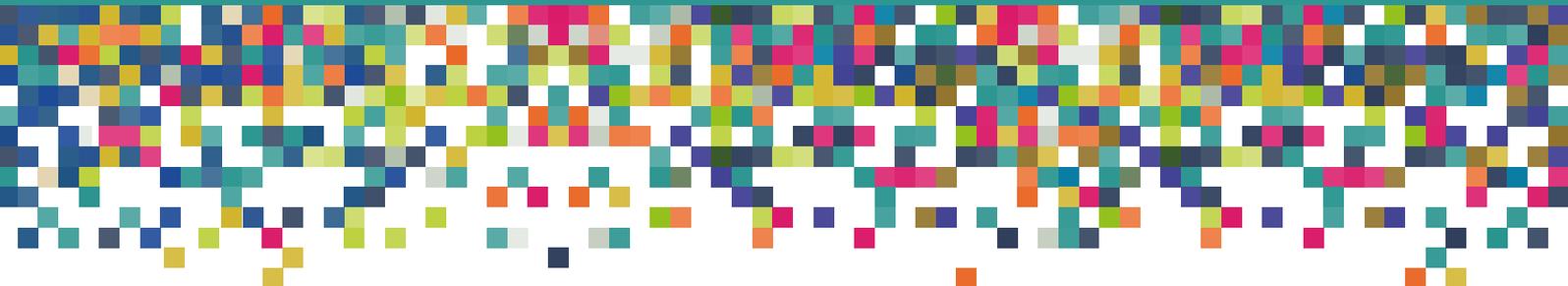




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Mediated Japanophile?

Media consumption and Chinese people's attitudes towards Japan
among different generations

HAN XIAO

A decorative horizontal border composed of a sparse array of small, multi-colored squares (blue, green, yellow, orange, pink, purple, grey) that tapers off at both ends.

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ABSTRACT

The relationship between media consumption and people's attitudes towards other countries has long been discussed. Inspired by the lack of empirical research on this question in the context of Chinese people's attitudes towards Japan, this research project conducts a survey questionnaire and four focus group interviews in Chengdu, China, to examine to what extent media consumption is associated with Chinese people's attitudes towards Japan. Besides, based on the media generation theory, this research further explores this question by testing whether there is a difference in media consumption and attitudes towards Japan among generations in China, and whether media generations are formed due to this. This project employs both quantitative data analysis and qualitative thematic analysis to analyze the material.

A total number of 3,844 respondents have participated in the survey questionnaire, and 20 respondents have participated in the focus group interviews. Some main findings are, 1) most Chinese people have negative attitudes towards Japan in general, 2) media are the main sources for Chinese people to learn about Japan, 3) media consumption is correlated with people's attitudes towards Japan, 4) different categories of media play different roles in this correlation, with the use of news media and Chinese media negatively correlated with the attitudes towards Japan, and the use of entertainment media and Japanese media positively correlated with the attitudes towards Japan, 5) respondents receive different images of Japan from different media categories, with a relatively more positive image from entertainment and Japanese media, and a relatively more negative image from news and Chinese media, and 6) there are differences in media consumption and attitudes towards Japan among generations, this research provides evidence for the concept of media generation.

1. INTRODUCTION

In 1978, with the introduction of an open-door policy, China witnessed a golden age of Japanese media contents in China's market... However, when Sino-Japanese relations deteriorated in the late 1990s, Japanese media contents have lost their influence and even disappeared from TV channels in China (Yang and Xu, 2016: 45)

Due to different political ideologies and history problems, the relation between China and Japan has always been “delicate and complex” (Gong, 2001: 84). As a result, official communications or people-to-people contacts between the two neighboring countries stay at a relatively low level; the mass media are the main methods for ordinary people from the two countries to learn about each other (Rong, 2015: 25). In the 1980s and 1990s, under China's political and economic reform and the open-door policy, China experienced a honeymoon period with Japan in terms of cultural exchange, when a large number of films, TV dramas, animations and other Japanese media products were broadcast in China.

However, since the late 1990s, when many issues in Sino-Japanese relations occurred (e.g., the textbook issue, the Diaoyu/ Senkaku Island issue, *etc.*), the Chinese government has adopted more conservative policies towards Japan (Rose, 2005: 11- 12). These policies are also embodied in China's tighter regulations for Japanese media. Since 1994, Chinese government has issued a series of regulations to restrict the import and broadcast of foreign (especially Japanese) films, TV dramas, and animations (Hou, 2007: 67). For example, in 1994 the State Administration of Press, Publication, Radio, Film and Television of China (SAPPRFT) announced a regulation to keep the number of imported TV dramas within 15% of the total number of TV programs broadcast in prime time (SAPPRFT, 1994). And in 2006, SAPPRFT issued another regulation that no imported animation should be broadcast during prime time (SAPPRFT, 2006). Due to these policies, Japanese media content as one of the main imported animations and TV dramas has seen a rapid decrease in the Chinese market (Cui, 2010). The total broadcast time for Japanese TV dramas has decreased from 123.83 hours in 1993 to 0 in 2005 (Ibid), and the number of imported Japanese films has decreased from 70 during 1980-1989 to 18 during 2006-2015 (Sina, 2016).

As consequences of these policies, the post-60s and post-70s generations of China, who were born in the 1960s and 1970s, are the first generations to be exposed to Japanese TV dramas and animations. *Astro Boy* (鉄臂阿童木, 鉄腕アトム), imported in 1980, is the first animation imported to China, and after that many imported Japanese animations and TV dramas, like *Moero Attack* (排球女将, 燃えろアタック), *Akai Giwaku* (血疑, 赤い疑惑), *Oshin* (阿信, おしん) have also achieved success and become collective memory of the post-60s and post-70s generations (Yang and Xu, 2016: 45). The post-80s and post-90s generations, growing up in the 1980s and 1990s when the number of imported Japanese media contents increased, and

Japanese animations dominated the market, are referred as “generations growing up with Japanese animations” (see NetEase, 2017 and Phonix, 2011). *Doraemon* (哆啦A梦, ドラえもん), *Crayon Shin-chan* (蜡笔小新, クレヨンしんちゃん), *Sailor Moon* (美少女战士, 美少女战士セーラームーン), *Slam Dunk*(灌篮高手, スラムダンク) have become household names among the post-80s and post-90s generations (Hu, 2007). By contrast, the post-00s generation, due to the regulatory restrictions, has limited access to Japanese TV dramas and animations. As Sina (2013) reports, the most popular animations among post-00s are mainly Chinese domestic animations such as *Pleasant Goat and Big Big Wolf* (喜羊羊与灰太狼) and *Boonie Bears* (熊出没).

Many Chinese scholars believe that the post-80s and post-90s generations keep a more open attitude towards Japan and are more likely to be Japanophile (哈日) – to have appreciation of Japanese culture, people and history (for example, Wang & Ai; 2011; and Wu, 2012), and some believe that this is related to their consumption of Japanese animations and TV dramas (see Fang, 2008). Due to the difference in media consumption and attitudes towards other countries among different generations, it is believed that media use has to some extent contributed to the formation of generations in China (Wu, 2012).

In academia, the question of how media consumption correlates with people’s attitudes towards foreign countries has long been discussed (for example, Rantanen, 2005; Dekker & van der Noll, 2013; Lindell, 2014). In China, it is stereotyped that some generations (i.e., the post-80s and post-90s generations) have a higher level of Japanese media use and a consequent more favorable impression of Japan. Many Chinese scholars have mentioned this association as a conclusion in their works (see Fang, 2008; Wang & Ai, 2011; and Wu, 2012), but seldom do they delve into the reasons for the phenomenon. Thus, the research on this topic to a large extent still remains blank, and this dissertation project attempts to fill the research gap. Besides, by adopting the concept of media generation, this dissertation links the research with the generation theory and substantiates the analysis within different generations of China. In this way, this dissertation may potentially contribute, however modestly, to the generation theory by providing an empirical research. Therefore, through a survey research conducted in Chengdu, an inland city of China, this dissertation aims to explore to what extent media consumption is associated with people’s attitudes towards Japan, and subsequently whether media generations are formed due to this. Moreover, this research attempts to analyze how people cognize Japan through media, by further comparing the images of Japan that people have received from different categories of media.

This dissertation is structured as follows. First, the theoretical chapter will critically discuss literature on the concept of “mediated cosmopolitanism” and “media generations”. The methodology chapter will then explain the selection of methodologies of both survey questionnaire and focus group interview, and present the research design and operationalization. Drawing on the data collected, the results and discussion chapter will present the results of the analysis and discuss the research question with existing theories.

Last, the conclusion chapter will conclude the major findings of this project and implications for future studies.

2. LITERATURE REVIEW

1.1 A mediated attitude towards other countries?

Media, as one of the main bodies of symbolic power, is believed to be able to “make people see and believe” and therefore to “construct reality” (Bourdieu, 1991: 166). In the contemporary world, the mass media has been playing the role of presenting the world to the public, whether it is a real world or what Lippmann (1922: 15) calls a “pseudo-environment”. In this sense, media consumption is always somehow associated with the way people cognize the world (Thompson, 1995: 16- 17). Many scholars suggest that attitude, which is largely influenced by cognition, also correlates with media use to some extent (see. Chung & Austria, 2010; and Schemer, 2012) and some of the studies in this field are concerning the attitudes towards other countries.

These studies are mainly built on the concept of cosmopolitanism, for cosmopolitanism is referred as “an open attitude towards other countries” (Hannerz, 1990: 239). For example, as Beck (2006: 5-8) writes, the global mediated communication plays a central role in the process of cosmopolitanization. It has been discussed that media is capable of making people cosmopolitan “by default” when it helps people create an emotional imagination of distant others and build a global sense of empathy (Ibid). Rantanen (2005) has further analyzed the relationship between media and cosmopolitanism and comes up with the “mediated cosmopolitanism” theory. She believes media and communications are fundamental as “global ingredients” for people to cultivate a cosmopolitan awareness (Ibid: 126). According to Rantanen (Ibid), by using different kinds of media, people in the contemporary world are able to be exposed to different languages, cultures, and customs from another country and keep updated with the latest news in the world. This expands interpersonal ties beyond national borders, and thus enables a more tolerant attitude. Robertson (2010) has further contributed to the mediated cosmopolitanism theory by providing empirical cases on how media, particularly television journalist connects people across the distance to share events in real time. And she implies that television news is one of the most powerful “societal sense-makers” (Ibid: X). Silverstone’s (2007) account of “mediapolis” – a “mediated space of appearance” where people learn about others “by virtue of exposure”, and a cosmopolitan disposition can be cultivated from this – also implies the correlation between media use and a tolerant, hospitable, and reflexive attitude towards other countries.

Besides, there are several studies that have attempted to discuss the question in the Chinese context. For instance, Dekker and van der Noll (2013) have conducted a survey research on Chinese people’s attitudes towards the European Union. In their analysis, media use is

regarded as one of the factors that may be associated with people's attitudes (Ibid: 39). As the results show, the media (particularly television, newspaper and the Internet) are the main sources that people use to learn about the EU. And a significant correlation between people's attitudes towards the EU and receiving information from the media is found (though this correlation is relatively weak). Regarding the question of Chinese people's attitude towards Japan, China International Publishing Group and The Genron NPO of Japan have been conducting annual public opinion polls since 2005, their latest report of 2016 indicates that most Chinese interviewees (76.7%) keep negative views of Japan, and these views are mainly concerning territorial disputes and history problems (CIPG & Genron NPO, 2016).

In academia, the question of whether media consumption correlates with the attitudes towards foreign countries is contested. There are many critiques of the mediated cosmopolitanism theory. As Ong (2009: 451) writes, cosmopolitanism is a moral identity of individuals. Thus, it is crucial to study this field from "bottom-up empirical work" (Ibid). The research should focus on audience or reception if the aim is to deduce the effects of media on its users. However, the assumption of mediated cosmopolitanism is drawn from readings of the mass media rather than individuals' "lived experience". Due to this, this theory is believed to be media-centric and lacks "a sophisticated and grounded theorization and examination" (Ibid). Lindell (2014) further substantiates the critique by providing a quantitative research. In the research, he uses the data from European Social Survey (ESS) to exam whether cosmopolitan dispositions are cultivated through news consumption in three media systems in Europe. As the result shows, no (strong) mediated cosmopolitanism is found in either of the three media systems. And Lindell (Ibid: 202) argues that there is an "epistemological fallacy" in the concept of mediated cosmopolitanism, because It ignores audience agency, and it is valid only in "extraordinary moments of mediation" such as disasters or major media events.

Furthermore, by using the word of "media", these studies are mainly discussing domestic news media (see Chouliaraki, 2006; Beckett & Mansell, 2008; Norris & Inglehart, 2009; and Robertson, 2010), for news media is believed to play a role in reflecting reality and helping build imaginations concerning the distant others (Lindell, 2014: 194). In this sense, the discussions concerning mediated cosmopolitanism are generalized with domestic news media, and the roles of other media genres are downplayed. For example, entertainment media such as soap operas or televised concerts, may also "contribute to the symbolic world of the viewer" (Livingstone, 1987: 9; see also Rantanen, 2005: 125, Allen, 1985, and Jirattikorn, 2008). The entertainment media are also sources for many people to reach the outer world beyond their locations, and need to be taken into account in the analysis. Besides, there may be some differences between domestic and foreign media contents. As Beck (2006: 102) writes, cosmopolitan awareness is a "political provocation to the nation-state order". Due to this, domestic media contents may have their orientation (whether it is cultural or political) to protect the sense of nationalism, and this may "promote xenophobia and bigotry" (Rantanen, 2005: 125). Hence, it is necessary to discuss the question within different media categories, and this idea will be discussed in detail in the later section.

Owing to the divergent views on the mediated attitude towards other countries, it is crucial in this dissertation to further examine the question. Specifically, this dissertation focuses on Chinese people's attitudes towards Japan and aims to test the following hypothesis and sub-hypotheses:

H1: Media consumption is associated with Chinese people's attitudes towards Japan (by media, the hypothesis and the sub-hypotheses take into account different genres of media)

H1.1: Among many socialization agencies, the main sources for Chinese people to learn about Japan are media.

H1.2: Receiving information about Japan from media is associated with Chinese people's attitudes towards Japan.

Besides media and communications, there are many other factors that may be associated with people's attitudes. In psychological study, it has been found that there are three components in the formation of political attitudes – cognition, affect, and behavior (Rosenberg & Hovland, 1960). Based on this theory, Dekker and van der Noll (2013: 38) have constructed a typology of existing theories concerning the attitude formation process – the direct contact theory, the socialization theory, and the cognitive inference approach. The direct contact theory believes visiting foreign countries and having good experiences there result in a more positive attitude towards the country (see Allport, 1954, and Pettigrew, 1998). It is believed that the first-hand experience has strong effects on attitudes, especially in terms of reducing prejudice (Pettigrew, 1998). The socialization theory emphasizes the role of the affective or informative messages received from relevant others in the formation of attitude (see Dekker, 1991, and Jennings, 2007). Though the mass media is seen as an important socialization agency, the theory mainly elaborates on relevant people that are influential on the subject (such as parents, teachers and best friends). The cognitive inference approach views attitude as a consequence of developed cognition. This cognition could be about either objective facts (e.g., knowledge and insight) or subjective feelings (e.g., belief and perception) (see Grant, 1990; and Hamilton, 1981). It is worth noting that the cognitive inference approach is related to the socialization theory as what people cognize to a large extent depends on what channel they obtain the information (socialization agency).

Similarly, Rantanen (2005: 124) has proposed five zones that may keep people open and tolerant towards other countries, the first two have been discussed in the previous sections - 1) media and communications, and 2) living or working abroad, the other zones include - 3) learning a foreign language, 4) living with people from another country, and 5) engaging with foreigners in the locality.

These factors from relevant literature may also correlate with Chinese people's attitudes towards Japan, and may therefore influence the result of the analysis of media consumption and its association with people's attitudes. Based on this, this dissertation adopts these factors

as control variables in order to exclude alternative explanations and to test the relative relationship. Thus, this dissertation also tests the following sub-hypothesis:

H1.3: Taken into account other control variables, the correlation between media consumption and attitudes towards Japan is still significant.

1.2 (Media) Generation in China

Since Mannheim (1952) proposed the generation theory, many scholars have contributed to the theory successively (major contributions see Bourdieu's account of "generational struggle", 1990, 1993; and Edmunds & Turner's account of "culturally significant generation", 2002). Initially defined as "the location that certain group of people hold in the society's economic and power structure" (Mannheim, 1952: 289), the concept of generation is deemed to be radicalized by traumatic experiences. According to Mannheim (Ibid), traumatic events are important in shaping generational consciousness and thus fostering the formation of different generations (Ibid). Due to this feature, the generation theory also appeals to many scholars in the field of media and communications, for media is seen as an efficient tool in the broadcast of traumatic events, making traumas experienced in a wider space (see Bolin, 2017; and Gumpert & Cathcart, 1985).

Gumpert and Cathcart's (1985) account of "media generation" views media technologies and media contents as important features in the development of generational identity. They believe, people with shared media experience (for example, films or televisions) would form a collective self-perception called "we-ness", and then come together as a generation (Ibid: 23). Bolin (2017) further analyzes the concept of "media generation" by critically examining the problem of media generations with cases from different countries. Bolin's discussion is mainly based on media technology rather than media content. This technological approach may also be found in relevant concepts such as "Internet generation" (Milner, 2010), and "digital generation" (Buckingham & Willett, 2013), which echo with McLuhan's (1964: 9) dictum "the medium is the message" - it is the media technology that controls "the scale and form of human association and action" and thus changes the form of experience (Ibid). However, unlike the technological determinism, other scholars argue that the formation of generations is more associated with media content. For example, Edmunds and Turner (2005: 560) have stated that it is media event broadcast in a global scale that brings about the formation of a "global generation" (the 1960s). Similarly, Eyerman and Turner (1998) focus on the relationship between generation and traumatic or formative media events such as the Russian Revolution, the Spanish Civil War, and Vietnam War.

When the generation theory applies to the Chinese context, things are quite different from what has been discussed. The mainstream breakdown of generations in China is based on "chronological generations" rather than "traumatic or formative events" - the most famous generation in China is the "post-80s generation", which refers to those born in the 1980s, and

there are some variations of this term including the post-60s, post-70s, post-90s, and post-00s generations (Gao & Meng, 2007). Initially, the term of “post-80s” was used for a group of poets on online forums, and later it took on a wider meaning to refer to all the people born in the 1980s who share many common characters (Huang, Deng, Chen & Lu, 2009).

The post-80s, born after the “opening-up” policy and “one child” policy of 1978, are characterized by their “self-centered”, “vain”, “capricious”, “irresponsible”, but “optimistic”, “open-minded”, and “dynamic” personality, and the press often compare them to the “beat generation” of the U.S. (Gao & Meng, 2007: 77). Scholars believe this is because that the post-80s are living in a time of better material conditions compared to the previous generations, and they are often spoiled because they are the only children in their family (Huang, Deng, Chen & Lu, 2009). Similarly, after the term of “post-80s” became widely used by the public, some other generations were noticed to have their characters, such as the diligent and steady post-60s, and the idiotic post-90s (Ibid).

Though the division of generations in China is chronological, there are still some differences between generations regarding media consumption. For example, due to the political and economic reform in 1978 and the strained Sino-Japanese relation since the late 1990s, the post-80s and the post-90s generations are believed to be much exposed to Japanese TV dramas and animations, while the post-00s generation does not have much access to them (Fang, 2008; Wang & Ai, 2011; and Wu, 2012). Besides, research has also indicated that the post-90s generation in China has a higher level of Internet use (Yuan & Han, 2016), while the older generations largely rely on traditional media (Zhou, 2016). Due to this, the second hypothesis to be tested is:

H2: Media consumption and the attitudes towards Japan vary among generations in China, and media generations do exist in this sense.

H2.1: Chinese people’s attitudes towards Japan vary among generations.

H2.2: Chinese people’s media consumption varies among generations.

1.3 The “proper” media for cultivating a positive attitude?

As discussed above, different kinds or genres of media may be different in cultivating a positive attitude towards other countries. The mediated cosmopolitanism theory has its emphasis on news media, especially domestic news media (see Norris & Inglehart, 2009; and Robertson, 2010). As Chouliaraki (2013: 138) writes, the news media is the main platform for “human vulnerability to participate in the humanitarian imaginary” by reinforcing solidarity between the West and distant others. Robertson (2010: 139) also stresses news media’s ability to engage and inform its audiences, and to help them “recognize and identify the distant others”. However, it is doubted that whether news media can indeed facilitate the emerging of a tolerant, reflexive, open dispositions towards others. For example, Chouliaraki (2013: 146) suggests that the “infotainment” of news media is making suffering commercialized. And

drawing upon interviews with the audiences and content analysis of TV news, Robertson (2010: 149) argues that mediated cosmopolitanism through news consumption is “inevitable but an impossibility”. Furthermore, Stockmann’s (2009, 2010) empirical research has found that news media is actually “the powerful predictor of negativity” towards other countries, for news may not always present positive images of the world.

Besides news media, many scholars have delved into other media genres. For example, Livingstone believes soap operas serve various functions for audiences (1998: 56) and may also “contribute to the symbolic world of the viewers” (1987: 9). Jirattikorn (2008) has conducted an empirical research on the consumption of Thai soap operas among Shan people, an ethnic minority in Burma. She has found that through Thai soap operas, a “beautiful impression” of Thailand has been left among Shan people (Ibid: 47). Rantanen (2005: 125) also mentioned televised concerts as an important channel to “connect strangers to one other”. These studies imply the potential role of other media genres in building and improving people’s attitudes towards other countries.

Media contents from different countries may also need to be taken into account. According to Beck (2006), the political and state power is one of the main factors of “anti-cosmopolitanization”. The nation-states are built on the sense of nationalism, and the states need to maintain their political power by enhancing this sense. In this sense, as Lindell (2014: 195) implies, media contents from different countries (or say media systems), may present different values and are therefore varied in their ability to foster a tolerant attitude towards other countries.

Evidence could be found in many countries’ media regulations. For example, recently, China Netcasting Services Association (CNSA) has published *the General Regulations concerning Censorship for Online Media Contents* in June 2017, requiring all internet audio-visual programs should be censored before release, and all video platforms should “strive to tell China’s story well, to foster the Chinese spirit, and to contribute to the great rejuvenation of the Chinese nation” (CNSA, 2017). Similarly, Japan’s “Cool Japan” policy – the policy to promote the nation’s cultural industry both domestically and overseas, is aimed at maintaining “the appeal of Japanese culture and lifestyle” and increasing the country’s soft power (Japanese Ministry of Economy, Trade and Industry, 2012).

Under these policies, media contents from China and Japan are more or less marked with their country images or state ideologies. For example, as Zaborowski (2015: 20) writes, Japanese culture is “overwhelmingly presented in the media”. There are many symbols of Japanese national identities contained in the animations, dramas, and music (e.g., cherry blossoms, Mount Fuji, and zen gardens, see Price, 2001: 156). Similarly, Chinese media also incorporates Chinese philosophies, and a good example of this is the popular “anti Japanese drama”. Chinese anti Japanese dramas, which are themed with the Sino-Japanese war of 1937-1945, are typical representations of Chinese nationalism and patriotism (Wang, 2016: 14, see also Ding, 2016; and Lu, 2014). It is argued that anti Japanese drama “represents Chinese people’s strong

will against invaders”, “serves as an important window to present country image” (He, 2016: 75) and “bears the function of the production and re-production of nationalism” (Hu, 2012: 99).

Thus, it is believed that Chinese and Japanese media contents present very different values, however, it still remains to be discussed that whether audiences could accept the political information hidden in media. According to Athique (2016: 84), people’s attitudes towards foreign media contents are complicated, as “nobody likes it, but everybody loves it”. Japanese media contents may be popular in China, but people put aside their love when things conflict with their Chinese nationalism.

It is therefore necessary to test how people perceive Japan from different media genres, and which media is better at cultivating a positive attitude towards Japan. Due to this, the third hypothesis is:

H3: People receive different images of Japan from different media categories.

H3.1: People receive different images of Japan from news and entertainment media.

H3.2: People receive different images of Japan from Chinese and Japanese media.

1.4 Aim of study and research question

In academia, the question of the relationship between media consumption and people’s cognition has been discussed from many different aspects including business, politics, and education (for example, Chung & Austria, 2010; Schemer, 2012; and Kozma, 1994). Among these studies, some are devoted to the field concerning people’s attitudes towards other countries (for example, Rantanen, 2005; Chouliaraki, 2006; and Robertson, 2010). However, as Ong (2009: 451) critiques, the existing literature is media-centric and ignores media audience, the subjects of attitudes. In addition, the discussions in existing literature are generalized, as they mainly focus on news media, and thus make their conclusions “extraordinary moments of mediation” (Lindell, 2014: 202).

Besides, the theories are primarily from a Western perspective. In the Chinese context, many scholars (for example, Fang, 2008; Wang & Ai, 2011; and Wu, 2012) have acquiesced in the association between media consumption and an open attitude towards foreign countries by stating that the post-80s and post-90s generations of China have a higher level of Japanese media consumption and are therefore more likely to be Japanophile, but no research has been done yet to further explore the association (except the one of Dekker and van der Noll’s in 2013, which has mentioned media as one potential explanatory factor in their analysis of Chinese people’s attitudes towards the EU, but generally they focus on other factors like policies and state-to-state relations). In this sense, the research still remains blank in the Chinese context. Due to this, through an empirical research, this dissertation attempts to fill the research gap and answer the research question:

RQ: To what extent, if any, is media consumption associated with Chinese people's attitudes towards Japan, and are media generations formed due to this?

As a response to the critiques discussed above, this dissertation adopts research methods of survey questionnaire and focus group interview to analyze the question from the audience side, and also takes into account different categories of media to fully analyze how media consumption is associated with people's attitudes towards Japan.

3. RESEARCH DESIGN AND METHODOLOGY

1.5 A multi-method approach

As Ong (2009: 451) suggests, in order to avoid being media-centric and analyze the subjects of attitudes, the research on the effects of the media on people's attitudes should be "bottom-up", with its focus on the traditions of "reception" and "audience". Hence, this dissertation adopts a multi-method approach of survey questionnaire and focus group interview, as both of them are methods to understand respondents' experiences and life worlds (Galasiński & Kozłowska, 2010: 271; and Warren, 2002: 83), and are often used in audience studies. The following section will explain the researcher's selection of the two methods by evaluating the strengths and limitations of them.

1.6 Main method: survey questionnaire and quantitative data analysis

This project uses survey questionnaire as the main method to understand Chinese people's media use patterns and their affective attitudes. Defined as "one method of collecting, organizing and analyzing data by cases" (De Vaus, 2002: 4), the method of survey is believed to be suitable for "learning about people's opinions and behaviors among a large population" (Dillman, 2008: 1), "analyzing the explanatory factors of phenomena" and "comparing the variation between different groups" (De Vaus, 2002: 4-5), which is helpful in this research project.

Specifically, this project uses questionnaire as the tool to conduct the survey, and there are four reasons for this. First, questionnaire is relatively efficient to collect data (Hansen, Cottle, Negrine & Newbold, 1998: 234), and it is able to estimate the characteristics of a large population by collecting a small sample (Dillman, 2008: 1). For a question concerning the general phenomenon and trend among the large Chinese population, the questionnaire may serve as an efficient method. Second, the objectives of a survey questionnaire are people's opinions and behaviors (Fishbein, 1967), which accords with the research objectives of this dissertation – Chinese people's media use patterns and their attitudes towards Japan. Third, by comparing how cases vary on different characteristics, survey questionnaire may "reveal the explanatory factors of the phenomenon" (De Vaus, 2002: 4), and this helps to test the

association between Chinese people's attitudes and other variables. Fourth, the survey questionnaire can present the difference between different groups or different variables in an intuitive way (Ibid: 5), which is helpful in the analysis of the difference among Chinese generations, and between media categories.

According to Beiske (2002), the main limitation of survey questionnaires in nature is that researchers could not follow up ideas and have a further discussion with the respondents. Therefore, survey questionnaire can only highlight the general trends or attitudes, and this is not sufficient to explain the underlying reasons for the phenomenon (Ibid).

Both of the advantages and disadvantages have been reflected in a pilot research of this project. This pilot research was conducted with 15 college students, and from the results it was noted that survey questionnaire could indeed serve as a useful tool to reveal the general attitudes towards Japan and the characteristics of media consumption, but it could not explain why such attitudes were formed, and how people felt when they used those media products. Hence, this project adopts focus group interview as an alternative method to supplement the analysis and contextualize the data collected from the questionnaire.

1.7 Alternative method: focus group interview and qualitative thematic analysis

Compared to survey questionnaire, interviews are aimed at understanding "hidden feelings, attitudes or beliefs of which a respondent may not be aware or that are only dimly in his or her consciousness", which is essential for undertaking a detailed and in-depth analysis (Berger, 1998: 55).

Specifically, this project uses focus group interview as an alternative method to discuss the question with respondents from different generations. Focus group interview is "a discussion guided by the moderator on a specific topic in a group of respondents with similar backgrounds" (Zaborowski, 2015: 79). There are two main reasons for the selection of focus group interview. First, focus group interview is often used for "ascertaining community attitudes" and "group norms" through discussions on common beliefs or behaviors of a certain community (Barbour & Kitinger, 2011; and Kitinger, 1995: 299). Therefore, in the analysis of generation, focus group interview is helpful for understanding the characteristics of different generations, and analyzing media use patterns and the attitudes from a generational perspective. Second, focus group interview is a "quick and convenient way to collect data from several people simultaneously" (Kitinger, 1995: 299). As an alternative method, focus group interview is a relatively efficient method to reach as many respondents as possible in a short period, compared to in-depth individual interview.

Though the multi-method approach of this dissertation to some extent avoids the disadvantages of both survey questionnaire and focus-group interview, the limitation is still significant. The biggest challenge is that it is time-consuming, especially when done on a large scale. Ideally, this research should be done in several cities of China to collect comprehensive

data, however, due to the time constraints, the project was only conducted in one city – Chengdu. There may be some problems with the selection of this city in terms of its representativeness of China, but it may still be useful to reveal some major trends or associations. And this may provide some empirical implications for future research conducted on a larger scale.

Besides, as a post-90s and a fan of Japanese culture, the researcher has his orientation in designing the questionnaire and guiding the focus group discussion, which may to some extent influence the results of the research. This was especially true in the focus group interviews when the researcher found that he did not know much about what the respondents of the post-70s generation said, but had lots in common to talk with the post-90s respondents. To avoid this problem, the researcher attempted to play the role of a guide in the interviews rather than a talker.

1.8 Sampling

The survey questionnaire was conducted in Chengdu, Sichuan, a southwestern city of China. The reasons for the selection of the city are first, it is the hometown of the researcher's, the researcher is familiar with the administrative divisions, local dialect, and transportations, which are useful in conducting the survey. Second, Chengdu, as a city in the rear area in the Sino-Japanese war, does not have many historical connections with Japan (Xu, 2016). This to some extent excludes the alternative explanation of history for the attitudes towards Japan.

The target respondents of the questionnaire are the citizens of the post-60s, post-70s, post-80s, post-90s and post-00s generations – almost citizens of all ages. The project uses a combined sampling strategy to collect data. First, it uses Area Probability Sampling and Systematic Sampling strategy (see Fowler, 2001: 14) to respectively select the 1st, 6th, and 11th communities in each of the five city districts on the community list (the community list see the Quality Technical Supervising Bureau of Chengdu, 2012; each district has about 16 communities). Then the researcher has contacted the director of each community's neighborhood committee and sought assistance from them. 10 directors out of 15 agreed to assist the survey by sending invitations to the residents in their community via WeChat. The survey questionnaire was conducted on wenjuan.com, a Chinese online questionnaire website. In the end, a total number of 18,034 invitations were sent, and 3,608 residents have participated in the survey (another 236 questionnaires were collected from the post-00s generation as a supplement, which will be discussed in the following section).

Though a large number of completed questionnaires were collected, this sampling strategy still has some limitations. First, the survey was done on the Internet, though it was sampled according to area probability, it still has the limitations of an Internet survey. For example, some groups of people would be left out in the process of Internet survey (De Vaus, 2002: 77). In this project, only 4 out of the 3608 respondents were post-00s generation, and in order to collect data from the post-00s generation, similar sampling strategy was used to select the

fourth high school in each district on the school list (the school list see the Chengdu Government, 2017), and the survey was conducted face-to-face with students from one class of each school. In this way, another 236 questionnaires were collected. Second, due to a lack of information concerning the population of each district, this project failed to control the probability of selection. The selected sample may not accord with the distribution of the population.

For the focus group interviews, respondents were recruited in Tongzilin and Zongbei community after the data of questionnaire had been analyzed. According to the results, the main generations with differences were the post-70s, post-80s, post-90s and post-00s generations. 20 respondents from the four generations were recruited to participate in the focus group interviews (five for each generation). Complete respondent information could be found in Appendix 3.

1.9 Method design

Before the survey, exploratory interviews had been conducted with 15 respondents to specify the questions and options. Guided by extensive academic literature, and the framework of Dekker and van der Noll's (2013) survey, the questionnaire was divided into five sections. The first section was concerning people's attitudes towards Japan, which was measured by two questions, "To what extent do you agree with the statement 'I have a favorable impression of Japan'?" and "To what extent do you agree with the statement 'I have a favorable impression of Japanese people'?", and respondents could choose from a 7-point scale (1=strongly disagree, 4=neutral, 7=strongly agree). This measurement of attitudes largely followed Dekker and van der Noll's (2013) questionnaire design.

The second section asked questions related to the main sources people used to learn about Japan and the image of Japan that people received from these sources. Respondents were asked to choose the main sources they used to learn about Japan (multiple choice) and to respectively rate the image of Japan they received from their chosen sources from a 7-point scale (1=very negative, 4=neutral, 7=very positive). The options of the sources were based on the socialization theory (see Dekker, 1991, and Jennings, 2007), but the category of "media" from this theory was specified into many media genres in the questionnaire, which were drawn from the exploratory interviews. These options included "Family or friends", "School or textbooks", "Work or colleagues", "Chinese films or TV series", "Japanese films or TV series", "Chinese news media", "Japanese news media", "Chinese entertainment programs", "Japanese entertainment programs", "Chinese books", "Japanese books", "Chinese music" and "Japanese music". It had been explained to the respondents that "films or TV series" included animated films and television animations, "news media" included newspaper, radio news, television news, website news, and political talk shows, "entertainment programs" included radio programs, television programs, and Internet variety shows, and "books" included literature and manga.

The third section focused on control variables that are theoretically associated with people's attitudes. These factors included Allport's (1954) "direct contact" theory – to have been to Japan, and have good experience there (see also Pettigrew, 1998); Rantanen's (2005) "five zones of cosmopolitanism" – to speak Japanese, to have a family member or friend living in Japan, to engage with Japanese in the locality; and the cosmopolitanism theory (see Hannerz, 1990; and Beck 2006). The level of cosmopolitanism was measured by Saran and Kalliny's (2012) 6-item cosmopolitanism scale.

The fourth section was concerning potential moderator variables in the association between media consumption and attitudes towards Japan. The items were also drawn from the exploratory interviews, and they included "to believe that the country image of Japan presented in media is similar to China's in terms of objective conditions and ideologies", "to believe that the image of Japan in Chinese and Japanese media is objective and real", and "to believe oneself has a comprehensive understanding of Japan through media use".

The fifth section asked demographic information about the respondents' age, sex, and education level. The category of age groups was based on the mainstream division of generations of China (see Gao & Meng, 2007; and Huang, Deng, Chen & Lu, 2009) – "aged 7 or younger", "aged 8-17" (post-00s), "aged 18-27" (post-90s), "aged 28-37" (post-80s), "aged 38-47" (post-70s), "aged 48-57" (post-60s) and "aged 58 or older". Details of how these questions were presented and how the answers were coded can be found in the complete questionnaire and codebook in Appendix 1.

For the focus group interview, respondent was invited to discuss in detail with other respondents of the same generation. Similar questions concerning how people learned about Japan and how they felt during the process were asked. For example, respondents were asked to name their most impressive animations or dramas about Japan, and explain how they felt when they watched it. The interview guide for the focus group interviews could be found in Appendix 2.

4. RESULTS

The following section presents the results of the research. The data were coded in SPSS and analyzed with descriptive frequencies, bivariate correlate, linear regression, one-way ANOVA, and paired-samples T test.

Overall, 3,844 valid questionnaires were collected. The sex distribution was not so even (39.9% male, 50.2% female, 6.1% other, and 3.8% prefer not to say). Most of the respondents were from the post-80s generation (40.4%), the post-90s generation (30.2%) and the post-70s generation (16.9%). The post-00s and post-60s generations did not make up a large proportion, but enough cases were collected for analysis (240 and 210 respectively). For the education level, most respondents had a college education (30.3%), a higher vocational school education (26.5%), or

a high school education (25.4%). A detailed summary of the descriptive data could be found in Appendix 4.

As the results showed, most respondents had varying degrees of negative attitudes towards Japan (66.5%), about 15.2% of respondents kept neutral attitudes, and only a small percentage of 18.3% of respondents were positive towards Japan. This echoes with the results of the survey conducted by China International Publishing Group and Genron NPO (CIPG & Genron NPO, 2016).

1.10 Is media consumption associated with people's attitude towards Japan?

The hypothesis that media consumption is associated with people's attitudes towards Japan was explored through three sub-hypotheses.

The first sub-hypothesis is that the main sources for people to learn about Japan are media. According to the descriptive statistics, the most used sources for people to learn about Japan were basically media (see Table 1.1). Specifically, people usually learned about Japan through Chinese news media (including newspaper, radio news, television news, website news, and political talk shows) (74.3%), Chinese films or TV series (including animated films and television animations) (63.6%), Japanese films or TV series (55.3%) and Japanese news media (50.3%). Other socialization agencies such as family, friends, school or work (see Dekker, 1991; and Jennings, 2007) were relatively less named (15.6%, 19% and 7.6% respectively).

Source to learn about Japan	Frequency	Percentage
Family or friends	598	15.6
School or textbooks	731	19
Work or colleagues	293	7.6
Chinese films or TV series ¹	2446	63.6
Japanese films or TV series ¹	2124	55.3
Japanese news media ²	1934	50.3
Chinese news media ²	2858	74.3
Chinese entertainment programs ³	1401	36.4
Japanese entertainment programs ³	1494	38.9
Chinese books ⁴	1108	28.8
Japanese books ⁴	829	21.6
Chinese music	403	10.5
Japanese music	649	16.9

1 Films and TV series include animated films and television animations

2 News media include newspaper, radio news, television news, website news, and political talk shows

3 Entertainment programs include radio programs, television programs, and Internet variety shows

4 Books include literature and manga

Table 1.1 Main sources to learn about Japan

Second, bivariate correlation test was conducted to test the association between attitudes towards Japan and media consumption. The test was done within different genres of media respectively. Control variables (to have been to Japan, to speak Japanese, to have family members or friends living in Japan, to engage with Japanese in the locality, and to be cosmopolitanism) were also tested in this process.

As shown in table 1.2, the correlations between attitudes and most of the variables discussed above were significant. The variables with positive correlation were receiving information about Japan from "Japanese films or TV series" ($R=0.033$, $p=0.041$), "Japanese entertainment programs" ($R=0.048$, $p=0.003$), and "Japanese books" ($R=0.19$, $p<0.001$). Respondents who used these sources to learn about Japan were more likely to have positive attitudes towards Japan. The variables with negative correlation were receiving information about Japan from "Chinese films or TV series" ($R=-0.108$, $p<0.001$), "Chinese news media" ($R=-0.095$, $p<0.001$), "Japanese news media" ($R=-0.064$, $p<0.001$), "Chinese entertainment programs" ($R=-0.068$, $p<0.001$), and "Chinese books" ($R=-0.063$, $p<0.001$). Respondents who used these sources to learn about Japan were more likely to have negative attitudes towards Japan. Besides, variables such as "family or friends" ($R=0.116$, $p<0.001$), "work or colleagues" ($R=0.047$, $p=0.003$), "Chinese music" ($R=-0.032$, $p=0.039$) and "Japanese music" ($R=0.227$, $p<0.001$) were left out in the discussion, due to the fact that only a small percentage of respondents used these channels to learn about Japan. The correlation between the attitudes and receiving information about Japan from school or textbooks was not significant.

The correlations were also tested by media category. As the results showed, the attitudes towards Japan was positively correlated with the use of "entertainment media" ($R=0.133$, $p<0.001$), and "Japanese media" ($R=0.138$, $p<0.001$), and negatively correlated with the use of "news media" ($R=-0.12$, $p<0.001$) and "Chinese media" ($R=-0.117$, $p<0.001$). Respondents with the use of Japanese and entertainment media were more likely to be positive towards Japan, while respondents with the use of Chinese and news media were more likely to be negative towards Japan.

For the control variables, all of them have significant correlations with the attitudes towards Japan ($R=-0.159$ for having been to Japan, $R=-0.131$ for speaking Japanese, $R=-0.151$ for having family members or friends living in Japan, $R=-0.126$ for engaging with Japanese in the locality, $R=0.433$ for being cosmopolitanism, and $p<0.01$ for all associations). Respondents with these factors were more likely to have positive attitudes towards Japan.

	R
<i>Receiving information about Japan from the following sources</i>	
Family or friends	0.116***
School or textbooks	0.02 ^{ns}
Work or colleagues	0.047**
Chinese films or TV series ¹	-0.108***
Japanese films or TV series ¹	0.033*
Chinese news media ²	-0.095***
Japanese news media ²	-0.064***
Chinese entertainment programs ³	-0.068***
Japanese entertainment programs ³	0.048**
Chinese books ⁴	-0.063***
Japanese books ⁴	0.19***
Chinese music	-0.032*
Japanese music	0.227***
<i>Receiving information about Japan from the following categories</i>	
Entertainment media ⁵	0.133***
News media	-0.12***
Chinese media	-0.117***
Japanese media	0.138***
<i>Control variables</i>	
Having been to Japan	-0.159***
Speaking Japanese	-0.131***
Having family members or friends living in Japan	-0.151***
Engaging with Japanese in the locality	-0.126***
Level of cosmopolitanism	0.433***

1 Films and TV series include animated films and television animations

2 News media include newspaper, radio news, television news, website news, and political talk shows

3 Entertainment programs include radio programs, television programs, and Internet variety shows

4 Books include literature and manga

5 Entertainment media include films, TV series, entertainment shows, books and music

*p<0.05; **p<0.01; ***p<0.001; ns not significant.

Table 1.2. Correlations with attitudes towards Japan

Third, a regression analysis was conducted then in order to test if the association between media consumption and the attitude towards Japan is still significant, when taking into account demographic variables and control variables.

The first model was only concerning the demographic variables including age, sex and education level (see Table 1.3, model 1). It could be seen in this model that sex and education had a significant effect on the attitudes towards Japan ($\beta=0.06$, $p<0.001$; $\beta=0.195$, $p<0.001$ respectively, with people with higher level of education being more likely to have positive attitudes towards Japan). Next, control variables were tested together with the demographic

variables in the second model (see Table 1.3, model 2). The control variables substantially contributed to the explanation of the attitudes towards Japan (about 20.1 % of variations were explained). All of the theories (the direct contact theory, the five zones of cosmopolitanism, and the cosmopolitanism theory) could more or less explain Chinese people's attitudes towards Japan. The third model tested media consumption with all the demographic variables and control variables (see Table 1.3, model 3). Receiving information about Japan from media significantly contributed to the explanation of the attitudes towards Japan (6.8% of variations were explained). Some variables were no longer significant in this model (Sex, speaking Japanese, and engaging with Japanese in the locality). Some significant predictors of the attitudes towards Japan were "education level" "having been to Japan", and "having family members or friends living in Japan" ($\beta = 0.084$, $p < 0.001$; $\beta = -0.062$, $p < 0.001$; and $\beta = -0.045$, $p = 0.007$ respectively). The strongest predictors were "being cosmopolitanism" and "receiving information about Japan from media" ($\beta = 0.408$, $p < 0.001$; and $\beta = 0.286$, $p < 0.001$ respectively). Thus, receiving information about Japan from media was still a strong predictor of a positive attitude towards Japan when other control variables were taken into account. And respondents who used media to learn about Japan were more positive about Japan in general.

Variable	b	SE b	β	R ²	ΔR^2
Model 1				0.039	0.039***
Demographic variables					
Sex	0.26	0.07	0.06***		
Age	-0.00002052	0.002	0.000 ^{ns}		
Education level	0.516	0.043	0.195***		
Model 2				0.239	0.201***
Control variables					
Sex	0.236	0.062	0.054***		
Age	0.004	0.002	0.028 ^{ns}		
Education level	0.179	0.04	0.068***		
Having been to Japan	-0.8	0.122	-0.115***		
Speaking Japanese	-0.278	0.14	-0.036*		
Having family members or friends living in Japan	-0.493	0.131	-0.066***		
Engaging with Japanese in the locality	-0.318	0.126	-0.043*		
Being cosmopolitanism	0.144	0.005	0.427***		
Model 3				0.306	0.068***
Mediation					
Sex	0.116	0.06	0.027 ^{ns}		
Age	0.004	0.002	0.026 ^{ns}		
Education level	0.223	0.038	0.084***		
Having been to Japan	-0.433	0.118	-0.062***		
Speaking Japanese	-0.043	0.134	-0.006 ^{ns}		
Having family members or friends living in Japan	-0.338	0.125	-0.045**		

Engaging with Japanese in the locality	-0.06	0.121	-0.008 ^{ns}
Being cosmopolitanism	0.137	0.005	0.408 ^{***}
Receiving information about Japan from media	0.541	0.028	0.286 ^{***}

*p<0.05; ** p<0.01; ***p<0.001; ns not significant

Table 1.3. Predictors of the attitudes towards Japan

1.11 Are media consumption and people's attitude towards Japan varied among generations?

For the second hypothesis that media consumption and people's attitude towards Japan vary among generations, the difference among generations was tested using One-way ANOVA.

As shown in Table 2.1, the difference in the attitudes towards Japan between different generations was statistically significant as determined by one-way ANOVA ($F(5,3838) = 8.641$, $p < 0.001$). And as the results of multiple comparisons indicated, the main differences were found between the post-90s generation and other generations. The post-90s generation respondents ($M=6.5142$, $SD=3.21393$) were more positive towards Japan than the post-70s ($M=5.9059$, $SD=3.00830$), the post-80s ($M=5.7778$, $SD=3.05853$) and the post-00s generation respondents ($M=5.8667$, $SD=2.46119$) ($p=0.001$; $p<0.001$; $p=0.042$ respectively).

Generation	N	Mean	Std. Deviation	F	Significance
Post-60s	210	5.9429	3.03828	8.641	0.000
Post-70s	648	5.9059	3.00830		
Post-80s	1553	5.7778	3.05853		
Post-90s	1161	6.5142	3.21393		
Post-00s	240	5.8667	2.46118		
Total ¹	3844	6.0330	3.06792		

¹ age group that is older than the post-60s generation (aged 58 or older) is not listed in this form, but these cases are counted in the total

Table 2.1 Difference in Attitudes towards Japan between Generations

The difference in media consumption was tested by media genre using one-way ANOVA (see table 2.2). As the results showed, there was a statistically significant difference among different generations for most of the media genres – Japanese films and TV series ($F=4.028$, $p=0.001$), Japanese news media ($F=2.797$, $p=0.016$), Chinese news media ($F=2.727$, $p=0.018$), Japanese entertainment programs ($F=3.722$, $p=0.002$), Chinese entertainment programs ($F=3.454$, $p=0.004$), Japanese books ($F=5.236$, $p<0.001$), Chinese books ($F=6.826$, $p<0.001$), and Japanese music ($F=5.403$, $p<0.001$). The difference was not significant for media genres such as Chinese music, films and TV series.

With the descriptive statistics, it was found that the post-90s and post-00s generation respondents had a higher level of consumption of Japanese media than average (including

Japanese films and TV series (M=0.6 and 0.57), news media (M=0.52 and 0.56), entertainment programs (M=0.4 and 0.4), books (M=0.26 and 0.25), and music (M=0.21 and 0.20)). And the post-60s, post-70s and post-80s had a higher level of consumption of Chinese media than average (including Chinese news media (M=0.77, 0.77 and 0.75), entertainment programs (M=0.40, 0.36 and 0.39), and books (M=0.4, 0.31 and 0.29)).

Therefore, it was found that both attitudes towards Japan and media consumption varied among generations (except for the use of Chinese music, films and TV series, for which no significant difference among generations was found).

Gen.	N	M	SD	F	Sig.	Gen.	N	M	SD	F	Sig.
<i>Use of Japanese films and TV series</i>¹						<i>Use of Chinese films and TV series</i>¹					
Post-60s	210	0.51	0.501	4.028	0.001	Post-60s	210	0.65	0.477	1.242	0.286
Post-70s	648	0.54	0.499			Post-70s	648	0.64	0.481		
Post-80s	1553	0.52	0.500			Post-80s	1553	0.65	0.477		
Post-90s	1161	0.60	0.490			Post-90s	1161	0.61	0.488		
Post-00s	240	0.57	0.497			Post-00s	240	0.64	0.482		
Total ⁵	3844	0.55	0.498			Total ⁵	3844	0.64	0.481		
<i>Use of Japanese news media</i>²						<i>Use of Chinese news media</i>²					
Post-60s	210	0.44	0.498	2.797	0.016	Post-60s	210	0.77	0.421	2.727	0.018
Post-70s	648	0.46	0.499			Post-70s	648	0.77	0.421		
Post-80s	1553	0.50	0.500			Post-80s	1553	0.75	0.431		
Post-90s	1161	0.52	0.500			Post-90s	1161	0.71	0.454		
Post-00s	240	0.56	0.497			Post-00s	240	0.71	0.454		
Total ⁵	3844	0.50	0.500			Total ⁵	3844	0.74	0.437		
<i>Use of Japanese entertainment programs</i>³						<i>Use of Chinese entertainment programs</i>³					
Post-60s	210	0.27	0.446	3.722	0.002	Post-60s	210	0.40	0.492	3.454	0.004
Post-70s	648	0.36	0.480			Post-70s	648	0.36	0.477		
Post-80s	1553	0.40	0.490			Post-80s	1553	0.39	0.487		
Post-90s	1161	0.40	0.491			Post-90s	1161	0.33	0.472		
Post-00s	240	0.40	0.491			Post-00s	240	0.35	0.478		
Total ⁵	3844	0.39	0.487			Total ⁵	3844	0.36	0.481		
<i>Use of Japanese books</i>⁴						<i>Use of Chinese books</i>⁴					
Post-60s	210	0.22	0.418	5.236	0.000	Post-60s	210	0.40	0.492	6.826	0.000
Post-70s	648	0.19	0.390			Post-70s	648	0.31	0.464		
Post-80s	1553	0.19	0.390			Post-80s	1553	0.29	0.456		
Post-90s	1161	0.26	0.439			Post-90s	1161	0.25	0.434		
Post-00s	240	0.25	0.431			Post-00s	240	0.24	0.426		
Total ⁵	3844	0.22	0.411			Total ⁵	3844	0.29	0.453		
<i>Use of Japanese music</i>						<i>Use of Chinese music</i>					

Post-60s	210	0.16	0.369	5.403	0.000	Post-60s	210	0.11	0.319	0.813	0.540
Post-70s	648	0.14	0.344			Post-70s	648	0.09	0.288		
Post-80s	1553	0.15	0.356			Post-80s	1553	0.11	0.317		
Post-90s	1161	0.21	0.406			Post-90s	1161	0.10	0.295		
Post-00s	240	0.20	0.404			Post-00s	240	0.12	0.322		
Total ⁵	3844	0.17	0.374			Total ⁵	3844	0.10	0.306		

1 Films and TV series include animated films and television animations

2 News media include newspaper, radio news, television news, website news, and political talk shows

3 Entertainment programs include radio programs, television programs, and Internet variety shows

4 Books include literature and manga

5 age group that is older than the post-60s generation (aged 58 or older) is not listed in this form, but these cases are counted in the total

Table 2.2 Difference in Media Consumption towards Japan between Generations

1.12 Are the images of Japan different among media categories?

The third hypothesis explores the “proper media” for cultivating a positive attitude towards Japan. Paired-samples T test was used to test the difference in the image of Japan that respondents received from different categories of media. Specifically, the difference between news and entertainment media, and between Chinese and Japanese media were tested.

As the result showed (see Table 3), there was a significant difference in the image of Japan both between news media (M=4.0722, SD=1.82567) and entertainment media (M=4.2417, N=1.67475) ($p < 0.001$), and between Japanese media (M=4.5278, SD=1.66428) and Chinese media (M=4.1918, SD=1.73602) ($p < 0.001$). In general, respondents received a more positive image of Japan from Japanese media and entertainment media than Chinese media and news media.

For the question of how different categories of media are associated with the attitudes towards Japan, it had been tested in hypothesis 1.2 that the attitudes towards Japan was positively correlated with the use of entertainment media and Japanese media, and negatively correlated with the use of news media and Chinese media.

Media Category	Mean	N	Std. Deviation	T	Significance
<i>The difference in the image of Japan between entertainment and news media</i>					
News media	4.0722	3408	1.82567	-8.686	0.000
Entertainment media ¹	4.2417	3408	1.67475		
<i>The difference in the image of Japan between Japanese and Chinese media</i>					
Japanese media	4.5278	3122	1.66428	13.663	0.000
Chinese media	4.1918	3122	1.73602		

1 Entertainment media include films, TV series, entertainment programs, books and music

Table 3 Difference in the Image of Japan between Different Categories of Media

1.13 Moderator Analysis – what affects the relationship between media consumption and attitudes towards Japan?

In order to better understand the relationships hypothesized in this study, a moderator analysis was conducted to test some potential moderators in the correlation. The variables were drawn from the exploratory interviews - to believe that the country image of Japan presented in media is similar to China's in terms of objective conditions and ideologies, to believe that the image of Japan in media is objective and real, and to believe oneself has a comprehensive understanding of Japan through media use.

As the result showed, all of the three factors significantly moderated the association between media use and attitudes towards Japan ($p=0.03$, $p<0.001$ and $p<0.001$ respectively, see Table 4, model 1-3). However, they did not add much to the explained variance (0.1%, 0.8%, and 0.7% respectively).

Model 1

Variable	b	SE b	β	R ²	ΔR^2
Step 1				0.165	0.165***
Receiving information about Japan from media	0.463	0.03	0.245***		
Believing the country image of Japan in media is similar to China's	0.403	0.025	0.251***		
Step 2				0.166	0.001*
Receiving information about Japan from media (RIFM)	0.473	0.030	0.25***		
Believing the country image of Japan in media is similar to China's (BCIIS)	0.403	0.025	0.251***		
(RIFM) X (BCIIS)	0.086	0.04	0.032*		

* $p<0.05$; *** $p<0.001$

Model 2

Variable	b	SE b	β	R ²	ΔR^2
Step 1				0.162	0.165***
Receiving information about Japan from media	0.565	0.028	0.298***		
Believing the image of Japan in media is objective	0.272	0.018	0.230***		
Step 2				0.170	0.008***

Receiving information about Japan from media (RIFM)	0.577	0.028	0.304***
Believing the image of Japan in media is objective (BIIO)	0.279	0.018	0.236***
(RIFM) X (BIIO)	0.225	0.038	0.088***

***p<0.001

Model 3

Variable	b	SE b	β	R ²	ΔR^2
Step 1				0.132	0.132***
Receiving information about Japan from media	0.583	0.029	0.308***		
Believing oneself has a comprehensive understanding of Japan through media use	0.299	0.030	0.151***		
Step 2				0.139	0.007***
Receiving information about Japan from media (RIFM)	0.585	0.029	0.309***		
Believing oneself has a comprehensive understanding of Japan through media use (BOHCU)	0.310	0.030	0.146***		
(RIFM) X (BOHCU)	0.220	0.039	0.084***		

***p<0.001

Table 4 Moderators in the correlation between media use and attitudes towards Japan

1.14 Results for focus group interviews

Four focus group interviews were conducted with the generations that had significant differences – the post-70s, post-80s, post-90s, and post-00s – to further contextualize the results of the quantitative analysis. Most of the results of the quantitative analysis were collaborated by the focus group interviews.

First, most respondents regarded media as their main channel to learn about Japan. Textbooks were also mentioned, but as respondent said they were “not so impressive as media”, because the textbooks were rather hackneyed, it was always about the anti-Japanese war, or similar history events (Haojie, male, post-00s). The post-70s mentioned textbook as their first window to see the outside world when they did not have much access to media products at a young age, but it was soon replaced by media products, when they were exposed to television and films (Huirong, female, post-70s).

Second, in terms of the attitudes towards Japan, it was considerably different among generations when some derogatory terms for Japan such as “little Japan” (Xiao Riben, 小日本

) and “Japanese devil” (Riben Guizi, 日本鬼子) were often heard in the interview with the post-70s generation; while the post-90s and post-00s generations referred to Japan as the “neon country”, a pet name for Japan (Nihong Guo, 霓虹国, the Chinese homophone for Nihon, which is the Japanese pronunciation for Japan). The post-80s were relatively neutral towards Japan in the interview, when they said they both loved Japan for Japanese animations, manga or cars, and hated Japan for what Japanese did in history (Yanming and Bin, male, post-80s).

There were also differences in media consumption among generations. When asked to discuss the most impressive media contents concerning Japan, the post-70s were mainly talking about historical horror films such as “*Men behind the sun*” (黑太阳731) and “*Unit 731: Laboratory of the Devil*” (杀人工厂), which told the story of how unit 731 of the Imperial Japanese Army undertook brutal human experiments on innocent Chinese people. The post-80s generation discussed both anti-Japanese films and Japanese animations such as “*Sailor Moon*” (美少女战士, 美少女战士セーラームーン) and “*Slum Dunk*”(灌篮高手, スラムダンク). The post-90s and post-00s generations were generally talking about Japanese animations and TV dramas such as “*Naruto*” (火影忍者, ナルト), “*One Piece*” (海贼王, ワンピース), and *Legal High* (胜者即是正义, リーガル・ハイ). Besides, the post-00s generation also mentioned domestic animations as comparison to Japanese animations, they admitted that they mainly watched domestic animations such as “*Pleasant Goat and Big Big Wolf*” (喜羊羊与灰太狼) and “*Boonie Bears*” (熊出没) at a young age when Japanese animations could not be found on television, but when they grew older, they found domestic animations did not appeal to them because of the poor quality (Zhiheng, male, post-00s).

Third, respondents’ attitudes towards Japan accorded with the image they received from their most impressive media contents. For example, one respondent of the post-70s generation said that when mentioned about Japan, the first image came to him was “how the Japanese doctor killed hundreds of innocent Chinese with poison gas in the movie *Men behind the Sun*”, which made him “hate Japan bitterly” (Ge, male, post-70s). And the post-90s said they felt “love and courage” from Japanese manga and animations (Yu, female, post-90s), and “the spirit of the craftsman” from the sophisticated production of Japanese films (Peixi, male, post-90s), which left them a very positive image of Japan.

5. DISCUSSION

1.15 A slow process of media generationing

Previous findings have indicated that media generations do exist in the sense that different media consumption is associated with the formation of different generations (Bolin, 2017). However, this is more like a process rather than merely a phenomenon since the time of birth and media use could not simply destine certain cohorts to be specific generations, but instead, they provide ingredients for people to build “collective memories” and “generational narrative”. This echoes with Bolin’s (2017:124) point of “media generationing”, when he

describes generationing as a process of becoming, in which media serves as an important factor (see also Alanen & Mayall, 2001: 129- 143; and Siibak & Vittadini, 2012)

Media generationing is a slow process. First, media use does not change drastically over time. For example, the post-60s and post-70s generations are the first generations to be exposed to Japanese media contents, but it is until the post-90s generation that people have a relatively high level of Japanese media consumption. This is even more obvious for other media genres such as domestic films and TV series, of which the use stays quite stable among generations.

Second, people's attitudes do not always accord with media consumption over time. The post-00s generation also has a relatively high level of Japanese media use as the post-90s does, but they are not so positive as the post-90s generation towards Japan. As some post-00s respondents said, they watched Japanese animations or TV dramas regularly, and they did enjoy watching them, but it "did not bring to a positive attitude towards the country where those animations or dramas were produced, after all, people did not think much about the hidden meanings other than the plot while watching animations or TV dramas" (Zhiheng, male, post-00s).

The reasons for this slow process are twofold. As Bolin (2017: 125) suggests, the process of generationing has two fundamental features, "memory formation" and "generational narrative". For the post-00s generation, media use pattern has not yet become their collective memory, and a generational narrative is not formed due to this. In the focus group interview, while other groups were intensively discussing the films or TV series that "they remembered most", the post-00s were generally talking about what "they watched now". In this sense, a collective memory that "stresses the common social context" (Teer-Tomaselli, 2006: 225) is not built among the post-00s generation yet. Besides, the post-00s have not formed a generational narrative because of their varied uses of Japanese media – due to the media regulations on television, the post-00s could not find Japanese animations or TV series on television in their youth, so they turned to the Internet for these Japanese media contents. As a result, the animations or TV series that the post-00s have watched are not unified as broadcast on television, but quite varied from person to person. Therefore, the post-00s unlike other generations, could not yet develop a generational "we-sense" or narrative because there are few common media experiences that resonate with them (Boccia Artieri, 2011: 110).

It is also noted that the technological approach in generation study (see McLuhan, 1964; and Bolin, 2017) is problematic. On the one hand, technology can indeed explain some situations. For example, as previously discussed, thanks to new technologies such as the Internet, the post-00s can be exposed to Japanese media contents under the ban on broadcasting Japanese animations and TV series on television. On the other hand, as the results of both survey questionnaire and focus group interviews indicate, media generations are to a large extent formed on the consumption of different media contents rather than media technologies, and there is actually little difference in the use of media technologies among generations. One reason for this may be that the development of media technologies in China was quite late and

slow in the early times (Zhao, 2000). Television as the main media technology in China was introduced in 1958, but it was until the 2000s that the coverage rate of television reached 85.88% (CVSC-TNS Research, 2006). As a result, there was few media technology transition from the 1970s to the 1990s, and the formation of generations in China was therefore little influenced by technology.

1.16 Mediated attitudes towards Japan

As the results of the survey questionnaire show, media consumption is associated with people's attitude towards Japan. In this sense, media indeed play a role in attitude formation, and Rantanen's (2005) account of "mediated cosmopolitanism" is possible (see also Robertson, 2010). This point is also confirmed by the focus group interviews when respondents with daily use of Japanese media are more likely to have a positive attitude, and respondents who learn about Japan mainly through Chinese media are more negative towards Japan.

It is worth noting that some factors from Rantanen's (2005) concept of "five zones of cosmopolitanism" are not significantly correlated with the attitudes towards Japan in the regression analysis (i.e., speaking Japanese, and engaging with Japanese in the locality). Therefore, in this study, there is no support for the hypothesis that the attitude towards Japan is related to these factors.

As the results show, most Chinese respondents have not been to Japan, do not speak Japanese, have no family member living in Japan, and do not engage with Japanese in the locality. Media are the main channels for them to learn about Japan. And as Dekker and van der Noll (2013) write, this is one of the main differences between Western and Chinese context as travelling abroad or living in an immigrant community is quite common in Western countries. For a few respondents who speak Japanese, being able to speak the language have not affected their attitudes because language is "just a tool, there is no emotion attached to it" (Di, male, post-90s). Similarly, engaging with Japanese is not an influential factor for them either, for the Japanese they contact on a daily basis (which are usually Japanese teachers or clients) are not so close to them and would not to a large extent affect their perception of Japan (Di, male, post-90s).

Furthermore, the relationship between these factors and the attitudes towards Japan is to some extent misunderstood. According to Yunqian (female, post-80s), a respondent who used to study in Japan, this is actually a "reverse process". Going to Japan has not changed her attitude towards Japan much. Instead, it is because she liked Japanese culture that she decided to learn Japanese and go to Japan to study. In this sense, these presupposed factors are the outcomes of the attitudes rather the causes, and some theories may need to reconsider their arguments, for they have confused causes and effects.

1.17 The role of entertainment and foreign media

This dissertation further explores the mediated attitude by testing which media category is better at presenting a positive image of Japan and has a stronger correlation with an open and tolerant attitude. Unlike traditional approach which emphasizes the role of news media in connecting people with distant others (see Chouliaraki, 2006; Beckett & Mansell, 2008; and Norris & Inglehart, 2009), this dissertation has found that the use of news media and domestic media is actually negatively correlated with Chinese people's attitudes towards Japan. And instead, people receive a more positive image of Japan from entertainment media and Japanese media, and the use of them has a positive correlation with people's attitudes towards Japan. This provides empirical findings to supplement the mediated cosmopolitanism theory, especially to its critique that mediated cosmopolitanism only focuses on the role of news media and is valid only in "extraordinary moments of mediation" (Lindell, 2014: 202).

First of all, it is found that entertainment media is better at cultivating a positive attitude towards Japan. As most respondents said in the interviews, they did not read newspaper or watch television news on a daily basis, though they admitted that news media were the main sources for them to learn about Japan. The most often used media categories for them were entertainment media such as TV programs, dramas and films. Besides, both the survey questionnaire and focus group interviews indicate that people receive a more positive image of Japan in entertainment media. In the interviews, the most often mentioned news events were "the Diaoyu/ Senkaku Island issue", "the east China sea conflict" and "the Nanking Massacre denial", which made the respondents feel "there was always tension between China and Japan" (Zili, male, post-00s) and "Japan was always being malicious towards China" (Qianqian, female, post-80s), and led to a more negative attitude towards Japan. But for entertainment media, respondents said they saw "hot-blooded spirit from manga like *Naruto*" (Peixi, male, post-90s), "family harmony from animations like *Crayon Shin-chan* and *Chibi Maruko-chan*" (Xiao, female, post-80s) and "Japanese people's polite behaviors from many Chinese reality shows" (Guobiao, male, post-70s). Most of these images of Japan are positive in entertainment media and contribute to an open and tolerant attitude towards Japan.

Second, according to the moderator analysis, "to believe that the country image of Japan presented in media is similar to China's" is a significant factor that affects the association between media consumption and people's attitudes. The image of Japan in entertainment media, as some respondents said, was about "ordinary people and their lives, rather than politicians or state conflicts", which resonated more with them, because there was not much difference in ordinary people's lives so they could "learn about Japan without prejudice" (Yu and Xinyi, female, post-90s). In other words, the entertainment media is able to present a more "ordinary image" of a country, which audiences are familiar with and could easily understand, and this may foster the formation of a positive attitude.

Similarly, Japanese media also has a positive association with people's attitudes. This may be explained with the other two moderators tested in this dissertation – "to believe that the image

of Japan in media is objective and real”, and “to believe oneself has a comprehensive understanding of Japan through media use”. On the one hand, the results show respondents do not have a high level of trust in the objectivity and realness for either Chinese media or Japanese media (M=5.69 and 5.48 respectively), both of them fail to build a trustworthy media image. However, on the other hand, many respondents said they preferred to learn about Japan through Japanese media for it brought “a new perspective to better understand Japan, rather than merely receive one-sided image” (Di, male, post-90s). In this sense, Japanese media provides an alternative channel besides Chinese media for people to advance their understanding of Japan, which could contribute to a more positive attitude towards Japan.

Furthermore, according to the questionnaire results, Japanese media can also present a more positive image of Japan. As some respondents said, they only “had admiration for the country that produced such fine works when watching Japanese animations, and would not think much about the historical or political issues” (Fan, male, post-70s). This echoes with Nanako’s (2008) point that Japanese cultural products “do not wash away negative memories of the past”, but it is “creating positive memories” (Ibid: 235).

6. CONCLUSION - MEDIATED COSMOPOLITANISM AND A MEDIAPOLIS

This dissertation has explored the relationship between media consumption and people’s attitudes towards other countries. Through a questionnaire survey and four focus group interviews conducted in Chengdu, China, this study aims to substantiate the question in the Chinese context and analyze how Chinese people’s attitudes are associated with the uses of different media categories. Both quantitative and qualitative analysis have been employed in this dissertation to analyze the data.

Chinese people’s attitudes towards Japan are negative in general, more than six out of ten respondents have a somewhat negative to very negative attitude towards Japan. The main sources for Chinese people to learn about Japan are media, particularly Chinese news, Chinese TV series, and Japanese TV series. As the results of the survey questionnaire show, media consumption is associated with Chinese people’s attitudes towards Japan, and the associations are varied among different media categories – respondents who learn about Japan through news media and Chinese media are more likely to be negative about Japan, while respondents who learn about Japan through entertainment media and Japanese media are more likely to be positive. Respondents also receive different images of Japan from different media categories – with a relatively more positive image from entertainment media and Japanese media, and a relatively more negative image from news media and Chinese media. This dissertation has also found that media generations are formed due to the different consumption of media among generations in China. The post-90s generation has the highest level of Japanese media consumption and is also the most open and tolerant towards Japan.

This dissertation is an attempt to provide empirical findings for existing theories and explore the directions of future research. It puts some academic discussions concerning media use patterns and people's attitudes into the Chinese context and explores a new research question of Chinese people's attitudes towards Japan. As the findings indicate, media consumption is correlated with people's attitudes towards other countries. Thus Rantanen's (2005) concept of "mediated cosmopolitanism" is to some extent possible. However, this dissertation critiques traditional approach of this theory which stresses the role of news media in presenting the lives of distant others and cultivating a tolerant attitude towards others (see Chouliaraki, 2006; Beckett & Mansell, 2008; and Norris & Inglehart, 2009), for the results show that news consumption is actually negatively correlated with Chinese people's attitudes towards Japan. This finding raises a new question for future research – for two countries with political tensions, can news consumption indeed foster a better understanding and cultivate a positive attitude towards each other?

This dissertation also implies the role of entertainment media and foreign media in global communications, for these media categories also help people to reach the outer world beyond geographical boundaries, and may be better at cultivating a tolerant, hospitable, and reflexive attitude compared to news media and domestic media. This finding may shed some light on the moral order of global communications by providing empirical evidence for a global mediated moral space of hospitality and responsibility – what Silverstone (2007) calls "mediapolis". It also suggests that future research of mediapolis or other issues concerning media and morality should take into account the role of entertainment media and foreign media. Hopefully, future research could continue to contribute to the concept of mediapolis as an empirical category rather than just a normative desideratum.

1.18 Limitations

This dissertation also has some limitations that may be avoided in future studies. First, the survey was conducted in only one city, Chengdu. Thus the sample might not reflect the general situation of China since there may be some variations among different cities of China. Besides, the survey has its focus on urban population, which has excluded the large population of rural citizens. Second, the sampling strategy was not consistent during the survey, as a small proportion of respondents (the post-00s generation) were recruited with different sampling strategy. Third, there are also some problems with the questionnaire design. Useful items such as the frequency of media use and important media genres such as games were left out in the questionnaire. Hopefully, future research could avoid these limitations and help deepen discussions and understandings of this question.

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APPENDICES

Appendix 1: Questionnaire and codebook (translated from Chinese)

Questionnaire

1. To what extent do you agree with the following statement, “I have a favorable impression of Japan”?
 Strongly disagree Disagree Somewhat disagree Neutral
 Somewhat agree Agree Strongly agree
2. To what extent do you agree with the following statement, “I have a favorable impression of Japanese people”?
 Strongly disagree Disagree Somewhat disagree Neutral
 Somewhat agree Agree Strongly agree
3. What are the main sources that you use to learn about Japan? (multi-choice)
 Family or friends School or textbooks Work or colleagues
 Chinese films or TV series (including animated films and television animations)
 Japanese films or TV series (including animated films and television animations)
 Chinese news media (including newspaper, radio news, television news, website news, and political talk shows)
 Japanese news media (including newspaper, radio news, television news, website news, and political talk shows)
 Chinese entertainment programs (including radio programs, television programs, and Internet variety shows)
 Japanese entertainment programs (including radio programs, television programs, and Internet variety shows)
 Chinese books (including literatures and manga)
 Japanese books (including literatures and manga)
 Chinese music Japanese music
4. How is the image of Japan you received from your chosen sources? (**Please answer the question based on what you have chosen in question 3**)

	Very negative	Negative	Somewhat negative	Neutral	Somewhat positive	Positive	Very positive
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Family or friends							
School or textbooks							
Work or colleagues							
Chinese films or TV series							
Japanese films or TV series							
Chinese news media							
Japanese news media							
Chinese entertainment programs							
Japanese entertainment programs							
Chinese books							
Japanese books							
Chinese music							
Japanese music							

5. Have you ever been to Japan?

- Yes No

6. How was your experience in Japan? (if "Yes" for question 5)

- Very unsatisfied Unsatisfied Neutral Satisfied Very satisfied

7. Do you speak Japanese?

- Yes No

8. How is your Japanese proficiency? (if "Yes" for question 7)

- Beginner level Conversational level Business level Fluent level

9. Do you have family members or friends living in Japan?

- Yes No

10. How often do you contact your family member or friend? (if "Yes" for question 9)

- Twice a week or more Once a week Once a month Once every six months
 Seldom contact him/her

11. Do you engage with Japanese in your daily life?

- Yes No

12. How often do you engage with him or her? (if “Yes” for question 11)

- Once a day or more
 Once every two or three days
 Once a week
 Once a month

13. To what extent do you agree with the following statement?

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree
I think it's good to spend time with people who are willing to talk and learn about other cultures							
I think I respect others' culture the way I respect mine							
I think if people have a positive attitude toward other communities, there would be less conflict in the world							
I think to be successful, one needs to be able to use materials, information, knowledge, etc. from other cultures							
I am ready to learn about other cultures through listening, observation, thinking, and reflecting							
I think reading about world events is worthwhile							

14. To what extent do you agree with the following statement, “the country image of Japan presented in media is similar to China’s in terms of **objective conditions**”?

- Strongly disagree
 Disagree
 Somewhat disagree
 Neutral
 Somewhat agree
 Agree
 Strongly agree

15. To what extent do you think the country image of Japan presented in media is similar to China’s in terms of **state ideologies**”?

- Strongly disagree
 Disagree
 Somewhat disagree
 Neutral

Somewhat agree Agree Strongly agree

16. To what extent do you agree with the following statement, “the image of Japan in **Chinese media** is objective and real”?

Strongly disagree Disagree Somewhat disagree Neutral
 Somewhat agree Agree Strongly agree

17. To what extent do you agree with the following statement, “the image of Japan in **Japanese media** is objective and real”?

Strongly disagree Disagree Somewhat disagree Neutral
 Somewhat agree Agree Strongly agree

18. To what extent do you agree with the following statement, “I have a comprehensive understanding of Japan through media use”?

Strongly disagree Disagree Somewhat disagree Neutral
 Somewhat agree Agree Strongly agree

19. What is your age?

aged 7 or younger aged 8-17 aged 18-27 aged 28-37 aged 38-47 aged 48-57 aged 58 or older

20. What is your sex?

Male Female Other Prefer not to tell

21. What is your education level?

Primary school Junior high school Senior high school/ secondary vocational school
 Higher vocational school College/University Postgraduate (Master or Ph.D.)

Codebook

V1 Respondents number

1,2,3...3844

V2 Attitudes towards Japan

1. Strongly disagree
2. Disagree
3. Somewhat disagree
4. Neutral
5. Somewhat agree
6. Agree
7. Strongly agree

V3 – V15 Learn about Japan through Family or friends/ School or textbooks/ Work or colleagues/ Chinese films or TV series/ Japanese films or TV series/ Chinese news media/ Japanese news media/ Chinese entertainment programs/ Japanese entertainment programs/ Chinese books/ Japanese books/ Chinese music/ Japanese music

1. Yes
2. No

V16 – V28 The image of Japan received from Family or friends/ School or textbooks/ Work or colleagues/ Chinese films or TV series/ Japanese films or TV series/ Chinese news media/ Japanese news media/ Chinese entertainment programs/ Japanese entertainment programs/ Chinese books/ Japanese books/ Chinese music/ Japanese music

1. Very negative
2. Negative
3. Somewhat negative
4. Neutral
5. Somewhat positive
6. Positive
7. Very positive

V29 Have ever been to Japan

1. Yes
2. No

V30 The experience in Japan

3. Very unsatisfied
4. Unsatisfied
5. Neutral
6. Satisfied
7. Very satisfied

V31 Speak Japanese

1. Yes
2. No

V32 Japanese proficiency

3. Beginner level
4. Conversational level
5. Business level
6. Fluent level

V33 Family members or friends in Japan

1. Yes
2. No

V34 Contact frequency with family members or friends living in Japan

3. Twice a week or more
4. Once a week
5. Once a month
6. Once every six months
7. Seldom contact him/her

V35 Engage with Japanese in locality

1. Yes
2. No

V36 Contact frequency with Japanese in locality

3. Once a day or more
4. Once every two or three days
5. Once a week
6. Once a month

V37- V42 Cosmopolitanism scale

1. Strongly disagree
2. Disagree
3. Somewhat disagree
4. Neutral
5. Somewhat agree
6. Agree
7. Strongly agree

V43- V47 Moderator factors: to believe the country image of Japan presented in media is similar to China's in terms of objective conditions/ to believe the country image of Japan presented in media is similar to China's in terms of subjective ideologies/ to believe that the image of Japan in Chinese media is objective and real/ to believe that the image of Japan in Japanese media is objective and real/ to believe oneself has a comprehensive understanding of Japan through media use

3. Strongly disagree

4. Disagree
5. Somewhat disagree
6. Neutral
7. Somewhat agree
8. Agree
9. Strongly Agree

V48 Age

3. Aged 7 or younger
4. Aged 8-17
5. Aged 18-27
6. Aged 28-37
7. Aged 38-47
8. Aged 48-57
9. Aged 58 or older

V49 Sex

3. Male
4. Female
5. Other
6. Prefer not to tell

V50 Education level

3. Primary school
4. Junior high school
5. Senior high school/ secondary vocational
6. Higher vocational school
7. College/University
8. Postgraduate (Master or Ph.D)

Appendix 2: Focus group interview guide

1. Introduction

Greetings

Self-introduction

Introduction to the research

Confidentiality and anonymity

2. Attitudes towards Japan

What do you think about Japan? Why?

Do you like Japanese stars? Who?

Do you like Japanese TV series/ animations/ films/ manga?

Do you like Japanese products? Which?

Do you want to visit Japan?

3. Resources to learn about Japan

Do you know much about Japan?

What are the main resources you use to learn about Japan? Why?

Do you learn about Japan through media?

How about family or school?

4. Media consumption

Do you watch Japanese films, TV dramas or animations/ read Japanese literatures or manga?

What is your most impressive Japanese films/ TV dramas/ animations/ literatures/ manga?
Why?

How do you feel when you watch/ read it?

Do you watch Chinese films, TV dramas or animations/ read Chinese literatures or manga that are related to Japan? Which is your most impressive one and why?

Do you read newspaper or watch television news about Japan?

What is your most impressive news events and why?

5. Image of Japan in media

What do you think about Japan when you use Japanese media products (TV series, films, animations, manga, music...)?

What do you think about Japan when you use Chinese media products (TV series, films, animations, manga, music...)?

What do you think about Japan when you read/watch news about Japan?

6. Difference in media category

Do you think there is a difference in the image of Japan you received between Chinese and Japanese media? Why?

Do you think there is a difference in the image of Japan you received between news and entertainment media? Why?

Do you prefer to learn about Japan from entertainment media like animations, films or TV dramas? Why?

7. Other factors may affect the attitudes towards Japan

Have you ever been to Japan?

Do you speak Japanese?

Do you engage with Japanese in your daily life?

Do you think these factors would affect your attitude towards Japan?

8. Acknowledgements

This is the end of the interview; do you have anything to say/ ask?

Thank you so much for participating!

Appendix 3: Respondents information (name changed)

Post-70s generation

Number	Name	Sex	Age
1	Huirong	female	42
2	Ge	male	45
3	Guobiao	male	44
4	Fan	male	39
5	Hui	female	42

Post-80s generation

Number	Name	Sex	Age
1	Yanming	male	30
2	Bin	male	31
3	Yunqian	female	29
4	Qianqian	female	35
5	Xiao	female	33

Post-90s generation

Number	Name	Sex	Age
1	Yu	female	23
2	Peixi	male	24
3	Di	male	19
4	Xinyi	female	26
5	Daozhen	female	24

Post-00s generation

Number	Name	Sex	Age
1	Haojie	male	14
2	Zhiheng	male	15
3	Zili	male	14
4	Yusen	female	15
5	Shucheng	female	16

1.19 Appendix 4: Descriptive data of the questionnaire

Sex Distribution

Sex	Number of Valid Questionnaire	Percentage
Male	1534	39.9
Female	1939	50.2
Other	235	6.1
Prefer not to say	146	3.8
Total	3844	100

Age Distribution

Age Group	Number of Valid Questionnaire	Percentage
Under 17	240	6.2
18-27	1161	30.2
28-37	1553	40.4
38-47	648	16.9
48-57	210	5.5
Above 58	32	0.8
Total	3844	100

Education Level Distribution

Education Level	Number of Valid Questionnaire	Percentage
Primary School	58	1.5
Junior High School	345	9.0
Senior High School or Secondary Vocational School	978	25.4
Higher Vocational School	1020	26.5
College or University	1166	30.3
Master or Ph.D.	277	7.2
Total	3844	100

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