



Asia Pacific Public Relations Research and Education Network
Symposium &
International Cross-Cultural Communication Conference

ABSTRACTS

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The Role of Art in Declaring the Multiculturalism with Concern on the Concept of Identity (iCCCC)

Zahra Al-Zedjali & Faeza Al-Dhamari, Art Education Department, College of Education,
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Today, however technology and the modernism has apparently managed the experience of living beside each other, but there are still cultural differences, variety of believes and traditions, which distinguish people from each other. In fact, it leads to a huge cultural diversity among members of a single state; however, it might also have a cause for existing a gab of feeling among people.

Within such perspective, Multicultural thought with the help of open dialogue seeks to replace knowing each other with social and cultural roles, which are steadily based on the principles of justice, friendship, unambiguity and lack of equivocation. In this regard, issues of Multicultural art try to make a profound impact on the social and cultural relations of individuals by creating a sense of respect for the system of belief and values. And also provide a good ground for critical thinking of ideas. With this thought, issues in a frame of multiculturalism and contemporary social studies, environmental and women's studies are all the concerns of today's modern life that the artists usually try to get involved in.

This research, through a purposive artistic perspective, presents a new framework of developmental critique on the profound role of multiculturalism, culturalism, and cultural identity in a post-multicultural era. The study strives to redefine the concept of a multicultural idea expressed by the original language of the endogenous people, scholars & thinkers and the Artists through their wide experience in this area. Hence, by presenting a descriptive applied methodology, this paper examines the present status of multiculturalism in a mixing diverse society with the way of treating the concept of multiculturalism within the societies that are enclosed into the unitary and inclusion.

In the method, a combination of elements such as inclusion, diversity, unitary, and cultural

identity are being examined to verify the value of these elements and the nature of their correlation with the concept of multiculturalism. With the use of an expressive open-dialog, series of students' selective groups, with emphasis on the inclusion and diversity, will be examined through some proposed influential factors to measure the impact of multiculturalism on the outcomes of the selective monitored groups.

The observation along with a purposive dialog are the fundamental criteria for establishing a solid conversation among several selected groups of the artists that are targeted to contribute in recreating a new definition of multiculturalism within a society. This would have to be applied in a conceptual framework aims to measure the attitude & behaviour, affiliation, expression, execution, and the interaction of such artists towards the nature of existing environment for presenting a clear definition of multiculturalism and social identity.

The significance of such study is embodied in drawing new methods used to deal rightly with these sensitive concepts in many societies. Noteworthy, many public policies and wider political discourses surrounding multiculturalism tend to employ ill-defined ideas and implicit notions - particularly regarding culture, in which are promoted implicitly by the institutions of the state policy. The existing of new approaches toward correcting these concepts would contribute to reduce the intensity of political conflicts and ideological difference resulting from a misunderstanding of the terms of culture and cultural diversity. Among the study expected results, the study selected artists' groups along with the study designed framework runs in several projects would have a major role to reveal different definitions of culturalism and cultural diversity. In general, the present study assists to raise the common people' awareness towards the significance of multiculturalism. As well, it will reflect a vivid community image of the society's perception about the culturalism and cultural diversity through the social experiences and a cognitive comparison between these experiences and the most contemporary cultural issues and the community needs.



Using Instagram children to elicit stakeholder trust: How PR has adapted to the selling power of 'kidfluencers' (iCCCC & APPRREN)

Catherine Archer, Murdoch University & Kate Delmo, University of Technology Sydney

For public relations, the issue of 'trust' is a major concern, and is seen as a key dimension of relationship management, one of the foundational theories of the profession (see, for example, Ledingham, 2003; Ledingham & Bruning, 1998). For public relations (PR) practitioners, the internet and more specifically social media, has become a relatively new field to attempt to win stakeholder trust in brands (Briones et. al. 2011; Yang & Lim 2009). While PR and marketing practitioners seek the holy grail of stakeholder trust, they are simultaneously enlisting 'prosumer', microcelebrity social media influencers (SMIs), who have built up social capital and 'trust' amongst their readers/viewers/followers, with large followings on their social media (Abidin, 2017). The global phenomenon of social media influencers' impact has been documented across nations as diverse as Singapore and Finland, Malaysia and Australia, the UAE and the US.

The 'selling power' of these 'authentic' SMI storytellers has been well documented (Audrezet et al., 2018). Indeed, Influencer Marketing has become a related new field of endeavour and research for public relations, marketers and marketing research (Brown & Fiorella, 2013). A recent development has been the use of children as social media influencers, or micro-microcelebrities (Abidin, 2015a), co-opted (through their parents as agents) to promote multinational brands. While the use of children to market goods and services has been a popular technique with a long history, SMI children, or 'kidfluencers' as they have become known, are now a growing phenomenon (Linton, 2019). This paper explores how public relations and marketing practitioners are using/exploiting consumers' inherent love, trust and interest in children, to generate 'brand and/or organizational trust' from many international and local stakeholders, while at the same time wading into murky ethical territory, commoditising children's images and appeal to promote adult brands. A related phenomenon

is the use of children as ‘brand extension’, where celebrity/microcelebrity influencer parents push their children as personal brand extensions, leveraging the cuteness and newsworthy impact of their own children to earn money and/or achieve fame (Archer, 2019). Far from being the ‘everyday, ordinary Internet users’ initially described in Abidin’s early definition (2015b), some child social media stars are now being presented as beyond ‘ordinary’, with lavish lifestyles or unattainable attributes presented as aspirational for the consuming public. The notion of ‘constructed’ (Fitch, 2017) portrayals of everyday activities of micro-microcelebrities further challenges the concept of trust in SMI brand endorsements.

The paper details through three extreme case studies, the extent to which mainstream commercial organisations/brands and parents are colluding to use still and video social media images of children (as brands in their own right) in attempt to gain consumer ‘trust’. Publicly available Instagram posts, promotional material and mainstream media articles are explored for three social media micro-microcelebrities from Australia, the Philippines and Japan. These Instagram and brand sensations include Baby Chanco in Japan, who has been ‘adopted’ by shampoo giant Pantene as the ‘face’/hair model of their shampoo (ABC Radio, 2019), Scarlet Snow Belo, the Filipina pre-school daughter of plastic surgeon/cosmetics brand owner parents, who is used to promote her parents’ business interests (Aguiler, 2018) and the two children of Australian PR agency owner, Roxy Jacenko, who promote branded content through social media channels. Further the paper explores the impact of PR and marketing practitioners and parents co-opting children to engender consumer trust in brand and the ensuing issues relevant to the digital rights of the child and the larger issue of ‘trust’ in society. We argue that focusing on children as brand and influencers of ‘trust’ in public relations is important because, as Livingstone & Third (p 662) posit: “the child – as a cypher for our cultural anxieties and a focus of investment for our future desires – represents an important figure through which to (re)think the digital and human rights, one in which there is almost too much at stake.” We also argue that, through their collaboration with children as influencers (and their parents as agents) communication practitioners may in fact be irrevocably shaping societal/cultural attitudes to childhood – and the nature of the child in 2019 and beyond.

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'Right to Clean Air' but What Went Wrong?:

A Case Study on Global Public Relations in Local Communities in Thailand

Teerada Chongkolrattanaporn, Faculty of Communication Arts, Chulalongkorn University

(APPRREN)

In order to conduct efficient and effective public relations campaigns, PR practitioners must be aware of how important the cultural knowledge is. Not only does this include the customs, arts, and social institutions that are widely practiced in certain communities, but also include the mutual code of conduct within certain culture. Cultural sensitivity is crucial when public relations tactics are involved certain issues that might not be a common sense or universal code. Several campaigns run by international organizations are designed to communicate globally to any world citizens. As a result, this may lead to misunderstanding in local interpretation and lead to communication crisis instead of positive campaigns. Environmental campaigns in particular is typically initiated from the global strategic scale and is translated to local communication tactics. Greenpeace (Thailand) is one the major campaigners who energetically promotes environmental issue namely climate change and environment quality. 'Right to Clean Air' is a recent campaign designed to tackle air pollution problem and to educate about climate change. Greenpeace does not only use online platforms to disseminate information, but also to gain more supporters. A typical public relations strategy in Thailand is to spin the issue online and create offline event which can generate more content for online platforms. However, due to lack of cultural sensitivity, notable campaign can turn out to be a disaster. In 2016, Greenpeace members wore black t-shirts when they ran in a marathon organized to celebrate Her Majesty the Queen's birthday. This led to outrage on social media such as Facebook and Twitter. Thus, this research investigates Greenpeace's Facebook fanpage to examine the trend of people's responses to the campaign. Results showed that negative comments outweighed positive ones. Framing analysis was conducted to determine the most prominent frames presented in the Facebook platform. The "climate change" frame

was hardly mentioned by the public, while the "attack on NGO" frame was mentioned the most. Lastly, a discussion on what can become sensitive or taboo with Thai netizens is provided.



Sustainable tourism: Cultural identity and tourists visiting Abu Dhabi (iCCCC)

Gaelle Duthler & Dr Natasa Valek, Zayed University, Abu Dhabi, UAE , College of Communication and Media Sciences

Sustainable tourism is a business activity that establishes a suitable balance between environment, economic and socio-cultural aspects. Tourism is an industry committed to making a low impact on the environment and local culture, while helping to generate future employment for local people (UN WTO, 2002). Recently, plenty of research have been published considering the environmental impact of tourists and tourism activities, but little is known about preserving cultural identity and fostering a culturally appreciative tourist experience. One of the national priorities in the UAE is to preserve Emirati culture, which is not easy in a such multi-cultural country, as Emirati nationals represent a bit more than 10% of all residents, and every other nation bring its own culture and habits. Even more important is to promote Emirati culture among tourists visiting the UAE which is a key factor in preserving the local culture. The Strategy of the Department of Culture and Tourism (TCA, 2018) states that Abu Dhabi will become ‘a thriving cultural hub that engages and educates residents and tourists alike by highlighting the UAE’s rich national heritage and bringing the best global art, museums and music to the region’. This is a challenging plan as in Abu Dhabi it is possible to find several popular international tourism attractions/brands such Ferrari world, Warner Bros, Louvre, and others, that get the tourists’ attention first. Cultural heritage tourism is defined as an activity of traveling to experience the places and activities that authentically represent the stories and people of the past and present (The National Trust for Historic Preservation, 2011). “Authenticity” is challenging: our hypothesis states that tourists do not have many chances to see or connect with local Emirati people, experience local Emirati customs or typical Emirati activities. The problem is twofold: first, tourists cannot get an authentic Emirati experience as there is much more other-international tourism activities than typical Emirati activities. For example, there are more international restaurants (Indian,

Lebanese, etc.) than Emirati restaurants. Second, when taking part in the Emirati activity (e.g. Emirati restaurant), the experience is not authentic as usually expatriates are working at the local restaurant. Thus, our research problem is to understand how much of the authentic Emirati culture tourists get to experience when visiting Abu Dhabi. The opportunity to experience different cultures remains one of the main benefits of international travel (Lord, 1999). An increasing number of countries are looking to use tourism as a vehicle for indigenous economic development, while indigenous communities see tourism as a mean of economic empowerment (McIntosh, Hinch, Ingram, 2002). For a sustainable relationship between tourism and culture, the traditional culture will need to be respected (Moscardo, 1999), but also preserved and transferred to future generations in order to maintain the balance between tourism supply and demand. It is therefore essential that local indigenous people remain involved in the offer, as they are the only one who can authentically represent the local culture. Given the fact that world is becoming one big global economy due to globalization, the preservation and promotion of cultural differences is even more urgent. Thus, cultural identity needs special attention in every tourism destination. McIntosh, Hinch and Ingram (2002) claimed that if the relationship between tourism and indigenous culture is to be sustainable, cultural attractions will have to overcome cross-cultural differences and to foster an appreciation for cultural identity. Tourism destinations must present unique aspects of cultural identity and lifestyle of local people to tourists, while also respectfully preserving it. Authenticity is a vital component of tourism and the production of it is dependent on some act of reproduction (Taylor, 2001). The authenticity and cultural identity in tourism have been previously researched in New Zealand, in relation to Maori heritage (Taylor, 2001; Ryan, 2002; McIntosh, 2004; Amoamo and Thomson, 2010), but little is known about cultural identity and heritage tourism in the Middle East. McIntosh (2004) after researching Maori culture in relations to tourism concludes that tourists come to appreciate the cultures of indigenous peoples by five dimensions: gazing, lifestyle, authenticity, personal interaction and informal learning. These five dimensions will be reflected in our research purpose to explore cultural tourism in the United Arab Emirates (UAE). Govers and Go (2004) analyzed 20 webpages of a tourism offer in Dubai and found discrepancies between the image of Dubai created by private sector organizations and destination marketing organizations. It has been found that

transport and hospitality sectors use more images of tourism facilities (e.g. hotels, shopping malls), while the promotion of the rich culture, heritage, and identity (e.g. camels, henna painting) of Dubai is clearly left to the destination marketing organizations (DMOs). As a result of these findings, the image and perceptions of the UAE in the minds of potential tourists is a modern futuristic country, with high skyscrapers and expensive cars, while cultural experience and authentic Emirati heritage is neglected. Stephenson (2013) also confirms that destination Dubai is building an image based on iconographic grandeur, monumental innovation and super-modernism, while its perceived lack of cultural consistency, particularly in terms of the absorption of the old into the new. It should also be pointed out that the majority of published research on culture and tourism in the UAE tends to focus on Dubai and use content analysis methodology, as data collection is very challenging in this part of the world. Thus, we propose to use focus groups discussion with tourists to better understand the position of cultural heritage tourism in the UAE, focusing on Abu Dhabi, a more traditional Emirate than Dubai. Our main research question is to understand how much of the authentic Emirati culture do tourists experience when visiting Abu Dhabi. Moreover, this research will provide insight into how tourists learn about Emirati culture and which cultural activities they participate in when visiting Abu Dhabi that they believe are authentic for the destination. In particular, we will focus on the following research objectives: RO1: To understand to what extent tourists experience the authentic Emirati culture. RO2: To understand what tourists learn about Emirati culture when visiting Abu Dhabi. RO3: To explore Emirati culture impact on Abu Dhabi as a tourism destination. Focus groups with tourists staying in Abu Dhabi hotels are proposed. The plan is to approach 5 hotels across Abu Dhabi and develop a focus group in each hotel. Each focus group will consist of 6-8 tourists, which is the ideal size of a focus group for most noncommercial topics (Krueger and Casey, 2000). Focus group discussions will be performed in different months in order to include tourists visiting Abu Dhabi on different occasions and times. As it is a common practice, an incentive will be offered to tourists to participate in the focus.



The Impact of Migration on Identity Discourse within the Australian Context (iCCCC & APPRREN)

Elizabeth Lang, Diversity Focus

This paper is a critical review of existing literature from the fields of social and political science to explore how migration has and continues to impact identity discourse in the Australian context. The paper also raises important questions and responses on issues concerning national identity. Drawing on the lens of the author's lived experience as part of a visible racial minority, the paper provides a critical analysis of Australia's changing cultural landscape and the competing narratives impacting and impacted by these changes. This paper will help to facilitate important discussions about notions of belonging, national identity and nationalism among other related topics.

Identity discourse is at the heart of Australia's ongoing national identity debate. Ideas about national identity, traditionally rooted on notions of common shared ancestry and language, is laden with assumptions about who constitutes an "Australian" within this context (Atkinson 2015). Despite the fact that national identity is a "socially constructed idea or myth" (Meaney, 2001, p.78), competing narratives about national identity have continued to dominate public discourse. These narratives have implications for who is deemed as 'belonging' and who is not. Australia's historical context also adds a layer of complexity to this debate. Australia's Aboriginal and Torres Strait Islander peoples, as the first Australians, although not recognised as such with the arrival of the first fleet in 1788, in many ways disrupt the notions of a monocultural white Australian identity. Despite this, the idea of a white Australian identity still dominates.

Australia's early history was dominated by narratives about the identity of the nation and who is deemed part of this narrative. These narratives perpetuated the construction of a

monocultural Australian identity following implementation of the 'White Australia' immigration policy (Batrouney & Goldlust, 2005). The changing immigration landscape, matched by changes in immigration policies from the era of Assimilation to the present era of Multiculturalism, as well as the changing global discourse on immigration, have continued to shift these debates in more complex ways. Following the complete dismantling of the White Australia Policy in 1973, the increasingly diverse landscape of immigration gave way for the arrival of immigrants from all corners of the globe through various migration pathways. The rapid changes to the cultural make-up of Australian society has continued to challenge the ideas upon which this national identity is formed.

The idea that national identity is static and fixed is complex and continues to be challenged and negotiated with the arrival of various waves of migrants. The arrival of 'visible' minorities from various parts of the world, has given rise to racial constructions that act to exclude some groups as 'other' as part of Australia's complex national identity discourse (Baak, 2019). These experiences mirror similar historical and ongoing constructions of Australia's Aboriginal and Torres Strait Islander peoples as 'other', 'black' and 'inferior' (Moreton-Robinson, 2003). These constructions, matched by similar anti-immigrant sentiments in other high-income Western countries, have sparked criticism about multiculturalism and in some ways attempt to legitimise the idea that the multicultural agenda has failed.

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Panel: Across the gender divide: Researching women and public relations in the Asia Pacific (APPRREN)

Panelists: Kate Fitch, Monash University; Kiranjit Kaur, Universiti Teknologi MARA; Rizwanah Souket, Monash University Malaysia; Pip Mules, Auckland University of Technology

The purpose of our panel is to explore research and stimulate discussion about gender in relation to public relations research, education and practice in the Asia Pacific region. Despite a small, but growing, body of scholarship on the experiences of women in public relations and the impact of gender, the focus of much of this work has been in Australia, UK and North America. Gender is often a major missing concept in research on public relations and the role women have played is often marginalised (Fitch & L'Etang, 2017). The diverse papers in this panel therefore aim to make both women's public relations work and the societal impact of that work visible by documenting women's participation in three spheres: education, activism and entertainment. Collectively, the panel begins to explore not just women's participation in public relations activity within the region, but considers how gender resonates with other factors such as race, class, caste, ethnicity and sexuality.

The panel will conclude with an open discussion among presenters and attendees focusing on how gender impacts on public relations research, education and practice and manifests in different contexts, cultures and communities across the region.

Paper 1: Promoting 'Asia' in post-war Australia

Chair & panellist: Kate Fitch, Monash University

This paper investigates the work of Australian public relations practitioner, Betty Stewart, who established her public relations consultancy in 1959, but is absent from existing histories of public relations. It draws on Stewart's memoirs, oral history, and archives. Stewart's contributions to Australian cultural life include working closely with promoters of touring

shows, first through her employment in the theatre sector and later in her public relations consultancy specialising in entertainment. Stewart promoted international acts and foregrounded cultural diversity in order to gain widespread publicity. However, her promotional activity – although effective – was not always popular with the performers; as Stewart acknowledged, the Japanese performers resisted wearing kimonos, travelling in rickshaws and being described in the press as ‘geisha girls’. According to Bollen, these promotional activities ‘commercialised Asian cultures for consumption by an audience of white Australians’ (2013, p. 74). Stewart’s client list later expanded beyond theatre and entertainment to include accounts in beauty, lifestyle, sport, travel, automobile and retail sectors.

Stewart’s absence from public relations history, despite her extensive work with international artists and entertainers and later with multinational corporations, points to the ways certain kinds of public relations work are excluded or marginalised along gender lines. Stewart’s career offers important insights into Australian identity and its location in the Asian region. Her memoirs specifically deal with the discrimination faced by some of the artists Stewart promoted and this historical research enables a strong understanding of the day-to-day promotional work Stewart performed and its impact on Australian society.

Paper 2: Role of Education in Empowering Women in Malaysian Public Relations

Panellists: Kiranjit Kaur, Universiti Teknologi MARA; Rizwanah Souket, Monash University Malaysia

Women have contributed to the growth of public relations from the early days since Malaysia achieved independence in 1957. Early consultants include Paddy Schubert, Hamidah Karim and Marina Samad who contributed to establishing a formal structure of a communications portfolio in the government, corporate and agency sectors. The government-based Information Department recently appointed the first woman Director General. A longitudinal study by Idid, Azreen & Souket (2019) found the number of female practitioners is increasing in the Malaysian public relations industry.

The 2017 Global Gender Gap Report showed an improvement in Malaysia’s Index at 0.697 in the field of education. Enrolment at both primary and tertiary levels is slightly higher for

women than men. Public Relations and Communication courses report a much higher enrolment of female compared to male students. This paper will examine the role of education in empowering women as PR practitioners in Malaysia. It will analyse participation of women in public relations education as both students and academics; employment opportunities for women as PR practitioners at different levels, including leadership roles in public relations; as well as gaps that continue to plague women's participation in public relations decision-making. Qualitative interviews and desk review will provide the information for this analysis.

Paper 3: Protectors not protestors - Gendered activism in New Zealand

Panellist: Pip Mules, Auckland University of Technology

While the past decade has seen more attention given to activism and activist groups in public relations theorising, there has been limited research into the specific strategies and tactics used by activists from a public relations perspective. In this paper, I discuss how a female activist leader specifically uses gender as a tactic to achieve her communication goals. Pania Newton is the leader of an activist group known as SOUL—Save Our Unique Landscape—made up of mana whenua (people of the land) and local community representatives who have been protesting to stop a housing development on the land at Ihumātao, a culturally important or 'wahi tapu', sacred site located next to the Ōtuataua Stonefields Historic Reserve in Māngere, New Zealand. Pania has played a key leadership role in this campaign. She has garnered international support with hundreds of protestors visiting and camping on the site, and over 40,000 Instagram followers.

This paper analyses Pania's use of gender to frame her activist tactics. She uses her beauty as a platform through which to bring attention to the group's concerns. Her communication approach is both maternal and, at times, focussed on challenging established ideologies and patriarchal elements. She displays qualities such as strength and patience in her ability to unite a large and growing group through an emphasis on positive messaging and deliberately mild slogans such as 'protectors not protestors'. Multiple sources of data are used in this analysis: affiliated social media sites, particularly Instagram feeds, media reports, interviews and film footage.

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Developing Trust in a Global Virtual Team (iCCCC)

Averill Gordon and M Bain, School of Communication, Auckland University of Technology

Global virtual teams, whilst still new to many people, are quickly becoming commonplace (Breuer et al., 2016; Gilson, Maynard, Jones Young, Vartiainen, & Hakonen, 2015; Gordon, 2017). Businesses see the importance of grouping multicultural staff together across the globe based on their skill set regardless of their geographical location. Virtual teams also allow global organisations to be truly international and present around the clock. With global virtual teams more of a common practice in the business world, Picherit-Duthler (2011) argues it is important that educational institutions expose and prepare students to be global citizens. Picherit-Duthler (2011) recommends that universities facilitate projects where the students have to participate in global virtual teams. Providing opportunities to experience global virtual teams allows students to be exposed to the diversity of cultures, time zones and geography. How a virtual team handles these differences can be a strength or a weakness, so helping students understand the importance of diversity and working virtually provides them with significant skills when heading into the workplace. It is evident that face-to-face teams are different from virtual teams. Owing to virtual teams needing to rely on computer-mediated communication, it is believed that socialisation processes are affected which makes effective team bonding more challenging (Branson, Clausen, & Chung-Hsein, 2008). Research conducted by O'Neill, Hancock, Zivkov, Larson, and Law (2016), showed that decision making frames within face-to-face teams cannot be extrapolated into virtual team environments. Trust is an oft-studied aspect within global virtual team literature (Gilson et al., 2015) as researchers seek to understand what role it plays (Jarvenpaa & Leidner, 1999). The building of trust within a virtual setting has been seen as complex (M. Alsharo, D. Gregg, & R. Ramirez, 2017) given the geographical dispersion of members. The literature to date has not specifically looked at the leaders' perceptions of trust within virtual teams. A virtual team leader is the primary influence source for how the team interacts, how team members conduct themselves

and how the cohesiveness of the team directly affects the team's productive output. The leaders' reflections on how trust works within a virtual team will reduce the gap within the literature. This study is based on interviews of the team leaders of an annual international problem-based learning project, GlobCom, where more than one hundred senior public relations students from fifteen universities in fifteen countries are brought together to work within eight competitive multicultural global virtual teams (Gordon, 2017). The project requires a competitive and creative communications solution that could be applied to the current world market, developed under real-time challenges. The eight student team leaders from one three-month long GlobCom project, comprising more than 30 students a team (two students from each university), were asked about their expectations of working in a virtual team, then asked about their experience of trust in a virtual team and then asked for their reflections on how they would have developed trust in their team. The results showed that in a face-to-face team, team leaders were equally divided on whether trust is seen to be the responsibility of either the team leader or the team. However, in a virtual team the team leaders agreed that the development of team trust is the responsibility of the team leader. The virtual team leaders believed that trust becomes important as the team develops and is related to each team member's actions, not the overall team actions. Also trust changes over time and depends on the individual's level of activity. Therefore, team leaders build relationships with those individuals who are more active as they trust them more. However, instead of early delegation, team leaders wait to see what actions develop from team members and then trust the team members responsible for these actions. Therefore, the swift trust evident in the early stages of virtual teams may not develop as team leaders wait for trust in their team to grow through the actions of each team member. Consequently, team leaders need to find ways of generating actions among the team at the beginning as these actions are crucial to the development of team trust and ongoing performance. In their reflection, the team leaders said they would try and get to know individual team members better and earlier so they would know their strengths and weaknesses. They believed this would have allowed them to delegate earlier and create the actions which build trust within the team. These results are significant as they help team leaders to lead through understanding how team leaders view their team members, especially in how they link trust

to action. It also helps teams understand that team leaders link team members individual actions to trust. It helps team leaders to recognise the need to know their team members so they can delegate early and ensure the actions occur in order to develop trust within the team. This study has significance for any industry using virtual teams as well as for pedagogical projects, online learning and gaming where virtual teams are an essential component.

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**Public Relations as Community Empowerment: Transmedia Storytelling, Audience Engagement And Collaborative Resilience Building In Disasters
(APPRREN)**

Jenny Zhengye Hou, Queensland University of Technology

Public relations (PR) has for long been criticised for its primary positioning to generate ‘cash flow’ for powerful organisations and serve the privileged groups. The mainstream PR scholarship is accordingly characterised by a strong tendency to link PR to corporate ‘bottom-line’ through highlighting its economic contribution to organisations. Only until recent years, a growing number of postmodernism and critical PR scholars have called to take the public relations function “out of organisations and into communities” (Holtzhausen, 2000, p. 110), especially to refocus on its social value of community building, engagement and empowerment (Cho & De Moya, 2016; Johnston, 2010; Vujnovic & Kruckeberg, 2011). In response to this call, this study contextualises the understanding of community relations in the scenario of disaster risk communication, which provides a salient venue to observe how PR is used to engage with local communities and empower the vulnerable to build resilience toward disasters. In particular, this study examines a popular yet under-analysed genre of PR content—storytelling—that is produced, circulated, and reaches out to wide communities at risk through multiple social media platforms.

Specifically, this paper conducted a case study of ‘Resilient Queensland Stories’ to explore the application of digital storytelling for resilience building and community empowerment in disaster preparedness, response and recovery. Drawing on Coombs and Holladay’s (2018) Transmedia Storytelling Narrative Transportation (TNT) theory, this case study involved two-dimensional analysis: (1) how the leading state government agency Queensland Reconstruction Authority (QRA) employs multiple social media to tell a series of ‘resilient stories’ to community members; and (2) How audience and publics

are ‘transported’ to the meta-narrative created by QRA and if they appear empowered to share their own stories to co-create meanings of disaster resilience. Empirical data were collected from narrative analysis of QRA’s transmedia media (e.g., Facebook, LinkedIn, and YouTube) storytelling featuring ‘Resilient Queensland’ since 2018 (the starting year of this initiative) as well as the audience comments, reaction and/or story sharing in online communities.

The findings indicate that meaningful disaster risk communication entails a community-based, coordinated approach to transmedia storytelling, to not only deliver organisational (e.g., government) key messages but also mobilise audience agency in collaborative resilience building. As border crossers (boundary spanners), government communicators need to navigate complex community, institutional and political terrains, and combine both planned (e.g., organisation-led meta-narrative building) and emergent storytelling strategies (e.g., absorbing story leads contributed from communities). Public relations plays an important role in informing citizens of necessary response plans, but also empowering them to be self-sufficient and resilient in disasters. To reduce compassion fatigue resulting from hearing ‘sad stories’, it is advisable to tell full stories in ways that balance the need of facilitating public understanding of disasters and the desire to foster their resilience. This study contributes to enriching the underdeveloped scholarship of public relations as community empowerment in disasters through revealing the power of transmedia storytelling and audience engagement. It provides practical implications to assist government communicators to shift from a traditionally directive information approach, to a more inclusive, narrative-based model of disaster storytelling.

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The Advantages and Disadvantages of Social Media Uses in Indonesia Digital Government (iCCCC & APPRREN)

Dorien Kartikawangi, School of Communication, Atma Jaya Catholic University of Indonesia

The purpose of this article is to provide an overview of the current behavioral mapping of the use of social media by Indonesian government public relations in the digital government era and its advantages and disadvantages. This article is a preliminary study of how the logic of social media elements initiated by Dijck and Poell has attracted the public sector to adopt it as one of the official media of the Government. By using a qualitative descriptive approach through observation of the general behavior of 34 Ministries in Indonesia in using social media, it is known that Government Public Relations are accommodating and in line with the logic of social media. This is supported by the following indications of advantages and disadvantages which are the public sector has used social media with Facebook as a platform that has been adopted by all Ministries; the public sector cannot avoid and has become part of the culture of social media connectivity even though adoption of social media still tends to be public information; the running of government is more open through social media so that communication between government administrators and its public becomes more fluid; social media provides space for the public sector in the practice of digital government, so that the use of social media cannot be separated from the implementation of digital government; as the disadvantages from the behavior of the social media adoption by the Government it is found that there is a trace of social media logic inherent as part of the implementation of digital government, the reconsideration on ethic and cross-cultural understanding are needed as part of responsibility.



Ethics and Cross-Cultural Understanding Reconsideration in Corporate Social Responsibility (APPRREN)

Dorien Kartikawangi

School of Communication, Atma Jaya Catholic University of Indonesia

What kind of Corporate Social Responsibility which Company will do should be planned carefully in order to responsible with the word “responsibility” in the CSR itself. The aim of this paper is to analyse the CSR done by foundation own by cigarettes company in Indonesia. One of its CSR program arising conflict, debate and crisis. Qualitative approach with analytical framework for responsibility of CSR Communication are implemented in this research. Research findings suggests that foundation should be more careful in planning and implementing CSR program as it owns by cigarette company since this kind of company already has its own pros and con. The ethical issues as well as cross-cultural communication and understanding need further reconsideration in order to build mutual understanding and collaboration for business sustainability.



A comparative study on Corporate Social Responsibility Practices of European and Asia-Pacific Airlines (iCCCC)

Lu Yang; Cindy, S.B. Ngai, The Hong Kong Polytechnic University, Chinese and Bilingual Study department

Research purpose and questions Air-travel is a primary means of transport providing benefits to the society, such as job creation, global markets connection, and volunteer events (Su et al., 2017). It is an indispensable part of the tourism and transportation industry (Chang, Chen, Hsu & Hu, 2015). Recently, the outbreak of major social crisis, including the leakage of customers' information in Cathay Pacific Airlines and British Airways, crash accidents of Malaysia Airlines, and mistreatment of Asian passenger in United Airlines, violated the Global Reporting Initiative (GRI) social standard and have globally brought negative impacts on airline industry. These issues have also raised the public's awareness of the performance of airlines' corporate social responsibility (CSR). Bowen (1953) defined CSR as societal obligations of business to follow policies, lines, make decisions, and take action which are require in terms of the goals and values of the society. In 2000, Holmes and Watts put forth CSR is "the continuing commitment by businesses to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large" (p.3). It is generally agreed that the basic idea of CSR is to assess how corporates engage with their stakeholders by integrating social values with stakeholders' interests and perform obligation to the sustainable development of society. According to International Civil Aviation Organization (ICAO)'s guideline (2012), there are three dimensions of sustainable development, including economic, social and environmental objectives. Good CSR practices would bring advantages to the firms and long-term value to the society. At the same time, the public is also expecting corporates to undertake

more socially responsible practices (Chen & Lin, 2009). Given the special characteristics of the airline industry, CSR plays an important role enhancing corporate reputation and stakeholders' satisfaction. Previous studies (e.g. Chang and Kou, 2008; Coles, Fenclova and Dinan, 2013) suggested that improved sustainability contributes to the increase of profitability and enhances value of airline companies. Though the Asia-Pacific airlines ranked top in service providing while European airlines performed well on achieving the environmental goals of European Commission Directorate-General for Climate Action, their CSR performance was heavily criticized as little attention on economic and social issues was given (Chang, Chen, Hsu & Hu, 2015). In another study, Mak, Chan, Wong & Zheng (2007) found that Asian airlines reported less on employee involvement, sustainable development and local community issue comparing to their European counterparts. Previous researches (e.g. Mak & Chan, 2007; Cowper-Smith & de Grosbois, 2011; Daley, Dimitriou, & Thomas, 2008) revealed that environmental issue is the focal point of airlines' sustainability and CSR reports. There is a strong need to extend the study into specific social dimension of CSR practices in aviation industry. Through analyzing the content on the social standards reported by 20 Asia-Pacific and Europe based airlines in 2017, the present study aims to reveal the differences of CSR reporting on the social topics in European and Asian-Pacific airlines. Hopefully, it would bring valuable insights of social dimension on sustainability of aviation industry to both academics and practitioners. The following research questions, in line with the aim above are put forwarded: RQ1: What were the difference in the social dimensions reporting in Asia-Pacific and European airlines respectively? RQ2: Were there any differences between the two regions in terms of social dimension reporting? Methodology Sampling We selected 10 Asia-Pacific and 10 Europe based airlines from the Skytrax Awards-Best Airlines by Region (Appendix 1). These leading airlines are closely monitored by multiple stakeholder groups and therefore have a strong need to openly communicate their CSR practices for reputation management and sustainability development. Their sustainability/ CSR reports, an important monitoring tools (Mak & Chan, 2007) of corporate sustainability are collected to reveal the trend and development of their CSR practices. Special attention will be placed on the social dimension in these reports as the recent outbreak

of several social incidents have put the industry in a spot/ at the top of the media agenda. Based on the availability and accessibility of the reports, we have selected 20 reports from the selected airlines in 2017 for comparison. In total, 20 reports with 1,030,265 words are yielded in our study. Content and Statistical analysis To answer the research questions, quantitative content analysis is employed. Given the recognition of in CSR reporting in aviation industry, we have adopted the 19 standards on social topic from the GRI 400 Social Standard (2016) as our coding scheme. Then we employed NVivo10, a powerful data analysis computer software to identify the function word frequency of 19 GRI social topics in airlines' CSR reports. By filtering out the common keywords, we uncovered the key topic-specific function words in each standard based on their weightings. In sum, we identified 340 topic-specific function words from the 19 social standards (Appendix 2). These topic-specific function words are further examined for their intensity of use (frequency) using NVivo10 in all the reports. Given the varies length of the reports examines, all keyword counts were standardized for T-test and ANOVA analysis to reveal their mean differences and variances of use in the 19 GRI social topics of the CSR reports.

Findings RQ1: Our findings indicated that "Local Communities" (Mean=2.477), "Training & Education" (M=2.071), "Child Labor" (M=1.917) were the top three reported themes of Asia-Pacific airlines whereas "Local Communities" (M=2.281), "Occupational Health & Safety" (M=1.907), "Marketing & Labelling" (M=1.901) were the top three reported themes of European airlines. As for the least-reported themes, "Non-discrimination" (M_{Asia Pacific}=0.729, M_{European}=0.731) took the bottom place. "Employment" (M_{Asia Pacific}=1.016, M_{European}=1.034) ranked the 2nd and the 3rd from the bottom in Asia-Pacific region and European region respectively. "Customer Privacy" (M=1.120) took the third place from the bottom in Asia-Pacific and "Rights of Indigenous Peoples" (M=0.861) took the 2nd place from the bottom in Europe. European service providers more focus on both market and individual development, such as marketing and labelling, and occupational health and safety issues. As for RQ2, similar practices on CSR were witnessed in both regions in general. No significant difference between the social dimensions reporting between Asia-Pacific and European airlines was found except in the sub-category of "Rights of Indigenous peoples" (M_{Asia-Pacific}=1.438, M_{European}=0.861,

$p=0.042$). Opposing to the previous study (Mak, et al., 2007) which suggested that very few Asia-Pacific airlines focused on local community issues, our findings reveal that Asia-Pacific airlines have paid more attention on human rights issues, such as child labour, local peoples' rights, and concern on employee training as well as career development.

Implications The study contributes to body of CSR reporting study by showing the differences of Asia Pacific and European airlines' CSR practices on the social dimension. By revealing the trend of social topics in the CSR reports by difference regions, this research informed the future direction of CSR reporting for aviation industry. It is also shed lights on how CSR strategies and decisions should be made in aviation and related industries in the future depending on the different markets with different cultures.

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Su, L., Pan, Y., & Chen, X. (2017). Corporate social responsibility: Findings from the Chinese hospitality industry. *Journal of Retailing And Consumer Services*, 34, 240-247. doi: 10.1016/j.jretconser.2016.10.013 Appendix Appendix 1. The selected airlines from Asia-Pacific region and European region. Appendix 2. Topic-specific function words from the 19 social standards



Social Networking and Cross-cultural Employee Adjustment: Case Studies of China Pakistan Economic Corridor Projects (iCCCC & APPRREN)

Arshia Mukhtar, Ying Zhu, Mary Bambacas You-il Lee, University of South Australia

The China Pakistan Economic Corridor (CPEC) is the flagship program of China's 'beltroad' initiative (Jacob, 2018) to boost the economic cooperation between these two countries. Given the sizable financial investment in CPEC, its strategic partners are anxious to realize positive results. CPEC's macro factors of economic efficiency and national interests are acknowledged at the policy level (Fulton, 2016), but the issues related to organizational and individual levels have been overlooked, particularly from a cross-cultural perspective. From an organizational perspective, the effects of employees' cross-cultural social interaction within CPEC projects such as employee adjustment, communication satisfaction and achievement of project objectives may outweigh its economic impact in the long run and require investigation. In this regard, current research investigates the cross-cultural challenges and the adjustment made by both Chinese and Pakistani employees working on the CPEC projects. Current research aims to tackle the following key questions: How do the national cultures, namely the cultures of China and Pakistan, affect the behaviour of employees working in CPEC projects? What are the social networking processes of both Chinese and Pakistani employees interacting with each other? What are the factors affecting cross-cultural employee adjustment and what adjustments are effective for better performance?

The qualitative study was conducted for the understanding of in-depth phenomena at hand. 25 semi-structured interviews with 14 Chinese and 11 Pakistani employees in 3 sectors (energy, telecom and public sector development projects) were conducted. The interviews were conducted from employees of five companies i.e. energy (two companies), telecom sector (two companies) and PSDP (one company) and lasted approximately 45 minutes. The purposive quota sampling technique was utilized to

ensure enough representation of projects as well as Chinese and Pakistani employees from each sector. Thematic content analysis approach was utilized to interpret the ethnographic interviews and for identification of patterns within data (Miles & Huberman, 2014). The analysis procedure was inspired by the earlier studies of Gioia, Corley & Hamilton (2013), Miles & Huberman (2014), where “1st order” and “2nd order” analysis was utilized from the informant and researcher centered perspectives respectively. The 1st order coding, based on informants’ perspectives gave a long list of categories and themes. From overlapping themes and similar list of attributes, a list of exclusive themes was developed. In the 2nd order coding, the basic concepts were identified

from 1st order list, which were related to actual interview responses. After that, the themes identified from the interview guide were modified in response to actual responses of the respondents in the 2nd order category phase. Later, the identified codes and themes were analysed in light of the research aims of the study to develop conformity with the achievement of research questions.

The findings relate to three major interactional themes—cultural, organizational and individual factors—influencing cross-cultural employee adjustment and project outcomes. As observed multiple factors including; pre-departure training, employee socialization, cultural similarity between host and home country, networking (guanxi and hawalas), cross-cultural language proficiency, communication satisfaction via common language in official setting, heterophilic

networks and previous international experience of host and home country employees, are main factors for effective employee adjustment and successful achievement of project outcomes in CPEC projects.

The paper contributes to the understanding of condition-driven networking behaviour for employee cultural adjustment, particularly the need of heterophilic cross-cultural networking for successful employee adjustment. It also suggests that multiple level of adjustment is vital for employees. Based on employees’ level of need, the adequate level of adjustment at an individual (work-related and general i.e. food and living etc.) and collegial level (group decision making styles, peer interactions etc.) would be beneficial.

This adjustment will be equally significant to host and home country employees given the complexity of task and

employee's initiative for a strong support network. Hence, arguably two-way on-going adjustment is required for both host and home country employees based on the priorities of these employees. Obviously, interactional adjustment (with host country employees) is fundamental for Chinese employees to overcome loneliness and work adjustment (punctuality etc.) is integral for Pakistani employees.

The antecedent properties of personality types towards adjustment/maladjustment process and social networking is another area of contribution. It is postulated that high self-monitors will be easily adjusted to new assignments rather than low self-monitors due to their 'chameleon' (Mehra, Kilduff, & Brass, 2001) like personality. Future studies can examine the role of high vs. low cultural consensus and high vs. low self-monitoring individual to networking and cross-cultural adjustment.

As for managerial practices, the paper suggests that managers should assist employee adjustment by providing cross-cultural mentoring and cross-national networks. Global managers should analyse the nature of the social networks of employees and utilize its benefits. If managers can identify gatekeepers/influencers of those networks and motivate them, it will create a rippling effect in the network. Besides this, a dedicated formal effort is required from the managerial side to create cross-national workgroups (i.e. heterophilic networks) in these projects in order to make employees feel like home.

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Multicultural communication in the Middle East: How a ‘young’ profession in a young but ancient region is adapting to the challenges of cross-cultural communication in an increasingly digital world (iCCCC)

Joseph Nalloor, Murdoch University Dubai; Catherine Archer, Murdoch University Perth & Katharina Wolf, Curtin University

This paper provides first-hand insight into senior public relations (PR) professionals’ views on and attitudes towards digital communication in the UAE, a regional and global hub of cross-cultural and multicultural public relations and commerce. This study is part of a longitudinal and transnational project investigating PR professionals’ attitudes towards digital communication. The study began in 2010 in Western Australia and the original authors have since widened their focus (and collaboration with others) to include Singapore and now the UAE. When the study started in 2010 in Western Australia, the term ‘new media’ was used and some practitioners were not convinced of the strategic impact or importance of ‘new media’. Since that time, the explosion in digital communication and social media use by citizens (and the shrinking news desks of many media outlets) have meant communication practitioners can no longer ignore digital media. ‘New’ media is not so new anymore.

It has been suggested that while PR is a global practice (Curtin and Gaither, 2007; Sriramesh and Vercic, 2003), scholarly literature examining public relations, including how it has adapted to digital or online technologies, has been characterised by a prevailing US focus, with only some efforts to go beyond the US-centric approach to public relations. The challenges felt in a multicultural nation within public relations practice are examined in this paper through the eyes of senior practitioners working in the UAE. The paper responds to the need for a focus on culture and more qualitative approaches in PR scholarship (L’Etang, 2011; Pal and Dutta, 2008).

The focus of this study is based on interviews with 13 PR professionals in Dubai, UAE from 21 February, 2019, to 11 August 2019. Interviews were held with six professionals from global PR agencies, two mid-level and three boutique agencies. Two in-house brand professionals were also interviewed. All interviewees had a minimum of five years to over a decade of experience in the PR field. The interviewees were all working in senior managerial positions, as account directors, or higher. This allowed the study to gain a top-down, strategic view of the industry and current trends. Interviews were transcribed and analysed for themes.

The UAE is of interest as a site for the study of contemporary public relations practice for several reasons. An ancient land, the country of the UAE was only founded in 1971 (Saseendran, 2016; CIA, 2019). It is a Muslim and Arab country, but more than 200 nationalities live and work in the UAE, which makes it one of the most multicultural countries in the world. The expatriate community outnumbers the population of UAE nationals, with immigrants making up 88% of the population (CIA, 2019). Dubai is the favoured city as the Middle East and Africa regional headquarters for the world's largest 500 companies (McAuley 2017). Having built its wealth on oil, it is now a popular tourist destination for visitors from across the world; it has a high per capita income and is driven by commerce (CIA, 2019). Some would suggest it is a country of paradoxes: the UAE is based on ancient land, but it's a relatively new nation, with the world's highest uptake of the internet.

Public relations, as a profession, came to the region with the influx of multinational businesses and has grown exponentially since the country was founded in the 1970s (Kirat, 2006). Many major international public relations agencies are represented in Dubai. The Middle East Public Relations Association (MEPRA), which was only formed in 2001 and is based in the UAE, has registered consultancies and a partnership with the UK's Chartered Institute of Public Relations. Our study is also important as there is a limited number of published studies on PR practice in the UAE and these are now mostly more than five years old (see, for example, Al-Jenaibi 2013; Kirat 2006; Kirat 2007). A

study on the impact of paid endorsement by social media influencers from a user perspective conducted in the UAE is a notable exception (see Dhanesh and Duthler, 2019).

The following key themes were distilled from the interviews: Online platforms have taken over traditional media (newspapers, magazines) in the UAE. As one practitioner explained: “Influencers have become the new ‘editors’ and their blogs/social media channels the new magazines.” Practitioners felt that even though public relations is a relatively young profession, the speed of change means that constant professional development and training is paramount. As found in earlier studies in Singapore, and to a lesser extent in Western Australia, the role of social media influencers has been an ongoing challenge but is now a very important consideration for practitioners. Almost all the PR professionals interviewed work with influencers, reflecting a recent industry study that 94% of in-house marketers in the UAE believe social media influencer marketing is now very significant for the success of their brands (Stockwell, 2017). However, the practitioners are all aware of how metrics, followers, likes and engagement could be bought, highlighting the ethical challenges of working with social media influencers. The UAE is believed to be the first country to introduce rules that influencers need to be licensed as media agencies, and participants felt the new rules had benefited practice. When hiring, a knowledge of social media platforms, and influencers was important, but so were the (perhaps age-old) requirements of creativity and a fundamental understanding of the local region’s political, economic and social landscape. To summarise, with the continued rise of influencers, and the changes in the media landscape, the complexities of communication will be discussed in detail, based on first hand insights by senior PR consultants’ in the UAE.

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Mapping Communication Trends of Global Agenda Makers: A Blanquerna Students' Approach (iCCCC & APPRREN)

Enric Ordeix, Elena Yeste & Alba, Sabate, Ramon Llull University

The purpose of this research is to analyze the most relevant organizations that are settling the global agenda in the practice of communication. The main hypothesis is that the global organizations with the best communication practices are the ones aligned with the Sustainable Development Goals, defined by the United Nations as part of the 2030 Agenda for Sustainable Development. Strong emphasis is placed on Human Rights, Gender Equality, and Environmental Issues.

The scope of our analysis is fourfold, evaluating those best practices according to certain criteria in relation to their management and internal relations, media, community, and market communication.

This research analyzes 34 organizations of the following categories: Supranational Governmental Organizations, National Governments, International NGOs, Companies, Foundations and Private Donors, Campaign Groups and Social Movements, and Mainstream Media. The analysis rises up to 238 different global actors, selected considering different encompassing rankings.

We can compile our findings in the following major trends: the organizations that perform communication the better are those with stronger organizational culture, higher emotional engagement among their stakeholders, and higher convergence of their communication platforms. We can stand, therefore, wholesome organizations are the ones practicing balanced overarching communication. UN SDGs, Communication, Sustainability, Human Rights, Gender Equality, Environmental Issues, Sustainable Performance, Global Actors.

*Coordinated by the lecturers (Ordeix, Yeste and Sabaté), this research is coauthored by: Maria Calvet, Tània Carretero, Adriana Chiva, Alejandra Duelo, Pol Marzo, Silvia Pascualand Carles Soto, representative of the 34 students of the 2nd year of the Degree in Global Communication Management at Blanquerna School of Communication and International Relations- Ramon Llull University during the period September-December 2019.



Global crises with cross-national impact: Examining the multi-cultural framing of issues (iCCCC and APPRREN)

Augustine Pang, Kevin Kok-Yew Tan, Jerena CK Ng, MMC, Singapore Management University

In 2018, Carlos Ghosn, once touted the auto industry's most celebrated leader (Emerson, 2001), fell from stardom after having helmed the three-way union for Renault, Nissan and Mitsubishi for close to 20 years. A French national, he was arrested on suspicion of financial misconduct, specifically, under-reporting his income (Nagata, 2018) in Japan. This crisis shook the global corporate world. In 2019, the college admissions scandal surfaced in the US. Children of rich parents were admitted into Ivy league schools by paying large sums of money to a foundation that acted as middleman. Among the cases, the alleged payment by the Zhao family from China was the largest, at US\$6.5 million, to Rick Singer's foundation for Yusi Zhao's admission to Stanford University (Chen, 2019). This crisis shook the global academic world. The two crises captured international attention, and while unrelated, shared a common trait. One took place in the Asia (the arrest) which had repercussions in the actor's country of origin, Europe; while the other took place in the US (the scandal) which had repercussions in a key victim's country of origin, Asia. In an increasingly porous international landscape where a crisis that occurs in an organization in one country simultaneously impacts other countries – a phenomenon called “cross-national conflict shifting” (Molleda, Connolly-Ahern, & Quinn, 2005) – it is intriguing to examine these two crises: Even as the crises transversed cultures, one originated in the East and impacted the West while the other originated in the West with impact on the East, could there be differences in how they are framed in the country where the alleged wrongdoing took place and the country in which the actor came from? In other words, how are global crises framed nationally? Molleda (2011) argued that

because the lines between “national, regional, and international businesses” have diminished, there is little distinction between ‘domestic and foreign crises’ (p.49). These crises could affect the reputation of organizations in the home and host countries thereby requiring more finesse in communication strategies (Molleda, 2011). An interesting phenomenon, argued Molleda (2011), is the political repercussions: Upper management with political connections may exacerbate cross national conflict shifting, it may also result in economic backlash. Given that transnational crises are perceived differently by publics in home and host countries (Molleda, 2011), this study examines how the two crises are framed with the following research questions: First, what are the news frames employed by the respective countries’ media outlets during the crises; second, what are the news frames employed by an independent international media during the crises; third, how do the news frames differ across the media outlets; four, what themes were found in such frames? This study employs textual analysis of news reports – a qualitative method that allows the researcher to make an educated guess about the likely interpretation of the text (Garyantes, 2006). The selection, emphasis, and exclusion of texts enable the researcher to grapple with the complexities, nuances, and contradictions of media artifacts (Durham, 2005). In the case of Carlos Ghosn, news sources between November 2018 and September 2019 were examined to distil media framing differences that possibly influence cross-national conflict perceptions. The time frame follows Ghosn’s arrest in Tokyo on November 19, 2018, to the settlement between Nissan and Ghosn with the Securities and Exchange Commission (SEC) on September 23, 2019 (Inoue, 2019). Media coverage of certain key events were examined. In particular Ghosn, a French national working in Japan, could be framed by Japanese news as a corrupt foreign business leader; while in French news, as a national persecuted under Japanese laws. Analysis included the Japanese “hostage justice” system, which saw the alleged harsh treatment of Ghosn as a non-Japanese during interrogations (Naito, 2019), and the detention of more than 100 days due to re-arrests with new charges (Lyon, 2019), violating human rights under the International Covenant on Civil and Political Rights (Sugiyama, 2019). In the US college admissions scandal, investigations into Singer and the people involved were revealed in March 2019; the period of analysis would be therefore

be from March to October 2019. To reduce the potential bias of examining articles from a single newspaper, several elite and prestigious English-language newspapers were selected. Prestige newspapers are used here primarily because, as Krippendorff (2004) argued, they set political agendas and lead public debates. Riffe et al. (1998) hold that prestige newspapers are valid instruments for analysis because they play a “key role in history” (p. 86). In the case of Carlos Ghosn, Asahi Shimbun was accessed for the Japanese’s perspective; France 24 for the French perspective and The New York Times for an independent international perspective. For the US college admissions scandal, China Daily was accessed for the Chinese perspective; The New York Times for the US perspective; and the Guardian for an independent international perspective. If issues are framed differently in different countries, how should organizations respond and ensure that perspectives communicated are fairly and accurately conveyed across boundaries? Molleda and Stephen (2017) noted that organizations could go “glocal” that is to ‘localize the corporation’s objectives, strategies and tactics’ (p.319) to meet local stakeholders’ expectation as well the cultural characteristics of the host nation. It is important, they argued, to behave how they would in the home country. Understanding how issues are framed would be the first start.

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Decontextualisation, dehumanisation and the alt-right: A textual analysis of online reactionary discourse towards the transgender community (iCCCC)

Graeme Paton, Murdoch University

In the modern era of social media saturation, understanding how social media communication helps shape real world politics has become a challenge for modern communications academics. This issue has become particularly relevant with the recent rise of neo-reactionary movements documented across the world. The election of Donald Trump in the USA and the popular vote for Brexit in the UK have been cited as the most obvious examples of the increasing popularity of neo-reactionary agendas (Main 2018; Michael 2017). These movements owe some of their support to the dominant presence these neo-reactionary movements have on social media (Coffin 2018; Green 2017; Lewis 2018; Main 2018; Robards 2018; Topinka 2017). In extreme cases, the rise of neo-reactionary movements has resulted in the rise of far-right terrorism. The USA and Canada have seen a notable rise in “Incel” terrorism spurred by antifeminist social media (Baele, Brace and Coan 2019; Passifume 2019). Similarly, the perpetrator of the notorious 2019 mosque shooting in Christchurch, New Zealand was reportedly radicalised by neo-reactionary online forums (Olheiser 2019). This research aims to understand how neo-reactionary social media users utilise online media forums in ways that attempt to normalise the dehumanisation of marginalised groups.

As a case study, a textual analysis of the Reddit forum known as r/itsafetish was conducted to examine how neo-reactionary social media posts dehumanise transgender Reddit users directly as well as via more subtle obfuscating rhetorical strategies. r/itsafetish is an online forum created for Transgender Exclusionary Radical Feminists (TERFs), a group that holds negative reactionary views against transgender people. TERF groups have a noted history of sharing close personal and professional relationships with

alt-right groups and anti-transgender groups (Coffin 2018; Green 2017; Lewis 2018; Parke 2016). The textual analysis of r/itsafetish comprised a data-set of 15 posts and 373 comments, utilising an analytical framework based on a previous framework created by Huot Et al. (2015) that was aimed at identifying dehumanisation in online texts.

To accurately analyse the data-set, it was important to account for the impact of “decontextualisation” in research of online communities. Decontextualisation is the process where a text is “dissociated from its primary source” resulting in “misappropriation, or wilful obfuscation of [the text’s] original meaning” (Crosset, Tanner and Campana 2018, 942). Decontextualisation can also be viewed as the removal of context-relevant signifiers in cross-community media (Crosset, Tanner and Campana 2018). As such, the methodology of this textual analysis worked to recontextualise particular content and posts on r/itsafetish to better understand the original context in which such content was posted.

The findings of this research suggest that decontextualisation represents one of the primary factors contributing to dehumanisation in neo-reactionary social media. Decontextualisation created an obfuscation of the truth, allowing the r/itsafetish community to reframe their transphobia as being righteous and even pro-women. The use of decontextualisation can be seen as an attempt to normalise dehumanising rhetoric in neo-reactionary forums.

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Perceptions of Decision Making in Western Australia Iron Ore Companies Dealing with Chinese Organisations (iCCCC & APPRREN)

Renée Ralph, Curtin University

Purpose:

The purpose of this study is to explore decision making in Western Australia's iron ore companies dealing with Chinese companies. The study enquires into the longevity of this relationship in its decision making sphere; and how the Australian iron ore companies decision framework and its decision making processes support its Chinese counterparts within the iron ore industry.

In 2018, Western Australia was the largest iron ore producer in the world and yielded 39% of global supply (DoJTSI 2019). China was the largest recipient and accounted for 59% of global iron ore demand in 2018 (DoJTSI 2019).

In terms of contribution to Western Australia's economy, iron ore created for almost half (48%) of direct employment in the resources sector in 2018 delivering some 53 thousand jobs despite a slow down between 2013 to 2018 (DoJTSI 2019).

China is recognised as a valuable partner within Australia. It is important to give consideration to our decision-making frameworks and decision-making processes to China and its associated meaning when establishing a commercial relationship such as a joint venture, stakeholder arrangement or business partner.

Understanding the role China plays in a commercial relationship will empower the Australian company to determine whether the current decision making frameworks allow for the introduction of profound or incremental initiatives; and whether the underlying business philosophy will accommodate such an approach.

The research explores the perceptions of decisions and whether China culture in Sino-Australia relations is important.

The primary focus of the study was to achieve the following research objectives:

- To understand decision-making processes used that contribute to the quality of decisions in Western Australia that are made with Chinese counterparts in the resources industry, in particular the iron ore industry.
- To explore and describe the quality of the decisions made in Australian companies that liaise with China, and how Western Australian companies deal with their Chinese companies in the resources industry, in particular the iron ore industry.

Methodology

The methodology adopted is qualitative and aspects of grounded research in its inductive theory building. Creswell (2018) presents a circle of activities related to data collection: locating a site or individual, gaining access and making rapport, sampling purposefully, collecting data, recoding information, exploring field issues and storing data.

In this qualitative study, in-depth interviews with 31 participants at CEO, senior management and executive level provide invaluable insight into the “lived” experiences and “multi-realities” of decision making in the iron ore industry.

Findings

Important differences exist in decision making in terms of the various decision frameworks: collective, individual and hierarchical. The data points to a guanxi concentric circles model and the nuances of contract. From the Western and Chinese viewpoint, the mutual objectives of building trust, value and building lasting relationship are essential.

An Emergent Decision Making Model is proposed to improve decision making processes between Western Australian iron ore companies dealing with Chinese companies.

Implications

The cultural component is a vital feature in the decision making process and a Western Australian company needs to embrace the cultural aspect as a key part of its communication and decision-making framework to succeed with its Chinese

counterparts. Human connections are made through face-to-face meetings and negotiations, in part the values of respect, patience, understanding, integrity and guanxi bind the spirit of these relationships that are forged between Western Australia and China in this complex business environment.

For any major decisions to be made, a contract to be signed, or a joint venture to materialise, the established foundation that occurs behind the scenes of constant communication, building the network of new and auxiliary relationships lend a helping hand with the decision-making processes that ultimately, leads to the win-win outcome achieved by both parties.

From the findings, the researcher developed an Emergent Decision Making Model to improve decision making for the Western Australia iron ore industry with China companies.

Originality

The study represents the “voice” of participants and the roles that government-to-government play between the two states and how ideology and political parties affect business operations and Sino-Australian relations within the iron ore industry. Government is important to the business environment as governance, legislation and economic policies provide a fair playing ground for Western Australia and China companies, even if perceptions from the Chinese company may differ, as China comes from a socialist ideology.

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Bridal Shower as a ‘New Ritual’ in Yogyakarta (The Analysis of the Shifting of Values and Social Class in Bridal Shower Ritual in Yogyakarta)

(iCCCC)

Rebekka Rismayanti, Irene Santika Vidiadari, Universitas Atma Jaya Yogyakarta, Faculty of Social and Political Science

Adopting a lifestyle, a behavioral pattern differentiating an individual from the others, is one of the characters of modern society. Through lifestyle, a person can build his/her social identity. The lifestyle fulfillment in this modern era—through fashion, hobby, tourism, or various kinds of celebration—has resulted in the emergence of consumptive social groups. In Indonesia, the consumptive modern society grows hand in hand with economic globalization and the transformation of consumptive capitalism indicated by the boom of shopping places, the growth of industries e.g. beauty, culinary, luxurious housing area, etc. (Ibrahim, 2011, p. 8). One of the lifestyles currently adopted in Indonesia is “bridal shower.” The bridal shower grew in the United States, Canada, Australia, and New Zealand and was originally a moment to give presents (usually household equipment) for the brides to help them as they enter married life (Laili, 2018). In Indonesia, however, the adopted ritual is luxurious celebrations, practiced by high-class society and even celebrities. It is not at all cheap because. The bridal shower is usually held at a restaurant or hotel room with food, decorations, and accessories This modern Indonesian ritual has become different from that of the bridal shower in other countries. Business actors, particularly event organizer (EO), see it as an opportunity by facilitating the adopted ritual. Ironically, many cultural communities in Indonesia have quite similar an event like a bridal shower. Yogyakarta, a city which still preserves its culture, for instance, has a pre-wedding ritual called siraman or midodareni. The aforementioned facts have triggered us to study and describe the shift of values and social class occurring in Yogyakarta. This qualitative research applies case study methods. The primary data is

gathered by in-depth interview and non-participant observation. The research subjects are 5 (five) big, oldest event organizers in Yogyakarta. The data are analyzed with Miles and Huberman's technique (in Narendra, 2008), namely data reduction, data presentation, and conclusion making. The result shows that even though the request for the bridal shower comes from various social classes, most of the clients are middle-class. Moreover, the informants unveil that more complex and time-consuming price negotiation usually occur when they are dealing with middle-class clients. Such clients throw bridal shower to create an image of certain social class and post it on social media, yet they want it done in a very minimum budget. The client's economic ability does not only influence budget offering but also the concept of the event. The clients who pay more usually want a simple, minimalist event, whereas the clients who pay less usually request for festive bridal shower decorated with various ornaments, as the festivity is regarded a symbol of luxury. According to the informants, event organizers in Yogyakarta tries to organize bridal shower events following the costumer's request. For the promotional purpose, they also post the events on social media, resulting in the clients choosing to throw a bridal shower instead of midodrine. For the sake of business, the EOs overlook the original definition of the bridal shower. The EOs become the actors which put highlights on the luxurious aspects of bridal shower ritual in Yogyakarta. It is illustrated on the eagerness of all the informants to say that it is important to show that a bridal shower is unique and luxurious; because the costumers want something different out of this ritual. The EOs able to organize unique and luxurious events will satisfy the clients. As a result, they will get a positive image as event facilitator. Eventually, the EOs contribute to the shift of the values contained in the bridal shower in Indonesia. "Western bridal shower" in Indonesia was once the representation of the high-class society because it emphasized more on luxurious symbols—the venue, decoration, accessories, etc. As time goes by, it is now adopted by middle-class society, which make it part of pre-wedding procession without abandoning "Javanese bridal shower" (siraman or midodareni). This finding shows that the meaning of bridal shower in Yogyakarta has changed from that of the origin. This study helps us understand the meaning and value shifting of bridal shower in Indonesia, particularly when the business actors get the financial benefit (profit) from

the misunderstanding. Every individual needs to rethink their cultural understanding to avoid misconception and to look back to their authentic cultural roots (e.g. their genuine cultural ritual). In academic contexts, it is also important to study the shift of bridal shower meaning in other regions in Indonesia beside Yogyakarta.

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Public relations and place: friend, foe or just ignored? (APPRREN)

Prue Robson, University of Canberra

Public relations is advancing beyond its traditional home in corporate institutions, with the concepts and practices of the field increasingly applied to new domains. One such application is to places. Key examples are public diplomacy, where practitioners work to create understanding for a foreign nation's way of life and improve international relations (Signitzer & Wamsler, 2006), and nation building, which focuses on establishing a national identity amongst a country's own citizens and using public relations to encourage citizens to support and act on government policies (García, 2013; Taylor & Kent, 2006). Moving beyond the national scale, there has been little research in public relations applied to other spatial classifications such as cities. Communication about these places is more commonly termed place branding and is generally situated within the marketing discipline, where the focus is on applying corporate branding theory to geographic areas (Kavaratzis, 2009). However, in practice place branding involves building relationships with a wide range of stakeholders (such as citizens, prospective residents, tourists, investors, business owners, various levels of government and the media), engaging in reputation management, and producing communication campaigns that involve no direct sale of a product. This suggests that place branding shares many interrelated concepts with public relations and public relations is the most appropriate discipline for shaping and managing the reputation of places. Some scholars have even argued that place branding should be considered a form of public relations (Thelander & Säwe, 2015). Yet this perspective is largely absent from both the place branding and public relations literature. To understand why this might be the case, we must first recognise how scholars in each field have conceptualised and represented the other in research.

This paper reports on an ongoing project exploring the relationship between the fields of public relations and place branding. Drawing on the results of a systematic review of place

branding and public relations journal articles across 18 key scholarly journals in both fields (published between 1988-2018), the paper investigates how each field portrays the other in their research publications. Using a combination of statistical analysis and thematic analysis, preliminary results suggest place branding treats public relations as a promotional tactic and much of the research in both fields has failed to consider applying public relations theories and concepts to places. In particular, references to public relations in the place branding literature are most often tactical, where techniques such as media relations and events support a marketing-led strategy. This research suggests those in place branding still may not understand what public relations is and what value it can bring to both practice and research. This is perhaps further evidence of public relations having a reputation problem—which is concerning considering public relations has the potential to be applied to a wide variety of problems and issues across disciplines. These results add to current knowledge on the interdisciplinarity of public relations theories and concepts and how public relations is perceived outside its own field.

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The Power of Local Knowledge: An Exploratory Study of Public Relations Practice in Bangladesh (iCCCC)

Mohammed Rizwan Sharif, Charles Sturt University & Katharina Wolf, Curtin University

It has long been recognised that despite public relations being a truly global practice, the focus in industry literature and academic research has predominantly been limited to Western contexts; most notably in English speaking settings, in which the major communication agency networks are based. US and UK based authors in particular have shaped the extant body of knowledge. However, as Curtin and Gaither (2007) emphasise, just because public relations practice in some cultural contexts is less written about does not mean that it does not exist. Indeed, it could be argued that in order for public relations to move towards becoming a recognised discipline in its own right, there is an urgent need to capture the diversity of the practice across different cultures, in particular across those that expand and possibly challenge our current understanding of professional communication. Public relations scholars (e.g. Curtin & Gaither, 2005; Curtin & Gaither, 2007; Sriramesh, 2003; Sriramesh & Vercic, 2003) have long emphasised the importance – as well as highlighted the lack of – cross-cultural awareness and international PR skills. This project sets out to respond to these calls for a more global, inclusive perspective by providing a firsthand insight into public relations practice in a previously less written about cultural context.

To date, only a small number of studies have been published on the PR industry in Bangladesh (Genilo, Akther, & Chowdhury, 2011; Habib & Sudhangshu, 2012; Haque, Shahnewaz, & Siddiquee, 2013). Furthermore, extant insights into the Bangladesh public relations industry are largely descriptive, lack contextualisation within the global context and fail to capture more recent industry developments and challenges, such as the

emergence of digital communication. Hence, this study sets out to provide a detailed snapshot of contemporary PR practice in Bangladesh through the eyes of its senior practitioners, situated within the context of global PR practice.

Given the limited nature of existing empirical insights into the Bangladesh PR industry, this study has adopted an exploratory research design, based on in depth, semi structured interviews with senior practitioners. Participants were invited to explore the status quo of the local PR industry and to reflect on their own career trajectory. The Bangladesh PR industry is relatively young, having only expanded to non-government and private sectors in the 1990 (Genilo et al., 2011). Bangladesh's political, cultural and social economic environments provide its practitioners with their own set of unique challenges, which are explored based on observations by its senior practitioners, who explicitly emphasise the need for cultural immersion and local knowledge.

The aim and impact of this paper is two-fold: first, it sets out to provide Bangladesh PR practitioners with a voice and an opportunity to reflect on their practice and the context of the PR industry within modern Bangladesh, taking into account the standing of the industry as well as associated (legal, cultural) challenges. Second, this study set out to provide PR scholars and practitioners with a more comprehensive understanding of public relations practice beyond the prevailing Western focus, thereby expanding and challenging our current understanding of public relations as a global practice. Insight from this study will provide the basis for future research, required to comprehensively capture the state of the public relations industry in Bangladesh to enable benchmarking against other cultural practice contexts, as well as to track the evolution of its industry over time.

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Of Taboos and Traditions: An Exploration of Food Biases amongst Indian Business Students and Executives (iCCCC)

Madhusri Shrivastava, Indian Institute of Management Indore

Purpose: This exploratory paper seeks to understand how the food biases of Indian students and working professionals who are required to travel abroad may impede assimilation in multicultural milieus. Food practices are not only an integral constituent of culture, but also a form of communication that we use to construct our personal identities and affirm group affiliations (Cramer, Greene, & Walters, 2011). While shared food practices promote cohesion among communities (Meyer-Rochow, 2009), inability to adapt to food choices of their cultures may pose a challenge to the acculturation process.

Methodology: Using the lens of Cultural Studies, this study works across the boundaries of inter-culturalism and socio-religious identities to understand why food bias is the last bastion to fall in the acculturation battles fought by Indians stationed in foreign locales. It employs the interpretivist method of analysis to draw insights from 23 in-depth interviews with postgraduate and executive students of management programmes in a Business school in central India. The Purposive Sampling method was adopted to select respondents and a questionnaire with a five point Likert scale was also administered to 54 postgraduate and executive participants of management programmes. The responses helped understand the extent to which adherence to food restrictions are an essential component of the respondents' socially constructed identities.

Findings: The study throws light on the receptivity of the respondents to cuisines other than their own, and their willingness or otherwise to experiment with unfamiliar foods. The responses indicate that the pulls and pressures of caste, community, religion and family override all other considerations in matters related to food habits. It appears that Indians, both vegetarians and non-vegetarians, (meat-eaters), are left with little choice when in other countries, either because consumption of certain foods violates sanctions

imposed on them by their religions, or because of their aversion to the sights and smells of foods their palates are unaccustomed to. While vegetarian Hindus eschew all meats, almost all non-vegetarians draw the line at beef, since the cow is considered a sacred animal by pious Hindus. A sizeable number of respondents acknowledged that they carry non-perishable home-made foods, and ready to cook packaged foods on their travels, fearing unavailability of foodstuff acceptable to them. There is strong reluctance to transgress traditional boundaries, albeit there is an absence of censoriousness with regard to other cultures' food preferences. Their acceptance of received knowledge about food taboos (Hasnain & Srivastava, 2018) is reflective of the power exercised by social norms in a collectivist society (Eckhardt and Michael J. Houston, 1998) as also the importance accorded to parental injunctions.

In India, with the rise of a Hindu nationalist government that promotes vegetarianism, food preferences have increasingly been fraught with cultural, political and group identity struggles (Biswas, 2018). In the wake of religious and cultural revivalism among Indians, there appears to be an increasing need to assert one's group identity through observance of sanctions related to diet. Whereas most aspects of adaptation to multicultural ethos do not pose a problem for Indian students and executives, the availability of foods that align with their notions of ritual purity and their tastes is a challenge for many. Implications: The ramifications of these biases are reflected in the respondents' hesitation to relocate for study or work to milieus that do not offer easy access to foods of their choice. This acquires significance in light of attempts made by business schools to internationalise their outreach through student exchanges programmes, and through creation of employment opportunities abroad for their graduates. Significantly, research indicates that our fear of unfamiliar foods could well be linked to general neophobia, i.e. fear of new people and environments. (Rajagopal & Hamouz, 2009). The real consequences of strict adherence to traditional norms may be manifested during the process of integration into a multicultural environment. Whereas sharing of food bridges social distances, observance of the purity pollution binary emanating from deep seated beliefs, or antipathy to food practices of other cultures, may lead to social exclusion and hamper the acquisition of intercultural competencies.

Originality: Hitherto, studies have focused on the challenges faced by Indians in multicultural settings with regard to power distances, socialisation, and differences in work culture. This paper highlights the specific food related difficulties that beset Indian management professionals and students in foreign locations when constrained by entrenched behaviours. It suggests that in a post-multicultural scenario social construals of identity are reinforced through what one eats, and what one considers distasteful.

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Negotiated and discursive power in Southeast Asia: Exploring the ‘bibingka’ model of CSR (APPRREN)

Marianne Sison, School of Media & Communication, RMIT University;

Purpose

The paper explores dimensions of power enacted by corporations, governments, NGOs and community stakeholders in the context of Corporate Social Responsibility (CSR) programs in Southeast Asia. We discuss the interplay of institutional power (from above) and community power (from below) with discursive and negotiated power (from within and across) in CSR practice. Drawing from Berger’s work on power relations (2005), this paper extends the ‘power with’ dimension as it relates to the negotiation and discursive power exercised by CSR practitioners. Drawing from work by scholars in land reform, gender and development (Capeling-Alakija, 1993; Borras 1998), we propose a ‘bibingka’ approach to CSR practice that highlights a cross-sectoral collaboration framework.

Design/Methodology/Approach

The model emerges from field work undertaken in six countries—Indonesia, Malaysia, Philippines, Singapore, Thailand and Vietnam. Fieldwork comprised face-to face interviews, focus groups, participant observation and website analysis. The interviews were conducted with corporate communication/CSR representatives, community representatives who were either NGO leaders, formal/informal village leaders and local government officials.

Findings

This paper introduces the ‘bibingka’ model of corporate social responsibility (CSR) drawn from field research in six countries in Southeast Asia. The ‘bibingka’ concept is coined

from a native Filipino rice cake that is cooked with charcoal positioned on top and underneath (Borras, 1998). To ensure that the cake is cooked evenly, a hand-held fan is used to keep the charcoal embers going and sufficient heat is generated. We use the metaphor of the 'bibingka' in our model to propose that the perception, design and enactment of CSR practice are shaped by four power dynamics namely: institutional power (from above), community power (from below), discursive power and negotiated power (from within and across sectors). We suggest that discursive and negotiated power are critical in community engagement especially for CSR communication practitioners who face resistance from community stakeholders. We discuss cases in the region where the respective CSR practitioners employed various strategies to address initial community resistance. These strategies included engaging women village leaders, demonstrating successful partnerships, reframing discourses and negotiating co-ownership of programs. For instance, when a corporation wanted to build its plant near a farming village in the outskirts of Jakarta in Indonesia, they developed a CSR program to gain their 'social license to operate'. When they approached male farmers in the village about the CSR program, the corporation's CSR and community relations staff were met by resistance. The farmers perceived that the corporation was out to exploit their water resources and formalised their resistance with a blood compact. The corporate representative acknowledged this resistance and employed a local community member as the local community relations officer, who also worked with the local NGO. Together they approached the women village leaders and explored new ways of community engagement. By listening to them, the community relations manager proposed new ideas of generating livelihood by providing seedlings for growing herbs and teaching them waste management techniques. The women took advantage of this opportunity, collected the seedlings, planted their herbs and sold them to market, allowing them to create new income sources for their family. The same approach was applied to collecting trash and reselling them to recycling companies.

When the male farmers realised the women were able to generate additional income through the corporation's CSR program, they reconsidered their resistance and

entertained the community relations manager. After a series of conversations over time to listen to the farmers' concerns and re-establish the trust, the community relations framed the CSR program as 'integrated farming technologies'. With a more receptive group of farmers, the company then offered training and resources on organic farming and water management to assist them with this endeavour. The intervention produced higher yields and increased revenues for the farmers and organised themselves into a cooperative and built a community center also with the help of the corporation.

In Thailand, negotiated power was exemplified when the community relations/CSR practitioner addressed the village leader's scepticism by organising a plant visit to one of the King's Royal Projects. The Royal Projects were established by the late King Bhumibol Adulyadej to address issues of livelihood and poverty particularly among communities who live in the hills. By bringing the villagers to one of the project sites, the CSR practitioner was able to demonstrate the business's commitment to green technology, its contribution to preserve the water and forest surrounding the village, that would ensure the community's livelihood.

When corporations' institutional power clashes with the local villagers' community power often through protests and/or activism, other means of influence from both parties need to be considered. As such, negotiated power emerges between the corporation and the community leaders, and vice-versa, where over time mutual respect and deep engagement emerges and resistance transitions into collaboration and partnership. This collaborative partnership is integral to the positive and effective practice of CSR.

We posit that discursive power occurs when CSR communication is framed and reframed by various actors to shape how it is perceived and enacted. So in the Indonesian case, community relations practitioners framed the CSR project as an integrated farming technology that will enhance the livelihood of farmers. While the Thailand case

highlighted the project as an example of “The Royal Project” which leveraged the Thais’ reverence for their late King.

Practical implications

By understanding the power dimensions that shape the perceptions, design and enactment of CSR, representatives of corporations, NGOs, government and communities can identify potential points of tension, discuss and negotiate their respective concerns, and engender more collaborative ways that enable cross sectoral benefits. Considering the various power dimensions that influence CSR perception and practice is an integral process in community and stakeholder engagement.

Originality/value

The ‘bibingka’ model is a novel approach to explain the various power dimensions that shape the perception, design and enactment of CSR. If the institutional power is stronger, the top-down approach can generate CSR programs that are not meaningful to the communities. If community power is stronger, the resistance may discourage the private sector to limit its support or provision of resources for the CSR program. If discursive and negotiated power is in play, CSR programs can be designed and enacted to its maximum potential where benefits accrue to all parties involved.

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Digital PR and Social Media Communication in Thailand (APPRREN)

Pavel Slutsky, Chulalongkorn University, Thailand

This paper examines the way digital PR and social media communication are practiced in Thailand, focusing on differences in how professionals work and how commonly held Thai practices deviate from the default standard of the West. The methodology involved a longitudinal panel research based on regular semi-structured expert interviews conducted with expatriate professionals who work in Thailand.

As everywhere else in the world, in Thailand the readership of printed publications is continually shrinking. Although the country can still boast a large number of printed media, in the past few years they have started to lose readership, and the number of both newspapers and magazines has started to contract. This trend has been multiplied by the general notion that Thai people are not voracious readers. Nonetheless, since the development of the Internet they have been consuming evermore online content. In some ways Thailand is ahead of many other countries in the world in terms of adapting to social media. It is also a very mobile country — a “leap frog” in technology — people did not move in the traditional western pattern from desktops to laptops to mobile; rather in Thailand for many people the first access to the Internet was mobile access to social networks. Thailand is one of the largest Facebook markets in the world with Bangkok ranked on top, with one of the highest number of Facebook users in the world per capita (Kemp, 2015).

There is a higher level of engagement in Thailand as compared to the West. But although content engagement levels are very high, this is a different type of engagement, one that could be called “lazy” engagement, requiring more entertaining content that is more “gimmicky” and sensational. Video is starting to play a more important role with Thais

consuming a lot of video content; besides, videos that are produced by brands are imminently longer and of a totally different type of content than produced in the West.

An important local trend is the rise of bloggers who are becoming one of the driving forces of the PR industry in Thailand. Companies assign special budgets for them and organize separate events specifically for them. Most bloggers in Thailand are now migrating to Facebook from their own URL or other sub-platforms. Blogger relations have some local peculiarities which are worth noting. The most important is the fact that bloggers here are rarely willing to provide free coverage, and there is no earned social content any more. This attitude has an impact on the way blogger events are held. Seldom are bloggers invited in the same event as the media, with agencies separating blogger events from media events.

Another unique phenomenon in Thailand is the rise of online key opinion leaders and influencers with growing responsiveness among Thai consumers to net idols. Influencers (unlike bloggers, who create their own content) are very visual, — these are social media celebrities, who can provide about brand exposure to a wide audience. Working with online influencers poses two major challenges. First, they are not loyal to brands that they endorse and they have only a vague idea of what conflict of interest is. Second, the prices of working with them are going up, which all of the respondents find outrageous. Another peculiarity is that online influencers do not disclose their paid posts, and they do not see any ethical problem with doing so. Neither the bloggers nor their audiences find it necessary to identify paid posts as advertising, and not doing so does not result in any backlash from followers.

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Intentionality of Communication Acts and Cultural Contexts (iCCCC)

Pavel Slutsky, Chulalongkorn University

In the logic of Mises communication can be understood as a subcategory of human action and thus is purposive conduct. It is not random, but rather aims at particular ends and “guided by ideas concerning the suitability or unsuitability of definite means” (Mises 1962 p. 34). It would be impossible to deal with the questions of communication without the categories of causality, intentions and goals. From this perspective for humans communicating is a conscious choice of behaviour, it always has intentional properties. Communication does not exist without volition and intention.

This insight produces important implications. For example, it implies that the meaning of the message is the meaning that the sender wanted to transmit; everything else are fathom meanings that do not really exist in the message, but are created by the imagination of receivers. This can be a result of either intentional or unintentional misinterpretation caused by various factors, for instance, incompatibility of “coding schemes” — this is what happens when one finds oneself in a community which uses a particular jargon and his words are met with laughter, because the outsider uses words that have a different meaning for a particular groups of people. But this “second” meaning that the listeners extract is an illusion, it is fathom meaning that has never been intended.

At the same time our understanding of the relationship between communication actions and communication effects does not come from the concrete details of each individual action with its unique goals and chosen means. Neither does it depend on the individual specific understanding of the circumstances in which one communicates — the social reality which is relevant to one’s choices of aims and means of communication.

An utterance is meaning which the sender embedded using the code that she believed would be understood by receivers according to what the sender thinks the receivers use as a convention, a shared “code”. Conveying meanings is only possible insofar as people share mutually understood signs, symbols, and semiotic rules.

The choice of the words already reflects both the intention of the sender (the idea he wanted to convey) and his understanding of the conventionally used interpretations (intersubjective, shared interpretations and mutually understood concepts) that receivers may apply to decode the meaning of the words. Meanings of messages do not exist independently of messages, meanings and intentional properties are part of communication acts themselves, they constitute communication acts, rather than cause them.

Indeed, people communicate on some assumptions — their opinions on what are the appropriate coding schemes, messages and channels. These assumptions are necessary for planning and executing any communication. One chooses the means of communication based on what one thinks is the most appropriate for the chosen ends. But each time this choice remains nothing more but a speculation which includes an element of uncertainty — one never knows whether one’s mental concept of communication circumstances is valid for any given moment in the future.

The sender's personal choices and decision in communication are determined by the sender’s background, culture, gender etc., and also by his expectations of the audience’s background, culture etc. The traditional “encode-transmit-receive-decode model” can be referenced here to illustrate the idea that for a communication action to succeed the sender and receiver must to an extent share their “coding schemes”. Some sort of these shared coding schemes is implied by the model. This concept is also reflected in the Philipsen’s Speech Codes Theory, by which he meant a historically enacted, socially constructed system of terms, meanings, premises, and rules pertaining to communicative conduct.” (Philipsen 2008, p. 7). The Berlo's Model of Communication also recognises the importance of communication skills, and knowledge of social conventions and cultural codes of the people involved in the communication. The development of messages its encoding and the successful choice of codes depends on the skills and abilities of the

sender to understand the “coding book” that the receiver will be referring to for decoding the message (Berlo 1960).

That does not imply that human actions are totally random and chaotic — the property of intention implies teleological structure, and thus some regularity. Human mind is capable of perceiving the regularities of external environment and social relations. From these observed regularities the mind creates classification which enable people to construct a language. In fact the very existence of languages is an evidence that proves the ability of human mind to identify regularities: as Mises points, “All words signify bundles of regularly connected acts of perception or regular relations among such bundles” (Mises, 1962, p. 21). In a world without regularity there would not be any possibility of formulating exchanging messages that describe the world of nature, and if the social relations were not to an extent characterised by conventions that create social regularities, languages would not be possible.

For praxeology human communication and language used in it is a system collectively created by individuals who act in order to achieve different social aims.

Communication is action, Mises himself noting that “[a] language is not simply a collection of phonetic signs. It is an instrument of thinking and acting” (Mises 1957, p. 232). When we communicate, we consciously and purposefully utilise our knowledge of the social circumstances to achieve desired communication effects.

This ability to use our minds distinguishes us from the objects of natural sciences that are subject to the laws of cause of effects; we, however, are capable of using our understanding of these laws to achieve our goals. As Mises put it, “Mind or reason is contrasted with matter, the will with self-acting impulses, instincts, and physiological processes. Fully aware of the fact that his own body is subject to the same forces that determine all other things and beings, man imputes his ability to think, to will and to act to an invisible and intangible factor he calls his mind” (Mises 1962, p. 11).

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Practising Public Relations in the Middle East: Global vs Local Trends (iCCCC)

Inka Stever, Zayed University, UAE

The United Arab Emirates is home to over 200 nationalities and the native population of Emiratis is only 14% of the population, leaving about 86% of the population as expatriates. Cultural differences play an important role into how Public Relations (PR) is practiced around the world and as such, cultural differences are expected to be found among PR professionals. Many of these professionals work in public relations agencies or are hired by companies in the private sector. In essence, these expats dominate the PR industry. However, due to cultural, economic, and political context, public relations is practiced differently in the UAE than in the countries these professionals learned or practiced PR before. Thus, what public relations is or what it should be can be quite difficult to grasp for these professionals when they arrive in the UAE. Using sensemaking as a framework, this research explores how newcomers to the UAE PR profession understand the cultural demands of their daily activities, including issues such as media relations, stakeholder engagement, strategic PR and other related activities of the industry. The purpose of this research is to understand how these expatriate PR professionals deal with a particular set of circumstances unknown to them previously. The main research questions focus on what are the formal and informal rules that operate the Research in progress General PR industry in the UAE, what are the cultural differences that are more significant than others, and what can be considered local vs. global public relations. Expatriate PR professionals in leadership positions are interviewed for this project. The methodological assumptions are based on the idea that these “deviations from the person’s own standard” are most evident and striking for newcomers or outsiders who have a fresh eye perspective. Primarily, the sample includes expatriates who relocate to the UAE and upon

arrival found that local realities of the PR industry have certain peculiarities. The primary method of data collection is a qualitative approach using face-to-face personal interviews. The purposive sample is comprised of expatriate PR professionals from various agencies, corporation and government entities from Dubai and Abu Dhabi.



**The Road to Sustainability: The Roles of Thai PR Industry in the Digital Era
(APPRREN)**

Parichart Sthapitanonda

Public Relations in the Asia Pacific has a long history. Based on the recent study of Macnamara and others (2018), the practice of Public Relations and Communication Management in the region has been advanced and equal to world best practice, especially in terms of their adoption of digital and social media. However, that study has its limitation in describing and analyzing the contemporary “issues” dealing by the public relations professionals.

In Thailand, a country in the Asia Pacific Region, the field of Thai public relations has a long history. This study aims to focus on the scope of Thai public relations and seeks to support with evidence for documentary analysis that “sustainability” becomes a contemporary issue in the field of Thai public relations. The results from the study show that “sustainability” is not only the new trend in Thailand, where Thai PR professionals are practicing, but it is also a forcing move in terms of PR roles under the organization structure. In addition, “sustainability” becomes a “must” area, where Thai public relations professionals have to explore, to address, and to and engage more stakeholders to join their organization’s road of sustainability in order to survive in the digital era.



Public Relations, Pedagogy and Problematic Technological Developments (APPRREN)

Lukasz Swiatek, University of New South Wales & Christopher Galloway, Massey University

Over the decades, public relations curricula have dynamically evolved to reflect changes in industry contexts as well as other, diverse developments in the wider world. For instance, they have changed to recognise the growing importance of multiculturalism and cultural competence (see, for example Pompper, 2005; Taylor, 2001). They have also grown to emphasise ethics more strongly (see, for example, Erzikova, 2010; Hutchison, 2002). This proposed paper contends that another evolution is required due to technological advancements that increasingly impact the multiple contexts across which public relations operates.

Specifically, it argues that the contours of public relations curricula need to expand to subsume content that will help future public relations professionals not only to critically understand, but also to challenge, the issues raised by flourishing artificial intelligence and so-called 'smart' technologies. Although these technologies are often discussed in universalistic terms (see, for example, ORS, 2019), their application will be particularistic; public relations professionals and communication managers will need to navigate specific cultural settings and interpersonal situations, along with all of the tensions that they entail, using these technologies. Even small shifts in curricula now will pay large dividends in future for graduates who will constantly confront new technologies, including those not yet part of society's mainstream.

The paper explores the ways in which public relations curricula can adapt to incorporate these developments. It draws on Moses' (2019) observations that 'smart' systems have the potential to cause significant harms to individuals and communities if students are not taught how to engage with them critically. For example, 'filter bubbles' are impacting the ways in which organisations are able to communicate with individuals; the increasing classification of content can directly influence individuals' behaviours and attitudes; growing online 'echo

chambers' are further polarising views and curtailing civil discourse. Students also need to acquire, and then nurture, non-automatable skills (Kosslyn, 2019). A celebratory, or even indifferent and uncritical, embrace of artificial intelligence and 'smart' technologies has the potential to cause deeper social divisions. Public relations students need to be trained to recognise not just the technologies' boundaries, but also the ways in which they can cause bridges to be burnt, rather than built.

The paper is valuable for adding fresh knowledge to the field of public relations by tackling a timely set of issues that will continue to grow in the coming years. It relates to the conference theme, as it investigates the contexts in which practitioners will use new technologies, and provides original perspectives into the ways in which these technologies may prevent, rather than enhance, boundary-crossing in different organisational and cultural settings.



Bridging Classroom and Industry Boundaries for Deep Learning: Insights from a Successful Public Relations Tutorial Activity (APPRREN)

Lukasz Swiatek, University of New South Wales & Christopher Galloway, Massey University

This proposed paper shares insights from a successful tutorial activity that has helped undergraduate public relations students bridge divides between theory and practice, and between local and international public relations contexts. The activity, titled '[Course Topic] in the News', has been used not only in pure discipline-based (public relations) courses, but also in discipline-related courses; specifically, it was implemented in organisational communication and business communication courses. (For this reason, it was variously titled 'Public Relations in the News', 'Organisational Communication in the News' and 'Business Communication in the News' depending on the course.)

The weekly activity involved a structured 10- to 15-minute discussion of a collation of several (six to eight) major news items from the previous week relating to the course topic. The news items – both local and international – were attractively assembled on a PowerPoint slide that also contained hyperlinks to video clips shown in class during the discussion. After the weekly tutorial, the slide was released to students through the course e-learning site.

The activity served several purposes. First, it helped students enrich their industry knowledge through recent updates about trends, events, crises, movements across key organisations, and the like. Second, it enabled students to link theory to practice, by virtue of the fact that the news items were used inductively and deductively (Bilash, 2009) when illustrating theory. Thus, it also aided in the mastery of subject-matter (Heffernan, 2014). Third, it fostered students' deep learning, thanks to the many connections made between theories and news items across the different weeks (Jackson, 2012). Fourth, as the opening tutorial activity each week, it helped ease students into discussions and later activities that involved more complex subject-matter.

The effectiveness of the activity has been evaluated over the last three years using qualitative

and quantitative data, which the paper will outline. Both junior- and senior-level students have given overwhelmingly positive feedback about the activity in mid- and end-of-semester surveys, as well as surveys about the activity specifically. Representative examples of student comments include: “I liked how it started off the class with relevant news and how it connects to the topics we are learning. It also adjusts the mind for the class” and “PR in the News was a fun activity that got us engaged in the PR industry as a starter to the class and was a nice introduction into what we were doing by relating theory to real-life examples”.

The paper shares new insights from an original and successful tutorial activity. It speaks directly to the conference theme of ‘public relations beyond borders’ by showcasing a teaching tool that has helped students learn more about different public relations contexts, cultures and communities. These insights should be particularly valuable for public relations (and communication management) educators.



Rethinking Strategic Communications, Public Relations, and Marketing – A Pracademic’s View (APRREN)

Kevin Kok-Yew Tan, MMC Head, Strategic Communications and Research DesFran

Strategic communication has been an umbrella term understood by most to comprise public relations, issues management, and marketing communication (Botan, 1997). It is a term used to signify the recognition of communication as a game-changer in organizations through the planning and implementing of messaging to achieve organizational goals, but yet cited by some to be a confused term (Cornish, Lindley-French & Yorke, 2011). In comparison with “public relations” which is less well-regarded (Sallot, 2002) and commonly believed to be an industry for spin doctors (Yeo & Sriramesh, 2009) and full of boosterism (Moloney, 2002), strategic communications as an outfit in organizations is gaining acceptance and popularity. Marketing, which has a longer recorded history, has been correlated with activities involving consumerism (Ehling, White & Grunig, 1992), but commonly used as a term to describe commercial organizations’ communications department. Agencies providing marketing and communication services continue to call themselves public relations agencies, evoking interest in the differences between the three nomenclatures, and thoughts if these are contextual applications of the same specialization.

A pracademic stands between practitioners and academics to synergize practice and theory, transcending deeply rooted beliefs and trends between both disciplines (Posner, 2009) through diversity of thought, experience, and approach to help enhance the rigor, quality and credibility of both practice and academia (McCabe, Morreale & Tahiliani, 2016). Serving as a pilot study for an in-depth research into this topic, a total of four communications academics and practitioners were interviewed through email to facilitate the convenience of the interviewees (Meho, 2006) who are either professors in universities or directors in practice. The qualitative method of interview allows the exploration of descriptive data for this topic. An inter-cultural study between Singapore and Australia was also incorporated within this

pilot study in an attempt to distil any cultural differences in perceptions. This is done through purposive sampling of two interviewees each from Singapore and Australia to obtain a better understanding of the conceptual thinking and the people we are studying (Hickson, 2003; Etikan, Musa & Alkassim, 2016). These two countries were chosen as they are highly globalized, rank well in terms of global competitiveness, while having differences in perceived media independence (Fitch, 2012).

Given the perceptual differences in the understanding of these nomenclatures and their roles in communications, this study examines the topic with the following research questions: First, what is the understanding of each term's role in the communication landscape; second, what are the overlaps and relationship between these fields of communications; and third, what does the communication community need to work towards to synergize efforts and improve the standing of the community? This study invites a rethink of the communication landscape and some of the legacy understanding of academics and practitioners' roles in communication.

Are we public relations (PR) practitioners, marketers, or strategic communicators? While academics and practitioners reconceptualize and redefine communications in the academia and corporate environment amid technological advancements, this study attempts to spearhead a redefinition of the communicators themselves.

(492 words)

Keywords: Strategic Communications, Public Relations, Marketing, Pracademic 4

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Campaigns and other communications in the discourse of orphanage voluntourism in Bali (iCCCC & APPRREN)

Regina Titelius, Murdoch University.

There has been considerable research in the past several decades on the emotional and physical harm caused by children being kept in institutional care including developmental problems, and social and behavioural abnormalities (Csaky, 2009). In 1990, the United Nations ratified its Convention on the Rights of the Child, setting the scene for countries throughout the world to recognise the family home as the ideal location for children to be raised, rather than regarding institutional care as the ‘desirable alternative’ (UN, 1990)(Martin, 2013). The UN’s Guidelines for the Alternative Care of Children in 2010 further reiterated family-based care as the priority and institutional care such as orphanages as the last resort (UN, 2010; van Doore and Nhep, 2018).

These UN documents firmly established an agenda for participating countries such as Indonesia which resolved to address its heavy reliance on institutional care (Martin and Sudrajat, 2007). Of increasing concern throughout the world, including Indonesia, was the negative impact of orphanage voluntourism, where tourists volunteered and donated funds and goods to orphanages. In a bid for many Westerners in the Global North to “do their part” to help the poorer Global South, these tourists were unwittingly “feeding” the orphanage sector, with children who had one or both parents being surrendered by their families to orphanages to meet voluntourism demand (Better Volunteering, Better Care, 2016). The “intersection” of orphanage care and voluntourism has added to the physical and emotional harm of children in orphanages, including exposure to sexual exploitation and trafficking (van Doore, Martin and McKeon, 2016)(Joint Standing Committee, FADT, 2017), attachment disorders (Guiney, 2015), child labour and other exploitations (Martin and Sudrajat, 2007).

This thesis considers the role of educational and communications campaigns, as well as other

communication forms, in the discourse over the intersection of orphanage care and voluntourism. It provides the Bali perspective in comparison to global, Indonesian and Australian perspectives. The thesis considers the complex factors influencing orphanage care and voluntourism in Indonesia, particularly Bali, given the various economic, political and religious influences since the 1600s when orphanage care was first introduced during Dutch colonial rule. While the Indonesian Government eventually decided to address its heavy reliance on orphanage care by implementing legislative and policy changes, it also provided a compromise position, recognising how entwined orphanage care has been within the Indonesian community (Babington, 2015). Taking into account the anti-orphanage and voluntourism perspective, as well as the counter argument, this thesis considers how this discourse is communicated within the local community and the broader global context. While global campaigns have existed since 2011, there have been minimal Indonesian-specific campaigns. In Bali, which is a tourist mecca where the orphanage-tourism interaction is thought to be prevalent, there are no specific campaigns. Despite this void, there are other forms of communication used for the discourse over the orphanage-voluntourism intersection, which are examined in the thesis.

This thesis analysis involves a literature review process, content analysis as well as basic data analysis. This thesis emphasises that while institutional care is a “last resort” for the care of children, it is still an option (UN, 2010). The view that orphanages should not exist at all could be considered a privileged Western perspective of the Global North where orphanages are stigmatised and economic fortitude combined with well-established childcare alternatives have allowed orphanages to be phased out. This privileged view does not necessarily recognise conditions in countries such as Indonesia where there is widespread poverty (Irwanto and Kusumaningrum, 2014), slow changes to childcare improvements and alternatives such as foster care (Sudrajat, 2019; Gulpen, 2018), as well as religious and cultural influences (Babington, 2015). It is in this context that there are still families in Indonesia, including Bali, who consider “good” orphanages as providing opportunities for children. The thesis applies the discourse over “good versus bad” orphanages to further explore various forms of communications that are used in Bali, particularly in relation to ethical orphanage care and orphanage voluntourism.

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“One last climb”: examining the language surrounding the closure of Uluru to climbers and implications for sustainable tourism (iCCCC & APPRREN)

Bridget Tombleson & Katharina Wolf, Curtin University

Located in the centre of the Australian continent, Uluru is a large, UNESCO World Heritage listed sandstone rock formation. It is a major drawcard for domestic and international tourists, attracting more than 300,000 visitors per year (Kwan, 2019). A substantial number of visitors choose to climb the giant monolith. Hence, the decision to permanently close the site to climbers from 26th October 2019 onwards has been met with mixed responses. The local Anangu people, the traditional owners of Uluru-Kata Tjuta National Park, have historically requested visitors to abstain from climbing the 348m rock formation, citing cultural reasons, as well as welfare concerns for visitors to their land (Since the 1950s at least 36 people have died while climbing Uluru). Uluru is a deeply spiritual and sacred place for the Anangu people. For them, every cave, feature and crevice of the formation has its own meaning (Parks Australia, n.d.). Australia proudly refers to itself as a multicultural society (Department of Home Affairs 2016), however, some cultures are more celebrated than others. Whilst overseas the notion of Aboriginal dreamtime is commonly romanticised; locally a disparity between the health, education, employment and life expectancy outcomes of indigenous and non-Indigenous Australians remains (Australians Together, n.d.). Australia’s First Nations people continue to face structural barriers to political participation. Hence, the closure of the Uluru Climb has been widely hailed a triumph for the traditional owners and sustainable tourism, especially given that the climb was originally set up without consultation of the traditional owners.

However, the closure has also been met with fierce criticism, citing restricted access to a cultural treasure. In the short term, the imminent closure of the climb has resulted in a rush of visitors, as thousands scramble to embrace their last chance to scale the monolith. However, critics predict a negative impact on Central Australian tourism numbers in the long

terms, following the closure of the climb.

Tourism is one of the world's fastest growing industries and a major income source for many countries (UNESCO, 2019). Australia's western neoliberal agenda commonly favours economic prosperity over sustainability – especially in terms of economic sustainability. This stance is well documented in political decision-making and contemporary media commentary. Tourism is a \$143 billion industry that directly employed more than 646,000 people in 2017-18. It accounts for approximately 10% of Australia's exports and is a key driver of Australia's economy, contributing \$57.3 billion to Australia's total GDP (Tourism Research Australia, 2019). Within this context, the closure of the Uluru climb has been likened to preventing access to other Australian icons, like Bondi beach, and criticised for its (potential) impact on tourism related income. Through this lens, all Australians should have the right to enjoy their national treasures.

Globally there is a move towards sustainable tourism “that respects both local people and the traveller, cultural heritage and the environment” (UNESCO, 2019). Within the context of Uluru the argument is that the closure to climbers empowers indigenous people to teach visitors about their culture on their own terms, encouraging deep engagement with the sacred site beyond its current commodification. At its core the move to close Uluru is a behaviour change campaign. Laws can make actions illegal – i.e. the climbing of the rock. However it may not change the fundamental belief that the rock can be climbed, - at least not immediately. The controversial nature of the decision brings the issue to the forefront – on both social media, as well as in traditional media. Behaviour change is a long process – and often the process starts with a community narrative, even if that narrative is controversial.

Drawing on positioning theory, this paper critically examines the two opposing perspectives on the decision to close Uluru to climbers; best described as economic vs a sustainability framework. The aim is provide a detailed insight into key arguments and the language used to support core positions in traditional as well as digital media commentary to inform future communication and counteract / pre-empt misinformation. This mixed-method study uses a case study approach. The study will draw on critical analysis, in addition to qualitative social media analysis from Social Studio to collect the data. This inductive study develops a clear understanding of the public narrative surrounding sustainable tourism changes. Using the

recent case study of Uluru and the climbing ban, the study will analyse voices of various stakeholder groups involved in the climbing ban debate. The analysis will use media and social media articles from June 2019 through to October 2019. The aim is to inform future communication efforts around sustainable tourism and how to use language when there is a shift from an economic to a sustainable tourism model, promoting the United Nation's goal (16) to "promote a peaceful and inclusive society" (United Nations, n.d.). This study aims to explore the role communication practitioners have to play in ensuring first nation people are heard and we ask the question what role does communication have to play in shaping behaviour change in sustainable tourism, and ultimately assisting in the future development of Australia's national identity?

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Identity on Private Universities' Billboards in Yogyakarta (iCCCC)

Irene Santika Vidiadari, Universitas Atma Jaya Yogyakarta, Faculty of Social and Political Science

As one of the educational destinations in Indonesia, it is only natural that Yogyakarta City is renowned as the City of Students. Each year, students from all around Indonesia come to the city to pursue higher education at State Universities (Perguruan Tinggi Negeri/PTN) or Private Universities (Perguruan Tinggi Swasta/PTS). Referring to the data of the Ministry of Research, Technology, and Higher Education or Ristekdikti (2018), the number of active university students in Yogyakarta reached 170,000. The report of Putsanra (2017) disclosed that the number of new university students of PTS stretched to 50,000. No fewer than 107 PTS in Yogyakarta, which offer various study programs, are ready to accommodate the students.

The growing competition to attract students has made the private universities intensify their promotion, either through conventional media or via electronic media. One of the most popular promotional media is the billboard which is put on strategic locations. As a twodimensional promotional media, the billboard can potentially strengthen the ideas concerning a product, including the educational service of private universities, within the mind of the audience.

This research discusses the identity which becomes the visual mode of the private universities to attract prospective students. Identity, referring to Gardiner and Kosmitzki (in Samovar, 2012, p. 2015), is the definition of one's self as an individual who is different and detached from the others, including the character, belief, and behavior. Identity is a reflective self-concept acquired by an individual from his/her environment. In the visual context, the identity is shown through visual mode: physical character, fashion style,

attribute, etc. The identity discussed in this research is the one that appears visually which is employed by the educational institution as promotional materials.

Applying the multimodal analysis of Gunther Kress and Theo van Leeuwen, this study examines the billboard text to understand the visual and linguistic aspects as well as the relation between them to construct the commodification of education discourses. The object of this research is four private university billboards in Yogyakarta, namely that of Universitas Sarjanawiyata Tamansiswa, Universitas Sanata Dharma, Universitas Teknologi Yogyakarta,

and Universitas Atma Jaya Yogyakarta. All of which are positioned on jalan protokol (major arterial road). This research has found that identity becomes a highlighted aspect of the billboards of private universities. The visualization of the identity appears as on physical characters and attributes wore by the students or the models. There are three identities generally appearing:

(1) University identity, through the alma mater jacket; (2) tribal/ethnic identity, through the physical appearance of the models; and (3) religious identity, through the fashion style. The Billboards of Universitas Atma Jaya Yogyakarta and Universitas Sanata Dharma feature diversity and cultural issues. The tribal/ethnic (regional) and religious identities appear on the models' diverse physical characters and attributes—Eastern Indonesia, Javanese, and Chinese-faced models as well as hijab-wearing models showing Islamic religious identity.

As the symbol of the majority religion in Indonesia, namely Islam, hijab appears on the billboard of all of the four universities, namely Universitas Atma Jaya Yogyakarta, Universitas Teknologi Yogyakarta, Universitas Sarjanawiyata Tamansiswa, dan Universitas Sanata Dharma. The hijab-wearing models on the billboards of Universitas Teknologi Yogyakarta and Universitas Sarjanawiyata Tamansiswa—both of which are universities without any religious affiliation—illustrate the reality of their students' diverse identity. For Universitas Atma Jaya Yogyakarta and Universitas Sanata Dharma, both Catholic universities, the hijab-wearing model is an appeal as non-exclusive educational institutions, which do not only accept students of a certain religion but also that of

various, different religions. It gives both universities an air of inclusiveness, an added value which is hoped to attract prospective students.

The slogans written on the billboards, from the perspective of linguistic, represent the ideology of the educational institutions. This research has found that among the four universities, only two of which that use slogan to promote their educational service, namely Universitas Sanata Dharma and Universitas Atma Jaya Yogyakarta. The slogans on Universitas Sanata Dharma's billboards are: (1) "Selamat Datang Generasi Cerdas Humanis" ("Welcome, Intellect, Humanist Generation"). The phrase "Selamat Datang" (welcome) is used as an interpersonal approach by the advertiser to the audience; and (2) "Cerdas, Humanis, Cinta Kebenaran" (Intellect, Humanist, Truth-Loving). Meanwhile, the billboard of Universitas Atma Jaya features "Inklusif, Humanis, Berintegritas" (Inclusive, Humanist, Having-Integrity) which is also the slogan of the university. The slogan is not only an enhancer but also a means to build and modify the meaning of the advertisement. Furthermore, it also becomes the representation of what kind of higher-education service offered by the institution.

It is concluded that although there are many issues which can potentially be featured on the billboard, diversity and cultural issue, which presented as visual and linguistic modes, become promising marketing materials for the university. As a commodity, the cultural issues can potentially widen the market of the university as it can reach out for a wider scope of prospective students from various backgrounds.

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Beyond Doubt: Analysing Online Reactions to the Release of KFC's Vegan Chicken Range (iCCCC & APPRREN)

Deborah Williams, Murdoch University

With The Guardian labelling 2019 as The Year of the Vegan, and the New York Times calling for an end to the mocking of vegans, there is little doubt that veganism is a growing movement and subsequently demand for vegan products is increasing. This cultural shift presents challenges and perhaps even opportunities for organisations which have traditionally catered to the demand for animal-based products.

McDonalds, Hungry Jacks, Ben & Jerrys, Dominos and Grill'd are all examples of large organisations who have recently created vegan versions of their products. Similarly, supermarkets like Woolworths, Coles and Aldi have begun advertising vegan products in their weekly catalogues, often devoting full pages to products clearly labelled as vegan or plant-based. In August 2019 KFC joined the list of new organisations openly catering to vegans with the release of Beyond Fried Chicken, a plant based product closely resembling chicken and packaged in a similar form to their traditional chicken buckets and nuggets. The release was limited to one store in Atlanta, USA but was covered by the media worldwide, with news reports focusing on the novelty of an organisation who have traditionally served chicken and other meat products, embracing the emerging trend. Demand for the product was seemingly enormous, with the store selling out within five hours and cars queueing to order at the store, which painted its traditionally red building green for the release and also altered its packaging. Perhaps it could be envisioned then, that the online reception would be similarly enthusiastic. This was not the case. Utilising a qualitative content analysis to examine and compare the comments on two separate news organisation's Facebook pages, this paper examines the themes and attitudes in online responses to news stories about the release of Beyond Fried Chicken. The Facebook pages of Forbes and VegNews (a vegan media organisation) were

selected due to their perceived diversity in readership and content. Online comments are notoriously candid and, as Coe et al (2014) described, 'uncivil'. Perhaps unsurprisingly, Forbes' Facebook page featured many comments that opposed the products with some commenters posting GIFs and images in expressions of disgust, reflecting the results of an industry survey of 2200 Americans, that found the term 'vegan' is the most unappealing label for any food product. The Forbes Facebook page also had a large number of comments from supporters defending the product. VegNews in a somewhat expected contrast, had a significant number of product supporters. However, there were vegan commenters who were opposed to the product, with many expressing the view that a company who has traditionally offered, and continues to offer, animal-based products should not now receive vegan support. These opinions present an interesting challenge for KFC and other historically meat-based organisations planning to introduce vegan products, with opposition from both vegans and non-vegans. These findings also reflect divisions within the vegan community, demonstrating they are not in fact a united body. Instead it highlights the ideological divisions that exist between vegans who are primarily vegan for either ethical, environmental or health reasons and also suggests this divide may be growing. This has implications for public relations practitioners seeking to appeal to and engage with vegans, with the need to recognise and understand the diversity that is present in this small yet vocal group.



Public relations in corporate mergers and acquisitions (APPRREN)

Xueyu Shen, Kai Liu & Bing Hu

Chinese Culture Teaching Center, Xi'an Jiaotong-Liverpool University

The development of world economy has given birth to contemporary corporate governance system. As an integral component of commercial activities, mergers and acquisitions play vital role in corporate reorganization (Gaughan, 2017). Positively, they could stimulate management team to optimize corporate structure and association, and further improve business efficiency and productivity. On the contrary, they could divert management team's attention, hinder the normal operation of companies, and result in the business exposed to unpredictable risks (Bena & Li, 2014).

In business practice, public relations could assist company in building up good image, popularity and reputation, promoting operation, supervision and cohesiveness, rationalizing internal relations and industrial relations, and conducting prompt crisis management to create the best social environment for sustainable corporate development (Young, 2016). In particular, public relations run throughout the process of mergers and acquisitions, of which they could steer the nature, timing and outcome (Ki, Kim & Ledingham, 2015). In other words, public relations could determine whether a merger or acquisition is friendly or hostile, takes longer time or shorter, successful or frustrated. They require all involved stakeholders such as board of directors, managers, employees and shareholders to coordinate with each other to investigate the feasibility of reorganization, conduct the due diligence research, deliberate the takeover strategy, negotiate the restructuring procedure, and reach the final agreement (Vieira, 2019). Especially, transnational mergers and acquisitions need more public relations support, including cross culture communication, bilateral negotiation, professional consultation and shareholder meeting arrangement, etc. They require both acquirer and acquiree, offeror and offeree to carefully study each other's corporate culture and value,

analyze each other's equity structure as well as assets and liabilities, draft unanimous restructuring proposal to achieve their common interest.

Nevertheless, public relations could also bring about adverse effects on corporate governance (Edwards, Scott & Raju, 2003). In some merger and acquisition cases, the managements of acquiring company and target company collude through their designed and planned public relations to embezzle corporate assets and equities, which badly damage shareholders', particularly minority shareholders' interests (Scott & Carrington, 2014). What is more, some controlling shareholders of listed companies prefer to extract personal connections from public relations to seek their personal gains, which could result in insider trading without piercing corporate veil or disclosing sufficient corporate information. Some staff may lose their jobs due to employment contract discontinuation or termination by company (Useem, 1984). Thus, public relations need to be monitored and managed, sometimes even prohibited at the certain stage of corporate mergers and acquisitions.

This research is carried out across the cultural context of Asian-Pacific Region. It adopts qualitative and empirical methodologies on the base of multiple case studies to investigate the functional impact of public relations on corporate management, and scrutinize the pros and cons of public relations in corporate mergers and acquisitions. Analytical and comparable methodologies will be also adopted in this research to clarify the relationships among individuals, companies and government agencies, pinpoint the rights, obligations and responsibilities of stakeholders, and find out the applicable boundary of public relations in corporate reorganization. It is recommended that laws should be reviewed and applied for public relations speculation. Related rules and regulations should be introduced to restrict stakeholders from abusing their power over public relations for their individual benefits (Bowman, 2018). Corporate executives and decision-makers should maintain good moral standard and professional integrity throughout internal and external communications (Aluchna & Idowu, 2017). Whistleblowing system should be established to supervise their public relations for corporate mergers and acquisitions. In doing so, company could balance its profitability and sociality to keep a healthy and sustainable development in serving the

community.

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AMIC Highlights and outtakes: Implications for Public Relations

Parichart Sthapitanonda, Chulalongkorn University

Last June 2019, the Faculty of Communication Arts, Chulalongkorn University, in partnership with the Institute of Journalism and Communication and The Philippines Women's University, hosted the "27th AMIC Annual Conference".

Though the conference was over, the theme "Are You Human?", is still going on.

The new media landscape has made a series of dramatic challenges to all of us, in terms of the way we live, the way we communicate, and the way we use technology, or trust the information being shared in a variety of platform.

Disinformation, misinformation, or even fake information are around all of us. Are we in the age of new humanism? Perhaps it's the right time for PR professions to dedicate their works in revitalizing people with the power of "trust."