

International Journal of
COMMUNICOLOGY

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Center For Media Research
Sri Palee Campus
University of Colombo , Horana , Sri Lanka

International Journal of
COMMUNICOLOGY

ISSN: 2989-0195

June, 2023

Volume 5

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Layout by

Mr. Sithum Wickramasinghe

Mr. Anjula Nimedha

Printed by

Published by

Center for Media Research

Sri Palee Campus, University of Colombo, Horana, Sri Lanka

Tel: + 94 32 2261435



9 772989 019007

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preface

It is with great pleasure that we present the fifth volume of the Journal of Communicology, a compilation of insightful articles that explore diverse aspects of communication, reflecting the dynamic nature of the field. Communication, the cornerstone of knowledge, has long been regarded as the cradle from which numerous intellectual endeavors have sprung. From the ancient Babylonian civilization to the contemporary era, the profound influence of communication on the development of human civilization is evident.

In line with this recognition, the Communicology Journal emerges as a collaborative effort to scrutinize, propose, and apply knowledge within the context of our modern society. This platform aims to serve as a link for theoreticians, pedagogists, and practitioners of communication, offering a threshold from which various criteria can be developed.

Media research plays a crucial role in society, providing valuable insights into the ways media influence individuals, cultures, and the overall communication landscape. Media research helps in examining the impact of media content on individuals' attitudes, behaviors, and perceptions. This understanding is vital for assessing the potential influence of media on societal issues. Media research helps to analyze how media outlets shape public opinion on various issues, including politics, social justice, health, and more. It provides insights into the role of media in influencing public discourse. Research in media literacy contributes to educational efforts aimed at enhancing people's critical thinking skills regarding media content. This is particularly important in the digital age where information is abundant and

easily accessible. Media research sheds light on the representation of different cultural groups in media content. This information is essential for promoting diversity, reducing stereotypes, and ensuring fair and accurate portrayal. Research in political communication explores the role of media in political processes, including elections, political campaigns, and the dissemination of political information. This understanding is crucial for a well-informed citizenry. Media research examines how media messages influence health-related behaviors, such as smoking, diet, and exercise. This knowledge is important for public health campaigns and interventions. Research in media economics assesses the economic impact of media industries, contributing to the understanding of media business models, advertising, and the overall contribution of the media sector to the economy. Media research informs discussions on ethical considerations in media practices. It provides insights into issues such as privacy, sensationalism, and the role of media in democratic societies, contributing to the development of media regulations and guidelines. Research on media technologies helps society understand the impact of emerging technologies on media consumption patterns, communication dynamics, and the overall societal landscape. Media research contributes to the understanding of entertainment preferences, cultural trends, and how media influences popular culture.

This volume of the journal is dedicated to exploring key areas that we believe will significantly contribute to the expansion of knowledge for academicians engaged in the discipline. As we navigate through these pages, we invite readers to explore articles that focus on critical aspects of communication. We anticipate that the insights shared within this volume will serve as valuable resources, aiding academicians in broadening their understanding of the multifaceted discipline of communication.

Our first article, “Marxism, Religion, and Anti-War Movements in Sri Lanka,” explores the complex interplay between ideological perspectives, religious influences, and anti-war movements within the context of Sri Lanka. This article provides a nuanced understanding of the socio-political landscape and the factors shaping collective action.

In “The Impact of Social Media on Academic Libraries: A Systematic Literature Review,” our authors undertake a comprehensive examination based on the Scopus database. This systematic literature review sheds light on the evolving role of social media within academic libraries, highlighting the challenges and opportunities in the digital age.

“Buddhist Ethics and ‘Middle Path’ Journalism: A Special Reference to Theravada Buddhism” delves into the ethical considerations in journalism, drawing parallels with the Buddhist concept of the ‘Middle Path.’ This article explores the potential intersections between ancient philosophy and modern media practices, particularly within the Theravada Buddhist framework.

Our final offering, “Lanka White: Social Representation of Sri Lanka from the Perspective of a Chinese Anthropologist,” provides a unique viewpoint on the social representation of Sri Lanka. Through the eyes of a Chinese anthropologist, this article offers a cross-cultural perspective that enriches our understanding of how nations are perceived and represented.

As always, the Journal of Communicology remains committed to fostering intellectual discourse and promoting diverse perspectives within the realm of communication studies. We hope you find these articles thought-provoking and inspiring, contributing to the ongoing dialogue in the field.

We extend our gratitude to the contributors whose research and expertise have enriched this edition. May the Communicology Journal continue to be a channel for knowledge, fostering dialogue and innovation in the ever-evolving field of communication.

Thank you for your continued support, and we encourage you to engage with the stimulating content presented in this edition.

Ranjan C.K. Hettiarachchi
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| 01 |

Marxism, Religion and anti-war films in Sri Lanka

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Abstract

Films are critical agents for the formation and re-negotiation of cultural identity. This process supplements the value of the film and its importance for the media studies industry. Anti-war films released in Sri Lanka during the peak years of the civil war (2000 – 2009) were a source of active debate in Sri Lankan society regarding their representations of the nation's culture, including the Buddhist religion, concepts of nationality and social realities of the conflict during a critical period of its contemporary history. Thus, this article explores how anti-war films produced in Sri Lanka represent religious institutions and the spiritual belief system of the Sinhala community and the role Buddhist religious institutions played in the politics of war. The article is based on a textual analysis of three anti-war films screened between 2000 - 2009, which were subjected to overt and covert suppression and international acclamation. This article claims that the selected films convey the Marxist view of religious beliefs and practices of people since they

critically discuss the nature of the pro-war nationalist Buddhist institution in Sri Lanka and the religious beliefs and devotions of people in war-affected areas using various metaphors, metonymy, and denotation-connotation.

Keywords: Anti-war films, Representation, Religion, Sri Lanka.

1. Introduction

Between 1983 and 2009, the Sri Lankan government engaged in an armed conflict with the 'separatist group Liberation Tigers of Tamil Eelam (LTTE). One impact of this conflict was the heavy restrictions imposed on media freedoms. During this period, freedom of expression through the media was highly restricted, under Emergency Rule legislation controlling the reporting of the war, including through the cinema industry (De Mel, 2007). In addition to these officially established censorship mechanisms, indirect and unofficial censorship and repressive mechanisms were imposed during this time. Directors of anti-war films, for example, experienced indirect but harsh state suppression, such as facing severe criticisms or allegations of indirectly supporting the LTTE (Weerasekara, 2005), along with hidden death threats allegedly made by military officials (Wickramasinghe, 2005). The imputation often made against these filmmakers was that they misrepresented Sinhalese culture, Buddhist religion, government soldiers, and their families (Wickramasinghe, 2005).

Despite facing such major obstacles and challenges, important films were made about the war during this period, with several of these receiving international recognition, participating in prestigious international film festivals, and winning awards. Many Sri Lankan reviewers and educated elites praised these films for their artistic quality and for carrying anti-war messages that had awakened and appealed to audiences' humanity (Weragama, 2009). Accordingly, these films created critical discourses in Sri Lankan society about cultural identity and nationalism. One of the emergent themes of these discourses was how these anti-war films represented the Sinhalese community's religion and spiritual belief system. Consequently, this article explores how anti-war films produced in Sri Lanka represent religious institutions and the spiritual belief system of the Sinhala community and the role Buddhist religious institutions played in the politics of war. This article claims that the selected films convey the Marxist view of religious beliefs and practices of people and critically discuss the nature of the pro-war

nationalist Buddhist institution in Sri Lanka.

Films are vital agents of cultural identity formation and re-negotiation in ways that add value to film and media studies (Alawi, 2021; Schreiber, 2007). Hence, this research article includes an analysis of a representative sample of three anti-war films, which were a source of active debate in Sri Lankan society regarding their representations of the nation's culture, concepts of nationality, and social realities of the conflict during a critical period of its contemporary history. The three anti-war films are: *This is My Moon* (Handagama, 2001) (original Sinhala title: *Me Mage Sandai*), *Shades of Ash* (Mahaadiwulwewa, 2005) (original Sinhala title: *Sudu Kalu Saha Alu*), and *The Forsaken Land* (Jayasundara, 2005) (original Sinhala title: *Sulanga Enu Pinisa*). These films were purposively selected based on three factors. First, the three films were released during the Fourth Elam War (2000–2006). Second, from 2000 to 2006, seven anti-war films were released in Sri Lankan cinemas. Four had experienced state suppression (De Mel 2007). They are *This is My Moon* (2000), *Death on a Full Moon Day* (2001), *Shades of Ash* (2004), and *The Forsaken Land* (2005). The director of *Death on a Full Moon Day* filed a successful lawsuit against the responsible government leaders in the High Court when his film was suspended from distribution. As a result, his film was released for public screening (De Mel 2007). However, the directors of the remaining three films experienced overt or covert state suppression (De Mel, 2007). Third, all three films had been screened at prestigious international film festivals, won one or more awards, and were internationally recognized.

This study used textual analysis from the semiotic points of view (Kuckartz 2014, Allen 1992) to examine the three films. According to Kellner (2009), textual analysis is an “analysis of the politics of representation in media texts” (2009, p. 12). There are various types of textual analysis. Among them, semiotic analysis of text looks for deeper meanings embedded in cultural texts by examining the relationships between signifier (sign) and signified (meanings) (Weerakkody, 2015). The themes that emerged from the analysis are the resistance towards the pro-war institutionalized Buddhist wing, the power held by the Buddhist temple and the monk within the village, the religious beliefs and devotion of people, destruction of the people's spirituality in war-affected areas. These film directors convey the Marxist ideology of religion based on the above themes using metaphors, metonymy, and denotation-connotation.

2.Religious identities represented in This is My Moon (Me Mage Sandai) film

This is My Moon (2001), a film by Asoka Handagama, revolves around a female Tamil civilian who accidentally enters a bunker where a Sinhalese soldier hides during a battle between the state armed forces and LTTE. She gets raped by the soldier and later follows him to his village when he abandons the bunker and deserts the army. The characters and locations of the setting are kept anonymous. The soldier's sister is a teenage schoolgirl who has two young men in love with her and drops out of school. One of them is the brother of a widow of an army soldier. The widow purchases a tractor from the dead soldier's compensation and runs a small business with her brother. The Tamil woman becomes the main character of the village. She falls pregnant by the soldier, and the Buddhist priest of the village instructs the soldier to send the Tamil woman to a refugee camp, but she refuses to go there. The soldier's girlfriend informs the Military Police about the deserter so that he will be arrested. The soldier's elder brother runs an illegal betting center, where he cheats his clients by withholding their winnings. He proposes marriage to the widow, which she refuses. Being rejected by the soldier's sister, the widow's brother rapes the Tamil woman in anger. In the film's climax, the Tamil woman elopes with the village Buddhist monk, and then the soldier's elder brother (the bookie) becomes the village monk. The former deserter-soldier returns to the village, where he attends his girlfriend's brother's funeral, who died on the battlefield. The deserter-soldier sees his daughter, who was born to a Tamil woman.

In portraying religious identities, the director of This is My Moon reinforces Gramsci's idea (backed by Marxism) of hegemony and ideological state apparatuses. Gramsci claims that religious institutions, such as the church (or in this case, the Buddhist temple) "consolidate the hegemony of a ruling class (in this case, the majority Sinhala Buddhist government) by controlling and (re)producing an ideology (in this case, the pro-war ideology) suiting the interests of that same class" (Maduro, 1977, p. 362). The film text was analysed semiotically, and it found that the film criticizes the Sinhala nationalist Buddhist institutions and the Buddhist monks who misguide the community for political gain. Through the Tamil woman's character, the filmmaker reveals his resistance toward the institutionalized Buddhist wing that supports the war. The film depicts the immense power and dominance held by the Buddhist temple and the

monk within the village and, thereby, the Sinhalese culture by demonstrating that the villagers respect the monk as a charismatic leader. It then proves it wrong by portraying the Buddhist monk as a commoner (not a charismatic person) who has common characteristics any human being may have.

The monk's character in the film is the metonymy for the Sinhala nationalist Buddhist institutions and the Buddhist monks who misguide the community for political gain. Asoka Handagama, the director of *This Is My Moon*, states that he did not criticize the Buddhist philosophy but the Buddhist religious institutions that do not practice its philosophy (Handagama, cited in Asoka Handagama wins again 2001, p. 11). As depicted in the film, this Buddhist wing does not follow Buddhist philosophy. For instance, Buddhist philosophy does not encourage any means of violence or conflict (Tanabe, 2014). The monk in the film contradicts this principle by encouraging a village woman to give birth to a male child to go to the battlefield when he grows up. The monk gets angry when the soldier informs him that he deserted the army. He insists on him returning to the battlefield. He blesses a young man who goes to join the military. These characteristics indicate the pro-war mentality of the monk in the film. On the other hand, the film highlights that he does not show sympathy or empathy towards the Tamil woman. Even though Buddhism encourages goodwill towards all creatures (Ricard, 2016), as he tells the soldier to send the pregnant Tamil woman to the refugee camp, he is not compassionate towards the woman who will have to live a difficult life in the refugee camp. She may live a relatively comfortable life with the soldier's family in the village if allowed. The life condition at the refugee camp is described ironically in the soldier's dialogue as

“It is safer in the refugee camp. Men and women are all together. [He laughs] You can be pregnant so quickly. Nobody will ever think badly about that.”

This dialogue ironically indicates that women are unsafe in refugee camps and may often become sexually abused.

The Tamil woman's character connotes the filmmaker's resistance toward the institutionalized Buddhist wing that supports the war. In one scene, the Tamil woman throws the soldier's boots onto the roof of the soldier's house, frowning at the monk standing before her. The Tamil woman's frown signifies the director's resentment towards the pro-war Buddhist institution. According to Dinică (2014), frowning may signify anger and

frustration. The Tamil woman must be both frustrated and angry since she lost everything, she had due to war and ended up in a village where she was alienated. Her anger must have compelled her not to respect the monk. For instance, she never worships the monk when he visits the soldier's house, even if the soldier's mother forces her to do so. These scenes show that the pro-war nationalist Buddhist institution members do not deserve to be respected since they are also part of this destructive war process. According to DeVotta (2007), pro-war Buddhist monks played a significant role in initiating and accelerating the ethnic conflict in Sri Lanka.

The villagers respecting the monk connotes the immense power and dominance held by the Buddhist temple and the monk within the village. Then, the film portrays the Buddhist monk as a commoner with weaknesses any human being may possess. The monk's following dialogue reveals that he is no different or superior to the other villagers as a person.

“We all are human inside our clothes. These robes make no difference.

According to the film, he has the same mentality and desires as ordinary villagers, such as unconquered sexual desire, anger, and fear. For instance, the monk in the film tells the Tamil woman:

The priests who attained supremacy fly to the Himalayas using their spiritual power. When they see the flowers resembling women (Narilatha mal), they lose their spiritual control and fall to earth, like the helicopters being shot.

It is cold and lonely in the temple. Come to the temple sometime.”

These dialogues suggest that the monk is no different from any other human being. He, too, has unconquered sexual desires and feelings despite his requirement to remain celibate as a Buddhist monk. Proving this fact right, in the film's climax, the monk leaves his robe behind and elopes with the Tamil woman. The film shows that the monk can get angry, as when a small boy rings the bell at the temple for play. He fears his life, so he comes out of the temple with a rod when he hears the Tamil woman's footsteps at night.

The film also highlights how the villagers blindly worship and follow these religious institutions. For instance, villagers in the film pay the utmost respect to the monk by covering his seat with a white cloth as custom demands and worshipping him; they believe and follow his preaching, thinking that he is spiritually superior (to them). In the film, the director questions this aspect. He depicts the monks as ordinary human beings, and what they say is not always correct. For instance, although the Buddhist monk supports the war against the LTTE, he elopes with the Tamil woman in the end, which is a contradiction.

The film highlights the Sinhala community's deviation from true Buddhist philosophy and embracing the Sinhalese nationalist Buddhist cultural aspects, which is sometimes the opposite of the Buddhist philosophy. For instance, Hindu and Buddhist cultures worship gods in practice, but it is not part of Buddhist philosophy (Conze, 2012). The other aspect of Buddhist culture is the criteria for entering the Buddhist institution as a monk. Although being a monk is an individual decision made by a person based on the realization of life according to Buddhist philosophy (Conze, 2012), the film depicts that if a person is unsuccessful in running a family life, he can become a monk. That is how the bookie becomes the village monk after the previous monk leaves the temple with the Tamil woman. Being unsuccessful in running a gambling center and rejected by the dead soldier's wife for marriage, the bookie becomes the village monk, demonstrating that the last option left for him to win the acceptance and respect of the villagers is accepting the monkhood. In the film, by depicting both monk characters, the monk's position in the village temple is depicted as one that anybody can access simply by wearing a monk's robe. At the dead soldier's funeral, the monk tells the widow: "What the fire consumes are only garments. The person who wore them has gone away. Do not be sad." The same statement is repeated by the bookie when he becomes the monk. This repetition of the same dialogue signifies that these monks preach Buddhist teachings to villagers without understanding them but thinking of it as their duty. The Buddhist philosophy and cultural institutions are two different entities (DeVotta, 2007); the film portrays and thereby criticises this Sinhalese Buddhist cultural institution.

This is My Moon highlights the Marxist ideology of religion because the filmmaker uses Gramsci's idea of maintaining hegemony using religious institutions as Ideological State Apparatuses (Maduro 1977) as the base of portraying religious identities in his film. The film criticises Sinhala nationalist Buddhist institutions and the Buddhist monks who misguide the community for

political gain. For instance, the Buddhist monk who flees with the Tamil woman encourages racist ideologies of villagers to maintain the power of the state (Sinhalese Buddhist government) so that he can keep his power as the village monk because, according to De Votta (2007), Sinhalese nationalist Buddhist institutions and the state are interdependent on maintaining their power.

The film depicts the immense power and dominance held by the Buddhist temple and the monk within the village and, thereby, the Sinhalese culture, and then proves it wrong by portraying the Buddhist monk as a commoner who has typical human characteristics. The film also highlights how the villagers blindly worship and follow these religious institutions by demonstrating them offering the best available resources to the temple and showing the utmost respect to the monk. The filmmaker uses the Tamil woman's character to reveal his resistance toward the institutionalized Buddhist wing that supports the war. This Buddhist institution appears to be an ideological state apparatus for centuries in Sri Lanka (Bartholomeusz, 1999), playing a similar role as the church in countries such as Egypt and Latin America (Althusser, 2006; Tadros, 2009; Gill, 2008). This film critically views this ideological state apparatus and its role in ethnic conflict.

3. Religious identities represented in *The Forsaken Land* (Sulanga Enu Pinisa) film

The second film analysed is *The Forsaken Land* (2005), set in a remote village in a war-torn area during a ceasefire period of the war. The film's central characters are a Home Guard ¹ named Anura, his wife Latha, his middle-aged unmarried sister, an older man who is also a Home Guard and works with Anura, a little girl (Batti), and an Army soldier. Anura's sister lives with Anura and Latha in a tiny house. She is educated but underemployed and used to spend time with Batti. Batti becomes the older man's attraction, a Home Guard who lives alone after his wife's death. He sees his wife (who was affected by dwarfism) in Batti and tries to befriend her ². Latha accidentally witnesses sexual intercourse between a pregnant woman and a man while walking in the woods (the pregnant lady is found dead later in the film, which Anura tells Latha is a suicide). Aroused by this scene, Latha then develops a sexual relationship with the soldier, who is a friend of her husband, Anura. Unfortunately, the soldier gets caught by his superiors while having sex with Latha. The army officers take the soldier with them and torture him. On the same night, Anura is taken away by the army officers and is ordered to kill a man held hostage in a gunny bag (who might be the soldier). Without knowing who is in the gunny bag, Anura kills the soldier. After these incidents, Anura's sister commits suicide ³.

Unlike *This is My Moon* and *Shades of Ash* (below), this film does not portray a Buddhist monk's character. A clash between the characters in the film creates a discussion about religious beliefs and devotion. For example, the following conversation between Latha and Anura's sister reveals the nature of their spirituality.

1 Home Guards/Civil Defence Force are adult males with training in use of weapons, selected from war-affected villages to serve as auxiliary to the police and generally help in maintaining internal security (Silva 2010).

2 The relationship between Batti and the old man is not clear, and it was subjected to negative criticism stating that the relationship indicates paedophilia.

3 Although it is not clear the exact reason for Anura's sister's suicide, it may be her guilty feeling that the reason for Latha, her sister-in-law's extramarital affair was her living with them in the same house and therefore Anura, her brother reluctant to have sex with his wife.

Anura's sister: [Speaks to Anura] "You do not worry about me. How many unmarried women are out there? How nice it would be if you could have a child. There were teaching vacancies advertised in last week's Gazette. I applied for that. If I get the appointment, I will go somewhere far away. Then I can make use of my education. You too will have relief from me."

Latha: [Sarcastically] "Sister has attained the state of supremacy. In a moment, she will attain the supreme state of Buddha! Be careful."

Anura's sister: [in anger] "Of course I will not bother anybody! I have many merits. No way am I going to die in this desert where there is no temple or a church. If they died, people would get reborn as frogs and reptiles."

This conversation indicates that Latha does not take religion seriously, but Anura's sister believes in Buddhist teachings such as merits and rebirth. Anura's sister's dialogue reminds us of the Marxist view of religion as a medium of temporary escapism from oppression, which is an illusion. Marx and Engels, in their book on religion, state that "Religion is the sigh of the oppressed creature ... It is the opium of the people ... The abolition of religion as the illusory happiness of the people is required for their real happiness" (Marx & Engels 2012, p. 42). Contrary to her dialogue, Anura's sister commits suicide in the same village. Anura's sister may have felt frustrated for not getting married at the right age and feels guilty about being a burden to her brother even if she is financially independent. When she encountered her sister-in-law engaged in an extramarital affair with another man, she (correctly or incorrectly) feels guilty for being the cause of her brother's unsuccessful married life (thinking of herself as being a burden and not allowing them privacy for intimacy) and commits suicide. One may also argue that Anura's sister is oppressed due to underemployment. In the above dialogue, she says she applied for a teaching vacancy. This signifies that her current job (It seems that she is working in a garment factory because many women in war-affected areas used to work in garment factories during the war) is not up to her qualifications. Through this portrayal, the filmmaker reinforces the Marxist view of religion, proving that it is no help for the oppressed people in these remote villages.

A similar conversation occurs between the soldier and Anura that depicts their belief in religion. They have this conversation while smoking marijuana, which is metaphorical because it includes matters related to god and religiosity. Smoking marijuana reminds Marxist statement, “Religion is the sigh of the oppressed creature . . . It is the opium of the people” (Marx & Engels 2012, p. 42).

The soldier: “If I could go to work in Jaffna, I could have travelled at least by helicopter. You do not know the fun of it. When you smoke a joint and travel by a helicopter, it is like having sex with God.”

Anura: “Do not say filth about God.”

The soldier: “I did not say filth. I am a devotee of Buddha and God. I go to Katharagama (a town devoted to god Katharagama) every year.”

Anura: “Then what rubbish are you talking about?”

The soldier: “I said the fun of flying. It is like sleeping with God. It is very comfortable.”

This conversation reveals Anura’s devotion towards religion and the soldier’s careless attitude. Depicting the characters smoking marijuana throughout the conversation also indicates the Marxist view of religion as being like opium, which misleads the public from real social problems and their real suffering (George et al. 1975). This analysis of the representations of religious identities reveals that *The Forsaken Land* conveys the Marxist view of religion.

4. Religious identities represented in the *Shades of Ash* (Sudu Kalu Saha Alu) film

The third film, *Shades of Ash* (2004), portrays a group of people arriving at a war-torn village. They are refugees the government re-settles in their village after the war. The villagers have to live without basic facilities. The traditional village headman, Gambare, is an old blind man who looks after a shrine devoted to a god. His son-in-law, Ajith, an army soldier, deserts the army and returns to the village since he cannot take leave. He finds his newly married wife, Komala, sleeping with another man, Pema. Being angry

and frustrated, he runs through the roads madly, meets with an accident, and becomes disabled. Komala becomes a prostitute to look after her blind father, ill husband, and Ukkuwa, the orphan child she adopts. After revealing her socially unacceptable profession, her father, Gambare, commits suicide inside the shrine. Komala, later being infected by a sexually transmitted disease, commits suicide. There are several other characters in the film: Heen Eki, her father, her brother, the Village Administrative Officer (VAO), the school principal, the Buddhist monk, the shop owner, the bus driver, little girl Ungi and a non-government organization (NGO) officer from Colombo. The Buddhist monk is a criminal who escapes from the prison and becomes the monk of the abandoned village temple. He, along with the school principal and NGO officer, sells the antiques belonging to the temple. Heen Eki, a young village girl, loses her father and brother due to war. At the end of the film, Heen Eki becomes a prostitute. Unfortunately, the VAO sexually abuses Pema's mother and sister. As a result, Pema kills the VAO. Ungi, the small girl sent to the NGO officer's house in Colombo as a servant, gets sexually abused by the NGO officer's husband. Ukkuwa loses his leg due to a landmine.

Unlike Handagama, in his film *This Is My Moon*, Mahadivulwewa does not use the Buddhist monk's character to criticize the pro-war Buddhist wing. Instead, the monk's character and the other religious symbols are metaphors for the destruction of the villagers' spirituality. This is evidenced, for example, by the broken statue of the god at the god's shrine, and the Buddhist temple comes under the control of a criminal who escaped from jail. Like the other two films, this film exhibits the Marxist view of religion (Marx & Engels 2012, p. 42). The villagers use religious practices to escape from social reality. However, religious practices and beliefs do not help people affected by the war driven by capitalist motives.

The film challenges the traditional villagers' belief system, especially their faith in God and the supernatural. The film connects these concepts to its central theme, the war and the destruction of the social system. The headless, broken statue of God metaphorically represents the damaged spirituality of the people in the village. For instance, the school principal abuses the child who comes to him, looking for food; the bus driver provides ladies in the village to the town as prostitutes and send little girl Ungi to Colombo as a servant girl; the principal, along with NGO officer cheats on villagers and grab their property for a lower price. A young villager Pema brutally kills

the Village Administrative Officer at the Buddhist temple. The decay of villagers' spiritual life is also depicted in the film as the Buddhist temple comes under the control of a criminal who escaped from jail. He removes the uniform given by the prison and wears a robe. This scene also signifies that when the war damages the normal flow of a country, even religious institutions can get into the hands of evil. In an interview, the director, Sudath Mahadivulwewa, states that "the war destroys everything around it, including the Buddhist temple, irrigation tank or the Hindu temple. I cannot avoid depicting that destruction in my films" (Kumara, 2005. P. 7). Later the film shows the villagers worship this monk pretender and offering him food. By doing so, the film ironically portrays the blind belief of the villagers.

In the film, the villagers keep their trust in god and supernatural powers for their protection, which they also expect from the military forces or the government, as demonstrated by the scenes in which the government builds an electric fence around the village and establishes checkpoints and barricades to protect the village from terrorists. However, the supernatural and the government security forces cannot provide the necessary protection to the villagers of these war-torn areas. For instance, Ungi, before she goes to Colombo as a servant in an NGO lady's house, meets Ukkuwa. She gives him her necklace, called a "lucky charm" (Panchayudhaya), which villagers believe may protect their children. She tells Ukkuwa that the lucky charm and the 330 million gods (a belief among the Sinhalese Buddhist community that there are 330 million gods to protect them) will protect Ukkuwa. However, Ukkuwa stepped on a landmine and lost his leg. No god, no lucky charm, or no military (despite all the electric fences, checkpoints, and barricades established to protect the village) could save Ukkuwa or other villagers from the war and its aftermath. For instance, Ungi gets abused by the NGO lady's husband; Gambare kills himself; Komala kills herself after being infected by a sexually transmitted disease; Heen Eki is pushed into prostitution for survival, and the Village Administrative Officer (Grama Niladhari) gets killed by Pema. Through these tragic incidents, the film challenges the belief in god and the supernatural. These villagers' firm belief in religion and the supernatural is the temporary relief from their pathetic life. This state of mind of the oppressed people is what Marx metaphorically states as "religion... is the opium of people" (Marx & Engels 2012, p. 42). Just like people become addicted to opium to kill their pain and distort reality (which is temporary), some people become addicted to religion (McKinnon 2005)

Conclusion.

The filmmakers convey Marxist ideology through these films by representing the religious practices of the Sinhalese village community and the Buddhist religious institutions in Sri Lankan societies. None of the filmmakers criticizes the Buddhist philosophy. They treat the Buddhist institutions as ideological state apparatuses and the monks as government agents. As demonstrated above, *This Is My Moon* shows the pro-war nationalist Buddhist wing and the monks in them. *Shades of Ash* shows how religious places such as Buddhist temples become a part of destruction when the war has destructed the entire system. Although *The Forsaken Land* does not show a temple or an image of a monk, the film criticizes people's religious beliefs and practices.

The study demonstrates that these films are critical towards blindly believing and respecting clergy who do not follow the Buddhist philosophy and teaching but misguide the community for their political and economic gains. The filmmakers demonstrate the immense power of the clergy and religious institutions as ideological state apparatuses within the Sinhalese society. The analysis shows that *This Is My Moon* and *Shades of Ash* challenge this religious status quo. As discussed above, *This Is My Moon* portrays the Buddhist monk as a commoner with typical human characteristics. He possesses feelings, desires, and insecurities as any other human being. The film ultimately shows him, who persuades people to support the war, eloping with the Tamil woman, leaving his robe to live a secular life. *Shades of Ash* portrays a criminal who escaped from prison disguised as a monk and runs the temple. The villagers respect him by worshipping him and offering him food. The monk steals the property of the temple and sells it.

Although *The Forsaken Land* does not show the sanctity of Buddhist monks' image as in the other two films, it criticizes the people's religious beliefs and practices. The filmmaker has a Marxist ideology of religion. This is demonstrated by showing Anura's sister, who believes in the merits and rebirth of Buddhist teaching, committing suicide in the same village, as she had promised not to die because there is no religious place there. The film confirms that religious beliefs are of less help to followers when the whole social system fails. The same ideology is signified in the scene where Anura and the soldier discuss their religiosity by smoking marijuana. Marx compared religion to the opium of the people.

The three selected Sri Lankan anti-war films criticize the pro-war nationalist Buddhist institutions for supporting and encouraging the war in the country for the benefit of the Sinhala Buddhist government to gain and maintain power by demonstrating that the state and the religious institutions are interdependent. This critical portrayal shows Gramsci's idea (backed by Marxism) of hegemony and ideological state apparatuses. They also critically portray the people in war-torn areas using religion to temporarily relieve their pathetic living conditions, confirming the Marxist view of religion. Thus, these three anti-war films highlight Marxist philosophy on religion.

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| 02 |

The Influence of social media on Academic Libraries: A Systematic Literature Review (based on the Scopus database)

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Abstract

Most academic libraries worldwide use social media platforms to promote their services and resources due to social media's explosive growth over the past ten years. This new phenomenon would shift libraries away from old stereotypes, conventional and one-way service, and toward a dynamic environment with two-way communicational network environments. Therefore, the literature review was conducted to determine the influence of social media on academic libraries by reviewing existing research data published in the SCOPUS journal from 2013 to 2022. The research papers were thoroughly reviewed to conclude the influence of social media on

academic libraries. The exclusion criterion was used in this study to limit the papers to those published in English only. Furthermore, the study only used articles from libraries and information science journals which are included in the SCOPUS database. Selected papers are divided into different categories for review using the exclusion and inclusion methods. The year of publication, the author/s of the publication, the affiliation of the author/s, the source of the publication, the type of publication, the country, and the subject area were used to evaluate papers. These criteria helped in understanding the relationship between social media and academic libraries, as well as the nature of the existing body of literature and the research gap. The study included both qualitative and quantitative relevant synthesis research, quality assessment, eligibility, and inclusion criteria are the four main steps that were considered. The study of a research topic evaluation, top trends, and using frequent methodologies in bibliometric use of Quantitative analysis to measure the importance of publications in the field-specific. The review clearly proved that few social media studies have been conducted in academic libraries over the last ten years. The majority of social media and academic library research is conducted in African countries. The majority of research conducted in the last ten years has attempted to comprehend the trend of using social media in academic libraries. These research studies demonstrated how faculty members and library professionals collaborated and connected using these specific social media platforms. In this discussion, the importance of information ethics in influencing social media adoption and usage among academic libraries has largely been overlooked.

Keywords: Academic Libraries, Data Distribution, existing research data, Influence SCOPUS, Social Media, Systematic Literature

Introduction

Library websites that are integrated with social media platforms are very common in contemporary academic libraries all over the world, with the goal of promoting their services and disseminating information. This changing scenario of technological developments has had a noteworthy influence on academic libraries in the world. Furthermore, the shift away from traditional management systems has resulted in changes in student attitudes and activities regarding information searching and use. The accessibility of computers with connected hardware and software topographies, as well as quicker internet links, has made social media an opportune and simply accessible service for many library clients. Many of the published research works provide remarkable evidence on the applications and adaptations of web 2.0 software elements which have been used by most academic libraries and information professionals successfully in providing library instructions and help services. It can be noticed that most libraries have acted as early and keen adapters of new information technologies and have transferred to Web 2.0 as a technological development (Mahmood and Richardson, 2011).

Web 2.0 was first used in 2004 which describes innovative methods to utilize World Wide Web (WWW) in a new approach and suits software developers (Kaplan and Haenlein, 2010, p .61). This has been used by a huge number of people for different applications in form of social media. Web 2.0 covers a number of web applications, tools, and sites by giving the opportunity for interaction among the general public. Generally, websites with social media content would consist of several tools such as internet forums, message boards, weblogs, and publishing to provide better service. These social media platforms have captured the attraction of millions of the public,

especially students, for several hours of the day by spending at these sites. Barnes and Lescault (2011) identified typical applications of social media such as blogs and wikis. Kaplan and Haenlein, 2010 classified social media platforms into six classes based on the characteristics of their applications: collaborative projects, blogs, content communities, social networking sites, virtual game worlds, and virtual social worlds (Kaplan and Haenlein, 2010)

Technology influences not only services but also the physical space of libraries. It is changing into social cyberspace where the visitors accommodate freedom more than inside a traditional library building environment. In these cyberspaces, users have a number of choices to access, communicate and contribute existing knowledge with a vast crowd of people. This would happen through modern libraries with features such as the possibility to collect knowledge enabling technologies, open access, and collaborative and participatory social space. This would move libraries from old stereotypes, conventional and one-directional service to a dynamic environment with two-way communicational network environments.

With the current developments in technologies as well as applications, social media has popular around the world. This can be taken as an opportunity to modernize the academic library system. Previously, academic libraries were considered knowledge-sharing places, and the officers were treated as knowledge-sharing workers. However, academic library professionals currently develop technological basis libraries for their own libraries to serve their customers. They have developed digital libraries and collect different resources in digital formats. This has become the librarian's most important and primary jobs librarian. Social media technologies assist in changing the typical model for service and resource delivery used by academic libraries.

Promoting social media for academic library services not only raises library users' expectations but also increases the effectiveness of the library system. In order to promote services and resources to current and potential patrons, academic libraries are increasingly using social media. Up until recently, the majority of the research in this field concentrated on early Web 2.0 tools like blogs and tagging. These earlier studies made clear, among other things that different geographic environments adopt and use technology in different ways (Linh, 2008; Chua and Goh, 2010). These earlier researchers were able to comprehend the rates of adoption of specific technologies in a given area and gain insight into the possible environmental and contextual factors influencing the use or non-use of these applications by recognizing this phenomenon.

Aims and Objectives

The aim of this literature review is to identify the influence of social media on academic libraries by reviewing existing research data published in the SCOPUS journal from 2013 to 2022.

Specific Objectives

1. To investigate data distribution to the journal base, article base, and citation base.
2. To understand the nature of research based on academic libraries and social media published in the SCOPUS journal from 2013 to 2022.

Review Methodology

A literature review assists as a catalyst for the creation of theory, filling in any potential research gaps and highlighting the areas where more or additional study is needed in the body of literature already available on the

considerable research topic in this review (Moher, D., Liberati, A., Tetzlaff, J., & Altman, D. G. 2009)). The primary goal of the study is to present a comprehensive and realistic overview of the literature on social media and academic libraries published worldwide during the past ten years. In order to achieve this, qualitative analysis has observed the bibliometric review, and PRISMA (Preferred Reporting Items for Systematic Review and Meta-Analysis) has been used to conduct the qualitative review (R.W. Palmatier, M.B. Houston, J. Hulland 2018).

The study included both qualitative and quantitative relevant synthesis research, and quality assessment, eligibility, and inclusion criteria are the four main steps that were considered (Figure 1). Descriptive literature reviews reduce bias in a systematic review by identifying, selecting, synthesizing, and summarizing various studies. The important results of the literature through a systematic review that is not only done but also differentiations among the studies (Blessing, L.T.M. and Chakrabarti, A. 2009). The study of a research topic evaluation, top trends, and using frequent methodologies in bibliometric use of Quantitative analysis to measure the importance of publications in the field-specific (Tranfield, D., Denyer, D. and Smart, P. 2003).

Literature Review

The current study's goal is to evaluate the literature on the connection between social media and academic libraries. The first step of this literature review was to select research papers published between 2013 and 2022 from the Scopus database on the topic of "social media and Academic libraries." The Scopus database is used to collect data from all possible journals;

the filter on social sciences research and Art and Humanities are used to collect the most relevant data. The database showed 131,360 total results when the term “social media” was used search keyword, and 259 results were shown when the keyword “social media” AND “academic libraries” were combined. The document type for this review paper was only journal Articles, published all countries’ research papers (conference papers and review papers were not selected for review), and the language of the articles was only English, and when these options were used for searching, only 55 research papers were returned. Further review was limited to searching only research papers published in journals related to the field of library science, yielding 20 research papers.

Quality Assessment

All review papers and conference papers were disregarded in the creation of the review paper, which is based on original publications. To eliminate paper duplication, the duplication of the documents was also carefully scrutinized. Additionally, the abstract and conclusion were scrutinized to reduce the number of records that were available. The citations and references were also examined. 3.2 Requirements for eligibility and inclusion.

Eligibility and Inclusion Criteria

A very thorough and extremely accurate selection process was used to take the identified and existing literature and papers forward. The current study’s goal is to evaluate the literature on the connection between social media and academic libraries. The papers chosen for this study are therefore those that were published in the Scopus Index Journal. Each research work was

later thoroughly reviewed. In this research, the exclusion criterion was used to limit the papers to only those published in the English language only. In addition, the study only used articles published in the library and information science journals. Selected papers using the exclusion and inclusion method are divided into different categories for review. Papers are evaluated based on the following criteria: year of the publication, author/s of the publications, affiliation of the author/s, source of the publication, type of the publication, country, and subject area. Only the Library science-related journal's research papers were selected for the review. This selection would be helped to understand the relationship between social media and academic libraries, the nature of existing literature, and the research gap. Figure 1 and 2 depicts the inclusion and exclusion of literature at each Preferred Reporting Item for Systematic Review and Meta-Analysis (PRISMA) standard.

Studies Included in the Qualitative Synthesis

The procedure is based on qualitative synthesis once the 20 papers are chosen. Three (03) papers were removed in this step, despite the fact that they included social media in academic libraries and were published in library science-related papers when the reading of abstracts was unrelated to the review's theme. The first phase involves using Microsoft Excel to perform a descriptive analysis of the literature that has been published on social media in academic libraries. This analysis includes looking at things like author distribution, subject distribution, and year distribution. The second step involved doing a content analysis to identify and evaluate the primary research streams, reporting in detail on the various topics, and highlighting potential future, research possibilities and problems (Neuendorf, K. A. 2001)

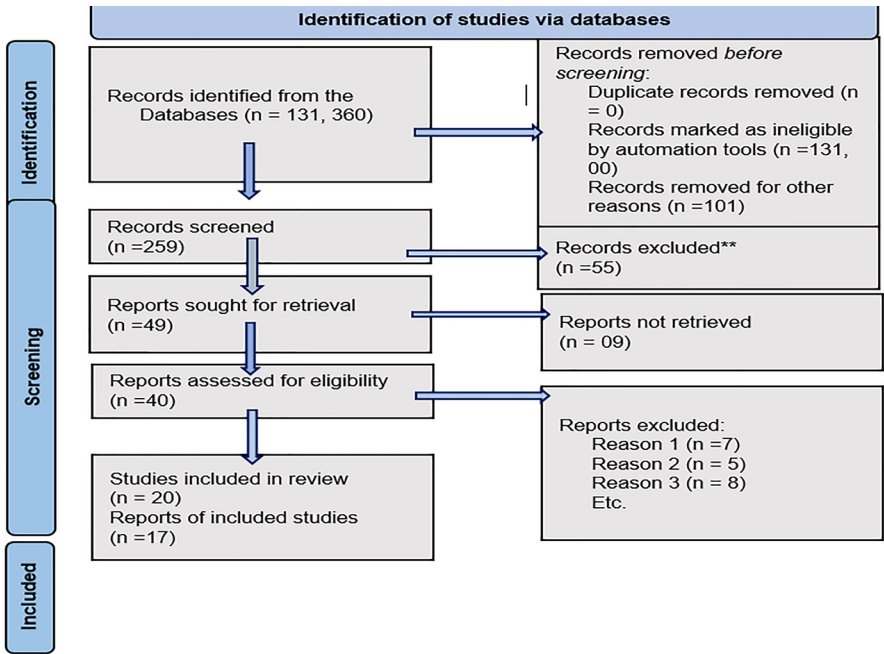


Fig: 1 PRISMA 2020 Flow Diagram

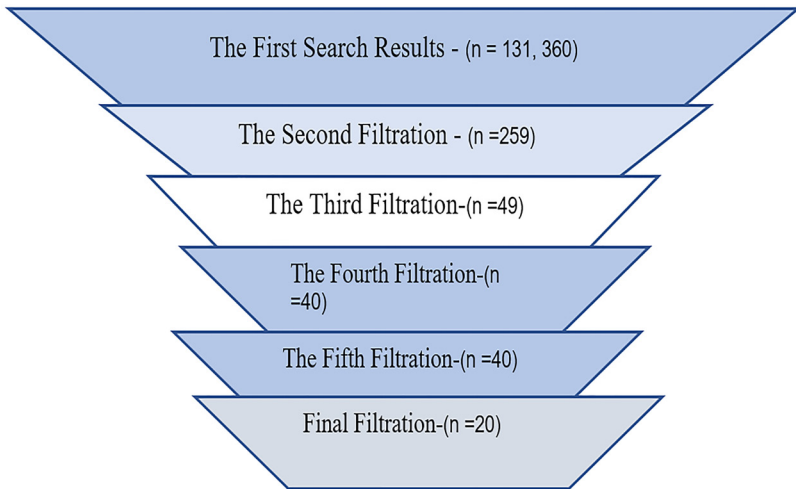


Fig. 2. Filtration Method for Papers Selection from the SCOPUS Database

Results

The figure shows that many publications on the subject of social media and academic libraries have been published in the last decade. Social media is gaining popularity in academic libraries around the world because it makes it very easy to promote library resources and resources to the user community. The main idea of this paper is to find the overall work done in the academic library field over the last ten years,

Distribution of Research Papers by Year

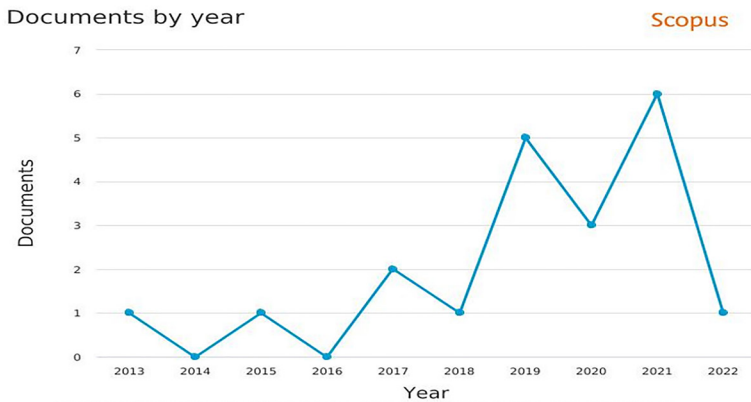


Fig: 3 Distribution of Research Papers by Year

According to Fig.3, journal papers on the relationship between social media and academic libraries were published in Scopus Index from 2013 to 2022. A maximum number of papers were published in 2019 and 2021, and a minimum number was published in 2014. This demonstrates that after 2019, there is a trend of more attention being paid to published articles about social media in academic libraries. The number of publications based on social media in academic libraries published between 2013

and 2022 gradually increased, according to search results from SOPUS-indexed databases. It is obvious that in the years 2014 and 2016 there are no published papers related to social media in academic libraries. The figure clearly demonstrates that six research papers were published in the year 2021, and five papers were published in the year 2019.

Data Distribution to Journal Base, Article base, and Citation Base Description

Table 1 and figure: 4 of the analysis substantiated that over the last ten years, the majority of research papers have been published in the “Library Philosophy and Practice”, which is a journal dedicated to library science. On the topic of social media in academic libraries, nine studies have been published altogether. Three articles were published in the Journal of Academic Librarianship. The table shows the most cited articles in the study “Social Media Use in Academic Libraries: A Phenomenological Study,” which has been cited 48 times and whose authors are Harrison A., Burrell R., Velasquez S., and Schreiner L. The article has received a high number of citations when compared to the other articles included in the review papers. The first author of this article works at Emporia State University in the United States. The second most cited paper in the review is “Social media as a platform in academic library marketing: A comparative study” which has been cited by 23 times. This article was published by authors Cheng W.W.H., Lam E.T.H., and Chiu D.K.W., and the first author is attached to the Faculty of Education, The University of Hong Kong.

Table: 1 Selected Articles According to the Journal.

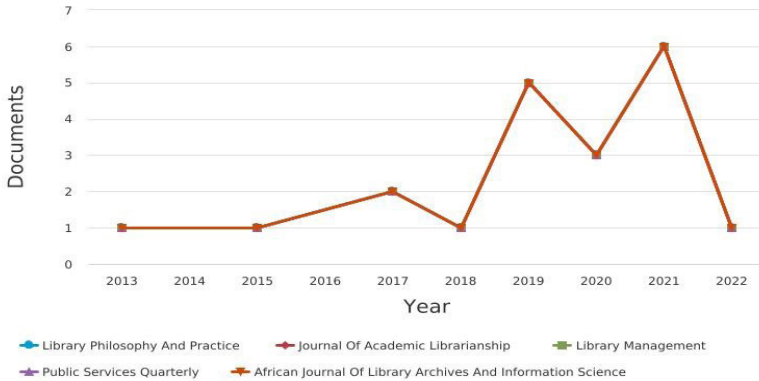
Year	Title	Source -Journal	Citations
2022	Academic Librarians' Activities in Creating Social-Media Authority in Three Selected Nigerian University Libraries	African Journal of Library Archives and Information Science	Not Cited
2021	Towards a framework to optimize social media usage in academic libraries in Ghana: An empirical study	African Journal of Library Archives and Information Science	Not Cited
2021	Social Media Usage in the Academic Libraries: Current Trends and Challenges in Pakistan with special reference to Facebook	Library Philosophy and Practice	Not Cited
2021	Awareness and Acceptance of Emerging Technologies for Extended Information Service Delivery in Academic Libraries in Nigeria	Library Philosophy and Practice	2
2021	Librarians' generation and social media adoption in selected academic libraries in Southwestern, Nigeria	Library Philosophy and Practice	3
2021	Implementation and Use of Virtual Reference Services in Academic Libraries during and post COVID-19 Pandemic: A Necessity for Developing Countries	Library Philosophy and Practice	5
2020	The proliferation of social media in academic libraries: use of WhatsApp as a platform for providing library services	Library Management	4
2020	Social media as a platform in academic library marketing: A comparative study	Journal of Academic Librarianship	23
2020	Use of Social Media by Librarians in Promoting Library and Information Resources and Services in Academic Libraries in Ekiti and Ondo States, Nigeria	Library Philosophy and Practice	4
2019	Marketing academic library information services using social media	Library Management	21
2019	Generating and Framing Content: Strategic Multi-Platform Content Marketing in Academic Libraries	Public Services Quarterly	2
2019	Adoption of social networks media for reference services in academic libraries	Library Philosophy and Practice	Not Cited

2019	Social media and academic libraries of the Kashmir in Technological era	Library Philosophy and Practice	Not Cited
2018	Effective outreach techniques for the promotion of library information resources in academic libraries in Tanzania: A case of Sokoine National Agricultural Library	Library Philosophy and Practice	3
2017	Understanding User-Librarian Interaction Types in Academic Library Microblogging: A Comparison Study in Twitter and Weibo	Journal of Academic Librarianship	9
2017	Social Media Use in Academic Libraries: A Phenomenological Study	Journal of Academic Librarianship	48
2019	Incorporating social media into library services: Present scenario at East West University Library	Library Philosophy and Practice	Not Cited

Documents per year by source

Scopus

Compare the document counts for up to 10 sources. Compare sources and view CiteScore, SJR, and SNIP data



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Fig: 4 Distribution of Papers by Source
Papers Distribution by Country and Articles by Affiliation

Despite the fact that researchers from all over the world focused on the topic of social media in academic libraries, Fig.5 clearly shows that the majority of research on social media and academic libraries is conducted in African countries (Respectively, West Africa, Africa, East Africa, etc.). The second-highest number of research papers were published in the United States of America. Few research papers from South Asian countries such as India and Pakistan have appeared in the SCOPUS Indexed database, which is based on social media and academic libraries. Kuwait and Hong Kong made contributions to the study of the connection between academic libraries and social media by publishing a few articles in the Scopus Index-Journal. The publications are further displayed by affiliation in Figure 5. As a result, the University of Hong Kong, Delta State University of Nigeria, Kuwait University, and Quetta Institute of Medical Science are respectively affiliated with the majority of the author's authored works on social media and academic libraries. Etc. Furthermore, a thorough

review of the data reveals that the majority of researchers are employed by the libraries of the relevant universities and institutes, specifically in the departments of library and information science. These statistics make it abundantly evident that academics from numerous prestigious colleges throughout the globe submitted papers to the SCOPUS Indexed database.

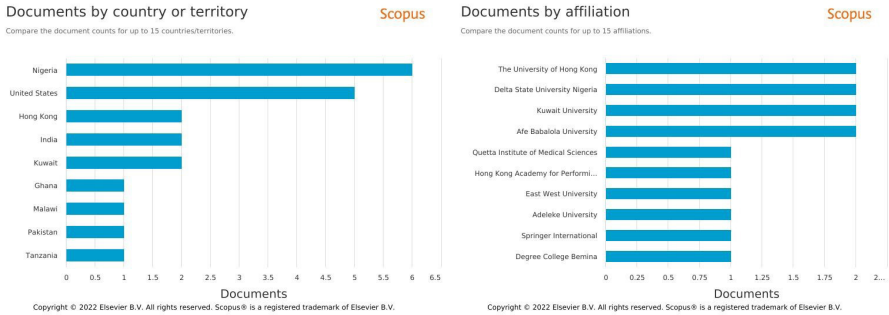


Fig: 5 papers by country or territory and affiliation

Distribution of Papers by Subject Area

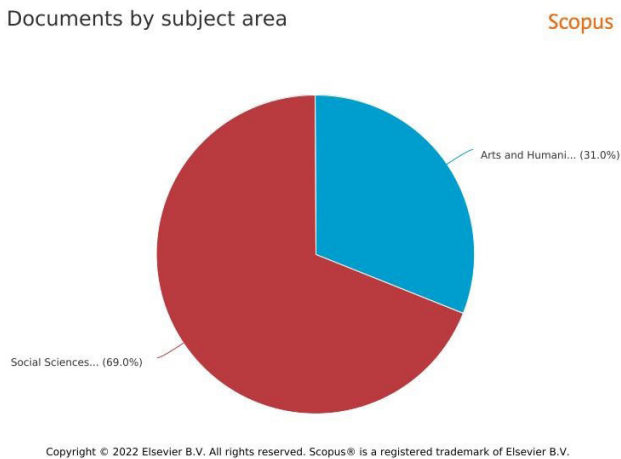


Fig: 6 Distribution of Papers by Subject Area

Figure: 6 shows that 69% of work on social media and academic libraries is done in the social sciences and 31% in the arts and humanities.

Table: 4 provides summaries of the selected papers

Authors	Title	Methods	Findings
Magoi J.S., Echezona R.I.,2020	Academic Librarians' Activities in Creating Social-Media Authority in Three Selected Nigerian University Libraries	Qualitative	The sustained survival and usage of academic libraries in the digital age depend on the expansion and modernization of information services. Technology advancements have forced university libraries to adopt all-inclusive, approachable, and technology-driven service delivery models.
Mensah M.,2020	Towards a framework to optimize social media usage in academic libraries in Ghana: An empirical study	Qualitative	The study sought information on the following topics, which guided the creation of and made up the framework's components: the types and extent of social media frequently used in libraries; UTAUT variables, and respondents' demographics that have a significant impact on social media adoption and use; and strategies and policies that are necessary for the successful adoption and usage of social media. The framework offers a thorough comprehension of the aforementioned elements and offers a basis for additional investigation into the use of social media in academic libraries not only in Ghana but also elsewhere in the world.

<p>Humbhi S., Tareen S., Humbhi A.,2020</p>	<p>Social Media Usage in the Academic Libraries: Current Trends and Challenges in Pakistan with special reference to Facebook</p>	<p>Quantitative</p>	<p>The study sought information on the following topics, which guided the creation of and made up the framework's components: the types and extent of social media frequently used in libraries; UTAUT variables, and respondents' demographics that have a significant impact on social media adoption and use; and strategies and policies that are necessary for the positive implementation and practice of social media.</p>
<p>Saiba kumo W.T.,2021</p>	<p>Awareness and Acceptance of Emerging Technologies for Extended Information Service Delivery in Academic Libraries in Nigeria</p>	<p>Mix-method</p>	<p>Despite the fact that innovative technologies have been welcomed with open arms, regulatory and financing organizations, including parent institutions, are unable to fully implement them due to a lack of resources, among other factors.</p>
<p>Adetayo A.J., Williams-Ilemobola O.B.,2021</p>	<p>Librarians' generation and social media adoption in selected academic libraries in Southwestern, Nigeria</p>	<p>Qualitative</p>	<p>The findings show that there is a significant difference in social media adoption between generations (Baby Boomers, Generation X, Generation Y, and Generation Z), but no significant differences in social media adoption for library services. The study concluded by stating that librarians of all ages can use social media. When developing social media plans in Southwestern Nigeria, library administrators should be aware of these differences and tailor their social media strategy accordingly.</p>

Abubakar M.K.,2021	Implementation and Use of Virtual Reference Services in Academic Libraries during and post COVID-19 Pandemic: A Necessity for Developing Countries	Literature Review	In academic libraries VRS, there might be room for the expansion of social media tools like Twitter, Facebook Free Basic Model, and Facebook Express Wi-Fi. This is undeniably due to the COVID-19 pandemic era's massive occupation of the real-time information space, whose second wave return openly indicates that the end is not near.
Chaputula A.H., Abdullah H., Mwale B.,2020	The proliferation of social media in academic libraries: use of WhatsApp as a platform for providing library services	Qualitative	WhatsApp has been utilized successfully to offer a variety of user and reference services to faculty and staff. Despite this, it was found that a number of technological, human resource, and service-related factors need to be addressed since they impact the provision of services.
Cheng W.W.H., Lam E.T.H., Chiu D.K.W. ,2020	Social media as a platform in academic library marketing: A comparative study	Mix-method	Students were more engaged in HKUL's Facebook page than faculty members because students use a wider range of library services than faculty members; 2. The marketing strategies of HKUL's Facebook page typically did not gain appropriate attention and reactions from users; 3. In general, social media interactions, content, and user demands impacted how well users responded to the library's Facebook marketing.

<p>Akporhonor B.A., Fasae J.K.,2020</p>	<p>Use of Social Media by Librarians in Promoting Library and Information Resources and Services in Academic Libraries in Ekiti and Ondo States, Nigeria</p>	<p>Qualitative</p>	<p>Librarians rarely use social media to advertise library and information materials, but rather to advertise library and information services, such as communicating with library customers, interacting with students and colleagues, and monitoring current library trends. Librarians use the few social media platforms that are now available. Several fundamental social media abilities are required to use social media effectively. Because many libraries lack a social media platform that would enable librarians to interact with library users in academic libraries, and few librarians use the social media platforms that are available in their libraries to promote library and information services</p>
<p>AlAwadhi S., Al-Daihani S.M.,2019</p>	<p>Marketing academic library information services using social media</p>	<p>Quant itative data- colle ctionapproach</p>	<p>Academic librarians have a favorable opinion of using social media. The effectiveness of social media tools in generating awareness and providing requirements analysis and satisfaction assessments are the factors recognized as being related to social media usage for marketing library information resources and services. However, management is not very supportive of using social media to promote libraries. Relevance in practice: To provide outreach services to present and potential users, this study offers insights into the elements connected to the usage of contemporary social media platforms to promote information resources and services at academic libraries.</p>

Wagner S., Boatright B.,2019	Generating and Framing Content: Strategic Multi-Platform Content Marketing in Academic Libraries	Qualitative	The ACRL Framework for Information Literacy to produce reusable, platform-flexible material.
Stanley O.E., Rachael E.E.,2019	Adoption of social networks media for reference services in academic libraries	Mixmethod	Academic libraries, especially the reference section, should use social media platforms to provide reference services to library patrons in this period of rapid technological advancement.
Ghanayi A.H., Shah M.H.,2019	Social media and academic libraries of the Kashmir in Technological era Microblogging: A Comparison Study in Twitter and Weibo	Quantitative	
Begum D., Parvin S.,2019	Incorporating social media into library services: Present scenario at East West University Libraryv	Quantitative	The efficiency of the varied practice of social media tools in academic libraries to maximize the use of library collections and services as well as to satisfy the user's satisfaction has been determined through the combined efforts of analyzing various pertinent documents as well as the features of the existing popular social networking platforms.

<p>Malekani A., Benard R.,2018</p>	<p>Effective outreach techniques for the promotion of library information resources in academic libraries in Tanzania: A case of Sokoine National Agricultural Library</p>	<p>Quantitative</p>	<p>To encourage the use of services and resources among the library user community, the library could invest in the use of the most highly rated outreach techniques, including in-person events, training sessions, workshops, brochures, catalogs, websites, phones, leaflets, ads, e-mail, classroom instructions, social media, posters, and library tours. Regarding how to enhance outreach services, respondents had the following suggestions: Regular user training, frequent email alerts of new arrivals, usage of social media and library website updates (both at 61%), greater use of pamphlets and leaflets, and use of social media in general 13%.</p>
<p>Huang H., Kai Wah Chu S., Yuyang Liu L., Yi Zheng P.2017</p>	<p>Understanding User-Librarian Interaction Types in Academic Library Microblogging: A Comparison Study in Twitter and Weibo</p>	<p>Quantitative</p>	<p>Given the scarcity of prior research on how social media, specifically microblogging, facilitates communication between librarians and library users in academic libraries in English-speaking countries and China, this study provides valuable information about librarians' and end-users interactions with information/ knowledge-sharing activities, allowing libraries to be better positioned to promote user engagement through SNS usage.</p>

<p>Harrison A., Burress R., Velasquez S., Schreiner L.,2017</p>	<p>Social Media Use in Academic Libraries: A Phenomenological Study</p>	<p>Pheno meno logical approach</p>	<p>Ten different codes were used in social media postings, including archives, collections, events, exhibits, facilities, the library community, feelings, services, site management, and the university community. These codes were connected to three distinct themes: libraries foster a spirit of advocacy and outreach to foster community connections, offer a welcoming environment, and facilitate access to content as required or wanted. Ultimately, while libraries at universities with ARL libraries or MLS degree programs displayed a parallel interruption among these three subjects, libraries at other master's degree institutions spent less time on forging connections with the community in favor of publishing content and information about the library's environment.</p>
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Discussion and Conclusion

This literature review deliberated on reviewing papers published in the SCOPUS journal on academic libraries and social media from 2013 to 2022. The summary of this evaluation of the literature made it plentifully evident that social media is becoming more and more popular in academic libraries all over the world since it allows the dissemination of information about libraries and their services to the user community very simply. While the majority of research studies used qualitative research methods to collect data, a small number of studies used quantitative and mixed research methods. According to the findings of the review, the substance of research papers during the past ten years have been published in the journal “Library Philosophy and Practice,” which is devoted to library science. The review noticeably substantiated that few studies on social media have been conducted in the academic library context over the last ten years. The majority of research on social media and academic libraries is conducted in African countries. These literature review statistics clearly demonstrate that academics from prestigious colleges worldwide submitted papers to the SCOPUS Indexed database. A variety of areas can be highlighted when analyzing these papers based on their titles (table: 4). Many library segments have attempted to practice social media to market their library services and resources in recent years (Wagner S., Boatright B., 2019). The current literature review highlights this trend. In other words, the majority of research carried out over the past 10 years has attempted to comprehend the trend of utilizing social media in the field of academic libraries. In their research findings, these researchers communicated how social media can promote library services (Alansari H.A. 2013).

The literature review also revealed that the majority of research has attempted to identify how to incorporate social media into academic libraries around the world. The analysis demonstrated that some scholars have made an effort to comprehend the efficacy or use of some social media technologies in the context of academic libraries, with particular reference to the most widely used social media platforms (Huang H., Kai Wah Chu S., Yuyang Liu L., Yi Zheng P.2017, Chaputula A.H., Abdullah H., Mwale B., 2020, Humbhi S., Tareen S., Humbhi A., 2020). These research studies demonstrated how these specific social media platforms collaborated and connected with faculty members and library professionals. However, this review of the literature discovered that some important topics related to social media and academic libraries have been researched in the library context. All of the studies chosen for this review addressed the difficulties and challenges that academic libraries face when implementing social media applications in the library field. Studies have highlighted several challenges and difficulties, including a lack of resources, a lack of social media expertise, network bandwidth issues, a lack of internet access, an unreliable power supply, a lack of staff training, and the issue of maintenance culture, among others, etc. Finally, this literature review concluded that, over the last ten years, published research papers in the SCOPUS databases related to social media and the academic library have addressed and discussed the impact of social media in academic libraries around the world to some extent. The literature on social media in academic libraries has largely focused on how well these tools have integrated into the library's online resources. The significance of information ethics in influencing social media adoption and usage among academic libraries has largely been ignored in this discussion. However, a significant body of work that addresses the difficulties academic libraries encounter during the adoption process has recently emerged.

Acknowledgments

Special acknowledgement to the Humboldt Foundation for awarding experienced research award to carry out this study

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Buddhist Ethics and ‘Middle Path’ Journalism: Special Reference to Theravada Buddhism

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Abstract

Contemporary media researchers are interested in analyzing journalistic ethics in relation to mindfulness since there is a significant relationship between journalistic ethics and mindfulness in Buddhist teaching, There are four foundations of Mindfulness: Mindfulness of body (Kayanupassana), mindfulness of feeling (Vedananupassana), mindfulness of mind (Cittanupassana) (Rewatha, 2009; Mapatuna 2014) and mindfulness of mental phenomena (Rewatha, 2009) or concepts (Dhammanupassana). According to the Buddhist texts, mindfulness is known as “Satipattana”. The meaning of Satipattana is: “Paying attention to the things that you do” (Rewatha, 2009: p.08).

The Buddhist Majjima Patipada (Middle Path) offers a precious way to solve most of the problems in life. It is also known as the Noble Eightfold Path. According to the teachings of the Buddha, the Middle Path is not a condition between two extremes, like Daoist yin(feminine, earth, softness, etc.) and yang (masculine, feminine heaven, hardness, etc) opposites or compliments (Senarath, 2015). It is choosing the correct one when two extremes exist, or abandoning both of them. It would be helpful here to understand the Middle Path as a way of transcending both extremes (Senarath, 2015).

The Noble Eightfold Path also serves as a map that shows the path to reach the final goal in the life of a human being. One must progressively overcome all the barriers along the way by adhering to a disciplined set of three dimensions encompassing virtues of Sila(Morality), Samadhi(Concentration) and Panna(Wisdom). This paper explores such a path to what is called ‘Middle Path’ journalism.

Keywords: Mindful Communication, Kalyanamitta , Eight Noble Path , Middle-pathv

1. Introduction

Buddhism identifies all humans as manussa because of their better developed brain or mind (mana/manasa) (Senarath, 2018). Buddhism does not limit its belief in the innate goodness of human beings but also extends this belief to every creature in the world. According to Buddha, each person, either a man or woman is the maker of his or her destiny.

“Buddhist ethics are not arbitrary standards invented by man for his own utilitarian purpose. Nor are they arbitrarily imposed from without. Man-made laws and social customs do not form the basis of Buddhist ethics...Buddhist ethics finds its foundation not on the changing social customs but rather on the understanding laws of nature. Buddhist ethical values are intrinsically a part of nature, and the unchanging law of cause and effect(kamma).The simple fact that Buddhist ethics are rooted in natural law makes its principles both useful and acceptable to the modern world” (Sri Dhammananda,1993, p.146).

The Buddha argued that highness or lowness of an individual has to be judged on his behavior (Nanayakkara, 1995) not by other things such as caste, religion, political background and skin colour. However, even though individual differences due to heredity, genes, environment, or karmatic factors could occur, their essential nature exists the same (Nanayakkara, 1995). It also states that all living beings differ in bodies and perceptions (“nanatta kaya nanatta sanna). Buddhism identifies five phenomena that show universal nature called ‘niyama’. These are seasonal changes, plant life, human action, natural happenings, and functioning of the mind (Tilakaratne, 2015). These five areas cover all the major areas of reality (Tilakaratne, 2015). The mindful journalist is a kalyanamitta or eternal good friend. The responsibility of a Kalyanamitta is helping others for good and positive changes in their lives. He or she must have universal love. Buddhism emphasises the principle of universal love (metta).The Dhammapada, which belongs to Khuddaka Nikaya (Minor Collection) of Tipitaka1(The sacred canon which explains three pillars of Buddhism) states that all beings desire happiness and the life is precious for all living beings.

“All fear the rod, life is dear to all .Putting oneself in the place of another, one should neither slay nor cause to sla.” (Dhammapada, Verse, p.130).

“The Buddha attributed peoples’ unhappiness (dukka) to 3 defilements – desire (tanha) and clinging (upadana) fostered by ignorance (avijja). If you take any topic for reporting, these 3 elements are there, especially so in economic or development reporting” (Seneviratne, 2018, p.339).

Thus in mindful middle path journalism, you need to dismantle these 3 defilements and the craft of journalism need to transform from an adversarial conflict-driven practice to that promoting cooperation and harmony in society. This could be achieved by inculcating in the communicator (journalist) a mindset of compassion and loving kindness that is part of the mindfulness training in Buddhism.

2. Precepts as ethics in journalism

When we examine the international codes of ethics of journalism, it is clear that most of them were born of an Anglo-American approach to journalism (Pearson & Senarath, 2015). “Man-made laws and social customs do not form the basis of Buddhist ethics” (Sri Dhammananda, 1993, p.146).

Buddhist ethics finds its foundation not in changing social customs but rather in the unchanging laws of nature. Buddhist ethical values are intrinsically a part of nature, and the changing law of cause and effect (paticca samuppada) and kamma operated under it. Buddhist ethics are geared to the happiness

of the people and for the long-term benefits for others. It is not compelled to follow any given commandments. “Buddhist ethics also recognizes the objectivity of moral values. In other words, the kammatic consequences of actions occur in accordance with natural kammatic law, regardless of the attitude of the individual or regardless of social attitude toward the act” (Sri Dhammananda: 1993, p. 148).

Five precepts (pancasila) are the basic moral code of Buddhists. It includes to refrain from destroying living creatures, not taking that which is not given, to refrain from sexual misconduct (misuse of your five senses), refrain from incorrect speech and avoiding intoxicating drinks and drugs which lead to carelessness. Refraining from these misbehaviours not only gives happiness and peace to an individual but also to society and the rest of the world. The journalist needs to incorporate such ethics to his or her daily work. For example, the panchasila covers all aspects of corruption, and these principles could be used in investigating and reporting about corruption, with a correct (mindful) understanding.

Most of the problems of the world can be solved with mutual understanding and constructive dialogues rather than adversarial reporting focusing on conflicts. So the journalist utmost duty is to provide a forum for everyone. Dhammapada says that “hatred is never appeased by hatred; it is appeased by non-hatred. This is eternal law” (Dhammapada, Verse: 5).

We need loving kindness for the development of qualities of life. Compassion (karuna), loving kindness (metta), appreciative joy (mudita) and equanimity (upekkha) are the four qualities of loving kindness. As a journalist it is important to help others and see their issues and problems with karuna (compassion) and metta (loving kindness) to reduce our and others’ suffering.

2.1 Law of Impermanence

According to the teachings in Buddhism everything in this universe is subjected to the law of impermanence. Samyutta Nikaya clearly explains this real nature of everything in the universe as follows;

“The body like a lump of foam;
The feeling like a water bubble;
Perception like a mirage;
Volitional activities like a plantain tree;
And consciousness like jugglery”
(Sri Dhammananda,1993:p.87).

We are chasing to acquire everything we can without thinking of others. We are greedy for money, we are greedy for commodities, greedy for power and we destroy nature for development and profit. The media ignite this and pump fuel to think individualistic (selfishly) and promote over consumption or acquire more than what we need.

Today, the most debated topic in the media across the globe is climatic change. A good understanding of the law of impermanence could guide a journalist into investigating, analysing and reporting on climatic change and its impacts on societies and peoples' lives.

2.2. Four Noble Truths

The Four Noble Truths constitute a phenomenology that Buddha discovered through his personal experience. People are suffering in three ways, ordinary suffering (dukkha-dukkha), change-induced suffering (viparinama-dukkha), or suffering as conditioned states (samkara-dukkha).

Table1; The Four Noble Truths and the way of solving today's problem

	Each Noble Path	Meaning	ways to deal with it
1	Dukkha	Suffering, dissatisfaction	To comprehend suffering. To know location of the problem.
2	Samudaya	The cause or origin of dissatisfaction of suffering	The eradicate the cause of suffering. To diagnose the origin.
3	Nirodha	The cessation or extinction of suffering	To realize the cessation of suffering. To evasion the solution.
4	Magga	The path leading to the cessation of dissatisfaction or suffering	To follow the right path through actual practices.

Source: Senaviratne, K. (2018), Introduction. In Kalinga Senaviratne(Ed.), *Mindful Communication for Sustainable Development India* :Sage,pp.6.

Gunaratne (2015b:p.24) describes how media depict dukkha in their message content as “That’s why the media are, therefore, a reflection of dukkha that existence entails. That’s why the media appear to be engrossed in reporting accidents, disasters, crime, and punishment, sex, and other scandals. They understand that the spurts of mental happiness or physical pleasure that the “being” experience are of short duration” (Gunaratne, 2015b: p.24).

However, middle path journalism using the Four Noble Truths approach could follow the following path of reporting poverty as Seneviratne (2016) explains: What is Poverty? It is dukkha ..Suffering. So we have to be mindful of this suffering. Thus, what is the origin of poverty? Is it wrong governments policies? Is it exploitation of the poor by the more powerful? Is it unjust economic and trade regimes? Is it corruption – which is the ultimate manifestation of greed or craving. So what should we do or advocate for the

eradication of poverty? What is the solution? The role of the communicator (journalist) is to understand all these, be mindful of the situation on the ground and set about to encourage or advocate policies that will lead to the eradication of poverty and suffering. This would lead you to practice compassion and loving kindness.

2.3. Middle-path, transcending of both axis of extremes

The Forth Noble Truth is that of the way leading to the cessation of Dukkha and this is known as the ‘Middle Path’ (Majjima Patipada), “because it avoid two extremes: one extreme being the search for happiness through the pleasures of the senses, which is ‘low, common, unprofitable and the way of the ordinary people’; the other being the search for happiness through self-mortification in different forms of asceticism, which is ‘painful, unworthy and unprofitable’ (Rahula, 1959/1974, p.45). This Middle Path is generally referred to as the Eightfold Path (Arya -Atthangika-Magga), because it is composed of eight categories (Rahula, 1959/1974).

Buddhism is a way of life guided by the Eightfold Path (Rahula, 1996).

This consists of eight factors, which come within or are included in the three dimensions:

Sila (Morality) {Right speech, Right Action, and Right-livelihood

Samadhi (Mental Culture) {Right Effort, Right Mindfulness, and Right concentration

Panna (Wisdom) {Right Understanding and Right Thoughts

Right Speech (Samma Vaca) is refraining from false speech(musavada veramani); refraining from slanderous speech(pisunaya vacaya veramani), refraining from harsh speech(pharusaya vacaya veramani); refraining from idle chatter(samphappalapa veramani) (Bodhi, 1999). Silence can also be

recognized as right speech at some times (Pearson & Senarath, 2015). This ‘sila’ approach could be applied to regulating/moderating fake news and hate speech in today’s communication sphere.

Today we can see huge discussion on freedom of expression around the world. The Buddha admire freedom. However, this freedom does not give a license to discriminate against others, make a crisis or clashes among people or countries,.

“The freedom is necessary because, according to Buddha, man’s emancipation depends on his own realization of truth, and not on the benevolent grace of a god or any external power as a reward for his obedient good behaviour” (Rahula, 1959/1974: 2). The Kalama Sutta of Anguttara Nikaya highlights 10 principles or factors that could lead to free thinking (Senarath, 2015:p.132).

They are;

1. Do not accept anything based upon mere reports
2. Do not accept anything based upon traditions
3. Do not accept anything based upon hearsay
4. Do not accept anything based upon the authority of religious texts
5. Do not depend upon logic and argument alone
6. Do not accept anything based upon one’s own influence
7. Do not accept anything which appears to be true
8. Do not rely upon one’s own speculative experience
- 9 Do not change our views simply because we’re impressed by another’s seeming ability.
10. Do not accept anything on the consideration that “this is our teacher” (Sri Dhammananda, 1987).

The above points may well be a Code of Ethics for modern journalists and

many of these are reflected in such codes available around the world. Where Buddhist ethics come in is in how you apply ‘Samadhi’ mental culture into the practice of journalism. Proper prior training in mindfulness would have inculcated a compassionate mindset that is reflected in how the journalist will gather the story practicing ethical conduct, mindfulness of different factors (perspectives) that cover the topic, and applying proper concentration in the process of compiling the message. This concentration is part of the mindfulness training.

Right Action (SammaKammanta) promotes moral, honorable and peaceful conduct (Rahula, 1959/1974). “One can say that good or right action is as: One that does not involve harm to all involved in it, One that is done with pure intention, (liberality, loving-kindness, and wisdom), One that positively promotes happiness and well-being of all beings, not merely of human beings, One that takes into consideration the fact that we live in a universe in which all beings and all things (nature, environment) are interconnected and interdependent” (Tilakaratne, 2015:p.113). Right Livelihood (Samma ajiva) means that “one should abstain from making one’s living through a profession that brings harm to others ...” (Rahula, 1959/1974:p.47). Right Effort (Samma Vayama) is refraining from evil conduct for livelihood. ‘The good intention of a mindful journalist itself may not be sufficient to reduce the level of dukkha associated with cyclic existence, it is important that his/her aim is to be good’(Senarath, 2015:p.138).

The final stage of the communication process, the ‘panna’ wisdom stage of right understanding and right thought could be the defining stage of the mindful middle path journalism path. It is where the new communicator would be different to the “watchdog’ journalist of western-style journalism.

Where journalism could drift away from adversarial reporting based on focus on reporting about conflicts to a model of journalism that tries to understand different aspects of the story with compassion to its various actors/newsmakers and where the story is geared towards promoting cooperation leading to harmony rather than focusing on conflicts or demands that could lead to disharmony in society (like what happened in the media's role in the Arab Spring uprisings in 2010 and beyond).

Applying this middle path view, Buddha conceded that the actual truth could well be somewhere between the absolute and the conventional (Gunaratne, 2015c: p.37).

As Dorji Wangchuck (in Seneviratne, 2020,pp303) argues: “Middle-path journalism could be defined as a human-centric model that takes into account the Values and Vision of a country in the practice of media and communication. Middle Path journalism strives to avoid the extremes by finding the delicate balance (the middle-path) in the practice and use of all forms of media as well as in the consumption and analysis of media contents. Middle path journalism is thus anchored in two concepts – Values and Vision. Values are a set of principles or standards of human behaviour that determines one's judgment and belief of what is important in life within one's place in society. Vision, on the other hand, is the long-term stated goal of a nation that provides the strategic direction of what it to be achieved collectively – and as a nation.

Conclusion

It is important for a journalist to be a Kalyana mitta (wise advisors), one who seeks the respect of others with the qualities of compassion (karuna) and gentleness (mudita). kalyana mitta protects others from ignorance (Senarath, 2015). Buddha believed that by the power of loving kindness a person could tame enemies and even wild animals (Fernando, 1985, p.106). Who has right view, right intention right speech right action right livelihood right effort, right mindfulness and right concentration. The Buddha declares eight qualities of the messenger or counsellor. They are (1) he/she is a listener; (2) he/she is able to make others listen; (3) he/she is a learner; (4) he/she is a memo riser [has a good memory]; (5) he/she is a knower [has a good understanding]; (6) he/she is an instructor [able to make others understand]; (7) he/she is skilled regarding what is beneficial and what is not] and (8) he/she is not quarrelsome (Duta Sutta, 2014).

Gunaratne, Pearson and Senarath (2015a: p.5) espouse a “mindful journalism” path based on Buddhist principles to overcome the negativity and bias. “The aim of mindful journalism is not profit making, but truthful reporting without institutional restraints that might defile the clarity of the trained journalist’s mind. The Kalyana -mitta leading the mindful journalism movement could pay particular attention to the possibility of restoring harmony among disgruntled group of people by sidelining conflict and framing stories highlighting similarities that could bring about greater cohesion in multicultural societies ” (Gunaratne ,2015d, pp.62). Kalyana-mitta need to be able to “lead the way in exposing the failure of conventional journalism to recognize the power of mind-generated energy in relation to matter-generated energy (Seneviratne, 2015, p.180). The power of concentration

gained through mental development will enable the Kalyana-mitta mindful journalists to interrupt messages devoid of five hindrance associated with one's mind and illusory ego-sensory desire, ill-will, sloth and ,restlessness and doubt. In this regard wisdom embodied in Right Understanding , and Right Thought are important to see the world as it is.(Gunaratne,Pearson & Senarath,2015.p.201).The Kalyana -mitta identify and rectify bias and badly framed media messages before they reach the audience.

The mindful journalist could facilitate change to reduce the state of dukkha in society by exposing corruption among those entrenched in power and by helping people to purify their minds when attachment (lobha), aversion (dosa), ignorance (moha), and other related deferments create conditions that could drive people to commit violence. Mindful journalism might also focus on bringing about institutional changes to remove destructive conditions wrought by environmental destruction, resource depletion, and global warning. It might try to bring about middle path solutions to lopsided income and wealth distribution, and also call for raising the standard of living of the masses through the cooperative movement” (Malikhao & Servaes, 2015: p.50).

The mindful communication phenomenological approach is not only limited to the Buddhism but it can also be applied for other religious and philosophical traditions. We are focusing on technology while dissolving humanistic values and ethics. We are sweating for machines to be developed as human beings while we are losing our humanistic nature. Mindful communication is geared to pull humanity back into its humanistic nature.

End notes:

1. Tripitaka (three baskets). The Tripitaka is a collection of Buddhist teaching which contains three baskets or collections called Vinaya pitakaya, Sutta pitakaya and Abhidamma pitakaya. Accordingly, Vinayapitakaya contains all the rules which Buddha laid down for monks and nuns and Sutta Pitakaya contains the discourse while Abhidamma Pitakaya contains the psycho-ethical teaching of the Buddha.
2. There are three Buddhist traditions called Theravada (also known as hinayana), Mahayana and Vajrayana(Tilakaratne,2015).
3. Dhamma (Pali word) means the truth-the way things are (Piyatissa,1994:3).
4. Kamma (Pali word)is volition (Sri Dhammananda, 147).

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| 04 |

Lanka White: Social Representation of Sri Lanka from the Perspective of a Chinese Anthropologist

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Abstract

The cultural exchange between China and Sri Lanka has a long history. Sri Lanka plays an important role in the Chinese One Belt One Road Strategy. It is also the first government to officially support the 21st Century Maritime Silk Proposal. With the strengthening of the relationship between China and Sri Lanka, the number of Chinese migrant workers in Sri Lanka has increased and the number of tourists traveling there has greatly expanded. In order to enhance mutual trust and communication, and promote cultural exchange between China and Sri Lanka, this article uses the perspective of cross-cultural comparison, takes “white” as the key conceptual focus, as expressed in the cultural phenomena of China Red and Lanka White; in

explaining the cultural connotations and social functions of Lanka White. In the religious world, white is the color of purity. Lanka White comes from religious doctrines not only the incarnation of divinity in the sacred world but it is also integrated into secular world. The implicit and explicit versions of Lanka White coexist in Sri Lanka Society. It is proposed that Lanka White is the representative color of the Sri Lankan nation-state, and its cultural connotation is colorful.¹

Keywords: Sri Lanka, Cross-cultural Comparison, Sacred and Secular, China

Introduction

The meaning of Color is always explored by anthropologists in their ethnographic research. In these studies, color was mostly associated with race and gender. However, research on color should be expanded. Every society has its own color representation like different races, with unique colors and meanings. This article tries to analyze the color of society as a “Total Social Phenomenon” (Mauss 1954). In China, red is closely related to life rituals, important festivals and so on, and it has been given the name of China Red which is regarded as happy and lucky color. This cultural phenomenon also exists in Sri Lankan society. But the color is white.

In the perspective of cross-cultural comparison white is often associated with funerals and is considered a sad color in Chinese society. Unless the deceased is a long-lived person, it will be regarded as a “Bai Xi”

1 Project Funding: Research on the Identity Mechanism of China-Sri Lanka Cultural Exchange under the Strategy of a Community of Shared Future for Mankind (18CMZ036) ; High-level talent project support funds in Yunnan Province

similar to the concept of a wedding “Hong Xi”, signifying peace.² Some other scholars have also paid attention to the meaning of white color in various societies. For instance, Baumann found that among the Chokwe of Southern Africa, white was related to life, health, the moon and woman (Turner, 2006). Turner found in Ndembu society, white, as a color of body products, was associated with male sperm and female milk. He also revealed that white was an auspicious color for the Sakai and the Malay in Peninsular Malaysia. Arthur Leib uncovered the mystical meanings of colors for the Malagasy where white represents light, hope, joy and purity (Turner, 2006). In India, white is regarded as the most subtle or spiritual color in ancient Hinduism, representing purity and peace. So in a different cultural context, that is, as a representation different from red in Chinese and other societies, what characteristics and representations does white have in Sri Lankan society?

The Origin of the Sanctity of Lanka White

In Sri Lanka, white is a conspicuous source of symbolism (Geertz, 1973). The Origin of the sanctity of Lanka White is inseparable from the beliefs

2 In China, “Bai Xi” (“Bai” means white, “Xi” means Happiness) known as “Fu Shou Quan” (“fu” means fortune, good luck, “shou” means longevity, “quan” means all, whole), and “happy funeral of the senior”.

This type of appellation originated in the Spring and Autumn Period. The deceased had advanced age (generally over seventy years old), died of old age, and did not die from punishment or a serious long-term disaster.

In traditional Chinese customs, this is a saying to comfort relatives. It means that when people live to this age, they have enjoyed their blessings and life, and their filial piety has been fulfilled. Death is a natural thing, and there is no need to be overly sad.

“Hong Xi” corresponding to “Bai Xi”, “Hong” means red, Xi means happiness. Hong Xi refers to joyful activities such as weddings and birthday celebrations.

and religious doctrines held by the Sinhalese. Buddhism. In particular, has had a significant impact on Sinhalese national spirit, culture and social development. The color white, as an incarnation of divinity related to Buddha, has been integrated into the society and life of Sri Lanka since the establishment of country and its national rituals of life .

In Sri Lankan literary narratives, where white is closely related to Buddhism is an adjective meaning pleasure and happiness. ‘Sri’ is an adjective meaning pleasure and happiness, while ‘Lanka’ is the Sanskrit name for Ceylon.. Sri Lanka, a name meaning resplendent and holy land, was adopted when Ceylon left the British Commonwealth in 1972. But it has had a unique civilization for more than a thousand years. According to the traditional sayings of the chronicle of Ceylon, the independent kingdom of Ceylon was established on the day when the Buddha finally attained Nirvana in 483 AD (Ludovic, 1980). The building of the ancient Sinhalese society was attributed to the development of its irrigation system. The feudal kingdoms of Anuradhapura and Polonnaruwa were based on their self-sufficient villages. From the thirteenth century to around 1505, there were seven different kingdoms.

Then the colonization of the country, first by Portugal, then the Netherlands, and finally the United Kingdom, started in 1505 and ended in 1948. During this period, its economy, politics, and culture were all influenced by Western culture. Despite the colonial period and Western influence, Sinhalese culture remains a central social feature Sri Lanka is also a country with various ethnicities, religions, and a diverse culture. According to the latest census in 2012, Sinhalese people accounted for 74.9%, Tamils accounted for 15.4% (Sri Lankan Tamils 11.2% and Indian Tamils 4.2%), Sri Lankan Moors (Muslim) accounted for 9.2%, others (including the Burghers, Chinese, Veddas, etc.) accounted for 0.5%. (Yu, 2021). Although Sri Lanka

is a multi-ethnic and multi-religious country, the Sinhalese and Sinhalese culture are still central and have an important influence in Sri Lankan society. Sinhalese's ancestors were Aryans from India, who migrated and settled in Sri Lanka. Later, in 247 BC, Mahinda, the son of King Asoka of India, introduced Buddhism to Sri Lanka. Then, almost all Sinhalese abandoned Brahmanism and accepted Buddhism through a peaceful religious revolution. With people's moral standards generally derived from Buddhism, the concepts like Karma and Punarbhava of Buddhism shape their world views making Buddhist culture an integral part of Sinhalese culture (Nandadeva, 1990).

In Buddhism, white is associated with the Buddha Vairocana. There is a story that Maya, the mother of the Buddha Vairocana [The Illuminator, the Primordial Buddha], dreamed of a white elephant coming to her left before she gave birth to Vairocana. The elephant is a symbol of fertility, and the white elephant is used to describe a child who is pure and learned, a child who is also regarded as the Buddha from the kingdom of heaven. In the *Great Dictionary of Buddhist Studies*, it is explained as follows: White is one of the five colors. Among the six great things in Esoteric Buddhism, white is the color of the element water. According to the Sixth Book of the *Great Nikkei*, pure white is the color of the pure Dharma realm of Vairocana, and the source of all living beings is also the pure white of the pure Dharma realm, so white can also be interpreted as the Primal Color. Among the five Buddhas, white is the color of the Great Sun Tathagata. Among the four tantric practices, white is the color corresponding to the method of avoiding disasters, so white is the color of purity, symbolizing the reason for staying away from all kinds of defilements and eliminating all dramas (*The Great Nikkei Shushu Scriptures*, Volume 12). White is regarded as an enlightening

power by Sinhalese because it is highly connected with the Buddhist doctrine, which has transcended people's visual experience to become their bodily experience.

As mentioned, in China white is closely associated with funerals in most historical periods and nowadays. Bai (White) in Chinese first appeared in the oracle bone inscriptions of the Shang Dynasty. The meanings expressed are mostly related to light and color of white. In the evolution of Chinese folk customs, due to primitive taboos, advocating ancestors and expressing piety, white is gradually connected with mourning clothes, becoming the representative color of Chinese funerals. In a sense white is an evil color with inauspicious, bad luck, a bad omen. However, it is referred to as a color like milk and snow in the Oxford Dictionary because western people believe that white represents purity and cleanliness. Obviously, different nations have different interpretations of the same color, and its cultural connotations are also different. In Sri Lanka, white has a variety of meanings, which are completely different from the meaning of white in Chinese culture, and not limited to the meaning of white in Western culture. This cultural identity stems both from Buddhist beliefs and the practices of the Sinhalese. Sinhalese culture, with Buddhism at its core, is like a pebble thrown into the water, and the ripples centered on the pebble will gradually affect the entire society of Sri Lanka. The closer to the stone the greater was impacted by the Sinhalese community. Lanka White is not only a physical color, but also a colorful cultural color. It is highly associated with sacred space, enlightenment of life, purity, chastity, cleanliness of body and mind, inner peace and the world view of simplicity and bringing good luck to people.

Explicit and Implicit Representations of Lanka White in Sri Lankan Society

Lanka White exhibits both explicit (visible) and implicit (invisible) characteristics, coexisting within Sri Lankan society. Each can transform into the other, revealing its true essence. These representations employ metaphors that can be exposed or concealed. Sacred customs associated with white in Sri Lanka's social life fall into two categories: the visual, where white's dominant presence can be directly observed, and the invisible, where white is endowed with specific meanings or attached to other symbols, making it unobservable directly.

Visible explicit representations of Lanka White in Sri Lankan architecture.

Sri Lanka's pagodas are the most conspicuous combination of white and religion. A Buddha's Sarira [collection of cremation relics] is stored in a pagoda where people can worship it as a symbol of Buddha's body. Unlike the ordinary death experienced by most individuals, where physical existence ends, and reincarnation follows, potentially into various life forms or even as deities, the Buddha's Nirvana signifies the highest state of existence, free from the cycle of rebirth.

From the perspective of religious history, pagodas are connected with temple-residences of Buddhas, rather than ordinary tombs. Temples house statues of Buddhas, while their physical remnants rest within pagodas, making these structures powerful symbols of Buddhism (Zhang, 1998). Over a century after the introduction of Buddhism to Sri Lanka, the construction

of pagodas experienced a period of expansion before gradually declining in scale by the fifth century AD. Even in contemporary Sri Lankan society, the use of white, derived from religious doctrines, endures in the design of sacred and solemn edifices. It serves as a symbol of sacred space, not only through the prevalence of white pagodas (stupas or temples) visible throughout the country, such as Ruwanweli Maha Seya and Thuparamaya but also in various other landmarks, including Dalada Maligawa in Kandy, the Independence Square complex in Colombo, and The Bandaranaike Memorial International Conference Hall (BMICH), symbolizing the friendship between China and Sri Lanka

Invisible implicit Representation of Lanka White in Sri Lankan Socio-Culture.

In addition to the visible white buildings, there is an implicit white that is more evident in Sri Lankan carving art such as rock carving and wood carving in architecture. With a long history of the art of carving, the Sinhalese began to use rock to carve reliefs and three-dimensional statues after the fourth century AD. Moonstone (Sandakada pahana) such as Anuradhapura Moonstone [(semi-)circular floor sculpture] is a unique sculpture in Sinhalese culture, and it is also the best representative of sculptural art from the 8th to 10th centuries AD. Six moonstones in Anuradhapura are preserved, of which Queen's Pavilion is the most famous (Senerat, 2012).

Exquisite carving is often seen outside temples in Sri Lanka and the carved details also carry meanings. The entire moonstone in the era of Anuradhapura is like a blooming lotus flower. The flame shape in the outermost circle symbolizes endless pain in the cycle of life. And there are

four kinds of animals at the second circle, which are elephant, horse, bull and lion, symbolizing birth, senility, sickness and death, and an arabesque at the inner cycle, symbolizing people's endless greed. A circle of swans are carved in the fourth layer, and the center part is half a lotus flower symbolizing Nirvana. If we take the lotus as the axis, we will find the orientation of the animals is facing east and back to north. The carving of the moonstone reflects the world view of Sri Lankan Buddhists that life is an endless cycle of reincarnation. Only after being Buddha or entering Nirvana, can the reincarnation end with perfect virtue. However, the moonstone of the Polonnaruva period differs in detail from that of the Anuradhapura period. Due to the influence of Hinduism, the bull in the second circle is subtracted during the Polonnaruva period. But bulls are still considered sacred in Tamil's temples. However, some scholars believe that the moonstones of the Polonnaruva period lack a certain element that is beyond words, but which exists in art works of the Anuradhapura period. In the twelfth century AD, the moonstone became a sculpture only for decoration without the religious revelation what moonstone wanted to express at earlier time (Nicholas and Paranavitana, 1972).

By the thirteenth century, with the movement of the capital and the population away from the north towards the south, the art of sculpture in Sri Lanka was on the wane. For religious believers, religious symbols carry both intellectual and emotional meanings (Turner, 2006). The patterns of the carvings impart a specific function to the color. There are many white elements in the moonstone such as the white lotus symbolizing Nirvana, and the white elephant in the second circle of the moonstone symbolizing birth. What is more, the swan always appears in the moonstone and other architectural carvings, no matter which period. There are two answers about

the meaning of swan according to fieldwork interviews with scholars, historians and religious personages. One answer is that the milk of the swan will not mix with water though they are both white, indicating that it can remain pure. The other is that the swan is a symbol of knowledge and wisdom, because it has the ability to distinguish between milk and water, which means that it can distinguish between good and evil, and tell right from wrong. The collection of ancient Indian stories translated by Ji Xianlin, also mentions the relationship with the swan: that is, learning takes a lot of time. But life is short and will encounter many difficulties. The most effective way to learn is “absorbing” the most essential things from life just as a swan sucking milk out of water. (Ji, X.L., 1981). Despite the capacity for water and milk to blend, the swan can selectively extract the milk, emphasizing the importance of life experiences and the pursuit of perfection. Whether these white swan stories originate from Sri Lanka or India, their connotations share similarities, reflecting South Asian culture and its potential to inspire individuals. Although, from a physical perspective, the moonstone may resemble bluestone (or even appear yellow due to sand admixture), it encompasses multiple cultural meanings associated with the color white. This underscores the invisible, implicit representation of Lanka White.

Interpretation of Lanka White in the Sinhalese mind.

The sacredness of white lies in its cleanliness for Sinhalese, including both the cleansing of matter and the purity of one’s mind and body. When we associate this concept in their lives, we find that work is by no means the only important activity for Sinhalese and that going to temples to enshrine and worship statues of Buddhas and receiving education in language, history, religion and culture are also very important.³ When Sinhalese go to temples,

³ In Sri Lanka, temples are not only places of pilgrimage, but also

they all wear purely white costumes to show their reverence for Buddhas. And they bring white and clean things for enshrinement and worship. First of all, people bring flowers, mostly white jasmine or lotus, rather than incense for ordinary worshipping. Secondly, it is very important to provide clean food when worshipping Buddhas as unclean food is for evil Gods and devils. Clean worship foods include rice, fruits and vegetables, etc., while unclean foods include fried food, meat and stale fruits (Wang, L. 2008). Therefore, white is favored by the Sinhalese whether it is for worshipping at sacred temples or for daily wear. The school uniforms worn by Sri Lankan students are influenced by British culture, but the pure white uniforms are rooted in their local culture.

It has been said that white is regarded by the Sinhalese as a calming color, which is also regarded as a color representing neutrality and stability because it asks people to treat others with a peaceful mind. According to the Buddhist philosophy, a man should follow a middle path, adopt a balanced way of life and people have no need to pursue matters to excess on condition that their basic needs are satisfied. It also means that man should seek peace and serenity, a balance between sukha and dukkha in Sanskrit (Anishka & Nimal, 2012). The color white reflects cultural consciousness and self-confidence of Sinhalese, which is their common understanding of their ideal social spirit, as well as a close integration of religious culture and the superstructure.

places for basic education, such as the “College Buddhist Sunday School.”

Since the independence of Sri Lanka, Buddhist Sunday schools are generally located in temples. All school-age boys and girls or teenagers can enroll in the school. There are seven levels from elementary to advanced, and each level is studied for one year. Classes are held every Sunday from 8:00 am to 12:00 am. The teachers are trained and assessed senior monks and lay believers.

Interpretation of Lanka White in the Sinhalese Sacred and Secular worlds.

There are numerous white-related rituals in Sinhalese society. For example, it is a very important ceremony to split a coconut at weddings. If the core of the coconut split by the bride's uncle is white, it symbolizes that the couple will give their virgin love to each other. If the coconut does not split, the marriage will not be blessed. A worshipper will try to smash the coconut on the ground after worshipping Buddhas in a temple. If the coconut is successfully smashed and its inner white part becomes visible, it signifies Buddha's affirmation of the worshipper's prayers. Conversely, if this doesn't occur, it indicates that the prayer was not successful. And there is a ceremony about boiling milk when their New Year is coming or when they move into a new house. The boiled and overflowing white milk symbolizes good luck, prosperity and happiness. Also, it is a habit for Sinhalese to eat *Khira* during their New Year; it is made from the powder of rough coconut flesh boiled in the water with new rice and flavored with spices such as pepper. Actually, there are two kinds of coconuts in Sri Lanka: the golden coconut and the rough coconut. Golden coconut is mainly used for drinking and making commercial products such as hair oil, while the rough coconut is more closely related with their daily life, and is one of their staple foods.

White is always applied by Sinhalese when important ceremonies and vital moments are coming. Taking the New Year of 2016 as an example, according to an astrologer's horoscope, all Sinhalese who want to pray for good luck in the next year needed to be dressed or decorate themselves in green and begin to cook at 20:06 on April 13, facing south. Then they boiled milk in a crock pot until the white milk boiled over, which indicated that

the new year would be full of happiness. At the same time, they also made Khirabhatta which the elders fed to the younger generation one by one, expressing mutual love and care. April 18th was the day to return to work, so they needed to leave at 06:27 in the morning, as the astrologer divined, all dressed in white. Before leaving they must consume Khirabhatta, then go out due east for Buddha's blessing. Although every year differs about what time to cook and what color to wear and which direction to face, as instructed by the astrologer, the white rituals to boil white milk and have white Khirabhatta always remain the same.

In Sri Lankan society, even when buying a car, the price of a white car is sometimes higher than other colors. The white coconut flower is always hanging on the front of the car which symbolizes a safe home after the trip. In conclusion, white appears in all aspects of Sinhalese's life. The sacredness of white is integrated into their society so that the sacred and the secular can coexist. Explicit appearances of white plays an important role in secular social functions, which can be observed by people in daily life. While implicit becomes Sinhalese's beliefs and values, which stems from their ancient tradition.

Conclusion

Originating from religions, white affects the views of Sri Lankans in sacred and secular practice to maintain purity in body and mind, yearn for beautiful things and pray for blessings, as reflected in their national ethos. Such ethos consist of their life style, life characteristics and life quality, also called their moral and aesthetic style, feelings and world views. Their world view is the most comprehensive embodiment of their view about

natural order, because it explains the way all things exist (Geertz. 1973). And Sinhalese are also inseparable from white both in their sacred world and secular world. They think that white is a color that is easily polluted, so are peoples' minds. Thus, white can caution people that they should remain pure in body and mind and that people should live a simple life as white is simple. That is the reason why the Sinhalese do not like complicated foods or extravagant lifestyles. Except that, it can also help them express different emotions. For example, when they wear in white at one's funeral, it shows their mourning for the dead and caring for the bereaved.

White can show us the Sinhalese way of life, which conforms with the truth described by their world view, so it can "prove" the rationality of the meaning of white for them. And it is also convincing emotionally. Influenced by such a context, morality and aesthetics tend to be realistic. And those objectified and realist buildings, sculptures and costumes can evoke people's moral and aesthetic emotions deep in their mind. These symbols representing the meanings of white exist both in their specific way of life and specific metaphysics, and the two sides can support each other drawing on each other's authority. As part of their heritage, white is also a fundamental belief for Sinhalese, which has a significant impact on their life and thought. The meanings of holiness, enlightenment, purity, cleanliness, peace, simplicity, good luck, etc. represented by white, whether recessive or dominant, are eternal themes in Sri Lanka. As a result, white has penetrated into their society, culture, and economy and it seems that all good things in their life are associated with white. White is a color that can incorporate other colors in the spectrum, because it can be obtained by mixing blue, red and green. White also has a colorful meaning in their social life. On one hand, they think that white is sacred because it is the incarnation of divinity. On the

other hand, white is secular because it can be seen in all aspects of people's life. In this way, white is both recessive and dominant. And the two identities can transform into each other. They can also restore life in nature. There is a latent force implicit in life that can be expressed in its explicit forms, which is the reason why the explicit can exist durably. In return, explicit can help people to realize and inherit the more recessive, thus it can be seen by and in people. In a word, the explicit and implicit can reinforce each other in the sacred word and secular world. And its metaphor can be exposed, but also be hidden. Compared with China Red or white in other societies, Lanka White has its own special, complex and interlinked characteristics. The meaning of civilization lies in seeking common ground while reserving differences and understanding each other. Each culture has its uniqueness. The most precious thing is to appreciate other forms of beauty with openness. If beauty represents itself with diversity and integrity, the world will be blessed with harmony and unity.

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| 05 |

Academic Motivation: A Synthesis of Three Contemporary Theories

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Abstract

This article provides a concise overview of three contemporary theories - the Expectancy-Value Theory, Achievement Goal Theory, and Social Cognitive Theory with a particular emphasis on self-efficacy. It explores the unique constructs or concepts inherent in these theories, outlining their specific contributions, especially concerning academic performance. Additionally, the article examines the instruments and analytical methodologies employed by previous researchers to understand these constructs, offering a detailed insight into their significance within academic contexts. Drawing on an

extensive analysis of over 98 selective journal articles published from 2000 to the present, the study focuses on the application of these theories to assess academic motivation. Moreover, it delves into critical developments and nuances characterizing these motivational theories, while also proposing implications for future research in this field.

Key Words: Expectancy Value Theory, Achievement Goal Theory, Social Cognitive Theory, Self-efficacy, Review on Motivation

1. Introduction

Motivation has been identified as a key factor in learning and achievement within educational contexts. Motivation serves as the driving force behind people's actions and is commonly defined as "the process whereby goal-directed activity is instigated and sustained" (Schunk, Pintrich, and Meece, 2008: p.4). According to Schunk (1995), motivation can influence what we learn, how we learn, and when we choose to learn.

Motivation stands out as a highly examined psychological concept in educational psychology, as highlighted by Koenka (2020). Researchers suggest that motivated learners tend to enjoy learning, adopt a deep approach to learning, exhibit higher performance, persistence, and creativity, and actively engage in challenging activities (Ryan & Deci, 2000). Similarly, motivation research links motivation to individuals' cognitive, affective, and social factors, emphasizing thoughts, beliefs, goals, and the situated and interactive relationships

between the learner and the learning environment (Brophy, 2010).

The current literature indicates that motivation to learn is a strong predictor of course outcomes and is influenced by both individual and situational characteristics. Thus, academic motivation research delves into understanding the reasons behind students' behaviors and the impact of these behaviors on learning and performance (Schunk et al., 2014). This research review exclusively focuses on the Expectancy Value Theory, Achievement Goal Theory, and Socio-Cognitive Theory, with specific emphasis on self-efficacy, due to their extensive exploration within the academic literature. These theories have been widely studied and have demonstrated significant relevance to understanding motivation and its impact on academic performance. This focused approach ensures depth and clarity in exploring the intricate relationships between motivational constructs inherent to these theories and academic outcomes. Additionally, understanding the methodologies and analyses used by previous researchers to measure these constructs is essential for building upon existing knowledge in this area. Thus, the primary goals of this review are to elucidate the constructs inherent in motivational theories and delineate their impacts on academic performance in educational contexts. Additionally, the review aims to examine the instruments and analyses utilized by previous researchers in assessing different constructs associated with these motivational theories within diverse academic settings. Consequently, two overarching research questions are posited:

1. What are the key constructs inherent to the three major motivational theories (Expectancy Value Theory, Achievement Goal Theory, and Socio-cognitive Theory) that previous researchers have utilized to investigate academic motivation?
2. What instruments and analytical approaches have researchers utilized to measure the constructs associated with academic motivation emanating from these theories?

This review aims to lay a comprehensive foundation for future researchers by offering insights into the constructs examined by motivational theories and the methodologies employed for assessing academic motivation within the education domain. The findings of this review are poised to deepen our understanding of motivational theories and their relevance in research, thereby informing future researchers and contributing to the advancement of knowledge in the field.

2. Methodology

2.1. Primary Data Collection and Analysis

In this study, the primary data for analysis were sourced from pertinent journal articles available on online databases. To ensure a comprehensive and up-to-date exploration of the subject, a three-stage literature review was conducted. The selection criteria for relevant journal articles encompassed publications from the year 2000 to 2023. The following is a brief discussion of the procedure adopted in this review.

2.2. Online Database Search:

Approximately 200 articles from databases subscribed by CONSAL by the University Grants Commission (JSTOR, Directory of Open Access Journals (DOAJ), and other databases such as Wiley Online Library, Taylor and Francis Online, Elsevier, Scopus, Science Direct, Cambridge, and Frontiers publications, were considered. Following the approach advocated by Paul and Criado (2020), a set of search terms including “Motivational Theories,” “Motivation to Learn,” “Self-Efficacy,” “Expectancy Value Theory,” “Situating Expectancy Value Theory,” “Achievement Goal Theory,” “Social Cognitive Theory,” and “Academic Motivation” were employed to identify potential studies. Moreover, only research papers, conceptual papers on motivational theories and meta-analysis published from 2000 to the present, with some seminal papers published before 2000 by the proponents of these motivational theories, were included. The Self-Determination Theory, a major motivational theory, was excluded from the analysis due to its complexity, encompassing about six mini-theories that warrant separate examination. After reviewing titles and abstracts, approximately 98 articles meeting the following criteria were selected for the study:

- 1. Studies on motivation to learn published in high-impact, peer-reviewed journals from 2000 to the present (with the exception of some selected seminal articles published by the proponents of motivational theories under study)**
- 2. Inclusion of an accepted theory among the three motivational theories under investigation or exploration of several theoretical constructs on motivation to learn in the studies.**

- 3. Demonstration of the relationship between different motivational constructs and learning outcomes or other motivational constructs under investigation in these studies.**
- 4. Selection of papers exclusively from peer-reviewed international journals published in the Web of Science, which encompasses all the databases mentioned above.**

Data were analyzed using content analysis to investigate the constructs of motivational theories, their relationship to academic achievement and other academic outcomes, measures or instruments of motivation, analytical procedures applied to motivational constructs or theories, and implications for future studies of motivation.

3. Results

3.1. Research Question 1:

What are the key constructs inherent to the three major motivational theories (Expectancy Value Theory, Achievement Goal Theory, and Socio-cognitive Theory) that previous researchers have utilized to investigate academic motivation?

3.1.1. Expectancy Value Theory

The Expectancy-Value Theory (EVT), which is based on the foundational contributions of Tolman (1932), Atkinson (1964), and Bandura (1977), was introduced as a two-dimensional model by

Eccles and her colleagues (Eccles et.al., 1983; Eccles & Wigfield, 2020; Wigfield & Eccles, 1992, 2000). Widely adopted as a significant motivational framework, especially in the evaluation of academic motivation across various educational levels, EVT posits that individuals' choices related to achievement are primarily determined by their expectancy for success and the subjective values they attribute to the tasks at hand (Eccles,et al., 1983; Eccles & Wigfield, 2020; Wigfield & Eccles, 1992, 2000).

According to Eccles and Wigfield (2002), **expectancy for success** pertains to individuals' perceptions of their anticipated performance on a particular task. The term "task" encompasses a range of endeavors, including specific disciplines, courses, activities, or assignments. Eccles et al. (1983) argued that these expectancies are primarily shaped by individuals' beliefs about their own abilities, which are assessments of their current competence or skill in a given task. This combination of individual ability beliefs and expectations for success has led to the broader concept of "competence-related beliefs," encapsulating the joint construct of ability beliefs and success expectations (Eccles et al., 1983; Eccles & Wigfield, 2002).

Subjective task values pertain to the personal motivations influencing an individual's decision to participate in a specific task, whether it holds appeal for them or not. Eccles and her colleagues, (1983; Wigfield & Eccles, 1992; Eccles & Wigfield, 2020), have categorized these subjective task values into three main types: intrinsic value, attainment value, and utility value. Furthermore, they have identified three types of perceived costs, namely opportunity costs,

effort costs, and emotional costs (Wigfield et al. 2017; Flake et al., 2015; Jiang et al., 2018).

Intrinsic value refers to the pleasure an individual experiences when engaging in a specific academic task or delving into a particular subject area, such as a student's chosen major in college or university. The intrinsic value is characterized by the expected enjoyment derived from a task, shaping individuals' decisions and offering a sense of fulfillment while they are involved in the task (Wigfield & Eccles, 1992).

Attainment value refers to how much engaging in a task matters to individuals in terms of their personal significance and identity, as discussed by Eccles (1984, 2005). This concept is closely linked to identity, which involves learning behaviors influenced by societal norms, personal values, or external pressures. Therefore, individuals are inclined to assign greater value to tasks that align with their self-perception and sense of identity. Moreover, the pursuit of goals is intimately connected to how individuals perceive themselves, guiding their engagement in activities that not only align with their identity but also evoke enjoyment and fulfillment.

Utility value is the alignment of a task with an individual's present and future objectives, such as career aspirations (Eccles, 2005). For instance, an individual might pursue a computer course for a degree, recognizing its value in future job seeking as a personal goal. Additionally, it encompasses individuals' evaluations of external factors or instrumental considerations that impact motivation (Eccles,

2005). For example, an individual may take an L2 course to fulfill parental expectations or because the educational institution mandates it as a course requirement.

Utility value extends beyond external influences to activities aligned with deeply held personal goals and one's sense of self, creating a connection with attainment value (Ryan & Deci, 2016). Involvement in an activity as a means to achieve a goal can attribute utility value to it, even without other forms of value. Consequently, utility value demonstrates a relationship with both attainment and intrinsic value (Eccles, 2005).

Perceived cost pertains to an individual's perception of the drawbacks associated with engaging in a specific task or academic field. This perceived cost is broken down into three components: Effort, opportunity, and psychological costs. Effort cost specifically denotes the perceived level of exertion an individual anticipates to accomplish a task, evaluating both the effort required for successful task completion and its perceived value. Opportunity cost refers to what an individual might have to give up in order to participate in a task. For instance, if a student chooses to enroll in a language course, he/she may lose the chance to enroll in another desired course. It involves the sacrifice of alternative activities that a student values, assessing how one task diminishes the opportunity or time available for other valued tasks.

Psychological or emotional cost pertains to the psychological burden, such as anxiety or embarrassment, resulting from not

meeting one's own expectations or performing below the expected level compared to others. It encompasses negative emotional and psychological consequences associated with engaging in a task. This emotional cost includes anticipated anxiety and the emotional and social costs associated with the possibility of not succeeding (Flake et al., 2015; Gaspard et al., 2017; Perez et al., 2014; Wigfield et al., 2017; Jiang et al., 2018). It is essential to note that perceptions of these costs, much like task values, are subjective. What one student perceives as a task requiring excessive effort might not be viewed the same way by another student.

Recent studies have increasingly emphasized the need to comprehend the complex, multidimensional nature of cost, which has traditionally received less scrutiny compared to intrinsic and utility value (Flake et al., 2015; Gaspard, Dicke, et al., 2015; Gaspard, Häfner, et al., 2017; Perez et al., 2014; Watt, Bucich, & Dacosta, 2019; Wigfield & Eccles, 2020). To bridge this gap, researchers have actively proposed new dimensions of cost and devised measurement tools for its assessment. Notably, the work of Gaspard et al. (2015) and Watt et al. (2019) has demonstrated that cost is distinct from intrinsic, attainment, and utility values, exerting an independent influence on outcomes such as grades and intentions to leave STEM (Science, Technology, Engineering, Medicine) majors (Flake et al., 2015; Perez et al., 2014; Watt et al., 2019).

The two components of the Expectancy Value theory, the expectation of success and the value attributed to tasks or domains, synergistically interact. Individuals tend to participate in activities

they find valuable, and as they engage in these pursuits, their belief in the likelihood of success may evolve. This ongoing process can, in turn, impact their values (Eccles & Wigfield, 2020). For instance, someone might opt for a computer course due to its perceived interest, practicality for job applications, or as a university requirement. Excelling in these courses could boost their confidence in success, enhancing their intrinsic enjoyment of computer tasks. Over time, this pleasure may contribute to the perception that mastering computer skills holds personal significance, especially if such knowledge is deemed crucial for global citizenship. It is crucial to note that subjective task values vary among individuals, indicating that the perceived value of the same task can differ significantly among individuals, and even tasks of similar complexity might be appraised differently by an individual (Eccles & Wigfield, 2020).

Eccles and Wigfield (2020) have recently renamed Expectancy-Value Theory (EVT) as Situated Expectancy-Value Theory (SEVT), emphasizing the theory's consideration of the immediate context's impact on expectancies and values. This renaming marks a significant development, highlighting the influential role of the immediate context in shaping beliefs about success and task values. The term "situated" underscores the theory's recognition that both the expectancies and the value assigned to tasks are influenced by goals, self-image, past experiences, and cultural background (Eccles and Wigfield (2020). According to Eccles and Wigfield (2020), the expectancy component in the situated model, termed "expectation of success," draws on earlier works by Atkinson (1957) and Tolman (1932). This component focuses on an individual's belief about their anticipated performance

in an upcoming task, emphasizing the expected outcomes of their actions (Urhahne & Wijnia, 2023).

Research based on Situated Expectancy-Value Theory (SEVT) consistently reveals the significant impact of expectancies and task values on students' task choices, effort, persistence, and overall academic performance across diverse educational domains. This extends to language learning (e.g., Loh, 2019; MacIntyre & Blackie, 2012), mathematics (e.g., Häfner et al., 2017; Kirkham et al., 2023; Yurt, 2015), and science subjects (e.g., Guo, Marsh, Parker, Morin, & Dicke, 2017; Meyer, Fleckenstein, & Köller, 2019), mathematics and science (e.g., Fong, et al., 2021), and biology (e.g., Perez et al., 2019).

In the initial validation of Expectancy-Value Theory (EVT) Eccles et al., (1983) utilized behaviors related to achievement in mathematics among middle and high school students. The study highlighted a strong correlation between participants' expectancy of success in math and their math grades. Moreover, it was found that their perceived value of math was intricately linked to their intentions of pursuing math courses in the future. Wigfield et al. (2009), also affirm a strong correlation between expectancy of success and achievement. In comparison to achievement values, expectations of success have proven to be stronger indicators of future performance as evidenced by Wigfield et al. (2017). Piquart and Ebeling's meta-analysis (2020) further supports this, revealing a moderate association between expectations for success and both current and future academic achievement.

Research on Expectancy Value Theory has delved into developmental aspects, revealing that students' expectancies for success and achievement values tend to diminish over time, particularly during late childhood and adolescence: As students mature, they gradually attain a more realistic understanding of their capabilities and acquire increased independence in selecting the subjects they wish to study (Wigfield & Cambria, 2010; Wigfield et al., 2009). Studies focusing on college-aged samples have observed similar trends, linking changes in expectancy and values to motivation, persistence, and achievement in STEM courses (Perez et al., 2014). Robinson et al., (2019) indicates that slower declines in expectancy, values, and cost are associated with improved course performance and long-term retention for STEM students.

During the last decade, researchers have been involved in both short-term and long-term utility value interventions with the goal of enhancing individuals' Subjective Task Values (STVs). These studies on utility value interventions have demonstrated a positive influence on high school students' interest in science and their academic performance [Hulleman & Harackiewicz, 2009], increasing interest in psychology and final exam performance for all students, particularly benefiting those with low initial exam scores (Hulleman et al., 2017); additionally, there has been increased course performance for all students, especially first-generation underrepresented minority students, as well as those with low prior GPAs and high motivation to help others (Harackiewicz et al., 2016). The interventions also have resulted in improved course performance, enrollment in additional biology courses, and sustained STEM major persistence (Canning

et al., 2018). Moreover, there was an increased interest in pursuing a career in biomedical research (Brown et al., 2015), and increased STEM course taking among high school students (Harackiewicz et al., 2012). Additionally, Rozek et al. (2017) reported higher math and science scores on the ACT college preparatory exam, indirectly influencing college STEM course enrollment, career aspirations, and the likelihood of declaring a STEM major in college through high school STEM outcomes. Findings from long-term interventions (Lauermann, Tsai, and Eccles, 2017) suggest that fostering positive expectations and value beliefs in mathematics during adolescence predicts future career success, extending up to 15 years after high school graduation.

In recent years, researchers have redirected their attention to the cost construct within SEVT: Flake et al., (2018) found that the concept of cost was significant to students, distinct from expectancy and value components, comprised multiple dimensions, and correlated with student outcomes. This focus on cost was highlighted in the review conducted by Wigfield, Rosenzweig, and Eccles (2017). Additionally, efforts have been made to develop more comprehensive measures of cost (Luttrell et al., 2010; Perez et al., 2014). Examining all three types of perceived cost separately, Perez and colleagues (2014) found that effort cost most strongly predicted intentions to persist in a STEM major.

3.1.2. Achievement Goal Theory

In the 1980s and 1990s, the Achievement Goal Theory (AGT) emerged as a significant framework in studying motivation within academic settings (Meece, Anderman, & Anderman, 2006; Senko, Hulleman, Harackiewicz, 2011; Urdan, 2010). Subsequently, it has evolved into a preeminent theoretical framework that incorporates both individual and contextual motivational elements (Urdan & Schönfelder, 2006; Urdan, & Kaplan, 2020). Central to this theoretical perspective are the competence-relevant purposes or objectives that students actively pursue in achievement-oriented environments, as defined by achievement goals (Elliot et al., 2005).

Over the last thirty years, AGT has undergone substantial developments and transformation. Initially centered on students' **mastery goal** orientations (Aderman and Patric, 2012), the theory has evolved to include different aspects of classroom goal structures. These goal structures involve students' perceptions of the underlined reasons for engaging in academic work and the significance of success (Ames, 1984). While personal goal orientations remain a primary focus, there is an increasing acknowledgment of the significance of classroom goal structures, aligning with the growing attention to social contexts in motivational research (Anderman & Anderman, 2000; Meece, Anderman, & Anderman, 2006).

In accordance with Achievement Goal Theory (AGT), students' goals can be categorized into two primary types: a) mastery approach goals, and b) performance approach goals. When students

pursue mastery goals, their emphasis lies in truly mastering tasks and willingly exerting effort to achieve success through academic work, striving earnestly to enhance competency, acquire skills, and deeply comprehend educational materials (Miller & Murdock, 2007; Patrick, Kaplan, & Ryan, 2011). Those with a mastery goal orientation typically demonstrate resilience in the face of challenges and derive significant enjoyment from performing tasks (Elliot & Church, 1997). Mastery goals reflect a genuine eagerness to learn or excel in tasks, applicable across various learning contexts and subject areas (Anderman & Anderman, 2010; Anderman & Wolters, 2006). Students who adopt mastery goals seem to be exhibiting higher levels of cognitive, emotional, and behavioral engagement owing to their focus on mastering tasks (Fredricks et al., 2004).

The extant literature strongly supports the positive relationship between mastery goals and academic performance (Dull et al., 2015): Mastery goal orientations typically demonstrate a positive relationship with engagement and achievement, albeit the correlations often appear moderate regarding achievement (Anderman & Wolters, 2006; Hulleman et al., 2010; Linnenbrink-Garcia & Patall, 2016). Additionally, research reveals favorable relationships between mastery goals and intrinsic motivation, adaptive attribution patterns, and profound cognitive involvement (e.g., Greene et al., 2004; Lau & Lee, 2008). Furthermore, research indicates that mastery goals contribute positively to enjoyment and exhibit a negative correlation with anxiety and boredom throughout the academic year (e.g., Ranellucci et al., 2015). Empirical data gathered over recent decades indicates that mastery goals generally correlate positively with adaptive

motivational, emotional, and behavioral consequences, such as students' perseverance and utilization of deep-level learning strategies (e.g., Greene, Miller, Crowson, Duke, & Akey, 2004; Wolters, 2004).

Students who adopt **performance approach goals** (PAGs) strive for positive evaluations of their competence, placing emphasis on competition with peers to surpass them, even without gaining a profound understanding of tasks, and showcasing their abilities in comparison to others (e.g., Elliot & Church, 1997; Midgley & Urdan, 2001). The pursuit of performance goals, whether focused on demonstrating ability or avoiding incompetence, can result in surface-level engagement, as students may superficially engage with tasks to highlight their abilities (Anderman and Patrick, 2012). Individuals harboring PAGs engage in a combination of surface and strategic learning methodologies (Dull et al., 2015). The primary objective of PAGs is to optimize academic performance, yet they may lead to reduced effort and diminished task enjoyment in instances of failure (e.g., Bodmann et al., 2008).

The relationship between performance-approach goals (PAGs) and academic achievement among college students demonstrates consistency across various studies. Numerous investigations link the adoption of PAGs with high achievement (e.g., Church, Elliot, & Gable, 2001; Daniels et al., 2009; Elliot & Church, 1997; Elliot & McGregor, 2001). Moreover, research reveals a consistent positive correlation between performance-approach goals, which emphasize surpassing peers, and achievement (e.g., Hulleman et al., 2010). While a parallel trend is observed in some studies concerning younger

students (e.g., Bong, 2009; Wolters, 2004), conflicting evidence exists regarding the correlation between PAGs and academic performance: Some studies show no significant correlation with GPA (e.g., Hsieh et al., 2007), while others suggest a positive association (e.g., Durik et al., 2009; Harackiewicz, Barron, Tauer, & Elliot, 2002).

Subsequently, the scope of achievement goal theory broadened to encompass avoidance counterparts corresponding to each goal. Initially, this extension involved the division of performance goals to supplement performance-approach goals with performance avoidance goals.

Performance avoidance goals (PAV goals) focus on avoiding unfavorable judgments of competence (Elliot & Harackiewicz, 1996), leading to a fear of failure, diminished expectations of competence, self-protective behaviors, helplessness, and subpar academic outcomes (e.g., Cooper, 2014; Hsieh et al., 2007; Lau & Lee, 2008; Ranellucci et al., 2015). Consequently, existing literature consistently demonstrates a negative correlation between performance-avoidance goals and academic performance, self-regulation, and interest, while indicating a positive correlation with negative emotions (e.g., Alhadabi & Karpinski, 2020). These findings are evident in studies involving both college students (e.g., Elliot et al., 1999) and younger adolescents (e.g., Middleton & Midgley, 1997; Wolters, 2004). The predominant trend in research on PAV goals indicates consistent maladaptive associations with low performance and disengagement from challenging tasks (e.g., Church et al., 2001; Wolters, 2004). Nevertheless, some studies suggest potential advantages of PAV goals for students in more collectivist

cultural contexts (e.g., Khajavy, Bardach, Hamed, & Lüftenegger, 2018).

A similar categorization was subsequently applied to mastery goals, leading to the proposal of mastery-avoidance goals (MAV goals) that revolve around preventing skill declines or falling short of task mastery (e.g., Elliot, 1999). Some studies have sporadically reported benefits associated with MAV goals, such as a positive correlation with interest (e.g., Baranik, Stanley, Bynum, & Lance, 2010). However, a substantial body of research has linked MAV goals to adverse outcomes, including anxiety, low performance, and diminished self-efficacy (e.g., Van Yperen, Elliot, & Anseel, 2009; Madjar, Kaplan, & Weinstock, 2011).

Numerous meta-analyses have consistently explored the relationship between achievement goals and academic achievement: Mastery approach goals consistently correlate positively with grades and test performance (Baranik et al., 2010; Burnette et al., 2013; Huang, 2012; Richardson et al., 2012; Van Yperen et al., 2014), while mastery avoidance goals exhibit slight negative relationships with academic achievement (Van Yperen et al., 2014; Hulleman et al., 2010). Performance approach goals consistently show positive correlations (Burnette et al., 2013; Hulleman et al., 2010); however, Hulleman et al. (2010) caution that normative performance goals are associated with better performance outcomes than appearance performance goals. Negative associations were also found between performance avoidance goals and academic achievement in various studies (e.g., Burnette et al., 2013; Murayama & Elliot, 2012; Wirthwein

et al., 2013). The consistency observed across these meta-analyses underscores the robustness of the relationships between achievement goals and academic achievement (Scherrer et al., 2020).

Interventional research on AGT has identified teacher practices integral to creating a classroom environment centered on mastery goals, emphasizing the significance of a cohesive set of practices rather than isolated strategies. Ames (1990, 1992) introduced the TARGET framework, encompassing six categories: Academic task, authority, recognition, grouping, evaluation, and time. The integration of these categories is deemed essential for establishing a mastery goal-oriented classroom. Empirical support for the relevance of the TARGET framework has been validated through multi-method studies (e.g., Meece et al., 2008; Patrick et al., 2011).

Furthermore, social relationships and pedagogical practices are acknowledged as crucial components of classrooms associated with mastery goal structures. Teachers in classrooms with a strong focus on mastery goals cultivate positive interpersonal climates and engage in motivationally supportive interactions compared to those in low mastery-focused classrooms (Patrick et al., 2011, 2003; Turner et al., 2002). This recognition led to the expansion of the acronym to TARGETS, highlighting the importance of respectful, supportive social relationships in conjunction with the other six categories. Additionally, teachers' pedagogical approaches, such as active instructional methods and adaptive teaching strategies, play a role in establishing a classroom oriented toward mastery goals (Murdock et al., 2004). Observational studies provide additional support for the

significance of these practices in cultivating a mastery goal structure (e.g., Meece, 1991; Turner et al., 2002).

3.1.3. Social Cognitive Theory

Bandura's Social Cognitive Theory (SCT: 1977, 1999) has exerted a profound influence on scholarly investigations into academic motivation. The theory posits that human performance is intricately interlinked with the interplay of three interrelated sets of individual elements termed Triadic Reciprocity: This fundamental tenet of SCT recognizes the reciprocal influences of individual attributes (e.g., cognition, affective states), contextual factors (e.g., classroom dynamics, educators, peers, school environment), and behavioral manifestations (e.g., attendance, completion of academic tasks) on academic motivation (Bandura, 1986). These elements reciprocally and dynamically shape each other, with thoughts influencing actions, environments molding behaviors and reciprocal connections existing among them. Moreover, social and environmental factors can exert significant influence on an individual's cognitive processes (Bandura, 1989).

A fundamental principle of Social Cognitive Theory (SCT) centers on the pursuit of agency, where individuals aim to cultivate the belief that they can exert significant influence over specific events in their lives (Schunk & DiBenedetto, 2021). Within academic settings, the primary construct utilized by SCT researchers to capture this manifestation of agency is the concept of 'self-efficacy.' **Self-**

efficacy is defined as ‘individuals’ assessments of their capabilities to organize and execute actions necessary for achieving specific performance outcomes’ (Bandura, 1986, p. 391). It plays a decisive role in determining the effort dedicated to activities, the persistence in the face of challenges, and resilience in adverse situations (Bandura, 1995, 1997). Bandura (1997) contends that self-efficacy plays a pivotal role in shaping human behavior, influencing cognitive processes, emotions, motivation, and conduct. For example, individuals who strongly believe in their academic abilities, especially in acquiring a second language (L2), demonstrate high self-efficacy as an individual characteristic. This confidence serves as a driving force, encouraging them to persist and dedicate effort to diverse L2 learning activities, thereby reflecting behavioral dimensions. Moreover, when positive feedback from a teacher, collaborative engagement with peers, and constructive interactions with motivated classmates are present as social/environmental variables, there is potential for these positive elements in the learning environment to reinforce their perception of progress as an individual attribute. This positive reinforcement has the capacity to inspire and motivate them, fostering a commitment to sustained and diligent efforts in language acquisition (Bandura, 1986).

Self-efficacy is influenced by diverse sources of information (Schunk, 2012). These sources include performance achievements, vicarious experiences, social encouragement, and physiological/emotional factors. Among these, performance achievements are deemed the most credible source, reflecting an individual’s actual performance of tasks and the attainment of competencies through their own efforts. When individuals actively engage in and successfully complete

tasks, it solidifies their belief in their competence and enhances their confidence. These firsthand achievements serve as potent sources of self-efficacy as they create a tangible connection between effort and success (Bandura, 1997; Schunk & DiBenedetto, 2021). Vicarious experiences, such as observing successful performances by others, can similarly boost self-efficacy whereas observing failures may have the opposite effect. Furthermore, external persuasion, exemplified by positive reinforcement, holds the potential to influence self-efficacy by providing encouragement and validation for one's capabilities. Moreover, physiological cues play a crucial role in shaping self-efficacy. Reduced anxiety levels, for instance, can positively influence individuals' assessments of their capabilities in a given situation. When individuals experience a sense of calmness and control, they are more likely to believe in their ability to handle challenges and perform effectively; and vice versa (Schunk, 2012; Schunk & DiBenedetto, 2021).

Self-efficacy holds significant implications for a variety of motivational outcomes. Individuals with higher self-efficacy levels tend to make decisions to participate in activities, invest increased effort, persist for longer durations—particularly when faced with challenges—and attain higher levels of success (Bandura, 2000; Schunk & DiBenedetto, 2016; Usher & Schunk, 2018). Additionally, those possessing a strong sense of self-efficacy are inclined to engage in self-regulatory behaviors, such as goal-setting, utilizing effective learning strategies, monitoring progress, and establishing conducive learning environments (Schunk & DiBenedetto, 2016, 2021).

In learning contexts, self-efficacy is influenced by various instructional

and social factors. The environmental factors include goals, values, outcome expectations, attributions, social models, social comparisons, feedback, and rewards (Schunk and DiBenedetto, 2021).

Within the framework of social cognitive theory, the significance of goals is highlighted as influential motivators (Bandura, 1986, 1997). Goals assume a critical role in directing and sustaining individuals' efforts toward task success. The belief in progressing toward these goals is vital for the maintenance of self-efficacy and motivation (Schunk, 2012). Inconsistencies between goals and perceived progress can act as facilitators for learners, prompting them to exert effort and persistence. However, it is important to note that the impact of goals on motivation is not solely derived from their existence; rather, their specific attributes, such as specificity, proximity, and difficulty, are pivotal (Bandura, 1986; Locke & Latham, 2002, 2015). Goals featuring precise performance standards are more likely to generate self-evaluations of progress and enhance motivation compared to more general goals (Schunk & DiBenedetto, 2016). Short-term and proximate goals prove more effective in boosting motivation than distant, long-term objectives or goals. A crucial factor underlying these attributes is the learner's sense of commitment to striving for goal attainment, as goals lack motivational impact in the absence of commitment (Schunk & DiBenedetto, 2021). When goals are perceived as challenging yet achievable, individuals are prone to experiencing an elevated sense of self-efficacy. The attainment of such goals further reinforces self-efficacy and acts as motivation for individuals to pursue new goals (Shunk, 1983, 1982, & 1985).

Values, according to Bandura (1986) and Eccles and Wigfield, (2002), refer to the perceived significance or usefulness of actions. Individuals tend to closely align their actions with their values. When people place importance on a specific outcome, they are more inclined to select activities related to it and exert dedicated effort to attain it (Wigfield et al., 2016). Importantly, values play a significant role in shaping individuals' activity choices, impacting their motivation and level of involvement (Wigfield et al., 2016). Individuals who possess high self-efficacy might still demonstrate diminished motivation if they do not perceive the anticipated outcome as valuable. For instance, students might possess high self-efficacy for excelling in a course but might lack motivation if they view the course as unrelated to their intended major or career aspiration. Moreover, self-efficacy alone does not guarantee success; individuals must also possess the requisite skills. Nonetheless, given adequate skills and positive levels of other motivational factors, self-efficacy emerges as a key determinant of strong motivational outcomes (Schunk & DiBenedetto, 2021).

Outcome expectations, as individuals' beliefs about the expected outcomes of their actions, serve as central motivational processes: When individuals' engagement in particular actions will lead to desired outcomes, it arouses motivation; the persistence of actions over prolonged periods relies on outcome expectations, particularly when individuals have confidence that their efforts will ultimately produce the desired results; this is particularly crucial for maintaining motivation to achieve long-term goals, such as making career choices (Schunk & DiBenedetto, 2016; 2021).

Perceived causes of outcomes, known as attributions (Weiner, 2010), also constitute fundamental motivational processes. Attributions provide explanations for why something happened and have a significant impact on future motivation (Schunk & DiBenedetto, 2021). Individuals who attribute outcomes to factors within their control, like effort or a strategic approach, generally experience higher motivation than those who attribute outcomes to uncontrollable factors such as luck or task difficulty (Graham, 2020). Moreover, attributions can influence self-efficacy, adding another layer to their role in the motivation process (Schunk & DiBenedetto, 2021).

Environmental factors such as social models, social comparisons, feedback, and rewards also play a crucial role in shaping individuals' self-efficacy (Schunk, 2012). The observation of successful performances by both teachers and peers who becomes models to follow serves as a significant source of information for learners, influencing their perception of their own capabilities. Witnessing these models succeed can instill a belief in observers that they are also competent, thereby motivating them to actively participate in related activities, invest effort, and demonstrate persistence. These motivational effects, stemming from social models, contribute to the overall promotion of academic achievement (Schunk, 1983; Schunk, 2012).

Social comparisons, characterized as the act of measuring oneself against others, play a significant motivational role within the framework of social cognitive theory (Schunk, 2012; Schunk & DiBenedetto, 2016; 2020). When learners observe successful performances by others, it has the potential to enhance their belief

in their own capability for success, subsequently enhancing their self-efficacy and engagement in goal-directed behaviors (Schunk & Hanson, 1985; Schunk, Hanson & Cox, 1987; Schunk & Usher, 2019). The degree of perceived similarity between the observer and the model, based on age, gender, and ability level, plays a crucial role in shaping motivational outcomes (Bandura, 1986). Witnessing similar others succeed can increase individuals' confidence in their potential for success, thereby fostering motivation. Conversely, observing failure in similar others may diminish observers' self-efficacy and motivation (Schunk & DiBenedetto, 2021).

Receiving feedback from educators and mentors, contribute to molding individuals' self-efficacy as it can influence both self-efficacy and motivation (Usher, Ford, Li, & Weidner, 2019; Usher & Schunk, 2018). Performance feedback, exemplified by affirmations such as "Excellent!" or "Good job," conveys to learners that they are performing effectively, thereby boosting their self-efficacy (Schunk & Usher, 2019). This heightened sense of self-efficacy plays a role in maintaining motivation (Schunk, 1982, 1986; Schunk & Cox, 1986).

Extensive research in the field of motivation has focused on the study of rewards, particularly their effects on intrinsic motivation and self-efficacy (Ryan & Deci, 2020; Harackiewicz & Sansone, 2000). Bandura (1986) posits that rewards serve dual purposes as informative and motivational factors. Rewards play a pivotal role in boosting self-efficacy, especially when tied to achievements and indicative of progress in learning. According to Bandura (1986), the receipt of a reward signifies advancement, whereas rewards given solely for task

participation lack the informative quality regarding progress (Schunk & DiBenedetto, 2021).

Moreover, a growing body of research has investigated the impact of teachers' efficacy beliefs on student outcomes (e.g., Adams, et al., 2020; Burić & Kim, 2020; Perera, & John, 2020) with a specific focus on emphasizing teachers' collective efficacy beliefs. The shared belief among teachers in their ability to improve learning is linked to increased success in their endeavors (e.g., Goddard, Goddard, Kim, & Miller, 2015).

Numerous studies conducted over the past two decades consistently demonstrate the relevance of SCT to academic motivation, highlighting the positive associations between self-efficacy beliefs, motivation, and achievement (e.g. Alhadabi & Karpinski, 2020; Schunk, 2012; Zysberg, & Schwabsky, 2021). Research indicates a positive correlation between self-efficacy beliefs and language performance (e.g., Prat-Sala & Redford, 2012; Wang et al., 2012). Several meta-analyses have explored the connection between self-efficacy and academic achievement, yielding noteworthy results (e.g., Multon et al., 1991; Robbins et al., 2004). Credé and Phillips (2011) highlight the influential role of self-efficacy, particularly in relation to college GPA and grades. Sitzmann and Ely (2011) offer insights into the connections between pre-training self-efficacy and self-efficacy in learning. Investigating the direction of this relationship, Sitzmann and Yeo (2013) suggest that self-efficacy expectations are more likely influenced by past performance rather than functioning as a predictor of future performance. Supporting this viewpoint, Talsma et al. (2018)

suggest that prior performance has a more significant impact on self-efficacy than self-efficacy does on subsequent performance.

3.2. Research Question 2

What instruments and analytical approaches have researchers utilized to measure the constructs associated with academic motivation emanating from these theories?

Self-reporting through scales or questionnaires utilizing Likert or other rating scales stands as the predominant method of measurement in motivation and learning research (e.g., Ainley and Ainley, 2019; Goldman, Heddy, & Cavazos, 2022; Klassen & Usher 2010; Kosovich, Hulleman, Barron, 2019; Murphy, 2000; Wigfield & Cambira, 2010). Notably, significant contributions to achievement motivation measurement involve the development of questionnaires targeting various constructs of motivational theories. Examples include the Motivated Strategies for Learning Questionnaire (MSLQ: Pintrich, 1991), Patterns of Adaptive Learning Scale (PALS: Midgley et al., 2000), and Achievement Goal Questionnaire (AGQ: Elliot & McGregor, 2001). Additionally, domain-specific scales such as the SEVT scale with a 7-point Likert scale have been developed for measuring a diverse array of constructs (e.g., Guo et al., 2018; Gaspard et al., 2017). Quantitative research methods significantly dominate the landscape of motivation research, with only a limited number of studies incorporating qualitative approaches such as interviews, (e.g., Frenzel et al., 2012; Urdan, Solek, & Schoenfelder, 2007) and observational studies (e.g., Meece, 1991; Turner et al., 2002).

Past researchers have utilized diverse measurement approaches to examine various dimensions of academic motivation, employing different scales and rating systems. In modern analytical methods, there is a focus on assigning importance or weight to individual items that contribute to the overall composite score. One such approach involves confirmatory factor analysis (CFA: Sangsuk & Siriparp, 2015) to validate models derived from exploratory factor analysis (EFA: Flake et al., 2018; Kirkham, Chapman, & Male, 2023). Another approach was item response theory (IRT) approaches like participant credit or rating scale analysis (e.g., Bond & Fox, 2015; Schulz, 2009). Previous researchers have also utilized SEM techniques to evaluate measurement invariance and model the latent variable structure in research models thus providing more accurate and reliable measures reflecting underlying traits compared to mere sums of item scores (e.g., Brown, 2014; Kitsantas et al., 2021).

Furthermore, previous researchers have applied various analytical methods, including mixed factorial analysis of variance (ANOVA) (e.g., Goldman, Heddy, & Cavazos, 2022), cross-lagged path analysis for investigating reciprocal relations over time (e.g., Perez, Cromley, & Kaplan, 2014), correlational analysis (e.g., Wang & Eccles, 2013), and latent profile analyses (e.g., Sjogren, Robinson, & Koenka, 2023). Latent Profile Analysis (LPA) and Latent Class Analysis (LCA) are statistical methodologies designed to identify groups of respondents with similar characteristics, emphasizing person-oriented analyses and utilizing latent variables for classification: LPA employs continuous measures for latent variables, while LCA utilizes categorical measures. Tuominen-Soini et al. (2011) applied LPA to identify four goal orientation profiles among participants

(indifferent, success-oriented, mastery-oriented, and avoidance-oriented). Schwinger et al. (2016) utilized LPA to establish five classes based on goal profiles (high multiple goals, moderate multiple goals, primarily mastery-oriented, moderately performance-oriented, and amotivation). While these sophisticated methods have enhanced precision, the widespread utilization of self-report measures has been under criticism. Numerous recent reviews examine issues like reliability, validity, item development, scoring assumptions, statistical analysis, and interpretations of results (e.g., Fulmer & Frijters, 2009; Green, 2015; Karabenick et al., 2017).

4. Discussion and Implications

Over the past few decades, studies employing the aforementioned motivational theories have delved into understanding the reasons behind students' behaviors and the impact of these behaviors on learning and performance (Schunk et al., 2014). These studies have contributed significantly to the educational field worldwide, achieving notable progress over the past two decades.

The Expectancy-Value Theory (SEVT) has served as a foundational framework for numerous studies investigating the intricate relationships between students' expectancy and value beliefs and their short- and long-term academic outcomes. Eccles and Wigfield (2020) note that EVT research consistently reveals the predictive nature of students' expectancy and value beliefs in determining adaptive outcomes, particularly in academic performance and educational

choices, such as opting for advanced coursework in specific subjects. A notable evolution in the theory is its recent renaming to Situated Expectancy-Value Theory by Eccles & Wigfield (2020). This renaming emphasizes the notion that expectancies and values are affected by the immediate context (see Nolen, 2020), which was always a core aspect of the theory, but often forgotten (Nolen, 2020). Recent developments in SEVT, as reviewed by Wigfield, Rosenzweig, and Eccles (2017), highlight a renewed scholarly interest in the cost construct neglected in earlier research (Flake, Barron, Hulleman, McCoach, and Welsh, 2018). Furthermore, SEVT has been effectively applied in the design of short-term interventions geared towards enhancing students' appreciation for academic subjects, (Hulleman, Godes, Hendricks, and Harackiewicz, 2010). Moreover, SEVT has been utilized more than any of the other theories in longitudinal motivation studies (Lauermann, Tsai, and Eccles (2017) showcasing that positive expectancy and value beliefs towards subjects during adolescence predict subsequent career attainment over a decade after graduation.

Achievement goal theory, another significant framework in academic motivation, gained prominence during the 1980s and 1990s and has since become widely accepted in educational psychology (Elliot, 1999; Maehr & Zusho, 2009). Backed by robust empirical support, it exerts considerable influence on both educational research and classroom practices. The theory stands as a predominant perspective for comprehending students' academic engagement involves ongoing evolution in the operationalization of goal theory constructs. Changes in the measurement of goal orientations have contributed to evolving research findings concerning the relationships

between goal orientations and various academic outcomes (Aderman and Patrick, 2012).

In the past three decades, a multitude of studies utilizing student samples across various educational levels, including primary (e.g., Polychroni, Hatzichristou, & Sideridis, 2012), secondary (e.g., Lüftenegger, Tran, Bardach, Schober, & Spiel, 2017), and tertiary education (e.g., Church, Elliot, & Gable, 2001; Karabenick, 2004), have explored the interplay between individual characteristics and contextual factors within achievement goal theory. These investigations have delved into how goal structures are associated with achievement goals. While goal theorists endorse the 2 x 2 model in both North American (Conroy, Elliot, & Hofer, 2003) and international samples (Bong, 2009), concerns have been raised about the validity of certain aspects, particularly mastery avoidance goals (e.g., Ciani and Sheldon, 2010; Sideridis & Mouratidis, 2008) and performance avoidance goals (Urdañ and Mestas, 2006).

Over the past 20 years, and earlier research has consistently affirmed Socio Cultural Theory's applicability to the reciprocal influences of personal characteristics, environment, and behavior on academic motivation (Schunk and DiBenedetto, 2021). Self-efficacy has been the most prominent variable that SCT researchers have utilized with regard to the expression of agency in academic settings. Research has consistently documented the positive relations of self-efficacy beliefs to both motivation and achievement (e.g., Schunk, 2012). In recent years, SCT researchers have examined more specific mechanisms that facilitate these positive outcomes. In particular,

several studies have focused on the role of feedback (i.e., self-efficacy beliefs are enhanced when students receive feedback indicating that they are progressing in their learning (e.g., Usher, Ford, Li, & Weidner, 2019). Moreover, there has been growth in research on the effects of teachers' efficacy beliefs on student outcomes. Particularly noteworthy has been the extensive research on teachers' collective efficacy beliefs (e.g., Goddard, Goddard, Kim, & Miller, 2015): when teachers collectively believe that they can improve students' learning, their efforts tend to be more successful. Schunk and DiBenedetto (2021) point to a growing body of research examining SCT within the contexts of diversity and culture, suggesting potential cultural variations in how SCT operates. This evolving research underscores SCT's relevance across diverse cultural settings, highlighting its adaptability and continued importance in understanding academic motivation.

Motivation research reflects a dynamic landscape characterized by the continual evolution of various theories and constructs (Anderman, 2020; Eccles & Wigfield, 2020; Murphy and Alexander, 2000; Urdan & Kaplan, 2020). The constructs embedded within these theories enable researchers to address specific research questions, allowing practitioners to apply these frameworks globally in educational interventions. Nevertheless, it is crucial to acknowledge that situations may arise where these constructs contribute to conceptual confusion (Anderman, 2020).

Eccles' motivational concept, the "expectation of success," bears similarities to Bandura's (1977) self-efficacy theory (Harter,

2015; Schunk, and DiBenedetto, 2016; Schunk and Pajares, 2009). However, Eccelles and Wigfield, (2002) emphasizes that expectations for success concentrate on the anticipation of future success, diverging from a focus on present abilities. In contrast, self-efficacy (Bandura, 1977; Muenks et al., 2018), involves individuals believing in their current abilities to perform a specific action successfully, emphasizing the perceived probability of success. Despite these subtle distinctions, research findings underscore a strong correlation among self-efficacy beliefs, beliefs in one's abilities, and expectations for success (Bong & Skaalvik, 2003; Marsh et al., 2019). This interconnectedness emphasizes the need for a nuanced understanding of motivational constructs and their implications in both theoretical frameworks and practical applications within educational contexts.

Self-report measures, particularly those utilizing Likert or other rating scales dominate research on motivation and learning (Ainley & Ainley, 2019; Kosovich, Hulleman, Barron, 2019). These measures, exemplified by quantitative tools like Likert scales and survey ratings (Sutter et al., 2022), efficiently gather data on diverse constructs from large participant groups. However, they have limitations, such as the inability to probe for deeper understanding, potential failure to capture genuine thought processes, susceptibility to wording effects, and participant frustration due to monotony (Bowman, 2010; Duckworth & Yeager, 2015; Schwarz & Oyserman, 2001).

On the other hand, qualitative self-report measures, including open-ended survey questions, interviews, and focus groups, provide an avenue to explore participant responses and processes, fostering

researcher-participant rapport. To address the advantages and drawbacks of both approaches, the development of pragmatic self-report measures is suggested, offering a potential balance between efficiency and depth in data collection (Sutter et al., 2022). Implications for further research include the expansion of methodologies beyond surveys and experiments in educational theories. Observational measures, suggested by Renninger and Bachrach (2015), can substitute self-report methods. These measures, which include note-taking, video analysis, and artifact examination, require rigorous observer training. While structured tools like rubrics and checklists can streamline data collection and analysis, they may not adequately capture unique or unexpected phenomena. In addition, qualitative methods such as reflective diary writing, longitudinal interviews, qualitative ethnographic methods, and situated perspectives are suggested for a more in-depth understanding of complex student interactions (Urdun, Kap, 2019). Qualitative, inductive, and open-ended techniques, would yield a more profound and thorough insight into the intricate interplay among students' traits, convictions, capabilities, past experiences, and contextual factors such as relationships, definitions of achievement, and behavioral constraints. Longitudinal studies, by tracking changes in participants over time, offer a more robust foundation for establishing causality between variables compared to cross-sectional studies, which capture data at a single point in time (Ainley & Ainley, 2019).

Studies on motivation have employed diverse multivariate statistical methods for data analysis, progressing from multiple regression to path analysis and various forms of structural equation

modeling (SEM) (Burić & Kim, 2020; Lee et al., 2015; Ainley and Ainley, 2019; Tempelaar et al., 2007) to investigate the achievement motivation of students. As these advanced techniques continue to evolve, they will likely be employed in future research endeavors as well. Additionally, data analysis techniques such as multi-dimensional scaling, cluster analysis, and latent profile analysis are proposed for more comprehensive analysis in future research (Kap, 2019).

Tailoring questionnaire items to different educational levels, ranging from primary to college and undergraduate levels, is essential for ensuring accurate measurement of traits across diverse participant groups (Anderman, 2020; Ainley and Ainley, 2019). This approach guarantees precise trait measurement in varying educational contexts, fostering a comprehensive understanding of participants' characteristics (Anderman, 2020; Ainley and Ainley, 2019). Future research should also focus on diverse populations and explore differences and similarities between genders, cultural backgrounds, and ethnic groups to enhance interpretation and implications (Anderman, 2020).

Motivational researchers have extensively explored the link between academic achievement—an essential educational outcome—and motivation (Anderman et al., 2010; Hattie & Anderman, 2021). Nevertheless, the consistency of these relationships remains uncertain, given the variability in how student achievement is evaluated. Methods for measuring achievement encompass standardized tests, teacher-made tests, or grades, each with its own potential limitations in accurately reflecting students' accomplishments (Hattie & Anderman, 2021). For instance, the significance of a mastery goal orientation,

characterized by thoughtfulness and strategic effort, depends on the depth of understanding required by achievement tests. If attaining high scores merely involves rote memorization, a mastery goal orientation may not exhibit a distinct correlation with test scores or grades (Hattie & Anderman, 2021). Therefore, future research should employ robust achievement measures to ensure accuracy and reliability in exploring these relationships.

Recognizing the myriad constructs within motivational theories, there is a recognized need for further development in understanding how these theories can effectively enhance students' motivation in real classrooms. Anderman (2020) notes that motivation research lacks alignment with current practice and policy, emphasizing the necessity for researchers to systematically address contemporary issues in understanding how theoretical concepts contribute to classroom dynamics. He underscores the importance of presenting key research findings in a concise and accessible manner, accompanied by practical recommendations for classroom practitioners, to increase the real-world applicability of research insights (Anderman, 2020). This emphasis aims to enhance the relevance of research for teacher training and maximize its practical usability. In a recent article, Anderman (2020) breaks down the questions that each motivational theory tackles concerning task motivation. The author provides examples of common elements used to evaluate task motivation and demonstrates how each theory can be applied to grasp student motivation for specific academic tasks. For more details, you can refer to Anderman (2020).

Another implication for future researchers is adopting an integrative perspective that draws from multiple theoretical frameworks or combines motivational theories: This integrative perspective offers a more comprehensive understanding of academic motivation (Linnenbrink-Garcia and Wormington, 2019). For example, Linnenbrink-Garcia and Wormington (2019) applied this integrative approach, incorporating motivational traits from social cognitive theory, achievement goal theory, expectancy value theory, and interest theory, to construct profiles of perceived competence, task value, and achievement goals. These profiles encompass three crucial motivational constructs—perceived competence (reflecting self-efficacy and expectancies), task value (representing individual interest), and achievement goals (mastery approach, performance approach, and performance avoidance). This integrated motivational perspective, as recommended by the authors, has the potential to bridge the gap between motivational theory and classroom practice, enabling researchers to better model how various forms of motivation interact to influence key academic outcomes. Additionally, it facilitates understanding the connection between motivational theory and the observed forms and variations of motivation in students on a daily basis (Linnenbrink-Garcia & Wormington, 2019).

Researchers have extensively developed different constructs of motivation theories, with numerous studies exploring the connection between various types of motivation and students' thoughts, feelings, and outcomes in various academic contexts. In their work, Linnenbrink-Garcia et al. (2016, pp. 222-235) put forth five key instructional design principles to promote positive motivation and emotion among students.

These principles include 1) supporting competence through well-designed instruction, challenging tasks, and constructive feedback; 2) fostering student autonomy through decision-making opportunities; 3) selecting personally relevant and engaging activities that encourage identification and active involvement; 4) prioritizing learning and understanding over performance, competition, and social comparison; and 5) nurturing feelings of relatedness and belonging among students and with teachers. While these principles are grounded in strong theoretical foundations, the authors highlight the need for additional intervention research to assess their effectiveness, particularly in the practical translation of these principles into educational policy and practice. They also advocate for an integrative approach in future research endeavors (Linnenbrink-Garcia et al., 2016).

In conclusion, while acknowledging limitations, particularly the exclusion of certain motivational theories like self-determination theory and interest theory due to word count constraints, the examination of situated expectancy-value theory, socio-cognitive theory, and achievement goal theory offers valuable insights for future researchers. It is anticipated that this concise review will serve as a valuable reference for researchers studying motivation using these three theories in diverse contexts.

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**COMMUNITY-BASED
TRADITIONAL FOLK
COMMUNICATION
MODEL FOR RURAL
EMPOWERMENT IN SRI
LANKA**

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Traditional folk communications emerge from the rural surroundings based on the available resources, socio-cultural, spiritual and religious beliefs, norms, values and practices of the communities to empower themselves. Therefore, the purpose of the study is to investigate the use of traditional folk communications for rural empowerment in Sri Lanka economically, socially, morally and culturally. The specific objective is to examine the use of traditional folk communications in empowering rural communities in facing

struggles, issues, needs etc. in their day-to-day life. Community Based Communication (CBC) is the main conceptual and theoretical framework of the study. The study used a qualitative approach to obtain data using Focused Group Discussions (FGD) and interview method. The samples were selected from Anuradhapura district, North Central Province. The qualitative data were analysed thematically. The results showed that the traditional folk communications such as rites and rituals, kem krema (a kind of traditional rituals), ceremonial occasions, folk songs, folk drama, folk music, folk tales, petitions, kelepaththara (a kind of informal notice), community meetings, committees etc. were used to find solutions for the day-to-day struggles, issues, needs like elephant- human conflicts, a lack of clean water, low income, protection of agricultural crops, childhood marriages, illegal affairs, extra marital affairs, health issues; family planning, Covid 19, kidney diseases etc. Therefore, the findings also showed that the community based traditional folk communication mechanism was successfully used to empower its own communities economically, socially, morally and culturally. In this context, the responsible authorities should find solutions for the challenges faced by the communities.

Keywords – Rural empowerment, Sri Lanka, Community Based Traditional Communications, Folk media.

1 Introduction

Traditional folk communications can play a significant role in the development of a country. Apart from mainstream media such as television, radio and print media and new media such as social

media, traditional folk media contribute to the development process at the local and international levels. Padmanabha & Sathish (2020) note that traditional folk media can be used for the development of a country, especially for rural empowerment. Chapke (2003) also notes that puppet shows, folk drama, storytelling, the community teahouse, open markets, village meetings etc. can be considered as effective traditional folk media in villages. Folk media play a vital role in educating rural people who are the majority of many Asian countries. These folk media origin within the community with their creativity, cultural values, beliefs and practices.

It is evidenced that being a multi-religious and multi-cultural country, India has different traditional folk communications unique to different regions in the country. Mathiyazhagan et al. (2015) note that folk communications vary from place to place, culture to culture and region to region. For instance, Nautanki is one of the popular theatre performance traditions in northern India. This is used to empower people about health, HIV/AIDS, women's empowerment, dowry, immigration, and family planning. Harikatha is unique to Andhara and Karnataka in the southern region in India while Jarta is a popular folk theatre in Bengali. All these folk media are used to empower and educate the general public about contemporary issues.

Therefore, it is clear that traditional folk communications can be used for rural empowerment, especially in developing countries to find solutions for struggles, issues, and needs in the day-to-day life. Madhubhashini (2021) also notes that traditional folk communications can be seen in every part of the country as there is a proximity

between communities and traditional folk media such as folk songs, dramas, ritual performances, drumming etc. Furthermore, folk media communication has been created from the rural surroundings through creativity, cultural beliefs and practices of rural communities. Folk media has its own interactive communication skills and capacities which help to find the solutions for the needs and issues faced by the community such as health issues, legal issues, financial issues, social and cultural issues etc. Folk media has not been alienated from rural settings and media literacy is not essential to use folk media compared to mainstream media. Folk media is also an effective tool in educating and motivating rural people, providing information and entertainment to make rural communities stronger in facing their day-to-day struggles, needs and issues.

According to the literature, several research have been conducted to examine the use of traditional folk communications for rural development at the local and international levels. But there is no scientific research done to examine the use of or role of community-based traditional folk communications to find solutions for day-to-day struggles, issues and needs by using Community Based Communication (CBC) model theoretically and methodically. In order to fill in the gap, this study was carried out. In this context, the main issue investigated in the study was how to use a community based traditional folk communication model to empower rural communities in facing struggles, issues, needs etc. in their day-to-day life. Therefore, the purpose of the study is to investigate the use of traditional folk communications for rural empowerment in Sri Lanka economically, socially, morally and culturally by using CBC model. The specific

objective is to examine the use of traditional folk communications in empowering rural communities in facing their day-to-day struggles, issues, needs etc.

2 Literature Review

1.1 Traditional folk communications for rural empowerment at the international level.

Scholars and researchers in the field of communication studies define traditional folk communications in different ways. “Traditional folk communications are the indigenous means of communication. The folk performing art forms are used for moral, religious, and socio-political ends from the time they originated” (Kodavath, 2015: 1). “Traditional folk media is any form of endogenous communication system which by virtue of its origin from, and integration into a specific culture, serves as a channel for messages in a way and manner that requires the utilisation of the values, symbols, institutions, and ethos of the host culture through its unique qualities and attributes” (Ansu-Kyeremeh, 1998: 3).

This shows that traditional folk communications are the symbols of a particular culture. Moreover, traditional folk communications have emerged based on the socio-cultural, moral, spiritual and religious practices, beliefs, norms and values of communities. Therefore, traditional folk communications play an effective role in rural settings. Therefore, different forms of traditional folk communication are used by rural communities. Prasad (2013) notes that folk theatre, folk songs,

predominantly narrative forms including ballads, folk tales, and other storytelling forms, religious discourses and puppet shows are the main forms of traditional folk media in India. Padmananbha & Sathish (2020) note that traditional folk communications can also be successfully used to find solutions for the problems faced by the communities in their day-to-day life such as health issues, socio-cultural issues such as women's empowerment, dowry, immigration, family planning etc. The traditional folk media were used to provide health messages during the covid 19 pandemic. 'Yakshagana', a vibrant south Indian folk drama was used for creating awareness about the health guidelines, safety measures etc. related to the Covid-19 among rural communities in Karnataka. The guidelines and messages were given using dance, music, dialogue, costume, and stage techniques with a unique style in this folk drama.

Apart from India, the developing countries in Africa, and other Asian countries also use traditional folk communications to empower its own communities. Panford et al. (2001) note that Mexico, Philippines, Nigeria, as well as Ghana use folk drama to educate rural communities about various health issues, such as family planning, breast-feeding, and HIV/AIDS and socio-cultural and economic issues such as women's empowerment, immigration, agricultural related issues etc. In rural Ghana, the folk drama and songs are used to educate people about a wide range of health and social issues. The folk media are useful in educating people about these specific issues as the health messages are given to the public with creativity and entertainment. The folk media are also useful in educating and motivating people about specific issues and updates such as update farmers with healthy

and effective practices, new methods of farming and new innovations with creativity and entertainment. Daudu & Anyanwu (2010) note that the primary occupation of the people in the Benue State of the region of Nigeria is farming. The farmers at the village level use traditional folk media for dissemination of information, entertainment and promotion of their cultural heritage. The traditional forms of communication such as folk songs, town crier, folk dances etc. are mainly connected with the livelihood of the farming community. Therefore, the literature shows that the traditional folk communications are used to empower rural communities economically, socially, morally and culturally in the developing countries in Asia and Africa.

The literature also shows that there are many opportunities and advantages of traditional folk media. But the limitations and disadvantages of traditional folk communications can also be identified. The traditional folk media have limited reach compared to mainstream media such as radio, TV and print, new media like social media. An individual approach is needed for the traditional folk media as rites, rituals, etc. are unique to different communities and social settings in the same country. Therefore, folk media mostly work in an unorganized setup which is challenging its existence especially when compared to conventional media as a competitor. Lack of advancement is another limitation of folk media. But combining the traditional folk media, mainstream media and new media is the effective way of empowering communities in the modern world (Kodavath, 2015).

2.2 Traditional folk communications for rural empowerment in Sri Lanka

As far as Sri Lanka is concerned, the rural communities in various parts of the country use different folk communications based on their, socio- cultural, economic and political issues, beliefs, practices, creativity, etc. According to the Department of Cense and Statistics in 2011, 81% of people were rural people in Sri Lanka. Madhubhashini (2021) notes that folk songs, folk dance, folk tales and riddles, proverbs, rites and rituals, ceremonial occasions, idioms, chattering, gossips, ‘Kavikola’ (a form of traditional poem paper), ‘Kelapaththara’ (a kind of informal notice), Pethsam (petitions), leaflets, notices, loud speaks etc. are popular traditional forms of communication among rural communities in Sri Lanka. Madhubhashini (2021) further identifies several characteristics of traditional folk communications such as liveliness, creativity, interactivity, simpleness, affordability, not requiring literacy compared to other media.

Madhubhashini (2022) also notes that traditional folk communications have been created from the rural surroundings through creativity, cultural beliefs and practices of rural communities to fulfil their own needs. The communities in Pelwatta in Buttala Divisional Secretariat in Monaragala district use traditional folk communications to fulfil their needs in their agricultural related livelihood. More than 89% of people in Pelwatta are into agricultural and food related professions. Therefore, the communities use traditional folk communications such as rites and rituals, kem krama (a kind of traditional rituals), ceremonial occasions, folk songs, folk

drama etc. to get rid of diseases and epidemics and for the protection of agricultural crops as well as to bring the prosperity to the whole community.

As far as Sri Lanka is concerned, the people in various parts of the country use different forms of traditional communication. For instance, there are different ceremonial occasions, rites and rituals used by people in Nuwarakalawiya and people in Sabarugamuwa in Sri Lanka. Kumari and Sadamali (2013) state that “Kirimaduwa” ceremonial dance is a specific folk-dance confined to Sabaragamunwa Province which has unique traditions and rituals. The main purpose of having this ceremonial dance is to get rid of diseases and epidemics and for the protection of agricultural crops. Madhubhashini (2022) notes that people in Nuwarakalawiya have ceremonies like Mutti Mangalaya (kiri Ithuruvime Mangalya) after getting the first harvest to obtain the holy blessings from God Aiyanyake for the prosperity for the whole community.

The literature shows that no field research has been conducted to examine the use of traditional folk communications in facing the day-to-day struggles, issue, needs etc. though some researches have been done on traditional forms of communication in empowering rural communities in Sri Lanka in different perspectives such as traditional communication patterns, creativity of traditional folk communications, traditional folk communications for agricultural related livelihood etc. Therefore, in order to fill in the gap this research was conducted.

As far as the theoretical background of the study is concerned, traditional folk communications and rural empowerment come under the border area of development communication. Therefore, development communication can provide the conceptual and theoretical background for the study. In simple terms, development communication is, use of communications for development purposes. “Development communication is the science of human communication linked to the transitioning of communities from poverty in all its forms to a dynamic, overall growth that fosters equity and the unfolding of the individual potential” (Quebral,1971:1). Gupta (2015) also notes that communication can be used to empower people. Therefore, the different forms of traditional communication help in taking people from poverty to prosperity as well as from ill-health to health physically and spiritually.

Genilo (2004) notes that Community-Based Communication (CBC) is a new approach to Development Communication. Community Based Communication (CBC) is a system of communication developed over time by a community to find solutions for their day-to-day problems. Flora et al. (1989) note that mainstream media like TV, radio and newspapers limit the two-way communications between the communicator and the receiver while community-based media always encourage interpersonal and face to face communications. As flora et. al. (1989) and Genilo (2004) highlight that the CBC can be used to find solutions for the day-to-day problems faced by the communities by using a communication mechanism or a system developed by themselves.

Therefore, the CBC can be considered as the main theoretical

framework of the study. Because the main purpose of the study is to examine the use of traditional folk communications to empower rural communities in facing struggles, issues, needs etc. in their day-to-day life. Therefore, the following figure explains the conceptual framework of the study based on the CBC model. Moreover, this proposed model, or the framework was mainly developed based on the findings of this study. Therefore, under ‘Results and Discussion’ section, the practical realities of community based traditional folk communication mechanism are discussed in detail.

COMMUNITY BASED TRADITIONAL FOLK COMMUNICATION MODEL FOR RURAL EMPOWERMENT

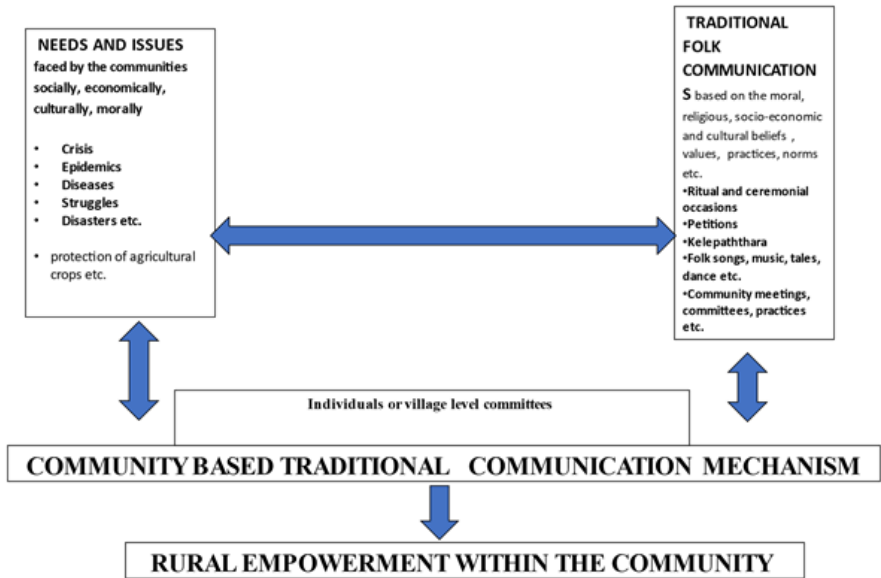


Figure 1

3.0 Research Methodology

The geographical location of the study was Billewa in Mahavilachchiya Divisional Secretariat in Anuradhapura district,

North Central Province. Billewa is rural in geographical sense, which is known as one of the Wew gama (a tank-based village) or Kele gama (a jungle-based village). The North Central province has the highest rural population (1,266,663- 96%) compared to the other eight provinces in Sri Lanka according to the population statistics of Department of Census and Statistics in 2011. The same report emphasizes that in the Sri Lankan context, Municipal Council, Urban Council and Town Council areas are “urban”, while Village Councils are “rural”.

Dissanayake (1985) notes that Gama in a rural setting (Rural village) is defined as a small settlement having between 1000 to 3000 inhabitants which is smaller than a town and larger than a hamlet. Billewa has a population of 2012 according to the Department of Census and Statistics in 2011. The Department of Archaeology has found that Billewa also has a historical background with a number of historic places like Barata Naga Lena, Billewa tank etc. It is also reported by the Archaeology Department that the rural communities in this area use folk media based on their cultural practices, beliefs, values etc. The location of the study was selected based on the above-mentioned criteria, statistics, facts and justifications.

The study used a qualitative approach to obtain data using Focused Group Discussions (FGD) and interview method. In other words, a survey was carried out to collect data using FGD and personal interviews. FGD is a structured discussion used to obtain in-depth information (qualitative data-insight) from a group of people about a particular topic (Omar, 2018). Therefore, the Focus Group Discussions were conducted with 25 people in Billewa. The purposive

sampling was used to select the respondents. The personal interviews were conducted with 09 key people in the same community: presidents of the youth society and farmers society, a Buddhist monk in Barata Naga Len Viharaya, a grama seva officer, a development officer, a Wedamahattaya (traditional ayurvedic doctor), a graduate teacher from Billewa Vidyalaya, a Public Health Inspector (PHI) and a midwife. The data were collected with the support of three research assistants. The qualitative data were analyzed thematically.

Some limitations were caused in the study due to some geographical and subjective reasons. The respondents were only selected from Billewa due to time and financial constraints in travelling to other areas. But the population and sample size can be expanded to find more practical findings in a future study in a systematic and methodical manner.

4.0 Results and Discussion

As far as the demographic details are concerned, almost all the people were Sinhala Buddhist in Billewa. The results also showed that the people in Billewa attached to different casts such as Rada, Berawaya, Govigama and Vanni (people who are coming from Kuveni family). The majority were attached to Rada cast (Dobhi, Hena). Therefore, the people in Billewa had different cultural and moral values, beliefs, norms and practices. Irrespective of the cast, the majority were mainly into agricultural and food related professions such as paddy cultivation, chena cultivation, honey gathering, animal hunting, fishing as well as to civil security services.

Media usage of the people is concerned, mainstream media such as television, radio and newspapers were used by people, but the traditional folk media were more effective and closer to these people compared to the mainstream media. But as far as the new media is concerned, mobile and internet signal coverage were very poor in this area and about 365 students in Billewa did not have the online learning opportunity during the COVID-19 pandemic. Billewa Vidyalaya is the only school which is available for the children in this area. Therefore, the findings of the study showed that both ICT and social infrastructure facilities were not adequately developed in Billewa. Moreover, people in this area faced some issues without having proper electricity, internet, transport, health facilities, drinking water, etc.

In addition to the lack of infrastructure facilities in the area, the people faced various issues in their day-to-day lives such as elephant-human conflicts, a lack of clean water, post war challenges, low income, health issues such as family planning, Covid 19, kidney diseases etc., childhood marriages, illegal marriages, extra marital affairs etc. The people in Billewa had gone through the civil war for more than 30 years and now struggle with above mentioned socio- cultural and economic issues. Apart from these issues, people have to fulfil the needs in their day-to-day life such as protection of the agricultural crops, to get rid of diseases and epidemics etc.

In this context, solutions can be only found for the issues faced by the communities by using traditional folk communications. Because the traditional folk communications are mainly based on creativity, socio-cultural, moral and religious beliefs, norms, values and practices

of the communities, available resources etc. There is also no proper mechanism introduced by the government authorities to find way outs for the issues faced by the people in Billewa.

Therefore, people have already established a community-based mechanism to fulfil their needs within their community according to the findings of the study. The youth society and the farmers society in Billewa have been giving leadership to find solutions for the problems faced by the people using different types of traditional forms of communication such as meetings, notices, leaflets, loudspeaker announcements, petitions, rites and rituals etc. In other words, traditional folk communications were used to find solutions for the issues faced by the communities such as health issues, socio- cultural issues, legal issues, agricultural related issues etc. by both youth society and farmers society.

For instance, during the covid 19 pandemic, Billewa was also locked down specially during the first and second waves of Covid 19. The people were completely inside the house and mainstream media like TV and radio were used by the people during the lockdown. The newspapers were also not available during this time period. Some people in Billewa did not want to use the television media much, as the income level of the people became very low during the lockdown. Therefore, the results showed that the majority of people used radio media during this particular period, and some used both TV and radio media for the information needs during the pandemic. The communities used to follow news to make them aware of the current updates about Covid-19 pandemic. But there is no adequate motivation

or education for them to apply these health guidelines until the health sector officers in Billewa such as the Public Health Inspector and midwife advised them to follow the health guidelines. This shows that community-based traditional communication mechanisms are much more effective in empowering rural communities with the required information, updates and guidelines. Flora et al. (1989) note that mainstream media like TV, radio and newspapers limit the two-way communications while community-based media always encourage face to face communications.

Therefore, in order to cater to the needs and issues of the people, a community-based traditional folk communication mechanism has been developed with the support of the government servants working in this area such as police, Public Health Inspector, midwife, agricultural officer, development officer. This community-based communication mechanism is called ‘Suwa Sahana Kamithu’ (Health Relief Committee). The youth society and farmers society in the village provided the leadership for this committee aiming to give a strong communication mechanism to empower the people in this area during Covid-19 pandemic. The support from the Buddhist temple was also given to this community-based intervention. Public Health Inspector (PHI) said that “A three- wheeler was sent around the village with a loudspeaker every day to give health advice, instructions and guidelines about Covid-19 to the people. A leaflet has been designed including all the health guidelines to be distributed among the villagers. The health guidelines such as washing hands properly with soap or hand wash, steaming using natural herbs and tips to identify the symptoms of Covid-19, contacting the PHI for further health

assistance, doing meditation and some religious activities for mind relaxation during the home stay etc. were given to the people”.

The results also showed that the people in Billewa were affected by endemic chronic kidney disease due to contaminated water. Therefore, the ‘Suwa Sahana Kamithu’ (Health Relief Committee) had also made some kind of awareness programmes by using traditional forms of communication to educate people to use healthy practices. Moreover, lack of clean drinking water was one of the main issues faced by the people. Because people in Billewa had to buy clean water from bowsers, but the water was not provided daily and not distributed equally among the communities by the government officers. It was also reported that when it comes to the elephant and human conflicts, responsible government officers behaved in an irresponsible manner. As a result, petitions were sent by the farmers’ society in Billewa to the responsible authorities asking them to look into these specific issues and provide justice for the community. This is because the officers who worked in these areas take revenge if people directly make complaints to the responsible authorities. It was reported that in several instances, responsible authorities investigated and took the necessary actions to rectify the socio- cultural and economic issues faced by these people after sending petitions.

Kelepaththara was also a traditional folk media used by the people in Billewa. It was also found that kelepathtara play an effective role within this community. The kelepathtara are written and designed in a creative and simple manner to discuss real issues faced by people such as extra martial affairs, childhood marriages, illegal marriages

etc. It was found that some of the extra material affairs were ended after pasting kelepathtatara in common places in the village. This is an example to show community empowerment in different ways through traditional folk communications. One of the Kelepaththaras used in Billewa is given below.

**වැව් පොකුණු ප්‍රභ ගෙදර -කිරිමාන රුවන්කිටි
කොළු පිරිමි හැටක් ඇත- නාඛි පස්දෙනෙක් ඇත
රා මදින පේම්සුයි - ගස් නගින පාලයයි
කසිපු පොලේ ගොයියලන්- රිංගනවා ගෙදරටම**

In addition to that, people faced several issues connected to their professions. Because the majority were into agricultural and food related professions such as paddy cultivation, chena cultivation, honey gathering, animal hunting and fishing. The results also showed that the livelihood of people in Billewa was mainly based on the jungle, the tank, the chena and the paddies. The people were not legally allowed to enter the jungle for animal hunting and honey gathering. But due to the financial difficulties people had to engage in these activities to have additional income apart from engaged in paddy cultivation and chena cultivation. Therefore, people in Billewa used natural smokes, kem krama (a kind of traditional rituals), religious practices and beliefs in honey gathering without harming bees or wasps or hornets. This is also a risky job due to bear attacks, elephant attacks, animal taps and guns. Therefore, kem krama such as ali mantra were also used to protect from elephant attacks in chena cultivation, paddy cultivation, honey gathering etc. Madhubhashini (2022) notes that the folk communications are used by the communities for honey gathering

such as natural smokes, kem krama (a kind of ritual treatments), rites and rituals, folk tales, folk poems, folk ceremonies etc. specially to reach the honey hive and to inactive bees without killing or harming, to cut honey hive and to collect honey carefully and cautiously.

The findings of the study showed that the majority of people engaged in paddy and chena cultivation as the main profession. Therefore, traditional folk communications were also mainly used in the paddy and chena cultivation to increase and protect agricultural harvest and to reduce tiredness. For instance, pel kavi are effective, creative and interactive folk songs used by the famers in Billewa in the night to ward off sleepiness. This becomes more interactive when other famers also reply to pal kavi.

It was also found that the people in Billewa engaged in some rites and rituals to obtain blessings from gods for their day-to-day activities based on the cultural practices, values and beliefs though these people were Sinhala Buddhists. For instance, Mutti Mangallaya (kiri Ithiruvime Mangallaya) is usually conducted after getting harvest to obtain blessings from God Aiyanayake to protect the agricultural crops, to get rid of diseases and epidemics and to obtain prosperity for the whole community. Apart from this practice, people in Billewa used to obtain blessings from Goddess Muthumari Amma. The purpose of hanging a small branch of a milk oozing tree in a nuga ruka (Banyan tree) situated near to Billewa wewa (Billewa tank) before leaving for a good journey or commence good work or agricultural activities is to obtain the blessings from the God Pulleyar (Gana Deviyo). Gombrick & Obeysekara (1988) note that the beliefs in gods and rituals in

Hinduism influenced Buddhism and created a new religious tradition in rural society.

A forty-five-year-old farmer also stated that “Since there is no supportive mechanism implemented by the responsible authorities, we always use traditional folk communications available within our community to find solutions for the agricultural related activities such as adequate water for farming, protection from animal attacks including elephant attacks, protection of agricultural crops etc. Though we are Buddhists, still we believe in gods and obtain blessings for our social, cultural and economic needs. Water is the main need for the chena and paddy cultivation. Therefore, Wahi Paritha (a kind of pirith for obtaining rain) is mainly used by us during dry weather in Billewa to obtain rain”. Therefore, the results showed that people in Billewa used community based traditional folk communications to fulfill the need and issues connected to the agricultural related activities.

5.0 Conclusion

As far as the findings are concerned, the aim and objectives were achieved, and the problem was answered in the study. Therefore, the results showed that the traditional folk communications were used for rural empowerment economically, socially, morally and culturally. Moreover, traditional folk communications can be used to empower rural communities in facing the struggles, issues, needs etc. in their day-to-day life. Because traditional folk communications emerge from the rural surroundings based on the available resources, socio-cultural spiritual and religious beliefs, norms, values and practices of the communities.

Therefore, the proposed model on community based traditional folk communications was mainly developed based on the findings of the study by using Community Based Communication (CBC) model. Therefore, the people in Billewa have already established a community-based mechanism to fulfil their needs within the community according to the findings of the study. Because there is no proper mechanism introduced by the government authorities to find way outs for the issues faced by the people.

The results further showed that people faced various issues in their day-to-day lives such as elephant- human conflicts, a lack of clean water, post war challenges, low income, health issues such as family planning, Covid 19, kidney diseases etc., childhood marriages, illegal marriages, extra marital affairs etc. Therefore, in order to cater to the needs and issues of the people, a community-based traditional communication mechanism has been developed with the support of youth society and farmers society in Billewa.

Therefore, responsible authorities should facilitate strengthening this community-based traditional folk communication mechanism by providing financial and infrastructure facilities. Because the community based traditional communication mechanism is only operated by the communities with their own management, ownership, sustainability, and funding. The responsible authorities should also support these communities to protect and promote their cultural, socio- economic values, heritages and resources unique to this area. It is also important to find solutions for the challenges faced by the people such as elephant- human conflicts, a lack of clean water,

health issues, low income, childhood marriages, illegal marriages etc. by the responsible authorities.

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|07|

Strengthening Media Literacy for Governance in China: A Critical Review and Strategic Framework

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Abstract

Media literacy has become essential in today's digital era. The internet and digital media have transformed how information is shared and public discourse unfolds, creating new challenges and opportunities for governance. Reviewing the literature on the media engagement of Chinese government officials, this study assesses the challenges and offers recommendations to guide governance in the digital media era. It traces the nature, conceptual foundations,

and evolution while diagnosing obstacles to literacy advancement among government officials struggling to navigate the country's complex digital landscape. Designing solutions like institutionalising training programs, cross-generational learning initiatives, optimising workflows via AI and instituting competency metrics aim to enhance critical analysis and tech-mediated public services. Moreover, revisiting relevant cultural insights inspires approaches upholding collective welfare in a modernising state. The ideas aim to spark constructive dialogue on this vital capability for the digital age.

Keywords: China, media literacy, new media, digital governance

Introduction

Media literacy has emerged as an imperative skill set in today's information-driven era. The rapid rise of the internet and digital media has fundamentally transformed the landscape of information dissemination and public discourse, presenting challenges and opportunities for good governance. In the contemporary world, where media plays a central role in framing belief systems, influencing political thought, and shaping public opinion, media literacy assumes a pivotal role.

In recent decades, China has witnessed rapid integration of media and information & communication technologies (ICTs) across socioeconomic segments. As of mid-2022, internet penetration reached 74.4% constituting over 1 billion users. Mobile phones constitute the leading device for netizens at 99.6% (CNNIC, 2022). This widespread adoption of media has revolutionized interpersonal connections,

commerce, entertainment, and access to information. However, it has also given rise to a complex media ecosystem marked by increased participation and engagement, posing challenges related to digital governance, misinformation, digital literacy divides, and polarization in society.

As both consumers and regulators of media, Chinese government officials require adept media literacy skills to responsibly leverage such tools for societal welfare while mitigating potential adverse effects. The media literacy of government officials, encompassing digital media fluency, expertise in communication law, content discernment, communication channel establishment, and media collaboration skills, plays a crucial role in their effectiveness (Yang & Seo, 2018). Enhanced media literacy empowers officials to engage in strategic communication across diverse media platforms, fostering transparency, responsiveness, and efficacy in governance. It also enables them to spearhead public discourse on crucial matters, assuming the role of authoritative and credible sources.

However, government officials in China have grappled with understanding new media to enhance governance. This lack of comprehension poses a significant challenge to establishing a positive and constructive utilization of media platforms (Zhou & Wang, 2013). In some instances, improper responses to public opinion by government officials have led to disturbing events and tarnished the image and credibility of the government and highlighted the lack of media literacy among those in power (Peng & Li, 2010; Zhang, 2012). Therefore, cultivating media literacy among officials is now

imperative to reinforce good governance, guiding public opinion, and ensuring social stability.

Despite the clear necessity, concrete initiatives to improve media literacy among Chinese officials remain insufficient. Enhancing governance capabilities is intrinsically linked to modern media fluency. Chinese government officials require tailored guidance to harness the extensive potential of media while effectively managing emerging complexities. Against this backdrop, this study explores the intersection of media literacy and governance in China by reviewing the literature and examining the complexities of media engagement among Chinese government officials. It analyses the emerging media literacy landscape, identifying key challenges hindering literacy development among government officials and proposing practical solutions tailored to their needs. Beyond diagnosis, the study offers policy recommendations to address systemic obstacles, aiming to foster a sustainable governance approach supported by ethical media practices.

Navigating Media Literacy in China

Defining Media Literacy

Media literacy is widely understood as the knowledge, competencies, and skills requisite for active participation in contemporary society, involving the adept ability to access, analyse, evaluate, and create media messages across a diverse array of formats

(Hobbs, 2019). This concept gains particular significance when considered within the framework of the media literacy of government officials. The analytical facet involves government officials' systematic examination of how technical, design, and sharing choices influence the shaping of media messages. Evaluation requires a meticulous assessment of information credibility and potential biases, while also recognizing emotional appeals. Content creation denotes officials directly communicating with the public through official government channels in a manner that upholds accuracy, integrity, and public welfare. Thus, media literacy is the essential proficiency of government officials in navigating diverse media formats with judicious analysis and ethical content creation skills. Media literacy also fosters critical analysis abilities, enabling individuals to systematically evaluate media messages, understand its fundamental societal functions, and discern how technical or design choices shape public perceptions and online behavioural patterns (Hobbs, 2010). In such informed societies, literate populations can spur positive governance reforms by critiquing policies and demanding transparency and accountability from officials (Martinsson, 2009). The ascent of emerging technologies and new media has bestowed significant empowerment upon the public, thereby introducing unparalleled challenges for officials unfamiliar with this transformative shift in governance dynamics. Consequently, in the realm of e-governance programs aiming for substantial public participation, the acquisition of media literacy becomes imperative. The understanding of the nature and positioning of the media by public officials directly influences their handling of media relations and utilization of the media (Yuan et al., 2009). This underscores the vital need for officials to cultivate these skills, recognizing their

pivotal role in navigating effective governance within the increasingly media-centric world.

Media Literacy Landscape in China

The media literacy landscape in China has been dynamically shaped by its unique socio-political and cultural factors, notably characterized by the government's role in overseeing and regulating media, a defining feature of the country's governance model. This regulatory framework holds profound implications for how media literacy is perceived and practiced. Also, China's deep-rooted traditions, values, and societal norms work in tandem to shape its media literacy landscape, with cultural nuances extending to how individuals interpret and respond to media messages. This influence is evident in the collectivist values and emphasis on social harmony, which shape the way media messages are understood, consequently influencing the development and application of media literacy skills. Moreover, China's rapid technological advancements and the digital revolution have injected new dynamics into its media literacy landscape. The widespread adoption of digital platforms and social media has fundamentally altered the ways in which information is disseminated and consumed.

In China, the grassroots media literacy movement was carried out at middle school levels and universities in the 1980s, primarily emphasizing film and TV literacy for moral and aesthetic education. Film literacy at universities was largely encouraged by the Ministry of education. Since the late 1990s and early 2000s, a growing number

of researchers and scholars have become involved in discussions on media literacy, leading to the organization of national conferences, the establishment of research institutions and centres, and the creation of graduate programs to promote media literacy (Wan & Gut, 2008). Several promising initiatives have emerged over the past decades, albeit constrained by several structural factors. In the first decade of 21st century, specializations like Communication University of China's media literacy graduate program, books and journal publications, dedicated research centres signify rising institutional legitimacy. However, transitioning the media literacy movement into impactful educational interventions with aligned government priorities persists as a key challenge then. Chinese media literacy advancements have been largely encouraged by the international media literacy movements. Some Chinese researchers' publications initially remained introductory regarding theory; however, increasing efforts have been made later to localize the international media literacy movement. Assimilating concepts into existing frameworks poses philosophical dilemmas regarding tensions between native paternalistic approaches and western governance ideals. A more nuanced approach to media literacy education is needed in China, one that considers the country's unique political and cultural context. While media education for children, youth, and various social groups has been a topic of discussion and practice, the mainstreaming of media literacy among government officials has evolved beyond a mere opportunity. It has become a widely embraced nationwide movement since the late 2000s and continues to gain acceptance.

As China witnesses a burgeoning wave of media literacy movements, it becomes important to explore why these initiatives are of paramount importance at the governmental level. The improved media literacy capacities are pivotal for officials to navigate the evolving media landscape.

Media Literacy for Government Officials

Media literacy is indispensable for government officials in navigating the complexities of the modern information age. In the dynamic landscape of contemporary China, the role of media literacy among government officials has become increasingly crucial.

Media literacy can enable officials to embrace oversight mechanisms, facilitate meaningful engagement on media platforms as communication channels, judiciously manage media resources and willingly cooperate with press and public (Ding, 2009). It also allows nuanced administration focused on civic needs, calibrated decision-making, skilful crisis response, public opinion navigation and positive image cultivation (Luo, 2010). Even though differences exist among government officials at various ranks, media literacy is crucial for navigating their day-to-day responsibilities. This importance is heightened when officials hold positions that involve direct engagement with the public and the media.

Public opinion guiding ability is an important part of media literacy for government officials in China (Yang & Seo, 2018). It is intrinsically connected not just to the government's image and

the formulation of media development strategies but also reflects the government's administrative capacity (Yuan et al., 2009). This skill ensures officials make informed decisions aligned with public sentiment, contributing to responsive and resonant policies. Skilful utilization of microblog platforms, such as Weibo, can help in interpreting public opinion adeptly, enabling officials to address potential misunderstandings early on and allowing for proactive communication strategies (Wang, 2012). This approach minimizes the risk of public discontent and promotes social stability. Media literacy further allows officials to judiciously manage information systems and pursue modernization goals. Specific dividends of media literacy include:

Enhanced Public Services

Officials equipped with robust media literacy skills can judiciously employ smart e-governance platforms to improve government outreach, administration, and public service delivery by leveraging latest technologies. The use of ICT allows for data-driven planning, efficient intervention, and authentic civic participation. By leveraging media literacy, officials can navigate the evolving landscape of digital governance, contributing to more efficient, inclusive, and secure public services that align with the aspirations of a modern society.

Effective Crisis Mitigation

In times of upheaval, such as natural disasters, social crises or public health emergencies, officials' media literacy becomes significant. The ability to promptly disseminate clear and strategic guidance via appropriate media channels plays a crucial role in smoothing panic, eliminating misinformation, and preventing unrest. Actively combating false narratives by directly engaging the public on official social media accounts not only curtails the spread of rumours but also fosters a sense of assurance, promoting social order and stability during turbulent circumstances. Media literacy can become a critical component of effective crisis communication and maintaining public trust in challenging times.

Building Credibility and Trust

Government officials frequently grapple with navigating the intense scrutiny of a vigilant online and offline investigative journalism landscape as well as vociferous criticism on social media. Acquiring media training has become imperative, providing officials with the tools to anticipate potential conflicts through proactive, responsive, and empathetic communication strategies. When faced with adversities, truthful and transparent reportage not only highlights real leadership but also develops credibility and cooperation with the public. Even in times of crisis, maintaining honest statements demonstrates integrity, thereby effectively curbing scepticism, and reinforcing trust in official communications.

However, navigating the intricate dynamics between media

and government officials demands deliberate efforts to function effectively. In some cases, the heightened communication between grassroots government officials in China and the media has led to increased conflicts (Han et al. 2015; Zhao & Wang, 2014)

Recognizing the evolving media landscape, especially with the rise of new media's potential for social advocacy, emphasizes the necessity for a deeper focus and understanding.

Challenges of the New Media Era for Chinese Officials

Reinvigorating Responsiveness

The burgeoning digital landscape in China, dominated by new media platforms such as social media, blogs, and online forums, has radically altered the communication environment for government officials. The internet's decentralized communication landscape has revolutionized the dynamics of information exchange, necessitating government officials to enhance their media literacy to effectively navigate this new environment (Pu & Liu, 2017). In contrast to the concentrated nature of traditional media, new platforms facilitate decentralized mass opinion aggregation, thereby strongly implementing policy agendas when public sentiments surge on unresolved everyday issues. Responding reflexively, Chinese authorities have demonstrated flexibility to reverse unpopular measures following intense online outrage. This responsiveness to internet discussions is representative of a broader trend in China, where the government has demonstrated

a willingness to listen and respond to public concerns expressed online, be it in addressing environmental problems like air pollution, implementing a shift in the one child policy, or tackling the pervasive issue of corruption. This change in responsiveness reveals the growing influence of online civic participation in driving high-level decision making and policy adjustments. Media plays a vital alarm raising role for officials to prevent unrest through policies catering to neglected aspirations before tensions escalate.

The advent of new media has upset the conventional, top-down model of communication, in which information flowed from government to citizens via controlled media outlets. Platforms like social media, blogs, and online forums have empowered citizens to participate in public discourse, share information, and exert pressure on government officials. Despite the regulations, Chinese digital spaces exhibit surprising dynamism through creative linguistic tactics, imagery, and humour that express frustrations against enduring social problems. In this context, media literacy has become a fundamental skill for government officials to effectively communicate with the public, manage crises, and build trust in the internet age (Pu & Liu, 2017; Zhang, 2012). Improving officials' literacy requires foregrounding how interactive new media transforms participation compared to mass media era models.

Persisting Challenges

Despite the potential benefits of new media, several challenges impede effective media utilization by Chinese officials. One key

challenge is the limited understanding of new media characteristics. Officials often lack familiarity with the operation rules and unique features of new media platforms, leading to low efficiency in media communication and public scrutiny (Han et al., 2015). The traditional media channels operate differently from new media platforms, which often have decentralized structures, prioritize user-generated content, and encourage instant feedback. This shift requires officials to adapt their communication styles and learn new skills to engage effectively with the public on these platforms.

Another challenge is the conservative management thinking that prevails within the government. Accustomed to the government centred and hierarchical control mode of traditional media, officials struggle with the decentralized and interactive nature of new media, creating a sense of discomfort and resistance (Han et al., 2015). They express sentiments such as “things were better in the days without the internet,” exhibiting a reluctance to adapt to new approaches and a fear of new methods (Gu, 2010). Many officials are comfortable with the controlled media environments and struggle with the open and interactive nature of new forms of media. This can lead to resistance, fear of negative media attention, and a reluctance to embrace the full potential of new media for communication and engagement.

Furthermore, a fear of media scrutiny often exists among officials, leading them to avoid media interactions or resort to information control strategies by refusing media interviews or deleting critical online commentary (Gu, 2010; Yuan et al., 2009). Instead of constructively engaging with media discourse and online

public opinion, officials often adopt defensive or avoidance tactics. Many officials exhibit a “cultural shock” and “capability panic” in dealing with the media, fearing public criticism and potential negative consequences on their careers (Qi & Yin, 2011; Gu, 2010). This can backfire, fuelling public distrust and hindering transparency. In the age of instant information sharing, officials must be prepared to engage with the media openly and transparently to address public concerns and manage crisis situations effectively. To equip government officials with media literacy, it is crucial to implement well-designed training programs.

Recommendations on Improving Media Literacy for Government Officials

In the evolving governance landscape, delivering effective media literacy training to government staff is critical for ensuring efficient governance. By thoroughly assessing the key challenges that hinder media literacy progress in China and developing effective tools for proficiency, customized solutions can be proposed.

Institutionalizing Media Literacy Education

Formal media literacy programs should be institutionalized across public administration academies and key government departments. Customised modules can address core challenge areas like new media fluency, communication transparency, misinformation combat, and public trust restoration. It should feature interactive simulations enabling experiential learning. Developing a standardized

media literacy curriculum that caters to various official ranks and functions is vital for synchronized capability advancement.

Furthermore, rather than being standalone optional courses, core modules underpinning modern governance such as law, administration, policymaking, and crisis response should incorporate media literacy competencies like ethics, analytical thinking, and communication strategy formulation as indispensable skills within existing pedagogy. This shift prioritizes a new governance model focused on twenty first century civic mediation skills, replacing outdated practices that are ineffective in the digital age.

Leveraging Youth Inclusion

Intergenerational mentorship programs play a vital role in fostering a meaningful exchange of capabilities between junior officials well-versed in digital environments and senior personnels with considerable policy administration experience. This approach to collaborative learning ensures a dynamic and reciprocal transfer of expertise. Responsibly involving digitally-empowered youth in governance consultations yields valuable insights that can guide policies aligned with China's development vision. Recognizing the influential role of youth in online communities, mentoring programs enable them to actively participate in e-governance discussions.

Harnessing AI for efficiency

Integrating conversational AI assistants into daily administrative workflows can reorganize various functions such as service delivery, financial planning, auditing, and grievance redress for officials. This, in turn, frees up time for strategic media engagement and self-improvement activities aimed at advancing literacy. These AI assistants excel at analysing public sentiment by analysing massive volumes of data, unveiling trends and issues that allow for pre-emptive policy realignment. Complaint resolution responsiveness can be improved with sophisticated algorithms. The judicious application of AI not only enhances accessibility but also augments human judgment within governance systems.

Incentivizing Competent Communication

Performance evaluation metrics for officials across ranks must be formally included into metrics measuring communication transparency, positive media relations, and public opinion guidance efficacy. Achievements demonstrating sincere engagement upholding collective welfare should be recognised through both intrinsic and extrinsic incentives, such as honourable mentions and minor benefits allowances. However, communication efforts should also be evaluated qualitatively through sentiment analysis to determine actual audience influence. Thereby superficial communication efforts will be discouraged in favour of genuine ones.

Supporting Innovations in Responsible Statecraft

Bottom-up solutions can be sparked by programs such as responsible innovation grants, policy laboratories, and innovation hubs that engage young researchers, entrepreneurs, and advocates in exploring ethical e-governance mechanisms that uphold welfare. Supporting companies that address trust deficits, misinformation risks, inequalities, and other issues associated with new technologies should be encouraged. Allowing controlled testing alleviates conservative concerns around disruptive ideas before actual implementation.

Policy Recommendations

Leveraging cultural wisdom traditions can provide additional perspectives when contemplating the means of enhancing media literacy. While contemporary media theory emerges predominantly from Western contexts, ancient Chinese wisdom traditions offer profound insights into righteous governance centred around social harmony, integrity, and self-cultivation. Confucian philosophical principles like *zhengming* (aligning language with truth) and *junzi* (virtuous leadership by moral example) could shape communication policies, where officials guide public opinion through sincere discourse rather than directives.

Furthermore, prioritizing context-specific media literacy initiatives is essential when formulating and implementing specific projects. Given the considerable developmental disparities and colonial legacies that exist between nations in the Global North and South,

fostering alliance between countries of the Global South is crucial for developing localized, context-sensitive media literacy solutions. This alliance can utilize South-South cooperation platforms to advance empowerment and capabilities. These collaborations can foster the exchange of knowledge and expertise, leading to more inclusive and equitable media literacy practises.

Conclusion

Media literacy among Chinese government officials is intricately linked with the cultivation of the government's reputation. As new media technologies proliferate, providing increased information access and public engagement, the ability to navigate emerging media ecosystems becomes paramount. Media literacy facilitates meaningful engagement on media platforms, contributing to enhanced public services, effective crisis mitigation, and the building of credibility and trust. Nevertheless, Chinese officials face challenges in effectively utilizing media due to a limited understanding of new media characteristics, prevailing conservative management thinking in the government, and a pervasive fear of media scrutiny among officials.

Recognizing the impediments, this study proposes comprehensive solutions across policy, education, incentives, and technology integration. Establishing formal literacy programs, intergenerational mentorships, performance metrics, and grassroots innovation initiatives can cultivate governance capabilities aligned with modern governance goals. Beyond individual skills, the biggest

opportunity lies in fostering institutional receptivity to media literacy education for e-governance through localized philosophical paradigms. Thereby a renewed governance approach sustained by ethical media ecosystems balancing dynamism with stability can be cultivated - upholding welfare, social harmony, and collective progress. This necessitates consolidated efforts between policymakers, academia, and grassroots advocates in advancing context-specific, pluralistic literacy movements aligned with relevant cultural insights.

The proposals here form initial recommendations for this intricate challenge. Further investigation assessing on-ground implementation barriers and incubating solutions co-created with officials can catalyse impactful policies. This approach ensures that emerging media can enhance equitable participation and prosperity through effective state management focused on societal welfare.

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