinions / complaints / awards); participate in activities organized by political parties; meet with the elected representatives to solve a problem / give opinions; wearing badges / stickers to support / refute an issue.*

A pilot study was conducted on 50 respondents to fine tune the instrument. The validity of the instrument was evaluated by experts in the field and the respondents' comments during the pilot study were taken into consideration. Based on the comments, the items were improved. The reliability of the dimensions were measured using Cronbach's Alpha as in Table 1.

Table 1 Cronbach's Alpha for Civic and Political Dimensions

	Alpha		Items
	Pilot*	Actual Study**	
Civic	0.79	0.81	4
Political	0.80	0.85	5

*N=50
**N=3558

Data collection was done with the help of student enumerators who were familiar with the locations. To ensure the quality of data collected, the enumerators were briefed and each researcher was assigned a zone for monitoring the data collection process. For this paper, only descriptive analysis was used to present the findings by analyzing the means and standard deviations.

FINDINGS AND DISCUSSIONS

There are 9 items to measure civic and political participation of Malaysian marginalized youths. The results show that political participation among the young generation in Malaysia is below average. The findings (Table 2), show that the marginalised community are basically more active in civic participation as compared to political participation. Their top three participations are all civic participation and these include talking to friends or family members on current issues published by the media (mean=3.18, SD=1.13), involvement in recycling activities (mean=2.79, SD=1.12), and charity work and welfare (mean=2.72, SD=1.16).

Among the least participation was participating in activities organized by political parties (mean=2.04, SD=1.20), meeting with representatives of the people to solve a problem or give opinions (mean=2.05, SD=1.15), and wearing a badge / sticker to support / refute an issue (mean=2.01, SD=1.14), which are all in the realm of political participation. In other words, political participation among the marginalised generation is below average.

Table 2
Civic and Political Participation of Marginalised Community

Items	Mean*	SD
Civic participation		
Talk to friends or family members on current issues published by the media	3.18	1.13
Involved in recycling activities	2.79	1.12
Involved in charity work and welfare	2.72	1.16
Volunteering to help the poor / disabled / victims of natural disasters	2.71	1.15
Political participation		
Meet personally with government officials to solve a problem that I face	2.31	1.19
Contacting the media to give an opinion on a particular issue (opinions / complaints / awards)	2.24	1.17
Participate in activities organized by political parties	2.04	1.20
Meet with the elected representatives to solve a problem / give opinions	2.05	1.15
Wearing badges / stickers to support / refute an issue	2.01	1.14

*1 (Seldom) to 5 (Very Often)

One might say that the teenagers and young adults from the marginalized generation, given their circumstances, start off with exposure to civic participation. This might also be due to the fact that a large number of respondents are still furthering their education. Moreover, the Malaysian tertiary education laws prohibit students from involving themselves in politics.

From the analysis, it is evidently clear that the young generation does not have the appetite for political activities. The implication of this is that more youths are becoming passive in real contributions to the development of the country. This trend needs to be critically examined and addressed.

On the whole, one could say that there is low participation among the marginalized youth. This could be due to the advent of the Internet which has somehow affected the way in which people participate in national issues and activities relating to civic and politics. Whoever is not active online is considered old – fashioned. The world has definitely moved away from such activity where everything is done offline. It is now the age of the information super highway.

One may argue that by limiting their activities to the online realm, youths may have a channel to voice their opinions but what of their active, physical involvement in civic and political activities? Democracy thrives on active participation and for any society that wants to develop optimally, citizens' engagement in civic activities is highly necessary.

The urge to participate is also low among the marginalized youth based on their perception that their contributions may not be appreciated or such participation may reinforce discrimination or bias (NDI 2015). In this regard, NDI (2015) defines marginalization as persistent inequality and adversity resulting from discrimination, social stigma and stereotypes. This has been the case with many youths across the globe, thus raising fears of failing to advance sustainable development and nation building when the present crop of adults or leaders leave.

As revealed by the result, the marginalized youths in Malaysia have higher participation in civic than in political activities. Similarly, civic participation in Britain is not on the decline. Participation can be measured in different ways, through organisational growth, overall income of the charitable and voluntary sectors, or (perhaps most importantly for participation) individual involvement. All of these measures suggest that civic participation is vibrant. For charities specifically, there are around 170,000 in the UK, a figure that has climbed steadily since the establishment of the modern registration system in the 1960s. A 2009 survey found that volunteering was undertaken informally by 57% of adults in England, and formally by 43%, in the twelve months preceding interview (Hilton, McKay, Crowson & Mouhot, 2010).

The activeness of this group of people or citizens is connected with the reasons explained above. However it could also be that the young generation in Malaysia is simply not interested in politics, similar to their counterparts in Europe as a study on young generations in eight EU countries revealed. The study shows that majority of interviewed youths were not very interested in politics. They also showed little trust in political parties, although many felt close to a certain party. The EU finds a trend of disengaging from traditional forms of political participation (Isin & Turner, 2002).

CONCLUSION

The objective of the paper which is to determine the popular trend in participation (civic and political) among the marginalized community in Malaysia, has been achieved. The paper has also determined the type of participation which the marginalized community is more involved in. The results show that political participation among the marginalized young generation in Malaysia is below average. They are basically more active in civic participation as compared with political participation. Their top three participations are all civic participation and these include talking to friends or family members on current issues published by the media, involvement in recycling activities, and charity work and welfare.

The least participation was found in activities organized by political parties, meeting with representatives of the people to solve a problem or give opinions, and wearing a badge / sticker to support / refute an issue, which are all in the realm of political participation.

It is thus evident from the findings that the marginalized community in Malaysia still lags behind in their participation, especially, in terms of political participation. Thus future research implications point to the direction of new media participation through social media applications in particular, and this calls for studies on online participation. There have been studies that addressed this trend. However, more studies need to be conducted to provide a clear understanding by way of theory and subject matter. The authorities should provide encouragement to the youth, especially the marginalized communities to participate actively in civic and political activities.

Furthermore, the present situation of the marginalized community in political participation has implications on policy, especially for the 21st century agenda and transformation of the youth in terms of augmenting the role of the young generation in contributing to the political agenda of the country. Resource is thus needed for economic, cultural and social development of the young generation to support future trends in participation. This will provide a level playing field for both the marginalized and non-marginalized community and will go a long way to improve both civic and political participation.

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International Journalism: Ethics, Local Wisdom, and Freedom of the Press

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Abstract

In the era of cyber communication, the practice of International Journalism is facing many challenges. Besides the technology, content is similarly a most crucial aspect. It deals with the practice of freedom of the press, free speech, free expression. It also relates to local wisdom, ethics and standards in different countries. Without understanding those values, international news reporting may create dispute between the press and the subject of reporting. Significant examples of disputes between the press and the subjects of reporting are presented, covering the WikiLeaks cases, Iranian cases, American cases, and cases from some Asian countries. The paper presents how international journalism, which is mostly online journalism, operates; and how freedom of the press clashes with local wisdom/local values in the country being reported. The freedom of the press is a western philosophy, which has been adopted by many non-western countries. Ethical standards of journalism, worldwide, needs to be considered. This paper tries to explore the challenges of International journalism and offer a new paradigm of journalism to guard the freedom of the press, while at the same time preserving local wisdom.

Key words: *International journalism, WikiLeaks, local wisdom, new paradigm*

Introduction

In the year 2010, the world of intelligence and communication experienced a significant case concerning freedom of the press and the ethics of journalism. Notwitstanding its slogan "*Publishes and comments on leaked documents alleging government and corporate misconducts*", WikiLeaks published 'leaked' information. This means that the information it leaked was not confirmed or verified according to good practice; it stood against the standards that journalists have practiced for so long in many countries.

In April that year, WikiLeaks released a video of an air attack by the US military in Baghdad (July 12nd, 2007), which killed several Iraqi journalists. The video was called "*Collateral Murder*". It shocked people, particularly mass media practitioners and the US military. In July of the same year, WikiLeaks also released "*the Afghan War Diary*", a compilation of more than 76,900 documents on the Afghanistan War. In October, about 400,000 documents called "*the Iraq War Journal*" were also released. In 2011, WikiLeaks released 779 confidential files about detainees in Guantanamo Bay. These reports were published without any confirmation as to their truth.

It was not easy for the US Government to make a case against Julian Assange, the founder and director of Wikileaks. As an institution of the press, Wikileaks merely adopts the philosophy of freedom of the press, which is upheld highly by western countries and their media. The US and UK Governments had to create a case against him, even though it was not related to the publication of said information. They then found a loophole: Assange was accused of sexual abuse in a European country and he was detained while in London by the Scotland Yard. A group of friends, one of whom was Michael Moore (director of movies *Fahrenheit 9/11, Bowling over Columbine*, Sicko) then posted bail for his release. At the present time, to avoid another potential arrest, Assange lives in the Embassy of Equador in London under the protection of the Equador government.

Global disputes between the media and the subjects of reporting are manifold. It is caused by different standards of reporting, particularly the code of ethics for the journalism profession. In addition to that, each country or region has its own ethical standards and local wisdoms, which influence the conduct of journalists and news reports. The crucial element of discussion in this paper is that both the standards and ethics of journalism, face the challenges of globally consented freedom of speech, including freedom of the press. These three factors that surround the nature of news reporting often clash with one another. The aforementioned Wikileaks case is a good example of how freedom of speech clashes with another standard –in this case, the US Military. It is not easy to decide whether Wikileaks is right in leaking the information for a greater good, or the US military is right to protect its confidentiality.

Focus of Study

"How the practice of free press clashes with ethics and local wisdom and why a new paradigm is needed for International journalism."

Objectives

The objectives of this study are

1. To present cases of disputes in International news reporting.
2. To suggest that freedom of the press should be applied without sacrificing codes of ethics and local wisdoms; and to offer a new paradigm in International journalism.
3.

Significance

This study will give benefit to media practitioners, particularly the International journalists. They are expected to be more considerate when practicing freedom of the press, by paying attention to codes of ethics and local wisdoms.

It is also expected to enlighten governments, particularly in Asian countries, that freedom of the press means the need to practice good governance.

Relevant Theories

This topic of global journalism ethics is important, because it involves a critical perspective on western liberal media theories, which has dominated the field of media ethics, including the ones practiced in non-western countries. As Saadia Izzeldin Malik writes in her paper "Islamic and Western Perspectives on Applied Media Ethics" (2015), there has been a long discussion and disagreement over whether global media ethicists need to identify universal values/principles among all journalists or humans. In this case, these values and principles are those which are contained in local norms and wisdom in different countries or regions.

Ward (2008), as quoted by Malik ((2015) has written that the field of media studies has been widened by theories outside the field of media studies, such as postcolonial studies. This theory critiques the subject of journalism ethics by examining the relationship between ethical discourse and the exercise of power, western economic and cultural dominance, and post-modern scepticism about truth and objectivity. These opposing aspects are faced by journalists throughout the world at present: power that may abuse ethics, economic priority over culture, and the dilemma in choosing truth or objectivity, since the two are not always aligned.

Technologically speaking, International journalism operates with the support of the Internet. The problem is such that there is no entity that is able to control the Internet. Even countries with strong censorship like China, Malaysia, Singapore, and even the US, fail to control it, despite their on-going efforts. Opinion journalism and free expression of citizens always find ways to reach their target audience via the Internet, online media, or social media. The US Government had once applied a law controlling the Internet –not contesting the *free speech and/or freedom of the press*, but in '*the protection of children from sexual evils roaming the Internet*'. Yet, the Communication Decency Act, released in 1995, was considered 'unconstitutional' by the Federal Court in 1996.

Referring to the main example of cases in this paper, reaction to the way WikiLeaks operates is varied; some were concerning ethics and law of such practice, others, raising the issues of media competition and protection to whistle blowers. Syed Nazakat (2012) stated in his paper 'Social Media And Investigative Journalism' (The Social Media (R)Evolution?);

> "*The success of WikiLeaks has generated a debate within many publications about whether they should have their own leaks website where whistle blowers could send information directly to the editors*."(Nazakat, 2012, p. 127-137)

There is always a temptation to create and manage a special division or rubric in the news media that can be filled with "leaked news" from "anonymous sources (whistle blowers)". In Asian countries, it is not easy to realize such temptation, because the mass media and journalists are bound by strict codes of ethics and laws, and some countries do not even believe in the freedom of the press.

In many cases in investigative journalism, "leaked" information sources remain unidentified for purposes of their safety. However, Bill Kovach (2004) in *Elements of Journalism* states that giving anonymous status to a whistle blower is like giving *a privilege* to a person who is clearly unable to take responsibility of what he/she says. Kovach argues that not all leaks or whistle blowers are valid, thus invalidating such disclosure to the public. Journalists must still be sceptical and aware of any potential interest or agenda of the source/whistle blower.

Another crucial element in International news reporting is the use of language. Problems often occur in the selection of diction. Underlying Edward Said's concept of 'othering' (Mills: 2007), many international reports tendentiously apply the practice of naming, labeling, and stereotyping. In post modern theories, language is considered the most important means to constitute, normalize, reproduce, challenge, and change social order. Julia T. Wood suggests, because language shapes meaning, it is important to see that the language of journalism (the language used by mass media) is accurate. (*Communication Theory in Practice*: 2004). Meanwhile, Roger Fowler also argues that language is a system of categorization, whereby certain vocabularies are chosen to create certain meaning (*Language in the News*: 1996).

Data and Methods of Analysis

Data for this paper are selected stories of disputes between the press/mass media and objects of reporting in the last decade. There are hundreds of such problems: the writer purposively selects stories that contain elements of 'international news' and 'local values'. The samples to be analyzed are cases of reporting about Iran, Iraq, Brunei Darussalam, Singapore and Indonesia, and the media reporting the disputed news are CNN, Reuter, Charlie Hebdo, FEER, the Brunei Times and the Washington Post.

The writer applies qualitative methods of analysis with a critical stance. Analysis is also based on literary study and observation into the works of International media.

Analysis and Finding

Case 1: Problem of Misquoting

In 2005, President Ahmadinejad gave a speech in an international press conference, about the Iranian plan for nuclear engineering (in Parsi language) for the welfare of its citizens. A CNN correspondent was there to cover the news. CNN then broadcasted the news from this angle: Iran was to build a nuclear weapon. The correspondent –deliberately or not- had interpreted Ahmadinejad's diction "nuclear engineering" (in Parsi) into "nuclear weapon" (in English). CNN was banned from reporting in Iran after that incident (but later pardoned by President Ahmadinejad). The Iranian government and the Iranian people suffered international condemnation over that maliciously false translation and report, and continue to do so until now.

Language accuracy in selecting diction/terminology is crucial, particularly if it involves translation or interpretation. In relation to the relevant theory elaborated in the previous section, this problem can be the result of western economic dominance and exercise of power (Ward: 2008). It also underlines the importance of language accuracy in news reporting as suggested by Julia T. Wood.

Case 2: Misreporting Patriotism

In 2011, Iran had experienced several accounts of distorted publication by western media, which has potentially damaged the reputation of the country and its citizens. A group of female Iranian martial artists was branded 'ninja assassins' by Britain's Reuters news agency. Reuters showed a number of Iranian girls undergoing training in martial arts in a city near Tehran, claiming that Iran was training more than 3,000 female ninjas to kill any possible foreign invaders. Following the strong reaction of Iranian media to the report, Reuters made changes to parts of the report, but they refused to apologize for slander. The Iranian girls, accused by Reuters of being assassins, are taking legal action against the agency for defamation of character. These female athletes were asked by the journalist 'what they would do if their country came under attack'. Reuters used the girls' patriotic response of 'to defend their country' as an excuse to call them assassins. The Reuters journalist who conducted the interview left Iran shortly before a court case was initiated against Reuters. On the issue of patriotism, a double-standard is practiced by some western media, in particular the US and UK Media. The citizens who were against military attacks in Iraq and Afghanistan in 2002-2005 were labelled unpatriotic. Likewise, the patriotic female Iranian martial artists (2011) were labelled Ninja-assassins.

Again, this can be seen as the exercise of powerful media towards a targeted group, and which incorporates the practice of labelling and/or slander.

Case 3: Politeness

In Iraq, 2008, a journalist threw a shoe at President George W. Bush while he was giving a speech detailing negative aspects about the country. The Iraqi journalist's misdemeanour was labelled, impolite and unprofessional, while he thought the same of Bush who was talking negatively about the country he was visiting. This case generated much debate on whether it was the Iraqi journalist or President Bush who acted unprofessionally. This whole episode relates to being respectful of one's customs and traditions, and even more so when one is a visitor in the country. So, even though the journalist was detained and jailed for a few days, many parents in Iraq desired to have him as son-in law. According to local values, his conduct was considered "patriotic" and even "heroic".

According to Jean Seaton's theory of democracy with responsibility (*Politics and the Media: Harlots and Prerogatives at the Turn of the Millenium*1998), free press is good, but only those who have responsibility shall have freedom. This also works for politicians who make news. This incident is a showcase of freedom and ethics, both of the press and the sources; and how International press is faced with local value.

Case 4: Libel and defamation

The Singaporean government banned and sued *FERR* (*Far Eastern Economic Review*) several times because it published negative reports on the Prime Minister and other government officials. In 2009 for instance, the Higher Court of Singapore ordered Review Publishing Company (*the publisher of FERR*) to pay $400,000 dollars to Prime Minister Lee Hsien Loong and his father, former PM Lee Kuan Yew, for defamation.

Similar to this case is RI *Military General vs* the *Washington Post* (2003). It was a libel on a RI General was alleged to have been behind the killing of a Papuan NGO leader, which was proven wrong. The Washington Post apologized by republishing the same story, but from a different angle, correcting the earlier publication.

In cases of libel and defamation, the western media might have different understanding of what is considered libel and defamation in countries like Singapore and Indonesia. Holding on to the maxim 'freedom of the press', the media believe they can publish any facts, irrespective that these facts have the potential to defame the objects of reporting.

The above mentioned matters showcase the existence of different standards of reporting and ethics in different countries.

Case 5: Religious norms

In 2002, Malaysia banned *Newsweek* for publishing an unacceptable portrayal of Islam and the Prophet Mohammad. This incident examplifies the lack of understanding by International journalist, about local ethics, norms and values. In another similar case, *Charlie Hebdo* in France was attacked and several journalists ,killed because it published a mockery of Prophet Mohammad.

This case is yet another example of lack of understanding about religious ethics and norms in Islam. Western media seems to ignore these norms, and uphold their own principles of free speech, regardless the impacts of their reporting on the objects of reporting.

Case 6: Social norms

In Brunei Darussalam, journalists are very careful when interviewing or quoting their sources, particularly if the latter are from the royal family, or citizens being critical of the government. These journalists are so afraid of making mistakes, that it has given rise to the situation "there is no news in Brunei Darussalam, because nothing happens here". Some journalists still hold on to the Malay cultural norm that "asking too many questions is impolite". The writer has had an experience of working in the *Brunei Times* (2007), which she considers very challenging because of the minimum news events and news interviews, in the name of politeness.

In Indonesia on the other hand, people barely have privacy and journalists lose their sense of politeness. If someone is suspected of being corrupt, all their family members will be hunted down and exposed in their news coverage. Such kind of reporting has driven families away from their homeland and/ or their children, leaving school. For Indonesian journalists working in newspaper companies in Brunei Darussalam or vice versa, the different traditions (attitudes of journalists towards sources) can become a serious challenge.

Case 7: Problem of Objectivity

In 1999, many international news reports portrayed the East Timorese pro-independence group as victims and heroes, and East Timorese pro-integration group as militias or even non-existent. Still in Indonesia, between 1999 – 2000, international media covered the conflict in Ambon as 'ethnic cleansing', creating sympathy towards a particular group. This resulted in the shipment of weapons from the Netherlands –where many resident Ambonese created the political activist group, Republik Maluku Selatan (the Republic of South Molucca, dominated by Christians) - to Ambon. Lack of objectivity shown by some international journalists who took the approach of war journalism when covering this news, only led to more conflict and violence.

These examples stimulated a discussion on the International journalism practice involving aspects of ethics and local values. So, it is not only the advancement of information and communication technology, or the sophistication of cyber communication. International journalism is about many other things. Ironically, globalization has made our chief editors or news directors lazy to edit and select news from International news agencies for local audiences. They publish or broadcast whatever news is available without any critical thinking. The writer finds that many news stories concerning the Middle East conflicts, for instance, use a western and liberal angle.

Discussion

International journalism

WikiLeaks, the main case study of this paper, was established in Iceland by an Australian citizen, and operates from many places in the world. This has been made possible because of the Internet. Many reports released by WikiLeaks (the data were gathered from all over the world) occupied headlines in European and American mainstream media. However, some media institutions were reluctant to publish them because such reports because they believed that the reports might endanger the sources (the whistle blowers) or other people involved in the news. Assange and others who were enthusiastic to uncover certain secrets had a similarly strong argument: publication that risks the safety of the whistle blower was done for a greater good. It means, in publishing 'supposedly secret' news stories, there is always a risk of danger to the sources (whistle blowers) or subjects of reporting. However, the risk is worth taking for a greater goal: the betterment of the world and/or humankind.

The most interesting issue in the practice of international journalism is: "who determines the nature of news". Is it the authority in the country being reported about? Or the citizens –the public? Or, is it the news producers operating remotely from the country of reportage? In 1997, when an American embassy was bombed in one of the African countries, US media were busy investigating and exposing the scandal of Bill Clinton and Monica Lewinsky's affair. The editors assumed that the scandal would have a more significant impact on the American audience. Also in 1994, the World Cup event in the US was over shadowed by the news of OJ Simpson's felony. Then, those who had subscribed to CNN International, did not live in the US and had no idea about American football, were all forced to contend with the OJ Simpson saga for several hours daily, for a month or two. Who decides such coverage?

In the case of *Indonesian military general vs* the *Washington Post* (2003) and Singaporean Prime Minister vs *FERR* (2009), both subjects felt defamed by the false reporting.

The disputes had to be settled in court l. *FERR* was banned in Singapore for some time and it was legally obliged to pay a fine. In the case of the *Washington Post*, it apologized to the Indonesian general and republished the article, by correcting the false information.

The portrayal of East Timorese pro-integration group as 'militias' was misleading. Almost half of East Timorese citizens who favoured pro-integration but were labeled as 'militias' could have sued the press for defamation and false reporting. But who dares to sue the international press in a political situation like Indonesia in1999? Alatas's insightful memoir *The Pebble in the Shoe* (2003) presents clearer facts surrounding East Timor during that period.

These insensitivities in International reporting take place mostly because journalists prioritize the concept of freedom of the press/free speech over other aspects of reporting. They seem to neglect the fact that journalism ethics and standards comprise principles of ethics and good practice..They overlook the significance of local wisdom, norms and values of what is appropriate or accepted in targeted communities. Going back to the question "Who determines the nature of news", Syah in her book Journalism and Its Ethics in the 21 Century (2015) explores the possibility of news sources (and whistle blowers), or editors (editorial policy), media owners, or journalists as the determinants of news.

Local Wisdom, Cultural Element

Respect for others, tolerance, and the need to maintain harmony could easily become challenges for freedom of the press and free speech. Bruneian journalists uphold the value of politeness and restrain themselves from in-depth questioning when meeting with government officials. It might become the object of criticism in the study of journalism, but if the country's philosophy is to maintain harmony, why should Bruneian citizens adopt the philosophy of freedom that comes from a foreign country, and which might jeopardize their tradition?

Indonesia and the Philippines could be the most advanced Asian countries in terms of journalism. They adopt the western philosophy of freedom and human rights. However, many people in Indonesia are critical of these philosophies. What is the limit of freedom? And, apart from human rights, every human being should also remember the importance of human obligation/duty. One cannot just demand his/her rights without performing his/her duty as a person. Jean Seaton argues that attention needs to be directed away from the concern to protect the right of speakers. It is necessary, as well, to consider their *obligations*, and in particular, the duty of those with powerful voices and powerful positions in society to exercise responsibility over their rights to speak.

Article 19 of the International Covenant on Civil and Political Right states that, "Freedom of expression carries with it special duties and responsibilities. It may be, therefore, subject to certain restrictions .. ." What kind of restrictions are these that can be accepted in the spirit of freedom of expression? The said Article elaborates that it is about respect of the rights or reputations of others, and for the protection of national security or of public order, or public health or morals.

The need to consider consequence and responsibility in dealing with freedom of the press and free speech/freedom of expression is also discussed by Cohen-Almagor (2001) in *Speech, Media, and Ethics*: *The Limits of Free Expression*: "There is a moral responsibility to freedom of expression. Speech must have boundaries if it brings harm to others …. "

In the cases explained above, WikiLeaks did threaten the reputation of the US Military, but it had done so for the greater good, for the security of more people. Many Malaysian journalists may also feel restricted by their government, but in the name of national security and public order, they obey the rules. Perhaps, the government should be aware that citizens know when it is about national security and public order, and should not just act to silence dissidents. When the government ignores its citizens' intelligence, it could lose people's trust and lose its credibility.

In many Asian countries, respect towards religions, culture, traditions, local wisdom, norms and values, is strongly upheld. The people in this region believe that protests and even chaos happen only after there is a humiliation or mockery, for example the issue depicting Prophet Mohammad in controversial cartoons. So, instead of criticizing the protesters (who run amok, in several cases), the media community, particularly the international press institutions, must understand the reasons underlying the chaos, and also understand the values of others. One is forced to accept that making a statement such as “Holocaust is fiction” in Europe, is harmful and the person can be sent to jail. Likewise, one must also accept that mocking Prophet Mohammad is unacceptable to certain communities in certain countries.

New Paradigm

For so long journalists all over the world, have upheld the standards and criteria that were invented more than a century ago. The world of mass media, the press, and the practice of journalism, are changing. The advancement of technology gives way to media convergence and multichannel media operations. Consequently, some standards and criteria are altered. The need to be objective is challenged by the fact that sometimes objectivity is not fair. Fairness in reporting should be given priority. Covering both sides is no longer adequate. Journalists have to cover news from many angles so as to get a clearer picture of the facts and present them to audiences.

On the other hand, in the practice of online journalism, covering only one side of a story is sometimes unavoidable, due to time constraints in meeting deadlines, but so long as the other side is given a space/duration in the updated reports.

More importantly, the news criteria of prominence can be put aside since we also need to give voice to the voiceless. Instead of interviewing public leaders, the press should also listen to the grass roots. The criteria of magnitude is altered by the fact that small things matter. A Christian priest helping a Muslim family matters more than the death toll in religious/racial conflicts. Journalists can no longer hold on to the role of merely being a watchdog. They are participants in the world news. Journalists select facts and sources. They don’t just watch. They participate. They shape how the world is and should be.

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What's in the Content?: Examining texts of the Klik dengan Bijak (Click Wisely) Campaign Materials

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Abstract
Much effort has been invested on the part of Malaysian agencies towards safeguarding youth online. However, no known research has been found that examines the content of the materials disseminated to the youth for safeguarding purposes. Therefore, the main aim of this research is to investigate the content of the materials from the "Klik dengan Bijak" (KDB) program organized by the Malaysian Communications and Multimedia Commission (MCMC). To achieve this, the concept of persuasive approaches and the Basic Human Values (BHV) theory were applied in creating two codebooks (for KDB published materials, and videos). Results from the quantitative content analyses show that: 1) Facebook posts dominated the bulk of the volume of information disseminated by MCMC. 2) A significant portion of the KDB's published materials and videos did not contain persuasive approaches. However, when there were persuasive approaches present, negative emotional appeal was most apparent in both the published materials and videos. 3) Security as a value was most present in both published materials and videos. Additional findings are also discussed.

Keywords: *youth, online safety, persuasive approaches, Basic Human Values*

What's in the Content?: Examining texts of the Klik dengan Bijak (Click Wisely) Campaign Materials

The internet is the most popular media technology in this day and age. There has been evidence that its usage comes with several dangers. The trending concern is emphasized because the youth are active users of this modern technology. Madden, Cortesi Gasser, Lenhart, and Duncan (2012) assert that the internet invades the privacy of children and adolescents more than other forms of media. This is likely due to the fact that this media allows youth to play an active role in creating and distributing information online. They are also exposed to a wide range of people online. It is observable in our society today that this interactive media governs the social lives of the youth. According to Socialbakers (2014), the use of Facebook, Twitter, and Flickr has grown tremendously in Malaysia. In fact, it was reported that there are 13 million Facebook users in this country. This equates to 49.83 percent of the country's population.

The overwhelming and ever growing popularity of social media has seen a parallel with the spread of cybercrime in Malaysia. According to Royal Malaysia Police, younger generations are the most vulnerable to cybercrime. The loss recorded in 2012 alone was RM96.1 million. This includes e-commerce fraud, parcel scam and VOIP scam (PDRM, 2013). Among the other risks that have emerged is creating 'virtual-life' socializing while abolishing 'real-life' socializing. This promotes an unhealthy way of living among Malaysians, particularly the youth. Those active in the virtual world tend to assume that their identity remains anonymous. This then gives them courage to involve themselves in unhealthy behavior.

Understanding this situation, the Malaysian Communications and Multimedia Commission (MCMC) has launched several online safety initiatives country wide. These initiatives are focused on educating the youth, their parents, educators and society on the how to protect oneself online, the dangers of fraud and online scams, as well as cyber threats. The "Klik dengan Bijak" (KDB) campaign is one of the prevalent campaigns which aims towards promoting safety, security and responsibility. This campaign is responsible for disseminating information on how to use the internet responsibly through organized events, brochures, YouTube videos, etc. Despite this, there is no known research on the actual content disseminated to the youth. To address the gap, this study aims to investigate the content of the information disseminated to the youth. More specifically, this study sets out to determine the volume of information disseminated by MCMC to the youth, to identify the persuasive approaches used by MCMC in the KDB materials, and to identify the values that exist in the content of these KDB materials.

Persuasive Approaches

To achieve the aim of this study, five well-known persuasive techniques (bandwagon, glittering generalities, card stacking, positive emotional appeal and negative emotional appeal) that have received much research attention among scholars, will be applied. Previous studies have applied these techniques to test how they contribute to online behavior (e.g., bandwagon [Kim & Sundar, 2014], glittering generalities and card stacking [Wright & Bachmann, 2015], positive and negative emotional appeal (Alhabash, McAlister,Hagerstrom, Quilliam, Rifon, & Richards, 2013).

The explanations of each technique are as follow: The bandwagon persuasion technique refers to the act of encouraging people to join an opinion, behavior or action that is considered favorable and therefore considered acceptable by a group or society. Glittering generalities refer to a virtuous quality such as dignity or honor (Wright & Bachmann, 2015). Card stacking refers to an act that manipulates facts and figures to support an argument, whereas emotional appeal is a persuasion appeal that can evoke either positive or negative feelings.

These five techniques have been chosen based on deductive reasoning. This means that the researchers have looked into the different types of materials created by MCMC and found that these five are highly relevant for the study.
Basic Human Values (BHV) Theory

To achieve the main aim of this study, the Basic Human Values Theory will also be applied. The BHV is a theoretical framework that facilitates our investigation in understanding the types of values that exist in the KDB materials. This theory was established by Schwartz (1992, 1994). There are ten main values: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. For the definition of each value, see Table 1. These ten values fall within four dimensions in a circumplex (see figure 1). Values closer to one another have similar motivational goals, whereas those further or opposite to one another have antagonistic motivational goals.

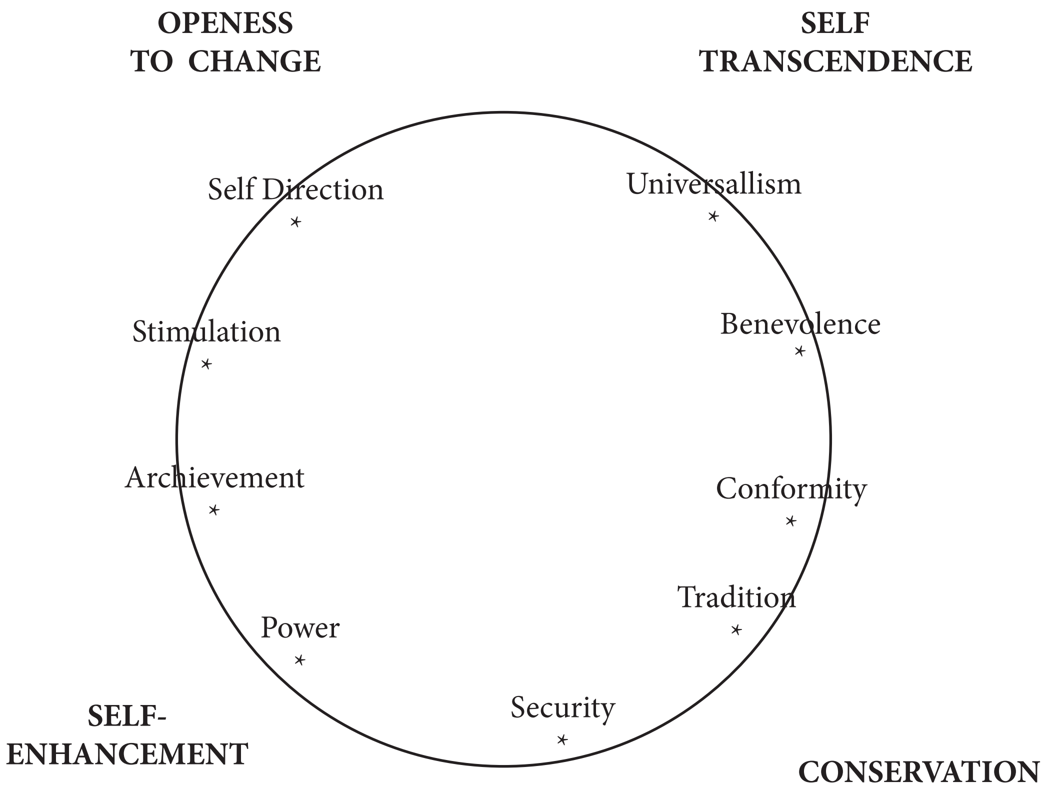

Figure 1: Theoretical model of relations among 10 motivational types of values. Adapted from "Evaluating the Structure of Human Values with Confirmatory Factor Analysis," by S. H. Schwartz, and K. Boehnke, 2004, *Journal of Research in Personality, 38,* p.233.

The BHV has been chosen due to two main reasons: First, each of its ten values are clearly defined. This is important because the detailed definition of the individual values is necessary for our study. Second, these ten values have been found to be flexible in terms of their application to different research topics (e.g., prediction of behavior [Bardi & Schwartz, 2003]; trust in institutions [Devos, Spini, & Schwartz, 2002)]; trust in intergroup relations [Schwartz, Struch, & Bilsky, 1990]; correlation of values to political views [Schwartz, 1996]; correlation of values across differing religions [Soroglou & Dupuis, 2006)], and in different types of research methods (e.g., survey [Schwartz, 1992] and content analysis [Hoffman & Slater, 2007]).

Table 1 Definitions of the 10 Motivational Values

Type of Value	Definition
Power	Social status and prestige, control or dominance over people and resources (authority, social power, wealth, preserving my public image).
Achievement	Personal success through demonstrating competence according to social standards (ambitious, successful, capable, influential).
Hedonism	Pleasure or sensuous gratification for oneself (pleasure, enjoying life, self- indulgent).
Stimulation	Excitement, novelty and challenge, in life (daring, a varied life, an exciting life).
Self-Direction	Independent thought and action – choosing, creating, exploring (creativity, freedom, independent, choosing own goals, curious).
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (equality, social justice, wisdom, broad-minded, protecting the environment, unity with nature, a world of beauty).
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, honest, forgiving, loyal, responsible).
Tradition	Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provides (devout, respect for tradition, humble, moderate).
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms (self- discipline, politeness, honoring parents and elders, obedience).
Security	Safety, harmony, and stability of society, of relationships, and of self (family security, national security, social order, clean, reciprocation of favors).

Note: Adapted from "Evaluating the Structure of Human Values with Confirmatory Factor Analysis," by S.H. Schwartz, and K. Boehnke, 2004, *Journal of Research in Personality, 38*, p.239. Copyright 2003 Elsevier Inc.

Method

Procedure

The MCMC provided the complete collection of published KDB materials to the researcher. This includes brochures, pamphlets, postcards, and stickers. During MCMC's compilation process, the researcher created two codebooks that would enable the content analysis to be conducted (see appendix for excerpts of codebooks). From the two codebooks, one was designed to investigate the contents of the published KDB materials and the other codebook was designed to extract information from the KDB videos that have been published on YouTube and Facebook.

The KDB published materials codebook consists of five main sections: 1) instructions to extract general information, 2) instructions to extract information from the main titles and sub titles, 3) instructions to extract general information on the format of the content, 4) instructions to extract information on the persuasive approaches used in the content of the printed KDB materials, and 5) instructions to extract information on the values in the KDB printed materials. The codebook for KDB videos contains four main sections: 1) instructions to extract general information from the KDB videos, 2) instructions to extract general information from the content of the videos, 3) instructions to extract information on the persuasive approaches used in the content of the KDB videos, and 4) instructions to extract information on the values from the KDB videos. Items in the codebook were created inductively and deductively.

Inter Coder Reliability

Upon completion of the codebook, two coders were hired to conduct the coding. However, before that could take place, they had to undergo coder training. After undergoing intensive training, the coders had to code 12% of the compiled materials without any discussion between each other. Then, an inter-coder reliability test was conducted to test whether the understanding of each item in the codebook is at acceptable levels. The inter coder reliability for the presence of persuasive approaches, and the presence of values for both the published materials and videos were higher than 60%. These percentages were considered acceptable. Therefore, the coders proceeded to code the remaining 88% of complied materials.

Results

Volume of Published KDB Materials

With the aid of MCMC and the codebooks created for this study, we found that there were a total of 264 materials. From this, 249 were printed materials, and 15 were videos. From the 249 printed materials, Facebook posts dominated the bulk of information disseminated by MCMC (n = 228), followed by brochures, stickers, postcards, booklets, and book marks (see Table 2).

Table 2 Published KDB Materials

Materials	***N***
Facebook posts	228
Brochures	7
Stickers	6
Postcards	6
Booklet	1
Bookmark	1
Total for Printed Materials	249
Videos	15
Total of KDB Materials	264

Persuasive Approach in Published KDB Materials

The unit of analyses for the KDB printed materials is by paragraphs or bullet points, depending on the presentation method of each material. Therefore, from a total of 791 paragraphs and bullet points from all the printed materials, it was discovered that only 111 (14.0%) contained persuasive approaches while 680 (86%) did not contain persuasive approaches.

From the 111 (14.0%) paragraphs and bullet points that contained persuasive approaches, it was found that negative emotional appeal was the most present persuasive approach (n = 79, 71.2%), followed by card stacking, glittering generalities, positive emotional appeal, and bandwagon (see Table 3).

Table 3 Persuasive Approach in Published KDB Materials

Persuasive Approach	N	Percentage (%)
Negative Emotional Appeal	79	71.2
Card Stacking	21	18.9
Glittering Generalities	20	18.0
Positive Emotional Appeal	7	6.3
Bandwagon	1	0.9

**Note*: *(N=111)*. More than 1 persuasive approach can be present in one paragraph/bullet point.

Persuasive Approach in KDB Videos

The unit of analyses for the KDB videos is by scenes. From a total of 85 scenes, it was discovered that only 23 (27.1%) of the scenes contained persuasive approaches while 62 (72.9%) did not. Similar to the situation for the printed KDB materials, perhaps most of the scenes were informative rather than persuasive.

From the 23 (27.1%) video scenes that contained persuasive approaches, it was found that negative emotional appeal was the most present persuasive approach (n = 17, 73.9%), followed by glittering generalities and bandwagon. Card stacking and positive emotional appeal were absent in the KDB videos (see Table 4).

Table 4 Persuasive Approach in KDB Videos

Persuasive Approach	N	Percentage (%)
Negative Emotional Appeal	17	73.9
Glittering Generalities	6	26.1
Bandwagon	4	17.4
Card Stacking	0	0
Positive Emotional Appeal	0	0

**Note*: *(N=23)*. More than 1 persuasive approach can be present in one scene.

Values in Published KDB Materials

From a total of 791 paragraphs/bullet points, 643 (81.3%) contained values, while the other 148 (18.7%) did not. From the 643, the value that was most present was security (n = 584, 90.8%), followed by benevolence, conformity, tradition, self-direction, universalism, stimulation, hedonism, power, and achievement (see Table 5).

Table 5 Values in Published KDB Materials

Persuasive Approach	N	Percentage (%)
Power	1	0.2
Achievement	1	0.2
Hedonism	6	0.9
Stimulation	3	0.5
Self-Direction	19	3.0
Universalism	9	1.4
Benevolence	545	84.8
Tradition	35	5.4
Conformity	155	24.1
Security	584	90.8

**Note*: *N = 643*. More than one value can be present in each paragraph/bullet point

Values in KDB Videos

From a total of 85 scenes, 49 (57.6%) contained values, while the other 36 (n = 42.4%) did not. From the 49, the value that was most present was security (n = 35, 71.4%), followed by achievement, hedonism, benevolence, stimulation, self-direction, universalism, and power. Tradition and conformity were not present in the videos (see Table 6).

Table 6 Values in KDB Videos

Persuasive Approach	N	Percentage (%)
Power	2	4.1
Achievement	10	20.4
Hedonism	10	20.4
Stimulation	4	8.2
Self-Direction	4	8.2
Universalism	2	4.1
Benevolence	6	12.2
Tradition	0	0
Conformity	0	0
Security	35	71.4

**Note: N = 49*. More than one value can be present in each scene.

Additional Information on KDB Videos: Feedback from the Audience

As with most videos uploaded onto YouTube, there are opportunities for the audience to leave their feedback by way of likes, dislikes, and comments. From the 15 videos produced by MCMC, the video which obtained the highest number of viewers is "Maklumat Palsu" (False Information) (n = 189, 841). It also received the most number of likes (n = 71). On the other hand, the video which received the most number of dislikes is "Berkongsi Secara Berlebihan" (Oversharing) (n = 9). For the full list of the number of viewers, likes and dislikes, please see Table 7.

On a scale of 1 to 5 with 1 being completely negative and 5 being completely positive, the valence of comments left by the audiences were coded. It was found that on average, the valence of the comments are more positive than negative (M = 3.63, SD = 1.85).

Table 7 Number of Viewers, Likes, and Dislikes for Each KDB Video

KDB Video	Language	No. of Viewers	No. of Likes	No. of Dislikes
Jason	Malay	3,598	23	1
Jason	English	851	5	1
Peeking	English	3,043	28	2
Merisik	Malay	1,909	16	3
Merisik	English	773	3	3
Identiti	Malay	1,083	8	1
Identity	English	814	1	1
Maklumat Palsu	Malay	189,841	71	4
False Information	English	141,393	48	3
Buli Siber	Malay	77,121	43	4
Cyberbullying	English	73,985	31	3
Berkongsi Secara Berlebihan	Malay	149,794	54	9
Oversharing	English	144,261	37	5
Penipuan	Malay	68,096	22	4
Scam	English	142,525	23	3
	Total	999,087	413	47

Discussion

It a nutshell, the main aim of this study has been achieved. First, it was discovered that there were 249 printed materials and 15 videos. From the 249, Facebook posts dominated the bulk of information disseminated by MCMC. This means that MCMC's efforts are concentrated online, which is appropriate considering that their target audience are internet users.

Second, most of KDB's published materials did not contain persuasive approaches. The situation was similar for KDB videos. This is an indicator that most of the KDB content was informative and not persuasive in nature. For both KDB's published materials and videos, the most present persuasive approach was negative emotional appeal. This could be an indicator that it is the Malaysian culture to educate by way of fear or guilt.

Third, the value most present in KDB's published materials and videos is security. This is suitable considering that security, in line with safety is one of MCMC's main objectives. Additionally, it was also discovered that the KDB videos received more likes than dislikes. The positivity received by these videos is enhanced through the coding of valence for the content of comments left by the viewers. However, it is important to note that the responses are rather scarce considering the number of viewers that these videos received.

In the future, Focus Group Discussions and surveys will be conducted among the youth to investigate the level of effectiveness of the KDB program. From this, suggestions can be offered to MCMC for them to improve their program in order to achieve their efforts of safeguarding youth online.

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