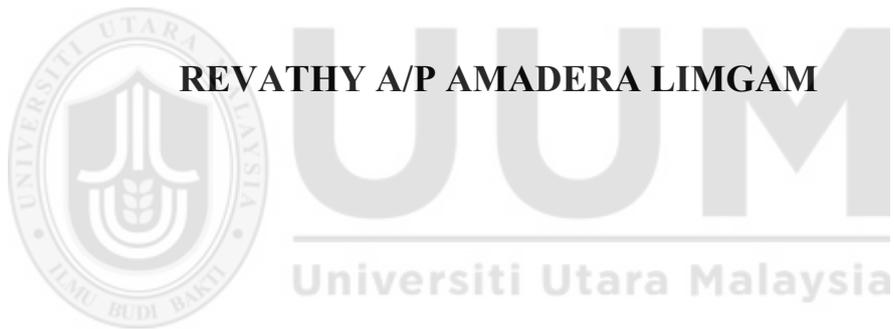


The copyright © of this thesis belongs to its rightful author and/or other copyright owner. Copies can be accessed and downloaded for non-commercial or learning purposes without any charge and permission. The thesis cannot be reproduced or quoted as a whole without the permission from its rightful owner. No alteration or changes in format is allowed without permission from its rightful owner.



**EXPLORING THE FLAMING SCENARIO ON YOUTUBE  
WITHIN THE MALAYSIAN CONTEXT**



**DOCTOR OF PHILOSOPHY  
UNIVERSITI UTARA MALAYSIA  
2019**



Awang Had Salleh  
Graduate School  
of Arts And Sciences

Universiti Utara Malaysia

**PERAKUAN KERJA TESIS / DISERTASI**  
(Certification of thesis / dissertation)

Kami, yang bertandatangan, memperakukan bahawa  
(We, the undersigned, certify that)

**REVATHY A/P AMADERA LIMGAM**

calon untuk Ijazah **PhD**  
(candidate for the degree of)

telah mengemukakan tesis / disertasi yang bertajuk:  
(has presented his/her thesis / dissertation of the following title):

**"EXPLORING THE FLAMING SCENARIO ON YOUTUBE WITHIN THE MALAYSIAN CONTEXT"**

seperti yang tercatat di muka surat tajuk dan kulit tesis / disertasi.  
(as it appears on the title page and front cover of the thesis / dissertation).

Bahawa tesis/disertasi tersebut boleh diterima dari segi bentuk serta kandungan dan meliputi bidang ilmu dengan memuaskan, sebagaimana yang ditunjukkan oleh calon dalam ujian lisan yang diadakan pada : **21 Ogos 2018.**

*That the said thesis/dissertation is acceptable in form and content and displays a satisfactory knowledge of the field of study as demonstrated by the candidate through an oral examination held on:*  
**August 21, 2018.**

Pengerusi Viva:  
(Chairman for VIVA)

Assoc. Prof. Dr. Norsiah Abdul Hamid

Tandatangan  
(Signature)

Pemeriksa Luar:  
(External Examiner)

Assoc. Prof. Dr. Jusang Bolong

Tandatangan  
(Signature)

Pemeriksa Dalam:  
(Internal Examiner)

Dr. Sharifah Fazliyaton Shaik Ismail

Tandatangan  
(Signature)

Nama Penyelia/Penyelia-penyelia:  
(Name of Supervisor/Supervisors)

Dr. Norizah Aripin

Tandatangan  
(Signature)

Tarikh:

(Date) **August 21, 2018**

## Permission to Use

In presenting this thesis in fulfilment of the requirements for a postgraduate degree from Universiti Utara Malaysia, I agree that the University Library may make it freely available for inspection. I further agree that permission for the copying of this thesis in any manner, in whole or in part, for scholarly purpose may be granted by my supervisor(s) or, in their absence, by the Dean of Awang Had Salleh Graduate School of Arts and Sciences. It is understood that any copying, publication, or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to Universiti Utara Malaysia for any scholarly use which may be made of any material from my thesis.

Requests for permission to copy or to make other use of materials in this thesis, in whole or in part should be addressed to: \_\_\_\_\_

Dean of Awang Had Salleh Graduate School of Arts and Sciences

UUM College of Arts and Sciences

Universiti Utara Malaysia

06010, UUM Sintok

## Abstrak

Salah satu bentuk utama pembulian siber dalam era Internet dewasa ini ialah pembaraan. 'Flaming' merujuk penggunaan bahasa yang menyinggung perasaan seperti menyumpah-seranah, menghina dan memberi komen yang negatif melalui media dalam talian. Dalam kajian ini, 'flaming' diterokai dalam konteks media sosial khususnya YouTube. Penyelidikan ini bertujuan memahami motivasi seseorang untuk memberikan komen yang berbentuk negatif di YouTube dan mengklasifikasi komen berbentuk 'flaming' yang terdapat pada video YouTube di Malaysia. Teori Kegunaan dan Kepuasan (TKK) digunakan sebagai asas untuk menjelaskan kepuasan komentar yang diperoleh melalui aktiviti pembaraan dan motivasi untuk mengeluarkan komen di laman web. Metodologi yang digunakan untuk menjalankan kajian adalah melalui temu bual mendalam dan analisis kandungan. Seramai sepuluh orang 'flamers' telah ditemui bagi memahami motivasi di sebalik perbuatan pembaraan mereka di YouTube. Bagi analisis kandungan, satu video dipilih bagi setiap lima video teratas daripada lima belas kategori yang terdapat di YouTube. Lima kategori video yang terpilih adalah hiburan, filem dan animasi, berita dan politik, komedi, dan orang dan blog dengan jumlah tontonan sekurang-kurangnya 100,000 dan jumlah komen minimum sebanyak 100 dan dianalisis menggunakan pendekatan tematik. Secara rumusan, pembaraan di Malaysia didorong oleh ketanpanamaan, norma, aspek hiburan, mempertahankan diri dan sebagainya. Bagi klasifikasi komen untuk analisis kandungan, dapatan kajian menunjukkan bahawa jenis komen yang paling kerap ditemui di video Malaysia ialah komen berbentuk serangan politik dan serangan kaum. Subkategori komen lain yang ditemui ialah caci nama, penghinaan, kritikan, gangguan seksual, sindiran, serangan kenegaraan, spekulasi, fitnah, perbandingan, serangan kejantinaan, serangan keagamaan, ancaman, homofobia, stereotaip, serangan antara negeri, hasutan, pertahankan diri dan komen berbentuk menyimpang. Kajian ini secara keseluruhan menyumbang dari segi penggunaan TKK dari perspektif baharu, iaitu kepuasan diperoleh dari tindakan negatif (pembaraan). Kajian ini juga menyumbang secara praktikal, iaitu dalam perkembangan data berhubung pembaraan kepada pihak bertanggungjawab, termasuklah Suruhanjaya Komunikasi Multimedia Malaysia dan Cyber Security Malaysia.

**Kata Kunci:** Kegunaan dan kepuasan, rangkaian sosial, buli siber, pembaraan, YouTube

## Abstract

One of the major acts of cyber-bullying in today's Internet era is flaming. Flaming refers to the use of offensive language such as swearing and insulting as well as posting hateful comments through an online medium. In this study, the act of flaming was explored in the context of social media, particularly YouTube. The research aims to understand 'individuals' in posting hateful comments on YouTube and to classify 'flaming' comments posted on YouTube videos in Malaysia. The Uses and Gratifications theory (UGT) was used to explain the commenters' satisfaction obtained through the flaming activity and the motivation to flame on the site. The methodology in this study were in-depth interviews and content analysis. Ten flammers were interviewed to understand their motivation to flame on YouTube. As for content analysis, one video was chosen for each top five out of fifteen categories available on YouTube. The categories were entertainment, film and animation, news and politics, comedy and people and blogs, with at least 100,000 views and a minimum of 100 comments and analyzed thematically. It can be concluded that the motivation to flame in Malaysia includes anonymity, norm, aspect of entertainment, being defensive and so on. As for the comments' classifications for content analysis, the results show that the most prominent types of comments found on Malaysian videos are political attack and racial attack. Other subcategories include name calling, insult, criticism, sexual attack, sarcasm, inter-country attack, speculation, defamation, comparison, sexism, religious attack, threaten, homophobic, stereotype, inter-state attack, sedition, defensive and comments that are off-topic. This study contributes to the usage of UGT in a new perspective which is gratification sought through negativity (flaming). This study also contributes practically in the enrichment of the data on flaming for the concerning parties such as Malaysian Communications and Multimedia Commission and Cyber Security Malaysia.

**Keywords:** Uses and gratifications, social networking, cyber-bullying, flaming, YouTube

## Acknowledgement

First praise to the God for endowing me with good health, endurance, and stable mental power and knowledge to complete this programme. I acknowledge, with deep gratitude and appreciation for the guidance, valuable time and support given by my supervisor, Dr. Norizah Aripin.

Not forgetting my previous supervisor Dr. Adrian Budiman for the motivation, wise words and the extensive guidance in choosing the right path in this study and in educating me in the fundamentals of research. Also, deepest gratitude to Dr. Sabrina Mohd Rashid, Dr. Awan Ismail and Dr. Norsiah Abdul Hamid for wishing me well throughout this journey.

I would like to also convey my deepest gratitude to the Malaysian Higher Education Ministry for granting me with the Fundamental Research Grant Scheme (FRGS) (ISO Code: 13594). With this research grant, I was able to fund my studies and also gain extra knowledge on the research conducting process.

I am grateful to my parents, Mr. & Mrs. Amadera Limgam Gengeswary and my family for the unconditional love and support in the accomplishment of this study. Also, to my in laws, Mr. & Mrs. Ponniamorthy Siamala, thank you for the sacrifices you have made for me to accomplish this programme.

To my sisters Jaya Letcumi Ragu and Thana Letchmi Jeevan, no words can describe my love to you both- every move you have made for my happiness counts. Thank you for always being there for me.

To my dearest friends Syazwani Mahsal Khan, Naufal Azhar, Ulka Chandini, Dr. Rasaq Adisa, Anusha Sandran, Sheigan, Gaiyathri Chandran, Komala Selvamani, Niroshiny Lavin, thank you for listening and supporting me through this entire process.

Finally, acknowledgement to my dearest husband, Mr. Sasikumar Ponniamorthy for listening, supporting and being the remarkable sources of energy that kept me motivated, stable and happy throughout this process. Could not have done this without him.

Finally to everyone who had encouraged, motivated and wished well for me, I say thank you

## Table of Contents

Permission to Use.....	iii
Abstrak.....	iv
Abstract.....	v
Acknowledgement .....	vi
Table of Contents.....	vii
List of Tables.....	xii
List of Figures.....	xiii
List of Appendices.....	xv
List of Abbreviations.....	xvi
<b>CHAPTER ONE INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study .....	1
1.2 Preliminary Study on Understanding Flaming on the YouTube Video Categories .....	4
1.2.1 Method of Study.....	5
1.2.2 Findings and Discussions.....	6
1.3 Problem Statement.....	12
1.4 Research Questions.....	17
1.5 Research Objectives.....	17
1.6 Significance of Research.....	18
1.6.1 Theoretical Contribution.....	18
1.6.2 Methodological Contribution.....	20
1.6.3 Practical Contribution.....	20
1.7 Limitations.....	22
1.8 Conceptual and Operational Definitions.....	23
1.9 Chapter Summary.....	31
<b>CHAPTER TWO LITERATURE REVIEW.....</b>	<b>32</b>
2.1 Introduction.....	32
2.2 Social Networking in Perspective.....	34
2.3 Understanding YouTube.....	36
2.4 YouTube as the Hostile Medium.....	41
2.5 Motivations to flame on YouTube.....	45

2.5.1 Anonymity.....	45
2.5.2 Miscommunications.....	50
2.5.3 Online and Offline Personalities.....	54
2.5.4 Cyber Aggression.....	58
2.6 YouTube Categories & Comments Classifications.....	61
2.7 YouTube Discourse.....	66
2.8 Theoretical Background.....	70
2.9 Chapter Summary.....	77
<b>CHAPTER THREE RESEARCH METHODOLOGY.....</b>	<b>78</b>
3.1 Introduction.....	79
3.2 Method of Study.....	81
3.3 Study One: In-depth Interview.....	82
3.3.1 Informants of Interview.....	84
3.3.2 Procedure and Data Collection.....	86
3.3.3 Data Analysis.....	88
3.3.4 Validity and Reliability for In-Depth Interview.....	88
3.4 Study Two: Content Analysis.....	90
3.4.1 Procedure and Data Collection.....	90
3.4.2 Data Analysis.....	93
3.4.3 Netnography.....	94
3.4.4 Validity and Reliability and Inter-Coder Agreement for Content Analysis.....	95
3.5 Triangulation.....	96
3.6 Ethical Consideration.....	100
3.7 Chapter Summary.....	101
<b>CHAPTER FOUR STUDY ONE: DATA ANALYSIS AND RESULTS.....</b>	<b>103</b>
4.1 Introduction.....	103
4.2 Informant's Profile.....	103
4.3 Flaming on YouTube.....	106
4.3.1 Theme One: YouTube Usage.....	108
4.3.1.1 Frequency of Usage.....	109
4.3.1.2 Time and Location of Access.....	111

4.3.1.3 User friendliness of YouTube.....	112
4.3.2 Theme Two: YouTube and Gratification.....	114
4.3.2.1 Types of videos watched.....	114
4.3.2.2 Ways of Expressing Anger.....	117
4.3.3 Theme Three: Prior Media-Use behaviour.....	120
4.3.3.1 Behaviour upon Prior Media (Prank Calls).....	121
4.3.3.2 Thoughts on Flaming Activities on Social Media in General.....	123
4.3.4 Theme Four: Value Judgment of Media Content.....	126
4.3.4.1 Triggering Factor.....	127
4.3.4.2 Thoughts on Flaming on YouTube.....	129
4.3.4.3 Experience on Flaming on YouTube.....	134
4.3.5 Theme Five: YouTube and Self-awareness.....	138
4.3.5.1 Identity Revelation.....	139
4.3.5.2 Commenting Pattern.....	143
4.3.5.3 Ways of Handling Flames.....	144
4.4 Chapter Summary.....	147
<b>CHAPTER FIVE STUDY TWO: CONTENT ANALYSIS FINDINGS.....</b>	<b>149</b>
5.1 Introduction.....	149
5.2 Comments Classification.....	149
5.3 Comments Classifications by Subcategory.....	152
5.3.1 Entertainment category.....	153
5.3.2 News and Politics Category.....	164
5.3.3 People and Blogs Category.....	173
5.3.4 Film and Animation Category.....	184
5.3.5 Comedy Category.....	195
5.4 Prominent Categories.....	204
5.4.1 Political Attack.....	205
5.4.2 Racial Attacks.....	207
5.5 Comparison Table of Total Frequencies and Percentages.....	208
5.6 Chapter summary.....	213

<b>CHAPTER SIX CONCLUSION.....</b>	<b>214</b>
6.1 Introduction.....	214
6.2 Theoretical Contribution.....	214
6.3 Methodological Contribution.....	226
6.4 Practical contribution.....	228
6.5 Recommendations.....	229
6.6 Limitations.....	231
6.7 Suggestions for Future Research .....	231
6.8 Conclusions.....	232
6.9 Chapter Summary.....	233
<b>REFERENCES .....</b>	<b>234</b>
<b>APPENDICES.....</b>	<b>259</b>



**UUM**  
 Universiti Utara Malaysia

## List of Tables

Table 1.1: Number of flames and types of comments according to YouTube video categories.....	7
Table 2.1: Terms of troll comments of YouTube and Slashdot.....	69
Table 2.2: Examples of words that is considered as flames in Malaysia.....	69
Table 3.1: Date, time and location details of the interviews conducted.....	85
Table 3.2: Malaysia's most subscribed YouTube channels, most type of video category and number of subscribers.....	91
Table 4.1: YouTube categories accessed by the informants.....	116
Table 5.1: Comments' category and the description.....	150
Table 5.2: Comments classifications for entertainment category.....	153
Table 5.3: Total frequency and percentage of entertainment category.....	163
Table 5.4: Comments classifications for news and politics category.....	164
Table 5.5: Total frequency and percentage of news and politics category.....	171
Table 5.6: Screenshot of categories of videos and type of comments.....	172
Table 5.7: Comments classifications for people and blogs category.....	173
Table 5.8: Total frequency and percentage of people and blogs category.....	183
Table 5.9: Comments classification for film and animation category.....	184
Table 5.10: Total frequency and percentage of film and animation category.....	193
Table 5.11: Screenshot of the categories of Weblogs and the types of comments.....	194
Table 5.12: Comments classifications for comedy category.....	195
Table 5.13: Total frequency and percentage of comedy category.....	202
Table 5.14: Screenshot of the types of comments and the platform type.....	204
Table 5.15: Comparison table of total frequencies and percentages.....	205

## List of Figures

Figure 1.1: Examples of ‘name-calling’ type of flaming comments.....	9
Figure 1.2: Examples of ‘stereotyping’ type of flaming comments.....	9
Figure 1.3: Examples of ‘racial attacks’ type of flaming comments.....	10
Figure 1.4: Examples of ‘political attacks’ type of flaming comments.....	11
Figure 1.5: Examples of ‘religious attacks’ type of flaming comments.....	11
Figure 1.6: Examples of ‘inter-country attacks’ type of flaming comments.....	12
Figure 2.1: The screenshot of an example of a tutorial video on YouTube.....	39
Figure 2.2: The screenshot of an example of a flaming comment. ....	43
Figure 2.3: The screenshot of the 15 video categories that are available on YouTube.....	63
Figure 2.4: Comments mean rating distribution graph for YouTube video categories.....	64
Figure 2.5: The mean rating of negativity, objectivity and positivity of YouTube video categories.....	65
Figure 2.6: Top-50 terms of accepted and unaccepted comments.....	68
Figure 3.1: The two methods used in this research.....	97
Figure 4.1: Main themes and sub-themes of the activity of flaming on YouTube.....	108
Figure 4.2: Ways of expressing anger recap.....	120
Figure 4.3: The history of prank calls recap.....	123
Figure 4.4: Thoughts on flaming activity in general recap.....	126
Figure 4.5: Video clicking triggering factor recap.....	129
Figure 4.6: Thoughts on flaming activity recap.....	133
Figure 4.7: Experience on YouTube recap.....	138
Figure 4.8: Identity revelation recap .....	142
Figure 4.9: Ways of flames are handled recap.....	147
Figure 5.1: Screenshot of an example of ‘political attack’ comment.....	148
Figure 5.2: Screenshot of an example of ‘racial attack’ comment.....	149
Figure 5.3: Comments classification on entertainment videos.....	164
Figure 6.1: The model of flaming in Malaysia.....	222

## List of Appendices

Appendix A Consent form.....	259
Appendix B Interview guide.....	260
Appendix C Inter coder reliability test result.....	262



## List of Abbreviations

UGT	Uses and Gratifications Theory
CMC	Computer-mediated communication



# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

In 2012, a 15-year-old teenage girl named Amanda Todd was found dead reported suicide at her home in Port Coquitlam. Amanda hanged herself after being cyberbullied among her peer friends for months after experiencing severe depression, anxiety and panic disorder. Before the suicide attempt, she posted a 9-minute video entitled 'My Story: Struggling, bullying, suicide and self-harm' to YouTube, showing a series of flash cards with her story on it on how she was blackmailed and bullied. She had received many hating comments and flaming on the video which led her to committing suicide a few days after the video was uploaded (The Story of Amanda Todd, 2014).

According to a statistics report from I-Safe foundation, more than 1 over 3 young people around the world has experienced bullying online (Bullying Statistics, 2017). One of the major acts of cyber-bullying that happens frequently and becomes the topic of concern in today's Internet era is flaming. Flaming refers to the use of offensive language such as swearing, insulting and providing hating comments in a particular forum (Moor, Heuvelman & Verleur, 2010). In this study, the act of flaming will be studied in the context of social media, particularly, YouTube.

Relatively, flaming is part of cyber-bullying. Cyber-bullying can be done in a few ways that includes harassment, exclusion, outing, masquerading and flaming (George, Alias, Khader, Jabbar & Ranjith, 2017). Harassment involves continuous sending of

malicious contents attacking a person multiple times. Exclusion is the act of intentionally isolating or leaving out a person during online grouping or chatting. Outing is the kind of bullying where someone's private information is leaked such as pictures, conversation or any other private data being published without one's knowledge or permission. Masquerading is the act of faking one's identity to display hostility (George et al., 2017). In this study, the scenario of flaming was studied where flaming involves the display of hate-speech and offensive messages on any computer-mediated communication sites. The reason for choosing flaming to be studied in this research is due to the higher level of severity that flaming carries compared to the other types of cyber-bullying activities mentioned.

The chances of a person experiencing flaming and hate speech online are more intense in the recent times due to several factors (Vitelli, 2016):

- **Availability of online anonymity and transnational interactions:** People can and will express hateful things online that they would never express in public, which makes the reach and the consequences are wider.
- **Occurs anytime and anywhere:** People use the Internet as a daily routine and it is accessible on many devices with the growth of technology.
- **Far-reaching and immediate:** Anything can be sent with just a few click crossing geographical distances, instantly.

The more people use the Internet, the higher the chances of one experiencing flaming. For adolescents with the age between 10 to 19 years old, the frequency of flaming that they experience may create fear, anxiety, and poor academic performance and even increase in suicidal tendency (Oberst, et al., 2017). As for older generations,

experiencing flaming in online forums creates fear of technology, failure to learn and maintain computer-mediated-communication and inability to socialize (Hill, Betts, & Gardner, 2015). In the future, the act of flaming could be more dangerous and inevitable with the advancement of Internet and technologies.

The term flaming originated from the Hackers Dictionary (1983) which states "to speak rapidly or incessantly on an uninteresting topic or with a patently ridiculous attitude" (p. 158). Flaming usually happens when someone posts a provocative or offensive message or comments on online forums or Internet discussion group known as 'flame bait' (Moor, Heuvelman & Verleur, 2010). According to Lange (2006), the purpose of posting a 'flame bait' is to incite angry responses or arguments over an issue. This is a way of attention seeking and to get entertained through the arguments of others (Lange, 2006).

The poster of such 'flame baits' are called the flammers. Flammers are often seen as someone on the Internet who starts an argument and upsets people on the online communities by posting hostile messages with the intention to provoke potential readers or otherwise disrupt a discussion (Shin, 2008). When multiple users reacts and responds to the 'flame bait' created by the flammers, a flame war occurs (Shin, 2008). A flame war often causes most damage in the argument as offensive language and display of hostility occur as more users become involve in the topic or issue of argument (Moor, Heuvelman & Verleur, 2010).

Over half of the young users of the Internet has reported being bullied online and out of this number, 10 to 20 percent users experience cyber-bullying repeatedly. More

than 80 percent of teens regularly use cell phones, making them the most popular form of technology and therefore it becomes a common medium for cyber-bullying (Online Hate Speech, 2015). With regards to the statistics obtained, it is clear that flaming activities are high in its rate and needs to be discussed more frequently to create awareness to online users, hence, the need to conduct this study.

## **1.2 Preliminary Study on Understanding Flaming on the YouTube Video Categories**

A preliminary study was conducted by the researcher to determine the research focus. Further, the analysis and findings could justify the importance of the research area. The main idea of the preliminary study was to identify the categories of YouTube videos and the type of flames that can be found on YouTube.

YouTube is a huge network with millions of videos in it. It is proven that people watch more than 100 million videos a day and upload more than 65,000 videos daily to this site (YouTube Fact Sheet, 2014). To break the whole network into simpler blocks, YouTube has come up with a categorization technique where users get to view item according to their taste and preference and also at the same time making the video viewing process easier.

According to YouTube Charts (2014), there are 15 official video categories available to choose from in YouTube namely people and blogs, autos and vehicles, comedy, education, entertainment, film and animation, gaming, how to and style, music, news and politics, non-profits and activism, pets and animals, science and technology, sports, travel and events. Out of these categories, nine most accessed video categories

were chosen to be studied through the statistics taken from the YouTube charts' most accessed video categories in the year 2014. The descriptions for the type of videos chosen are presented below.

- **Pets and animal:** Videos regarding pets, insects.
- **People and blogs:** Videos regarding dance, fashion, food, health, family, video blogs, gardening, real estate, career, lifestyle and so on.
- **Film and animation:** Documentary film, comedy, horror, animation, thriller, fantasy, adventure, family, biographical, cartoon, animation and so on.
- **Music:** Video that consists of music creation from around the world.
- **Sports:** Motorsports, combat sports, winter sports, ball sports, water sports, air sports, team sports, individual sports and so on.
- **Education:** Videos from around the world that has educational elements in it.
- **News and politics:** World news, nation news, business news, health news, political news and so on.
- **Entertainment:** Videos regarding practical jokes, advertising, reality television show, game shows, soap opera, celebrity shows, comedy, television documentary and so on.
- **Gaming:** Video games, sports games, puzzle games, music video games, adventures games, casual games, simulation games and so on.

### 1.2.1 Method of Study

The method chosen for this preliminary study is by selecting one video per category on all nine selected video categories. The criteria of the chosen videos are videos that are Malaysian-themed, has a minimum number of 10,000 views, which is according to Statista (2014), the average number of view counts found in YouTube's Malaysian-

themed videos. The number of comments of the selected videos are at a minimum of 50 comments as suggested by Statista (2014). The procedure of this study was done through simply counting the number of flames that are present in every video category. Other than that, the frequency of the type of comments that appeared in each video were also taken into account. The data was collected on 11<sup>th</sup> of September to 15<sup>th</sup> of September 2014. The flames were calculated from the date the particular video was uploaded to YouTube until 12.30 a.m. on 15<sup>th</sup> of September 2014. The comments were studied and classifications were made on the types of comments found from the nine videos studied.

### **1.2.2 Findings and discussions**

Flaming was found in the nine category of videos studied but differed in the number of counts. The data are presented in the table 1.1 below:

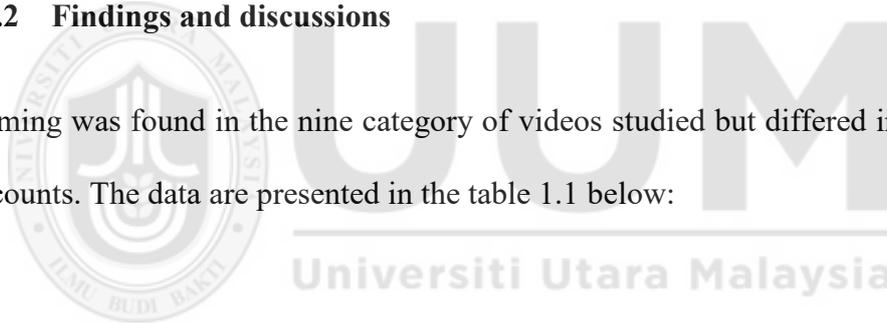


Table 1.1

*Number of flames and types of comments according to YouTube video categories.*

<b>Categories</b>	<b>Video Tittle</b>	<b>Number of flames</b>	<b>Most types of comments found</b>
Entertainment	ZOOM MALAYSIA MUSIC VIDEO	82	Inter-country attack
Animals	Dog abuse in Malaysia by DBKL	72	Racial attack
Sports	Penang Nude Sports Games 2014	41	Name-calling
Music	My top 10 Malaysian Metalcore/Post-Hardcore Band	32	Inter-country attack
Lifestyle	MALAYSIAN AIRLINES 'missing You' Flash Mob	32	Name-calling
Games	MALAYSIA VS MAN CITY (3-1 ) FULL MATCH REVIEW 2012	28	Inter-country attack
Film	Filem Patriotik: Darah Setia (1983)	21	Inter-country attack
Education	Part2 Malaysian's education system polarizes?	14	Political attack
News	Malaysians react to dog trainer's arrest.	13	Racial attack

Based on the table above, flaming is most likely to occur in entertainment categories videos with a total number of 82 flaming comments. This was followed by animal videos with 72 flames and 41 flames in sports videos. Both music and lifestyle category videos received 32 flames each category. Next are 28 flames for games video, followed by 21 flames for film category. Education category video received 14 flames and the least number of flames was obtained by news category with a total of 13 flames. The most frequent type of comments that appeared in each category were also given in the table above. The definitions for the type of comments found are given in the page 23.

The justification for most flames on entertainment category can be supported by Moor's (2008) study where he studied on flaming on YouTube and upon his interview on why people flame, a few answers were revealed by the flammers. A respondent in his study said that "I'm tired of peoples wasting my time with useless vids". There was another respondent who confessed that "his video was fake. He lied on the name so people would view. This is unfair. That's why I insulted him." This explains why people become upset if the video up-loader fails to satisfy the users.

As for the types of flaming comments, six categories of flaming comments were found from the preliminary study. They are:

- Name-calling
- Stereotyping
- Racial attacks
- Religious attacks
- Political attacks
- Inter-country attack



Though stereotyping and religious attacks were not listed in the table 1.1, the researcher found these two types of comments to appear as well upon the classification process.

Based on a video from YouTube entitled "Dog Abuse in Malaysia by DBKL", flaming comments were recognized and classified according to each category of flaming comments mentioned above. The screenshots of each flaming comment for all six classifications are presented below:

### i) Name-Calling

Name calling comments is the type of comments where a user calls another user with names to show dissatisfaction. Examples of the flames are presented in figure 1.1.



Figure 1.1. Examples of ‘name-calling’ type of flaming comments.

### ii) Stereotyping

Stereotyping comment is a way in which a community or a country is branded or labelled over certain issues. The examples are presented in figure 1.2.



Figure 1.2. Examples of ‘stereotyping’ type of flaming comments.

### iii) Racial attacks

Racial attack comments are the situations in which a person or a group of people is being offended or ridiculed by the race or their skin colours. The examples are presented in figure 1.3.



Figure 1.3. Examples of 'racial attacks' type of flaming comments.

### iv) Political attacks

Political attacks comments occur when politics are brought up and debated as an issue that triggers flame. The examples are presented in figure 1.4.



Figure 1.4. Examples of ‘political attacks’ type of flaming comments.

v) **Religious attacks**

Religious attack comments take place when a person’s beliefs and Gods are being humiliated or downgraded by a person with a different belief. The examples are presented in figure 1.5.

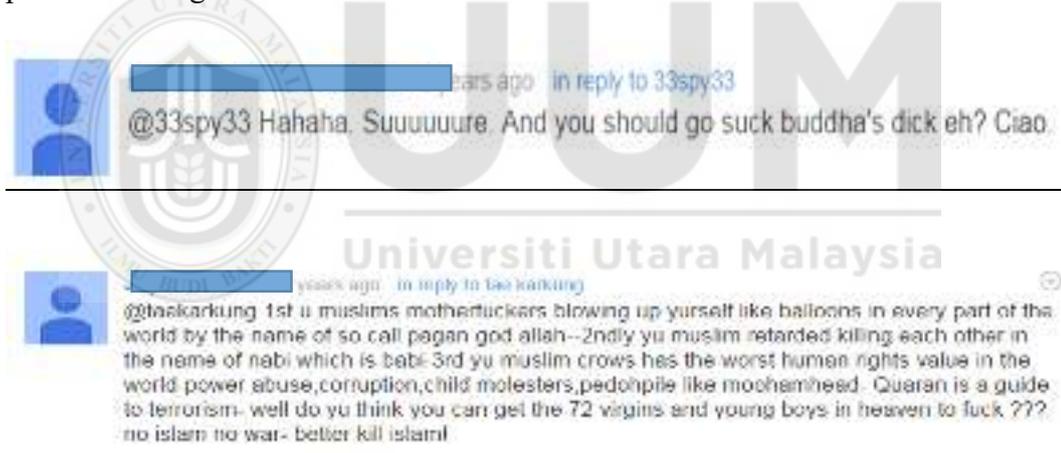


Figure 1.5. Examples of ‘religious attacks’ type of flaming comments.

iv) **Inter-country attacks**

Inter-country attack comments happen when a person from a country offends or insults individuals from another country. The examples are presented in figure 1.6.



Figure 1.6. Examples of ‘inter-country attacks’ type of flaming comments.

### 1.3 Problem Statement

Some Internet users regardless of their age are willing to misuse the Internet by discommoding other users deliberately or unintentionally which leads to cyber-bullying. How common is cyber-bullying in Malaysia? According to a newspaper article from The Star, a total number of 529 cases has been reported in 2016 (Thye, 2017). A number of 1524 cyber-bullying cases has been recorded within the year 2012 to 2016 (Thye, 2017). Cyber-bullying in Malaysia is stated to be more crucial from what has been reported as many victims choose to remain silent due to various reasons (Thye, 2017). According to MyCert, a Malaysian computer emergency response team, a total number of 530 cyber-harassment cases have been submitted to them in the year 2017 from the month of January to November (MyCERT Incident Statistics, 2017). The statistics indicate that cyber-based crime is on the rise and in a crucial state for the time being. However, there is no record on the issue of flaming specifically. This shows that there is a need to study this issue in Malaysia in order to add relevance to the future data of MyCert and Cyber Security Malaysia.

Scholars who conducted studies on YouTube in Malaysian setting previously have focused more on other aspects of YouTube, such as, YouTube as a tool of learning language (Hasan, 2013), YouTube as a place of teaching and education of performing arts (Dorothy, 2013), and YouTube usage at tertiary levels (Danyaro, Jaafar, De Lara, & Downe, 2010). Studies on cyber-bullying in Malaysia on the other hand focused more on forensic perspective (Zainudin et al., 2016), cyber-bullying among teenagers (Balakrishnan, 2015), cyber-bullying among students in higher learning institutions (Lai et al., 2017), personality traits and cyber-bullying (Ghazali et al., 2016), cyber-bullying and children (Yusuf, Hassan, & Ibrahim, 2018). There is limited studies on flaming in particular by scholars on YouTube in Malaysia.

Based on the previous literatures on hostility, hate-speech and negativity online, it was discovered that there are a few elements that trigger individuals to post hateful comments online which includes anonymity (Rainie, Anderson & Albright, 2017). This element suggests that, when people are generally hidden behind an anonymous username or avatar, they tend to be more outrageous and offensive (Senker, 2016). The next reason for flaming to occur on YouTube is because of miscommunication where messages are interpreted wrongly by the receiver, for instance, sarcasm (Moor, 2008). The third element is the online-offline personality change where people tend to act however they want online but has a total different personality offline or in real life (Hongladarom, 2011). The final reason for motivation to post malicious comments are due to cyber aggression where people are more aggressive online as provocation happens more frequently on the Internet (Myiah & Hutchens, 2014). The researcher believes that there has to be similar or other motivations as well for one to post

malicious comments on YouTube within the Malaysian society. This triggers the first question on why do one post malicious comments on YouTube videos in Malaysia.

Concerning the question above, the researcher needed to identify the ‘motivation’ scope in order to study the occasion. By using the Uses and Gratification Theory (UGT), the path of this research was validated. Initially the UGT holds a few needs for one to use a particular media and that includes i) information gaining; ii) relaxation; iii) social interactions; iv) diversion; and, v) escape (Blumer & Katz, 1974). However, the five needs have already been discussed in numerous research on social media, for instances, negativity on Instagram (Sheldon & Bryant, 2016), Facebook (Malik, Dhir & Nieminen, 2016), and even on YouTube, specifically on watching and sharing video on the site (Haridakis & Hanson, 2009).

Therefore, for a change, the researcher decided to apply the five assumptions that this theory has proposed to add relevance to the ‘motivation’ to flame on YouTube. Those five are a) the population that uses a particular media is active audience and the media use is directed to goal; (b) the drive in associating gratification needs to a particular medium choice is up to the users; (c) the media compete with other mediums for gratification needs; (d) users have sufficient self-awareness of their media practice, concerns and motivation towards the media usage; and (e) The media contents’ value judgment can only be appraised by the audience (Katz, Blumler, & Gurevitch, 1974). These attributes of UGT are rarely studied by past scholars especially in the context of social media and hence expected to fill the gap of flaming motives using the assumptions of UGT. With that being mentioned, the motivation for users to post

hateful comments on YouTube in Malaysia will be studied in this scope; hence, narrowing down the first research question to;

**RQ1:** What motivates individuals to post hateful comments on YouTube (usage, gratifications, prior media use behavior, value judgment of media content, and self-awareness)?

According to year 2017 statistics from Statista, there are more than 21 million Internet users in Malaysia and it is predicted that the number will add to 22.7 million by the year 2020. The Internet users in Malaysia are rising every year with the development of technology where earlier in the year 2015, the total number of Internet users was 20.68 million and it increased to 21.54 million by the year 2017, making a rise in the rate of Internet access and the number grew even larger to date. Hence, based on the growing number of the Internet users in Malaysia, it is possible that the figures of cyber-bullying and the rate of flaming are on the rise too.

To date there has been many cases of suicide, or in this precedence it is better known as cyberbullicide which has taken many lives. Reported cases are teenagers from around the world such as Ryan Halligan, Rachel Neblett, Jeffrey Johnston and many other young victims (Hinduja & Patchin, 2009). The researcher had also studied the literature on the views and thoughts of the society and the YouTube community on the issue of flaming. It was found that not all the YouTube users look at flaming comments as an offensive material (Moor, 2008). Since studies done on YouTube usage in Malaysia are scarce, the motivation to flame by the flammers in Malaysia remains unknown.

As mentioned in the previous section, a preliminary study was done in order to find the focus of this research. During the process, the researcher selected videos from all the videos categories to determine the diverse nature of YouTube and also to see variety of comments and its diversity in its users. A study done by Siersdorfer, Chelaru and Nedjl (2010), studied the YouTube according to its video categories but the focus of study was to find the comments rating, the acceptance of comments and its polarizing content.

The results of this study indicated that flames are present in all the categories of YouTube. However, the types of flames, and the in-depth study on the comments alone in each and every video category are still unknown. Another discovery upon the preliminary test done is the different classifications on the types of flaming comments found on YouTube. The classifications of comments found so far are the, name-calling, stereotyping, racial attacks, religious attacks, political attacks and inter-country attacks. Past study done by Nycyk (2012) looked into the boundaries of posting contents to YouTube. By collecting comments from 25 videos from YouTube, Nycyk found the characteristics of flame comments that had created tension between the site and its users. As results of the study, it was found that there is a sequential pattern on how flaming occurs on YouTube and through this study, two classifications of comments were found namely name-calling and stereotyping.

Comparing these results to the six classifications found through the preliminary study, there has to be a difference in the pattern and themes within the comments in Malaysian videos. Malaysian videos in this context are referring to the videos that are Malaysian themed. Beliefs and perception of an individual towards a certain issue differs, making

differences on how comments are posted and the possible classifications of comments that can be made out of it. Thus, triggering the second research question of this study;

**RQ 2:** What types of 'flaming' comments prevalent on YouTube Malaysian-themed videos?

With that being acknowledged, the following subsections will be on the list of the research questions and research objectives constructed for this study.

#### **1.4 Research Questions**

Based on the problems that had been created prior to this research, a few research questions had been created and will be answered at the end of the study. Hence the research questions build for this study are;

1. What motivates individuals to post hateful comments on YouTube (usage, gratifications, prior media use behavior, value judgment of media content, and self-awareness)?
2. What types of 'flaming' comments prevalent on YouTube Malaysian-themed videos?

#### **1.5 Research Objectives**

Generally, this research is designed to explore the motivations behind why people flame on YouTube and it also intends to study on how the flaming comments found on YouTube be classified according to its types. The research objectives of this study are as follows;

1. To understand the motivation that drives individuals to post hateful comments on YouTube (usage, gratifications, prior media use behavior, value judgment of media content, and self-awareness).
2. To examine the types of ‘flaming’ comments prevalent on YouTube Malaysian-themed videos.

## **1.6 Significance of the Research**

YouTube is accessed by millions of people each and every day. YouTube is the number one video based website used by the Malaysians in order to watch online videos and upload videos to the Internet (Statista, 2017). YouTube has been the medium for Malaysians to update any sorts of videos to the public through Internet such as movie releases, video songs, events and so on. This research contributes theoretically, methodologically and practically to the society and computer mediated communication environment. The findings and outcomes of this research will mainly provide useful insights in flaming scenario in Malaysia.

### **1.6.1 Theoretical Contributions**

This study uses the theory of uses and gratifications in order to explain the flaming scenario in Malaysia. The uses and gratifications theory was developed and applied to traditional media, such as, radio and television in which it explains why people use certain media to gratify themselves. However, this study applies this theory to new media in order to explain computer-mediated communication, especially, hate-speech (negativity) which adds a new approach to the usage of the theory. Numerous studies that implemented the UG theory studied the satisfaction obtained from the usage of a particular media for entertainment reasons (Jonson, 2013; Rosenthal, 2017; Sheldon

& Bryant, 2016). Now, the users are getting satisfactions through the display of profanity and negativity which is the new dimension to the application of the theory (Leung, 2013).

Most scholars use the five needs to study the theory, which are information gaining, relaxation, social interactions, diversion, and escape (Haridakis & Hanson, 2009; Malik et al., 2016; Sheldon & Bryant, 2016). For a change, the researcher uses the five assumptions that the theory has proposed which are a) the population that uses a particular media is active audience and the media use is directed to goal; (b) the drive in associating gratification needs to a particular medium choice is up to the users; (c) the media compete with other mediums for gratification needs; (d) users have sufficient self-awareness of their media practice, concerns and motivation towards the media usage; and (e) the media contents' value judgment can only be appraised by the audience (Katz, Blumler, & Gurevitch, 1974). The application of the assumptions of the uses and gratifications theory can be considered as a new approach in the flaming related studies.

Other than that, most YouTube related studies that used UG as the theory, used quantitative as their method of study (Jonson, 2013; Rosenthal, 2017). Contrary to that, this study focuses on qualitative method which uses interview and content analysis as its method. How flames are projected on YouTube and the types of flaming comments that are spread across Malaysian videos are discussed using this theory. This adds relevance to the gratifications and satisfaction people obtain through the spread of negativity online.

### **1.6.2 Methodological Contributions**

This study also contributes to the methodological aspect by filling in the gap of studying flaming on YouTube in Malaysia. Many past studies on this issue often chose questionnaires as their instrument of study to question the flammers and are quantitative, revealing closed data as their findings. This study, on the other hand, uses in-depth interviews to question the flammers which provide richer and broad data. Also, the contents of the comments on the selected videos will be studied and classified according to the types where this method has not been implemented in any other studies on flaming on YouTube in Malaysia.

Other than that, this study uses triangulation method to explain the scenario of flaming in the Malaysian context. Triangulation is a method where it combines more than one method to collect data under the same topic and also to capture different dimensions of the same issue (Gibson, 2017). In this study, the researcher combined two methods which were the interview and content analysis in order to examine flaming in YouTube in Malaysia. Furthermore, this study applied netnography where the researcher collected data from a significant networked digital communication through the observation of the data or material of study from online sources (Kozinets, 2017). For this study, the researcher analysed the comments extracted from YouTube comments section through content analysis. This is considered a new approach in flaming studies of recent times.

### **1.6.3 Practical Contributions**

YouTube can now be easily accessed with the development of the technology where one can watch YouTube videos in a laptop or even through smart phones with just a

click away. YouTube's application is also available on all types of smart phone including Android and iOS. Psychologically, human minds tend to reflect whatever they see in their daily activities. From the act of flaming and by becoming 'keyboard warriors', people spread hatred by hating each other, other religions, other races and beliefs, and other countries (Bakar, 2015). Whatever people see and read will affect them in both online and offline mode and chances are that hatred will be conveyed in their daily lives (Bakar, 2015).

During the analysis of the flaming comments, the researcher came across a comment in a YouTube video by an anonymous user that says:

*"I hate to see how Malays are racist. That is why I don't eat at Malay stalls anymore."*

This shows that whatever one experiences or comes across online, it will actually affect his/her in real life (Bakar, 2015).

This study will be useful for many parties, such as, the YouTube users in order to identify their commenting limits, parents in order to guide their children, and the website itself in order to set up its settings according to each countries' video viewing preferences. For example, sensitive words such as 'keling' and 'barua' and other seemingly offensive words in Malaysia can be banned or flagged in YouTube. Hopefully this study will also be an advantage for the government as it will provide data on how severe this problem really is. This study will be useful to the above mentioned parties once it is published, which will work as added data on flaming in Malaysia and creates awareness to its' readers.

The government will then be able to implement new laws and policy for future YouTube users and the act of flaming can be decreased gradually. This study will also contribute in adding data and further informations on flaming, hence, adding relevance to the future data of CyberCert, Cyber Security Malaysia, Malaysian Communications and Multimedia Commission (MCMC) and also other organizations that may benefit from the results of this study.

### **1.7 Limitations**

YouTube is a large network with millions of videos in it. Since YouTube is a very large network, it is almost impossible to go through each and every video and evaluate the flame that forms in the comment section. It is also hard to identify whether a comment is a flame or not as some of the comments are meant to be funny but at the same time touch on sensitive issues and offensive. Some of the flames that are listed in this study touch on controversial topics, sensitive issues in Malaysia, such, as religious and racial issues that might be offensive for certain people. Other than that, since Malaysians comprise of variety of races and ethnic, language used in the comment section also varies. For example, code-switching happens where some of the comments are written in English but followed up in Chinese language where it is hard to evaluate such comments due to the researcher' inability to understand the language.

## 1.8 Conceptual and Operational Definitions

The concepts employed in this study are defined as follows:

1. **Flaming** has been defined in many forms in earlier studies. In early ages, flaming was defined by Steele et al. (1983) in his Hacker's Dictionary as "to speak rapidly or incessantly on an uninteresting topic or with a patently ridiculous attitude" (p. 158). In 1986, Siegel, Dubrovsky, Kiesler and McGuire defined flaming as the expression of strong and inflammatory opinions. Kayany (1998), defined flaming as "...an expression of hostile emotions directed to another person, as opposed to criticism that is directed at ideas and opinions" (p.1137). Reing et al. (1997) described flaming as verbal attacks intended to offend either persons or organizations. In recent years, Lange (2007) discovered that flaming has been defined many times over years and has come to the point of losing its theoretical value. The definition that has been accepted in mostly all the recent studies on flaming is the definition given by Moor, Heuvelman and Verleur (2010) which is "displaying hostility by insulting, swearing or using otherwise offensive language" (p.1537). In this study, flaming is defined as expressing hatred virtually with the intention of offending someone by exhibiting hostility.
2. **Hateful comments** are the type of messages that are negative and disrespectful which found in message boards or comment sections in online forums that are used to harm emotionally or upset people. In this study, malicious comments will be defined as comments on YouTube that are

bad-natured, mischievous, negative, hateful and otherwise offensive language. The definitions for each type of comments are as follows.

- i. **Stereotyping** is the type of comments which assumes a particular type, thing, a group or a community into a misrepresented image (Kulik, Perera & Cregan, 2016). In the context of this study, stereotyping comments are seen mostly in race or religion perspective. Example of a stereotype comment is ‘X must be a (any race), for doing (activity) because that’s what they do.’
- ii. **Speculations** are comments that shapes a theory or concludes without any firm evidence or proof (Joetz, 2015). Speculation involves a statement that does not have any right justification or proof to it. Example of a speculation comment is ‘X is leading a rich life because he has stolen money from the government.’
- iii. **Comparison comments** are those comments that judge two or more different situations or a particular collation (Jeong et al., 2016). The comments are seen to be comparing two or more people, aspects, parties, things or situation. Example of a comparison comment is ‘X is better than Y in the sense of (anything).’
- iv. **Defamation** is the type of comments that harms and damages the notoriety and good reputation of somebody; libel or slander (Frederick, 2017). Defamatory comments are meant to put down/degrade a person

by saying something negative about his/her deeds, personality, career, lifestyle choices or behaviours that may not be true. Example of a defamatory comment is 'X is involved in drugs dealing for some time now.'

v. **Sedition** is the type of comments that triggers individuals to defy and rebel against an authority, party or monarch (Lee & Thien, 2015). This type of comments involves/triggers others to go against/work together to influence others. In this context sedition type of comments is found mostly on political issues. Example of a sedition comment is 'Let's not vote for X this time.'

vi. **Sarcasm** is the type of comments that use irony to mock or pass on hatred (Rajadesingan, Zafarani, & Liu, 2015). Sarcasm type of comments ridicules others such as the video up-loaders, the object or the topic of discussion in the video, other users who comments and any circumstances related to the video watched. An example of a sarcastic comment is 'feeling pitiful for X for her stupidity.'

vii. **Threatening** type of comments refers to comments that express intention to make a hostile move against somebody in requital for something done or not done (Breakwell, 2015). Threatening comments involves challenges projected to other person in order to call out for a fight, topic of argument or making predatory claims. Examples of a

threatening comments are ‘face me one to one if you dare’, ‘I will find you and bash the crap out of you.’

viii. **Criticism** is the type of comments that expresses disapproval and dissatisfaction towards someone or something due to the mistakes and faults which some may or may not be followed with ‘correcting’ replies (Butler & Spivak, 2015). Criticism is the kind of comments projected on the way a person is, the way a person behaves, their characteristics and overall for what they are or do. An example of a criticism is ‘This project could have been better off without X managing it.’

ix. **Name calling** is the type of comments that displays offensive and hostile names to instigate dismissal or judgment (Coe, Kenski & Rains, 2014). Basically, calling out a person with any ‘names’ is name calling. In this context, name calling is mostly done using words like stupid, idiot, ‘bodoh’, ‘sial’, ‘babi’, and so on. An example of a name calling comment is ‘X is so stupid.’

x. **Sexual attack** is the type of comments that provokes (typically women) in online forums or social circumstance, including making undesirable lewd gestures or obscene remarks (Searles, 2018). This type of comments is mostly projected to harass someone using sexually explicit words.

- xi. **Inter-state attack** type of comments is the type of comments that condemn/mock other states within a country (Liu, 2015). In this context, comments in the form of attacks on states within Malaysia including Sabah and Sarawak. Example of an inter-state attack is ‘X state is better than Y state in every way.’
- xii. **Inter-country attack** is the type of comments that condemn/mock other countries (Mezzour, Carley & Carley, 2014). In this context, most comments are targeted to Malaysia, Indonesia Asian Countries, where the citizens mocks other citizens as flames. An example of an inter-country attack is ‘The citizens of country X is just making a nuisance in our country.’
- xiii. **Religious attack** is type of comments that mocks/touches upon the religious practices of other’ religion or their own (Saiya & Scime, 2015). This type of comments mostly talks about Gods, holy materials of a religion, prayers, religious beliefs and places of worship. Example of a religious attack is ‘Religion X is not true, they worship rocks.’
- xiv. **Sexism** comments are the type of comments that involve gender discrimination/the belief that one gender is superior to another, typically women (Barthelemy, McCormick & Henderson, 2016). Example of a sexism comment is ‘Girls should not be allowed to drive, they are just making fool of themselves on the road.’

- xv. **Homophobic** comments are the type of comments that displays hatred and hostility towards homosexual peoples- typically the LGBT group (Antonio & Moleiro, 2015). The comments mostly mock people who are gay, lesbian, transgender and avoids having this kinds of people joining in their community. Example of homophobic comment is ‘X must be gay and he disgust me.’
- xvi. **Defensive** are the type of comments that serve to protect one through the justifications or their acts or words through the display of hostility (Whittaker & Havard, 2015). An example of a defensive comment is ‘Let the haters say what they want. I personally know what X is like.’
- xvii. **Insult** type of comments are the comments that are ironic, backhanded compliments, and false fascination and mockery of one’s appearance, gestures or any actions (Ismail & Bchir, 2015). This type of comments mostly degrading for someone and intended to offend in a way of putting them down. This kind of comments are also seems to be projected to straight/downright offend someone with hurtful derogatory comments. Examples of insults are ‘X is looking awful with such a hairstyle.’, ‘what a thick face. Such an embarrassment to the country.’
- xviii. **Off-topic** comments are the comments that are negative but do not have any connections to the person/topic of discussion (Bakris & Sorrentino, 2018). This type of comments does not have any relation to the situation or the content of the video but acts as a flaming comment. Example of

an off-topic is ‘Just let everyone suffer. I love to watch all the bitches suffer.’

3. **Flamers** are those who posts negative comments on YouTube. Flamers are those who discusses controversial conversation and upsets other message board users by insulting, swearing or hurting others using offensive languages (Moor, 2008).
4. **YouTubers** are those who made YouTube as their profession. They are well known and famous because of their appearance in this media. Some are even making money out of this site. According to Jenkins (2008), YouTube personalities, are people or groups who are famous because of their creative video uploads to this site. Some of these personalities get paid by their own corporate sponsors for product placements on their videos as ads.
5. **Usage of YouTube** refers to the utilization of the site for a certain purpose or motivation. According to Shao (2009), consumption and participation are categorized in the ‘consuming usage’ category of any SNS site usage behavior. Ruehl and Ingenhoff (2015), had also stated that the usage of YouTube can be measured through the frequency of its usage- the amount of time spent on the site. Other than that, the usage of YouTube can also be identified and described according to the place/location of access and its accessibility through its features and media friendliness (Hartley, 2017).



UUM  
Universiti Utara Malaysia

6. **Gratifications on YouTube** refers to the satisfaction obtained through the usage of the site (Cheng, Huang, Shen & Xue, 2015). Balakrishnan and Griffiths (2017) listed four types of gratifications that can be obtained through the usage of YouTube, namely, content gratification, social gratification, process gratification and technology gratification. Content and technology gratification in this study refer to types of videos watched on YouTube while social and process gratification refer to ways on how one behaves on the site in which for this study is the ways of expressing anger on YouTube.
7. **Prior Media Use Behavior** refers to previous media use practice as in any media as a whole. It could be traditional media or new media practices (Gill, 2015). In this study, it is behavior on phone calls, especially fake/hoax phone calls that can be described as prank calls. Other than that, other media also includes all media in general which is the thoughts on other media, and as for this study, one's thoughts on flaming activity in general.
8. **Value Judgment of Media Content** refers to an assessment of something as good or bad in terms of one's standards or priorities (Wood, 2018). In this context, value judgement can be described as the thoughts on flaming activity on YouTube, one's experience on YouTube and to what extent can one recall them and finally, the content such as the triggering factor that makes one click on a particular video in YouTube.

9. **Self-awareness on YouTube** refers to one's awareness of one's own personality or individuality upon accessing YouTube (Pu, Li & Thatcher, 2017). In this context self-awareness is seen in identity revelation where one is able to decide whether or not to come anonymous on the site, users' choice in commenting pattern, and finally, ability to find ways to deal with flaming comments. The users are seen to be aware of their decisions on the site.

## 1.9 Chapter Summary

The chapter discussed on the background of the issue of flaming scenario, provided a brief explanation on the preliminary study that was conducted, and presented the problem statement, research questions and objectives, the significance of the study, the limitations and the operational definitions on the terms and relevant elements. There are so many negative issues happening as the consequence of this act. It is an issue that needs most concern in Malaysia and subjected to limited past studies. The previous studies and the past literatures regarding the issue of flaming are presented in the next chapter.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

Computer communications are requisite and fundamental to us. Faster communications in sending and receiving messages have made us depend heavily on them. Communication through computer occurs when two or more computers and likely devices are connected to transfer data, instructions and information (Shelly & Vermat, 2009). The growth of the Internet is tremendous and now it has come to a point where peoples nowadays cannot survive without it as it is a part of their lives. This is because the view and the use of Internet are becoming more personal than ever.

#### 2.2 Social Networking in Perspective

Social networking can be defined as a committed site or application which empowers users to communicate with each other by posting data, remarks, messages, pictures, information and so on (Serrat, 2017). YouTube is a video-based social networking site that enables its users to post videos and comments to the site (Ho, Shin & Lwin, 2017). Unfortunately, the number of ‘trolls’ and the rate of flaming scenarios on YouTube is increasing day by day to the point where it is almost impossible to find a video on YouTube without a flaming comment on it (Lingam & Aripin, 2017). Negativity on the Internet is a norm since its existence but in the recent time, the presence of hate-speech and online abuse is at its peak (Lingam & Aripin, 2017).

The Internet revolutionized the computer and communications tremendously through computer-mediated communication (CMC). Previously, the Internet was nothing more than a place to gather information but now it is a full form of an interactive medium. Communication through computer has been investigated since the Internet was first introduced to the world. In earlier studies, Kiesler and Sproull (1992) found that people who communicate through computers evaluate other people less favourably compared to those who communicate through face-to-face (FtF).

It was found that the whole setting of CMC communication was more impersonal, and the behaviours of the communicators were more uninhibited that is the communications are freer to express themselves (Kiesler & Sproull, 1992). Kiesler and Sproull (1992) also believes that any study which involves CMC often links to the interest for social psychological research and psychological terms which investigates how a person thinks and acts during an online communication process.

The development of CMC grew even stronger with the introduction of social networking sites. People use Internet to represent themselves through social networking sites extensively. The use of social-networking sites has started as early as 1980s where earlier, the development of social networking sites was only among military forces and government use. Later in 1982, CompuServe.com was first introduced for the use of public. The site allowed its users to interact with each other by sending files and messages. It also provides thousands of discussion forums for the participation of its members virtually (Siersdorfer, Chelaru, & Nedjl, 2010).

Subsequently, Classmates.com was introduced as a tool of connecting schoolmates all around the world and is still operating with 57 million users (Siersdorfer, Chelaru & Nedjl, 2010). In 1997, the site SixDegrees.com was created and on this site, peoples are allowed to create their own profiles and groups which were truly new to the world of social networking. From 1997 to 2000, a few other sites were created with the same function namely AsianAvenue.com, BlackPlanet.com, and MiGente.com and all these three sites are still in use and successful today (Siersdorfer, Chelaru & Nedjl, 2010)

The new era of the social networking sites begins in the 2000s where the concept of 'circle of friends' was created. People with same interests are bonded together creating social networking sites as a place to gather people of same interests and preference. In 2002, Friendster was established and was totally successful in many regions of the world including Indonesia, Philippines and North America. However, with the development of other sites, Friendster is now an abandoned site and only operates solely as a gaming site. Later in 2003, LinkedIn was born and operates as a professional site to link businessmen and professional personnel's around the world with 297 million users. MySpace was also launched in the year 2003 where it operates and connects its users to music, interests and other demographic aspects together (Stenovec, 2011).

The future of social networking sites begins in the year 2007 with the presence of Facebook which was established by Mark Zuckerberg. Most people around the world were bonded in a state where having a profile in Facebook is a must. Everyone had their own profiles with pictures and videos of them in it. It came to a point where people around the world knew the world better in Facebook compared to newspapers

or other news providing source (Rad & Hassan, 2017). Currently, the site has 2.2 billion active users which is almost one third of the entire world's entire population and is still growing rapidly (Rad & Hassan, 2017).

However, when it comes to video-based interactive social media website, there is only one site which is very famous and has a very large number of users compared to other video based websites. YouTube is the number one video-based website that is being accessed nowadays compared to other websites such as NetFlix, Vimeo, DailyMotion (Hasan, Jha & Liu, 2018). YouTube first began on 14<sup>th</sup> of February 2005. Three 'PayPal' employees, namely, Chad Hurley, Steve Chan and Jawed Karim activated the site with the domain name "YouTube.com" (YouTube Fact Sheet, 2014). With the presence of Web 2.0 environment, YouTube has been one of the most successful interactive video based websites (Hassan, et al., 2018).

There are many categories of videos that are available in YouTube, namely, animal, lifestyle, film, music, sports, education, news, travel and events, entertainment and games (YouTube Statistics, 2014). Users can upload videos of them speaking to the camera which is called 'vlogs'. Other users can type in a response comment or upload another video as a response to the user. However, not all the comments given are positive or constructive criticism. Nowadays, most of the comments found on YouTube are flames. In fact, flames are seen in almost every video on YouTube (Khan, 2017). The scenario of flaming has received a lot of concern during the past four decades by many scholars and still is.

### **2.3 Understanding YouTube**

Internet is an ultimate tool which connects people around the world which just a touch of wireless technology. There are hundreds of networking companies that enables Internet connection to reach us easily and allow us to choose our desired wireless provider based on our own preference. These days, even the smallest computers can communicate with one another with the presence of the Internet and makes computer communications easier than ever. Example of computer based communication includes e-mails, chat rooms, websites, instant messaging, newsgroups, blogs and social networking sites.

Currently, there are many social networking sites that are popular including Facebook, Instagram, Twitter, and MySpace. However, as for video based websites, YouTube is the most accessed site compared to NetFlix, Vimeo, and DailyMotion (Hasan et al., 2018). YouTube is a site which allows its users to upload videos, view videos, comment and interact with one another (Spartz, Su, Griffin, Brossard & Dunwoody, 2017).

Why YouTube? First and foremost, we look at the key factor of YouTube as a video based website itself. It is the only site filled with millions of videos with active participation from people all over the world. YouTube provides an ‘instant’ environment with its presence of comment section for every video and users get to comment their views immediately after each watch (Spartz et al., 2017). Previously, YouTube only allows its videos to be in 10 minutes length but in around the year 2014, the service had been upgraded to endless hours of video length (YouTube Fact Sheet,

2014). The process of using it is simple and easy where the user who has a registered account gets to upload videos to this site.

Users can also subscribe to their favourite channels and at the same time, get to comment and interact with other users. They also have their own channel where they can view their 'liked' videos, check playlist and organize their account to their preference. However, those who do not have a registered account cannot comment on videos but still gets to watch the videos and even share it in other social media such as Facebook and Twitter (YouTube Fact Sheet, 2014). YouTube is also the largest site with music videos as users able to listen to their favourite song and multitask while maintaining connection to their social network because it easily runs in the background (YouTube Fact Sheet, 2014).

YouTube is growing bigger each day and its easy and simple features allow more and more users to create an account and upload any video of their choice to this site. From corporate channels hosting music videos to personal homemade videos, anything can be uploaded to this site without restriction. Big channels such as VEVO had also created an account in YouTube and launch many of their videos to this site due to its popularity. YouTube only forbids violent and pornographic videos. However, registered users who are 18 and above still gets to view such videos. Open videos that have inappropriate content can be flagged and reported by the users to forbid younger users from viewing such videos (YouTube Fact Sheet, 2014).

Jia, Shen, Chen, Li and Iosup (2017) listed some of the key features and benefits of YouTube in the recent times:

- Allow for a huge increase in the volume of communication.
- Occupies geographical distance in a real-time communication system.
- Acts as an archive to store favorite clips and videos and at the same time share it with the peoples around the world.
- Enhances privacy where users get to restrict who views your videos.
- Providing opinion by leaving a comment and rating a video.
- Users can make use of the subtitles and watch videos in High Definition (HD).
- Acts as a successful marketing site by companies to promote their business through videos and advertisements.

With this list in regard, the users of YouTube are able to enjoy the site as it has many key features (as mentioned) that allow easy access and convincing availability to its users. With the presence of these key features in YouTube, the Internet users have many more reasons to visit YouTube to gratify their needs. That is why YouTube has been the most accessed video based website as mentioned before.

The users of YouTube have been from all ages (Jenkinson, 2017). Since YouTube has become a dominant practice for teenagers- aged 13 to 19 (Singh & Kasturwar, 2017), and adolescents- aged 10 to 19 (Singh & Kasturwar, 2017), researchers have concentrated on better understanding of YouTube in adolescent's lives (Jenkinson, 2017). The body of research reports that adolescents mainly like to use YouTube for two reasons: to socialize and to get entertained (Benn, 2017). Studies show that adolescents believe that social networking sites enhance their social status. These fulfil teenage social needs by letting them constantly connected to their social circle, extending their communication across nation and build peer relationships. Teenagers

also get their full access on their favourite music videos and songs to keep them updated with the current trend, fashion and music through YouTube (Benn, 2017).

Adults- aged 18 to 64 and elderly- aged 65 and above also often use YouTube for many reasons (Berry, 2017). A survey by The Atlantic shows that most adults accesses YouTube to watch videos every day (Boekel, Peek & Luijkx, 2017). Adults chose to watch videos on YouTube mainly to get relaxed after a tiring work day and to get information on a particular issue (Boekel et al., 2017). Statistics shows that adults watch videos that contain how-to, favorite shows that they missed watching, news, current ‘viral’ video, and tutorials (Boekel et al., 2017). Many people had reported that YouTube makes their lives easier as all types of videos can be found on it (Brown & Duguid, 2017). For example, there are plenty of videos on how to learn a particular language or a musical instrument on YouTube which benefits its users by reducing energy and time consumption.



Figure 2.1. The screen-shot of an example of a tutorial video on YouTube.

According to Doncher (2017) in his article on YouTube statistics of the year 2017, every minute, about 300 hours of video is being uploaded to YouTube. Every day, more than 5 billion videos are watched on YouTube around the world. It is also reported that 6 out of 10 peoples prefer YouTube videos to traditional media like television. The total number of active users of YouTube is more than 1.3 billion. The average users of YouTube on their mobile phones alone are about a billion people. YouTube is available in 76 languages and can be accessed in 88 countries around the world. There are more than 10 thousand videos that have a total number of views that cross 1 billion (Doncher, 2017).

Social networking sites have over a billion users globally, with 96% of university students access it daily (Tuten & Solomon, 2017). Malaysia, with a population of 30.19 million, has 17.5 million Internet users (Moghavvemi et al., 2017). Those aged between 18-24 years old are the highest users, contributing 34.5%, followed by those aged 25-34 years old (29.5%), and 13- 17 years old (16.3 %). 51% of Malaysians have an active YouTube profile, and 80% of Internet user's stream or download videos each month. YouTube is the 6th most frequently used smartphone application in the country, and accounts for 67% of all online videos viewed in Malaysia (Moghavvemi et al., 2017). Malaysians aged between 16-34 years are the highest age group to watch YouTube videos (Moghavvemi et. al, 2017). YouTube has also been a great marketing tool and has high revenue income for many parties (Turban, Outland, King, Lee, Liang & Turban, 2018).

## 2.4 YouTube as the Hostile Medium

There are many popular social networking sites in the recent time such as Facebook, Instagram, Twitter, and SnapChat. What makes YouTube unique is that, despite all the social networking sites mentioned earlier, YouTube is the only famous site that is video-based. According to Brown and Duguay (2017), any kind of video can be found on YouTube compared to other video-based websites which may or may not have it. They also mentioned that most look-ups on the Internet that are video-based are mostly redirected to YouTube.com.

In recent days, YouTube has been labelled as the number 1 website with the most number of flames (Khan, 2017). The term flaming refers to offensive language such as swearing, insults and hating comments (Moor, Heuvelman & Verleur, 2010). The Hacker's Dictionary (Steele et al, 1983) defines flaming as "to speak rapidly or incessantly on an uninteresting topic or with a patently ridiculous attitude" (p.158). Flaming was also defined as verbal attacks intended to offend either persons or organizations (Reinig, Briggs & Nunamaker, 1997). However, the word 'flaming' was not defined in any top dictionaries, such as, Oxford Dictionary, and Cambridge Advanced Learner's Dictionary. The term was defined by scholars and researchers and is being mutually used up to date.

According to Antheunis, Valkenburg and Peter (2010), negative form of communication often occurs in CMC compared to face-to-face communication allowing people from a geographically distanced people to communicate in a rather more offensive and hostile way. Social psychological influences normally present in face-to-face communication and therefore, this situation prevents flaming and hating

interaction. Although there have been many positive effects encountered in CMC in past studies, such as more encouraging lively discussions, lively arguments and genuine comments, however, in recent studies, it was found that the disinhibiting effect of online-environment has focused on the negative effects of CMC including flaming.

The context of flaming has varied over the years. The term 'flaming' and the act had been redefined with the changing of the era. Past scholars before the millennium who are from the 90s has a different point of view towards the phenomenon of flaming compared to scholars from the recent times. An earlier study done by Walther, Anderson, and Park (1994) on the introverted communication reported that the actual occurrence of flaming is exaggerated in most situations. Study done by Lea and Spears (1991) adds to the statement by Walther, by proving results that only 3% of the entire interactions in an online forum were flames and other studies showed little or no significant levels of flaming (Hiltz, Turoff & Johnson, 1989; Lea & Spears, 1991). It was even concluded that flaming was not a universal circumstance in CMC, though it was agreed that it does exist in certain groups and associations.

Postmes, Spears, and Lea (2000), did an analysis on the online communication norms and found out that different group carries different online interaction styles or norms through time. The norms that are created by the group are only applied within the group members and the norms stay inside the group. In which, certain groups accept flames as a common communication style within them. Although for outsiders, the communication style may look as if it is being offensive and insulting to each other. As for the group members themselves, it may be funny or as a humorous element. Certain group seems to be enjoying insulting one another while other groups rarely

flamed. This indicates that flaming can be a rather normative behaviour in certain online commenting forums and communicating situation.

Flaming comments are the kind of extreme derogatory comments where they do not contain any constructive feedback or any improving ideas, but a bunch of swearing, hateful and negative comments either on the person shown the video, the uploader of the video or other YouTube users that comment on the particular video. These groups of peoples are called the haters. According to Lange (2007), “a hater is someone who posts a negative comment that doesn’t offer ant (criticism) or any helpful information. Simply commenting with ‘gay’ is hater like. Saying “this sucks go die” is hater like. (They) insult you and offer no suggestions on (improvements)”. Example of a flaming comment is given in figure 2.2 below:



Figure 2.2. The screenshot of an example of a flaming comment.

Flaming scenarios on YouTube occurs in a sequential pattern. The main causes of flaming are when a user calls other user names (name-calling), user expresses a view another user finds wrong or inappropriate, user expresses anger toward content of the video or other users, user insults others by the wrong usage of language (Grammar Nazis). The next scenario occurs when user chose to take the flaming comments personally rather than ignoring them, flames in response to the comment and adding flames, or wanting their opinion to be heard and want to proof the opinion expressed. Usually the contexts of flaming are the type of video, the subject discussed in the video,

the actions made in the video, the looks and their status in society that creates a scenario.

The aspects that made one to flame is the lack of consideration on others' feelings, no tight penalties by YouTube.com on the flammers, not reading or ignoring the community guidelines and finally the thought that YouTube is too large to moderate and therefore it is acceptable to flame. Random username without any personal information or image triggers one to flame due to anonymity. As a step to overcome this problem, YouTube has linked its site to Google+ but the effectiveness is uncertain.

According to Ferenstein (2012), YouTube forced its users to use their real names in creating YouTube account by joining hands with Google+ as a step to reduce the rate of flaming comments. A test was done in South Korea where all the users required to create accounts using their real names and surprisingly, it was found ineffective as only estimated 0.9% of reduction on flaming rate were discovered. Overall, social science researchers found out that revealing one's identity does not stop a person from changing their norms or behaviour online. It is proven that it is almost impossible that tracking someone on the Internet make one a better version of themselves.

In Malaysia, the flaming scenario has not been studied specifically as far as the researcher's concern. However, cyber-bullying which is the broader scope of flaming has been studied by local scholars in the Malaysian perspective. Faryadi (2011) studied on the emotional and psychological effects on cyber-bullying among university students. Balakrishnan (2015) has studied cyber-bullying on young adults using questionnaire to investigate the perspective of victims and cyber-bullying which also

examines the role of gender, age and internet usage frequency in the cyber-bullying activities. Recently, Yusuf, Hassan, Samah and Osman (2017) studied on the parental attachment and cyber-bullying experiences in Malaysia. Lai et al., (2017) studied on the prevalence of cyber-bullying among students in higher learning institutes. These studies however, did not uncover flaming perspectives in YouTube, hence, the need in this study and its contribution on the future data in the body of knowledge for Malaysia on the issue of flaming and its scenario.

## **2.5 Motivations to flame on YouTube**

To indulge one's self in an act or a behaviour, there must be a certain reasons or situational factor that eventually leads to that act. In this case of flaming on social medias especially YouTube, there is commonly a few factors that has been a trigger for one to post a malicious comment to that site. In this section, the researcher will consider the motivations of a person to flame or show hostility on the online commenting boards. To further discuss on this issue, four patterns have been identified related to the functions of YouTube and people's motivation on flaming namely anonymity, miscommunication, online and offline personalities, and cyber aggression.

### **2.5.1 Anonymity**

First and foremost, anonymity is one of the major components of YouTube that leads one to flame. According to Aiken and Waller (2000), anonymity renders an environment that encourages all the irresponsible acts by people to display offensive behaviours. Anonymity refers to an environment that involves around with secrets, hidden identity and masked personalities where basically, "the notion of anonymity is

related to freedom from identification, secrecy and lack of distinction” (Scott & Orlikowski, 2012, p.201). Most users of YouTube are anonymous and go with an anonymous name and a random avatar to represent them in their ‘channel’ page (Khan, 2017).

Anonymity is characterized by its “un-identifiably” which generates through the removal of self- identifying elements such as name and address (Wallace, 1999). Anonymity has been one of the concerned topics since the presence of Internet and CMC and has been debated over decades. Scholars around the world had intensified the debate surrounding anonymity where some are for it and some are against it. Brazier, Oskamp, Prins, Schellekens and Wijngaards (2004), pointed out that anonymity as must in a CMC to preserve ‘information piracy’ while Levmore and Nussbaum (2010), go against it by arguing that anonymity creates negative environment with hostility and juvenile levels of responsibility. This is most relatable to this study because anonymity is the root cause of one to flame in YouTube as their identity remains unknown to the other users.

Many debates on the presence of anonymity had been done before the millennium which was towards the end of 1990s where the issue of anonymity came to the concern as communication through internet started taking place tremendously. The scholars generally argued whether commercial Internet interests could ‘civilize’ the ‘wildness’ of the current Internet communication during that period.

Hoffman, Novak and Peralta (1999) studied on egress the anonymous communication on the Internet to be more of a cooperative interaction. Froomkin (1999), argued on

the legal standing of anonymity in the Internet and the World Wide Web while Marx (1999), questioned sociology aspects of visual anonymity on the Internet users. The technical composition of visual anonymity was studied by Wayner (1999), while Nissenbaum (1999), puts effort on defining and understanding anonymity. Allen (1999), on the other hand expressed the different variations of anonymity across multiple contexts.

Flaming spins around with anonymity and its anonymous participants. The question is does anonymity really trigger flaming on the Internet? To answer this question, Reinig and Mejias (2004), did a study on the level of flaming and its criticalness in GSS (Group Support Systems)-supported discussions, and anonymity. The study was done on the flaming level of anonymous groups versus identified groups. A group of United States and Hong Kong undergraduates' business students were gathered in a room of an English speaking Public University located in Hong Kong. About 1 to 8 participants were made into a group of 17 Hong Kong students and 22 United States students. Both groups were divided into identified and anonymous groups. Reinig and Mejias (2004) quoted that, "As users become more anonymous, they may focus less on the social norms of their groups" p.700.

This study by Reinig and Mejias (2004) was done based on two types of factors at the group level of analysis which is critical comments and flames. The results of the study show that identified groups generate more flame comments than anonymous groups and anonymous groups generated more critical comments compared to the identified groups in total. The result predicted was not achieved in this study because of the overall setting of the place where the study was conducted. All the students were

placed in the same room, so it could have been less anonymous and reduction in social context cues. Does this mean that reduction in non-verbal cues often causes flaming and bad behaviour?

According to Lea, Spears and Watt (2007), reduction in physical and non-verbal cues does make communication and behaviour to be more unswayed and impersonal with the presence of anonymity. Lea, Spears and Watt (2007) had also addressed that anonymity has the tendency on how a person considers himself/ herself during discussion forum in an anonymous situation. Three major issues finding have been identified in his study. The first issue evaluated the consequent upon visual anonymity on impersonal communication in contrast to depersonalized communications. Results show that even though individuals are task-focused but at the same time had more concern on how other people view them as a person. It also increased the tendency on recognizing themselves as a part of the group rather than seeing themselves as an individual. The first issue concludes that anonymity shifts individuality into seeing one as a member of any group that they are interacting with. This makes sense as users of YouTube often see themselves as a part of the group that they are commenting with.

The second issue that were discussed in Lea, Spears and Watt's (2007) study was on whether anonymous condition influences the perception and behaviour of an individual on social groupings, such as, immediate group and wider social categories (race and nationality). The result indicates that anonymity is more influential to immediate group rather than wider social categories. This concludes that anonymity mainly reduces interpersonal cues which affects self-approach and others' perception in interacting with temporary groups rather than pre-existing social categories such as

nationality and gender. This is very valid point for this study as commenting in YouTube particularly in a certain video requires the users to just focus on an issue at the time of commenting, hence putting themselves in an immediate group while commenting. This situation makes them more prone to flame as anonymity is more influential in an immediate group.

The third issue of Lea, Spears and Watt (2007) evaluated the effects of behaviour and perceptions of participants of anonymity groups. The point was to investigate how one looked into another person or evaluated the self-perceptions under a full anonymous situation where the images or any identity of the participants were not being revealed to each other. When everyone is anonymous, participant tend to have self-stereotyping where they group themselves into the group they interact with rather than see them as unique individuals. Most times, a participant of any particular group does not act negatively or express their views openly as they are afraid that they will be punished by other group mates. Therefore, the overall study that was conducted by Lea, Spears and Watt (2007), proves that communications that happens online may not necessarily more impersonal than face-to-face communication. Group-based Internet communications are seen to be moved together as a whole rather than seen as an individual when it is visually anonymous.

This whole scenario is of social networks moving as a group can be related with this study because according to Moor (2008), YouTube is a community. The participants eventually move in together and blend in with a group or categorize them as a community of something they are attached to. A basic example is being the fan of top celebrities of Hollywood, such as, Justin Bieber and naming themselves as 'Believers'.

Some go to be a fan to top YouTubers such as ‘Superwoman’ and calling themselves as ‘The Super Team or Unicorns’. So, these fans move in together as a group and this bunch of people defends their celebrity by ‘punishing’ whoever that flames in their videos. For example, the fans comments ‘haters back off’ or simply flags or reports the flaming comments.

A recent study by Kwon and Grudz (2017), on swearing behaviour in YouTube revealed that one of the reasons for aggressive and emotional texts on YouTube is due to the fact that most of its users are anonymous. This study examined comments on the official Donald Trump’s channel and proved that anonymity is also one of the reasons for the users of YouTube to spread hostility on this site. Another study by Fernandez (2017) on the issue of racism on social media also proved that anonymity leads to hate-speech and also encouraged racism. It was revealed that extremist communities used YouTube as their platform to display negativity due to the low anonymity barrier of the site.

Anonymity is being reviewed in this study mainly because the prime reason for one to flame is because of the hidden identity of the user. When an account of a user appears anonymous, the tendency of the particular person to flame increases. More swearing, hate-speech and hostility is displayed due to the absence of one’s identity.

### **2.5.2 Miscommunication**

The term flaming is considered an indistinct term where the definition of it is not clear and it is hard to define on what a ‘flame’ is and what is not. Miscommunication often leads to flaming as receivers misinterpret comments that are being directed to them.

The importance of a text is mostly depending on the perceptions of the interactants (Lange, 2005; O'Sullivan & Flanagin, 2003).

To address the variance of online communication and flaming, a framework that explains flaming in terms of norm misdemeanour had been contemplated by O'Sullivan and Flanagin (2003). The framework that has been created by these CMC researchers considered all three prospects of message senders, receivers, and also the third-party who is involved. Initially, the model interprets that flames are 'intentional (whether successful or unsuccessful) negative violations of (negotiated, evolving, and situated) interactional norms' (O'Sullivan & Flanagin, 2003, p.85). In this study, similar to the model mentioned, sender, receiver and third party are involved but flames are seen as a subject that are might or might not be intentional by the sender. It purely depends on how a message is being interpreted by the receiver and the third party.

These are the main factor that causes miscommunication. Hence, miscommunication happens when users violate the social patterns of an online community and their intentions define on how 'flames' or obnoxious messages are being judged (O'Sullivan & Flanagin, 2003). It is clear that one's intention definitely defines how 'flame' is being interpreted and could cause problems with identifying offensive messages. A great psychological definition of 'intent' in this context is 'doing something agentively, deliberately, or to some kind of end of purpose, rather than, say, by accident or happenstance' (Edwards, 2008, p.177).

According to Moor (2007), messages are often recognized as ‘flames’ by the third-party observers who are not involved in the communication process and the content may appear offensive to the outsiders while in fact it would be humorous in both the sender and the receiver’s perspective. Sometimes the messages that are being sent will be distinguished differently by the sender and the receiver (Moor, 2008). This phenomenon varies in Ft communication due to the presence of non-verbal cues which indicates the real meaning behind every message that is conveyed to another person. Body languages play an important role in notifying the listener or the receiver on the real intention of the delivered message, hence, avoiding miscommunication (Carter, 2003).

Since YouTube is based on a CMC, it is impossible that body language is present during communication process, therefore, the site is more prone towards miscommunication. Receiver of the messages often gets confused with the message sent especially when messages contents sarcasm and intentional offense in order to create humour or fun-talk. In this case, expressions are important as the key to indicate that the other party should not take the message seriously or misinterpret the content (Carter, 2003). This is relevant as a study on psychology defines that “nonverbal information is an important cue to the speaker’s meaning, particularly when the literal content of the message is ambiguous” (Kruger, Parker, Ng & Epley, 2005, p. 926).

A study done by Kato and Akahori (2004), identified that it is indeed harder for a partner to interpret emotional messages conveyed through CMC compared to FtF communication. These researches did another study in the year 2007 where the result shows more negative effects of miscommunication and misinterpretation in CMC. It

shows that, when emotional messages are being misinterpreted, it results more negative emotions from the other party. They concluded that miscommunication leads to negativity and unfavourable perception to one another. Other miscommunication leads are often sarcasm where it is more prone to happen in CMC environments rather than FtF communications (Kruger et al., 2005). In this study, sarcasm is seen as one of the major element of miscommunication as sometimes sarcasm is delivered as a funny statement but turns out to be misinterpreted by the receiver causing problems to both sender and receiver.

Nowadays, the usage of emojis are a must upon commenting following today's trend. It is a way to portray the feelings that cannot be typed out in words and also as a way to add more emotions to one's textual comments. Another reason why miscommunication through sarcasm is present in communicating in YouTube is that the absence of emojis in its commenting features. Unlike Whatsapp and Wechat, YouTube does not have the access to insert emojis in its comment section. Messages can be made clear more precisely when it is backed up by non-verbal cues. However, emoticons also known as smileys are able to be typed out by the users but most times, text based emoticons fail to deliver real emotions of the sender.

A recent study by Miller, Kluver, Thebault-Spieker, Terveen and Hecht (2017) has found that the usage of emoticons often leads to miscommunication as the users wrongly interprets it. An emoticon is a typographic display of a facial representation, used to convey emotion in a text only medium. Emoticons are often seen as the verbal substitutes for non-verbal cues but emojis are more accurate representations of one's real expression. All these reasons lead to miscommunication as it hard for one to

convey expressions as YouTube failed to include the feature of adding emojis in its commenting section.

Another study by Doey (2017), revealed that miscommunication among children through comments that are text-based in social media promotes social anxiety. The study concluded that miscommunication through text higher the level of anxiety among children. This may be one of the reason for flames to occur through young users who tends to stress over miscommunications. According to Moor (2008), both senders and the receivers of an online forum seem not to be aware of the problems that occur in most CMC and its effects of miscommunication, hence overestimating the efficiency of the communication.

Miscommunication often happens in Malaysian YouTube videos due to its difference is multi-cultures, languages and various commenting style carried by each ethnic. Flames also often happen due to the misunderstanding in the way a message is being interpreted by another user. Therefore, miscommunication has been another popular reason for flames to occur in YouTube comments section.

### **2.5.3 Online and Offline Personalities**

The emanation of social networking sites has developed complication of how a person is to be understood by the online world. Relating one another in a network that grows as a social is the main idea of these sites. Thus, this creates a situation where one needs to develop a social standard or a new self to be portrayed to the outside world through the eye of social networking sites.

Hongladarom (2011), studied on the personal identity of Internet users in offline and online world. He argued that the use of the social media has become boundless and the self-understanding of both online and offline world has become vague and obscure. He stated that there is a fusion between the both worlds' selves in which reality itself is often informational. It means that both these selves do not have real meaning or essence. The characteristics and the personalities that being portrayed in these social media sites are usually what they want to show to the outside world when generally in reality are not such. As quoted by Hongladarom (2011), "...an externalist account of the identity of the self is offered that locates the identity in question in the self's relations with other selves as well as other events and objects", p. 541).

Psychologically, people tend to create a personality that they adore through online and this often happens with the development of manners and personal feelings. Interestingly, ego is found to be one of the central points to one's conscious thoughts and behaviours. This has been studied by Rhee (2010), who researched on the development of virtual ego and online persona through his article entitled I, Myself, and e-Myself. The result of this study proved that, online behaviours can be determined through the concepts of virtual ego and online persona. Relating to this study, a person who goes to YouTube often uses the medium to appear differently to the online compared to his/her offline self. This means the person acts however he/she wants when commenting on YouTube as a place to release tension, escape and to obtain self-satisfaction.

Online persona is the 'mask' worn by the online users to hide their real identity and shows a different personality online (Rhee, 2010). The findings also indicate that they

are two types of people with such persona or 'fake' identity online. One category is the type of person who is sovereign and autonomous in real life and acts immature online while the other category who are immature in person but and mature surpassing their actual tendencies to a certain extend online (Rhee, 2010).

The best explanation on the online and offline personalities can be given with the support of the Dramaturgy theory that was coined by Goffman (1959) through his book entitled *The Presentation of Self in Everyday Life*. This book was the first to be regarded as a subject of sociological study and Goffman regarded it as a sort of report in which he casings out the dramatic execution that applies to eye to eye interactions. He trusted that when an individual interacts with other individuals, that individual will endeavour to control or guide the changing so as to feel that others may make use of him or altering his or her setting, appearance and way. This is similar to this study, where the users of YouTube are seen to be having a different personality over the Internet compared to his/her actual real-life self.

Goffman additionally trusted that all members in social collaborations are occupied with specific practices to abstain from being humiliated or humiliating others. This prompted Goffman's dramaturgical investigation. Goffman saw an association between the sorts of acts that individuals place on in their day by day life and theatrical performances. In social association, as in dramatic execution, there is a front area where the "performing artists" (people) are in front of an audience before the groups of audiences. This is the place the positive part of self and fancied impressions is highlighted. There is additionally a back district or stage that can likewise be considered as a concealed or private spot where people can act naturally and put aside

their part or personality in the public arena. This can be related to this study where online self that are shown on the Internet is the theatrical performance performed for the audience while the offline personality is linked with the backstage personality where the one's real identity can be shown.

The centre of Goffman's examination lies in this relationship in the middle of performances and life. Not at all authors who have utilized this illustration, Goffman appears to take all components of acting into thought: an on-screen character performs on a setting which is built of a stage and a backstage; the props in both settings coordinate his activity; he is being viewed by a group of people, yet in the meantime he is a crowd of people for his viewers' play. Similarly, the users of YouTube portray a different self and be whatever they desire when being online and immediately changes personality when are offline.

In a recent study by Kayne and Lee (2017), on the online self and discrepancy where this study examines on both online and offline personality of the users social-networking sites. This study concludes that online self of a person is more trained and driven where happen to be more conscious of their actions. However, their offline self appeared to be more extroverted and emotionally steady compared to them being online. This shows that when most users of social media are online, they are more emotional compared to being off it hence outburst of emotions. Thus, proving the occurrence of flaming comments on the comments' sections.

#### **2.5.4 Cyber Aggression**

The aggression occurs in an online situation is one of the element that contributes to an individual's tendency to flame. There are two types of incitement for aggression namely, proactive and reactive aggression (Dodge, 1991). Proactive aggression is a motive directed and contemplative form of aggression result from external consequents. Reactive aggression, on the other hands, is the results of provocation and driven by hostile impulse of others (Dodge, 1991). In other words, proactive is the type of aggression that is initiated without any threat or provocation while reactive aggression is only proposed as a reverberation to a perceived threat.

For this study, reactive aggression will be the point of convergence. According to Dodge and Coie (1987), belligerent and hostile biasness causes reactive aggression. Hostility biasness develops when a person interprets another person's messages or intention as a belligerent medium even when the person that who conveys the message does not have the intention of being harsh or hostile (Crick & Dodge, 1996). Reactive aggression is seen to be the defensive element as a response to a provocation threat (Dodge & Coie, 1987). The increasing rate of stress in online communication discussion may result hostile commenting situation which will likely trigger an individual to "return the comments with a flame to escape or diffuse such stress" (Alonzo and Aiken, 2004, p.211). This is what happens in YouTube. Users often comment negatively as a result from returning comments that discomforts them creating a flame war.

According to Myiah and Hutchens (2014), another element that triggers cyber aggression is when a person's belief of practices is being challenged by another person through comments. Myiah and Hutchens (2014) also mentioned that most cyber aggression occurs when comments that are directed being personal or shot directly to the user using personal elements such as 'username' or real name, or made a string comment clearly aimed to a particular user. An indirect comment on the other hand, is the type of comments that are not targeted to an individual personally but instead, challenges their beliefs or and attacks a group of people (ethnicity, cultures, norm, etc). These are the factor that triggers greater intention for one to engage in cyber aggression and flame in comments sections. This is relatable to this study as most flames in YouTube occur when a user is being provoked or challenged by another user in the sense of their beliefs, norms or practices that are mostly sensitive.

Grigg (2010), in his study on cyber aggression on teens evokes that the act of cyber aggression may or may not occur due to the technological superiority of an individual or the repetitious nature of the humiliating content. Hence, Grigg has particularly defined "cyber aggression" as "...intentional harm delivered by the use of electronic means to a person or a group of people irrespective of their age, who perceive(s) such acts as offensive, derogatory, harmful, or unwanted" (p.152). Pyzalski (2012) came up with a typology that proposed that electronic aggression often occur within its peers. The study was targeted at a teenage group of students in a school and cyber aggression was studied targeting school staffs, celebrities and random individuals. Similar to Grigg's study, Pyzalski made an understanding that cyber aggression may occur due to its repetitious nature and target and at the same time he proposed that it is more frequent within its peers.

It is proven that cyber aggression is said to be frequent among its peers, but what about the friendship value and its closeness? This is closely related to the bond that one has towards another person and how a person treats other based on the tightness of a relationship. To answer the question, a study by Wegge, Vandebosch, and Eggermont (2014) had proposed that lack of friendship quality and traits may result in aggressive behaviour. This makes the offender to hinder him/herself from any good relationship development. This is similar to Adams, Bukowski, and Bagwell's (2005) study where it was stated that the void of friendship qualities can aggravate negative devotions which may lead to aggressiveness.

Additionally, Adams et al. (2005) had found out that that aggressive behaviour is the main cause of a lower number of interdependent value in a good friendship relationship. A good friendship is also often damaged, and the value of intimacy descends as the individual who engages in a relationship has a high dominance value. Undeniable power towards goals and status competition may also higher the level of conflicts in a relationship and increase level of aggression in a person (Ojanen, Sijtsema, & Rambaran, 2013). In this study, users of YouTube are mostly strangers to one another. Therefore, the absence of the friendship bonds makes it more prone for flaming to take place.

In an early research, it was found that even though aggressors do not have much close friendship relationships, it was proven that they are often a member of relatively large friendship circles (Salmivalli, Huttunen, & Lagerspetz, 1997). This is mainly because of the fact that peer-assessed friendship are made up of peers who likes to spend time and get along with the aggressors and provokers rather than mixing with others of their

own kind (Wegge, Vandebosch & Eggermont, 2014). In return, aggressive behaviours are often targeted towards those who are not very close to the aggressors and they are the victims of traditional bullying, cyber-bullying and also as a victim of flaming.

What happens to the victims? They are mostly protected from the act of aggression by their friends that have high quality friendship values who are willing to defend and stand up for them (Bollmer et al., 2005; Hodges, Boivin, Vitaro, & Bukowski, 1999). The victims then will face difficulties in maintaining friendship bond because of the pressures from the victimization and offenders. Victims of such events also reports frequent conflicts with their best friends due to this (Champion, Vernberg, & Shipman, 2003).

It is also proven that, closeness in a friendship is negatively affiliated with offline victimization (Adams et al., 2005; Bollmer et al., 2005). This means that people who have close friendship ties in an online forum are most likely to be victims of aggressive behaviours (Wegge, Vandebosch & Eggermont, 2014). This concludes that either to victims or through offenders, cyber aggression has always been one of the reasons for flaming to happen in YouTube.

## **2.6 YouTube Categories & Comments Classifications**

User comments on Social Networking Sites (SNS) can be considered as a basic component of the web 2.0. Motivation behind one to comment on online forums is for its access to express emotions, giving out opinions, adding data, correcting errors or inaccuracies and as well as expressing personal ideas (Stroud, van Duyn, & Peacock,

2016). There are some notable literatures and studies done previously on user comments on YouTube.

Edgerly, Vraga, Dalrymple, Macafee and Fung (2013) did a case study on political related user interests on YouTube by classifying a total of 1100 YouTube videos on its genre, content and the video quality. This study also analysed the comments of the comments and its relationship between the content of the video. Momeni, Haslhofer, Tao and Houben (2015) on the other hand studied YouTube comments and its usefulness. This study uses a machine learning approach to calculate the comments' usefulness from both expert and end-users of YouTube.

Another study by Thelwall, Sud and Vis (2011) focused on YouTube the auto-analysis of YouTube comments using YouTube categories. This study investigates commenting patterns of users by examining the typical length of the comments and topic of content. Madden, Ruthven and McMenemy (2013) classified a total number of 66,637 comments into 10 categories which carries 58 subcategories using a classification model built to analyse users' comments. Upon classification, there were both positive and negative comments recruited on YouTube. Negative comments in particular showed categories, such as, insult, criticism, speculation, negative impression, and negative opinion.

YouTube is a very large database which has a large number of videos uploaded to the site every second. In order to organize its videos, YouTube has come up with a few video categories to choose from when a user uploads a video. These categories also work as a tool to ease its users in searching a certain type of video. By having these

categories, users get to choose their desired video as well as getting recommendations of videos to be watched next depending on the user's preferences. Below is the screenshot of the 15 video categories offered by YouTube for its users. Refer to Figure 2.3.



Figure 2.3. The screenshot of the 15 video categories that are available on YouTube

Siersdorfer, Chelaru and Nedjl (2010), did a study that evaluates comments acceptance on YouTube, examined the distribution of YouTube comment ratings and studied on the different ratings between categories and its polarizing comments. Siersdorfer, Chelaru and Nedjl (2010), figured out that the mean rating of comments gathered in each category is slightly different depending on the popularity of the specific category. The graph of the comments distribution rating is presented in Figure 2.4:

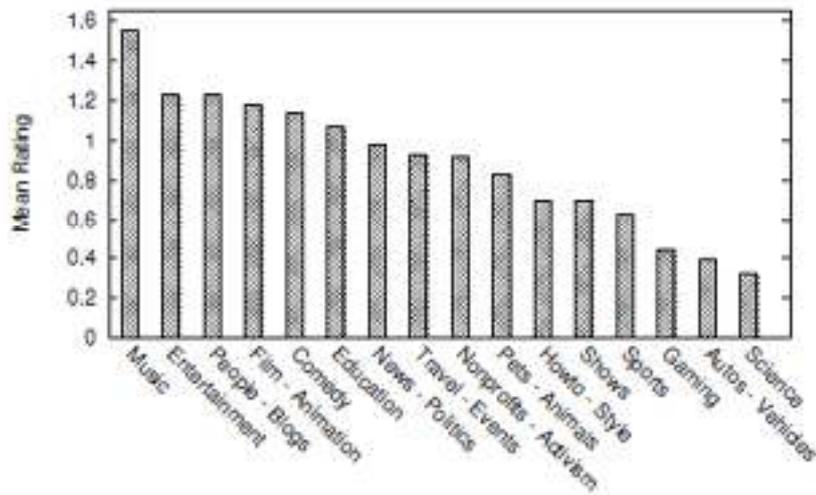


Figure 2.4. Comments mean rating distribution graph for YouTube video categories.

Based on the graph above, it was found that the mean rating of comments gathered in each category is slightly different, depended on the popularity level of the specific category. He found out that music has the highest rating of comments compared to other categories and science carries the least comments. This statement was also supported by a study carried out by a popular website, Sysomos.com, where the statistics shows that Music is the most popular category with 31% of every single examined video, trailed by Entertainment category (15%) followed up by People and Blogs (11%) The study also shows that there is no clear correlation between how often a video is viewed with the comment rating of the video (Inside YouTube Video Statistics, 2010).

This shows that every category gets different number of comments distribution and it does not have any relationship towards the number of views a particular video has.

Siersdorfer et al. (2010) also studied on the number of negativity, positivity and objectivity on every video category. The figure is shown in Figure 2.5 below:

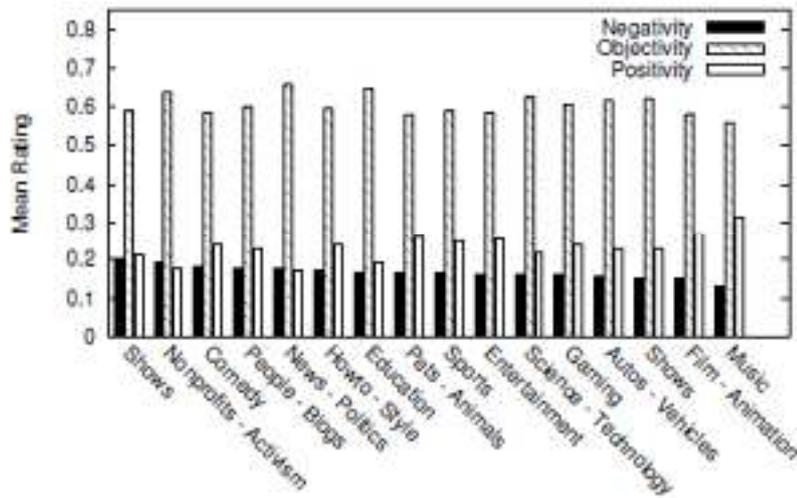


Figure 2.5. The mean rating of negativity, objectivity and positivity of YouTube video categories.

Based on the figure above, the negativity shown is the rate of flames carried out by each category. It proves that negativity appears in all categories YouTube video categories. However, there isn't any correlation between each category of YouTube video towards the rate of flames. It is seen to be proportionally equal in the level of flames (negativity), thus, proves that flaming occurs in all the video categories despite its comment rating and views obtained.

Another study done by Siersdorfer, Chelaru, Pedro, Altingovde and Nedjl (2014), was on a study on commenting pattern and comments rating on comments of 10 million users on YouTube and Yahoo! News. In this study, comment ratings, textual content, thread structure of comments, and associated content analysed to obtain a comprehensive understanding of the community commenting behaviour. Furthermore, the study explores the applicability of machine learning and data mining to detect

acceptance of comments by the community, comments likely to trigger discussions, controversial and polarizing content, and users exhibiting offensive commenting behaviour.

In Malaysia, as far as the researcher's concern, there is an absence is the study of YouTube comments analysis and classification. However, there is study related to SNS which studies fan page interactive contents in Facebook. This study was done by Rahman, Suberamanian, Zanuddin, Moghavvemi, and Nasir (2016) by analysing a number of 1325 brand posts in order to identify fan responses and the rate of engagement of the fans in the pages. This quantitative study used four variables, such as, image, image with details, entertaining videos and feature videos to show impact on comments, likes and share generation rate. The finding of this study revealed that feature video (video describing product features and manual) to be the most effective content in generating likes, comments and shares.

With that being acknowledged, there is a sufficient study on comments classification studies in Malaysia. It can be concluded that flaming appears in all the categories on YouTube despite its rating or popularity. Comments plays an important role in any SNS environments as way to express feelings and emotions. Flaming scenario on YouTube portrays a negative remark on the nation and its citizens, hence the need in the conduct of this study for a betterment of the site usage in Malaysia.

## **2.7 YouTube Discourse**

The language used on the Internet has been defined in many terms throughout the years of in which CMC has been studied. Example of Internet language includes Netlish,

Cyberspeak, Weblish, electronic discourse, Internet languages, and interactive written discourse (Al-Kadi & Ahmed, 2018).

The nature of Internet language is basically straight forward and mostly abbreviated. For instance, words like ‘Crap!’, ‘OMG’, ‘WTF’, ‘this sucks!’ (Berens, 2006). Even though many scholars had debated on the linguistic issues that the Internet has caused (Berens, 2006, O’Connor, 2005; Axtman, 2002; Al-Kadi & Ahmed, 2018), many scholars have opposed the idea of using proper formal language when communicating online and claimed that it is not relevant in most cases (Tagliamonte & Denis 2008, Crystal, 2006; Thurlow, 2006; Al-Kadi & Ahmed, 2018). This issue remains not clear until date as the language used on the Internet are seen to be the individual’s linguistic competency and preference.

Research shows that people who do not use appropriate ‘Internet language’ are made fun and laughed at as it mostly not accepted by most Internet users (Crystal, 2006). An interesting article on this issue entitled “Ten YouTube Comments Translated to Standard English” supports this concept by proving the awkwardness of the usage of formal language when communicating online (Andy & Dave, 2009).

For this study, the language used in YouTube will be taken into consideration in order to identify the flames on the comment section. A study on the YouTube comments and its rating was done by Siersdorfer et al. (2010) by gathering the first 500 comments on each video chosen using generic query. From the data collected, Siersdorfer et al. (2010) found top 50 terms for each accepted comments and unaccepted comments. The figure is presented in Figure 2.6 below:

Terms for Accepted Comments				
love	favorit	perfect	wish	sweet
song	her	perform	hilari	jame
best	hot	miss	most	talent
amaz	my	omg	gorgeou	feel
beauti	d	nice	brilliant	avril
awesom	voic	bless	legend	wonder
she	rock	music	ador	janet
thank	lol	sexi	fantast	danc
lt	xd	man	heart	absolut
cute	luv	greatest	time	watch
Terms for Unaccepted Comments				
fuck	ur	game	fuckin	shut
suck	dont	fat	worst	gui
u	ugli	kill	y	im
gai	dick	idiot	pussi	jew
shit	better	dumb	crap	comment
stupid	fag	retard	de	die
bitch	white	bad	cunt	cock
ass	fake	know	bore	name
nigger	black	don	loser	asshol
hate	faggot	sorri	look	read

Figure 2.6. Top-50 terms of accepted and unaccepted comments.

This figure explains that these are the words that are being accepted and not accepted by the Internet users. For this study the words that are not accepted can be a guide into deciding which are considered as flames and which are not. This demonstrates the unequivocal of YouTube comments it' the contexts that need to be taken into consideration when performing this study. The unaccepted comments listed in the table above also contain flames and negative comments from the users of YouTube as a whole from the users from around the world.

Another study was done again after four years by Siersdorfer, Chelaru, Pedro, Altingovde and Nedjl (2014) to find out user comments on video sharing platforms such as YouTube and Yahoo! News. Using the sample of 10 million user comments, the study examined the textual content, commenting structure and content if the video using meta-ratings. The finding includes the portrayal of offensive commenting behaviour of most users of the sites.

The following are the table of terms (refer to table) that is used by most Trolls (flamers) in YouTube and Slashdot-a news website in order to display hostility.

Table 2.1

*Terms of Troll Comments of YouTube and Slashdot*

Terms for Troll Comments			
YouTube		Slashdot	
fuck	dick	fuck	bush
shit	stupid	post	vomit
suck	young	troll	failur
ass	hey	slashdot	nigger
white	cunt	linux	enjoy
nigger	black	shit	ass
bitch	retard	fail	love
free	cock	die	cybernet
gay	watch	gay	crapflood
u	jew	fp	clit.

Even though flames in Malaysian videos also have similarities as the flames from the western perspective, the Malaysian flames contains other words and terms as well that are seen as offensive and sensitive to its peoples. Examples of flaming words are listed in the table 2.2 below:

Table 2.2

*Examples of words that is considered as flames in Malaysia. (Cursing & Swearing Dictionary, 2015)*

babi	gila	celaka	pundek
bodoh	puki	barua	lancaiu
bohsia	sial	keling	syaitan
cibai	taik	pariah	anjing

Based on the table above, offensive words that are found in Malaysian videos consist of words in Malay, Chinese and Tamil language. These words are used as a way to display hostility in order to hurt others by sending provoking comments in YouTube. These are the common words found in Malaysian themed videos.

## 2.8 Theoretical Background

Based on the literature revised and after considering all the perspectives of the previous studies, it is important that the theory that supports best for this study has to look into both motives and psychological side of the issue to help explaining the ill-use of social media (particularly YouTube) to flame. Considering these, the most appropriate communication theory that supports this study is the Uses and Gratifications Theory (UGT).

Before selecting UGT as the best theory that supports this study, a few other theories were taken into consideration. Theories that were tested includes the *Deindividuation Theory* where this theory explains the concept of social psychology that generally focuses on the loss of self-attentiveness of and individual when they are in groups. The theory proposes that the causes of anti-normative and disinhibited behavior of an individual is based on the state of declined self-evaluation and decreased evaluation mistrust the person (Diener, Lusk, Defour & Flax, 1980; Moor, 2010). The deindividuation theory also discloses the many faces of the anti-normative collective behavior such as aggressions, violence and personality change-over (Diener, Fraser, Beaman & Kelem, 1976). Deindividuation theory, however did not fully cover the objectives of this study where the motivation for one to flame could not be achieved

fully through using this theory though it gives direction on the chained commenting pattern in the YouTube comments section.

Since flaming activity associates with negativity and it is a form of cyber-bullying, theories related to profanity and hate speech were also tested. The *General Strain Theory* is on the challenges, pressures or ineptitudes that people experience may clarify why people are associated with digital harassing (Jang, Song, & Kim, 2014; Hinduja & Patchin, 2009). *Routine Activities Theory* is a theory that guaranteed that propelled guilty parties, proper targets, and nonexistence of guardianship can clarify digital harassing (Navarro & Jasinski, 2012). *Theory of Planned Behaviour* explains cyber-bullying through taking individuals behavioural aims and state of mind into thought while clarifying digital tormenting (Pabian & Vandebosch, 2014).

The theories mentioned above have concentrated on the part of encountering strains or ineptitudes, proper targets and nonexistence of guardianship, and individuals' behavioural expectations and dispositions to achieve a theoretical comprehension about digital harassing up until this point. Understanding the basic intentions can likewise give a theoretical clarification about digital harassing. On the off chance, once we know why people involves in profanity, we can get some central signs about the idea of the cyber-bullying and flaming practices. For this, however, these theories do not fully cover the objectives of this study where the motives of one to flame and the comments that can be found could not be entirely explained through the nature of these theories. Hence, the application of UGT which has a wider scope and detailed in the motivation of one's behaviour and psychological acts online.

The UGT has been coined and developed by the researchers in the early 1940s to explain the traditional media (Blumer & Katz, 1974) and in recent years it was also utilized in the studies of new media, the Internet and CMC. UGT is a theory which explains why and how people use certain media to gratify their needs and desires (Blumer & Katz, 1974). Ultimately, the UGT is a theoretical framework that is treated to be one of the most appropriate frameworks that explain both psychological and behavioural propensities of a person in a CMC (Lin, 1999). For this study, this aspect suits best to explain the psychological thinking and the behaviours of those who uses YouTube and those who indulge themselves in the act of flaming.

This can be explained best based on the five assumptions that the theory had proposed: (a) the population that uses a particular media is active audience and the media use is directed to goal; (b) the drive in associating gratification needs to a particular medium choice is up to the users; (c) the media compete with other mediums for gratification needs; (d) the media contents' value judgment can only be appraised by the audience; and (e) users have sufficient self-awareness of their media practice, concerns and motivation towards the media usage (Katz, Blumler, & Gurevitch, 1974). UGT is also very appropriate for this study as it focuses on communication at the mass communication proportion and it is very positivistic communication theory at its accession (West & Turner, 2007).

The assumption that the population which uses media is active audience and the media use is goal oriented refers to online users who do not just receive information passively but are actively involved, often unconsciously, in making sense of the message within their personal and social contexts (Carter, Cruz & Wrench, 2017). Which in this study

of YouTube are the users themselves who uses YouTube actively and their use is directing to a certain goal. For instance, the frequency of usage, place of access, and the usage of the technology itself.

Next is the assumption that the drive in associating gratification needs to a particular medium choice is up to the users. This refers to the preferences of the users in selecting their media choice for satisfaction where users choose the content of a particular media themselves (Kosenko, Bond & Hurley, 2016). For instance, in YouTube-the types of videos chosen to be watched. Also, the way one acts on the social sites as per one's wish for satisfaction gaining which associates with profanity in this context.

Third, the assumption that the media competes with other mediums for gratification needs. This refers to the role of other media in the behaviour of one in the current media use. For example, any prior media use may influence the action of a person in current media usage and the thoughts of other media may also impact the activities involved in the current media (Kosenko, Bond & Hurley 2016). Fourth, the assumption that the media contents' value judgment can only be appraised by the audience or the users. This refers to the content of any media to be judged and valued by its' users such as the factor that causes them to use the particular media for satisfaction (Sheldon & Bryant, 2016) the views on the activity and the experience gained through the access of a certain media may influence the way the user judge the content of the media, hence, selecting it for gratification.

Finally, the assumption that the users have sufficient self-awareness of their media practice, concerns and motivation towards the media usage. This means, the users have

enough exposure and data on the particular media and aware of the content and the features that the media offers (Sheldon & Bryant, 2016). The users have self-control on the usage of the media and has the luxury to use the media they way one intends to such as self-revelation, commenting pattern and ways handling a certain aspects of the media including hate-speech and negativity.

Earlier, the theory was developed and widely used to explain the traditional media such a television and radio and in the later studies, it was then utilized well in analysing gratifications delved on the Internet (Eighmey & McCord, 1998; Newhagen & Rafaeli, 1996). Different media tend to serve its users different gratification opportunity. As for television and radio users, their gratifications may need additional effort in contacting or calling the television or radio station. Online communication, on the other hand, allows its users to reach the receiver of the message or anyone at all instantly without have to worry on the distance or time with just one condition; the accessibility to the Internet. For instance, e-mail is superior to telephone and websites such as Netflix and YouTube have become superior to the television.

This theory however, has been the subject to criticism by many scholars, arguing that the approach of UGT is more appropriate for the traditional media use and in defining the television 'motives'- for instance, the motivation to relax. However, over the years, many studies have successfully defined and explained the motives of UGT in the new media context. For example, García-Jiménez, López-Ayala-López and Gaona-Pisionero (2012) has studied the adolescents' motives behind the Internet usage, the motives for blogs and its exposure (Johnson & Kaye, 2010), motive for online crime drama exposure (Brown, Lauricella, Douai & Zaidi, 2012), using social

networking websites (Ha, Kim, Libaque-Saenz, Chang, & Park, 2015). While it is certain that different media has different motivation of use, context and the approach of UGT remains valid for explaining and integrating the broad level in the development of the media.

Katz et al. (1974), have made it clear that UGT discusses on the core of selecting a particular media to enhance one's satisfaction on social interaction, relaxation, knowledge, companionship, diversion and escape. It also has a great value in clarifying the gratification and needs of any media and behaviours on it (and thus flaming):

“...the use of fictional (and other) media materials for "personal reference" may spring from a need for self-esteem; social utility functions may be traced to the need for affiliation; and escape functions may be related to the need to release tension and reduce anxiety. But whichever way one proceeds, it is inescapable that what is at issue here is the long-standing problem of social and psychological science: how to (and whether to bother to) systematize the long lists of human and societal needs.” (p. 514).

Alonzo and Aiken (2004) were the first researchers that directly connected the UGT in the study of flaming. This study was conducted to find the possible solution on the campus parking issue. The study recruited an aggregate of 160 college undergraduates, and doled out the members arbitrarily to twenty groups of eight members. On an electronic exhibition composing program, the members were required to introduce considerations about discovering answers for the stopping issue at the college grounds.

This was done using the connection of four psychological variables which are the anxiety, assertiveness, sensation seeking and creativity with the four flaming motivations which are relaxation, escape, pass time and entertainment. The instrument was built with the questions related to anonymity and satisfaction. This study

concludes that personality traits definitely has relation to the flaming motives, hence, adding relevance of studying UGT in the perspective of flaming in online setting.

Commenting sections in forums on the other hand were also observed to be the principle media for venting negative emotions, possibly because of the way that nearly anything-is-possible nature of it (Whittaker & Kowalski, 2015). Utilization of web-based social networking cures dejection and fulfils an impulse for addictive practices. Like the factors of gender, location, and gathering of users in the online sites, the UGT renders narcissism and negativity.

Leung (2013) had discovered the five motivations for negative traits supported by the UGT which are the motivations for socializing and affection, the need to release negative feelings, recognition, entertainments and cognitive needs. Leung (2013) also discovered four multi-dimensional narcissistic identity that includes: feeling definitive or prevalent, exhibitionistic, exploitative, and frequently in need for vanity. For example, the individuals who has such traits tends to concentrate on the social networking sites through the properties supported by the UGT motivations by demonstrating affection, communicating negativity, and being perceived online.

The UGT uncovers the particular kind of narcissism and negative attitude in social sites through its attributes. Studies that analyses online hatred and profanity using UGT has revealed that higher tendency of narcissism as a significant predictor of cyber-bullying perpetration which happens to relate to flaming as its attributes are also on profanity and display of hatred online (Ang & Goh, 2010; EkGi, 2012; Fanti et al., 2012; Fanti & Henrich, 2015; Goodboy & Martin, 2015; Kowalski, Giumetti,

Schroeder & Lattanner, 2014). Hence, being the nature of flammers who frequently flame on YouTube for the said gratification needs through negativity.

UGT focuses on what active audience does with media instead of directing on how media influences people. Since flaming in computer-mediated communication is a concept that involves personality traits as its predictors, UGT is the best theory to start with at its basis. According to Katz et al. (1974), UGT concentrates on clarifying the perspectives of social and psychological motives. The study on motives helps to understand the reason behind why people use certain types of technology or media to gratify themselves and the psychological needs and motives behind its use beyond social perspectives. In this study that focuses on flaming on YouTube, UGT is well-suited in explaining the gratifications of the flammers of YouTube and as well as analysing the types of comments posted to this site.

## **2.9 Chapter Summary**

In this chapter, the researcher discussed on the close relationship of the literature that was basically based on CMC, Internet interaction, hostile activity online, and flaming on social media, particularly, YouTube. Researcher has also discussed on the themes that were portrayed to be the core factor to flaming and hostility online and after a close analysis, it was found that the motivations of flaming are anonymity, miscommunication, online and offline personality and cyber aggression. The researcher also discussed on the video categories available on YouTube and the YouTube discourse. Finally, the theory of UGT was discussed and explained in order to relate and justify this study's aims and purposes.

## CHAPTER THREE

### METHODOLOGY

#### 3.1 Introduction

The issue of flaming has been a major issue on YouTube and has caught the attention of scholars around the world since the introduction of YouTube (Moor, 2008). This has been a social issue that involves participants that raises the issue namely ‘flamers’ and the part of the community that has been dealing with online hatred and negativity (Moor, 2008). Qualitative research method has been implemented in this study as it involves process such as raising inquiries, gathering data from the informants and the researcher making interpretations from the information obtained (Creswell & Poth, 2017). The final written report is structurally flexible depending on the outcome of the data interpreted which is also one of the benefits of the qualitative research method (Creswell & Poth, 2017).

The issue of flaming is a broad scenario and to achieve the designed objectives, qualitative research method will be applied to provide a deeper understanding and a richer data as a result. It is also likely to have an open-ended quality that would help in obtaining more facts and diverse data upon analysis. The act of flaming has a multifaceted nature that derives from a versatile situation (Myiah & Hutchens, 2014). These becomes the reason for the involvement in qualitative research as it supports research that honours an inductive style, emphasizes on individual significance, and the importance of rendering the multifaceted nature of a circumstance or situation (Creswell & Poth, 2017). Thus, the multiple outcomes of this research including the

motivations behind flaming and classifications of the flaming comments will be determined. Hence, avoiding static result circumstances.

According to Locke, Spirduso and Silverman (1987), the purpose of performing a qualitative research is to understand a social circumstance, event or occasion, role, group or interaction, in which for this study, the act of spreading hatred and negativity through social media will be examined. The users' motives on flaming and the type of comments on YouTube's Malaysian themed-videos are studied. Therefore, the centre of qualitative research is on participant's motives and the way they comprehend their lives, where in this study is through the comments' classification on YouTube (Fraenkel & Wallen, 1990; Locke et al., 1987; Meriam, 1988).

The qualitative study method is to comprehend not only one, but rather various substances and realities (Lincoln & Guba, 1985). Qualitative research method is an investigative procedure where the researcher gradually comprehends a social marvel by differentiating, comparing, replicating, recording and characterizing the object of the study which in this case, to study the flames on YouTube using the mentioned techniques (Miles & Huberman, 1984).

### **3.2 Method of Study**

There are two research objectives developed for this study which centres, i) to understand the motivation that drives individuals to post hateful comments on YouTube and, ii) to examine the types of 'flaming' comments prevalent on YouTube Malaysian-themed videos. With that in regard, the qualitative research enables and

empowers the researcher to uncover and understand on what goes on behind any of the less known phenomenon or circumstances.

YouTube is a social media that enables the users to post and comment in a way that gratifies their needs and satisfaction and therefore, the essential motivation of using qualitative research method is the conviction that any interpretation will be done in a philosophical way to explore the social norms that people build in order to communicate with one another (Strauss & Corbin, 1990). The qualitative research method incorporates three techniques of information accumulation including observation, interviews and content analysis (Fraenkel & Wallen, 1990; Bogdan & Biklen, 2003). For this study, interviews and content analysis were utilized in order to study the flaming scenario on YouTube. In-depth interviews was applied for the first research question and the content analysis was applied for the latter. Further details of these methods are explained in the following sub-sections.

### **3.3 Study One: In-depth Interview**

To answer the first research questions of this research which was on in-depth interviews were conducted. The first research question centres on the motivations for one to flame on YouTube in Malaysia. In-depth interviews include intensive individual interview or meeting with a limited number of participants to explore their points of view on specific thoughts, situations or circumstances (Boyce & Naele, 2006). According to Best and Khan (2003), interviews are essential to obtain clear and sustained data from the informants through oral information. The data includes their

perceptions, psychological thoughts and philosophical justifications to the act of hostility practiced online, especially, YouTube.

Semi-structured interviews were used for this research where the questions in the interview guide were used as a guide to support the interview sessions and also prompting questions were added to obtain a richer set of data through the answers (Jamshed, 2014). The main question of the interview will be upon the motivations of one to post hateful comment online and the views of the YouTube community of the issue of flaming. It was also contain probing questions that will come along in the process of the interview to enhance a deeper understanding of the researcher on the answers given by the informants. Semi-structured interviews enables informants to examine and raise issues that the researcher might not have considered (Kallio, Pietila, Johnson & Kangasniemi, 2016). This is a way to obtain a richer set of data where more broad points gathered depending on the flow of the interview.

Face-to-face interviews were conducted after a mutual agreement on the venue and date. This technique empowers the researcher to produce factual data, participants' assessments, preferences, attitudes and other supportive data to be turning out justified through the discussion with the informants. Along these lines, up close and personal interview method guarantees the quality of the answers and expands the response rate (Duncan & Fiske, 2015). Face-to-face interviews enable the researcher to obtain a more significant data unlike other mediums since this particular study involves 'flamers' who has to reveal their private life story and their motivations behind the hostility displayed on YouTube.

The interview guide of this research is built with the reference and back up of the Uses and Gratifications theory (UGT). The nature of the instrument, which is the interview guide is made out into five sections namely, usage of YouTube, YouTube and gratifications, prior media use behaviour, value judgment of media content, and self-awareness. The five section mentioned derives from the five assumptions that the UGT has proposed in order to understand the motivation of an individual in using a particular media in order to gratify themselves. The composition of the themes has been changed after thorough analysis to accommodate the nature of this study which involves YouTube as its medium and flaming as its activity. A set of interview guide is attached as the appendix (Appendix B) of the study for further reference.

### **3.3.1 Informants of Interview**

The population of this study is those who comment negatively on YouTube's comments' section who is better known as flammers. The study population is a gathering or a class of subjects, variable, idea or concept that acts as the source of information or data of a research (Kumar, 2014). Sampling is utilizing a part of the population to serve as sources and informants. A group that is selected from the population to be studied is called a sample (subset) (Creswell, 2007). According to Mason (2010), the minimum sample size to achieve saturation point is a minimum number of 10 informants to obtain a valid data, therefore, this study uses 10 informants as its study population. Other reasons for choosing 10 informants are due to the fact that different individuals have different points of view and also to obtain a variety of answers on this issue and to avoid biasness. Since the in-depth interview method was implemented in this study, the method only requires a small number of informants (Guion, Diehl & McDonald, 2001).

This study also selects its informants using purposive sampling method. Purposive sampling method is chosen in view of attributes and a specific characteristics of a population that are in line with the goal of the research. Purposive sampling is otherwise called judgmental, specific, or subjective sampling (Sekaran & Bougie, 2016). Purposive sampling method enabled the researcher to make selection for the most productive and right respondents according to the requirements of this study and they were contacted for an interview session. The informants were selected through the comments' section on Malaysian-themed videos. The users who comments negatively were chosen to be messaged privately in order to participate in an interview session with the researcher.

The types of purposive sampling applied in this study were the homogeneous sampling method. Homogeneous sampling is the type of sampling method that focuses on candidates/population of study that shares similar characteristics, behaviours, acts. (Etikan, Musa & Alkassim, 2016). The idea is to focus on this precise similarity and how it relates to the topic being researched. As for this study, the population of study are the flammers who flames on YouTube who also happen to have the negative personality traits which is through the display of hostility on online forums, especially YouTube.

The criteria of the informants are those who comments negatively on Malaysian-themed YouTube videos. The comments that were chosen includes 'flames' that are not constructive but downright hateful, and the poster of such comments were the one selected to be messaged privately. Example of a constructive flames that were not chosen for this study is "this work is awful, you can actually get a better result with the

usage of a white canvas." An example of a flaming comment that is downright hateful is "this work is awful. You can shove it in your ass".

How do we find out if a person is a flamer or not? How severe is one's flaming activity need to be for them to be defined as 'flamers'? Those were the questions that the researcher had in mind while conducting this study. Thompsen (1993) in his study on social flaming model has stated that "a flame is a flame is a flame" (p.3). Thus, a flamer is a flamer, is a flamer. It is the urge, willingness and capability to do so. Hence, it is indeed clear that no matter how much a person flame or displays negativity on YouTube, once he/she has done it, he/she automatically will be named a 'flamer' despite the number of times the person indulges themselves in the activity.

### **3.3.2 Procedure and Data Collection**

As for this study (RQ1), the 'flamers' were identified through the comments' section of YouTube. Flamers were chosen through YouTube comment section in Malaysian themed on recent YouTube videos. They were then messaged privately to their YouTube inbox asking for a face-to-face interview session. There were more than a 100 flamers identified and contacted through messaging system but only about 20% from the total number responded which was 20. From those who responded, only 14 agreed for an interview session and from the 14 selected, only 10 informants' answers were used for the data analysis. The selected process lasted for about six months from the day it started. The following is the table of the date, time and location of the conducted interviews.

Table 3.1

*Date, time and location details of the interviews conducted.*

<b>Details</b>	<b>Date</b>	<b>Time</b>	<b>Location</b>
Informant 1	15/10/2016	8 pm-9pm	Icon City, Penang
Informant 2	2/11/2016	4 pm-5 pm	Starbucks, Kuala Lumpur
Informant 3	15/11/2016	12 pm- 1pm	Informant's house, Negeri Sembilan
Informant 4	18/11/2016	3 pm-4 pm	Coffee shop, Taiping, Perak
Informant 5	29/11/2016	7 pm-8 pm	Nasi Kandar Muhibah, Bukit Mertajam
Informant 6	23/12/2016	6 pm- 7pm	One City Mall, Kuala Lumpur
Informant 7	1/2/2017	4 pm-5pm	Entirety Studio, Kuala Lumpur
Informant 8	12/2/2017	1 pm- 2pm	Varsity Mall, UUM
Informant 9	16/2/2017	6 pm-7 pm	Secret Recipe, Gurney Plaza, Penang
Informant 10	25/2/2017	9 am- 10am	Coffee Shop, Sg. Buloh, Kuala Lumpur

The researcher also went on Facebook and noticed around five flammers at popular ‘Like’ pages. From there, they were tracked down on YouTube using similar names or avatar from Facebook. Some flammers had their account connected through Google+ which made the researcher easier to track them. The informants (flammers) that were identified through other social media (Facebook) were only chosen for interview if they seemed to be flaming on YouTube as well. This is to validate the nature of the study where the informant has to be a flamer on YouTube. Upon mutual agreement for an interview session, time and venue, the interview was conducted and recorded.

A set of consent form were signed by the informant, agreeing for a confidential interview session (Appendix A). As a token of appreciation, the informants were given a souvenir at the end of every session. Due to some issues like the quiet nature of some informants, certain interviews that were conducted did not make it to the results of the study due to the lack of information obtained from them. However, these sets of data were used for the enhancement of the interview guide that were prepared on the probing part of it.

Once the data were all gathered, the audio recordings were then transcribed verbatim. Some interview session that were done in Malay due to language barrier were translated to English upon the process. The accuracy of the translation was checked by a qualified academician in order to validate the data. The word-by-word transcript were then analysed manually and coded according to the themes obtained. The themes on the other hand was coded to find the sub-themes, tallying the outcome of the research.

However, before the actual interview session, a preliminary study was done. According to Ryan, Coughlan and Cronin (2009), a preliminary test before the conduct of an actual interview is essential to gather the right data and set of questions before the actual study. For this study, preliminary test was done to strengthen the interview guide of this study and also to test the understanding of the informants on the issue and the questions built. Through this test also, the probing questions were analysed and built according to the need and the language simplicity. The preliminary study was done using five informants with a set of basic set of interview guide built for this study. The interview guide was then strengthened once the feedback of the informants were obtained and understanding of the informants on the interview guide were tackled.

### **3.3.3 Data Analysis**

Thematic analysis technique was used for analysing the data for this study. The thematic analysis was done through line by line coding on the findings and the researcher gathered data through brief ideas of the information obtained (Creswell, 2007). Ryan and Bernard (2000) stressed that thematic analysis is the core foundation and basic to a qualitative research and should be mastered by the researchers to obtain

the required data properly. They also stated that thematic coding acts as a major analytic process within the analytic traditions.

The thematic analysis is best used for this study because of its flexible nature and also provides data that can be easily understood by the readers. The type of thematic analysis that will be implemented in this study is the inductive type where it uses the bottom-up approach. The inductive approach helped the researcher into grouping data into themes and sub-themes according to the research data designed. The data were collected until the saturation point is achieved. According to Saunders et al. (2017), saturation point is normally taken to indicate that, based on the information/ data that have been gathered, examined and analysed, further data collection and/or analysis are unnecessary. Thus, stopping the data collection process (interviews) at the tenth informant where the answers happen to be repeating, proving saturation point is achieved.

The phases of the thematic analysis that were utilized for this particular study is the phase of processing the initial data from the interview, generating initial codes, selecting themes and reviewing them, defining and naming the themes and finally producing the reports in the most productive way possible. With this in regard, the report written has a more systematic, friendly and easily understandable structure for reader.

The process of the analysis started with transcription. Next is the 'theming up' process where the answers of all the informants for a particular question were gathered below the question to find possible themes through the frequent and similar answers. Upon

the theme classification process, further analysis was done to find the sub-themes for each set of questions.

The researcher decided to handle the thematic analysis manually without using any software as suggested by Saldana (2015), where one's mental energy is seen to be more focused on the application of the software than the data itself if the help of software were used. It is recommended that manual coding is best used in qualitative research with the help of hard-copy printouts of the data collected for the study (Saldana, 2015). Saldana (2015) also adds that quality work can be obtained where writing codes manually gives one power and control over the ownership of the work. She also adds that, coding enhances knowledge, focus and better understanding on the data collected and analysed. Hence, the justifications for the researcher to use manual coding to do the analysis for this study.

#### **3.3.4 Validity and Reliability for In-Depth Interview**

Achieving reliability and validity offers conviction in both qualitative and quantitative research. Hornby (1995) quoted reliability as “consistently good in quality and performance, and able to be trusted”. An estimation, an examination or an exploration is considered solid if the outcome are the same after multiple rehearsed analysis (Hornby, 1995).

Validity, according to Kirk and Miller (1986), is an issue that relies upon the observation, interpretation of the perceptions by the researcher. It is fundamental for the researcher to pick up acknowledgment and agreements of the different forms of qualitative research and to center around the suitable research strategies (Silverman,

2016). The validity of this research was confirmed in the in-depth interview through confronting the informants of the study. The informants were sent the transcript of the interview session held through e-mail and they were requested to check if the interview transcripts were coded verbatim, word-by-word. The process was done to ensure that there were no changes made in the process of transcription and in order to justify the validity aspects of this study.

In order to check the accuracy of the themes and subthemes that were found through the interview session, two experts from the qualitative study, who have experience in lecturing for at least two years in academic field were selected to evaluate the work and guide the researcher in having the right themes and subthemes extracted as results of the in-depth interview of this study. Other than that, each transcript that were translated from Malay to English were also checked by a qualified academician in order to prove it's' validity.

### **3.4 Study Two: Content Analysis**

To study the second research question (RQ2), content analysis method was applied to answer the question of the types of the comments' classification that can be found on YouTube videos in Malaysia. Therefore, the content analysis method implemented as a way on summarizing any type of contents and interpreting it into a condensed data (Strauss & Corbin, 1990). The comments' classifications were arranged according to the typology method where it eases the process of classifying data into certain themes and patterns (Creswell, 2007).

### 3.4.1 Procedure and Data Collection

The research question two requires the comments on YouTube to be studied and involves categorization process. The procedure of choosing the video categories to be analysed from YouTube is through selecting the top five video categories on YouTube in Malaysia in the year 2016. The process is done through listing down the most subscribed YouTube channels in Malaysia in the year 2016 (Vidooly, 2016). From the list, the most frequent type of videos in each channel is identified and the top five from those were selected. The chosen five top YouTube video categories are people and blogs, comedy, entertainment, film and animation, and news and politics. Those ten channels with it's' most common type of video category and the number of subscribers are presented in the table 3.2 below:



Table 3.2

*Malaysia's most subscribed YouTube channels, most type of video category and number of subscribers.*

No	Name of YouTube Channel	Most Type of Video Category	Number of Subscribers
1	Les Copaque Production	Entertainment, film and animation	2.42 M
2	Monsta	Entertainment, film and animation	1.87 M
3	Astro Gempak	Entertainment, news and politics	1.37 M
4	Laowu	Entertainment, comedy	948.52 K
5	Didi & friends- Lagu Kanak-kanak	Film and animation	937.03 K
6	Jinnyboy Tv	Comedy, entertainment, and People and Blogs.	843.32 K
7	CodyHongTv	Entertainment, people and blogs	678.82 K
8	Maxman.Tv	Entertainment, people and blogs, comedy	673.23 K
9	MalaysiaKini	News and politics	639.65 K
10	KiniTv	Entertainment, news and politics	614.91 K

The table above shows the most subscribed YouTube channels in Malaysia in the year 2016. The categories of the YouTube videos mentioned on the list were found on the common uploads of the channels under the 'category' section under each video. The most common categories by the channel are listed above (refer to Table 3.2). Hence, it is clear that most common YouTube videos and channels that are accessed by Malaysians contains videos with the category of people and blogs, comedy, entertainment, film and animation, and news and politics.

The procedure of answering research questions two will be through selecting one video from top five video category as mentioned earlier which makes it a total of five videos. To establish a valid and reliable data, the chosen video are those with a count of views

over 100,000 (Kathryn, Xavier & Denzel, 2014) and comments received over 100 (Peter, Verena & Franz, 2013). This is to ensure that the videos chosen are those that ultimately falls in the viral videos category or videos that has been famous in Malaysia or known by many (Duncan, Nikki, Graham & Millward, 2010). This is also a way to certify the validity of the video through the importance given to the video by Malaysians in order to actually view and comment on it.

The first 100 flaming comments and the sub-comments on each video will be analysed in the default mode (top comments). The criteria of the chosen comments are those comments that are downright hateful, malicious, and offensive with no constructive criticism. Only comments that fits into the said criteria were chosen to be selected for analysis. The reason for choosing 100 comments per video is because based on the researcher's observation, approximately, after the tenth comments, the comments section begins to wear out with not much replies to the actual comment. This makes a total number of minimum 500 comments that were studied for this research, thus, making the study more reliable and valid.

By studying the top five category, the types and classifications of flaming comments produced will be identified and at the same time, the difference between how flames took place in each category were analysed and the comments will be classified accordingly. Therefore, the researcher could categorize the outcome of the data of the research which is the YouTube video categories into specific patterns and themes of its own. Thus, answering the objective of this study on the classifications of comments on YouTube videos in Malaysia.

### 3.4.2 Data Analysis

The thematic analysis was used in this research as a way of analysing the data. Theme is an element, concept or descriptor of ideas. Vaismoradi, Jones, Turunen and Snelgrove (2016) defined theme as “an implicit topic that organizes a group of repeating ideas, it enables researchers to answer the study question. It contains codes that have a common point of reference and has a high degree of generality that unifies ideas regarding the subject of inquiry” (p.101).

Theme developments are mostly subjected to the growth of subthemes as subdivisions in order to achieve of data of a particular subject that uncovers a specific or similar patterns (Vaismoradi et al., 2016). Thematic analysis was applied in this study in order to categorize comments that appears in the YouTube comments’ section in Malaysia. Categorization is the essential part of the research process, which has a distinct character and mostly utilized toward the start of the subject improvement procedure to group findings (Clarke & Braun, 2014). Category advancement assists with the arrangement of subtle elements for logical theme improvement. The comments of the YouTube videos were categorized as a start to a theme building for this study.

The comments were studied and analysed according to each ‘comment’ as a whole, despite the number of words, the length of phrases or sentences. Every word that consists in a comment were taken into count during the process of analysis. Constat (1992) has proposed categorization process into three processing components namely, (i) origination, (ii) verification, and (iii) nomination. Origination is when the source of data is identified and the identification of the categories takes place.

In this study, the flaming YouTube comments were identified and potential category names were sorted out. Next was verification process where the creation was supported and verified using an external source like a verification process through experts. In this study, two experts from the qualitative study, particularly content analysis, and also experienced in lecturing for at least two years in academic field were selected. They evaluate the work and guide the researcher in having the right coding for the comments classification and analysis process. The data were only proceeded to be written once the agreement was obtained from the evaluators. The final part of the process nomination where the comments were selected, analysed, and grouped according to the type of comments' classifications.

### **3.4.3 Netnography**

Netnography is an online research method which is used in understanding social interaction in computer mediated communications involving digital context (Kozinets, 2015). It involves a specific set of data collection, data analysis, ethics and representation of data in the context of research observation (Kozinets, 2015). In netnography, the data and information originates in and shows through the digital and computerized traces of open forums, discussions and conversations recorded by contemporary communication systems. Netnography also utilizes these discussions and conversations as information or its data (Bowler, 2010).

Netnography has a few characteristics which is best applied for online studies (Costello, McDermott & Wallace, 2017). Also, the prime reason to study and analyse comments on YouTube using this approach. Those characteristics involves:

- i) It highlights on the reflections of data provided by online communities.
- ii) Derives from online interactions including textual communications.
- iii) Opens up for sensitive issues, reveal of private information, voluntarily exposing one's behavior naturally.
- iv) Data can be downloaded directly from its source with no alterations.
- v) Researchers do not have to be a member of the community instead engaged in various flexible online social interaction communities.
- vi) The collection of data is secondary data.

Therefore, netnography was used in this study which enables the researcher to observe the comments posted to YouTube, hence, conclude the types of comments found on YouTube videos in Malaysia.

#### **3.4.4 Validity and Reliability and Inter-Coder Agreement for Content Analysis**

As for the content analysis, inter-coder agreement value was calculated to prove the reliability of this study. The reliability of content analysis alludes to its solidness and stability, which is the inclination for every single allotted coder to reliably re-code similar information similarly over some undefined time frame; while reproducible, is the propensity for the coders to group the works in a similar way (Zhang & Wildemuth, 2016). Two coders that has a doctorate in the field of media, working as a lecturer in Malaysia were chosen after careful consideration to be the coders of the study. They were asked to validate and point their agreement on the comments classification according to the type of categories picked as results of this study.

According to Neuendorf (2016), a random selection of content samples for inter-coder reliability testing is appropriate. According to Wimmer and Dominick (2006), a sample

of 10% to 25% should be tested and sent for coders' agreement level check out of the total body of content. Therefore, out of 753 comments, 120 comments were tested making it a total of 15.94 %. Out of the five categories of videos studied for this research, one video was tested for agreement value through coders. This is to avoid biasness in obtaining and evaluating the same type of comments. The study uses Holsti's (1969) formula to calculate reliability coefficients as follows:

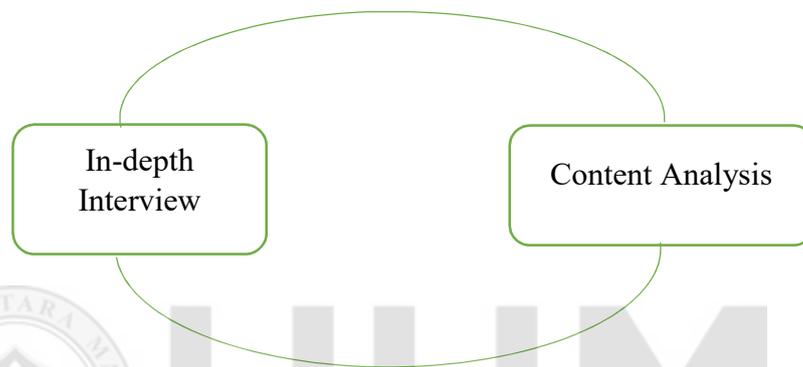
$$PA_o = \frac{2A}{(n_A + n_B)} = \frac{240}{120 + 120} = 1.0 (100 \%)$$

The overall inter-coder reliability coefficient is 100%. According to Krippendorff (2004) in his study on reliability in content analysis, quoted that "1.000 Or 100% when agreement is perfect, and data are considered reliable." (p.412). He also stated that it is possible to achieve perfect agreement in any study. The perfect agreement was achieved in this study due to the face-to-face evaluation of the researcher with the coders. Upon any doubts on the content, the researcher was able to clarify the categorization process. According to Kee, Ibrahim, Ahmad and Khiang, (2012), the agreement level that is more than 0.7 is considered valid. Thus, establishing a perfect agreement value of 1.0 for this study, hence proving this study to be valid.

### 3.5 Triangulation

In order to provide a rich and broad data on the phenomenon of flaming on YouTube, the researcher used two approaches in the methods which were in-depth interview and content analysis to establish a quality representative of the flaming scenario in Malaysia

(refer to Figure 3.1). This method of using two or more approaches to define the same phenomenon using different perspective is called triangulation (Wilson, 2014). A more in depth definition of triangulation is provided by Hussein (2015), who explains triangulation as a capable procedure that encourages approval of information through cross confirmation from at least two sources. Specifically, it alludes to the application and blend of a few research strategies in the investigation of a similar phenomenon.



*Figure 3.1.* The two methods used in this research

According to the figure above, in-depth interview and content analysis were chosen for this study for a better understanding on the scenario of flaming in the Malaysian context. In-depth interview on the flammers were influenced by the comments that are posted by them on the website despite the relation of the flaming comments posted by one with the motivation to flame by another. The activity acts as a whole when defining the act of flaming online.

These ways to deal with the information were utilized to improve the validity, reliability, legitimacy and transferability of the information accumulation process and to give different perceptions to supplement each edge of the research setting. There are various approaches for information assembling in qualitative research, albeit every

methodology has its qualities and weakness. Subsequently, having more than two methodologies adds to a more grounded look into plan and gives diversity since it catches information from numerous viewpoints. As stated by Taylor and Bogdan (1998);

Triangulation is often thought of as a way of checking out insights gleaned from different informants or different sources of data. By drawing on other types and sources of data, observers also gain a deeper and clearer understanding of the setting and people being studied (p. 80).

Triangulation method were used in the study as a way to justify the implementation of similar attributes and outcomes in both interview and content analysis methods. One of the motivation for flaming to happen are due to the fact that the majority of the users which is six out of ten are anonymous. Whatever that an individual comments will not be identified due to the anonymity where the identity is not revealed in the username (Kwon & Gruzd, 2017). The anonymous username can be widely seen in the content analysis results where most of the flaming comments are posted by the users who uses fake username to comment.

Next if the user friendliness of the medium. All the informants of the interview agreed that YouTube is a user-friendly medium where its' features are easily accessible which also includes easily accessible the comments section (Park, 2013). The easily accessible features of YouTube has made the users to comments effortlessly as seen on the content analysis results despite the regulations that YouTube had made in order for its users to be able to comment on the medium.

Other than that, the informants of the interview revealed that the way of expressing their anger are through the usage of harsh language, sarcasm and usage of capital letters and

exclamation marks. The usage of harsh language can be seen in almost all the comments that were picked up for content analysis process where vulgar and bad words was used extensively (Martin & Vieaux, 2016). Sarcasm was also seen as a way of expressing anger (Rosanti, Wijayanto & Hikmat, 2017). For the content analysis results, sarcasm has appeared to be the fifth most frequent type of comments' classifications. According to the informants of the interview, the third way of expressing anger is through the usage of capital letters and exclamation marks (Albritton, 2017). These usage was identified in some of the comments in the content analysis results where capital letters and excessive usage of exclamation marks was seen to be displayed in order to show anger.

The other element that were mentioned during the interview session is that the triggering factors that leads the informants to comment is the title of the video, thumbnail and video recommendations (Zeng, Chen, Niebles & Sun, 2016; Lagger, Lux & Marques, 2017; Davidson et al., 2010). These elements are the key and triggering factor for the users to leave negative comments on YouTube which leads to the flaming comments to take place in the content analysis results.

Next, the informants of the interview has revealed that the experience of them commenting on YouTube are mostly on racial issues, religious issues, political and social issues (Cerase, D' Angelo & Santoro, 2016; Cho & Kwon, 2015; Herling, 2016). These issues are what that was discovered upon the content analysis results where two most prominent categories of comments are racial attacks and political attacks. Religious attacks were also seen to be a type of comment classification found upon the content analysis process. There were also comments that were flames regarding

celebrity feud and social issues through the content analysis process, making both the data to triangulate.

When the informants of the interview were asked on the way the flames were handled, the informants answered that they reply back to flames projected to them and be defensive. These attributes can be seen during the content analysis results where the comments are seem to be a thread with a series of replies to the comments against other users. Other than that defensive type of comments are also found as a type of comment classification during the content analysis process. Listed above were some of the comments had similarities to each other and was triangulated in the study. Though the informants that were interviewed and the users that commented for content analysis differs, the outcome of the triangulation method is justified as a videos that was chosen for the study was purely Malaysian-themed.

### **3.6 Ethical Consideration**

As for the in-depth interview, before the conduct of the interview sessions, consent forms were signed and sealed from all the interviewees. The interviewees were also explained on the study's aims, objectives and assured on the confidentiality. Resnik (2015) clarified that the aim of ethics in any research is to ensure that no harm done or adverse resulting from the research study. It is also stressed four areas of ethical consideration to be made upon the conduct of the research: (a) the way the informants are treated, (b) ethics and the sponsor, (c) the researcher's ethics, and (d) integrity in carrying out the research and procedure.

Considering the privacy of every interviewee, the data collected and all the information gathered through the interview session were kept confidential at all times. The informants were assured that none of them will be identified or addressed by name at any time during this research. Creswell (2012), stressed that any sort of maltreatment such as, psychological, social, economic, physical of the interviewee and interviewer that are involved in the research is to be prevented as a fundamental role of ethics in any research process.

As for the identities of those who commented negatively on YouTube were also protected as best as possible as their permission could not be obtained in order for the researcher to use their comments as data. The names of the commenters on YouTube were blocked for this reason for the entire analysis of this study. Nycyk (2012), has done the same on his study on YouTube comments where he stressed that any data on the internet can be utilized for studying purposes as long as it is accessible without password for information archive. There is no site policy acknowledged that prohibits such data to be taken out to be studied for research purposes which is also in line to the guidelines formed previously by Markham and Buchanan (2012) and Madge (2007) on data involving Internet based studies.

### **3.7 Chapter Summary**

As a summary, the methodology was chosen precisely with a specific end goal to bolster this study and to guarantee dependable and substantial information. By using interviews and content analysis, data gathered through systematic information collection which provides a valid end product as the result of this research. The sequence of the

methodology process was mentioned and outlined previously and further findings will be discussed in Chapter 4 and 5 respectively.



## CHAPTER FOUR

### STUDY ONE: DATA ANALYSIS AND RESULTS

#### 4.1 Introduction

This chapter displays the result of data collected from a set of in-depth interview of 10 participants who are the YouTube users, particularly, those who flame on YouTube. The analysis is the answers for research question one which questions on why do one provide malicious comments on YouTube in Malaysia (usage, gratifications, prior media use behaviour, value judgment of media content, and self-awareness). The interviews sessions were conducted from August 2016 to December 2016. The findings of the in-depth interview are presented in this chapter.

#### 4.2 Informant's Profile

The informants that were obtained for this study are those who are aged between the ages of 24 to 31. They are consist of six Indians, three Muslims and one Christian with the gender of six males and four females. The informants are all educated with a minimum qualification of a degree. All the informants are also from the working class. The descriptions for each informant is presented below.

---

#### Background of the Informants

---

##### *I1- THE PROGRAM OFFICER*

27 years old and single, a Christian. Currently working in a private company in Penang as a business unit program officer. He is also pursuing his Masters studies as a part time student. He has completed Bachelors in Business Administration. Has an elder

brother who is working in Kuala Lumpur. Living alone in his parents' house in Penang as both of them passed away last year due to illness.

---

**I2- THE ENGLISH TUTOR**

26 years old and single, a Muslim. He stays in Kuala Lumpur with his mom and his elder sister. He has a first class degree in Bachelors of Media Technology. He is currently working as an English tutor in a tuition centre near his house.

---

**I3- THE LAW STUDENT**

24 years old and single, a Muslim. He stays in Negeri Sembilan with his family. He is currently unemployed but write novels on his free time. He has a degree in Law from local university. He has 7 siblings and he is the second child.

---

**I4- THE TAILOR**

27 years old and single, an Indian. She stays in Perak with her family. Her highest education level is Masters. Currently, she is looking for a job and at the same time, works as a freelance tailor.

---

**I5- THE POLICE OFFICER**

30 years old, married, and an Indian. He works as a Police Officer at IPD Bukit Mertajam. He stay in Bukit Mertajam in his police quarters. His hometown is in Ipoh, Perak. He is the elders' son out of five siblings. He has a sister who also works as a police inspector in Kuala Lumpur.

---

***16- THE ASSISTANT MANAGER***

30 years old and single, an Indian. Currently, he is working as an assistant manager in Subang Jaya, One City Mall, Kuala Lumpur. He has completed his Bachelors in Logistics in local University. He has an elder sister and a younger brother. He stay in Setapak with his family.

---

***17- THE DESIGNER***

28 years old and single, an Indian. He stay in Kuala Lumpur with his family. He work as a designer. He runs his own studio namely Entirety Studio in Kuala Lumpur. He did his Degree in Bachelor of Science in Washington, United States. He is also a member of a local political party.

---

***18- THE PHD STUDENT***

31 years old from Kedah, a Muslim. She is the youngest among four siblings. She obtained her Degree in International Affairs Management, did her Master's in Public management and currently pursuing her Ph.D as a full time student in Public Management.

---

***19- THE AIR STEWARDS***

25 years old and single, an Indian. She works for Air Asia as stewardess. Lives with her single mother and an 18 years old younger sister in Penang. She has a degree in Psychology.

---

## **I10- THE H.R ASSISTANT**

27 years old and single, an Indian. She is currently working as a HR and Admin Assistant at Appco Sdn. Bhd in KL Sentral. She is the eldest among five of her siblings. She stays in Sg. Buloh, Selangor with family. She has a degree in Tourism Studies.

---

### **4.3 Flaming on YouTube**

In order to answer the first research question of this study which is on how one motivated to provide malicious comments on YouTube, a set of interview guide were set up. The questions that were asked are on: (i) the usage of YouTube, (ii) gratification on YouTube, (iii) prior media-use behavior, (iv) value judgment of media content, and (v) self-awareness on YouTube. To investigate these issues, 10 in-depth interviews were conducted in the perspective of Malaysian YouTube users, especially, flammers around Malaysia. The interview guide contained 21 main questions and further probing questions under each sub-theme that directly and indirectly answers the research questions that are aimed after (refer Appedix B). All the informants were recorded and the informants also given the freedom of expressing themselves with the guarantee that the interview session stays anonymous.

A brief explanation on the issue of flaming on YouTube was given to the informants before each session. Each interview session took at least approximately an hour long and the data were transcribed verbatim. According to Zhang and Wildemuth, (2016), validity checks at various phases of qualitative research are conceivable and essential. Along these lines, at the information accumulation process, the information obtained were confirmed via doing the meeting in a composed and methodical way through a

drawn out engagement with all witnesses. It is done through the institutionalization of field notes and recording (Zhang & Wildemuth, 2016). The information was then validated through sending the data gathered back to the informants to obtain confirmation for what was recorded. It is as well as to guarantee congruity of the data and to guarantee the validity of the outcomes of the research (Creswell, 2012; Zhang & Wildemuth, 2016).

Therefore, the transcripts were coded through the identification process of the themes and sub-themes with detailed coding process. Figure 4.3 below visualizes the main themes and sub-themes of the contributory factors for the activity of flaming on YouTube in Malaysian context that answers the aims of in-depth study conducted for this research.



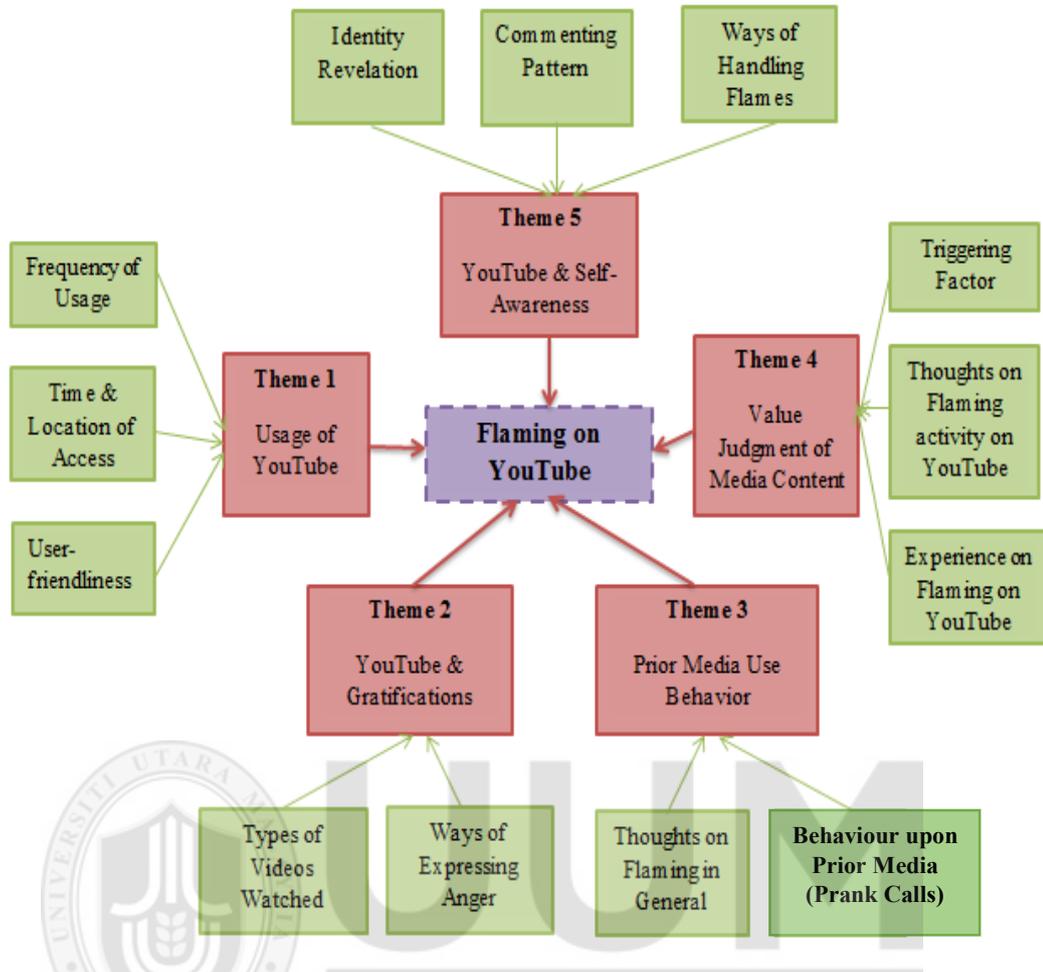


Figure 4.1. Main themes and sub-themes of the activity of flaming on YouTube.

### 4.3.1 Theme One: YouTube Usage

Most research done on YouTube often evaluate the level of usage of the media in order to reveal interesting findings upon the study. For this study, the researcher has come up with interview guide on theme one that questions on the usage frequency, the time and location of the media usage, and the user-friendliness of the media. The findings of these items are detailed in the following sub-sections below.

#### 4.3.1.1 Frequency of Usage

The usage level of a media has always been an important factor in identifying one's activity in a particular media or platform. Thus, it is important for the researcher to identify the frequency of the usage of YouTube in order to reveal on how keen a person is towards a particular media. In other words, how often a person accesses YouTube and how long does each session prolong can define a person's level of interest upon the media he/she accesses.

The results of the interview session revealed that all informants access YouTube on daily basis. It is also identified that each access prolongs at a minimum rate of 1 hour per access. Informant 5 said, *"I'll be using YouTube for one hour to watch movies, every day."* Almost all the other informants accesses YouTube at the minimum rate of two hours per day. For instance:

*"I access youtube daily 2 to 3 hours a day."* (Informant 1)

*"I spend time on YouTube every day but when I spend time on YouTube I will take around 2 or 3 hours just browsing and watching the videos."* (Informant 2)

*"I usually watch YouTube for about 2 hours minimum. Sometimes it can go up to 5 hours when I really have time in my hands. But usually 2 hours."* (Informant 3)

*"I watch YouTube videos almost every day. At least two hours but usually it will be more than two hours."* (Informant 4)

*"I watch YouTube on daily a basis for about 2 hours to watch my favourite videos."* (Informant 7)

*"I access YouTube almost every day. Three hours - sometimes two hours."* (Informant 8)

*"I use YouTube every day for around 2 hours at least to 4 hours."* (Informant 9)

*"I love watching YouTube videos. I will be using it every day for about 2 to 3 hours."* (Informant 10)

The answers above show that majority of the flammers interviewed, accessed YouTube for about two hours on daily basis. Some informants even admitted to have been accessing YouTube for up to five hours daily. For instance, informant 6 said, *“I could say about every day, up to five hours if I’m bored and have time in my hands.”*

The answers above show that majority of the flammers interviewed, accessed YouTube for about two hours on daily basis. According to Looper (2015), users of YouTube use YouTube on average of 40 minutes each viewing session. The author has explained that Google did not discover what sort of substance or videos individuals were browsing for that long. Keeping in mind that observing some music recordings and movies scattered for the duration of the day, which could positively signify a great amount of survey time, the 40-minute figure is the continuous uninterrupted watching period.

The findings from the interview session of the informants show an average of two hours watching period as for each access revealing that these flammers spends unusually more time on YouTube enabling them to do more bizarre activities compared to other ordinary users. According to Moghavvemi, Sulaiman, Jaafar and Kasem (2017), on a study on Facebook and YouTube addiction among Malaysian students revealed that those who spent more than two hours are considered having an addiction towards the use of these sites. The more time they spend on the site, the higher their tendency to read comments, write comments and indulge in the act of flaming hence the motivation to flame.

#### 4.3.1.2 Time and Location of Access

The informants were asked on the place and time of the access of YouTube in order to understand their activity on this site. The following are the answers of the informants.

*"I access YouTube whenever I am free, whether it could be at home or office, usually lunch time. Yes.. lunch time, I just stay in office when no one is around."*

(Informant 1)

*"I enjoy accessing YouTube at night. Location: in my room, on my bed"*

(Informant 2)

*"It is usually at night, before sleeping."*

(Informant 3)

*"I access YouTube at home. Usually at home. Always at night."*

(Informant 4)

*"When and where I'm usually alone and definitely when I have a free time. At office-at home."*

(Informant 5)

*"I enjoy YouTube at night- on my bed because that is comfortable"*

(Informant 6)

*"I use YouTube anytime when I'm alone and free. Mostly locations in cafe, office, or home"*

(Informant 7)

*"I access YouTube at home, sometimes in university. After nine. After nine PM."*

(Informant 8)

*"My style is to use YouTube when I am bored and alone, at night."*

(Informant 9)

*"I use YouTube whenever I am free, mostly at night or on lonely times."*

(Informant 10)

Based on the answers of the informants above, we can conclude that, the time of access of YouTube is mostly at night or when no one's around. According to De Choudhury, Gamon, and Horvitz (2013), studied on depression and emotional behaviours on social media. The study revealed that a person's behaviours and passionate emotions including sensitive outburst may elevate with the privacy of their space. According to the study by De Choudhury, Gamon and Horvitz, people get more personal and sensitive during a certain time of the day and in this case, it is when the informants

were alone and during night time when they have all the privacy, thus, engaging them to a certain behaviour namely hostility display on YouTube.

#### 4.3.1.3 User friendliness of YouTube

It is very important for the users of a certain media to know its features, functions and the system available in order to access the said media with ease. YouTube provides many interesting features for its users such as annotations, watch later, playlist creation, quality changing, and many more. The informants were asked on how well they know the features of YouTube in order to find out their literacy in using the site.

Following are the answers of the informants:

*“It is it is actually. You have a lot of features, you can like, you can comment, you can share, you can do whatever you want. Whatever video, whatever video you wanna watch you can search for it. I think i am pretty much...confident that i know most of the features, like, ..such as, normal comments, share, like, subscribe, download, watch later, or just save it and watch online. And also you can even create a playlist, for your own, for your own profile.”*

(Informant 1)

*“Yes. Now they have upgraded the system so, yeah, it’s much easier compared to last time. For example, if I want to – I listen to certain music. Sometimes I’m in Starbucks, I listen to music and I couldn’t know what’s the title so sometimes I just listen to the part of the lyrics and I type it on the search, the YouTube search engine whatsoever, the search bar. And then, it comes out for me. So, it’s easier now compared last times. I also know all the other features on YouTube.”*

(Informant 2)

*“I do know that you can click on one of the button to remind you to watch later. Ah, yeah. I do know that you can actually download a video from YouTube by including two ‘ss’ before the word YouTube in the URL. You know how to change quality, on the annotations and – Yes, I know all those things. Watch offline and stuff.”*

(Informant 3)

*“Yes, to upload any videos or to subscribe. I mean, you can comment, you can like it. Something like that. Yes I know almost everything about YouTube.”*

(Informant 4)

*“Actually it’s continually upgraded so it’s easy with all those features. I know how to like comment, sharing and how to share on Facebook, how to share the video on Twitter so that kind of basic functions, I can understand but more than that like, take the URL and copy paste – Yes, definitely it’s user-friendly website.”*

(Informant 5)

*“I know the functions that are important for me. Like copying the links, to comment, to like it, or just like to share it. I know it all”*

(Informant 6)

*“Yup. Being a flamer that’s what they call us, you have to be up to date and I think I am.”*

(Informant 7)

*“Yeah. Like, watch later and annotations, suggestions. I think YouTube definitely is a user-friendly website”*

(Informant 8)

*“I think I know all the functions. For example, we can change the video quality, the subtitles can be on and all the other functions”*

(Informant 9)

*“YouTube is very easy to use. We can watch later, look up for other video recommendations, share, like, comments and so on. Easy access.”*

(Informant 10)

According to the answers of the informants above, all the informants finds YouTube to be a user-friendly website. Most of the informants can differentiate the functions and the features of the site well. The literacy level of the YouTube system and functions are high therefore, it is easier for the informants to indulge in any activity available on YouTube such as excessive commenting and flaming on the site. According to Park (2013), the higher the level of digital literacy of Internet users, the more they develop private behaviour online such as the portrayal of negativity and hostility which is similar to the answers of the informants. The more they know the functions and the features of YouTube, the more they tend to indulge themselves in the flaming activity.

### **4.3.2 Theme Two: YouTube and Gratification**

YouTube has a close relationship with gratification because the prime use of this site is to provide satisfaction and to fulfil all the gratification needs of peoples around the world (Jenkinson, 2017). Gratification is the pleasurable passionate response of joy in response to the fulfilment of a goal or target. Gratification, similar to all feelings, is a motivator of any behaviour or act of socializing of human kind (Balakrishnan & Griffiths, 2017).

It is important for us to identify a few items that have close connection to gratification needs of YouTube users in order to classify the act of flaming. According to study conducted by Balakrishnan and Griffiths (2017), a few of the gratifications of viewing YouTube videos have been identified, such as, social, content, technology and process. Among all perceived gratifications, content gratifications had the highest viewing point on YouTube. Thus, the questions regarding the content and behaviour on YouTube, such as, types of video watched and the ways of expressing anger on YouTube has been unveiled in the following subsections.

#### **4.3.2.1 Types of videos watched**

The type of videos watched on YouTube differs according to the interest level of the users. Upon the interview session, the informants had revealed their favourite videos that they mostly access on YouTube. Their answers were:

*“Usually i watch Malaysian YouTubers video, rant videos, songs, standup comedies basically. Reality shows. Most of video yes.. Malaysian YouTubers videos made in Malaysia. Most of video yes.. Malaysian YouTubers videos made in Malaysia. Recent incidents. 2.6 billion donation issues, Anwar related issues, and recently Lim Guan Eng got jailed by issue on our state governments. Those kind of videos, politics, updates.. and a lot of Malaysia Kini videos which i watch on YouTube.”*

(Informant 1)

*“I mostly watch music videos. I also watch social experiments. That is my second favourite. Well that would include documentaries. I am so fanatic of watching the TV shows, like, Keeping Up with the Kardashians, some other TV shows like, Scream Queens. So I follow up watching the trailer and also some of the sequel that they posted on YouTube. It’s basically more of, like, TV shows. And then also X-factor, The Voice. So, there is, like, the list of my YouTube’s watching.”*

(Informant 2)

*“I watch political, food videos and about religion. Those are the three most interesting topics to me.”*

(Informant 3)

*“I like to watch shows. Basically, shows where showing a gossip about the media or a documentary. Religious based documentaries or scientific based documentaries or anything which attracts me to click on.”*

(Informant 4)

*“I’ll be watching songs, videos about the politics and the current issues that are happening around.”*

(Informant 5)

*“I usually go for videos that has social issues, funny like comedy related, and political videos on the politics and news on our country.”*

(Informant 6)

*“I watch all genre of videos actually. From documentary till news, sports, animals and everything.”*

(Informant 7)

*“I usually watch Vlogs, animals video like pets and all, and also political videos like news and politic related.”*

(Informant 8)

*“I watch music or lyrical videos, western videos unless it’s about a viral video that’s going around in our country and finally animal videos.”*

(Informant 9)

*“More to controversial videos related to religion discrimination, political and current issues ongoing in the world.”*

(Informant 10)

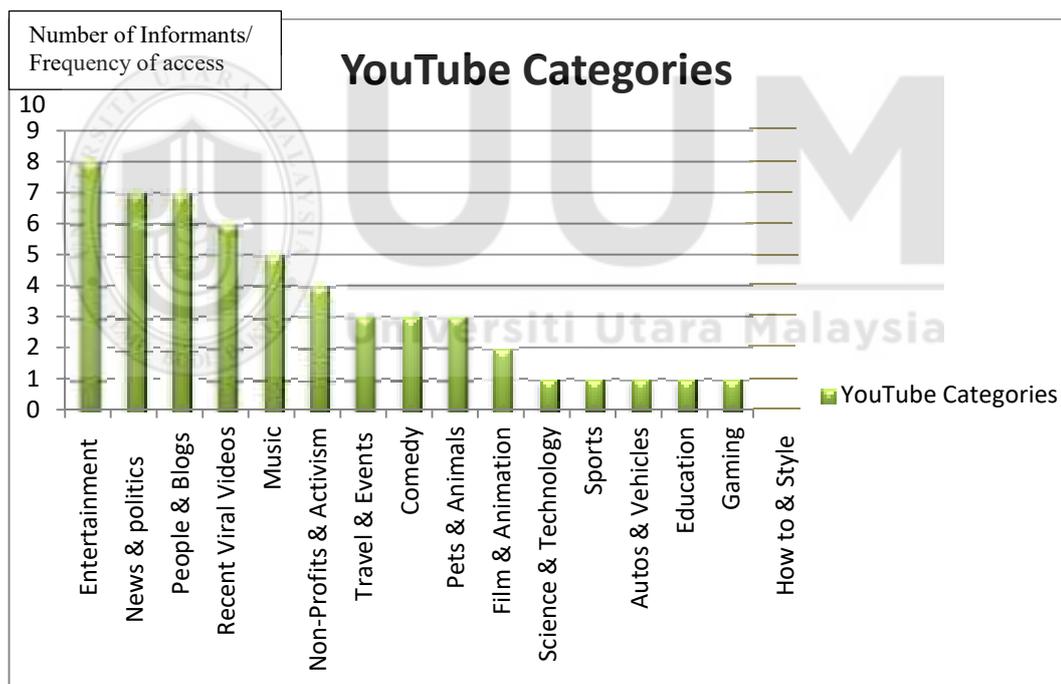
Based on the answers of the informants, most informants' access YouTube to watch entertainment based videos, politics, songs, and current issues. To understand better on the video viewing pattern and in order to simplify the data into a more organized manner, the researcher has classified the answers of the informants according to the

YouTube category listings that are already present in the YouTube chart. For instance, the ‘songs’ from the answers of the informants grouped as ‘Music’ category.

The researcher had discovered that most respondents also access YouTube to watch recent videos that are viral. Therefore, a new column was created with the name ‘recent viral videos’ to the bar chart. The outcomes of the classified types of videos watched on YouTube by the 10 informants and the frequency of the said answers were presented in the Table 4.1 below:

Table 4.1

*YouTube categories accessed by the informants*



According to the chart, the most accessed videos are mostly entertainment followed by news and politics, people and blogs, recent viral videos and so on. The least accessed categories are science and technology, sports, autos and vehicles, education and gaming. According to Lager, Lux and Marques (2012), the most watched videos

on YouTube is 'entertainment' videos. Therefore, it is justified that the most accessed video category on YouTube happen to be 'entertainment' category.

#### 4.3.2.2 Ways of Expressing Anger

Online animosity can take numerous frames; anything from verbally abusing, and rumour spreading. Like most aggression, the hostility displayed online regularly propelled mostly by outrage of anger (Martin & Vieaux, 2016). Anger is shown in many ways on social media and in YouTube, its comments section has always been a platform for expressing emotions since its existence.

The informants of this research were questioned on how they would release anger on YouTube. The most popular answer is through the expression of harsh language as comments or in other words, curses, bad words, swearing, cuss and usage of vulgarity.

The following are the answers of the respondents;

*“It is actually depends on the situation. If I am really angry and things which provoke my anger. I just say it out. Sometimes obviously it would be very harsh.. but sometimes I do use wild words. Like normal vulgar words. Four letter words. Basically like when I, if really really angry, and I want to express my feeling, I use caps lock and also, so that people know that I am really angry. When I just put it, everything in.. capital letter, it shows that someone is really stressing on something. And... another thing also, I use a lot of many exclamation marks.. So that people really know that I am shouting out of anger.”*

(Informant 1)

*“Mostly I will comment on any videos that I feel like I should, and the comments will be in a way that the person deserves, there is no need to hide the actual feeling- I'll be using curse words, like Fuck-off, this is bullshit, or something like that. Not so good comments. I will also put all my words in capital letters and many exclamation marks- that is to show that I am really angry.”*

(Informant 9)

Other than the usage of harsh words, informant 1 and 9 has stressed on using exclamation marks (!) and capitalizing words during commenting on YouTube in order to stress on the portrayal of the level of anger. This has been explained in a research done by Albritton (2017) where he investigates on the act of enthusiastic expression in text messages and gives proposals concerning how best to connote feeling when speaking with text messages. He explained that composing words in every single capital letter and the use of extensive exclamation marks could offer accentuation to words, and such way is comprehended to imply shouting or yelling. In view of the last recognition, this orthographic strategy might be an approach to pass on negative influence (Arendholz, 2013). The following is the answers of the informants who use harsh language in order to show anger:

*“When the heat starting up then I will use some – you know, yeah the F word, the N words. Or any other words that not so decent.”*

(Informant 2)

*“There are comments that I’ll post but it’s more to depend on what are they posting, either are they going together with the social news or they going to clear something like a negative perception for the society. When they creating something negative to society, so, first I’ll educate them but let’s say they got any kind of issues so I guess that I’ll also prefer to be a keyboard warrior. I mean I use to comment on like, “shut the fuck up” or also I got say sometime like “fuck you” and then I’ll also post there like -- there are a lot of these kinds of comments that I share.”*

(Informant 6)

*“I will use mostly vulgar words. Others when they can’t defend their statements they will end up using vulgar words like bastard, fuck, and many more. I’ll usually mock them in person. Example, I’ll mock base on how they look and what they are talking about.”*

(Informant 7)

*“Usually I just comment to some negative comments. I reply to some flaming comments. Yeah, if I think that the commenter abuses the other YouTube users. Sometimes, for example, for some political videos, sometimes a lot of racism comments. So, sometimes I comment back, like, bash the person back. I give some dirty words. Sometimes I say, if you are like this, sometimes they comment on certain races, I will say ‘we are not – if you are Malay, you cannot say like this. We are all Malaysian’ something like this.”*

(Informant 8)

*“Yes, I love to argue and won’t give up too fast. I will just use bad words to everyone who pretends to mislead the facts through social media. Yes, I do but*

*sometimes I just don't care as it is my right to comment what I need to deliver to the public. Most of them would definitely get pissed as my comments were not sugar coated."*

(Informant 10)

The answers of the informants confirm that the most desirable way of expressing hatred online is through portrayal of harsh words. This proved by a research done by Kwon and Gruzd (2017), where it reveals that swearing is in fact contagious in YouTube among its users. The research also concludes that aggression through CMC is spreadable and emotional speech through text is always present online.

Besides that, one of the informants claimed that one of her way of expressing anger is through sarcasm. A person performs sarcasm for communicating his or her inverse feeling that implies skeptical significance of what he or she says (Rosanti, Wijayanto & Hikmat, 2017). In a research done by Rosanti et al. (2017) on the impolite strategies in video blogs, sarcasm as seen is one of the way of expressing impoliteness on YouTube as comments. This shows that sarcasm has been a style of certain users on YouTube in order to flame on this site. Below is the answer of the informant:

*"I will be commenting in harsh words and – Okay, let me think. I will use sarcastic words to condemn them. For example, like "Ooo, I'm so scared".*

(Informant 4)

Other than that, two informants have said to be sharing the content they find in other social media as a way to express their anger. For instance;

*'I dislike the video, and I comment negatively like condemning the person. And then sometimes I comment about the video in Facebook.'*

(Informant 3)

*"I'll be just commenting negatively on that. Commenting and sharing the videos to my private groups and based on that video, I will be discussing with my other group members in WhatsApp, in Facebook, in Wechat."*

(Informant 5)

According to Informant 3 and 5, sharing their dissatisfaction on other social media decreases their anger. According to a recent study by Martin and Vieaux (2016), the individuals who express their outrage online by means of other social media will probably encounter maladaptive outrage in other aspects of their life. Peoples will likewise utilize online networking as a method for aggressing against a person or an issue (Martin & Vieaux, 2016). The finding that states the sharing of the outrages on other media is similar to the answers of the informants above, where they seem to share their outburst on YouTube in other medias, such as, Facebook, Wechat and Instagram as a way to express anger.

The answers provided by the informants on the issue on the video triggering factors are concluded as a recap in figure 4.2:

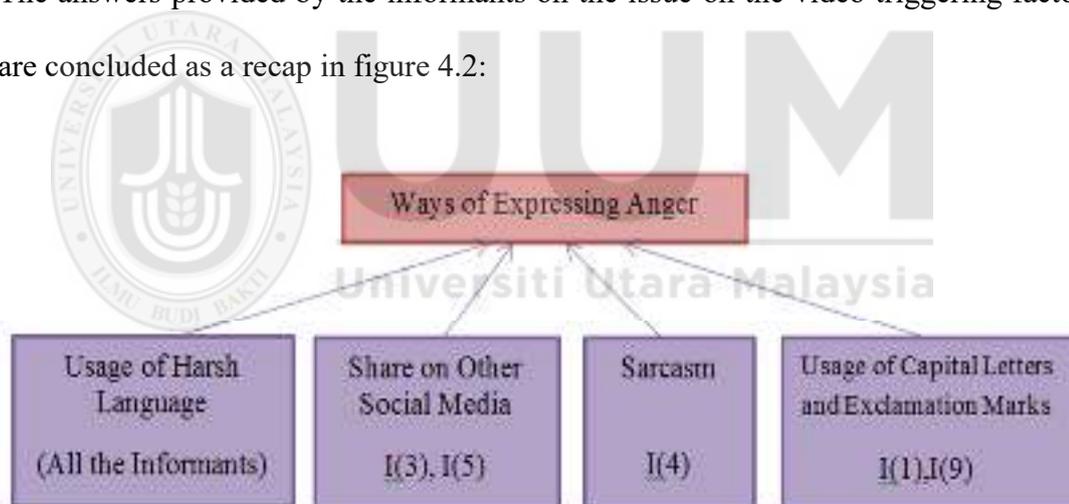


Figure 4.2. Ways of Expressing Anger Recap

### 4.3.3 Theme Three: Prior Media-Use behaviour

Theme three looks upon prior media use behaviour of the users of YouTube. Prior media use is the usage of other media, except, YouTube. Assessments of CMC of flaming conduct influences how individuals respond and make utilization of other media. The understanding of flaming might be impacted by past encounters with

experiences in another media, for example, protestation letters and fake telephone calls. Individuals are likely to be involved in flaming activity due to their past encounters with other media and there is proofs of prior media-use behaviour that impacts other media assessments (Thompson, 1993). The following sections will be upon history on prank calls and thoughts on flaming in social media in general.

#### 4.3.3.1 Behaviour upon Prior Media (Prank Calls)

A prank call (otherwise called a hoax call or scam call) is a phone pragmatic joke (Pearson, 2017). Fake telephone calls started to pick up an overall after since the innovation of phones (Pearson, 2017). Prank calls is a form of prank played on traditional media while being anonymous similar to the flaming activity performed in social media while hiding one's identity (Pearson, 2017). The informants were asked on their history on pulling off pranks using phone calls and the following are their answers.

*"Nope. I keep my level in commenting only."* (Informant 5)

*"As far as I remember, I had never done it."* (Informant 6)

*"Never. I don't remember playing prank calls using phones."* (Informant 10)

Informant 5, 6 and 10 has said to have never done prank calls in their life. However, the rest of the informants revealed the opposite. The following are the answers of informant 1, 2, 3, 4, 7, 8, and 9.

*"Yes I have done it to anonymous people. Yes few times. When i see like, you know, young age, this is some banners people putting up for basically, the famous one is to sell it you know, the tablet for men, for the powerful stuff and all that. So we used to call and prank the salesman asking a lot of stupid questions and stuff. We do a lot of prank as kids."* (Informant 1)

*"Yes I have done it. When I was a kid, I used to make fake calls to 'bomba'."* (Informant 2)

*“Prank calls? Yes I have done so many in my schooling days to anonymous peoples. Those were fun days.”*

(Informant 3)

*“I have done prank calls and I used to get prank calls. I will usually do it to my cousins or my family members.”*

(Informant 4)

*“Yes, there was once I had a fifty cents at that time when I was in Standard Three so I just put one number and I just ask for if your child got back home.”*

(Informant 7)

*“I don’t play prank usually but when I was a child I loved to make fake calls using my house phone without my parents knowing.”*

(Informant 8)

*“Prank calls? Yes so many times but I don’t remember any of the stories now.”*

(Informant 9)

According to the majority of the informants above, prank calls have been a segment of their life whether they have done it once, many times or done it as kids, they still have done it. This shows that their life has been evolving around with anonymity and pranking others even before the new media emerge. According to a study by Slonje, Smith and Frisen (2013), cyber bullying or the portrayal of negativity occurs as a sequel to previous events in people’s life. According to Slonje, Smith and Frisen (2013) also, prank calls is a form of traditional bullying and any events follows through can be the sequence of the event both emotionally and psychologically.

Psychologically, people who engage in traditional bullying are more prone to cyber-bullying as suggested by a study by Modecki, Minchin, Harbaugh, Guerra and Runions(2014), who claims that those who indulges in cyber-bullying activities are most probably had involved in other bullying mediums previously. Therefore, the attempt of making prank calls to be the possible motivation for cyber-bullying and flaming on YouTube.

The answers provided by the informants on the history of prank calls concluded as a recap in figure 4.3:

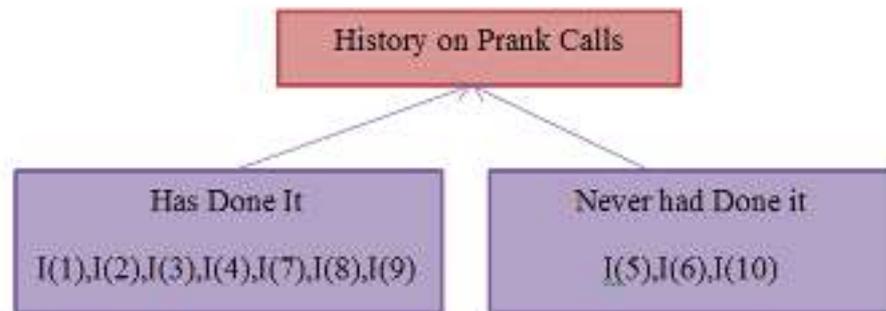


Figure 4.3. The History of Prank Calls Recap

#### 4.3.3.2 Thoughts on Flaming Activities on Social Media in General

Flaming also happens in various platforms of social media such as Facebook, Twitter, and Instagram. The informants were asked on their thoughts on flaming on other media, except, YouTube. Through this, the researcher will be able to differentiate the informant's activities on other sites such as Facebook and dig out the actual motive behind flaming on YouTube. The answers of the informants on their thoughts on prior-media use presented below.

*“Okay. There are a lot of social media platforms such as Facebook, Twitter, Instagram, a lot a lot and i think in the overall the most people do flame is in YouTube. Because in the other social media you have to reveal yourself, if you have your name, identity and all unless it is a fake account then it is fine, it is different matter. Then people, they can flame, but mostly in Facebook and other social you are required to use your own personal details and most of people are host their own identity. Only in YouTube, people do not required to reveal themselves. So it is much more easier to flame in YouTube other than, other social media.”*

(Informant 1)

*“I don't do the flaming on Facebook. Meaning that you are more flaming in the YouTube compared to other social media, yeah. It's because you have more of your own details in Facebook. Because, like Facebook before you commenting on anything, you started to friend with your friends, real or virtual*

*or anyhow. But YouTube, you are not friends – or all these commenters are strangers to you.”*

(Informant 2)

*“I usually won’t flame on Facebook or other medias because my face is there. I also use my original name. I prefer a place where my particulars are hidden. I think generally that’s why people don’t flame on other sites.”*

(Informant 7)

*“It’s obvious that other media do receive much negativity due to anonymity and it’s a cyber-bully because some of their comments, flaming comments, some of them are so racist and targeting a person online is not a good thing. Even though you are posting something anonymously, it will disturb someone; psychologically or something.”*

(Informant 8)

According to informant 1, 2, 7, and 8, anonymity has been their reason to flame on YouTube compared to other media. Anonymity by far has been the most cause of flaming activity online (Kwon & Gruzd, 2017; Cho & Kwon, 2015). Although some informants have mentioned that, it is a form of cyberbullying and it is not good to flame on common individual.

The rest of the informants has thought that flaming activity in general can be accepted as it mean to happen every day and there is not much that can be done in order to prevent or stop it overall. The following are the answers of the informants who said it is something acceptable:

*“Okay, to me, flaming to public figure is okay because they’re public figures. They should expect criticism from people like us but a flaming to someone you don’t know just because he or she post something you disagree with, I think that is cyber-bullying especially when you use bad words and I disagree with some Facebook pages where they screenshot the postings of others and then publicly shaming them.”*

(Informant 3)

*“We cannot block the old social media because of the flaming because media is one of the main thing where we can alert the public and to share the fact – the faster way to share the fact and flaming is one of the disadvantage we have and I hope in future, somebody could create the software or any – yes, any software or any IT intelligence which itself can block any harsh words. Something like that. It’s a minor thing, which happens in media so we shouldn’t take it seriously. Just embrace it”*

(Informant 4)

*“Actually I suppose it’s a good. Actually it can be acceptable so the person or any person on any point can know the real story behind everything that happens.”*

(Informant 5)

*“My thoughts on social media in general is that flaming activity is the nature on social media. So, why don’t we just accept it the way it is and not make a fuss out of it? That should be easier for many.”*

(Informant 6)

*“Flaming happens in Facebook, Instagram, Snapchat, you name it. I mean everyone has to face it in some point. So I say just leave it.”*

(Informant 9)

*“I think flaming in general is not that bad as people can actually take in in a good way if they want. It all depends on individual’s mind set.”*

(Informant 10)

According to the informants above, flaming in general is acceptable. Some even mentioned that it cannot be stopped from happening, thus, asking not to make a fuss out of it. Through these assumptions, the flammers accept flames and expect others to feel the same, hence, builds the motivation to flame. Informant 4 specifically recommended the use of artificial intelligence in future in order to overcome this issue, which was an interesting point. According to Nycyk (2012), YouTube has been regulating its user’s comments and contents in order to achieve a better surfing experience to its users. In this study, Nycyk has also given many ideas on how to improve the site’s law and regulations and enforcement of new methods of vigilance. Through these methods and new implementations, YouTube may be more hate free in future.

The answers provided by the informants on the thoughts on flaming activity in general concluded as a recap in the figure 4.4 below:

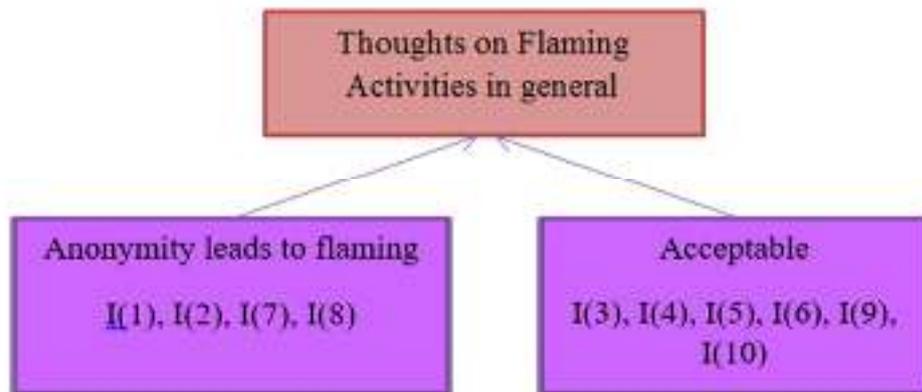


Figure 4.4. Thoughts on Flaming Activity in General Recap

#### 4.3.4 Theme Four: Value Judgment of Media Content

Value judgment is the path of the rightness or misleading quality of something or somebody, or of the value of something or somebody, in view of a correlation or other relativity (Griffin, 1998). In the case of this study, value judgment affects the view of specific arrangements of qualities in media, especially, YouTube.

Most generally, the value judgment alludes to a person's assessment. Obviously, the person's assessment is shaped to a degree by their conviction framework, and the way of life to which they have experienced. The characteristic augmentation of the term value judgment is to incorporate affirmations seen one path from one esteem framework, yet which may see uniquely in contrast to another (Griffin, 1998). Therefore, the questions regarding the factors of trigger in order to watch YouTube, the thoughts of flaming on YouTube and the experiences that the users of YouTube have indulged has been questioned and unveiled in the following subsections as a way to understand value judgment of media (YouTube) content.

#### 4.3.4.1 Triggering Factor

In order for a user of YouTube to click on a particular video, there has to be certain element that triggers their desire to do so. This excludes the process of any specific video that they are particularly searching for, but videos that are randomly searched. Therefore, the question of what triggers one to click on YouTube arose. The following are the answers of the informants:

- “The tittle and the thumbnail always attracts me.”* (Informant 1)
- “The title itself.”* (Informant 3)
- “Basically, the title. Any attractive title or the picture.”* (Informant 4)
- “The title triggers me.”* (Informant 5)
- “I see the title that interests me and I click on it.”* (Informant 6)
- “The video title always triggers me to view it.”* (Informant 7)
- “Usually I will click the title first. After a few videos, I will click on thumbnail.”* (Informant 8)
- “I see either the thumbnail, or the title that is interesting to me”* (Informant 9)
- “I just see the picture of the video, the image, if it’s interesting, I will just view it.”* (Informant 10)

Majority of the informants (8 out of 10 informants) has answered that the video title has been the most preferred or triggering factor for the informants to click. According to Zeng et al. (2016), an incredible video title depicts the most remarkable occasion minimally and catches the users’ attention.

The result also shows that the thumbnail (picture) has been the second most triggering factor for YouTube video watching where 4 out of 10 informants has seen thumbnail as their interesting element for video watching. A study done by Lager et al. (2012) on the users’ behaviour and motivation to retrieve videos online shows that picture is

one of the elements that has played an important factor in order for users to choose to click on a particular video. In this case, pictures can be adapted as thumbnail, a picture shown before a video play on YouTube.

Informant 2, on the other hand that said video recommendations feature on YouTube has been his choice for videos watching on YouTube when he said *“YouTube nowadays, they have this – at a part of the YouTube, they have this they call it recommendations so it could help. It helps me to click on it.”*

According to Davidson et al. (2010), recommendations search on YouTube videos are a key strategy for data recovery and substance disclosure in today's information rich world. Joined with unadulterated hunt (questioning) furthermore, perusing (coordinated or non-coordinated), they permit users confronting an immense measure of data to explore that data in a proficient and fulfilling way. As the biggest and most-prominent online video database with huge measures of user-generated content, YouTube displays an easy technique for its users to search for their favourite contents through video recommendations.

The answer provided by the informants on the issue of the video triggering factors concluded as a recap in the figure 4.5 below:

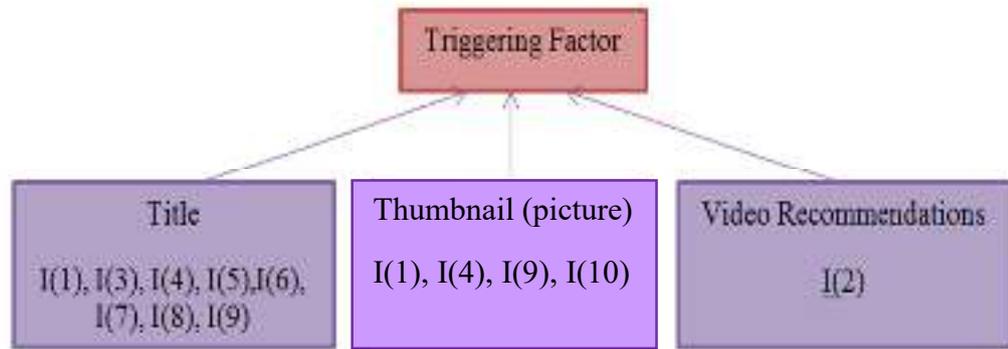


Figure 4.5. Video Clicking Triggering Factor Recap

#### 4.3.4.2 Thoughts on Flaming on YouTube

The informants of this research were asked on their thoughts on the flaming activity on YouTube for a better understanding of this issue. The thoughts and the point of view on a certain issue results in the portrayal of one's behaviour. The 'thoughts' in this concept are seen as an element of belief, expectation, concern, feeling, and understanding of a certain issue; which in this case the hostility displayed on YouTube.

The answers are presented below:

*"It is actually fun. It is fun and it is a platform for you to express.. each and everything you feel. Like saying, sometimes you agree, sometimes you don't agree, sometimes you get angry, sometimes you feel people are stupid..The main thing is you don't reveal yourself. That is the main thing for me..Since like for me, it is not necessarily for me to reveal myself, so i can just say it out, whatever i feel."*

(Informant 1)

*"I feel good about it. This made me gain knowledge about how do others think ok certain issues. Yup. It's fine. When you argue with someone, you can actually gain knowledge because he or she will elaborate about what he or she defending to. I'll make sure I'm well known about the topic I'm defending before comment."*

(Informant 7)

Informant 1 and 7 has seen flaming as fun and an element of ‘feel good’, in other words entertainment and satisfaction. This is closely related to the theory of uses and gratification that has been adapted for this study where satisfaction has been the motive of the media usage. These informants had said to be feeling satisfied and entertained through their flaming activity. In addition, Jonson (2013) studied on the flaming motivation on YouTube and results shows that entertainment has always been a great reason for the act of flaming on YouTube.

Other than that, informant 1 reveals that he has the luxury of saying anything he wants as long as he is anonymous where anonymity is one of the most said reasons for the act of flaming as it had already discussed multiple times in the previous discussions and will be discussed in detail again in the following parts.

Similar to the answers of the informants above, most of the other informants thinks that flaming on YouTube is in fact not a bad thing overall but a platform to express themselves. Following are the answers of Informant 4, 5, 6 and 3:

*“Flaming is not a bad thing overall but it should be in a manner. At the same time, you should get angry about some things. When it is not true, you should defend, you should explain the truth to them. Moreover, when you want to say the truth is always bitter so it is very hard to convey the truth. Yes, we will be angry because we do not know how to express the truth but that does not mean that we should keep quiet- we have to use bad words if necessary. Just to express what we really think.”*

(Informant 4)

*“Actually the YouTube – flaming on YouTube is up to them. It is up to every single person who commenting on that. Everybody has a right to review the YouTube. Everybody has the rights to view the YouTube and so they can just comment according to their opinions and that is nothing wrong on that. Yes, freedom of speech is supposed to be. So, actually it’s a good things when people out of expressing their feelings as a commenter.”*

(Informant 5)

*“There’s always - when there’s an issue, there’s a pro and contra. It depends on how matured you are thinking or how matured you are taking something. And sometimes that when you are commenting or when you are posting something, you would not have enough knowledge or experience on what you are doing but when people are flaming you back, how do you take it, but nothing is actually wrong in this. It’s more positive than negative- a place to comment and review things freely.”*

(Informant 6)

According to the answers of the informants above, YouTube has been used a platform to express themselves online through the comments section. Similarly, a study was done by Lange (2014) on the ranting videos which is often on long, angry, and impassioned speech on YouTube in order to find out the contextual analyses of online behaviour of the YouTube users through comments. The study has revealed many interesting findings and one of it is that the fact that many YouTube users uses YouTube as a platform to deliberate their emotions and feelings.

This study also contends that under the correct conditions, expressing emotions on YouTube develops an open circle that practices exchange among likewise concerned YouTube members about their online informative rights and benefits. Hence, believing in expressing oneself is important; opinions expressed freely without filter on YouTube creating flames and flammers.

Similar statement was also given by Informant 3 where he says flaming is not a bad thing overall when it is directed to any public figure or famous personnel, however flaming on a normal individual is considered unaccepted. Another answer that were given by the informants was that flaming is a form of cyber-bullying. Though the informants were all flammers, they were still able to identify flaming as a form of cyber-

bullying and are in fact aware of it. Transcript of informant 3 and 8 on cyber bullying are presented below;

*“To me, I don’t think flaming is not a bad thing if you directed it to a public figure because if they want to be a public figure, then they should be open to criticism. However, if the flaming is directed to someone who is not a celebrity and it might be – it can be considered as a cyber-attack – cyber-bullying inside.”*

(Informant 3)

*“It’s cyber-bully because sometimes they are too abusive for the uploader. Yeah, it is not only one-person watch, a lot, diverse. So, sometimes they wrote something that affects some people badly.”*

(Informant 8)

Since the existence of internet, flaming in other words, the displaying of hostility online has seen as an element of cyberbullying. According to Moreno (2014), cyber bullying defined as "an aggressive, intentional act or behaviour that is carried out by a group or an individual, using electronic forms of contact, repeatedly and over time against a victim who cannot easily defend him or herself" (p.500). Cyberbullying has been a serious issue in today’s world and flaming is one of the forms of online bullying (Espelage & Hong, 2017).

Many scholars have done research on this issue in the recent years to find out its causes and the amount of damage cyberbullying brings to our society (Hood & Duffy, 2017; Espelage & Hong, 2017). Despite the studies done on issues such as cyber bullying and confession by the flammers knowing it is a bad thing to do, bullying online still takes place because of the lack of awareness among YouTube users (Hood & Duffy, 2017).

Other informants on the other hand, feel that flaming on YouTube is a norm, meaning something that is completely normal in an online commenting situation. Below are the answers of the informants:

*“Well, now everyone has exposure to the social media and all this kind of internet so it’s – I could say that now it’s become a norm. So, it’s nothing new. Like, not abnormal. Everyone feel like they have a freedom of speech. So, they feel like they can say anything. Well, it became like a culture now, when people dislike other people’s videos, they start to show their dislikes by commenting in a negative way. As simple as that.”*

(Informant 2)

*“Everyone does it. People go to the internet and flame-that’s what they do. It’s nothing new actually. Normal behaviour.”*

(Informant 9)

*“It is definitely a norm. A way of life on the online world. You can’t blame anyone for saying what they feel. Completely a norm in today’s fast paced world. That is what I think.”*

(Informant 10)

According to the answers of the informants above, some informants think that flaming is a complete norm in today’s life and it is nothing bizarre. This is the motivation behind their act of flaming. Many scholars also had found similar results through their research, for instance, Wi and Lee (2014) studied on the norms of the Korean perspective on the trolling community online and their mechanism in adopting norms in their trolling activity.

The answers provided by the informants on the thoughts on the flaming activity are concluded as a recap in the figure 4.6 below:

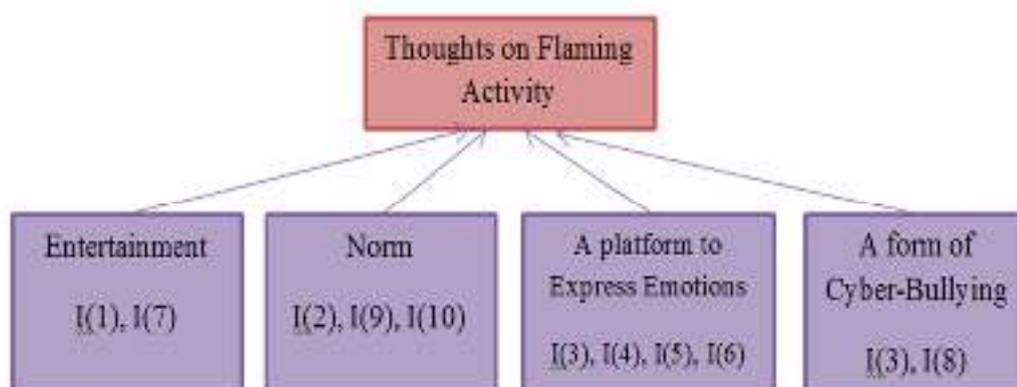


Figure 4.6. Thoughts on Flaming Activity Recap

#### 4.3.4.3 Experience on Flaming on YouTube

According to Thompsen (1993), various levels of media experience and ability affects flaming as a conduct and flaming as interpretive behaviour in CMC. Different people face different flaming experiences on YouTube varying on the topic of discussion. The researcher questioned the informants on the experiences they have gone through as a flamer and the story that lead them to flaming. The findings resulted many interesting stories where majority of the answers was on experience based on the issue of race or religion. Following are the answers of informant 1, 4, 5 and 8:

*“Yes, there is incident where I got offended from the comment that people make, which is about racial issue. Being a Christian definitely, I don’t want any other racist to put my religion down and also to talk bad about my religion. I have to stand firm with my religion rights and it is our rights to not to give up on all this unnecessary comments.”*

(Informant 1)

*“Basically, there is a lot of resistance under Hinduism archaeologist building and the religious itself. For an example, the Adam bridge. And there is a different people view those things and we can see some are atheists, some are opposite religious fanatic so they always use a very harsh way to accuse those things. So, it get me hurt since I’m a Hindu and I know the true – I know the background of the – any of the building or the culture or the history so I always want to defend with the fact I own.”*

(Informant 4)

*“Okay, about this girl. Two years ago, she uploaded on YouTube video which commenting and criticizing on the Indian guys and she said that Indian guys judging an Indian girl by seeing their attires. Let’s say an Indian girl is wearing a sexy means they should be a slut. If not means they are good girls so I totally disagree with this. I mean I’m not a – if let’s say I disagree with her character itself in a Facebook, she has a very negative – I mean, her life is very social. She drinks beers so she’s an Indian girl but in YouTube, she’s acting like a good girl. It’s like she’s seeking for attention from all the YouTube viewers. So I just comment like ‘bullshit. Watch out your attitude first before you uploading racist videos and act like a good person.”*

(Informant 5)

*“Yeah, sometimes I comment on some religious pages. Some of the – Those people who against your opinion they will PM. Yeah, they will PM and throw some abusive words. It’s same. Malaysian or not Malaysian. Same. Some of them, they will call you some bad names just because you express your opinion online. I just ignore. Sometimes, if you reply back maybe they will get more aggressive so I just read, ignore. Like ‘fuck you’. That is the English word. If Malay they will say you are ‘betina sundal’, ‘babi la you ni’, something like these because obviously sometimes I comment against what they think. That*

*means whatever you disagree with their beliefs, then they will abuse you. That is their mentality.”*

(Informant 8)

Informant 1, 4, 5 and 8 had experienced flaming based on religion and racial talk, which is mostly a sensitive topic to most online users. According to Cerase, D’Angelo and Santoro (2016), users of the Internet has gained the sensation that they had now reached the time where people have to self-censor their output as comments on Internet and are free to talk about race or religion publically. Therefore, people are more open to convey racial-based thoughts on the social media sites, creating chaos with people of other races by either degrading, mocking or insulting others beliefs and customs.

Certain informants like informant 2 and 10 had flaming experience on YouTube due to celebrity talk. Through the answers of the informants, it is certain that flaming happens when they either defend their favourite artist or has a point to express. Below are the answers of informant 2 and 10:

*“Not so many people love Kardashians because they’re saying that she’s fake and, like, she’s having all these fake boobs and stuff and like that. But for me, I don’t mind at all. Like, it’s her life and then she’s making money out of it. So, as long as she’s not doing something bad to your family or anything like so leave her alone. So, that what makes – like I’m saying – contradict with my idea. Like, some people can be so bossy, judging and like, shut up, it’s not even your thing, it’s her thing. So, I stand up for her but I’m not saying that I’m, a really protect – literally protecting her because she doesn’t even know me but at least I want to – people know that we only live once so, live it – live the life to the fullest. So that is part of the contradicting.”*

(Informant 2)

*“It was regarding a Kabali teaser review that was released in YouTube somewhere in March I guess. I am a Rajinikanth’s fan. However, I don’t prefer my emotion to take over my logic. If you can see, most of the comments were positive as it was a Rajini film teaser. Here, they have run out of mind till they can’t even accept any negative comments from the other person (myself). Basically Kabali is just a comeback from Rajini and this is not going to change the fact that it was a normal gangster story which you have seen quite a number of times similar to Baasha. I don’t feel any specialities in Kabali except for his style which I admire. However, this is not enough to say that it is 100 % different story compared to other Rajini movies. Crap!”*

(Informant 10)

A study by Schneider (2016) on comments below YouTube music videos revealed that feuds often happen among YouTube users due to the love towards their favourite celebrities and the defensive emotions that they have for these artists. Therefore, flaming activity takes place on YouTube when users has a varying level of interest towards a certain celebrity and decides to express it on YouTube, challenging fans of other celebrities which finally leads to disagreement, hence, hostility through comments.

Other than that, there are informants who said that they have experienced flaming through political talk. Whether they are government or opposition supporter, flaming somehow happens in YouTube comment section. The following are the answers of informant 3 and 7 regarding politics:

*“Usually I don’t care about what they are saying to me because I say controversial things on politics and of course I can expect people to retaliate with more controversial comment. There are many experiences similar to this on politics when it comes to YouTube comments.”*

(Informant 3)

*“Mostly when comes to political related matter there will be government and oppositions supporters. I support the government and people come questioning me on the benefits and stuff and I personally get irritated by this and then there goes the fight.”*

(Informant 7)

Many studies in the past have proven that politics has always been a controversial issue of feud in YouTube comments section (Kwon & Gruzd, 2017, Cho & Kwon, 2015). Politics has always been an issue of discussion among the users on YouTube as a way to express thoughts, display of emotions and disagreement towards a certain political party. This is similar to the quote of Papacharissi (2011) where he says, “it is possible that our quest for civic behaviours has not produced the desired results because we have not been looking at places that civic behaviours now inhabit: spaces that are

friendlier to the development of contemporary civic behaviours” (p.78). It shows that the users of YouTube uses YouTube's comments section to discuss and debate their political views. Therefore, making space for flaming scenarios to take place.

Other experiences of the informants include social issues. Informant 6, 8 and 9 said to have flaming experience on YouTube on social issues.

*“In one particular story, there’s a video on a boy is being tied up into a room and the brother was the - the brother of a girl will be sitting him because the girl allows the boyfriend. I guess it’s currently is becoming a hot topic in the social media and also YouTube. So, some are claiming that what the boy, the brother did was correct where I feel like it’s totally stupid because when we want to say something regarding on the people’s private life and whatever you’re doing, the violence can never be the answer for violence. So, because like you did something, of course you know you’re guilty because the video has uploaded. Yes, I got comment on that video as well. I said that its stupidity and I said that let’s say that you are not happy with what has happen to your sister or what has happened to your family by right you are supposed to stick to legal action. Because all this like there’s no point also you go and search after the boy or you created a video humiliating the other. Because once the person is humiliated, you get nothing also. So, what’s the point of you humiliating someone?”*

(Informant 6)

*“Usually I will flaming on video like animal abuse video or some human abuse. I feel that I want to express my anger towards the video. It shouldn’t be there. So that’s why. Sometime of example, I watch a video of someone abusing a cat or a dog so I will – some uploader, they are proudly show this to people so I feel like this is my – I think I have to comment to tell that this is wrong.”*

(Informant 8)

*“I do not remember anything in particular as mostly is the same thing on social issues where if I comment something to express anger and disappointment, people would just start flaming on me.”*

(Informant 9)

Based on the answers of the informants above, the flaming experiences are on social issues where it is about abuse or any typical social cases that are viral on YouTube. Studies that are related to flaming in the recent years are due to disagreement and varying opinions on viral social issues (Herling, 2016). Issues that has social implications obtains more attention, thus, leads to the motivation to flame on the site.

The answers provided by the informants on the experiences on flaming on YouTube is concluded as a recap in the figure 4.7 below:

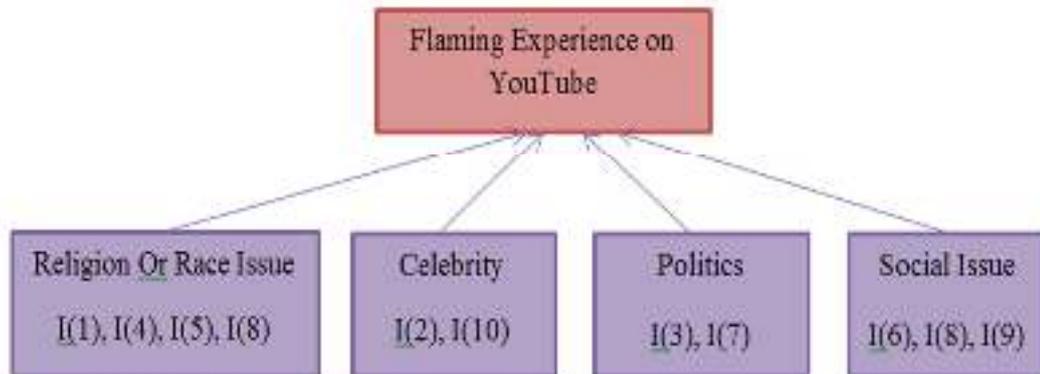


Figure 4.7. Experience on YouTube Recap

#### 4.3.5 Theme Five: YouTube and Self-awareness

Self-awareness is the limit concerning thoughtfulness and the capacity to perceive oneself as an individual separate from nature and other individuals. While consciousness relates to monitoring one's condition, body and way of life, self-awareness is the acknowledgment of being mindful of the surrounding and environment (Duval, Shelley & Wicklund, 1973). In a book by Gillion (2017), awareness is characterized as the precise evaluation and comprehension of one's capacities and inclinations and their suggestions for one's conduct and their effect on others.

People end up noticeably aware of them through the advancement of self-awareness. Self-improvement can be made possible when one is aware of their mental perspective including their actions and interactions with others. The users of YouTube should be aware of their activities on the site. Thus, questions regarding identity revelation,

commenting pattern and ways of handling flames are questioned and revealed in the following sub-sections.

#### **4.3.5.1 Identity Revelation**

Identity revelation in social media has always been a choice for every user. The participants of the online world can choose to either keep themselves anonymous or reveal their identities. A condition or character with respect to whom or what a thing is; the characteristics, convictions, and anything that recognize or distinguish a person or a thing (Olins, 2017). According to Fearon (1999), identity could be explained in two ways, social category and personal identity, which are directly proportional to online discourse activities where both social aspects and individuality matters.

“In the former sense, an “identity” refers simply to a social category, a set of persons marked by a label and distinguished by rules deciding membership and (alleged) characteristic features or attributes. In the second sense of personal identity, an identity is some distinguishing characteristic (or characteristics) that a person takes a special pride in or views as socially consequential but more-or-less unchangeable (p. 4).”

As for YouTube, the users need to be registered and needs to complete a login process in order to create an account on the site. The users must provide a name and valid email address for the process. Certain users even upload an image or an avatar that represents them. Anonymity has always been a popular issue of discussion on any online forums. Therefore, the researcher had asked the question of whether the name used in their YouTube account real or anonymous. The following are the transcripts of those who prefer to keep their image and identity hidden.

*“No. Obviously not because I don’t want to reveal myself when I do flaming comment. And I... Ya.. it is like...For you to comment freely, you need to have to have some privacy. You cannot reveal yourself and write flaming comment on the video. And hiding my identity gives me a freedom to comment flaming type of comments.”*

(Informant 1)

*“Not my real name because I don’t want people to know who I am. I can express my opinions freely without fear.”*

(Informant 3)

*“No. Not my real name because of privacy issues.”*

(Informant 5)

*“I don’t want others know who I am. This will make me easy to comment whatever i want. No one can find me. Or track me.”*

(Informant 7)

*“No. it’s not. I think it’s privacy to put your real name there. It’s easily to search for my name after that if someone wants to search.”*

(Informant 8)

*“Not my real name. I don’t prefer to reveal my identity.”*

(Informant 10)

According to the majority answers of the informants above, the prefer keeping their identity anonymous. Anonymity has been a major reason for flaming to happen on social media. This can be proven by the study that has been done by Kwon and Gruzd (2017) where a study was done on a set of YouTube videos based on Donald Trump’s campaign channel. Kwon and Gruzd's study investigates whether forceful comments and swearing on YouTube content is in fact infectious and contagious. The result of Kwon and Gruzd's research affirms that swearing is not solely a result of an individual discourse and speech tendency but also a spreadable social practice that involves anonymity. The study by Kwon and Gruzd study confirms that anonymity plays an important role in aggression level portrayed on social media especially on YouTube, hence backing up the findings of this study where anonymity is being one of the reason for flaming to occur in Malaysian-themed YouTube videos.

Another study by Khan (2017) done on user participation and consumption level of YouTube. This study involves a sample of 1143 users of YouTube where it revealed

that anonymity is one of the major causes of negativity displayed on the site. The study also supports the idea of privacy online and freedom of speech of those who performed hostility online, similar to the answers to the informants above. The results of the study by Khan (2017) provides justifications on why most users prefer to be anonymous when it comes to interacting and commenting on social media sites.

The rest of the informants agreed on using their real name as their YouTube account username. They would prefer to allow the use of their real names online simply for publicity, identity defining and due to self-confidence level. Their answers are listed below:

*“Yes it's my real name. Because I sign up account, and put up the videos of mine on YouTube. By that way I want people to notice me by my real name. I'm not just a commenter on YouTube; I also upload videos to YouTube. Now, when I become a grown up man so I feel like why hiding your name? Why faking your real username, like you making some other – for example, Animal Lover for example but now I feel like I'm mature enough so I can face it. Face the world. Face any hatred or any kind of predicaments so I feel like I can handle it. So, I use my real name.”*

(Informant 2)

*“Yes, my real name. I don't think I should fake it. Since it's my account, it should be in my name and it should define my identity. So, why should I use a different name for that?”*

(Informant 4)

*“It is because I don't have any reasons for faking my name.”*

(Informant 6)

*“It is because I feel that I don't unnecessarily comment irrelevant things. I make sure my comments are truly what I believe in and I don't feel the necessity in hiding my identity when commenting on any video Section.”*

(Informant 9)

According to the informants above, revealing their actual name on YouTube is the right thing to do to retain their originality. According to Merriam-Webster (2014), as a term, it frequently conveys positive meanings where 'authentic' or realism can be characterized as "adjusting to a unique in order to repeat fundamental elements"(p.1) or "not false or impersonation" (p.2). At the point when connected to identity, it

inspires meanings for being "consistent with one's own particular identity, soul, or character" (p.1). This proves that users who uses real name online establishes self-confidence through identity defining on social media sites.

Haimson and Hoffmann (2016) suggested that when communicating with others online, it is important for one to have their details revealed for a closer communication gap within the circle of people that they bond with. These decisions speak to a sort of "personal branding" that may seem to be genuine to the peoples who interact with each other on any given social networking sites. These could be the factors for real name usage as well as on YouTube as it is for other social media sites.

The answer provided by the informants on the issue of identity revelation concluded as a recap in the figure 4.8 below:

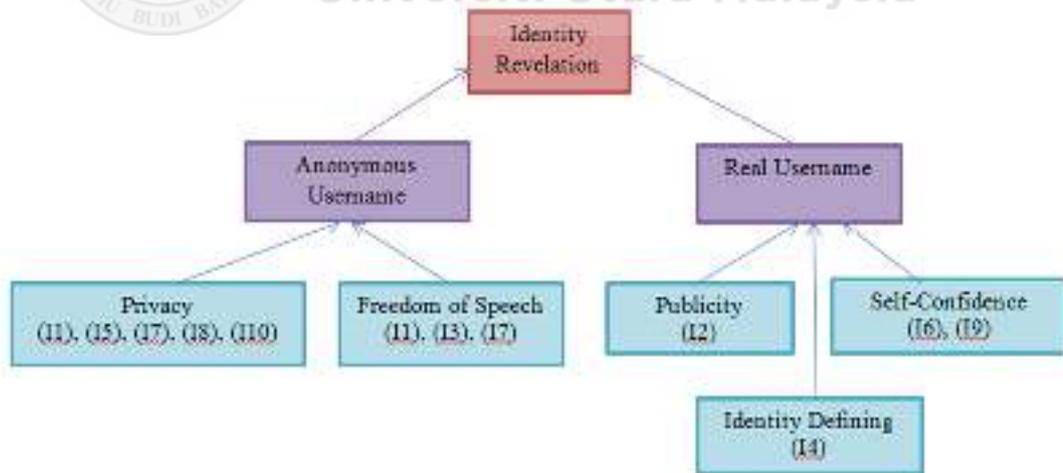


Figure 4.8. Identity Revelation Recap

#### 4.3.5.2 Commenting Pattern

YouTube users are most likely to express themselves on the platform by commenting on its comments section provided for all registered users of YouTube. The informants of this research are flammers. Ergo, their commenting pattern is very important to identify their malicious activities on the site. Therefore, the researcher had asked them how often does each informants comment on YouTube. The majority of the similar answers presented below:

*“Whenever i feel like commenting. Everyday. Depends on the videos i watch. If ermm.. on the scale 1 to 10 videos i watch, mostly 5 videos I comment. It’s also depends on the videos. If comedy videos definitely I don’t comment on flaming comment. If it’s political or racial issues, or current issues, Ya.. i will.. flaming comments.”*

(Informant 1)

*“Say about ten times I watch YouTube videos, how many times do I comment? Hmm.. I will say five.”*

(Informant 4)

*“Usually I will comment whenever I feel like I have the need to do so. Mostly about 10 videos that I watch, I will definitely comment on at least 5 of them. That’s what I do.”*

(Informant 7)

*“Well, let’s see, I think I comment on half of the videos I watch, mostly 50% of the videos out of all the videos that I watch.”*

(Informant 8)

Informant 1, 4, 7 and 8 reveal that they comment on 50% of the total rate of their video watching activities. This means on the average of 10 videos watched, these informants comment on 5 of the videos. This shows that most of the informants of this study are heavy YouTube users and thus, their tendency of flaming on YouTube is high, making this one of the reason on why they often flame on YouTube. According to Stroud, Duyn and Peacock (2016), motivation or inspiration to begin commenting on any media content originate from communicating a feeling or an expression, opinions,

including data or information, remedying errors or falsehood and also giving an individual point of view or own perspective.

Other than that, there are informants that gave answers that do not provide any figure but the content of the video itself or the involvement of the emotions. For instance;

*“I disagree with this statement and I’m not satisfied with the answers so when I’m not satisfied, and it’s really making my nerves getting bigger and I’ll be commenting on that.”*

(Informant 5)

*“I comment a lot actually. It’s mostly flaming comment, sometimes motivating comments like ‘the song is amazing’ or ‘this video is truly inspiring’. Unless of course if it’s a video I disagree like abuse then I will comment things like ‘shame on you’, ‘you should burn in hell’ or ‘this is the most fucked up thing I’ve watched”*

(Informant 9)

*“I only comment when it content of the video triggers me to do so.”*

(Informant 10)

Based on the answers from Informant 5, 9 and 10, their commenting patterns depend on the types of the video or how they feel on its content. These flammers choose to flame on the videos or other users who provokes their anger. According to McGregor (2017), when a person settles in a reactive state, the brain intends for an argument or fight. This involves a situation where a person is unable to open themselves for a compromise where even a neutral comment can be taken as a subject of quarrel.

#### **4.3.5.3 Ways of Handling Flames**

In this hostile internet era, almost all Internet users are entitled to receive flames and hate. The key point is that how they would handle the flames that projected to them. The individuals who feel the medium is not right for expressing feelings or disagreement would appear to be more prone to indulge themselves in flaming scenario than the individuals who agrees in communicating their feelings in this way

(Thompson, 1993). According to Cicchirillo, Hmielowski, and Hutchens (2015), the best way to handle negativity is through reverting them with a positive note. However, the informants have a different view point on how they should handle them and the following are the answers of the informants when asked on the way they would handle flames:

*“Actually i will be very excited when people talks about me and people pointing at me without knowing who the real me, actually. So it is always fun to read about yourself, when.. fun to read about yourself from others. What they think and.. yeah.. So when flaming projected at me, i will see whether it is necessary for me to...whether to get angry, or to feel happy, to feel..to laugh..or whatever it is. So definitely i will reply back.”*

(Informant 1)

*“I know this will somehow just gone be by gone so I’m not taking it seriously. I’m not taking it personal. I don’t even know this guy flaming me who commenting or responding to my comments so for me, I’m just – I’m not taking it seriously. I don’t know you, you don’t know me so let’s get it on.”*

(Informant 2)

*“Usually I don’t care about what they are saying to me. I don’t care really but sometimes I have to defend myself because if I believe that I’m right then I have to defend myself.”*

(Informant 3)

*“I believe when I write things with the fact, I already convey a message to almost everyone who looking at that. When that happen, I can see people are supporting me. You can see when one opposing me there is another two supporting me because they are seeing with the fact. So, it’s definitely, yes, when speak truth it’s definitely will not going to lose.”*

(Informant 4)

*“Definitely I will fight back. I always want to win the match.”*

(Informant 5)

*“I don’t get offended. It depends, is it you prone to emphasize to the important thing. So, let’s say they so towards me like they not accepting what the poster had been posted. So, they will supporting me as well. But when it’s come to like posting something that they are from the group of people who created that particular issue, so of course they going to condemn me as well so I will fight back all I can.”*

(Informant 6)

*“I reply back even when the flame counter. You see flame is actually another person feel. That’s the most important thing. That’s the most the thing was it’s been shown in a negative way. But the most important thing is you take what they are trying to share over that. So, let’s say that you take what they are sharing towards you. So, it would be better for you to take itself. You improve yourself. So, I take it as positive I’ll study each of the flame they throwing at me.”*

(Informant 7)

*“It used to offend me. Now no more. I already get used to it. I blast them back with points facts or sometimes vulgar words.”*

(Informant 8)

*“Well it never offended me as to me, the experience is worth it where I feel that I am making a change to stand up for what I believe is right and when people support me, I feel even more confident and that my message got through. I guess they would see my flames as someone expressing thoughts and beliefs in a matured manner.”*

(Informant 9)

*“To everyone who pretends to mislead the facts through social media, I stand on my point firmly and I’m not afraid to defend myself.”*

(Informant 10)

According to the answers of all the informants above, they either take it as something that is not offensive or as a defensive element. These informants admit to reply to the comments as a way to defend themselves and unable to let the comments that projected to them left unattended. This is closely related to the term ‘flame bait’ and ‘flame war’ where trolling is a posting of a provocative or hostile message known as “flame bait”. A flame war happens when various users give provocative reactions to a unique post while the first post is normally a flame bait which means ‘fishing’ for negativity in any online forum (Zainudin, Zainal, Hasbullah, Wahab & Ramli, 2016).

Therefore, the intensity of the users of YouTube creates the motivation to flame both conscious and unconsciously through the intention to reply and be defensive towards any comments projected to them as replies on the site.

The answers of the informants also show that they do not get offended by the flames that are projected to them. This shows that these flames hold the perception that other YouTube users might also feel the same way towards their flaming activities hence flames on the site. Ruby and Decety (2004) did a study on perspective taking with social emotions and found out that there is a close relation between the interaction of emotional and perspective factor. People would rather think what they believe as also

what others believe. Hence, the flammers of YouTube accepting flames as a non-offensive issue. Other than that, according to Collingwood and Broadbent (2015), the best approach on an online world is by not getting offended by the messages that appears online.

The answers provided by the informants on the way flames handled on YouTube concluded as a recap in the figure 4.9 below:

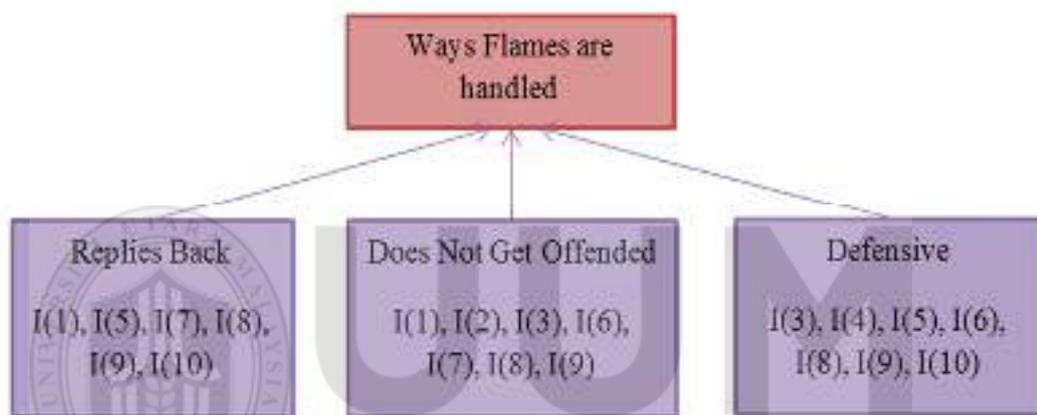


Figure 4.9. Ways of Flames are Handled Recap

#### 4.4 Chapter Summary

Through the interview sessions with the 10 informants, it can be concluded that there are 5 main themes found in conjunction of this study through thematic analysis. Those themes are, the usage of YouTube, gratification on YouTube, prior media-use behaviour, value judgment of media content, and self-awareness on YouTube followed by the sub-themes that acts as supporting elements that lifts and elaborate the direction of this study. The informants disclosed that flaming on YouTube is indeed a severe

problem to the nation and conveyed their disagreement to the issue on at least one point of the interview session.



## CHAPTER FIVE

### STUDY TWO: CONTENT ANALYSIS

#### 5.1 Introduction

This chapter presents the content analysis results. The comments on YouTube videos in Malaysia were studied and the categories of comments found were elaborated in this chapter. This chapter also unveils the description of each category of comments, the frequency and the percentage along with comparison tables for each YouTube video category. These allow meaningful interpretation in line with the research questions and research objectives set for this research.

#### 5.2 Comments Classification

This study was set out to study the five videos categories that have been sorted of from the 15 YouTube video categories that were available on YouTube. The five chosen video categories are entertainment, people and blogs, news and politics, comedy and animation and film. The following sections will discuss each video category's description, video selection and the categories of comments that are found as results of this chapter.

The finding of this study shows that there are subcategories which can be classified accordingly through the outcome of the thematic analysis. All the subcategories listed below are the types of comments that stands as the split from the prominent categories where the comments either stand alone as its nature of the said category or as political or racial attack which were discussed in section 5.4. The results shows that there are 18 subcategories found on Malaysian YouTube videos, namely, insult, name-calling,

inter-state attack, sarcasm, religious attack, defamation, inter-country attack, sexual attack, threaten, sedition, speculation, criticism, comparison, stereotype, off-topic, sexism, homophobic, and defensive.

Table 5.1 shows the subcategories of flames that are found on the overall YouTube videos analysed followed by the description and examples of the hostile comments.

Table 5.1

*Comments' subcategories and the descriptions.*

No.	Subcategory	Description
1	Stereotype (Kulik, Perera & Cregan, 2016)	Comments which typically group a particular type, thing, a group or a community into a broadly held yet settled and misrepresented image. <i>"Indians are always drunk and good at creating chaos"</i>
2	Speculation (Joetz, 2015)	Comments that shapes a theory or concludes without any firm evidence or proof. <i>"I think Najib is the culprit here"</i>
3	Comparison (Jeong et. al, 2016)	Comments that judges two or more different situation or a particular collation. <i>"DAP is useless when it comes to charity unlike BN"</i>
4	Defamation (Frederick, 2017)	Comments that harm and damage the notoriety and good reputation of somebody; libel or slander. <i>"This man has been involved in gambling business and does drugs"</i>
5	Sedition (Lee & Thien, 2015)	Comments that triggers individuals to defy and rebel against an authority, party or monarch. <i>"Everyone should stop voting for this party"</i>
6	Sarcasm (Rajadesingan, Zafarani, & Liu, 2015)	Comments that uses irony to mock or pass on hatred through the conveying of contempt. <i>"The girl in the video is very pretty. So beautiful I fainted watching this video. haha"</i>
7	Threaten (Breakwell, 2015)	Comments that expresses intention to make a hostile move against somebody in requital for something done or not done.

---

*"I will definitely find this guy and kill him if he keeps uploading videos"*

- |    |  |  |
|----|--|--|
| 8  | Criticism<br>(Butler & Spivak, 2015)                     | Comments that expresses disapproval and dissatisfaction towards someone or something for what they are or due to the mistakes and faults which some may be followed with 'correcting' replies.<br><i>"What's up with the accent? She will be better off without that fake accent."</i> |
| 9  | Name-calling<br>(Coe, Kenski & Rains, 2014)              | Comments that displays offensive and hostile names particularly to win a contention or to instigate dismissal or judgment<br><i>"Idiots are clapping for another idiot."</i>   |
| 10 | Sexual Attack<br>(Searles, 2018)                         | Comments that provoke (typically women) in online forums or social circumstance, including the making of undesirable lewd gestures or obscene remarks.<br><i>"This bitch has a terrible face but a damn nice body. I will play all day"</i>  |
| 11 | Insult<br>(Ismail & Bchir, 2015)                         | Comments that are ironic, backhanded compliments, and false fascination and mockery of one's appearance, gestures or any actions.<br><i>"His nose is too pointy - looks like a damaged axe"</i>  |
| 12 | Inter-state Attack<br>(Liu, 2015)                        | Comments that condemn/mock other states within Malaysia.<br><i>"Penang is definitely better than K-HELL."</i>  |
| 13 | Inter-country Attack<br>(Mezzour, Carley & Carley, 2014) | Comments that condemn/mock other countries.<br><i>"Indonesia is one of the most corrupted country in the world."</i>   |
| 14 | Religious Attack<br>(Saiya & Scime, 2015)                | Comment that mocks/touches upon the religious believers and practices of other races or their own.<br><i>"Hindu Gods are funny- more like an animal safari."</i>   |
| 15 | Sexism<br>(Barthelemy, McCormick & Henderson, 2016)      | Comments that involve gender discrimination/the belief that one gender is superior to another, typically women.<br><i>"Women suck at driving but they still prefer to drive the hell off the road anyway."</i>   |
| 16 | Homophobic<br>(Antonio & Moleiro, 2015)                  | Comments that display hatred and hostility towards homosexual peoples- typically the LGBT group.<br><i>"This gay guy freaks me out with his make-up, Urghhh."</i>  |

17	Defensive (Whittaker & Havard, 2015)	Comments that serve to protect one through the justifications or their acts or words through the display of hostility. <i>“Bitches, talk anything u want-only I know the struggle I go through as a single mother.”</i>
18	Off-topic (Bakris & Sorrentino, 2018)	Comments that are negative but does not have any connections to the person/topic of discussion. <i>“Excuse me as I cross over from this fucking comments section to another world”</i>

### 5.3 Comments Classifications by Subcategory

The analysis was done through the analysis of the comments as a whole despite the number of words or sentences. The whole comments were analysed entirely, posted by each flammers in the comments’ section. However, the comments analysed consist of many types of remarks in one whole comment. Therefore, comments that consist of more than one type of comments’ classification are acknowledged again in another classification of comment with the particular word or sentence of the comment in bold letters to highlight them.

For example the whole comment which says “What an idiot and stupid guy, I will come and fight you one to one if I come to KL.” The comment mentioned consists of the two types of comment. One is ‘name calling’ where he calls him 'idiot' and 'stupid', and another type is ‘threaten’ as he calls him for a fight and threatens him with harm. Therefore, this comment will appear twice upon the analysis where once will be in ‘name calling’ type of classification and once again in ‘threaten’ section of classification. The following sections are the results of the flaming comments that are categorized accordingly:

### 5.3.1 Entertainment Category

The following are the subcategory and the comments classification for the entertainment category:

Table 5.2

*Comments classifications for entertainment category*

Subcategory	Comments
Name Calling	<ol style="list-style-type: none"> <li>1. <i>Padahal Melayu Belacan 100%.<b>Lanjiao</b> Slang! <b>Stupid bitch</b>, serani my balls..Suck my dick and slang will come...<b>Bodoh sialllll</b>..</i></li> <li>2. <i>biasa org ckp bet Slang no fluent English dia tip top..in ckp English pon mcm <b>haram jadah</b> cap ongki je..berterabur..nak mengaku mix a lot kepala butoh masak asam laaa..</i></li> <li>3. <i>Dop bahang pil kude mabok ketum natang coco ni..mix yahudi xdop ke <b>bodo</b></i></li> <li>4. <i>Part 5:03 tu, aku kenal akak yang sebelah dia tu...gedik nk mmpus <b>sial</b>...acah Melayu mat saleh....abah dia lahh... #mohonmeninggal</i></li> <li>5. <i>Hidung pun tak mancong lagi nk serani la pakistan la <b>kepala bapak</b> la</i></li> <li>6. <i>Betina <b>hanjing</b></i></li> <li>7. <i>pity on you. dh la hudoh <b>bodoh</b> pulak tu</i></li> <li>8. <i>Syafa bodoh gemuk,,badan berbau,,kuat mengutuk engko ingat ko cantik,,muka macam pukimakk <b>bodoh</b> bapa kau ijau</i></li> <li>9. <i>mintak perhatian sori kawan aku tek <b>babi</b> jahanam <b>anjing</b> dota2 shit</i></li> <li>10. <i>grammar cam ala uto..sian <b>bodo</b> english tp acah2 slang..</i></li> <li>11. <i>budak ni <b>bodo</b> sebenarnya....rancangan ni pun <b>bodo</b> membahankn die...ckp merapu <b>sial</b>....mmg <b>bodo</b> lidah pendek sebenarnya...mix byk konon...yg die listkn pun dok punjabi, pakistan...taliban???wtf???asal nk ckp mcm orang putih???sedangkkn lu xde mix matsaleh pun...bangang <b>sial</b>....</i></li> <li>12. <i>saje cri <b>publisiti</b> <b>murahan</b>..coco ade lha seorg <b>perempuan murahan</b> hahaha opppsss terlbh plk</i></li> <li>13. <i>Apa laa melayu....suka sgt buat show <b>bodoh2</b>. This is not even funny.</i></li> <li>14. <i><b>betina</b> <b>bangsat</b>.</i></li> <li>15. <i><b>natang haram</b> coco bwat porn je la <b>lanat</b></i></li> <li>16. <i>Hahahahaaa you're good in being <b>stupid</b> COCO Rubbish lulss</i></li> <li>17. <i>buto la ni mix..muke jawa <b>bodo</b> je..slang mcm sampehss</i></li> <li>18. <i>asal yg <b>bodoh</b> ja masuk tv</i></li> </ol>

- 
19. tu bukan slang,tu gedik.**babi**.
  20. pukimak la host **Betina gemok** tu..dah la buruk..gelak mcm **babi**...bingit ah telinga dgar dia gelak...yang jantan tu plak time show batuk kuat2..ish...tak profesional lgsung...i bet dua host laki tu **pasangan kunyit**
  21. fake accent..aku jumpa ramai orang british depa semua tak ngaku hang tu ada british accent ka mat saleh **popelaq** ka padia..
  22. oiii ko xrasa diri ko temberang ker...**hanat** siot
  23. dy xsdar ke dy dperbodohkan????hos pon mnganjing dy..bhahahaha..mcm**jilake**...meluat aq..
  24. Dah kenapa viralkan org **bodoh** mcm ni
  25. **lancau** hahah
  26. Nampak **bodoh** sangat coco ni
  27. **Bodoh !!!!!!!!!!!!!Rubbish** .
  28. **stupid** dum dum.....minah cari **publisiti termurah**.....nk perhatian & glamour.....**poyosss**
  29. masuk motif viral nie tak ada plak ckp pelat dia..fake gila **babi** pmpuan nie
  30. konon cikgu tak paham bnyak **haree** prangai....ckp teacher bru paham...kate original dri sini tapi tak paham bhase melayu....**bodoh** lah tino ni...feel like i want dumb on ur face...ratak smbala blacan depan tv tkmo mngaku
  31. **Sampah**..mat saleh yang baru duduk terengganu 5 tahun elok je boleh cakap ganu takde pon slang **taik** macam tu..kau baru ada mix sikit dah tak betul cakap..video nak tgk sampai habis pon aku rasa geli..
  32. \*she needs. \*I'm surprised. Go back to school you **little byotch**.
  33. belagak mcm **sial**
  34. kalau dah orang KL tu ckp KL jelah **kimak**
  35. King Kong COCO is a **bullshit** artist. Rojak
  36. **Nigga** u aint slang...slang tu mksud lin...**bapak siiiyakkk** ppuan ni mohong byk hahahaha...
  37. dia cantik kalau pakai tudung and stop being rude and **stupid** coco
  38. what the fucking slang do you and your family have? Northern british? pure american? aussie? or what? this coco or the kampung name is marshahira (act like an indonesia actress name seriously) are such a **pathetic slut** in this social media life. I have the american slang and british ( a littlo bit) but proudly to say I am genuinely Malay and my grandparents came from Minangkabau Indonesia but still, that is definitely not the point of me having these 2 accents( which I mention before). nothing to be proud of if you can speak with several accents or you claim that you used to have it since you were born. I dont get it bitch. Either having an accent or not, no one cares about it because that is not the mandatory thing to talk about. as long as you can speak fluently that's good
-

---

enough. btw kan english dia suck and teruk because native speaker pun xkan faham ape dia ckp. btw accent dia tu home-made family accent tu yang kau org dengar menyampah. even aku dengar pun like **wtf bitch teruk sial** hahahah

39. **Zombie** kg pisyang

40. **Butoh** lu mix

41. mix **jakun**

42. Just One word that I can describe.. **NONSENSE!!!!**

43. **bodoh** btul c king coco ni. Dia tak terasa ke yang hos tu asyik perli2 dia je.

44. "To be **HONEST**"!?!?? Bitch u should silent the "H" la **babiiii.....** bukan to be **HORRNESS** , tp **ĀNĒST... bodoh bangkai**

45. **bodoh** pompuan gemok.. buruk gile.. tau nak menganjing jugak.. cermin muka.. cermin badan.. dlu.. hahaa

46. **bodoh** punya pompuan, sblumni dpn mat dan ckp dia mix..yg ini ckp bkn parent tp keturunan..pala bana lu pompuan woi..baik lu ckp keturunan nabi adam je lg sng..host2 tu gelak bahan lu xsedar ke woi..kalo gua malu woi..org perli xfhm ke..hidung lg penyek dr hidung gua tp nk bajet minah saleh..puihhhhh malu woi diperkotak katik org2..padan muka kena bahan dgn original mat saleh.

47. **Bodoh** !!!!!!!!!!!!!Rubbish .

48. jibby **bodo..!! munafiq..!!**

Criticism

1. **she trying to viral her stupiditysss**

2. **didn't u see? grammar dia sgt srupa mcm pemikiran cetek..perangai sebijik setan menganjing je pastu perampast and then lied to her customers.fucking ah u coco king**

3. **mcm puki pengacara 3 ekor ni.**

4. **budak ni bodo sebenarnya....rancangan ni pun bodo membahankn die...ckp merapu sial....mmg bodo lidah pendek sebenarnya...mix byk konon...yg die listkn pun dok punjabi, pakistan...taliban???wtf???asal nk ckp mcm orang putih???sedangkkn lu xde mix matsaleh pun...bangang sial....**

5. **English sampah sangat :/ lidah tercacat ni. To be honest..**

6. **buto la ni mix..muke jawa bodo je..slang mcm sampehss**

7. **tu bukan slang,tu gedik.babi.**

8. **pukimak la host Betina gemok tu..dah la buruk..gelak mcm babi...bingit ah telinga dgar dia gelak...yang jantan tu plak time show batuk kuat2..ish...tak profesional lgsung...i bet dua host laki tu pasangan kunyit**

9. **fake accent..aku jumpa ramai orang british depa semua tak ngaku hang tu ada british accent ka mat saleh popelaq ka padia..**

---

- 
10. *dahi jendol hidung semangkuk..na kate ko mix mcm2, dgn english mcm bdak tadika..pastu bangga diri...*
  11. *stupid show with stupid people.*
  12. *Dah kenapa viralkan org bodoh mcm ni*
  13. *Nampak bodoh sangat coco ni*
  14. *Stupid dum dum.....minah cari publisiti termurah.....nk perhatian & glamour.....poyosss*
  15. *konon cikgu tak paham bnyak haree prangai....ckp teacher bru paham...kate original dri sini tapi tak paham bhase melayu....bodoh lah tino ni...feel like i want dumb on ur face...ratah smbala blacan depan tv tkmo mngaku*
  16. *Sampah..mat saleh yang baru duduk terengganu 5 tahun elok je boleh cakap ganu takde pon slang taik macam tu..kau baru ada mix sikit dah tak betul cakap..video nak tgk sampai habis pon aku rasa geli..*
  17. *Sorry I'm Malay and I'm 11 and also my English is kinda better than yours . I'm surprise .*
  18. *firstly, you're stating that you're better than her, and you have been, therefore you should use past tense for the word 'surprise'. secondly, as an underaged child, you're not suggested to be judging adults on social media just because your english is better. alhamdulillah, your english is good, and surely you would protest against the fact that i tegur'd you, but still --please improve your manners. you have more to learn and so do others, and it's not a job of yours to talk about how bad their english is.*
  19. *\*she needs. \*I'm surprised. Go back to school you little byotch.*
  20. *Black Angel im 17 years old..a simple person just see u comment about her.. kids... i think u over about ur english...maybe u good in english but u wrong...respect who older than u LOL*
  21. *learn some manners, young lady. what you just wrote up there doesn't bring good to you but instead criticism like you're reading right now. but anyways, your English is good for your age but please don't compare yourself with the grown-ups though. that's the whole another story. grow up slowly okay. enjoy while life doesn't give you lemons yet. careful cause you're still too young for youtube content these days, or else.*
  22. *If u wanna have an accent, please fix your grammar first. If your English is shit, you're not gonna fool anyone!*
  23. *Kenapa la dia x perasan 4 org host ni soal pun agak sarcastic dan menganjing, tp apakan daya . Coco is coco. Dia x paham tu hahaha*
  24. *kalau dah orang KL tu ckp KL jelah kimak*
  25. *ape kene pakistan serani ko jadi pelat....statement bangga*
  26. *kenapa cara ckp mcm tu mcm org cacat plk*
- 



- 
27. **Grammar berterabur.. slang apa tu dia guna?**
28. *Aku lagi respect Cassidy La Creme, Mat Dan dngan Ryhs William tu yg try harder untuk ckp melayu even masih ada accent mat saleh berbanding si coco ni, dh sah2 muka melayu plus jawa then mengaku ada bnyak lots of mix...(fyi) selalunya org yg ada mix pakistan hidung mancung ...klau tk mancung pon tk dak lah kembang mcm hidung si coco ni...sekarang ni aku tak nak type **banyak2 tapi aku nak nasihatkan korang** supaya jngn terlalu panggil dia 'king coco' tapi panggil dngn panggilan ANAK PAKCIK MAIL!!!...*
29. **actually them were not laughing with u but they were laughing at u**
30. **vids kau viral sebab arg nk macam kau x leh pikir ker**
31. **Nigga u aint slang...slang tu mksud lin...bapak siiiyakkk** ppuan ni mohong byk hahahaha...
32. **dia cantik kalau pakai tudung and stop being rude and stupid coco**
33. *what the fucking slang do you and your family have? Northern british? pure american? aussie? or what? this coco or the kampong name is marshahira (act like an indonesia actress name seriously) are such a pathetic slut in this social media life. I have the american slang and british ( a littlo bit) but proudly to say I am genuinely Malay and my grandparents came from Minangkabau Indonesia but still, that is definitely not the point of me having these 2 accents( which I mention before). **nothing to be proud of if you can speak with several accents or you claim that you used to have it since you were born.** I dont get it bitch. Either having an accent or not, no one cares about it because that is not the mandatory thing to talk about. as long as you can speak fluently that's good enough. btw kan english dia suck and teruk because native speaker pun xkan faham ape dia ckp. btw accent dia tu home-made family accent tu yang kau org dengar menyampah. even aku dengar pun like wtf bitch teruk sial hahahaha*
34. **Video ko viral disebabkan kebodohan ko sayang. Tak sedar ke?**
35. **Nampak sangat bukan Mix**, babi betina penipu mengada ngada. Sarimah Ibrahim, Julia Ziggler pun cakap tak slang babi macam tu. mampus ko.
36. **get ur grammar fixed!** danggg gurlll if i were u my tongue dh lenguh buat2 ckp cenggini.. konon2 mixed = kencing lebeyyy
37. *this is so embarrassing. the second hand embarrassment is real. please lah, coco. apa motif kau nak fake can slang kau tu. **you're telling everybody that you have been speaking english with your family since you were a little kid and yet your pronunciations are downright***
- 



---

*horrible, the amount of of grammatical errors in your videos are basically uncountable, and anyone who is fluent in english can tell that your accent is fake as fuck. my eight year old sister can speak english so much better than you can. just cut the act, woman. some are going to think that this is exactly how we malaysians speak english. and the lack of english speakers in our country is already saddening.*

38. *bodoh btul c king coco ni. Dia tak terasa ke yang hos tu asyik perli2 dia je.*
39. *"To be HONEST"!!??? Bitch u should silent the "H" la babiiii..... bukan to be HORRNESS , tp ANĒST... bodoh bangkai*
40. *I thought that she's faking to not know how to speak English properly. I thought that she can speak English but she speak bad English for comedy purpose. Like how Miranda Sings did but dang! She's really bad at English. Why is she famous? Are malaysians that retarded to support this woman? Really?*
41. *bodoh punya pompuan, sblumni dpn mat dan ckp dia mix..yg ini ckp bkn parent tp keturunan..pala bana lu pompuan woi..baik lu ckp keturunan nabi adam je lg sng..host2 tu gelak bahan lu xsedar ke woi..kalo gua malu woi..org perli xfhm ke..hidung lg penyek dr hidung gua tp nk bajet minah saleh..puihhhhh malu woi diperkotak katik org2..padan muka kena bahan dgn original mat saleh.*
42. *Padahal Melayu Belacan 100%.Lanjiao Slang! Stupid bitch, serani my balls..Suck my dick and slang will come...Bodoh sialllll..*

#### Insult

1. *Betina hanjing*
  2. *belagak mcm sial*
  3. *pity on you. dh la hudoh bodoh pulak tu*
  4. *Syafa bodoh gemuk,,badan berbau,,kuat mengutuk engko ingat ko cantik,,muka macam pukimakk bodoh bapa kau ijau*
  5. *didn't u see? grammar dia sgt srupa mcm pemikiran cetek..perangai sebijik setan menganjing je pastu perampast and then lied to her customers.fucking ah u coco king*
  6. *mix pe bendanya□..muka mcm jubo lembu je*
  7. *ure mix but ur nose so big n ugly...n ur english so worst than worst n ur malay is more than a worst...*
  8. *saje cri publisiti murahan..coco ade lha seorg perempuan murahan hahaha opppsss terlbh plk*
  9. *English sampah sangat :/ lidah tercacat ni. To be honest..*
  10. *betina bangsat.*
-

- 
11. *Hahahahaaa you're good in being stupid COCO Rubbish lulss*
  12. *Muntah darah...hidung kemik..muka belacan habis...2 word from me....F...U..!!!!*
  13. *Bapak huduh bajet je cibai wtf!!!*
  14. *buto la ni mix..muke jawa bodo je..slang mcm sampehss*
  15. *pukimak la host **Betina gemok tu..dah la buruk..gelak mcm babi..bingit ah telinga dgar dia gelak...yang jantan tu plak time show batuk kuat2..ish...tak profesional lgsung...i bet dua host laki tu pasangan kunyit***
  16. ***dahi jendol hidung semangkuk..na kate ko mix mcm2, dgn english mcm bdak tadika..pastu bangga diri...***
  17. ***hidung kembang semangkuk..kening pn tak rata..mixed nate gapo...byk lagi malay cun dr mixed kauuuu...***
  18. *HAHAHAHAHAHAHAHAHAHA she must be a joke of the year doe. **Lidah pendek.** Perangai mcm attention whore. Now she got what she wanted attention. Damn gurlllll. Please la interview siblingssssss die yg lain. Aku nak dgr other slangsssss dieorg tu jgk. **HAHAHAHAHAHA muka jawa hidung penyek dahi seluas Padang bola. Alotssss of mixxxxxsssss taik kau***
  19. *masuk motif viral nie tak ada plak ckp pelat dia..**fake gila babi pmpuan nie***
  20. *meluat lak aku tgk perempuan yang tengah tu.**gelak mcm setan.***
  21. *Part 5:03 tu, aku kenal akak yang sebelah dia tu..**gedik nk mmpus sial...acah Melayu mat saleh....abah dia lahh...#mohonmeninggal***
  22. ***Hidung pun tak mancong lagi nk serani la pakistan la kepala bapak la***
  23. *natang haram coco **bwat porn je la lanat***
  24. *Black Angel **nobody cares** if your English is better than her. **Nobody cares** okay....*
  25. *King Kong **COCO is a bullshit artist.** Rojak*
  26. *If u wanna have an accent, please fix your grammar first. **If your English is shit,** you're not gonna fool anyone!*
  27. ***sila la meninggal ek***
  28. ***tak de cantik laa***
  29. *kenapa cara ckp mcm tu **mcm org cacat plk***
  30. *ckp org putih konon..**tgk muka makan sambal belacan depan tv...puih laa***
  31. *Coco byk mix???tengok2 la..**hidung tak mancung nak mix2***
  32. *Grammar berterabur.. slang apa tu dia guna?*
  33. *Meluat aku tgok minah ni . Slang<sup>2</sup> bgai . Pi da **ko ingat ko cantik***
  34. *Nigga u aint slang...slang tu mksud lin...bapak siiiyakkk **pmpuan ni mohong byk hahaha...***
  35. *dia cantik kalau pakai tudung and **stop being rude and stupid coco***
-

- 
36. *gaye je tu, konon mat saleh puihh, dah belacan tu belacan jelah xde nye tukar jadi sandwich*
37. *what the fucking slang do you and your family have? Northern british? pure american? aussie? or what? this coco or the kampong name is marshahira (act like an indonesia actress name seriously) are such a pathetic slut in this social media life. I have the american slang and british ( a littlo bit) but proudly to say I am genuinely Malay and my grandparents came from Minangkabau Indonesia but still, that is definitely not the point of me having these 2 accents( which I mention before). nothing to be proud of if you can speak with several accents or you claim that you used to have it since you were born. I dont get it bitch. Either having an accent or not, no one cares about it because that is not the mandatory thing to talk about. as long as you can speak fluently that's good enough. btw kan english dia suck and teruk because native speaker pun xkan faham ape dia ckp. **btw accent dia tu home-made family accent tu yang kau org dengar menyampah.** even aku dengar pun like wtf bitch teruk sial hahahah*
38. *menyampah plak dgaq ,, rsa mcm nk sumbat jaaa spender dlm mulut tu ,, hhahahahah*
39. *Nampak sangat bukan Mix, babi **betina penipu mengada ngada.** Sarimah Ibrahim, Julia Ziggler pun cakap tak slang babi macam tu. **mampus ko.***
40. *eiiiiuuuuuuuuuu i hate koko army..**silamatii koko***
41. ***tak tau malu***
42. *knp laa **host tu bodoh sngt...** myb coco lg bgs dri dorg.*
43. *get ur grammar fixed! danggg gurlll if i were u my tongue dh lenguh buat2 ckp cenggini..**konon2 mixed = kencing lebeyyy***
44. *this is so embarrassing. the second hand embarrassment is real. please lah, coco. apa motif kau nak fake can slang kau tu. you're telling everybody that you have been speaking english with your family since you were a little kid and yet your pronounciations are downright horrible, the amount of of grammatical errors in your videos are basically uncountable, and anyone who is fluent in enlish can tell that your accent is fake as fuck. **my eight year old sister can speak english so much better than you can.** just cut the act, woman. some are going to think that this is exactly how we malaysians speak english. and the lack of english speakers in our country is already saddening.*
45. *U know whats funny ? this girl act like Shes an american unfortunately **her grammar was so awful :/***
46. ***"To be HONEST"!!??? Bitch u should silent the "H" la babiiii.....** bukan to be HORRNESS , tp ANēST... bodoh bangkai*
47. ***coconut tu kena shake sampai otak senget***
-

- 
48. bodoh pompuan gemok.. **buruk** gile.. tau nak menganjing jugak.. **cermin muka.. cermin badan..** dlu.. hahaa
49. bodoh punya pompuan, sblumni dpn mat dan ckp dia mix..yg ini ckp bkn parent tp keturunan..pala bana lu pompuan woi..baik lu ckp keturunan nabi adam je lg sng..host2 tu gelak bahan lu xsedar ke woi..kalo gua malu woi..org perli xfhm ke..**hidung lg penyek dr hidung gua tp nk bajet minah saleh..puihhhhh malu woi diperkotak katik org2..padan muka kena bahan dgn original mat saleh.**

Sexual Attack

1. Padahal Melayu Belacan 100%..**Lanjiao** Slang! Stupid bitch, serani **my balls..Suck my dick** and slang will come...Bodoh siallllll..
  2. biasa org ckp bet Slang no fluent English dia tip top..in ckp English pon mcm haram jadah cap ongi je..berterabur..nak mengaku mix a lot **kepala butoh masak asam laaa..**
  3. "lots of mix, bukan my parents banyak" **like what the fuck?**
  4. **muka mcm cipap je**
  5. **panggil sy cocoki puki**
  6. Syafa bodoh gemuk,,badan berbau,,kuat mengutuk engko ingat ko cantik,,**muka macam pukimakk** bodoh bapa kau ijau
  7. didn't u see? grammar dia sgt srupa mcm pemikiran cetek..perangai sebijik setan menganjing je pastu perampast and then lied to her customers.**fucking ah u coco king**
  8. mix pe bendanya□..**muka mcm jubo lembu je**
  9. **die pakai tetek Palsu siot hahahaha selfie tetek besar kawin jadi tetek kecil hahahahaha...Magic kan die lupe letak coco lah tu hahahah**
  10. Dia cover lidah pendek tu.**puki banyak campur mcm ni lah sedap.**
  11. **yang ny bkn pelat, yg ny pelaq**
  12. Muntah darah...hidung kemik..muka belacan habis...**2 word from me...F...U..!!!!**
  13. **mcmpuki** pengacara 3 ekor ni.
  14. Bapak huduh bajet je **cibai** wtf!!!
  15. **buto** la ni mix..muke jawa bodo je..slang mcm sampehss
  16. **pukimak** la host Betina gemok tu..dah la buruk..gelak mcm babi...bingit ah telinga dgar dia gelak...yang jantan tu plak time show batuk kuat2..ish...tak profesional lgsung...i bet dua host laki tu pasangan kunyit
  17. fake accent..aku jumpa ramai orang british depa semua tak ngaku hang tu ada british accent ka mat saleh **popelaq** ka padia..
  18. **lancau** hahah
-

Comparison	<ol style="list-style-type: none"> <li>1. <i>dahi jendol hidung semangkuk..na kate ko mix mcm2, <b>dgn english mcm bdak tadika..pastu bangga diri...</b></i></li> <li>2. <i>hidung kembang semangkuk..kening pn tak rata..mixed nate gapo...<b>byk lagi malay cun dr mixed kauuuu...</b></i></li> <li>3. <i>Sampah..<b>mat saleh yang baru duduk terengganu 5 tahun elok je boleh cakap ganu takde pon slang taik macam tu..kau baru ada mix sikit dah tak betul cakap..video nak tgk sampai habis pon aku rasa geli..</b></i></li> <li>4. <i>Sorry I'm Malay and I'm 11 and also <b>my English is kinda better than yours</b> . I'm surprise .</i></li> <li>5. <i>this is so embarrassing. the second hand embarrassment is real. please lah, coco. apa motifkau nak fake can slang kau tu. you're telling everybody that you have been speaking english with your family since you were a little kid and yet your pronounciations are downright horrible, the amount of of grammatical errors in your videos are basically uncountable, and anyone who is fluent in enlish can tell that your accent is fake as fuck. <b>my eight year old sister can speak english so much better than you can.</b> just cut the act, woman. some are going to think that this is exactly how we malaysians speak english. and the lack of english speakers in our country is already saddening.</i></li> </ol>
Sarcasm	<ol style="list-style-type: none"> <li>1. <i>Dop bahang pil kude mabok ketum natang coco ni..<b>mix yahudi xdop ke bodo</b></i></li> <li>2. <i>English sampah sangat :/ lidah tercacat ni. <b>To be honest..</b></i></li> <li>3. <i>HAHAHAHAHAHA jangan switch off nanti kena kawin ngan myvi sian kau</i></li> <li>4. <i><b>pity on you. dh la hudoh bodoh pulak tu</b></i></li> <li>5. <i><b>who wants to guess her English scores ??? I'm guessing none...Cause she didn't take English at all :D</b></i></li> <li>6. <i>oww cacat rupernye coco ni.satel!!</i></li> </ol>
Speculation	<ol style="list-style-type: none"> <li>1. <i><b>she trying to viral her stupiditysss</b></i></li> <li>2. <i><b>stupid dum dum.....minah cari publisiti termurah.....nk perhatian &amp; glamour.....poyosss</b></i></li> <li>3. <i><b>didn't u see? grammar dia sgt srupa mcm pemikiran cetek..perangai sebijik setan menganjing je pastu perampast and then lied to her customers.fucking ah u coco king</b></i></li> </ol>

Table 5.3

*Total frequency and percentage of entertainment category*

No.	Subcategories of Comments	Frequency	Percentage (%)
1	<b>Criticism</b>	<b>49</b>	<b>28.7</b>
2	Name Calling	48	28.1
3	Insult	42	24.4
4	Sexual Attack	18	10.5
5	Sarcasm	6	3.5
6	Comparison	5	2.9
7	Speculation	3	1.8
	<b>Total</b>	<b>171</b>	<b>100%</b>

Table 5.3 shows the frequency and the percentage of the entertainment category video. The total number of frequency is 171 which hold the percentage value of 100. The overall finding of this video category shows that Malaysian YouTube users are more prone into criticizing where criticism category holds a firm frequency of 49 with 28.7 percentages. The rest of the results descends to name calling, insult, sexual attack, sarcasm, comparison and finally speculation which happens to be the least.

The result of this study where criticism is the highest type of flaming comments is in fact similar to the study done by Khan and Jacob (2013) where the commenting behavior of YouTube users and the YouTube comments were analyzed. The comments analyzed were categorized as appreciative, criticism, flames and spam. Any comment that has critique value to it was categorized as ‘criticism’ and the rest of the negative comments as flames. The result of the said study is similar to this study where criticism is seen to be the most ‘negatively’ commented type of comments- leaving alone ‘appreciative’ as it is not considered as flaming. The screenshot of the result from the actual thesis of Khan and Jacob (2013) is presented below.

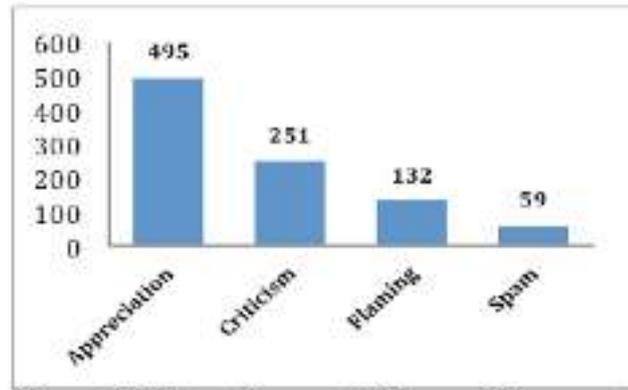


Figure 3: Entertainment Videos—Comments by classification

Figure 5.3. Comments classification on entertainment videos

According to the figure 5.3 above, criticism is seen as the highest negative type of comments in the entertainment video category. Hence, suggesting that netizens of YouTube no matter where they are from are more prone to criticizing when it comes to entertainment video category.

### 5.3.2 News and Politics Category

The following are the subcategory and the comments classification for the news and politics category:

Table 5.4

*Comments classifications for news and politics category*

Subcategory	Comments
Name Calling	<ol style="list-style-type: none"> <li>1. <b>kepala buto</b> ko..</li> <li>2. <b>puki</b> mak ang</li> <li>3. <b>perdana menteri anjing. bodoh. otak udang.</b> banyak orang membangkang. karna dia tidak jujur. <b>pembohong. penipu.</b></li> <li>4. <b>Najib perompak &amp; pengkianat Negara.</b> Malu Dunia melihat PM Malaysia sekaran beza zaman Tun Mahathir Speaker pun besar punya penyagak</li> <li>5. <b>bodo</b> speaker pun jadi <b>anjing</b> najib</li> </ol>

- 
6. byk koo dpt komisen **jibby**, huhu, jilat jgn x jilat...hidup **abg jibb**
  7. kau tu macai **babi** limkitsiang
  8. berismoati terhadap diri sendiri kalau sekolah pun xde.. kau buat org marah, siapa xmarah weh? jadi sebab aku maki kau adalah kerana ayat kau jawa yg biadab.. jadi, xheran lah pukimak ku hitam.. **buduk macam jin.. lakhnat macam syaitan..** belajar sampai degree dulu.. ni degree pun tada nak berlagak mcm hebat sgt.. puihh.. memang bangsa jawa terbukti takkan pernah maju
  9. si **najis** ni xhbis2..
  10. macam **babi** pink....
  11. Speaker **dedak king!!**
  12. **Najibby babi....** muke tebal xtau malu.... lahanat pnye penimpin.... mampus lagi baik....
  13. sETELAH Hampir seluruh ahli perlimen pembangkang KELUAR dewan MAKA yg tinggAL HANYALAH PARA **PENYAMUN , KAKI AMPU , PEROMPAK PENYAMUN DAN PENIPU YG BERBINCANG SESAMA SENDIRI. WAHAI RAKYAT MALAYSIA YG BERAKAL SILAH LAH JANGAN LAGI BERI UNDI PADA UMNOBN NI SEBAB MUSIBAT SANGAT DAH DORANG NI**
  14. najib **pengkhianat!!** seksa rakyat!!
  15. **butoh** pak hang..
  16. speaker **anjing!!**
  17. speaker **motherfucker**
  18. dia kata kepentingan rakyat diutamakan tapi baru-baru ini semua minyak nak harga, **kimak punya najis**
  19. **fake ass** najib
  20. **Si penipu&Dungu** siapa nak percaya penyamun Najid kerja merompak biar pemakan dedak yg dengar.
  21. najib **babi**
  22. buka mata la **idiotttt**
  23. keutaamaan rakyat **kepala bapak burrit ko la jibby pundekkk**
  24. yg si pendek tu pulaak lg nk jadi batu api. .btul x??!,,. **b0doo0**
  25. **pale buto** laa kau.. jenaka **anjink** apa kau buat.. angin sepoi2 pale bana.. bajet kalau nk bagi semua org sakit telinga baik kau umum kat nenek kau je **anjink sohai**
  26. **si kimak** ni tau ucapan dia akan keluar TV..sbb tu lah dia sengaja cari pasal. lingkup parti kerana tanggung **sekor bewak idup nih**
  27. Rakyat dah nilai perangai kau n macai2 ko **Najis!**
-

---

28. *Ko naikkan brim,ko naikkn petrol,ko naikkn gas,ko naikkn myk masak,ko buat gst...siyal*

Criticism

1. *2 buah bank di Singapura diarahkan tutup sebab terbabit dgn scandal 1mdb najib buat derk aje .. DOJ dah pun labelkan parti pemerintah kita sekarang sebagai kleptocracy pun najib buta dekr aje... dulu kata nak saman WSJ tapi tak sama2 pun .. lepas tu nak buat show "nothing to hide" tapi najib tak hadir pun .. isu 2.6b macam2 pusing cerita last2 cakap donation dari arab konon .... siapa yang main sandiwara ni ??? Rakyat seluruh negara dah nilai pun perangai hodoh umno/bn*
2. *lau nak bentang bajet bentang je la x paya nak sindir2 nak kias2 apa punya menteri la...tu punca pembangkang naik berang spike pun buat malu org sabah saja truk semua pronajib*
3. *"rakyat boleh menilai perangai pembangkang".. najib nak org dgr bajet dia tpi dia kutuk pembangkang.. pembangkang keluar la derr.. dah ko bangkitkan isu "main sandiwara"... ape kejadah nye ni sandiwara cinta by papinka ke? nak cite bajet... cite je la.. x payah sandiwara sgt la... point dlm bajet ni sikit je.. tpi berjam-jam .. sbb kan sandiwara yg ko buat.. mmm.. hanya mampu berhuhu..*
4. *x pernah sblo ni mana2 menteri keewangan bentang budget ni yng paling bodoh...*
5. *bebal tu kau.. cermin diri sendiri dulu baru ckp kt org..*
6. *kenapa suara Najib menggigil bila sebut perkataan sandiwara..*
7. *Macamanalah murid2 sekolah nak berdisiplin di sekolah sedangkan di Parlimen saja yang terdiri dari para cerdik pandai pun boleh kecoh..... huhuhu*
8. *Ko naikkan brim,ko naikkn petrol,ko naikkn gas,ko naikkn myk masak,ko buat gst...siyal*
9. *Dh bagi kebenaran kluar dewan. tp bila kluar kata biadap. Mcm sial..*
10. *Inilah attitude, contoh kelakuan ahli parlimen yang bodoh dan TIDAK MATANG langsung! Ada apa HARAPAN atau dalam kata Inggeris, "Where is our hope?" nak bagi ahli-ahli parlimen sedemikian untuk menerajui Malaysia untuk ke masa hadapan dan maju atau bangun? Najib tu pun sama. Hanya tahu provokasi terhadap orang sahaja. Nak guna ayat yang tidak harus disebut. BODOH SEMUA!*



- 
11. najib yang salah kerana dia bercakap mengatakan orang . dia cakap keluar dari laporan budget. **speaker kenapa tak tegar najib?**
  12. **Ayat akhir PM tu ibarat janji dicapati y berlaku sekarang.. Tahniah macai**
  13. org benci kat ko najib sebb byk rasuah..pengkhianat..sejak ko jadi pemimpin byk huru hara dlm negara..ko x layak la najib..turun la dari jawatan
  14. **teruk pemerintah najib....dalam sejarah...**
  15. yg si pendek tu pulaak lg nk jadi batu api. .btul x??!,,. b0doo0
  16. mcm mane ni nk jadi pemimpin. **diri sendiri pun tak betul**
  17. si kimak ni tau ucapan dia akan keluar TV..**sbb tu lah dia sengaja cari pasal.** lingkup parti kerana tanggung sekor bewak idup nih
  18. **Sembang kemaih; padahal menyusahkan rakyat sebenarnya.**
  19. **Pantun paling mengarut dan paling munafik pernah aku dgr. mohon bertaubat**
  20. **x kira kerajaan atau pembangkang.yg kn bodo semua rakyat**
  21. Senyum2 pulak lepas **provoke pembangkang**, geli la aku tengok. Umno sila kalah pada PRU naty
  22. **Kepentingan rakyat ke? Kepentingan kau bijan? mcm jilake**
  23. **sama2 bodoh. yg best je dlm ni je gaduh. kat luar same2 kongsi kaya raya,....**

#### Insult

1. selagi ada rakyat bodoh yg maseh nk sokong BN kkonon setia...**TAIK KUCINGLAH!!!** selagi tu sandiwara najib laku...aku lebeh2 meluat tengok pnyokong2 dia tu...**mnampakan kebodohan dn kebangangan masing2 je..**
  2. **PM paling teruk dlm sejarah Malaysia**
  3. hahahaaa betul tu! jibaok betul dia ni..tpi mmg dia brbakat besar dlm **memek2 muka ni termasuklah bini dia...**dgn muka nilah yg dh buat tun m terpercaya dulu...huhuhu
  4. **puii..macam ni tak malu lagi ke najib!! baik undur je najib!!**
  5. **diam macai bebal**
  6. **bodo macai bebal**
  7. Najibby babi.... **muke tebal xtau malu.... lahanat pnye penimpin.... mampus lagi baik....**
  8. yg belum keluar **memang bodoh**
  9. yang dokk "yeahhhh" tu **semua makan dedak ..**
  10. **Tak tau malu betul si jibby ni**
  11. **tiada otak bn unno**
-

- 
12. *Npe lhh bodo sngt*
  13. *hahaha..tonjalkan kebodohan muu*
  14. *bijan ni jenis tatau malu level dewaaa*
  15. *dh kena nasi kangkang jgn susahkan kami rakyat,,elok lah letak jwt cara elok,PM trburuk dlm sejarah m,sia,bikin malu kt dunia luar dan menyusahkan rakyat,*
  16. *x malu je muke jibbi..muke x bersalah*
  17. *kenapa dorang x reti diam ???..... Macam Kanak 2 tadika je*
  18. *kepala hotak kau kepentingan rakyat...kepentingan rosmah... wawasan 2020 ntah kemane dh kalau kau jdi presiden us pn bleh hancur...*
  19. *susah kalau orang xtau nak malu mcm bijan ni*
  20. *pas terima kasih jilat jubur dapat upah dedak...*
  21. *sudahlah najib perompak negara.Sia2 jadi anak razak*
  22. *ping colur serupa pondan*
  23. *sendiri cakap sendiri shiok conform dh nyayuk sakai ni*
  24. *pale buto laa kau.. jenaka anjink apa kau buat.. angin sepoi2 pale bana.. bajet kalau nk bagi semua org sakit telinga baik kau umum kat nenek kau je anjink sohai*
  25. *hahahaha nenek dia maleh nk dengar...dia tau cucu dia puaka lanun muka tengkorak! nk jeling pun menyampah dah*
  26. *najib sebut 'kita pikirkan kepentingan rakyat'.. kepentingan rakyat atuk ko la.. dasar pemusnah zaman empayar malaysia..*
  27. *keanjingan najib kepit*
  28. *terbaik ape budak bongok kau mesti peminat tegar bini dia, banyak sangat makan dedak, terang-terang kau nie x ade otak, x boleh berfikir najib nie tengah menyusahkan rakyat, kau dapat dedak boleh lah,kaki pengampu macam nih omar, tu lah masa kat sekolah cikgu suruh belajar sibuk main-main tu yg otak hang nie x berfungsi and senang kena tipu*
  29. *najib berak...speaker tadah mulut..tu la tugas speaker*
  30. *bapok pakai baju pink...*
  31. *memang btl speaker tu manusia paling bahlol*

Sexual Attack

1. *puki mak ang*
  2. *asal ngan puki mak kau? ada kepala babi eh?*
  3. *puki mak koo tersumbat dedak, tuu laa bebal...kikiki*
  4. *puki bapak kau makan taik bbi lh sial.. pukimak punya jawa.. balik kampung mkn asam jawa la weh.. FUCK.. jawa oepaeat miskin sedunia.. negara*
-

---

*corrupt!! pi mati la weh.. bancuh simen kat malaysia*

5. *berismoati terhadap diri sendiri kalau sekolah pun xde.. kau buat org marah, siapa xmarah weh? jadi sebab aku maki kau adalah kerana ayat kau jawa yg biadab.. jadi, xheran lah **pukimak ku hitam**.. buduk macam jin.. lakhnat macam syaitan.. belajar sampai degree dulu.. ni degree pun tada nak berlagak mcm hebat sgt.. puihh.. memang bangsa jawa terbukti takkan pernah maju*
6. *Pink Panter? macam Pink **Pussy** ade arr*
7. *speaker ni pom...**lembik parok***
8. ***butoh** pak hang..*
9. *speaker **motherfucker***
10. *pas terima kasih **jilat jubur** dapat upah dedak...*
11. *kebabian najib **pepet***

Inter-country  
Attack



1. *puki bapak kau makan taik bbi lh sial.. pukimak punya **jawa**.. balik kampung mkn asam jawa la weh.. **FUCK**.. jawa oepaeat miskin sedunia.. negara corrupt!! pi mati la weh.. bancuh simen kat malaysia*
2. *berismoati terhadap diri sendiri kalau sekolah pun xde.. kau buat org marah, siapa xmarah weh? jadi sebab aku maki kau adalah kerana ayat kau **jawa** yg biadab.. jadi, xheran lah pukimak ku hitam.. buduk macam jin.. lakhnat macam syaitan.. belajar sampai degree dulu.. ni degree pun tada nak berlagak mcm hebat sgt.. puihh.. **memang bangsa jawa terbukti takkan pernah maju***

Defamation

1. *perdana menteri anjing. bodoh. otak udang. banyak orang membangkang. **karna dia tidak jujur**. pembohong. penipu.*
  2. ***Najib perompak & pengkianat Negara**. Malu Dunia melihat PM Malaysia sekaran beza zaman Tun Mahathir Speaker pun **besar punya penyagak***
  3. *2 buah bank di Singapura diarahkan tutup sebab terbabit dgn scandal Imdb **najib buat derk aje** .. DOJ dah pun labelkan parti pemerintah kita sekarang sebagai kleptocracy pun **najib buta dekr aje... dulu kata nak saman WSJ tapi tak sama2 pun** .. lepas tu nak buat show "nothing to hide" tapi najib tak hadir pun .. isu 2.6b macam2 pusing cerita last2 cakap donation dari arab konon .... siapa yang main sandiwara ni ??? Rakyat seluruh negara dah nilai pun perangai hodoh umno/bn*
  4. *dah terang2 **rebat duit rakyat** buat muke x malu..*
-

- 
5. bajet ka mengejek .?? si jib ni dah pandai halau2 orang plak..dah laa p melingkup la dgn bajet hang tuh..**bajet masuk poket hang jaa** bhahaha
  6. najib pengkhianat!! **seksa rakyat!!**
  7. speker pon mcm haram jadah **bpa guni dpt dedak**
  8. najib,sedar lah,**kau PEROSAK bangsa,negara,dan agama..** tun razak Di sanjung tinggi,najib merosakkan amanah bapanya.. tun razak jika memberi ucapan,bangsa,negara dan agama..katanya benar belaka,najib.. kata2 yg sama,semuanya hanya manis sedap mulut,masin air liur,nasib yg dituntut,bangsa sendiri dan **negara kau gadaikan...**
  9. Si penipu&Dungu siapa nak percaya **penyamun Najid kerja merompak** biar pemakan dedak yg dengar.
  10. sudahlah **najib perompak negara.**Sia2 jadi anak razak
  11. org benci kat ko najib **sebb byk rasuah..pengkhianat..sejak ko jadi pemimpin byk huru hara dlm negara..**ko x layak la najib..turun la dari jawatan
  12. kesian tun razak tengok anak dia punya perangai, **merosakkan negara dan mencuri duit rakyat** untuk bagi dekat bini dia monster tu
  13. bapanya mendirikan anaknya menjatuhkan **bukan kerana amanah tetapi kerana wang**

Sedition

1. jom ramai2 kita laksanakan tanggungjawab masa mengundi,**kita undi pembangkang**
2. **SETELAH** Hampir seluruh ahli perlimen pembangkang **KELUAR** dewan **MAKA** yg tinggal **HANYALAH** PARA **PENYAMUN** , **KAKI AMPU** , **PEROMPAK** **PENYAMUN** DAN **PENIPU** YG **BERBINCANG** SESAMA SENDIRI. **WAHAI** RAKYAT MALAYSIA YG BERAKAL SILAH LAH **JANGAN LAGI BERI UNDI PADA UMNOBN NI** SEBAB MUSIBAT SANGAT DAH DORANG NI
3. **COMING SOON BRO!!! DONT WORRY...kita kuburkan umno siap talkinkan sekali!!!**

Sarcasm

1. makian persis **kanak2 ribena**, keluhan macai kekurangan khasiat , abg **bersimpati terhadap mu adik**, ye laa, kebanggaan mu nie blh dijadikan record macai teragung dunia, x sia2 abg jib kau terbak kau jdi macai...huhuhu
  2. byk koo dpt komisen jibby, huhu, **jilat jgn x jilat...hidup abg jibb**
-

3. *anugerah **pelakon lelaki terbaik** sepatutnya dpt kt pm najib ni. beliau sntiasa **mjiwai stiap wtk yg dilakokan** dan mgaburi mata penonton .*
4. *hahahaaa betul tu! jibaok betul dia ni..tpi mmg dia **brbakat besar** dlm memek2 muka ni termasuklah bini dia...dgn muka nilah yg dh buat tun m terpercaya dulu...huhuhu*
5. *ya Allah ya Tuhan ku..**turun kan la bala pada manusia berbaju pink itu**.kerana kami rakyat menderita menanggung kos sara hdup yg tinggi kerana hutang beliau dan isterinya..dgn gaji 1000 yg dia berikan pd sektor swasta tdk boleh menampung hdup kmi ank beranak utk sebulan.jangan kata rakyat malaysia malas tp katakan la pemimpin malaysia penyamun.cekik darah rakyat..*
6. *kenapa dorang x reti diam ???.....*  
**Macam Kanak 2 tadika je**
7. *Ayat akhir PM tu ibarat janji **dicapati** y berlaku sekarang.. **Tahniah macai***

Speculation

1. *Kalaulah Najib jadi pendana mentari, Malaysia akan maju ke Wawasan 2020 yang bank **bankrap***
2. ***Rakyat dah nilai perangai kau n macai2 ko Najis!***

Table 5.5

Total Frequency and Percentage of News and Politics Category

No	Comments Subcategory	Frequency	Percentage (%)
1	<b>Insult</b>	<b>31</b>	<b>25.8</b>
2	Name Calling	28	23.3
3	Critism	23	19.2
4	Defamation	13	10.8
5	Sexual Attack	11	9.2
6	Sarcasm	7	5.8
7	Sedition	3	2.5
8	Inter-Country Attack	2	1.7
9	Speculation	2	1.7
	<b>Total</b>	<b>120</b>	<b>100</b>

Table 5.5 shows the frequency and the percentage of the news and politics category video. The total number of frequency is 120 which holds the percentage value of 100. The overall finding of this video category shows that Malaysian YouTube users are more prone into insulting where ‘insult’ type of comments holds the highest frequency

of 31 with 25.8 percentages. Second highest is name calling with the frequency of 31 and 25.8 percentages. The rest of the types found decends in the percentage and frequency value to defamatory, sexual attack, sarcasm, sedition, inter-country attack, and speculation.

According to Sood, Antin and Churchill (2012) a study on negative language use in online communities revealed that insult appears highest in news and politics category compared to others. This study aims on the detection of hostile content and language on online community forums using a language detection system. The actual screenshot of the result of the study is presented in the table 5.6 below.

Table 5.6

*Screenshot of categories of videos and type of comments*

Category	Profanity		Insult		Directed Insult	
	Occurrence (%)	$\chi^2$	Occurrence (%)	$\chi^2$	Occurrence (%)	$\chi^2$
Overall	9.28	—	20.73	—	10.87	—
Politics	10.70	6.73†	26.80	72.92***	14.30	32.73***
News	9.90	1.83	21.60	1.13	11.40	2.39
Business	0.70	1.20	16.70	11.35**	0.50	2.01
Entertainment	9.30	0.00	18.70	2.98	9.10	3.67
Health	9.00	0.64	14.10	4.05	4.80	4.95
Lifestyle	7.90	0.51	10.70	9.73**	1.70	7.96*
World	7.70	0.01	19.00	1.94	9.10	0.75
Science	6.70	1.98	14.60	6.32	9.90	0.71
Travel	5.60	0.23	18.80	0.00	6.70	0.20
Sports	5.20	6.50	14.70	7.07	3.80	12.90**

Source: Sood et al. (2012)

According to the table above by Sood et al. (2012), it is revealed that swearing and profanity were received most in politics and news category, supporting the findings of this study where insults happens to be the highest type of flaming comment found on YouTube for news and politics category.

### 5.3.3 People and Blogs Category

The following are the category and the comments classification for the people and blogs category:

Table 5.7

*Comments classifications for people and blogs category*

Subcategory	Comments
Name Calling	<ol style="list-style-type: none"> <li>1. HAHAHAHAH JAMAL <b>BODO</b> LAH. MALU LAH TU. KESIAN 4 HARI TAK MANDI TERUS <b>BIOL</b></li> <li>2. bajet nk sarcasm tpi jadi <b>ratu badak berendam</b> haha bajet power black belt 2x5 je ngn jamal ko nih..</li> <li>3. ko dgn jamal 2x5..nk cari perhatian <b>looserrr...</b></li> <li>4. Kah3..<b>bodoh</b> punya <b>gemuk busuk</b>..kau yg cari pasal sendiri mau ingat..<b>sibodoh</b> bertembung dengan <b>sibodoh</b> memang kejadian <b>bodoh</b> la akan jadinya..hahahah..black belt kena siram air?...hahahah sembang sebijik mcm jamal jugak.</li> <li>5. padan muka...dua2 <b>bingai</b>..hahahahaha..sindir vs sindir....politik kotoq</li> <li>6. jamal jamban tu dh la <b>gila</b>, ko g lyn cri <b>org gila</b> memg cari penyakit...lain la ko tu ada kung fu ke atau taekwando, blh la belasah hantu tu sekor2</li> <li>7. ni geng2 <b>org bodo</b> la ni..bilabodo jumpa <b>bodo</b> jd mcm ni la..benal..yg paling <b>bodo</b> laki dia boleh pulak biar bini dia buat perangai mcm ni..</li> <li>8. jamal <b>stupid</b></li> <li>9. <b>Jamal Jamban</b> memang manusia <b>hodoh tolol bahlol</b>. Bagus juga puteri naga ada hilux...aku motosikal pun hutang tak habis lagi</li> <li>10. <b>manatoyol</b> tu? Aku nak tangkap masuk dalam botol cuka biar dia mati kecut.....</li> <li>11. jamal memang <b>bodo</b>, kau pun <b>bodo</b> perempuan. acah blackbelt eeeee takut sangat</li> <li>12. mmg <b>Babi</b> Jamal ni..</li> <li>13. NAK MINTAK SIMPATI LAH TU PUiiii....<b>BODOH</b>.... !!!!</li> <li>14. ayat yg sesuai utk <b>si gemuk.badak</b> ni.....<b>BODOH!</b></li> </ol>

- 
15. bila **bodoh** jumpa **bodoh + bingai**
  16. Sekarang ramailah **UMGOK2** yg **Bodoh SOMBONG**.. Bila **BODOH**.. **MISKIN** pulak sbb **DI TINDAS** oleh pemimpin2 **PENCURI**.. Bila cakap **MELAYU** di pimpin Pemimpin yg **BODOH**..marahlah pulak.. Jom **BERSATU** jadikan pemimpin **MELAYU BIJAK**.. Ubah **EKONOMI RAKYAT**..
  17. **JAMAL TU BODOH** NAK LAYAN BUAT APA **GAMPANG**
  18. jamal **dayus** sorang perempuan datang kasi air dia bawa satu bala tentera **bodoh** raid perempuan tu..nampak sangat penakut kecut telur
  19. sialsi **bangsad** jamal tu, hey **bangsad** kalau lu dtg Sarawak lu siap!!!
  20. budak jamal pukimak kau **babi hanjing** perempuan pun nak bantai x kesah dia nak kasi air kea pa ke tapi tu perempuan **bodoh** fuck you jamal
  21. Cucur badak cucur tepung hahahaha..dua dua ni hantar pergi afrika jadi makanan org kelaparan kat sana... buang masa **bodoh** betol org melayu ni
  22. Sama **bodoh** “elok la ko ge mndi dgn jamban jamal ye...” mmg besttt la tetek ko tu jamban kasi lorong trus pancut ayak putih...”
  23. khhkkhhkkhhkkhhkk padan muke ko gemuk **babi** ingat ko sape cibai
  24. Kebajikan amal bawa air clorox semua? Berus jamban? **Bodohnya ratu badak**
  25. terbaaiikk... btl la dia org buat Ni....Jamal boleh gila2 org lain TDK? Jamal sape!!!! Knape? Padan muke ko Jamal... kau YG **bodoh** kte xde air,org bg air ko mengamok!!! **Bodoh!!!!!!** Spe mula dulu provokasi bangang!! Pemimpin APA? **Sial** budak Jamal Ni!!! Jamal ko jgn belagak!!!! Ada masa perbuatan ko mkn Kat ko... jgn!!!!ingat Karma
  26. pondan bw geng lwn pompuan...hahha badut2 **LAWAK PENUTUP TAHUN 2016...ANJING UMNO.....**
  27. **INI Jamal binbabi** buat hal skg org bawah air dan hantar air nak main pula ini tak salah ini org PM Malaysia parti 4p umno la selama **INI** di guna oleh **najis bin perompak** jgn main politic isu air di Selangor dan org Selangor tak sokong umno kerna terlalu Kotor so org Selangor nak bersih kerajaan umno dan tolak umno,bn di PRU14 nanti “hidup,hidup,hidup Pakatan harapan”...
  28. ratu x lawak..YG lawak Jamal **Bodo!! Anjing** favorite rosmah..**anjing sewel** YG ikut JE..bg tulang sikit on
  29. jamal**bodoh**..senang cerita....malu wei..malu..tu pun ad yang sokong dia....haih..xpaham aq dengan orang yang sokong dya..jamal bayar berpa rbu wei?? Semata2 nk jadi **bodoh** cam jamal..jamal af
  30. memalukan puak jantan.....keja **bodo** sangat jamal jamban ni.....lebih ramai org ludah umno kalau ada manusia cam jamal **jamban** ni. Kesian bapak dia ada **anak bacul** camni
-

- 
31. jamal kan **sampah**..busuk..hahahatoyol **botak**..itunajis..
  32. kebajikan amal kepala butoh apa ni **badak**?
  33. hahahahaha.....inilah **kebodohan** dan kekecutkan telur si jamal jamban ni...30 org lwn perempuan 1 korang pegi bubuh dilikon naikkan korang pnya tetek pastu gi tonget bontot juallah senang
  34. jamal betul....betul **bodoh** no satu di Malaysia.....kurang ajar pondan....jom one by one.....sudah notice dari syabas...**bodoh** tak sekolah
  35. **Bodo** laa melayu kita nih..**Bingaii**
  36. kohkohlkohkohlkohkohl padan muke ko **gemuk babi** ingat ko sape **cibai**
  37. Jamal **kote**
  38. bila **bodoh** jumpa **bodoh + bingai**
  39. jamal **poyo**..yg dengar kata jamal tu..boleh dikatakan permikiran kurang waras..betul.
  40. not helping.....just nak panaskan keadaan.....**stupid** woman
  41. kau cakap kencang yg kau ada black belt kenapa kau tak buktikan pada diaorg? kau biar kan saja diaorg baling telor kat kau kenapa kau tak bertelorkan 2or3 biji kat muka/dahi si**JAMBAN** tu
  42. ni ke ratu **badak air** tu?
  43. jamal n anak2 buah jamal semua **pondan**
  44. he..he..jamal **jamban fondek**
  45. DAP..TAIK LA NI..
  46. **Fuck** jamal
  47. Jamal **bodoh**!!!! Hahahaha
  48. bodoh punya jamal
  49. Dua2 **bodoh**. Politik memudaratkan Malaysia
  50. dah **bodoh** nak mengadu la pulak...hahaha tak ada siapa yg kesian,padan ngan muka kau
  51. masalahnya ko dgn jamal sama2 **tolol**...suka menganjing2 amik ubat
  52. dua2 **bodoh**.jamal mmg smua org tahu..yg lu bodoh cari pasal ngan jamal..hahah dua2 **bangang**
  53. jamal ny **bodoh sial babi**
  54. Ini semua bukan manusia..**beruk** semuanya ini .
  55. dh terbukti...jamal mmg **bodoh**...
  56. haha.**bodohnye** NGO skrang ni.sarkas.**mmg bodoh**.kan dh kena mandi sirap.
  57. jamal memang **bodoh**,tah mcm mne boleh jdi dato.**bodoh** punye jamal
  58. sokong dgn P..sama2 **bodoh**..nk glemer je tu..phuii
  59. Jamal **Sakai** . Tak cukup kasih sayang
  60. mrosakkan name pembangkang je.dh jmal **bdoh**,nk ikut jd bdoh skali wt pe.
  61. Jamal **lancau** HAHAHA
  62. mcm muke **babi** je **binatang gemok** ni
-

- 
63. **Bodoh** punya **jamal jamban**, diberi dedak untuk memburukan kerajaan pkr..tolong la mampos bersama2 dengan **najis nazak** dan **boRosmah** dengan segera !!! Korang ni semua memang **setan bertopengkan IBLIS**..korang masuk kubur esok memang tuhan akan melaknat korang yang **bodoh** nak mampos ni
  64. dgn pempoan ko brgadoh jamal..bapak malu lak haii...mmg bangga **jamalbebal** ni....aduu..30 org lwn pmpoan sorg...aduhhh...mna nk sorok muka aku sebagai lelaki..**dayus siak**..
  65. hah, x payah kutuk malaysia sgt, x sedar ke rakyat kau ramai mencari nafkah kat Malaysia, dtg2 buat prangai setan bawa lari anak dara masuk lombong, sbb tu la Malaysia jd TAK AMAN **pukinjing**

#### Insult

1. kalau sesiapa nak tengok jenis manusia yang nak jilat duit, nak jilat pangkat, **xde maruah punya org, KORANG TENGOK JAMAL**..
  2. **jamal jamban tu dh la gila**, ko g lyn cri org gila meng cari penyakit...lain la ko tu ada kung fu ke atau taekwando, blh la belasah hantu tu sekor2
  3. **ni geng2 org bodo la ni..bila bodo jumpa bodo jd mcm ni la..benal..yg paling bodo laki dia boleh pulak biar bini dia buat perangai mcm ni**..
  4. **jamal stupid**
  5. **Jamal Jamban memang manusia hodoh tolol bahlol**. Bagus juga puteri naga ada hilux...aku motosikal pun hutang tak habis lagi
  6. **pompuan gemok ni adalah macai kominis.. tq**
  7. **ade akal jangan letak lutut.....nk bagi kebajikan berakal la skit..nk simpati pon jangan melebihi lebih.....nmpk x sape bodo...dedue wat keje bodo...melayu gaduh ngn melayu elokla....jangan sampai Malaysia kapir yg pgang**
  8. **mmg Babi Jamal ni**..
  9. **ayat yg sesuai utk si gemuk.badak ni.....BODOH!**
  10. **JAMAL TU BODOH NAK LAYAN BUAT APA GAMPANG**
  11. **sial si bangsad jamal tu**, hey bangsad kalau lu dtg Sarawak lu siap!!!
  12. **Sama bodoh** “elok la ko ge mndi dgn jamban jamal ye...”  
mmg besttt la tetek ko tu jamban kasi lorong trus pancut ayak putih...”
  13. **kohkohlkohkohlkoh padan muke ko gemuk babi** ingat ko sape cibai
  14. **Kebajikan amal bawa air clorox semua? Berus jamban? Bodohnya ratu badak**
  15. **INI Jamal bin babi** buat hal skg org bawah air dan hantar air nak main pula ini tak salah ini org PM Malaysia parti 4p umno la selama INI di guna oleh **najis bin perompak** jgn main politic isu air di Selangor dan org Selangor tak sokong
-



---

beberapa perangai Jamal yg patut dilucut gelaran dato ni.. first, dia **mempolitikkan isu air kerana gila kuasa**. al maktumlah Selangor bukan BN yg pegang..second, sebagaimana yg semua org tahu, **gangsterism budaya Jamal**..

7. **ade akal jangan letak lutut.....nk** bagi kebajikan berakal la skit..nk simpati pon jangan melebihi lebih.....**nmpk x sape bodo...dedue wat keje bodo...melayu gaduh ngn melayu elokla....jangan sampai Malaysia kapir yg pgang**
  8. **jamal memang bodo, kau pun bodo perempuan**. acah blackbelt eeeeeee takut sangat
  9. **Sekarang ramailah UMGOK2 yg Bodoh SOMBONG.. Bila BODOH.. MISKIN pulak sbb DI TINDAS oleh pemimpin2 PENCURI.. Bila cakap MELAYU di pimpin Pemimpin yg BODOH..marahlah pulak.. Jom BERSATU jadikan pemimpin MELAYU BIJAK.. Ubah EKONOMI RAKYAT..**
  10. **Jamal pengecut lawan perempuan 30 orang, Hidup UMNO**
  11. **ratu x lawak..YG lawak Jamal Bodo!! Anjing favorite rosmah..anjing sewel YG ikut JE..bg tulang sikit on**
  12. **jamal bodoh..senang cerita....malu wei..malu..tu pun ad yang sokong dia....haih..xpaham aq dengan orang yang sokong dya..jamal bayar berpa rbu wei?? Semata2 nk jadi bodoh cam jamal..jamal af**
  13. **jamal poyo..yg dengar kata jamal tu..boleh dikatakan permikiran kurang waras..betul.**
  14. **not helping.....just nak panaskan keadaan.....stupid woman**
  15. **kau cakap kencang yg kau ada black belt kenapa kau tak buktikan pada diaorg? kau biar kan saja diaorg baling telor kat kau kenapa kau tak bertelorkan 2or3 biji kat muka/dahi siJAMBAN tu**
  16. **jamal tu memang bodoh.. nak kata menteri tak tahulah.. perangai mcm gangster... dunia akhir zaman.. tatkala yang bodoh menjadi pemimpin...**
  17. **bape bnyk 'then' daa....den pun letih dgr org rojak ni...hahaha.....perosak bhasa ...nama bkn men ganas lg.ratu naga...hahaaha....xde pnyakit cri pnyakit.ko cri hal ngn org gila mmg la diberi layanan gila.hahaha....msing<sup>2</sup> nk cri pblisiti...**
  18. **membazir jer ,nk jadi gangster konon, gangster taik kucinggg!!**
  19. **haaa.aaaa klo kornng ckp die ni nk perli , memang pon ! Dah jamal bangga sangat tunjuk kebodohan dikhalayak ramai ... memang lerr ....**
  20. **haha.bodohnya NGO skrang ni.sarkas.mmg bodoh.kan dh kena mandi sirap.**
  21. **menyampah plak tgk muka jamal tu..nk publisiti murahan ke apa dohh**
-

- 
22. sokong dgn P..sama2 bodoh..nk glemer je tu..phuii
  23. **mrosakkan name pembangkang je.dh jmal bdoh,nk ikut jd bdoh skali wt pe.**

Sarcasm

1. **HAHAAHAH JAMAL BODO LAH. MALU LAH TU. KESIAN 4 HARI TAK MANDI TERUS BIOL**
2. **Kah3..bodoh punya gemuk busuk..kau yg cari pasal sendiri mau ingat..sibodoh bertembung dengan sibodoh memang kejadian bodoh la akan jadinya..hahahah..black belt kena siram air?...hahahah sembang sebijik mcm jamal jugak.**
3. **setiap tahun mesti ada pelakon baharu dari produksi UMNO.**
4. **Jamal pengecut lawan perempuan 30 orang , Hidup UMNO**
5. **Hahahahahahahahaha 30 lelaki(Macai dato Jamal) vs 1 wanita(ratu naga)Mereka campak telur ayam ke atau telur mereka HahahahahahahahahahahaDato Jamal >>>>>>>>>> buto jambanHahahahahahahahahahaha**
6. **Kebajikan amal bawa air clorox semua? Berus jamban? Bodohnya ratu badak**
7. **pondan bw geng lwn pompuan...hahha badut2 LAWAK PENUTUP TAHUN 2016...ANJING UMNO.....**
8. **kebakjian amal la konon**
9. **NAGA NI MEMANG SIZE SUPER HEAVYWEIGHT BLACK BELT**
10. **lembu vs kerbau**
11. **jamal memang bodo, kau pun bodo perempuan. acah blackbelt eeeeeee takut sangat**
12. **bila bodoh jumpa bodoh + bingai**
13. **ratu x lawak..YG lawak Jamal Bodo!! Anjing favorite rosmah..anjing sewel YG ikut JE..bg tulang sikit on**
14. **ni ke ratu badak air tu?**
15. **Dua2 bodoh. Politik memudaratkan Malaysia**
16. **Ini semua bukan manusia..beruk semuanya ini .**

Sexual Attack

1. **jamal dayus sorang perempuan datang kasi air dia bawa satu bala tentera bodoh raid perempuan tu..nampak sangat penakut kecut telur**
  2. **budak jamal pukimak kau babi hanjing perempuan pun nak bantai x kesah dia nak kasi air kea pa ke tapi tu perempuan bodoh fuck you jamal**
  3. **Jamal jamban teloq takdo supe ponde..**
  4. **Jamal kote ko tu potong jer jadi pondan**
  5. **Sama bodoh “elok la ko ge mndi dgn jamban jamal ye...” mmg besttt la tetek ko tu jamban kasi lorong trus pancut ayak putih...”**
  6. **besar gile tetek ratu naga ni**
  7. **Hahahahahahahahaha 30 lelaki(Macai dato Jamal) vs 1 wanita(ratu naga)Mereka campak telur ayam ke atau telur**
-



- 
5. *INI Jamal bin babi buat hal skg org bawah air dan hantar air nak main pula ini tak salah ini org PM Malaysia parti 4p umno la selama INI di guna oleh najis bin perompak jgn main politic isu air di Selangor dan org **Selangor tak sokong umno kerna terlalu Kotor so org Selangor nak bersih kerajaan umno dan tolak umno**,bn di PRU14 nanti "hidup,hidup,hidup Pakatan harapan"...*
  6. ***ratu x lawak..YG lawak Jamal Bodo!!** Anjing favorite rosmah..anjing sewel YG ikut JE..bg tulang sikit on*
  7. ***dua2 bodoh**.jamal mmg smua org tahu..yg lu bodoh cari pasal ngan jamal..hahah **dua2 bangang***
  8. *masalahnya **ko dgn jamal sama2 tolol**...suka menganjing2 amik ubat*

*Off-topic*

1. ***aku suka tengok org derite***
2. *Jamal Jamban memang manusia hodoh tolol bahlol. Bagus juga puteri naga ada hilux...**aku motosikal pun hutang tak habis lagi***
3. ***mana toyol tu? Aku nak tangkap masuk dalam botol cuka biar dia mati kecut**.....*

*Homophobic*

1. *Jamal jamban teloq takdo supe ponde..*
2. *Jamal kote ko tu potong jer jadi pondan*
3. ***pondan bw geng lwn pompuan**...hahha badut2 LAWAK PENUTUP TAHUN 2016...ANJING UMNO.....*
4. *hahahahaha.....inilah kebodohan dan kekecutkan telur si jamal jamban ni...30 org lwn perempuan 1 **korang pegi bubuh dilikon naikkan korang pnya tetek pastu gi tonget bontot juallah senang***
5. *jamal betul....betul bodoh no satu di Malaysia.....**kurang ajar pondan**....jom one by one.....sudah notice dari syabas...bodoh tak sekolah*
6. *jamal n anak2 buah jamal semua pondan*

*Defensive*

1. ***biarlah org kata apa pun dekat Kak Naga..bingai ke bodoh ke ape ke, biar je..yg penting, Kak Naga telah pun buktikan beberapa perangai Jamal yg patut dilucut gelaran dato ni**.first, dia mempolitikkan isu air kerana gila kuasa. al maklumlah Selangor bukan BN yg pegang..second, sebagaimana yg semua org tahu, gangsterism budaya Jamal..*
  2. *Jamal Jamban memang manusia hodoh tolol bahlol. **Bagus juga puteri naga ada hilux**...aku motosikal pun hutang tak habis lagi*
  3. ***jamal dayus sorang perempuan datang kasi air dia bawa satu bala tentera bodoh raid perempuan tu**..nampak sangat penakut kecut telur*
  4. *budak jamal pukimak kau babi **hanjing perempuan pun nak bantai x kesah dia nak kasi air kea pa ke tapi tu perempuan bodoh fuck you jamal***
-

Sedition	<ol style="list-style-type: none"> <li>1. <i>Sekarang ramailah UMGOK2 yg Bodoh SOMBONG.. Bila BODOH.. MISKIN pulak sbb DI TINDAS oleh pemimpin2 PENCURI.. Bila cakap MELAYU di pimpin Pemimpin yg BODOH..marahlah pulak.. <b>Jom BERSATU jadikan pemimpin MELAYU BIJAK.. Ubah EKONOMI RAKYAT..</b></i></li> </ol>
Speculation	<ol style="list-style-type: none"> <li>1. <i>biarlah org kata apa pun dekat Kak Naga..bingai ke bodoh ke ape ke, biar je..yg penting, Kak Naga telah pun buktikan beberapa perangai <b>Jamal yg patut dilucut gelaran dato ni.. first, dia mempolitikkan isu air kerana gila kuasa. al maktumlah Selangor bukan BN yg pegang..second, sebagaimana yg semua org tahu, gangsterism budaya Jamal..</b></i></li> <li>2. <i><b>pompuan gemok ni adalah macai kominis.. tq</b></i></li> <li>3. <i>INI Jamal bin babi buat hal skg org bawah air dan hantar air nak main pula ini tak salah ini org PM Malaysia parti 4p umno la selama INI di guna oleh najis bin perompak jgn main politic isu air di <b>Selangor dan org Selangor tak sokong umno kerna terlalu Kotor so org Selangor nak bersih kerajaan umno dan tolak umno,bn di PRU14 nanti "hidup,hidup,hidup Pakatan harapan"</b></i></li> <li>4. <i>payah kat malaysia ada manusia yg macam jamal ni .....<b>aku rasa bini dia yg kawin ngan dia sebab duit ja....kalau jamal miskin ..mau x lari bini dia cari laki lain....</b></i></li> </ol>
Threaten	<ol style="list-style-type: none"> <li>1. <i>sial si bangsad jamal tu, <b>hey bangsad kalau lu dtg Sarawak lu siap!!!</b></i></li> <li>2. <i>terbaiikk... btl la dia org buat Ni....Jamal boleh gila2 org lain TDK? Jamal sape!!!! Knape? Padan muke ko Jamal... kau YG bodoh kte xde air,org bg air ko mengamok!!! Bodoh!!!!!! Spe mula dulu provokasi bangang!! Pemimpin APA? Sial budak Jamal Ni!!! <b>Jamal ko jgn belagak!!!! Ada masa perbuatan ko mkn Kat ko.... jgn!!!!ingat Karma</b></i></li> <li>3. <i>jamal betul....betul bodoh no satu di Malaysia.....kurang ajar pondan....<b>jom one by one.....sudah notice dari syabas...bodoh tak sekolah</b></i></li> </ol>
Inter-Country Attack	<ol style="list-style-type: none"> <li>1. <i>Kalau di indonesia. Kita lagi aman sahaja. <b>Malingsia. Black belt anjin lho. Dasar gemuk berlemak pasti bau nya menghantui</b></i></li> <li>2. <i>kepala bana.. <b>org indonesial</b> org susah.. bnyk pengemis.. malas brkerja.. phui.. nk hina2 org malaysia..</i></li> <li>3. <i><b>Indognesial</b> ni mnyemak dlm komuniti Malaysia la</i></li> <li>4. <i>hah, x payah kutuk malaysia sgt, <b>x sedar ke rakyat kau ramai mencari nafkah kat Malaysia, dtg2 buat prangai setan bawa lari anak dara masuk lombong, sbb tu la Malaysia jd TAK AMAN pukinjing</b></i></li> </ol>

Defamation	<ol style="list-style-type: none"> <li>1. <b>pompuan gemok ni adalah macai kominis.. tq</b></li> <li>2. <i>jamal bodoh...senang cerita....malu wei..malu..tu pun ad yang sokong dia....haih..xpaham aq dengan orang yang sokong dya..jamal bayar berpa rbu wei?? Semata2 nk jadi bodoh cam jamal..jamal af</i></li> <li>3. <i>biarlah org kata apa pun dekat Kak Naga..bingai ke bodoh ke ape ke, biar je..yg penting, Kak Naga telah pun buktikan beberapa perangai Jamal yg patut dilucut gelaran dato ni.. first, dia <b>mempolitikkan isu air kerana gila kuasa.</b> al maklumlah Selangor bukan BN yg pegang..second, sebagaimana yg semua org tahu, <b>gangsterism budaya Jamal.</b></i></li> <li>4. <i>jamal tu memang bodoh.. nak kata menteri tak tahulah.. <b>perangai mcm gangster...</b> dunia akhir zaman.. <b>tatkala yang bodoh menjadi pemimpin...</b></i></li> <li>5. <i>payah kat malaysia ada manusia yg macam jamal ni .....aku rasa bini dia yg kawin ngan dia sebab duit ja....kalau jamal miskin ..mau x lari bini dia cari laki lain....</i></li> </ol>
------------	---

Table 5.8

Total frequency and percentage of people and blogs category

No	Comments Subcategory	Frequency	Percentage (%)
1	Name Calling	65	33.3
2	Insult	32	16.4
3	Criticism	23	11.8
4	Sarcasm	16	8.2
5	Sexual Attack	12	6.2
6	Sexism	9	4.6
7	Comparison	8	4.1
8	Homophobic	6	3.1
9	Defamation	5	2.6
10	Defensive	4	2.1
11	Speculation	4	2.1
12	Inter-Country Attack	4	2.1
13	Off-Topic	3	1.5
14	Threaten	3	1.5
15	Sedition	1	0.5
	<b>Total</b>	<b>195</b>	<b>100</b>

Table 5.8 shows the frequency and the percentage of the peoples and blogs category video. The total number of frequency is 195 which holds the percentage value of 100. The overall finding of this video category shows that Malaysian YouTube users are

more prone into name calling where name calling category holds a firm frequency of 65 with 33.3 percentages. The second highest type of comment found on this category is insult with the frequency of 32 and percentage of 16.4. The rest of the types decends to sarcasm, sexual attack, sexism, comparison, homophobic, defamatory, defensive, speculation, inter-country attacks, off-topic, threaten, and sedition which is the least.

Coe, Kenski and Rains (2014), in their study on incivility in online public discussions, revealed that name calling has been the most common type of comments found in the commenting sections. Their study examined more than 300 articles online with at least a total number of 6,400 comments and the findings resulted in the name-calling to be the highest comment category. Hence, proving name calling to be the highest type of comment similar to the findings of this study.

### 5.3.4 Film and Animation Category

The following are the subcategory and the comments classification for the film and animation category.

Table 5.9

*Comments classification for film and animation category*

Subcategory	Comments
Name Calling	<ol style="list-style-type: none"> <li>1. wang <b>malayshit</b> ia</li> <li>2. bkn <b>lancau</b> ni racist ke..</li> <li>3. 12 years old <b>rude</b> chinese kid</li> <li>4. orang temasek muka pun macam <b>anjing</b></li> <li>5. <b>pudek</b> ko lah namwee...<b>IMALAYSIA</b> ko tu konsep samarata semua bangsa (no bumiputra)!!! tak payah nak up buntut najib!!!! ko berampus je dari malaysia ni!!!!</li> <li>6. Noah only had 3 son, which is shem , ham and japheth. according to studies Japheth are mostly european, Shem is mostly to asian. ham is cursed. so i'm not sure. lol i'm saying this cuz of ur nickname. Yamato-japanese <b>freak</b>. lol</li> <li>7. you know...you are <b>pathetic</b>...i bet you are one of those lonesome racist stereotypes that never get invited to any</li> </ol>

---

*Chinese new year, Deepavali, or other celebration aside from Hari Raya, how pity,*

8. *betol mad!!! aku rasa kita kena tembak jer **cina lahanat ni!!!** untuk lu (namewee) lu jaga2 anytime lu punya kepala boleh kena tembak macam joe fernandez!! joe fernandez pasal kurang ajar la kena tembak sama melayu!!!*
9. *WELCOME TO MALAYSIA! The Multiracial Country that never was, never is, never will be. martabatkan negara la **bodoh**, sampai bila mau gaduh??*
10. *To Namewee : **Bodoh** punya org!!! The Constitution said the malay rights and previledges must be preserved as well. Dont ask anymore.. **laufuu** punya orangg!! tak faham bahasa!! The uncivilized man like u **so stupid!!!!** hahahahaa*
11. ***retarded** newscaster.*
12. *Dafuck, somebody should take the announcer/caster back to school, **blarddy annoying***
13. *Make your brothers and your cock so lame and make you sisters and your cunts worthless and valueless carrying bastard of the decendents of the so called **CROSSED CHRISTIANS BASTARDS** and foreign diseases and unknown plague/ epidemic from pig/ swine so that the poor Moslem will buy their medicines, antibiotic/ insulin/ and vaccines at high cost but through cheap production, to make them poorer but they become richer through oppression, refusing their rights.....*
14. *what malay rights? shut the fuck up you **bunch of pigs**, lol fucking **ugly** fucking **mutated** malays*
15. ***Two retards**. "Are you kidding with us?"You've gotta be fucking kidding me. :)*
16. *the newscaster is a **faggot**. If i see u, i will slap u fucking **silly bastard**. Go fucking learn english.*

#### Criticism

1. *what abt your song that called negarakuku? it is **unrespectable to being a malaysian**.so shame on you.*
  2. *Bad newscaster, **very bad taste**. **Betr get another job***
  3. *Shut the fuck up did you hear the song? Or are you just a fucking retard **his song is about how Malaysia is good and not the negative side***
  4. ***do you think Im stupid enough to not know what does 'kuku' mean** ? Come on bro not to be racist but we're not that ignorant.Sorry kid,go read history books more :)*
  5. *namewee doing **this wat 4???.....glamor?***
  6. ***u need some English tuition to fix ur English** . =] no offence man, as a fellow country mate. i'll tell u honestly before u did smth disgrace to our nation. =]*
  7. *Lol, **u are very discriminating** , are u a muslim? remember Abraham? (ibrahim) in the Al-quran. Of course malay are pendatang, so are chinese. what else can i argue? both are*
-

---

*descendant of Noah's ark shemites. u know? perhaps u dont know. you are blind by the fallen one.*

8. **WELCOME TO MALAYSIA! The Multiracial Country that never was, never is, never will be.** *martabatkan negara la bodoh, sampai bila mau gaduh??*
  9. *To Namewee : Bodoh punya org!!! The Constitution said the malay rights and previledges must be preserved as well. Dont ask anymore.. laufuu punya orangg!! tak faham bahasa!! The uncivilized man like u so stupid!!!! hahahahaa*
  10. *I seriously feel like smacking the newscaster! He said," some one outside or EVEN LIKE ME who hate you" and " Are you kidding with us?" What kind of attitude is that?! He fails to be a good newscaster because he is BIAS!*
  11. **The fella english sucks**
  12. *zzzzz , Wat the hell of their english ??? Why dun just speak chinese at all ><"*
  13. **First time I've seen such a rude interviewer.** *I would have broken his finger right there and then if he pointed at me like that!*
  14. **Didn't you learn history** *who always attack and invade the Malayland making the Malays have no time to improve themselves because they were deprived the right to progress by the well planned the intruders agenda to prevent the Moslem Malay from progressing!!! We patiencely chased them out (English, Dutch, Japanese, Communist Chinese, Spain) after they stole our wealth though it took years..But why YOU are still here!! You should go because you are citizen of Queen of England!!! Fuck her....*
  15. **What the newscaster trying to prove by saying such bad english??**
  16. **you are so dumb! Melayu is a race, and Jawa, bugis, batak, is another races, you cant simply say Melayu jawa, Melayu malaysia, Melayu bugis, it is so dumb!** *Melayu is melayu, JAVA/JAWA is JAVANESE, BUGIS is BUGIS, BATAK IS BATAK, MELAYU originated comes from SUMATERA ISLAND, so your fcking great2222 grandpha comes from INDONESIA! so you shut the fuck up! learn before writing*
  17. **c'mon just focus on one freaking language...**
  18. **NEWCASTER English SUCKS .. go back learn well your ENGLISH !! FKER**
  19. **the newscaster's english was SUCKs~**
  20. *fuxk u dennis...go to die la...not profesional at all....o0o pui u!!!!*
  21. *hmm... press conference with the host who hate him???*  
*=.= Namewee, dont eat chewing gum ler... like no respect...*
  22. **Dennis.. your english sucks shit..**
- 



- 
23. *you know why there is not many ppl here is replying to your shitty. back dated comment.. Because its irrelevant to us. **Atleast he has the idea to direct a movie... lol. And you? what do you have? A motor cycle to go around to look for victim's for snatch theft? No 1 job you have there... Why you so scared of competition? Sad, Your life is just dependent on government.** So sad, even for your studies you need the government's help.. Even buying a house. lol. Useless is the word*
24. *the newscaster is a faggot. If i see u, i will slap u fucking silly bastard. **Go fucking learn english.***
25. ***This newscaster talk crap la whey! He can't speak english then DON'T SPEAK!** All you talk i can't UNDERSTAND.. What i know this newscaster don't even have a cert in ENGLISH or even past his ENGLISH SPEAKING*
26. *I agree with "jtzy23"... the MC/Newscaster ought to be smacked! I personally think that he deliberately ask question in English and wants to test Namewee comprehension of the language... To my surprise, he answers pretty well and the MC actually sucks in his reaction to Namewee reply... "Are you kidding with us?"... Duhhh??? **What kind of remarks is that? Clearly proved that his command of the language is somewhat limited.... Hahahahah... shameful....***
27. *wtf that newscaster sucks in english so hard, how did he get a job?*
28. *talk about 1Malaysia... **bahasa malaysia pun tak betul***

Sarcasm

1. ***12 years old rude chinese kid***
2. *do you think Im stupid enough to not know what does 'kuku' mean ? Come on bro not to be racist but we're not that ignorant.**Sorry kid,**go read history books more :)*
3. *u need some English tuition to fix ur English . =] no offence man, as a fellow country mate. i'll tell u honestly **before u did smth disgrace to our nation.** =]*
4. *you know...you are pathetic...i bet you are one of those lonesome racist stereotypes that never get invited to any Chinese new year, Deepavali, or other celebration aside from Hari Raya, **how pity,***
5. *Namewee is dreaming. **Everyone knows that Malaysia is for Malays only. All other race can stand aside and watch.** Politicians say things to get them re-elected only. If you believe what politicians say, **you might as well believe pigs can fly.***
6. ***Dafuck, somebody should take the announcer/caster back to school,** blarddy annoying*
7. *Didn't you learn history who always attack and invade the Malayland making the Malays have no time to improve themselves because they were deprived the right to progress by the well planned the intruders agenda to*
-

---

*prevent the Moslem Malay from progressing!!! We patiently chased them out (English, Dutch, Japanese, Communist Chinese, Spain) after they stole our wealth though it took years..But why YOU are still here!! You should go because you are citizen of Queen of England!!! Fuck her....*

8. *Two retards. "Are you kidding with us?"You've gotta be fucking kidding me. :)*

Inter-state  
Attack

1. *orang temasek muka pun macam anjing*
2. *Imalaysia only at **sabah and sarawak**.. :D peace ..*
3. *The same goes to **Sabah**. Wonder why those from **peninsular** are so care about the skin color...*
4. *i hear lots about **Sarawak and Iban!** There we can see Malaysia, but in **West Peninsula**, we only see Malay/Chinese/India Territory~*

Insult

1. *12 years old rude chinese kid*
2. *hahaha!!! so u think this is your land n his land??? fuck uuuu*
3. *berani nk menyalak 1 malaysia?*
4. *why don dennis just get lost?*
5. *Namewee is dreaming. Everyone knows that Malaysia is for Malays only. All other race can stand aside and watch. Politicians say things to get them re-elected only. If you believe what politicians say, you might as well believe pigs can fly.*
6. *walao Rojak ar ? mix so many language ....*
7. *i dont like namewee.. he is a racist!! Go back to hometown in China.. muahahahhaa*
8. *MrMelayuSejati = own a Monkey Brain.*
9. *WTF?? his face is juz like my "backside lubang"*
10. *Hey u guys saw that? the LANSI~ness of the newscaster..*
11. *fuxk u dennis...go to die la...not profesional at all....o0o pui u!!!!*
12. *feel like wanna put my shoe into dennis's mouth*
13. *shut up dennis. go look in the mirror and see what a shitty face you have*

Sexual Attack

1. *Shut the fuck up did you hear the song? Or are you just a fucking retard his song is about how Malaysia is good and not the negative side*
  2. *hahaha!!! so u think this is your land n his land??? fuck uuuu*
  3. *fucker..*
  4. *wtf..*
  5. *Dafuck, somebody should take the announcer/caster back to school, blarddy annoying*
  6. *fuck the newscaster!*
  7. *FUCK THAT NEWS CASTER ! NAMEWEE FTW !*
-

- 
8. **WTF WITH THE NEWCASTER ? 1:21 ... fuck off!**
  9. *If you disloyal to the Malay King, well go to White Queen and King of England and trying asking for your equal rights better still be The King and Queen of England or the white people. Surely they make your mother and sister the porn stars for you to serve the porn net or make your asshole for their prick or suck them!!! Hey Jeromy! Do think I have chance to get my rights if I be the citizen of China and India like you do in Malayland??? Suck! If I get the same treatment!!*
  10. *Didn't you learn history who always attack and invade the Malayland making the Malays have no time to improve themselves because they were deprived the right to progress by the well planned the intruders agenda to prevent the Moslem Malay from progressing!!! We paciencely chased them out (English, Dutch, Japanese, Communist Chinese, Spain) after they stole our wealth though it took years..But why YOU are still here!! You should go because you are citizen of Queen of England!!! Fuck her....*
  11. *the innocents unmercifully. Yet, you dare to criticised the suicide bomber but give your thumb-up to these Christian manslaughters cum fuckers and killers...!!! For the sake of his own ambition!!! Let me challenge you to be one of their victim!!!*
  12. *Your Christian name would not made you a Jesus fearing follower but like Pau the Saul Demon and Satanic Sect of Lucifer! Believing God could be crucified with a protruding cock!! Look up the Vatican inner Dome of Condom with pictures of obsence*
  13. *so that they are the Master/ Superior being and the Moslem begging from them. So YOU and your hopeless and helpless cocks and cunts might as well prove something worthful before dying in disgrace, ungrateful son or daughter foerever carrying the stigmatic disgraceful to your long death ancestor and shameful to be born in the so called motherland but letting rthe intruder happily fucking and terrorizing freely,,,,,,,*
  14. **Make your cock so lame!!!!** *they ransacked your valuables and give diseases like AIDS, HIV, Vietnam Rose, VD like in the Vietnam war, drugs like the Arrow War in China, bringing the so called internet technology to control your country but actually instilling free sex values, approving free sex apostate by force your faith, corrupted mind, hedonism, approving gay and lesbian inter-marriage. YOU as a victim what choice do you have. Killed parent, made your a coward,transvestites.....*
  15. **Make your brothers and your cock so lame and make you sisters and your cunts worthless and valueless carrying bastard of the decendents of the so called CROSSED**
- 



---

*CHRISTIANS BASTARDS and foreign diseases and unknown plague/ epidemic from pig/ swine so that the poor Moslem will buy their medicines, antibiotic/ insulin/ and vaccines at high cost but through cheap production, to make them poorer but they become richer through oppression, refusing their rights.....*

16. *in the name of Lord Jesus with Cross in their chest, invade you country, **fuck your sisters, daughters and mother cunt, your little brother assholes, and made them suck your own cock defenselessly with modern guns and weapon as a threat. Make your cock so lame!!!!***
17. *you are so dumb! Melayu is a race, and Jawa, bugis, batak, is another races, you cant simply say Melayu jawa, Melayu malaysia, Melayu bugis, it is so dumb! Melayu is melayu, JAVA/JAWA is JAVANESE, BUGIS is BUGIS, BATAK IS BATAK, MELAYU originated comes from SUMATERA ISLAND, so your **fcking** great2222 grandpha comes from INDONESIA! so you shut the **fuck** up! learn before writing*
18. *what malay rights? shut the **fuck** up you bunch of pigs, lol **fucking** ugly **fucking** mutated malays*
19. *NEWCASTER English **SUCKS** .. go back learn well your ENGLISH !! **FKER***
20. ***WTF??** his face is juz like my "**backside lubang**"*
21. ***fu**xk u dennis...go to die la...not profesional at all....o0o pui u!!!!*
22. ***FAQ DE ACHOR..***
23. *the newscaster is a faggot. If i see u, i will slap u **fucking silly bastard**. Go **fucking** learn english.*
24. ***wtf** that newscaster sucks in english so hard, how did he get a job?*

#### Speculation

1. *The same goes to Sabah. **Wonder why those from peninsular are so care about the skin color...***
  2. *What you shown here; sadly but is true! I believe many Malaysians are not racist but **the irresponsible politicians ARE the ones that create and promote racism**. Well done on filming the truth.*
  3. *betul mad!!! aku rasa kita kena tembak jer cina lahanat ni!!! untuk lu (namewee) lu jaga2 anytime lu punya kepala boleh kena tembak macam joe fernandez!! **joe fernandez pasal kurang ajar la kena tembak sama melayu!!!***
  4. *Finas just **HAVE** to fund him. **if not it totally PROVE how the Government is Racist**. and u know what he can do about it .*
  5. *Namewee is dreaming. Everyone knows that Malaysia is for Malays only. All other race can stand aside and watch. **Politicians say things to get them re-elected only**. If you believe what politicians say, you might as well believe pigs can fly.*
-

- 
6. *i dont like namewee.. **he is a racist!!** Go back to hometown in China.. muahahahhaa*
  7. *Didn't you learn history who always attack and **invade the Malayland making the Malays have no time to improve themselves because they were deprived the right to progress by the well planned the intruders agenda to prevent the Moslem Malay from progressing!!! We patiencely chased them out (English, Dutch, Japanese, Communist Chinese, Spain) after they stole our wealth though it took years..But why YOU are still here!! You should go because you are citizen of Queen of England!!! Fuck her....***
  8. ***At least YOU can be known as a hero because for killing with a cheap bomb, against the trained arrogant, boastful, tyrant, imperialist, conqueror, thieves shameful to their ancestors and decendents until the end of the world. These coward soldiers of 'unfortune' fighting without BALLS, a BULLIES, dependable or modern weapon, shooting from far, using modern weapon and warplanes, arsenal firing from far against the brave people of Iraq, ..***
  9. ***Make your cock so lame!!!! they ransacked your valuables and give diseases like AIDS, HIV, Vietnam Rose, VD like in the Vietnam war, drugs like the Arrow War in China, bringing the so called internet technology to control your country but actually instilling free sex values, approving free sex apostate by force your faith, corrupted mind, hedonism, approving gay and lesbian inter-marriage. YOU as a victim what choice do you have. Killed parent, made your a coward,transvestites.....***
  10. ***Make your brothers and your cock so lame and make you sisters and your cunts worthless and valueless carrying bastard of the decendents of the so called CROSSED CHRISTIANS BASTARDS and foreign diseases and unknown plague/ epidemic from pig/ swine so that the poor Moslem will buy their medicines, antibiotic/ insulin/ and vaccines at high cost but through cheap production, to make them poorer but they become richer through oppression, refusing their rights.....***
  11. ***you not qualified to get any fund from government because you are betrayer...get lose!!!!!!!!!!!!***
  12. ***This newscaster talk crap la whey! He can't speak english then DON'T SPEAK! All you talk i can't UNDERSTAND.. What i know this newscaster don't even have a cert in ENGLISH or even past his ENGLISH SPEAKING***

Comparison

1. *i hear lots about Sarawak and Iban! There we can see Malaysia, **but in West Peninsula**, we only see Malay/Chinese/India Territory~*
-

Threaten	<ol style="list-style-type: none"> <li>1. <i>betol mad!!! aku rasa kita kena tembak jer cina lahanat ni!!! untuk lu (namewee) <b>lu jaga2 anytime lu punya kepala boleh kena tembak</b> macam joe fernandez!! joe fernandez pasal kurang ajar la <b>kena tembak sama melayu!!!</b></i></li> <li>2. <i>First time I've seen such a rude interviewer. <b>I would have broken his finger right there and then if he pointed at me like that!</b></i></li> <li>3. <i>the newscaster is a faggot. <b>If i see u, i will slap u</b> fucking silly bastard. Go fucking learn english.</i></li> </ol>
Religious Attack	<ol style="list-style-type: none"> <li>1. <i>So you were saying, we must revenge for what they did to us? Ex, rape, kill family and so on. Well, for <b>Christian</b>, it mentioned that we should love one another, and shall not hurt or injured or revenge. <b>Well i hope Muslim did not teach that Suicide bomber to revenge in order to get to heaven.</b> I think you are brainwashed by violent. <b>you should repent to your allah.</b></i></li> <li>2. <i>What about the suicide bom .Do your <b>gods and religion</b> (Buddha, Brahma, Shinto, Sikhism, Tao, Toh Peh Khong, your mothers and Sisters, Your fathers, ancestor future decedents) approve all the bad value by the Pauline Religion of the Westerner Christian!!!!? <b>The Moslem Allah</b> and servants disapprove all these but you the upholder and supporter to these brutality and insanity in the name of speech freedom and democracy, shame on you!!</i></li> <li>3. <i>the innocents unmercifully. Yet, you dare to criticised the <b>suicide bomber but give your thumb-up to these Christian manslaughters cum fuckers and killers...!!!</b> For the sake of his own ambition!!! Let me challenge you to be one of their victim!!!</i></li> <li>4. <i>You Jeromel Leong using a <b>Christian name but following their the deeds never favour your Jesus</b> but actually following blindly and was brainwashed by the orientalist.</i></li> <li>5. <i><b>Your Christian name</b> would not made you a <b>Jesus</b> fearing follower but like Pau the Saul Demon and Satanic Sect of Lucifer! Believing God could be crucified with a protruding cock!! Look up the Vatican inner Dome of Condom with pictures of obsence</i></li> <li>6. <i>Oooo so you were saying <b>Christian is bad? Muslim is good</b> eh?? What about the Suicide bomber? Are they good? They are terrorist. You wanna die in their hands threatening you? Well i don't think so.</i></li> <li>7. <i>.....as though belonging to racist grandfathers, ancestor landhood and <b>Good for Nothing Christians Bandits.</b></i></li> <li>8. <i>Make your brothers and your cock so lame and make you sisters and your cunts worthless and valueless carrying bastard of the decedents of the so called <b>CROSSED CHRISTIANS BASTARDS</b> and foreign diseases and unknown plague/ epidemic from pig/ swine so that the poor</i></li> </ol>



*Moslem will buy their medicines, antibiotic/ insulin/ and vaccines at high cost but through cheap production, to make them poorer but they become richer through oppression, refusing their rights.....*

Stereotype

1. *So you were saying, we must revenge for what they did to us? Ex, rape, kill family and so on. Well, for Christian, it mentioned that we should love one another, and shall not hurt or injured or revenge. Well i hope Muslim did not teach **that Suicide bomber to revenge in order to get to heaven**. I think you are **brainwashed by violent**. you should repent to your allah.*
2. *What about the **suicide bomber?muslim guy?***
3. *Oooo so you were saying Christian is bad? Muslim is good eh?? **What about the Suicide bomber? Are they good? They are terrorist**. You wanna die in their hands threatening you? Well i don't think so.*

Table 5.10

*Total frequency and percentage of film and animation category*

No	Subcategories	Frequencies	Percentages (%)
1	<b>Criticism</b>	<b>28</b>	<b>20.6</b>
2	Sexual Attack	24	20.0
3	Name Calling	16	13.3
4	Insult	13	10.8
6	Speculation	12	10.0
7	Sarcasm	8	6.7
8	Religious Attack	8	6.7
9	Inter-State Attack	4	3.3
11	Threaten	3	2.5
12	Stereotype	3	2.5
13	Comparison	1	0.8
<b>TOTAL</b>		<b>120</b>	<b>100</b>

Table 5.10 shows the frequency and the percentage of the film and animation category video. The total number of frequency is 120 which holds the percentage value of 100. The overall finding of this video category shows that Malaysian YouTube users are more prone into criticizing where ‘criticism’ category holds a firm frequency of 28 with 20.6 percentages. The second highest type of comment found on this category is sexual attack with the frequency of 24 and percentage of 20.0. The rest of the types

decend to name calling, insult, speculation, sarcasm, religious attack, inter-state attack, threaten, stereotype and comparison.

A study was done by Luzon (2013) on the academic blog discussions on its conflict arguments. Comment's sections from 9 weblogs were analysed and the results revealed that criticism is the highest type of comments found. A screenshot of the actual table from Luzon (2013)'s study is presented below.

Table 5.11

*Screenshot of the categories of weblogs and the type of comments*

Frequency of strategies used to construe conflict.

	Aard (115)	Aeriel (100)	BOF (112)	Ilkon (100)	PS (101)	GLB (116)	TFC (100)	TQP (123)	Near (99)	ALL (966)
Disagreement	7	30	14.3	24	35.6	27.6	18	30.1	16.2	217/22.5%
→ Criticism	43	73	4.5	61	35.6	25	39	73	19.2	233/26%
Irony/sarcasm	3.5	12	1	21	8	12.1	0	5.7	9.1	76/7.8%
Challenging questions	5.2	8	0	20	4	10.3	0	0.8	4	55/5.4%
Insults	1.7	6	0	16	7	19	0	0.8	0	54/5.1%
Other	1.7	2	0	4	1	6	1	1.6	3	22/2.3%
TOTAL (per 100)	23.4	91	19.8	146	91.2	100	49	52	59	657

Source: Luzon (2013)

According to the table 5.11 above, it is revealed that criticism holds the most common type of comments with the percentage of 36 where the frequency is 233 out of the total number of 966 comments. Luzon's results supports the findings of this study where criticism is the highest type of comments found on the film and animation category video on YouTube.

### 5.3.5 Comedy Category

The following are the subcategory and the comments classification for the comedy category:

Table 5.12

*Comments classifications for comedy category*

Subcategory	Comments
Sexual Attack	<ol style="list-style-type: none"> <li>1. <i>Malaysia don't want you and your 2 inch penis.</i></li> <li>2. <i>Bitch calm your tits</i></li> <li>3. <i>Jerk shut up your tits</i></li> <li>4. <i>Malaysia is powerful and stupid. a multi generation of idiot are there. the chinese are taking advantage of it. since they can't return to china cos the china don't want them cos they are carrying japanese DNA. remember the <b>japanese have raped them all?</b> malays are racial, always talking about race. but funny they like to <b>carry chinese balls</b></i></li> <li>5. <i>Chinese id <b>suck Chinese</b> not Malaysia</i></li> <li>6. <i><b>Fuck off</b></i></li> <li>7. <i><b>Fuck u!!!</b></i></li> <li>8. <i><b>fuck u !!!!</b> You're country more poor than my country.</i></li> <li>9. <i><b>STUPID MALAYSIA FUCK U</b></i></li> <li>10. <i><b>FUCK OFF MALAYSHIT YOU CUNT INDONESIAN FLAG IN BOOK NOT REDWHITE BUT WHITERED YOU THINK POLANDIA???</b> <b>FUCK UPIN&amp;IPIN FUCK YOU BITCH</b></i></li> <li>11. <i>you <b>fuck off</b> you aint a malaysian</i></li> <li>12. <i>malaysian <b>fuck off</b></i></li> <li>13. <i>in that case <b>show your unwashed genital</b> to the world. It's only a video.</i></li> </ol>
Insult	<ol style="list-style-type: none"> <li>1. <i>Malaysia <b>don't want you</b> and your 2 inch penis.</i></li> <li>2. <i>betul tu Indonesia susah pun Malaysia bantu lagi <b>nak nyalak</b></i></li> <li>3. <i>mak bapak hanta sch suruh belajar <b>bukan jadi sampah negara ..jadi pengemis jalanan.</b></i></li> <li>4. <i>Aku memang dah agak dah..Video pasal Malaysia je,Orang Indonesia yang bersepah komen..<b>hati tu jangan la busuk sangat.</b>jealous pon kawal la sikit...jangan nampakkan sangat.. :)</i></li> <li>5. <i>ucok mdn tau la <b>kau ckp bhsa anjeng</b></i></li> <li>6. <i>mdn bahasa kau kampung gila.<b>Kat malaysia,org kau kerja cuci tandas</b></i></li> <li>7. <i>cool bego <b>otak taik</b> hahaha</i></li> <li>8. <i>shut up <b>fucked up!!!</b></i></li> <li>9. <i>most indians are identical, brown wide eyes. malaysians arent. they're like thai, indo, phil, viet etc... indians are like</i></li> </ol>

---

*paki. except in paki, they dont shit in streets and eat cow dung.*

10. *Indonesia please stop complain for small thing. Dont satisfy enough to eat your popia?*
11. *pakai jaket terbalik, malay bodoh ya? tak ada kreatifitas dan plagiat lalu memaksa untuk kreatif dari hal hal bodoh dan hina?*
12. *shut up you're Vietnamese go fuck yourself hater learn how to spell you're 3 years old*
13. *then go make your own video about your country.. don't bother telling shit here*
14. *Malaysia poor country*

Inter-Country  
Attack

1. *MCA UNTUK 1 MALINGSIA yg kau nk hina negara org ni pehal..indonesia tu perfect sngt ke*
  2. *tu la , agung2 kn sangat. Lagipun, Indo memang suka tengok video tentang Malaysia dan buruk-burukkan Malaysia sebab diorang Jealous dan Malaysian pun tak pernah tonton video tentang Indonesia sebab malas nak ambil tahu*
  3. *Ohhhhh kalau Malaysia bantu tu mesti dipuji... di agong2kan macam tu? Di buat trending topic dgn hastag #trmkshmalaysia macam tu kali y... wkwkwkwkwk... malingSHIT!!*
  4. *Aku memang dah agak dah..Video pasal Malaysia je,Orang Indonesia yang bersepah komen..hati tu jangan la busuk sangat..jealous pon kawal la sikit..jangan nampakkan sangat.. :)*
  5. *me too proud to be a malingsial*
  6. *ucok mdn im proud to be indognesial*
  7. *ucok mdn ProudToBeIndognesial*
  8. *bakso babi, cicak guling? the best indon foods*
  9. *what is the problem between indonesia and malasya? i want to visit asia in the future and i don't know which countries are worth to vist... i know that Japan is cool but not sure about others( i've been in China in Guanjou and it was cool)- also i think S Korea is cool but what about other countries? India and indonesia seem like very rude and dangerous countries*
  10. *Holyshit STUPID INDON!mJadi Kacungnya Amrik aja sonoh! BABI*
  11. *most indians are identical, brown wide eyes. malaysians arent. they're like thai, indo, phil, viet etc... indians are like paki. except in paki, they dont shit in streets and eat cow dung.*
  12. *Indonesia please stop complain for small thing. Dont satisfy enough to eat your popia?*
  13. *ja lo anak anjing.. jga mulut ya gue org indonesia jgn malukan org indonesia ya*
  14. *Idiot-nesia*
-

- 
15. **Thailand and Singapore are better than Malaysia and Indognesia**
  16. Read wikipedia.. **malingshitt!**
  17. **MLaysia anjing**
  18. **Malaysia anjinng**
  19. *I watch any video especialy about **Malaysia**. And I read all kinds of bloody fucking rude comments from you and your kind of people with this kind of mentality. I'm going to watch this kind of video again and give my bloody fucking opinion. Now let's hear it from you. You can get even more bloody fucking rude and offensive answer from me when you write to me. Say something.*
  20. *shut up you're **Vietnamese** go fuck yourself hater learn how to spell you're 3 years old*
  21. **Most Corrupt county I ever seen in my life Malaysia also cheated nation.**
  22. *fuk **malaysia** and their ignorance*
  23. **MALAYSIA SO STUPID !!!**
  24. *malaysia is lame enough*
  25. *ermm hello **indonesial.. indon** ada lh negara yg miskin, byk maksiat, warga ko dtg sini nk buat duit, dtg sini kerja x ikhlas suka merompak di malaysia n suka seludup ke negara kami! Kami warga satu Malaysia ada ke buat kat negara indon ko tu?? **F\*\*k indonesian!!! And f\*\*k u 2***
  26. *what the hell in hell?! Negara kami kecil? Haih... nk tergelak aq,.. Dasar goblog ini betina... negara ko tuh ada ke special nyee..? Xde kan.. so senyap aja lah.. dh lah byk warga ko yg seludup dtg sini! Pastu engko **nk maki<sup>2</sup> kitaorang Malaysia pulak**. Dh negara ko tu yg merosot.. tgk rossa.. berjaya dekat sini bkn dekat negara loh! Paham x?! Pastu **balik semula ke indon** bila dh femes. Hmph... ♪Fuck you~ Fuck you very<sup>2</sup> muchhh...~*
  27. **You're country so poor..satu dunia tahu...hahahah..**
  28. **Malaysia is powerful and stupid.** *a multi generation of idiot are there. the chinese are taking advantage of it. since they can't return to china cos the china don't want them cos they are carrying japanese DNA. remember the japanese have raped them all?*
  29. *malays are racial, always talking about race. but funny they like to carry chinese balls*
  30. **Malaysia poor country**
  31. *as usual **inDOGnesia** claimed everything belong to **inDOGnesia**... Shame!*
  32. **Chinese id suck Chinese not Malaysia**
  33. *As soon as a I read the For Malaysians Word I was like "Awww...Thank you!!" **Malaysia's Punya economy Suck bitch now.***
  34. **SATE IS FROM INDONESIA NOT FROM MALINGSIA!!!**
  35. *fuck u !!!! You're country more poor than **my country**.*
  36. **STUPID MALAYSIA FUCK U**
- 



---

37. **FUCK OFF MALAYSHIT YOU CUNT INDONESIAN FLAG IN BOOK NOT REDWHITE BUT WHITERED YOU THINK POLANDIA???** **FUCK UPIN&IPIN FUCK YOU BITCH**

38. **malaysian** fuck off

39. Lol peeps be arguin it **Indonesian or Singaporean** . Well if you hate it so much stop stalking us bruhh , and plus most of you boast about things that originated from our place but I dont see a majority of **Malaysians bombarding bout yours in vids and caci maki yall race or people** . Just calm your tits . Kalau nak Ganyang sangat Ganyang la . Nak bomb? Bomb la . Habiskan la duit tu . **Malukanla negara sendiri** . Runtuhkanla pemimpin .

Name calling

1. **MCA UNTUK 1 MALINGSIA** yg kau nk hina negara org ni pehal..indonesia tu perfect sngt ke
  2. Ohhhhh kalau malaysia bantu tu mesti dipuji... di agong2kan macam tu? Di buat trending topic dgn hastag #trmkshmalaysia macam tu kali y... wkwkwkwkwk... **malingsHIT!!**
  3. Heii, **macai**, hang buta ka memang kau buta.
  4. gn jadi **bodoh** sangat, ni la peminat setia Ahmad Maslan.....
  5. **malashit** gak punya pendirian katanya cinta negara tapi kok menggunakan bahasa inggris.bentar lagi jadi inggris dan cina yang tinggal di malayshit itu.gara gara orang cina kita jadi berantem kaya gini mana malaysia yang dulu ku kenal katanya malaysia cinta damai tapi tuh koment di atas bikin orang marah aja
  6. me too proud to be a **malingsial**
  7. mdn bahasa kau kampung **gila**.Kat malaysia,org kau kerja cuci tandas
  8. ucok mdn im proud to be **indognesial**
  9. shut up **dickhead**
  10. ucok mdn **ProudToBeIndognesial**
  11. bakso **babi**, cicak **guling?** the best indon foods
  12. yo **racist** and **kiasu** cina.
  13. Holyshit **STUPID** INDON!mJadi Kacungnya Amrik aja sonoh! **BABI**
  14. if you don't fucking care so don't bother yourself to comment in this video **IN THE FIRST PLACE!! BITCH**
  15. **Bitch**, just shut up your fucking mouth or just talk with your fucking **asshole!!!** The fuck I care when you're with your friends huh?? You're the one who fucking started this !!! Stop **BITCHING AROUND.. Stupid**
  16. i don't f\*\*\*\*\*g care **bitch**. just saying.. sory
  17. shut up you f\*\*\*\*\*g b\*\*\*h... typical malay.. I am with my friends here... so back off
  18. pakai jaket terbalik, malay **bodoh** ya? tak ada kreatifitas dan plagiat lalu memaksa untuk kreatif dari hal hal bodoh dan hina?
-

- 
19. ja lo **anak anjing**.. jga mulut ya gue org indonesia jgn malukan org indonesia ya
  20. adisatrio **anjing** lo
  21. **Idiot**-nesia
  22. o rly? **Malingsia**
  23. Thailand and Singapore are better than Malaysia and **Indognesial**
  24. **Bitch** calm your tits
  25. **Jerk** shut up your tits
  26. Kangkung Belacan is from Malaysia??? Pffftt, **Bitch** please...
  27. Read wikipedia.. **malingshitt!**
  28. Arab **scum**
  29. What **a stuupid** country!! Hahahaha lol XD
  30. MLaysia **anjing**
  31. Malaysia **anjinnng**
  32. coba kamu diam<sup>2</sup> gak usah banyak komentar soal militer kami, kerna tentara kami bukan tentara loe siallll, **baannngssssaaaatttt..... anjjjinnnggg** dialog dri the raid
  33. i cant agree that thailand is better than malaysia , in my opinion malaysia n singapore is better than thailand and **indognesial**-corrupted-country .
  34. You're so rude..**malingsial**.
  35. "I hate malaysia" ssshhh **bitch** no one asked for your opinion
  36. **MALAYSIA SO STUPID !!!**
  37. ermm hello **indonesial**.. indon ada lh negara yg miskin, byk maksiat, warga ko dtg sini nk buat duit, dtg sini kerja x ikhlas suka merompak di malaysia n suka seludup ke negara kami! Kami warga satu Malaysia ada ke buat kat negara indon ko tu?? F\*\*k indonesian!!! And f\*\*k u 2
  38. **Madon...!!**
  39. Malaysia is powerful and **stupid**. a multi generation of **idiot** are there. the chinese are taking advantage of it. since they can't return to china cos the china don't want them cos they are carrying japanese DNA. remember the japanese have raped them all? malays are racial, always talking about race. but funny they like to carry chinese balls
  40. as usual in**DOG**nesia claimed everything belong to in**DOG**nesia... Shame!
  41. As soon as a I read the For Malaysians Word I was like "Awww...Thank you!!" Malaysia's Punya economy Suck **bitch** now.
  42. SATE IS FROM INDONESIA NOT FROM **MALINGSIA!!!**
  43. **STUPID MALAYSIA FUCK U**
  44. **FUCK OFF MALAYSHIT YOU CUNT INDONESIAN FLAG IN BOOK NOT REDWHITE BUT WHITERED YOU THINK POLANDIA??? FUCK UPIN&IPIN FUCK YOU BITCH**
  45. **fucken potatoes**
-

---

46. are you some sort of **idiot** or what?

Sarcasm

1. Ohhhhh kalau malaysia bantu tu mesti dipuji... **di agong2kan macam tu? Di buat trending topic dgn hastag #trmkshmalaysia macam tu kali y... wkwkwkwkwk... malingSHIT!!**
2. Heii, macai, **hang buta ka memang kau buta.**
3. gn jadi bodoh sangat, ni la **peminat setia Ahmad Maslan.....**
4. **Aku memang dah agak dah..Video pasal Malaysia je,Orang Indonesia yang bersepah komen..hati tu jangan la busuk sangat..jealous pon kawal la sikit...jangan nampakkan sangat.. :)**
5. me too **proud to be a malingsial**
6. ucok mdn **im proud to be indognesial**
7. **Sile meninggal**
8. ucok mdn **ProudToBeIndognesial**
9. bakso babi, cicak guling? **the best indon foods**
10. **how old are u?? 6? if u do not satisfied with the treatment,u can go back to ur original country**
11. **what the hell in hell?! Negara kami kecil? Haih... nk tergelak aq,... Dasar goblog ini betina... negara ko tuh ada ke special nyee..? Xde kan.. so senyap aja lah.. dh lah byk warga ko yg seludup dtg sini! Pastu engko nk maki<sup>2</sup> kitaorang Malaysia pulak. Dh negara ko tu yg merosot.. tgg rossa.. berjaya dekat sini bkn dekat negara loh! Paham x?! Pastu balik semula ke indon bila dh femes. Hmph... ♪Fuck you~ Fuck you very<sup>2</sup> muchhh...~**



Speculation

1. tu la , agung2 kn sangat . Lagipun , **Indo memang suka tengok video tentang Malaysia dan buruk-burukkan Malaysia sebab diorang Jealous dan Malaysian pun tak pernah tonton video tentang Indonesia sebab malas nak ambil tahu**
2. Sebenarnya aku malu, org cina mcm kau yg bukan beragama islam sanggup pertahankan Malaysia. Sekarang **melayu yg cuba jatuhkan Malaysia**, bukan cina dan aku juga malu sebab walaupun Indonesia islam tetapi **ada yg ramai benci melayu islam sebab kisah lama.....**
3. ko pahal dorh..tiba<sup>2</sup> nak maki aku pahal..sapa ahmad maslan tu aku xkenal..ko jgn fitnah aku...ko ckp ngan aku mcm mana malaysia nak maju kalau perhimpunan sini perhimpunan sana,rasuah sini rasuah sana,tindas sini tindas sana,rampas sini rampas sana, **ko ingat suma ni melayu sorang je ke yg buat..cina lagi "pro" la bab<sup>2</sup> mcm ni...ko nak ckp apa skarang...kalau btol ko kesah pasal negara malaysia ni..ko takkan menghina penduduk asal negara ni...**
4. **Aku memang dah agak dah..Video pasal Malaysia je,Orang Indonesia yang bersepah komen..hati tu jangan**

---

la busuk sangat.jealous pon kawal la sikit...jangan nampakkan sangat.. :)

5. *what is the problem between indonesia and malaysia? i want to visit asia in the future and i don't know which countries are worth to vist... i know that Japan is cool but not sure about others( i've been in China in Guanjou and it was cool)- also i think S Korea is cool but what about other countries? **India and indonesia seem like very rude and dangerous countries***
6. *actually la, malay is kinda lazy. well..not actually "lazy" but malay mostly like living in normal average happy life. unlife some chinese and indian, **especially chines..they wanted to be rich***
7. *i cant agree that thailand is better than malaysia , in my opinion malaysia n singapore is better than **thailand and indognesial-corrupted-country** .*
8. *I watch any video especialy about Malaysia. And I read **all kinds of bloody fucking rude comments from you and your kind of people with this kind of mentality**. I'm going to watch this kind of video again and give my bloody fucking opinion. Now let's hear it from you. You can get even more bloody fucking rude and offensive answer from me when you write to me. Say something.*
9. ***Most Corrupt county** I ever seen in my life Malaysia also cheated nation.*
10. *erm hello indonesia.. **indon ada lh negara yg miskin, byk maksiat, warga ko dtg sini nk buat duit, dtg sini kerja x ikhlas suka merompak di malaysia n suka seludup ke negara kami!** Kami warga satu Malaysia ada ke buat kat negara indon ko tu?? **F\*\*k indonesian!!!** And f\*\*k u 2*
11. *what the hell in hell?! Negara kami kecil? Haih... nk tergelak aq,.. Dasar goblog ini betina... negara ko tuh ada ke special nyee..? Xde kan.. so senyap aja lah.. **dh lah byk warga ko yg seludup dtg sini!** Pastu engko nk maki<sup>2</sup> kitaorang Malaysia pulak. Dh negara ko tu yg merosot.. tgk rossa.. berjaya dekat sini bkn dekat negara loh! Paham x?! **Pastu balik semula ke indon bila dh femes.** Hmph... ♪Fuck you~ Fuck you very<sup>2</sup> muchhh...~*
12. *Actually Indonesia **has really poor english** you know that*
13. *Malaysia is powerful and stupid. a multi generation of idiot are there. **the chinese are taking advantage of it. since they can't return to china cos the china don't want them cos they are carrying japanese DNA.** remember the japanese have raped them all? **malays are racial, always talking about race.** but funny they like to carry chinese balls*
14. *fuck off.....**they copied INDIA.....shit!!!!***

#### Criticism

1. *tu la , **agung2 kn sangat** . Lagipun , Indo memang suka tengok video tentang Malaysia dan buruk-burukkan Malaysia sebab diorang Jealous ☺ dan **Malaysian pun tak***

---

	<p><b>pernah tonton video tentang Indonesia sebab malas nak ambil tahu</b></p> <p>2. <b>Sebenarnya aku malu, org cina mcm kau yg bukan beragama islam sanggup pertahankan Malaysia. Sekarang melayu yg cuba jatuhkan Malaysia, bukan cina dan aku juga malu sebab walaupun Indonesia islam tetapi ada yg ramai benci melayu islam sebab kisah lama.....</b></p> <p>3. <b>Ayat mintk simpati^ hmmm menghasut la kau ni</b></p> <p>4. <b>ko pahal dorh..tiba<sup>2</sup> nak maki aku pahal..sapa ahmad maslan tu aku xkenal..ko jgn fitnah aku...ko ckp ngan aku mcm mana malaysia nak maju kalau perhimpunan sini perhimpunan sana,rasuah sini rasuah sana,tindas sini tindas sana,rampas sini rampas sana, ko ingat suma ni melayu sorang je ke yg buat..cina lagi "pro" la bab<sup>2</sup> mcm ni...ko nak ckp apa skarang...kalau btol ko kesah pasal negara malaysia ni..ko takkan menghina penduduk asal negara ni...</b></p> <p>5. <b>malashit gak punya pendirian katanya cinta negara tapi kok menggunakan bahasa inggris.bentar lagi jadi inggris dan cina yang tinggal di malayshit itu.gara gara orang cina kita jadi berantem kaya gini mana malaysia yang dulu ku kenal katanya malaysia cinta damai tapi tuh koment di atas bikin orang marah aja</b></p> <p>6. <b>If y'all from Indonesia or Singapore or anywhere else where there are similar customs are jealous, make your own video la</b></p>
Stereotype	<p>1. <b>most indians are identical, brown wide eyes. malaysians arent. they're like thai, indo, phil, viet etc... indians are like paki. except in paki, they dont shit in streets and eat cow dung.</b></p> <p>2. <b>Actually Indonesia has really poor english you know that</b></p>
Threaten	<p>1. <b>shut up you f*****g b***h... typical malay.. I am with my friends here... so back off</b></p>
Comparison	<p>1. <b>Thailand and Singapore are better than Malaysia and Indognesial</b></p> <p>2. <b>i cant agree that thailand is better than malaysia , in my opinion malaysia n singapore is better than thailand and indognesial-corrupted-country .</b></p> <p>3. <b>fuck u !!!! You're country more poor than my country.</b></p>

---

Table 5.13

*Total Frequency and Percentage of Comedy Category*

<b>No</b>	<b>Subcategory</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>1</b>	<b>Name Calling</b>	<b>46</b>	<b>30.9</b>
2	Inter-country Attack	39	26.2
4	Speculation	14	9.4
5	Insult	14	9.4
6	Sexual Attack	13	8.7
7	Sarcasm	11	7.4
8	Criticism	6	4.0
9	Comparison	3	4.0
10	Stereotype	2	1.3
11	Threaten	1	0.7
	<b>TOTAL</b>	<b>149</b>	<b>100</b>

Table 5.13 shows the frequency and the percentage of the comedy category video. The total number of frequency is 149 which holds the percentage value of 100. The overall finding of this video category shows that Malaysian YouTube users are more prone into name calling where ‘name calling’ category holds a firm frequency of 46 with 30.9 percentages. The second highest type of comment found on this category is inter-country attacks with the frequency of 39 and percentage of 26.2. The rest of the type descend to speculation, insult, sexual attack, sarcasm, criticism, comparison, stereotype and threaten which is the least type of comments encountered.

According to Siersdorfer, Chelaru, and Nedjl (2010), the ‘comedy’ category on YouTube is one of the categories with the highest number of flaming comments. The results of this study revealed that the type of the most common flaming comments is name calling. A study by Rowe (2015) on the incivility online on the political discussion board revealed that incivility and impoliteness are common in websites and Facebook, which happens to be a big social media platform similar to YouTube. It was

found that name calling to be the highest type of impolite comments found. The following is the actual screenshot of the results of the study by Rowe (2015).

Table 5.14

*Screenshot of the types of comments and the platform type*

Table 3. Impoliteness and platform type.

	Website	Facebook
Name-calling	44	55
Aspersions	42	25
Lying	5	5
Vulgar	3	9
Pejorative	2	1
Hyperbole	15	12
Non-cooperation	5	1
Sarcasm	51	32
Other	29	36
Impoliteness (total number of comments containing impoliteness)	172	159

Source: Rowe (2015)

According to the results of the study by Rowe (2015), name calling has been one of the most common type of flaming comments found on online discussion boards which is similar to the finding of this study where name calling is the most frequent comment type in comedy category video on YouTube in Malaysia.

#### 5.4 Prominent Categories

During the comments' classifications process, the researcher encountered two prominent categories of comments, which are political and racial attacks which are mostly found on Malaysian YouTube videos. These two prominent category of comments are seen to be appearing in all 18 subcategories of comments mentioned in the earlier section which insult, name-calling, inter-state attack, sarcasm, religious attack, defamation, inter-country attack, sexual attack, threaten, sedition, speculation,

criticism, comparison, stereotype, off-topic, sexism, homophobic, and defensive. It is rather interesting as flaming activities in Malaysia often leads to comments that has the elements of politics and race related. Further details on both the categories were detailed in the sub-sections below.

#### **5.4.1 Political Attack**

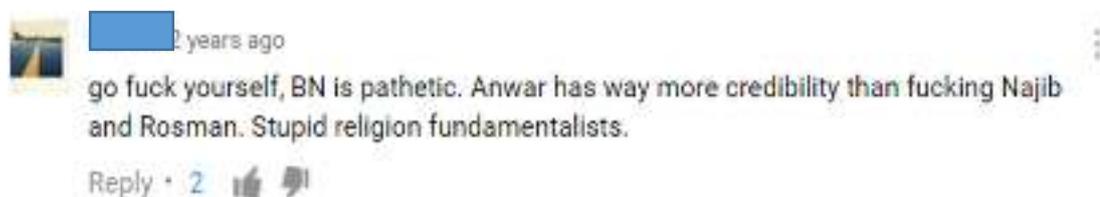
Political discourse has long been in the debate of the scholars throughout the existence of social media sites. These sites give individuals the chance to participate in forceful correspondence practices, which debates political issues (McCluskey & Hmielowski, 2012). Myiah and Hutchens (2014) stated that antagonism and incivility vary in how much individuals express in regard for the individuals who hold opposing perspectives. Generally, individuals can reprimand others for withholding data, twisting reality, or for supporting positions that they see as being impeding to society (Myiah & Hutchens, 2014). In any case, incivility moves past straightforward feedback to including provocative and inflammatory comments that include negativity to the discussion (McCluskey & Hmielowski, 2012).

This happens because the expansion of incivility gives essential understanding into the contrasts between being condemning of others' suppositions and making obtrusive assaults on their convictions and character (McCluskey & Hmielowski, 2012). The regular talks that in all probability contain components of consultation happen when individuals examine subjects with people whose perspectives vary from their own (Conover & Munch, 2002; Mansbridge, 1999). It is definite that people who take part in discussions with the individuals who hold opposite political views will not probably

endure and tolerate the feelings of others, be aware of others' points of view and have a complex political perspective (Eveland & Hively, 2009).

Apparently, the users of YouTube in Malaysia are most likely to drive any conversation into politics-related as a subject of quarrel. The political comments that were found on Malaysian themed YouTube videos are mostly about Barisan Nasional (BN), United Malays National Organization (UMNO), Democratic Action Party (DAP), Malaysian Indian Congress (MIC), Malaysian Chinese Association (MCA), Parti Keadilan Rakyat (PKR), Parti Islam Se-Malaysia (PAS) and Pakatan Harapan (PH) (Saleem, 2017). The comments that are in the form of political attacks are often related to comments involving the ruling party, the opposing party and any related Malaysian organization. Some comments are also targeted to the Malaysian political systems and its endorsements.

These political comments vary in many themes and detailed in the forms of subcategory and will be precisely explained in the next section. Below is an example of a screenshot of a political comment found on a YouTube video:



*Figure 5.1.* Screenshot of an example of ‘political attack’ comment.

## 5.4.2 Racial Attacks

The next prominent category found on comments on Malaysian YouTube videos is racial attack. Racism has also been a major subject of concern of the scholars in many online discussion forums since the existence of social media sites up to recent years (Harrison, 2010; Meyers, 2004; Tateo, 2005; Teo, 2000). Racial comments are commonly found everywhere on the internet simply because of the fact that every one of us who invest energy online are as of now formed by the routes in which race matters offline, and we cannot resist the urge to bring our own insight, encounters, and values with us when we sign on (Kolko, Nakamura & Rodman, 2000).

According to Daniels (2009), the online world gives no escape recourse from either race or racism. Rather, race and racist' activities endure online in ways that are both new and one of a kind to the web, nearby remains of hundreds of years old structures that appears both offline and online. This has been the case in Malaysia all along as well. According to Sung (2015), racism in Malaysia simply occurs due to the people concentrating to the differences that the people have among each other instead of the shared traits or similarities that the people carry.

Racial attacks that are found in YouTube videos in Malaysia are mostly commentaries on races, such as, Malays, Chinese, Indians, and Sikhs. An example of a racial attack is illustrated below:



*Figure 5.2.* Screenshot of an example of ‘racial attack’ comment.

The example of the racist comment above translates to ‘3 stupid Indians...thinking of getting drunk every day, that’s why their brain is full of shit!!!’. The comment seemingly targeted to Indians in Malaysia, conforming racial attacks in Malaysian themed video on YouTube.

### **5.5 Comparison Table of Total Frequencies and Percentages**

The following is the comparison table of total frequencies and percentages according to video category. Refer to table 5.15.



Table 5.15

*Comparison table of total frequencies and percentages*

NO	COMMENTS SUBCATEGORY	VIDEOS CATEGORY										TOTAL	
		Entertainment		News & Politics		People & Blogs		Film & Animation		Comedy		F	%
		F	%	F	%	F	%	F	%	F	%		
1	<b>Name calling</b>	<b>48</b>	<b>6.4</b>	<b>28</b>	<b>3.7</b>	<b>65</b>	<b>8.6</b>	<b>16</b>	<b>2.1</b>	<b>46</b>	<b>6.1</b>	<b>203</b>	<b>26.9</b>
2	Insult	42	5.6	31	4.1	32	4.2	13	1.7	14	1.9	132	17.5
3	Criticism	49	6.5	23	3.0	23	3.0	28	3.7	6	0.8	129	17.1
4	Sexual Attack	18	2.4	11	1.5	12	1.6	24	3.2	13	1.7	78	10.3
5	Sarcasm	6	0.8	7	0.9	16	2.1	8	1.1	11	1.5	48	6.4
6	Inter-country attack	-	-	2	0.3	4	0.5	-	-	39	5.2	45	6.0
7	Speculation	3	0.4	2	0.3	4	0.5	12	1.6	14	1.8	35	4.6
8	Defamation	-	-	13	1.7	5	0.7	-	-	-	-	18	2.4
9	Comparison	5	0.7	-	-	8	1.1	1	0.1	3	0.4	17	2.3
10	Sexism	-	-	-	-	9	100.0	-	-	-	-	9	1.2
11	Religious Attack	-	-	-	-	-	-	8	100.0	-	-	8	1.1
12	Threaten	-	-	-	-	3	0.4	3	0.4	1	0.1	7	0.9

13	Homophobic	-	-	-	-	6	0.8	-	-	-	-	6	0.8
14	Stereotype	-	-	-	-	-	-	3	0.4	2	0.3	5	0.7
15	Inter-state attack	-	-	-	-	-	-	4	0.5	-	-	4	0.5
16	Sedition	-	-	3	0.4	1	0.1	-	-	-	-	4	0.5
17	Defensive	-	-	-	-	4	0.5	-	-	-	-	4	0.5
18	Off-Topic	-	-	-	-	3	0.4	-	-	-	-	3	0.4
<b>TOTAL</b>		171	22.6	120	15.9	195	25.8	120	15.9	149	19.7	<b>755</b>	<b>100</b>

Table 5.15 above shows the comparison of frequency and percentages of the five categories studied namely entertainment, news and politics, people and blogs, film and animation and comedy. The total number of comments accumulated for this study is 755 with 100 as its total percentage. According to the table 5.15 above, name calling is the highest type of comments that appears in overall Malaysian YouTube videos with the frequency of 203 with a percentage of 26.9.

The second highest type of comments found is the insult where it holds a frequency of 132 and a total percentage of 17.5. The third type of comments that is high in Malaysian YouTube video's comments' section is criticism where it shows a frequency of 129 and 17.1 percentages. The rest of the comments found were 10 percent and below. The types of comments descend to sexual attack, sarcasm, inter-country attack, speculation, defamation, comparison, sexism, religious attack, threaten, homophobic, stereotype, inter-state attack, sedition, defensive and off-topic which appears to be the least.

The results of this study shows that name calling is the top type of comments that appears in Malaysian YouTube videos. Apparently, name calling happens to be one of the most common type of negative comments that appears in most online discussion forums such as the studies conducted by Rowe (2015), Coe, Kenski, and Rains (2014), and Moor (2008). Name calling also has been the most used classification of comments in Malaysians online discussion forums. A study by Zakaria and Ahmad (2015) on the responses from the audiences of Malaysia on the MalaysiaKini site has shown that name calling to be the frequent type of comments that is being used by Malaysians in order to show their disagreements through comments. In their study, name calling has

been defined as “mean-spirited or disparaging words directed at a person or group of people” (p.81).

The results of the study by Zakaria and Ahmad (2015) also uncovered that most sites do not take responsibilities over the flaming comments that are projected in this sites. Not only do not they monitor the site, they do not even delete the negative, over-the-limit comments. For example, if YouTube were to restrict its users into maintaining a good language during the discourse on its site, then maybe flaming activities might be less likely to occur.

As for this study, Malaysians tend to express their anger over online comments' section through name calling others in words such as “bodoh” (stupid), “kafir” (infidel), “bangang” (idiot) and so on. It is interesting that this study reveals why Malaysian tend to comment in such way and the findings suggests that anonymity has been a major issue where people hide their identities when commenting online. Other than that, this study revealed the fact that Malaysian are mostly sensitive over the 3Rs which is the race, religion and royalty. It is indeed are taboo for us Malaysian to discuss those three elements online where it triggers most hostile responses in the commenting threads.

According to the table above, the most number of flames was found in the people and blogs category with a total number of 195 flames with the highest percentage of 25.8. The second highest video category is entertainment with a total frequency of 171 and percentage of 22.6. Third is the comedy category with a total of 149 flames which holds a total percentage of 19.7. Both news and politics and film and animation category videos holds the frequency of total 120 flames and percentage of 15.9.

According to Madden, Ruthven and Mcmenemy (2013), video categories like people and blogs receives more negative comments due to its editing where videos in this category are mostly filmed roughly through web cameras and phones which does not undergo professional editing. Therefore, justifies the highest number of flames that discovered in the people and blogs category in this study.

## **5.6 Chapter Summary**

In this chapter, content analysis was done on the of the top five YouTube video categories. Top 100 comments that has flames in it was sorted and the types of comments was classified. The findings revealed that there are two prominent categories of types of comments found namely political attack and racial attack. The rest of the subcategories descends to name calling, insult, criticism, sexual attack, sarcasm, inter-country attack, speculation, defamation, comparison, sexism, religious attack, threaten, stereotype, inter-state attack, sedition, defensive and off-topic according to the highest frequency and percentages to the lowest type of comments encountered.

## CHAPTER SIX

### CONCLUSION

#### 6.1 Introduction

In this concluding chapter, the contribution of the study on the theory, methodology and practical part were discussed. Based on the in-depth interview and content analysis approach employed in this study, incisive conclusions were made. Also, this chapter unveils the flaming model that are designed for the flaming phenomenon on Malaysian context. Finally, this chapter adds limitations, suggestions for future research and recommendations on the future of YouTube on its users' commenting behaviour and attitude towards the usage of the site.

#### 6.2 Theoretical Contribution

Issues regarding online negativity and flaming on YouTube remained a challenged matter until to date. Uses and gratifications theory was employed in this study to ease the justification on the reason behind the cause of this malicious activity. It is certain that this theory is used to describe the intention of a person to use a particular media to gratify themselves.

Through the outcome of this study, a different view on gratifications on usage of media has been identified. Gratifications are now sought in an extreme way which includes negativity. Users of YouTube in Malaysia are revealed to have obtained gratifications and satisfaction through profanity as suggested by the outcome of this study. This can be considered as a contribution towards the development of this theory that includes a

new angle which is negativity in the gratifications that users are looking for. For instance, based on the answers of the informants of this study, an informant admitted to be commenting negatively on YouTube for entertainment purposes. He also adds that flaming is a fun thing to do online. According to Joo, Park and Shin (2017), entertainment and fun are considered a way of satisfaction. The two prominent categories of comments found which are the racial attacks, and political attacks and the rest of the 18 types of comments found as the results of this study reveals that the outcome of this study shows negativity and profanity which are the satisfactory elements of the flammers.

There are other studies that relate UG theory to the profanity online that involves cyber-bullying. According to Phua, Seunga and Jihoon (2012), individuals participate in cyberbullying on the web and through web-based social networking keeping in mind the end goal to satisfy themselves. Cyberbullying satisfies should be wrathful and malignant, while keeping away from face-to-face: up close with and personal contact. Similarly, other than data chasing, users who share news are roused by UG theory of mingling and status chasing, particularly in the event that they have had related knowledge with web-based social networking (Lee, Sian & Ma, 2012). Therefore, it is a new approach in the theory of UG to encounter negativity in the sense of flaming on YouTube in Malaysia.

This study also includes the five assumptions of UGT that discusses the a) the population that uses a particular media is active audience and the media use is directed to goal; (b) the drive in associating gratification needs to a particular medium choice is up to the users; (c) The media compete with other mediums for gratification needs;

(d) The media contents' value judgment can only be appraised by the audience; and  
(e) Users have sufficient self-awareness of their media practice, concerns and motivation towards the media usage (Katz, Blumler, & Gurevitch, 1974). Usage of this assumptions is a new contribution to the theory which most studies on UGT looks into the needs of this study, namely, information gaining, relaxation, social interactions, diversion; and escape (Haridakis & Hanson, 2009; Malik et al., 2016; Phua, Seunga, & Jihoon, 2012; Sheldon & Bryant, 2016).

Through this study, the assumption that the audience is active and the usage is goal oriented and medium choice to obtain gratifications depends on the user themselves were answered. The users of YouTube, uses the medium for two hours daily in average. They also feel that YouTube is a user-friendly site and access it on the privacy of their own. According to Hayes, Carr and Wohn (2016), active audiences are those who uses a particular media more intense and goal driven. The users of YouTube in Malaysia knows exactly what they need on the media, hence strive to get it the way they wanted it.

Moghavvemi et al., (2017) revealed that YouTube addiction can be identified with the pattern and frequency of usage of a particular media. An average spending of 2 hours in YouTube may confirm an addiction to the site, hence justifying the active audiences' aspect of the UG theory, where the users actively uses the medium for gratification needs. Active audience can also be characterized as those who finds privacy and the space of their own in the usage of a particular media. Therefore, based on the findings of this study, the flammers prefer to access YouTube in the privacy of their own and

mostly at night, as supported by the study by De Choudhury, Gamon, Counts, and Horvitz (2013).

Active users' behavior also tend to engage positively on the media's accessibility for gratifications. This can be supported through the outcome of this study where the informants revealed YouTube to be a user-friendly medium which happen to be easily accessed. This statement was also supported by Park (2013) where he stated that the medium and user-friendliness plays an important role in one's behavior and acts in any media usage. Hence, proving flaming behavior and gratification sought as suggested by the UG theory.

The second assumption of the theory is about the drive in associating gratification needs to a particular medium choice is up to the users. This associates with the content the users view for gratification and the way one behave in the media as per their satisfaction. According to the results of this study, most informant of this study accesses entertainment videos. This has also been the case in the most subscribed YouTube channel in Malaysia where it was revealed that *Les Copaque Production* to be having the most number of subscribers in Malaysia where this channel produces videos that are mostly from entertainment category (Vidooly, 2016). Lager, Lux and Marques (2012) also supports this statement as this study also revealed entertainment to be the most accessed video category on YouTube. UG theory stated that, the choice of the media content is up to the users, hence the preferences of the users in choosing entertainment type of videos to be watched for gratification.

The theory also states that the users' behaviour are also associated with the choice of the users. Therefore, the way they act in a particular media rests to the user. The results of this study also revealed many negative outcomes as the way the flammers would react in order to express anger and the ways chosen are by usage by harsh language (Kwon & Gruzd, 2017), sharing on other social media sites (Martin & Vieaux, 2016), sarcasm (Rosanti et al., (2017), and the usage of capital letters (Arendholz, 2013) and exclamation marks (Albritton, 2017) to stress out the points. These behaviours can be closely related to the narcissism acts proposed the earlier studies involving UG theory as the fundamental framework (Ang & Goh, 2010; Ekgi, 2012; Fanti, Demetriou & Hawa, 2012; Fanti & Henrich, 2015; Kowalski et al., 2014; Goodboy & Martin, 2015). Narcissism is seen as a choice in the way of life where one chooses when being online and receives gratifications needs through the profanity and negative attributes.

Other than that, the assumption that the media compete with other mediums for gratification needs were also revealed in this study. This is closely associated with one's prior media use behaviour. Therefore, when asked about the usage of traditional hoax phone calls or often known as prank calls, the answer revealed was mostly yes. The gratifications sought through the other mediums influences one's habit on the previous usage of other medium. According to Rajaraman (2016), one's habit on traditional media may influence their behaviour on new media. The gratifications and the satisfaction received from the influence of prior media usage is closely related to one's acts and behaviour in the current media (Slonje, Smith & Frisen, 2013).

Other than that, the thoughts and perception one has for other media also influences the way one perceives and acts in the current media. Hence, the results of this study

revealed that most informants think anonymity leads to flaming (Cho & Kwon, 2015; Kwon & Gruzd, 2017) and that is what most of the informants of this study does- being anonymous on YouTube. Next is that the flammers of this study thinks that flaming is generally acceptable in other media. This also justifies and concludes why they choose to flame on YouTube based on their perception on other media and thoughts overall on flaming activity, hence, gratifications sought as the theory suggested.

Furthermore, the fourth assumption of the theory were also linked to the Malaysian perspective of flaming on YouTube which is that the media contents' value judgment can only be appraised by the audience. The users judge the media before selecting them for gratification. For example, on YouTube, the users often get triggered to click on a particular video for various reasons. The triggering factors have been the title (Zeng et al., 2016), thumbnail (Lagger et al., 2012), and video recommendation (Davidson et al., 2010) as a way to receive satisfaction from the video viewing.

The thoughts on YouTube and its flaming activities revealed that the users seems to find it as a norm (Wi & Lee, 2014), an entertainment element (Jonson, 2013), a platform to express (Lange, 2014) and as a cyber-bullying practice (Moreno, 2014). It is clear the way users judge the medium and its content through this assumption that the theory has proposed. Furthermore, the flaming experiences that one obtains from YouTube also relates to the value judgement of the media. The results of this study revealed that most flammers have experience on flaming on YouTube regarding religion or racial issues (Santoro, Esbensen, Hopkin, Hendershot, Hickey & Patterson, 2016), celebrity feuds (Schneider, 2016), political issues (Kwon & Gruzd, 2017; Cho & Kwon, 2015) and social issues (Herling, 2016). Through these, the flammers get satisfied

as they could express their emotions on this site through the media value judgement, hence, chooses the issue to comment in and react to.

Finally, the assumption that users have sufficient self-awareness of their media practice, concerns and motivation towards the media usage were also answered. The users are aware on their identity revelation when it comes to YouTube. Some informants prefers to be anonymous while others reveals their real name. However, those who are anonymous on YouTube outnumbered those who revealed themselves on the site for publicity, identity defining, and self-confidence boost (Haimson & Hoffmann, 2016). Those informants who decide to stay anonymous on YouTube for privacy issues, and for freedom of speech (Khan, 2017; Kwon & Gruzd, 2017). As the theory suggests, the users are mostly aware of the choices made as per their satisfactory level- proportional to the theory's assumption.

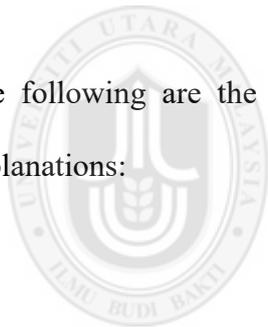
Next is the awareness on the commenting pattern that one has on YouTube. As per the results of this study, most flammers choose to comment on about five videos out of 10 videos they watch which comprise of 50 percent of the videos that they watch (Stroud, Duyn & Peacock, 2016). Others revealed that their commenting patterns to be depend on the types of videos watched and their feeling on that particular video (McGregor, 2017). It is indeed a luxury where the users are mostly aware of their activities on the site to obtain gratifications as intended and as per suggested by the UG theory.

Finally, the users are aware on how they handle the flames that are projected to them. They either replies back (Zainudin et al., 2016), do not get offended (Collingwood & Broadbent, 2015), or be defensive in the comments' section. Either way, they are

aware of their action, decisions and acts on the site and strive to obtain maximum satisfaction through the usage of the site as the theory suggested. In a way, these assumptions of the media in the context of flaming, especially, in Malaysia is a new approach to the contribution of the UG theory.

The fundamental argument of this research is that the flammers in Malaysia are taking light on the issue of flaming. It is perceived as something more normal than looking at it as a severe issue. Flaming, as for this study is seen as a chained process. Therefore, the process, will be explained in a form of model to ease the overall understanding on the motivation behind flaming and the outcome of this profanity as flaming comments.

The following are the proposed model of flaming in Malaysia followed by the explanations:



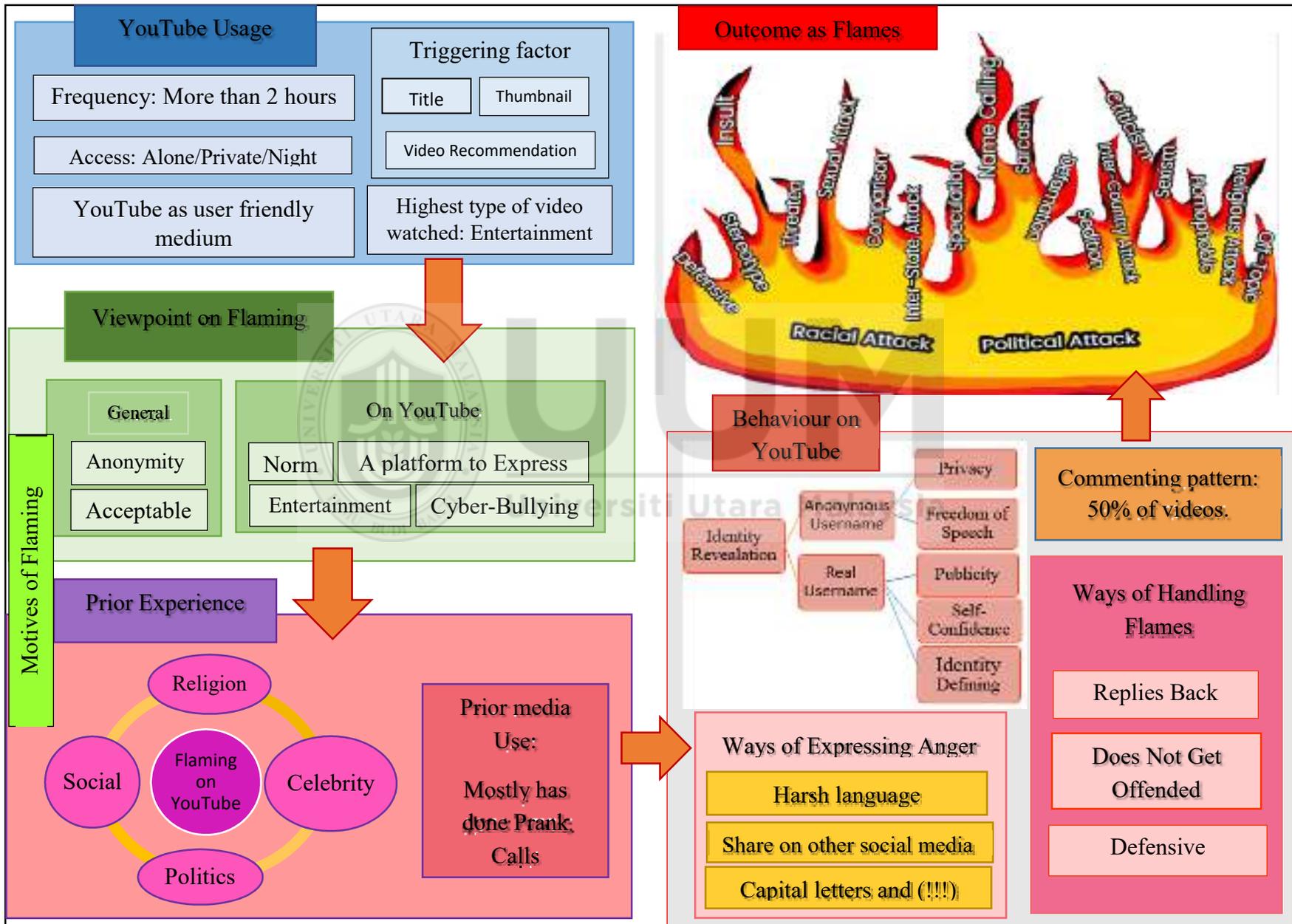


Figure 6.1. The Model of Flaming in Malaysia

The model above is the proposed model for the flaming activity on YouTube videos in Malaysia. The model represents the motivation behind flaming on YouTube by the flammers. After careful consideration and analysis of the outcome of the findings of this research, the researcher has proposed this model to explain the phenomena of flaming on YouTube in the context of our nation and the motivation.

i) **YouTube Usage:** The study's findings show that on average the flammers access YouTube for about two hours per day. Other than that, the flammers mostly access the medium at their privacy which is at night, when they are alone. Next, all the flammers that were interviewed for this study revealed that they find YouTube to be a user-friendly medium where it is easily accessible. Finally, the triggering factor that encourages them to watch more videos each time is the title of the video, the thumbnail of the video and also the video recommendation that follows up after the end of every video.

ii) **Viewpoint on Flaming:** This study also examines the thoughts of the flammers on the issue of flaming. The flammers generally feel that anonymity is the key point that leads to flaming activity and they further feel that flaming is an acceptable activity which does not do harm to the society. The flammers were also asked on their thoughts on the flaming activity, specifically, on YouTube and it was revealed that flaming is a norm on YouTube and a form of entertainment. They further felt that YouTube is a platform to express their emotions and feelings. However, certain flammers do feel that it is a form of cyberbullying.

iii) **Prior Experience:** The findings of this study revealed that all of the informants of this study have experienced flaming in a way on YouTube. They were further asked on the details and the results show that the experiences on flaming were on religion or race issues, debate and misunderstanding regarding politics, quarrel over celebrity and stardom, and finally social issues that happens around them. To understand further on the prior media use behaviour of the flammers, the flammers were questioned on their earlier habits with other media, especially, prank calls. It was revealed that most of the flammers were involved in some kind of pranking others through phone activity which justifies their acts in the current media, which is, YouTube. This proves psychologically that prior media use behaviour does influence current state of mind and hostile activity on social media.

iv) **Behaviour on YouTube:** The answers of the previous sections influenced the behaviours of the flammers on YouTube. On average, all the flammers that were interviewed, comments on 50% of the videos that they watch. Other than that, most of the flammers kept their identity anonymous due to privacy and for the freedom of speech. The rest of the flammers used their real name as a form of publicity, identity defining and to boost their self-confidence. The flammers would use harsh language or bad words in order to express their anger on YouTube. They would also share their anger or the information on other social media like Facebook or Instagram and in order to show that they are angry, these flammers, uses capital letters and exclamation marks (!) to stress out their points. Finally, when asked on the ways that the flammers would handle the flames that are projected to them, their answers were to simply reply flames

with flames and be defensive. Some flammers however revealed that they do not get offended by any kind of flames that are projected to them.

v) **Outcome as flames:** Finally, the outcome of all the behaviour of the flammers bursts out as flames on YouTube. Malicious comments were left by the flammers on the comment section of YouTube. Upon the analysis, the study revealed that they were two main type of comments that are commonly found on YouTube videos in Malaysia and those were political attack and racial attack. The rest of the comments were subcategories that appear in Malaysian YouTube videos. According to the model above, the 'fire' represents the flaming comments and each 'flames' on the 'fire' represents each type of comments encountered. The intensity of each 'flame' is the hierarchy of the highest type of comments to the least found. The 18 subcategories of flames are name-calling, insult, criticism, sexual attack, sarcasm, inter-country attack, speculation, defamation, comparison, sexism, religious attack, threaten, homophobic, stereotype, inter-state attack, sedition, defensive and off-topic as shown in the model.

The flaming scenario in Malaysia has reached its crucial state especially with its nature as a multi-racial country. It is clear that Malaysians vent out their anger on social media sites to satisfy themselves through the things that they cannot express in their daily life, offline. As suggested by the theory, the media (YouTube) acts as a platform to express and get satisfaction through its usage (commenting behaviour). The users of YouTube in Malaysia has numerous feelings to express to achieve their satisfactory point where anger on politics, other races, or simply any disagreement in any point of view is seen to be displayed and debated on the site.

According to Balakrishnan (2018), Malaysians mostly use social media sites to express anger and a platform of debate on their disagreements which has also been the reason for many cyberbullying cases to take place. They find these type of emotional outburst to be satisfying in a way that they could convey their feelings without keeping them in. This has been the prime element of the UG theory where it suggests that one achieves gratification through the media usage, hence proving the flaming scenario that happens among Malaysians through flaming on YouTube.

### **6.3 Methodological Contribution**

The aim of this study is to find the motivation behind the flaming culture on YouTube in Malaysia and the type of comments that can be categorized in the YouTube videos in Malaysian context. The main aim of the research revolves around the UG theory that is the proposed five unique assumptions which also works as the backbone of this study.

Most studies that uses UGT often used quantitative as its research method. It commonly uses survey method with questionnaire distribution (Jonson, 2013; Rosenthal, 2017). In this study, the methodology employed is purely qualitative which revolves around in-depth interview and content analysis which acts as the main contribution methodologically towards the development of social media studies, especially on the issue of flaming on YouTube. The research that uses questionnaire as their study instrument has close-ended results which is contrast to the qualitative study which provides open-ended questions that are rich in information and data.

Also, the contents of the comments on the selected videos studied and classified according to the types of comments through content analysis where this method has not been implemented in any other studies on flaming on YouTube in Malaysia. Through the application of this method the two prominent types of comments were identified, namely, racial attack and political attack which appears in most comments on YouTube. Other types of subcategories found as many as 18 types, where it shows the variations in the commenting styles on users of YouTube in Malaysia.

Other than that, this study was done using triangulation method to explain the scenario of flaming in the Malaysian context. Triangulation is a method where it combines more than one method to collect data under the same topic and also to capture different dimensions of the same issue (Gibson, 2017). In this study, the researcher combined two methods which are the interview and the content analysis in order to analyse flaming in YouTube in Malaysia. The results indicate that a certain type of usage, thoughts and behaviour of the flammers of Malaysia, leads to the outcome as negative comments on YouTube. Without the application of triangulation method, the connection between the motivation for one to flame and the negative outcome as comments on YouTube could not have been achieved. The usage of triangulation method in the study of flaming especially on YouTube is new and adds relevance to the contribution in the study methodologically.

Finally, this study applies netnography where the researcher collects data from a significant networked digital communication through the observation of the data or material of study from online sources (Kozinets, 2017). For this study, the researcher analyses the comments from YouTube comments section through observation. The

comments were obtained from the online interaction as suggested by the characteristics of netnography approach. Other than that, netnography opens up sensitive issues, and private behaviours in which in this study, flaming comments were identified and exposed. The data studied was also secondary data as detailed in the traits of netnography studies in which comments from YouTube were studied and analysed. The usage of netnography approach in flaming on YouTube especially in Malaysia is a new form of study and an obvious contribution methodologically.

#### **6.4 Practical contribution**

This research is imperative and practical to information gaining as well as human existence. It is also important to confront many concerning parties regarding the issue of flaming for the need of solutions. Understanding the flammers' behaviour and the outcomes as flames, defines the seriousness of the flaming issue. This acts as an eye opener and way forward for policy makers, government, concerning organizations, the media itself and the users of YouTube. Largely, the findings of this study will represent the possible data and enhance the involvement of the concerning parties and serve as a guide for the further relevant actions.

It is imperative for policy makers, cyber based organizations and government to achieve understanding on the culture of flaming among Malaysians on YouTube in order to carry out relevant solutions for this matter. Lee, Tan and Siah (2017) stressed that the policy makers and the Malaysian government should emphasize on working on internet' self-efficiency and create awareness among internet users. The users of internet themselves should be more aware of the issue. This data will be useful for

those who misuses the platform for negative commenting behaviours as it defines the severity of the issue. Hence, changes could be made on profanity and move forward to a more positive approach when commenting on YouTube. Singh, Ng, Yap, Husin, and Malim (2017) suggested that the users of online themselves has to be the change to prevent negativity online.

Through the results of this study also, the severity of the issue can be brought to light by the local media both offline and online media could play their part to spread awareness on the issue of flaming to the public. Muzamil and Shah (2016) suggested that local media can play its part in creating and spreading more news on the cyberbullying and negativity portrayed online. Finally, the results of this study are expected to be a major contribution for the site itself which is YouTube to shape its sub-country content managing approach on YouTube.my. The site can be customised to the needs of the local users by altering the site's guidelines and also by enforcing new systems upgrades on the auto-language detection or simply by monitoring the site even stricter than before.

## **6.5 Recommendations**

It is certain that flaming is indeed a severe issue on YouTube. In fact, all the informants who also happen to be the flammers of this study has agreed at one point of the interview session that flaming should not be encouraged and has caused bad implications to the society and the nation. Therefore, it is recommended that the users of YouTube themselves be more considerate when commenting online. They should appear more civilized and mannered upon using the site. Any disagreement can be expressed in a more respectful way which does not include foul language and harsh comments. The

users of YouTube should also be more open-minded and aware of the surroundings and the consequences of being too negative on the site.

The parents in any family should be more concerned on their child's activity online as this hinders the chances of them misusing the site. The parents is recommended to monitor the activities of their kids at all times. The parents could link their YouTube account to the account of their child in order to associate and navigate their kids' activity on YouTube and as the same time, as a source of information on what they are accessing on the site. This can be done through Google + account that enables the feature of linking family accounts together. Other than that, the government is also requested to enforce strict laws on those who is charged with cyber-bullying. A new law can be implemented for new media bullying where this could save many lives that goes through depression, and other negative emotions through the malicious activities that are available online.

The site itself could be monitoring the activities of its users. For example, negative comments can be removed instantly or the application of the 'enter-word-reject' system can be employed where a certain word cannot be displayed in the comment section. This can be customised according to countries because YouTube is available in many countries and languages. For example, YouTube.my can block certain words from appearing in the comments section of this country which is sensitive and offensive to the people of Malaysia. Finally, artificial intelligence is recommended on YouTube with new features and probably self-blocking system.

## **6.6 Limitations**

YouTube is a large network with millions of videos uploaded to it. It is almost impossible to go through each and every video for comment analysis. Other than that, it was rather difficult to identify the origin of the videos as YouTube does not reveal the country of upload for any video on the site. The only way to decide if the video chosen is Malaysian made it through the theme, the subject of content and the uploader.

The informants of this study is may look bias with mostly Indians which is 6, followed by Muslim which is 3 and 1 Christian informant. This is due to the fact that this study was done through selecting flammers online through their anonymous names that does not reveal their race upon selecting. The race of the informants will only be identified upon the face-to-face meeting of the researcher with the flammers. Therefore, the biasness that has occurred in this study is a complete coincidence.

Next, the findings of this study cannot be generalized throughout Malaysia because the sample of the study was small. It is almost impossible to interview all the flammers of Malaysia and also study all the flaming comments that can be found on Malaysian YouTube videos. Finally, the literatures reviewed were also bounded due to the time obligation.

## **6.7 Suggestions for Future Research**

This study has covered all the intended aims and objectives proposed for this study. However, extensive scholarly works can still be implemented to widen and extend this research to a broader scope. This study has focused on YouTube as its media choice, therefore, future scholarly studies can look into other social media sites such as

Facebook and Instagram to explore and understand the motivations to flame on these sites.

Other than that, the sets of informants can be varied in future studies. For example, this study has looked into the issue and culture of flaming in the flammers' point of view. Future studies can imply different informants, such as, victims, whom the flames are targeted to, the uploaders of the videos to the site, and YouTubers who has made YouTube as their source of income. Furthermore, other approaches can be applied to the future studies where the way the types of comments were analysed can be varied including the categorization process. It will also be great if the severity of each flaming comments could be measured using a new algorithm or scale in the future flaming related studies.

## **6.8 Conclusion**

It is concluded that flaming in Malaysia is indeed a process. From the usage, thoughts, attitude, behaviour and finally commenting pattern, the flaming activity has been a typical culture of the local flammers. The aim of the flammers at the end of the day is to get gratified and to obtain satisfaction through hostility online. This is in line with the UG theory used for this study which also agrees upon the idea of users of media to be an active participant and the media use is directed to goal. The medium used is also influenced by the use of other media and finally the value judgments of any media lies within the users themselves. Flaming is indeed being a choice of any flammers whether or not to keep indulging in it for self-satisfaction. With proper awareness and motivation, this awful activity can be reduced in any social media sites, including YouTube.

## 6.9 Chapter Summary

This chapter discussed on the contributions theoretically, methodologically and practical wise. Proper recommendations for the concerning parties were also discussed in this chapter along with the suggestions on the future research of the study on flaming in Malaysia context. Other than that, the limitations of this study were discussed and finally a conclusion was drawn with a proposed flaming model in Malaysian context to ease the understanding on the flaming scenario in Malaysia.



## References

- Aiken, M., & Waller, B. (2000). Flaming among first-time group support system users. *Information & Management*, 37(2), 95-100.
- Adams, R. E., Bukowski, W. M., & Bagwell, C. (2005). Stability of aggression during early adolescence as moderated by reciprocated friendship status and friend's aggression. *International Journal of Behavioural Development*, 29(1), 139-145.
- Al-Kadi, A. M. T., & Ahmed, R. A. (2018). Evolution of English in the Internet age. *Indonesian Journal of Applied Linguistics*, 7(3), 727-736.
- Albritton, A. (2017). Emotions in the Ether: Strategies for effective emotional expression in text-messages. *Online Journal of Communication and Media Technologies*, 7(2), 50-51.
- Allen, C. (1999). Internet anonymity in contexts. *Information Society*, 15(1), 145-146.
- Alonzo, M. & Aiken, M. (2004). Flaming in electronic communication. *Decision Support Systems*, 36(1), 205–213.
- Andy, & Dave. (2009). *Ten YouTube comments translated into standard English*. Retrieved from <http://www.delsquacho.com/articles/tenyoutube-translations.php>.
- Antheunis, M. L., Valkenburg, P. M., & Peter, J. (2010). Getting acquainted through social network sites: Testing a model of online uncertainty reduction and social attraction. *Computers in Human Behavior*, 26(1), 100-109.
- Antonio, R., & Moleiro, C. (2015). Social and parental support as moderators of the effects of homophobic bullying on psychological distress in youth. *Psychology in the Schools*, 52(8), 729-742.
- Ang, R. P., & Goh, D. H. (2010). Cyberbullying among adolescents: The role of affective and cognitive empathy, and gender. *Child Psychiatry & Human Development*, 41(1), 387-397.
- Arendholz, J. (2013). *(In) appropriate online behavior: A pragmatic analysis of message board relations*. Amsterdam: John Benjamins Publishing.
- Axtman, K. (2002, December). 'Ru online?': *The evolving lexicon of wired teens*. Retrieved from <https://www.csmonitor.com/2002/1212/p01s01-ussc.html>
- Bakar, A. H. S. (2015). The emergence themes of cyberbullying among adolescences. *International Journal of Adolescence and Youth*, 20(4), 393-406.

- Bakris, G., & Sorrentino, M. (2018, February). *Off Topic–Hypertension in 42 percent of adults*. Retrieved from <https://vitamindwiki.com/Off+Topic+%E2%80%93+Hypertension+in+42+percent+of+adults+%28new+definition%3A+130+mm+Hg%29+%E2%80%93+Feb+2018>.
- Balakrishnan, J., & Griffiths, M. D. (2017). Social media addiction: What is the role of content in YouTube?. *Journal of Behavioral Addictions, 6*(3), 364-377.
- Balakrishnan, V. (2018). Actions, emotional reactions and cyberbullying–From the lens of bullies, victims, bully-victims and bystanders among Malaysian young adults. *Telematics and Informatics, 35*(5), 1190-1200.
- Balakrishnan, V. (2015). Cyber bullying among young adults in Malaysia: The roles of gender, age and Internet frequency. *Computers in Human Behavior, 46*(1), 149-157.
- Barthelemy, R. S., McCormick, M., & Henderson, C. (2016). Gender discrimination in physics and astronomy: Graduate student experiences of sexism and gender microaggressions. *Physical Review Physics Education Research, 12*(2), 119.
- Benn, S. L. (2017). *The exploration of young audiences and identity development through social media platforms* (Master's Dissertation). Retrieved from <https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=2062&context=theses>
- Berens, B. (2006). *'What the Comments on YouTube Really Mean'*. Retrieved from <http://mediavorous.com/archives/what-the-comments-on-youtube-reallymean>.
- Berry, A. M. (2017). *Behavioral intention and use behavior of social networking websites among senior adults* (Doctoral dissertation). Retrieved from [https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=2023&context=gscis\\_etd](https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=2023&context=gscis_etd)
- Best, J. W., & Khan, J. V. (2003). *Research in education*. India: Pearson Education.
- Blumer, J.G., & Katz, E. (1974). *The uses of mass communication*. Beverly Hills, CA: Sage.
- Bollmer, J. M., Milich, R., Harris, M. J., & Maras, M. A. (2005). A friend in need the role of friendship quality as a protective factor in peer victimization and bullying. *Journal of Interpersonal Violence, 20*(1), 701–712.
- Boekel, L. C., Peek, S. T., & Luijkx, K. G. (2017). Diversity in older adults' use of the Internet: identifying subgroups through latent class analysis. *Journal of Medical Internet Research, 19*(5), 180-181.
- Bogdan, R. C., & Biklen, S.K. (2003). Qualitative research for education: An introduction to theories and methods. *Qualitative Research Journal, 7*(2), 106-108.

- Bowler Jr, G. M. (2010). Netnography: A method specifically designed to study cultures and communities online. *The Qualitative Report*, 15(5), 1270-1275.
- Boyce, C., & Neale, P. (2006). *Conducting in-depth interviews: A guide for designing and conducting in-depth interviews for evaluation input*. Watertown, USA: Pathfinder International.
- Braun, L. (2012). Analyzing caching benefits for YouTube traffic in edge networks—A measurement-based evaluation. *Network Operations and Management Symposium*, 1(1), 311-318.
- Brazier, F., Oskamp, A., Prins, C., Schellekens, M., & Wijngaards, N. (2004). Anonymity and software agents: An interdisciplinary challenge. *Artificial Intelligence and Law*, 12(1-2), 137-157.
- Breakwell, G. M. (2015). *Coping with threatened identities* (Vol. 5). London: Psychology Press.
- Brown, D., Lauricella, S., Douai, A., & Zaidi, A. (2012). Consuming television crime drama: A uses and gratifications approach. *American Communication Journal*, 14(1), 47-61.
- Brown, J. S., & Duguid, P. (2017). *The social life of information: Updated, with a new preface*. Cambridge: Harvard Business Review Press.
- Bullying Statistics. (2017, April). *Anti-Bullying help, facts, and more*. Retrieved from [www.bullyingstatistics.org/content/cyber-bullying-statistics.html](http://www.bullyingstatistics.org/content/cyber-bullying-statistics.html).
- Butler, J., & Spivak, G. C. (2015). What is critique?. *Critical Inquiry*, 30(2), 225-248.
- Carter, K. A. (2003). Type me how you feel: Quasi-nonverbal cues in computer mediated communication. *A Review of General Semantics*, 60(1), 29-39.
- Carter, N. M., Cruz, J. J., & Wrench, J. S. (2017). Investigating the relationships among college students' satisfaction, addiction, needs, communication apprehension, motives, and uses & gratifications with Snapchat. *Computers in Human Behavior*, 75(1), 870-875.
- Cerese, A., D'Angelo, E., & Santoro, C. (2016). *Monitoring racist and xenophobic extremism to counter hate speech online: Ethical dilemmas and methods of a preventive approach*. Retrieved from <https://www.voxpol.eu/monitoring-racist-and-xenophobic-extremism-to-counter-hate-speech-online-ethical-dilemmas-and-methods-of-a-preventive-approach/>
- Cha, M., Kwak, H., Rodriguez, P., Ahn, Y. Y., & Moon, S. (2007). I tube, you tube, everybody tubes: Analyzing the world's largest user generated content video system. *Proceedings of the 7th ACM SIGCOMM Conference on Internet measurement*, 1-14.

- Champion, K., Vernberg, E., & Shipman, K. (2003). Non-bullying victims of bullies: Aggression, social skills, and friendship characteristics. *Journal of Applied Developmental Psychology, 24* (1), 535–551.
- Cheng, C. L., Huang, Y. F., Shen, T. N., & Xue, L. (2015, July). A study of uses and gratification of YouTube for university students. *Innovation in Design, Communication and Engineering: Proceedings of the 2014 3rd International Conference on Innovation, Communication and Engineering (ICICE 2014), Guiyang, Guizhou, PR China, October 17-22, 2014* (295). CRC Press.
- Cho, D., & Kwon, K. H. (2015). The impacts of identity verification and disclosure of social cues on flaming in online user comments. *Computers in Human Behavior, 51*(1), 363-372.
- Cicchirillo, V., Hmielowski, J., & Hutchens, M. (2015). The mainstreaming of verbally aggressive online political behaviors. *Cyberpsychology, Behavior, and Social Networking, 18*(5), 253-259.
- Clarke, V., & Braun, V. (2014). *Thematic analysis in Encyclopedia of critical psychology*. New York: Springer.
- Coe, K., Kenski, K., & Rains, S. A. (2014). Online and uncivil? Patterns and determinants of incivility in newspaper website comments. *Journal of Communication, 64*(4), 658-679.
- Collingwood, L., & Broadbent, G. (2015). Offending and being offended online: Vile messages, jokes and the law. *Computer Law & Security Review, 31*(6), 763-772.
- Constas, M. A. (1992). Qualitative analysis as a public event: The documentation of category development procedures. *American Educational Research Journal, 29*(2), 253-266.
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2<sup>nd</sup> Edition), Thousand Oaks: Sage
- Creswell, J. W. (2012). *Research design: Qualitative and quantitative approaches*. Thousand Oaks: Sage
- Creswell, J. W., & Poth, C. N. (2017). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA, United States: Sage Publications.
- Conover, D. O., & Munch, S. B. (2002). Sustaining fisheries yields over evolutionary time scales. *Science, 297*(5), 94-96.
- Costello, L., McDermott, M. L., & Wallace, R. (2017). Netnography: Range of practices, misperceptions, and missed opportunities. *International Journal of Qualitative Methods, 16*(1), 1-12.

- Crick, N.R., & Dodge, K.A. (1996). Social information-processing mechanisms in reactive and proactive aggression. *Child Development*, 67(1), 993–1002.
- Crystal, D. (2006). *Language and the Internet* (2<sup>nd</sup> ed). Cambridge: Cambridge UP.
- Cursing & Swearing Dictionary. (2015). *Cursing & Swearing Dictionary*. Retrieved from www.vnutz.com: [http://www.vnutz.com/curse\\_and\\_swear/malaysian](http://www.vnutz.com/curse_and_swear/malaysian)
- CyberSecurity Malaysia. (2013). *MyCERT 2nd Quarter 2013 Summary Report*. Retrieved from [http://www.cybersecurity.my/bahasa/knowledge\\_bank/bulletin/content/main/detail/182/index.html](http://www.cybersecurity.my/bahasa/knowledge_bank/bulletin/content/main/detail/182/index.html)
- CyberSecurity Malaysia. (2013). *Reported incidents based on general incidents classifications statistic 2013*. Retrived from <http://www.mycert.org.my/en/services/statistic/mycert/2009/main/detail/625/index.html>.
- Daniels, J. (2009). *Cyber racism: White supremacy online and the new attack on civil rights*. Rowman: Littlefield Publishers.
- Danyaro, K., Jaafar, J., De Lara, R., & Downe, A. (2010). An evaluation of the usage of Web 2.0 among tertiary level students in Malaysia. *IEEE Xplore Digital Library*, 1-6.
- Davidson, J., Liebald, B., Liu, J., Nandy, P., Van Vleet, T., Gargi, U., & Sampath, D. (2010, September). The YouTube video recommendation system. In *Proceedings of the fourth ACM Conference on Recommender Systems* (293-296). ACM.
- De Choudhury, M., Gamon, M., Counts, S., & Horvitz, E. (2013). Predicting depression via social media. *Proceedings of the Seventh International AAAI Conference on Weblogs and Social Media, ICWSM, 13(1)*, 1-10.
- Denis, W. H. V. (2014). The strong, the weak, and the unbalanced: The link between tie strength and cyber aggression on a social network site. *Sage*, 33(3), 315-342.
- Diener, E., Lusk, R., DeFour, D. & Flax, R. (1980). Deindividuation: Effects of group size, density, number of observers, and group member similarity on self-consciousness and disinhibited behavior. *Journal of Personality and Social Psychology*, 39(1), 449-459.
- Diener, E., Fraser, S. C., Beaman, A. L., & Kelem, R. T. (1976). Effects of deindividuation variables on stealing among Halloween trick-or-treaters. *Journal of Personality and Social Psychology*, 33(1), 178-183.
- Dodge, K. A., & Coie, J.D. (1987.) Social information-processing factors in reactive and proactive aggression in children's playgroups. *Journal of Personality and Social Psychology*, 53(1), 1146–1158.

- Dodge, K.A. (1991). *The structure and function of reactive and proactive aggression. The development and treatment of childhood aggression*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Doey, L. (2017). *Miscommunication among children through text-based media and its relation to social anxiety* (Doctoral dissertation, Université d'Ottawa/University of Ottawa). Retrieved from <https://ruor.uottawa.ca/handle/10393/35766>.
- Dominick, J., & Wimmer, R. (2003). Training the next generation of media researchers. *Mass Communication and Society*, 6(1), 3-9.
- Doncher, D. (2017). *YouTube Statistics-2017*. Retrieved from <https://fortunelords.com/youtube-statistics/>
- Dorothy, N. (2013). The potential of YouTube for teaching and learning in the performing arts. *Procedia - Social and Behavioral Sciences*, 101(1), 1118–1126.
- Ducan, S., Nikki, W., Graham, P. Millward, B. (2010). Creative determinants of viral video viewing. *International Journal of Advertising*, 29(3), 349–368.
- Duncan, S., & Fiske, D. W. (2015). *Face-to-face interaction: Research, methods, and theory* (Vol. 3). Chicago: Routledge.
- Duval, S., & Wicklund, R. A. (1973). Effects of objective self-awareness on attribution of causality. *Journal of Experimental Social Psychology*, 9(1), 17-31.
- Edgerly, S., Vraga, E. K., Dalrymple, K. E., Macafee, T., & Fung, T. K. (2013). Directing the dialogue: The relationship between YouTube videos and the comments they spur. *Journal of Information Technology & Politics*, 10(3), 276-292.
- Edwards, J. (2014, July 24). 'Facebook Inc.' Actually has 2.2 billion users now — roughly one third of the entire population of earth. Retrieved from Business Insider: <http://www.businessinsider.my/facebook-inc-has-22-billion-users-2014-7/#WvFazWIkjoRB4JKj.97>.
- Edwards, D. (2008). Intentionality and mens rea in police interrogations: The production of actions as crimes. *Intercultural pragmatics*, 5(2), 177-199.
- Eighmey, J., & McCord, L. (1998). Adding value in the information age: Uses and gratifications of sites on the World Wide Web. *Journal of Business Research*, 4(3), 187–194.
- Ekgi, F. (2012). Examination of narcissistic personality traits' predicting level of Internet addiction and cyber bullying through path analysis. *Educational Sciences: Theory and Practice*, 12(3), 1694-1706.

- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1-4.
- Espelage, D. L., & Hong, J. S. (2017). Cyberbullying prevention and intervention efforts: Current knowledge and future directions. *The Canadian Journal of Psychiatry*, 62(6), 374-380.
- Eveland Jr, W. P., & Hively, M. H. (2009). Political discussion frequency, network size, and “heterogeneity” of discussion as predictors of political knowledge and participation. *Journal of Communication*, 59(2), 205-224.
- Fanti, K. A., Demetriou, A. G., & Hawa, V. V. (2012). A longitudinal study of cyberbullying: Examining risk and protective factors. *European Journal of Developmental Psychology*, 9 (1), 168-181.
- Fanti, K. A., & Henrich, C. C. (2015). Effects of self-esteem and narcissism on bullying and victimization during early adolescence. *The Journal of Early Adolescence*, 35(1), 5-29.
- Faryadi, Q. (2011). Cyber bullying and academic performance. *International Journal of Computational Engineering Research*, 1(1), 23-30.
- Fearon, J. D. (1999). *What is identity (As we now use the word)*. Unpublished manuscript, Stanford University, Stanford, Calif.
- Ferenstein, F. (2012, July 29). *Surprisingly good evidence that real name policies fail to improve comments*. Retrieved from <https://techcrunch.com/2012/07/29/surprisingly-good-evidence-that-real-name-policies-fail-to-improve-comments/>
- Fernandez, A. (2017). Platformed racism: The mediation and circulation of an Australian race-based controversy on Twitter, Facebook and YouTube. *Information, Communication and Society*, 20(6), 930-946.
- Festinger, L., Pepitone, A., & Newcomb, B. (1952). Some consequences of de-individuation in a group. *Journal of Abnormal and Social Psychology*, 47(1), 382-389.
- Foody, M., Samara, M., & Carlbring, P. (2015). A review of cyberbullying and suggestions for online psychological therapy. *Internet Interventions*, 2(3), 235-242.
- Fraenkel, J. R., & Wallen, N. E (1990). *How to design and evaluate research in education*. New York: McGraw-Hill.
- Frederick, E. (2017). Malice in the digital palace: A commentary on athletes, social media, and defamation. *Journal of Legal Aspects of Sport*, 27(1), 79-89.

- Froomkin, M. A. (1999). Legal issues in anonymity and pseudonymity. *Information Society, 15*(2), 113-127.
- Garcia, J. A., Lopez, A. L. M. C., & Gaona, P. C. (2012). A vision of uses and gratifications applied to the study of Internet use by adolescents. *Comunicación Sociedad, 25*(2), 231-254.
- George, J., Alias, J., Khader, N. A., Jabbar, S., & Ranjith, N. (2017). Cyber bullying among adolescents. *The International Journal of Indian Psychology, 4*(4), 74-81.
- Ghazali, A. H. A., Omar, S. Z., Ahmad, A., Samah, A. A., Abdullah, H., Ramli, S. A., & Shaffril, H. A. M. (2016). Potential personality traits that explain cyberbullying among youth in Malaysia. *International Journal of Academic Research in Business and Social Sciences, 6*(12), 741-749.
- Gibson, C. B. (2017). Elaboration, generalization, triangulation, and interpretation: On enhancing the value of mixed method research. *Organizational Research Methods, 20*(2), 193-223.
- Gill, R. (2015). *Gender and the Media*. Hoboken, NJ: John Wiley & Sons.
- Gillon, G. T. (2017). *Phonological awareness: From research to practice*. New York: Guilford Publications
- Goffman, E. (1959). *The presentation of self in everyday life*. Doubleday, Allen Lane: The Penguin Press.
- Goodboy, A. K., & Martin, M. M. (2015). The personality profile of a cyberbully: Examining the dark triad. *Computers in Human Behavior, 49*(1), 1-4.
- Grigg, D.W. (2010). Cyber-Aggression: Definition and concept of cyberbullying. *Aust. J. Guid. Counsell, 20*(1), 143–156.
- Griffin, J. (1998). *Value judgement: Improving our ethical beliefs*. United Kingdom: Oxford University Press.
- Guion, L. A., Diehl, D. C., & McDonald, D. (2001). *Conducting an in-depth interview*. University of Florida Cooperative Extension Service, Institute of Food and Agricultural Sciences, EDIS.
- Duval., Shelley., & Wicklund, R. A., (1972). *A theory of objective self-awareness*. Washington: Academic Press.
- Ha, Y. W., Kim, J., Libaque-Saenz, C. F., Chang, Y., & Park, M. C. (2015). Use and gratifications of mobile SNSs: Facebook and KakaoTalk in Korea. *Telematics and Informatics, 32*(1), 425-438.

- Haimson, O. L., & Hoffmann, A. L. (2016). Constructing and enforcing "authentic" identity online: Facebook, real names, and non-normative identities. *First Monday*, 21(6), 1-7.
- Haridakis, P., & Hanson, G. (2009). Social interaction and co-viewing with YouTube: Blending mass communication reception and social connection. *Journal of Broadcasting & Electronic Media*, 53(2), 317-335.
- Harrison, M. S. (2010). Colorism: The often un-discussed-ism in America's workforce. *Jury Expert*, 22(1), 67-68.
- Hartley, J. (2017). *Uses of YouTube digital literacy and the growth of knowledge. The Uses of Digital Literacy* (110-131). London: Routledge.
- Hasan, H. S. M. (2013). *Using YouTube as a tool to learn verb tenses* (Doctoral dissertation, Universiti Teknologi Malaysia). Retrieved from [https://?hl=en&as\\_sdt=0%2C5&q=hasan%2C+H.+S.+M.+%282013%29.+U+sing+YouTube+as+a+tool+to+learn+verb+tenses&btnG](https://?hl=en&as_sdt=0%2C5&q=hasan%2C+H.+S.+M.+%282013%29.+U+sing+YouTube+as+a+tool+to+learn+verb+tenses&btnG).
- Hasan, M. R., Jha, A. K., & Liu, Y. (2018). Excessive use of online video streaming services: Impact of recommender system use, psychological factors, and motives. *Computers in Human Behavior*, 80(1), 220-228.
- Hayes, R. A., Carr, C. T., & Wohn, D. Y. (2016). One click, many meanings: Interpreting paralinguistic digital affordances in social media. *Journal of Broadcasting & Electronic Media*, 60(1), 171-187
- Herling, J. L. (2016). *Online community response to YouTube abuse* (Doctoral dissertation, Virginia Tech). Retrieved from <https://vttechworks.lib.vt.edu/handle/10919/78126>
- Hill, R., Betts, L. R., & Gardner, S. E. (2015). Older adults' experiences and perceptions of digital technology: (Dis) empowerment, wellbeing, and inclusion. *Computers in Human Behavior*, 48(1), 415-423.
- Hiltz, S. R., Turoff, M., & Johnson, K. (1989). Experiments in group decision making, 3: Disinhibition, deindividuation, and group process in pen name and real name computer conferences. *Decision Support Systems*, 5(2), 217-232.
- Ho, H., Shin, W., & Lwin, M. O. (2017). Social networking site use and materialistic values among youth: The safeguarding role of the parent-child relationship and self-regulation. *Communication Research*, 1(1), 1-26.
- Hodges, E. V. E., Boivin, M., Vitaro, F., & Bukowski, W. M. (1999). The power of friendship: Protection against an escalating cycle of peer victimization. *Developmental Psychology*, 35(1), 94-101.
- Hoffman, D. L., Novak, T. P., & Peralta, M. A. (1999). Information privacy in the marketplace: Implications for the commercial uses of anonymity on the Web. *The Information Society*, 15(2), 129-139.

- Holsti, O. R. (1969). *Content analysis for the social sciences and humanities*. Boston: Addison-Wesley
- Hongladarom, S. (2011). Personal identity and the self in the online and offline world. *Minds and Machines*, 21(4), 533-538.
- Hood, M., & Duffy, A. L. (2017). Understanding the relationship between cyber-victimization and cyber-bullying on social network Sites: The role of moderating factors. *Personality and Individual Differences*, 1(1), 1-6.
- Hornby, A. S. (Ed.) (1995). *Oxford advanced learners dictionary*. Oxford: Oxford University Press.
- Hinduja, S. & Patchin, J. W. (2009). *Bullying beyond the scholyard: Preventing and responding to cyberbullying*. Thousand Oaks: Corwin Press.
- Hussein, A. (2015). The use of triangulation in social sciences research: Can qualitative and quantitative methods be combined?. *Journal of Comparative Social Work*, 4(1), 1-12.
- Inside YouTube Video Statistics. (2010). *Inside YouTube video statistics*. Retrieved from sysomos.com: <http://sysomos.com/reports/youtube-video-statistics>.
- Ismail, M. M. B., & Bchir, O. (2015). Insult detection in social network comments using possibilistic based fusion approach. *Computer and Information Science*, 1(1), 15-25.
- Jamshed, S. (2014). Qualitative research method-interviewing and observation. *Journal of basic and clinical pharmacy*, 5(4), 87-88
- Jang, H., Song, J., & Kim, R. (2014). Does the offline bully-victimization influence cyberbullying behavior among youths? Application of General Strain Theory. *Computers in Human Behavior*, 31(1), 85-93.
- Jargon-Dictionary. (2001). *Lurker definition*. Retrieved from <http://www.netmeg.net/jargon>.
- Jenkins, H. (2008). *Convergence culture: Where old and new media collide* (Kindle ed.). New York, NY: New York University Press.
- Jenkinson, P. (2017). Social media accessibility and inclusion is a crucial consideration. *Access*, 31(3), 34-36
- Jeong, S. H., Kim, H., Yum, J. Y., & Hwang, Y. (2016). What type of content are smartphone users addicted to?: SNS vs. games. *Computers in Human Behavior*, 54(1), 10-17.
- Jia, A. L., Shen, S., Chen, S., Li, D., & Iosup, A. (2017, April). An analysis on a YouTube-like UGC site with enhanced social features. In *Proceedings of the*

26th International Conference on World Wide Web Companion. 1477-1483. International World Wide Web Conferences Steering Committee.

- Joets, M. (2015). Heterogeneous beliefs, regret, and uncertainty: The role of speculation in energy price dynamics. *European Journal of Operational Research*, 247(1), 204-215.
- Johnson, T., & Kaye, B. (2010). Choosing is believing? How web gratifications and reliance affect Internet credibility among politically interested users. *Atlantic Journal of Communication*, 18(1), 1-21.
- Jonson, L. A. (2013). *Flaming motivation in YouTube users as a function of the traits disinhibition seeking, assertiveness and anxiety?* (Bachelor's thesis, University of Twente). Retrieved from [https://essay.utwente.nl/63235/1/J%C3%B6nson,\\_L.A.\\_-\\_s1012738\\_\(verslag\).pdf](https://essay.utwente.nl/63235/1/J%C3%B6nson,_L.A._-_s1012738_(verslag).pdf)
- Joo, Y. J., Park, S., & Shin, E. K. (2017). Students' expectation, satisfaction, and continuance intention to use digital textbooks. *Computers in Human Behavior*, 69(1), 83-90.
- Kallio, H., Pietila, A. M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: Developing a framework for a qualitative semi-structured interview guide. *Journal of Advanced Nursing*, 72(12), 2954-2965.
- Kapila, K. (2017). Online reputation—how critical it is for your business growth?. *Journal of Communication Management*, 7(4), 356-366.
- Kato, Y., & Akahori, K. (2004). E-mail communication versus face-to-face communication: Perception of other's personality and emotional state. *Proceedings of ED-MEDIA2004*, 4160-4167.
- Kato, Y., Kato, S., & Akahori, K. (2007). Effects of emotional cues transmitted in e-mail communication on the emotions experienced by senders and receivers. *Computers in Human Behavior*, 23(1), 1894-1905.
- Kathryn, V., Xavier, D., & Denzel, M. (2014). *The path from new to viral: Understanding what makes videos go viral*. Iconference 2014. Retrieved from <https://www.ideals.illinois.edu/handle/2142/47367>
- Katz, E., Blumler, J., & Gurevitch, M. (1974). *Utilization of mass communication by the individual. The uses of mass communications: Current perspectives on gratifications research*. Sage: Beverly Hills.
- Kayany, J. M. (1998). Contexts of uninhibited online behavior: Flaming in social newsgroups on Usenet. *Journal of the American Society for Information Science*, 49(12), 1135-1141.
- Kayne, A. J. F., & Lee, B. (2017). Online self and discrepancy: Who we are online, offline, and hoping to be. *Prosiding Konferensi Nasional Peneliti Muda Psikologi Indonesia*, 2(1), 85-91.

- Kee, C. P., Ibrahim, F., Ahmad, F., & Khiang, C. C. (2012). Frame contention between news sources and news media: Framing the dispute of teaching Mathematics and Science in English. *Asian Social Science*, 8(5), 16-24
- Kelman, H. C. (1958). Compliance, identification, and internalization three processes of attitude change. *Journal of Conflict Resolution*, 2(1), 51-60.
- Khan, M. L. (2017). Social media engagement: What motivates user participation and consumption on YouTube?. *Computers in Human Behavior*, 66(1), 236-247
- Khan, M. L., & Jacob, S. (2013). *Advocacy, entertainment and news—An analysis of user participation on YouTube*. Retrieved from [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2579596](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2579596)
- Kiesler, S., & Sproull, L. (1992). Group decision making and communication technology. *Organizational Behavior & Human Decision Processes*, 52(1), 96-123.
- Kiesler, S., Siegel, J., & McGuire, T. W. (1984). Social psychological aspects of computer mediated communication. *American Psychologist*, 39(1), 1123-1134.
- Kirk, J., & Miller, M. L. (1986). *Reliability and validity in qualitative research*. California: Sage Publications Ltd.
- Kolko, B. E., Nakamura, L., & Rodman, G. B. (2000). *Racism in cyberspace*. Routledge, New York.
- Kosenko, K. A., Bond, B. J., & Hurley, R. J. (2016). An exploration into the uses and gratifications of media for transgender individuals. *Psychology of Popular Media Culture*, 7(3), 274-288.
- Kowalski, R. M., Giumetti, G. W., Schroeder, A. N., & Lattanner, M. R. (2014). Bullying in the digital age: A critical review and meta-analysis of cyberbullying research among youth. *Psychological Bulletin*, 140(1), 1073-1137.
- Kozinets, R. V. (2015). *Netnography*. California: John Wiley & Sons, Inc.
- Kozinets, R. (2017). *Netnography: Radical participative understanding for a networked communications society*. The SAGE Handbook of Qualitative Research in Psychology, Thousand Oaks, California: SAGE.
- Krippendorff, K. (2004). Reliability in content analysis. *Human communication research*, 30(3), 411-433.
- Kruger, J., Parker, J., Ng, Z., & Epley, N. (2005). Egocentrism over e-mail: Can we communicate as well as we think? *Journal of Personality and Social Psychology*, 89(6), 925-936.

- Kulik, C. T., Perera, S., & Cregan, C. (2016). Engage me: The mature-age worker and stereotype threat. *Academy of Management Journal*, 59(6), 2132-2156.
- Kumar, R. (2014). *Research methodology: A step-by-step guide for beginners*. Thousand Oaks, California: Sage.
- Kwon, K. H., & Gruzd, A. (2017). Is aggression contagious online? A case of swearing on Donald Trump's campaign videos on YouTube. *Proceedings of the 50th Hawaii International Conference on System Sciences*. 2165-2174.
- Lai, C. S., Mohamad, M. M., Lee, M. F., Salleh, K. M., Sulaiman, N. L., Rosli, D. I., & Chang, W. V. (2017). Prevalence of cyberbullying among students in Malaysian higher learning institutions. *Advanced Science Letters*, 23(2), 781-784.
- Lagger, C., Lux, M., & Marques, O. (2017). What makes people watch online videos: An exploratory study. *Computers in Entertainment (CIE)*, 15(2), 6-8.
- Lange, P. G. (2005). Getting to know you: Using hostility to reduce anonymity in online communication. *Texas Linguistic Forum*, 49(1), 95-107.
- Lange, P. G. (2006). What's your claim to flame? *First Monday*, 11(9), 1-8.
- Lange, P. G. (2007, October). Searching for the 'you' in 'YouTube': An analysis of online response ability. In *Ethnographic Praxis in Industry Conference Proceedings* (Vol. 2007, No. 1, 36-50). Oxford, UK: Blackwell Publishing Ltd.
- Lange, P. G. (2014). Commenting on YouTube rants: Perceptions of inappropriateness or civic engagement?. *Journal of pragmatics*, 73(1), 53-65.
- Lea, M., & Spears, R. (1991). Computer-mediated communication, de-individuation and group decision-making. *International Journal of Man-Machine Studies*, 34(2), 283-301.
- Lea, M., Spears, R., & Watt, S. E. (2007). Visibility and anonymity effects on attraction and group cohesiveness. *European Journal of Social Psychology*, 37(1), 761-773.
- Lee, S. T., & Thien, N. P. (2015). Media, race and crime: Racial perceptions and criminal culpability in a multiracial national context. *International Communication Gazette*, 77(1), 24-50.
- Lee, Sian, C., Ma, L. (2012). News sharing in social media: The effect of gratifications and prior experience. *Computers in Human Behaviour*, 28 (2), 331-339.
- Lee, W. Y., Tan, C. S., & Siah, P. C. (2017). The role of online privacy concern as a mediator between internet self-efficacy and online technical protection privacy behaviour. *Sains Humanika*, 9(1), 3-2.

- Leung, L. (2013). Generational differences in content generation in social media: The roles of the gratifications sought and of narcissism. *Computers in Human Behavior*, 29(3), 997-1006.
- Levmore, S. & Nussbaum, M. (2010). *The offensive Internet: Speech, privacy, and reputation*. Cambridge, MA: Harvard University Press.
- Lin, C. (1999). Online-service adoption likelihood. *Journal of Advertising Research*, 39(2), 79–90.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Newbury Park, CA: Sage.
- Lingam, R. A., & Aripin, N. (2017). Comments on Fire! Classifying Flaming Comments on YouTube Videos in Malaysia. *Jurnal Komunikasi, Malaysian Journal of Communication*, 33(4), 104-118.
- Linkletter, M. (2010). The choking game and YouTube: A dangerous combination. *Clinical Pediatrics*, 49(3), 274-279.
- Liu, N. (2015). Dispute resolution in inter-state & investor-state cases: The Asian experience. *JE Asia & Int'l L*, 8(1), 521-532.
- Locke, L. F., Spirduso, W. W., & Silverman, S. J. (1987). *Proposals that work: "A guide for planning dissertations and grant proposals"* (2<sup>nd</sup> ed.). Newbury Park, CA: Sage.
- Looper, J. (2015). *What is a webview*. Retrieved from <http://developer-telerik.com/featured/whatis-a-webview/>.
- Luzon, M. J. (2013). This is an erroneous argument: Conflict in academic blog discussions. *Discourse, Context & Media*, 2(2), 111-119.
- Madden, A., Ruthven, I., & McMenemy, D. (2013). A classification scheme for content analyses of YouTube video comments. *Journal of Documentation*, 69(5), 693-714.
- Madge, C. (2007). Developing a geographers' agenda for online research ethics. *Progress in Human Geography*, 31(5), 654–674.
- Malaysian Communications & Multimedia Commission (2013). *Household use of the Internet*. Retrieved from [http://www.skmm.gov.my/mcmc/facts\\_figures/stats/pdf/HUIS08\\_02.pdf](http://www.skmm.gov.my/mcmc/facts_figures/stats/pdf/HUIS08_02.pdf)
- Malaysian Communications & Multimedia Commission. (2009). *Communications & multimedia selected facts & figures*. Retrieved from <http://www.skmm.gov.my/>
- Malik, A., Dhir, A., & Nieminen, M. (2016). Uses and gratifications of digital photo sharing on Facebook. *Telematics and Informatics*, 33(1), 129-138.

- Mansbridge, J. (1999). On the idea that participation makes better citizens. *Citizen Competence and Democratic Institutions*, 1(1), 291-325.
- Markham, A. and Buchanan, E. (2012). *Ethical decision-making and Internet research: Aoir ethics working committee*. Retrieved from <https://www.uwstout.edu/directory/center-applied-ethics>.
- Maros, M., & Rosli, L. (2017). Politeness strategies in Twitter updates of female English language studies Malaysian undergraduates. *3L: Language, linguistics, literature*, 23(1), 132-149.
- Martin, R. C., & Vieaux, L. E. (2016). The digital rage: How anger is expressed online. *The Psychology of Social Networking*, 1(1), 117-127.
- Marx, G.T. (1999). What's in a name? Some reflections on the sociology of anonymity. *Information Society*, 15(2), 99-112.
- Mason, M. (2010). Sample size and saturation in PhD studies using qualitative interviews. In *Forum qualitative sozialforschung/forum: Qualitative social research*, 11(3) from <http://nbn-resolving.de/urn:nbn:de:0114-fqs100387>.
- McGregor, J. (2017). *Coping with aggressive behaviour*. London: Sheldon Press.
- McCluskey, M., & Hmielowski, J. (2012). Opinion expression during social conflict: Comparing online reader comments and letters to the editor. *Journalism*, 13(3), 303-319.
- Meho, L. L. (2006). E-mail interview in qualitative research: A methodological discussion. *Journal of the American Society for Information Science and Technology*, 57(10), 1284-1295.
- Merriam, S. (1988). *Qualitative research and case study applications in education: Revised and expanded from 1case study research in education*. Jossey-Bass, San Francisco, CA.
- Merriam-Webster. (2014). "Authentic". Retrieved from <http://www.merriam-webster.com/dictionary/authentic>
- Meyers, M. (2004). Crack mothers in the news: A narrative of paternalistic racism. *Journal of Communication Inquiry*, 28(3), 194-216.
- Mezzour, G., Carley, L., & Carley, K. (2014). *Global mapping of cyber-attacks*. Retrieved from [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2729302](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2729302).
- Miles, M. B., & Huberman, A. M. (1984). Drawing valid meaning from qualitative data: Toward a shared craft. *Educational Researcher*, 1(1), 20-30.
- Miller, H., Kluver, D., Thebault-Spieker, J., Terveen, L., & Hecht, B. (2017). Understanding emoji ambiguity in context: The role of text in emoji-related

- miscommunication. In *11th International Conference on Web and Social Media, ICWSM 2017*. AAAI Press.
- Modecki, K. L., Minchin, J., Harbaugh, A. G., Guerra, N. G., & Runions, K. C. (2014). Bullying prevalence across contexts: A meta-analysis measuring cyber and traditional bullying. *Journal of Adolescent Health, 55*(5), 602-611.
- Moghavvemi, S., Sulaiman, A. B., Jaafar, N. I. B., & Kasem, N. (2017, July). Facebook and YouTube addiction: The usage pattern of Malaysian students. In *Research and Innovation in Information Systems (ICRIIS), 2017 International Conference on* (1-6). IEEE.
- Momeni, E., Haslhofer, B., Tao, K., & Houben, G. J. (2015). Sifting useful comments from Flickr Commons and YouTube. *International Journal on Digital Libraries, 16*(2), 161-179.
- Moor, P. J. (2007). *Conforming to the flaming norm in the online commenting situation* (Bachelor's thesis, University of Twente). Retrieved from <http://scholar.petermoor.nl/flaming.pdf>
- Moor, P. J. (2008). *Flaming on YouTube* (Master's thesis, University of Twente). Retrieved from <http://essay.utwente.nl/59089/>
- Moor, P.J., Heuvelman, A., & Verleur, R. (2010). Flaming on YouTube. *Computers in Human Behaviour, 26*(1), 1536-1546.
- Moreno, M. A. (2014). Cyberbullying. *JAMA Pediatrics, 168*(5), 500-501.
- Mustafa, S., & Saleh, Y. (2017). An overview on intangible cultural heritage in Malaysia. *International Journal of Academic Research in Business and Social Sciences, 7*(4), 1053-1058.
- Muzamil, M., & Shah, G. (2016). Cyberbullying and self-perceptions of students associated with their academic performance. *International Journal of Education and Development using Information and Communication Technology, 12*(3), 79-92.
- MyCERT Incident Statistics. (2017, December). *MyCert Malaysia Computer Emergency Response Team*. Retrieved from [www.mycert.org.my/statistics/2017.php](http://www.mycert.org.my/statistics/2017.php).
- Myiah, J., & Hutchens, V. J. (2014). How could you think that?!?!: Understanding intentions to engage in political flaming. *New Media Society, 1*(1), 1-19.
- Navarro, J. N., & Jasinski, J. L. (2012). Going cyber: Using routine activities theory to predict cyberbullying experiences. *Sociological Spectrum, 32*(1), 81-94.
- Neuendorf, K. A. (2016). *The content analysis guidebook*. Thousand Oaks, California: Sage.

- Newhagen, J., & Rafaeli, S. (1996). Why communication research should study the Internet: A dialogue. *Journal of Communication* 46(1), 4–13.
- Nissenbaum, H. (1999). The meaning of anonymity in an Information Age. *Information Society*, 15(2), 141-144.
- Nycyk, M. (2012). *Tensions in enforcing YouTube community guidelines: The challenge of regulating user's flaming comments*. Unpublished doctoral dissertation, Curtin University of Technology.
- O'Connor, A. (2005). *Instant messaging: Friend or foe of student writing?*. *New Horizons for Learning*. Retrieved from [http://www.newhorizons.org/strategies/literacy/oconnor .htm](http://www.newhorizons.org/strategies/literacy/oconnor.htm).
- O' Sullivan, P. B., & Flanagin, A. J. (2003). Reconceptualising 'flaming' and other problematic messages. *New Media Society*, 5(69), 69-94.
- Oberst, U., Wegmann, E., Stodt, B., Brand, M., & Chamarro, A. (2017). Negative consequences from heavy social networking in adolescents: The mediating role of fear of missing out. *Journal of Adolescence*, 55(1), 51-60.
- Ojanen, T., Sijtsema, J. J., & Rambaran, A. J. (2013). Social goals and adolescent friendships: Social selection, deselection, and influence. *Journal of Research on Adolescence*, 23(1), 550–562.
- Olins, W. (2017). *The new guide to identity: How to create and sustain change through managing identity*. Abingdon, UK: Routledge.
- Online Hate Speech. (2013). *Online Hate Speech*. Retrieved from <http://www.iglyo.com/wp-content/uploads/2014/01/Online-Hate-Speech-WEB.pdf>.
- Pabian, S., & Vandebosch, H. (2014). Using the theory of planned behaviour to understand cyberbullying: The importance of beliefs for developing interventions. *European Journal of Developmental Psychology*, 11(1), 463-477
- Papacharissi, Z. (2011). *A private sphere: Democracy in a digital age*. Malden, MA: Polity Press.
- Park, Y. J. (2013). Digital literacy and privacy behavior online. *Communication Research*, 40(2), 215-236.
- Patchin, J. W., & Hinduja, S. (2011). Traditional and non-traditional bullying among youth: A test of general strain theory. *Youth & Society*, 43(2), 727-751.
- Pearson, M. (2017). Teaching media law in a post-truth context: Strategies for enhancing learning about the legal risks of fake news and alternative facts. *Asia Pacific Media Educator*, 27(1), 17-26.

- Peter S., Verena D., & Franz L. (2013). *Leave a comment! An in-depth analysis of user comments on YouTube* (Doctoral Thesis, University of Passau, Passau, Germany). Retrieved from <http://aisel.aisnet.org/cgi/viewcontent.cgi?article=1041&context=wi2013>.
- Phua, J., Seunga, V., & Jihoon, K. (2012). Uses and gratifications of social networking sites for bridging and bonding social capital: A comparison of Facebook, Twitter, Instagram, and Snapchat. *Computers in Human Behavior*, 72(1), 115–122.
- Postmes, T., Spears, R., & Lea, M. (2000). The formation of group norms in computer-mediated communication. *Human Communication Research*, 26(3), 341-371.
- Pu, W., Li, S., & Thatcher, J. (2017). *Self-disclosure and SNS platform: The impact of SNS transparency*. Seoul, South Korea: ICIS.
- Pyzalski, J. (2012). From cyberbullying to electronic aggression: Typology of the phenomenon. *Emotional and behavioural difficulties*, 17(3-4), 305-317.
- Qin, S., Menezes, R., & Silaghi, M. (2010). A recommender system for YouTube based on its network of reviewers. *Social Computing (SocialCom), 2010 IEEE Second International Conference on* (323-328). IEEE.
- Rad, N. Y., & Hassan, T. (2017). Surveying the relationship between psychological disorders and spending time on Facebook. *Social Networking*, 6(2), 197-205.
- Rahman, Z., Suberamanian, K., Zauddin, H., Moghavvemi, S., & Nasir, M. H. N. M. (2016). Social media engagement metric analysis-" Study on fan page content". *Journal of Telecommunication, Electronic and Computer Engineering (JTEC)*, 8(8), 71-76.
- Rainie, H., Anderson, J. Q., & Albright, J. (2017). *The future of free speech, trolls, anonymity and fake news online*. Washington, DC: Pew Research Center.
- Rajadesingan, A., Zafarani, R., & Liu, H. (2015). Sarcasm detection on Twitter: A behavioral modeling approach. *Proceedings of the Eighth ACM International Conference on Web Search and Data Mining* (97-106). ACM.
- Rajaraman, K. K. (2016). *Exploring the role of habit on traditional and online news consumption* (Doctoral dissertation, Ohio University). Retrieved from [https://etd.ohiolink.edu/pg\\_10?0::NO:10:P10\\_ACCESSION\\_NUM:ohiou1465245016](https://etd.ohiolink.edu/pg_10?0::NO:10:P10_ACCESSION_NUM:ohiou1465245016)
- Reicher, S. D., Spears, R., & Postmes, T. (1995). A social identity model of deindividuation phenomena. *European Review of Social Psychology*, 6(1), 161-198.
- Reinig, B. A., Briggs, R. O., & Nunamaker Jr, J. F. (1997). Flaming in the electronic classroom. *Journal of Management Information Systems*, 14(3), 45-59.

- Reinig, B., Briggs, R., Brandt, S., & Nunamaker, J. (1997). The electronic classroom on fire: Why it happens and how to put out the flames. *Proceedings of the 30th Annual Hawaii International Conference on System Sciences*, 2(1), 639-647.
- Reinig, B.A., & Mejias, R.J. (2004). The effects of national culture and anonymity on flaming and criticalness in GSS-supported discussions. *Small Group Research*, 35(6), 698-723.
- Resnik, D. B. (2015). An international study of research misconduct policies. *Accountability in Research*, 22(5), 249-266.
- Rhee, C., (2010). Future tense: I, myself and e-myself. *Communications of the ACM*, 53(6), 154-157.
- Rosanti, I. R., Wijayanto, A., & Hikmat, M. H. (2017). *Impoliteness in criticism in vlog* (Doctoral dissertation, Universitas Muhammadiyah Surakarta). Retrieved from <http://eprints.ums.ac.id/52121/>
- Rosenthal, S. (2017). Motivations to seek science videos on YouTube: Free-choice learning in a connected society. *International Journal of Science Education*, 1(1), 1-18.
- Rowe, I. (2015). Civility 2.0: A comparative analysis of incivility in online political discussion. *Information, Communication & Society*, 18(2), 121-138.
- Ruby, P., & Decety, J. (2004). How would you feel versus how do you think she would feel? A neuroimaging study of perspective-taking with social emotions. *Journal of cognitive Neuroscience*, 16(6), 988-999.
- Ruehl, C. H., & Ingenhoff, D. (2015). Communication management on social networking sites: Stakeholder motives and usage types of corporate Facebook, Twitter and YouTube pages. *Journal of Communication Management*, 19(3), 288-302.
- Ryan, G. W., & Bernard, H. R. (2000). *Data management and analysis methods*. Thousand Oaks, CA: Sage Publications.
- Ryan, F., Coughlan, M., & Cronin, P. (2009). Interviewing in qualitative research: The one-to-one interview. *International Journal of Therapy and Rehabilitation*, 16(6), 309-314.
- Saiya, N., & Scime, A. (2015). Explaining religious terrorism: A data-mined analysis. *Conflict Management and Peace Science*, 32(5), 487-512.
- Saldana, J. (2015). *The coding manual for qualitative researchers*. Thousand Oaks, CA: Sage Publications.
- Saleem, S. (2017). Malaysia's new opposition party bersatu: Balancing potential with public image. *RSIS Commentary*, 39(1), 1-4.

- Salminen, J., Almerikhi, H., Milenkovic, M., Jung, S. G., An, J., Kwak, H., & Jansen, B. J. (2018). Anatomy of online hate: Developing a taxonomy and machine learning models for identifying and classifying hate in online news media. *Proceedings of the Twelfth International AAAI Conference on Web and Social Media*. (330-339).
- Salmivalli, C., Huttunen, A., & Lagerspetz, K. M. J. (1997). Peer networks and bullying in schools. *Scandinavian Journal of Psychology*, 38(1), 305–312.
- Santoro, S. L., Esbensen, A. J., Hopkin, R. J., Hendershot, L., Hickey, F., & Patterson, B. (2016). Contributions to racial disparity in mortality among children with down syndrome. *The Journal of Pediatrics*, 174(1), 240-246.
- Saunders, B., Sim, J., Kingstone, T., Baker, S., Waterfield, J., Bartlam, B., & Jinks, C. (2017). Saturation in qualitative research: Exploring its conceptualization and operationalization. *Quality & Quantity*, 1(1), 1-15.
- Schneider, C. J. (2016). Music videos on YouTube: Exploring participatory culture on social media. In *Symbolic Interactionist Takes on Music* (97-117). Emerald Group Publishing Limited.
- Schultes, P., Dorner, V., & Lehner, F. (2013). Leave a comment! An in-depth analysis of user comments on YouTube. *Wirtschaftsinformatik*, 42(1), 659-673.
- Scott, S.V., & Orlikowski, W.J. (2012). Great expectations: The materiality of commensurability in social media. In P.M. Leonardi, B. Nardi, and J. Kallinikos (eds.) *Materiality and Organizing: Social Interaction in a Technological World*. New York: Oxford University Press.
- Searles, P. (2018). *Rape and society: Readings on the problem of sexual assault*. New York: Routledge.
- Sekaran, U., & Bougie, R. (2016). *Research methods for business: A skill building approach*. United Kingdom: John Wiley & Sons.
- Senker, C. (2016). *Cybercrime & the Dark Net: Revealing the hidden underworld of the Internet*. London: Arcturus Publishing.
- Serrat, O. (2017). Social network analysis. In *Knowledge solutions* (39-43). Springer, Singapore.
- Shafiq, M. (2014). *Top 11 Malaysian Youtuber*. Retrieved from <https://muhdshafiqmohd-nor.wordpress.com/2012/12/16/top-11-malaysian-youtuber/>
- Shao, G. (2009). Understanding the appeal of user-generated media: A uses and gratification perspective. *Internet Research*, 19(1), 7-25.
- Sheldon, P., & Bryant, K. (2016). Instagram: Motives for its use and relationship to narcissism and contextual age. *Computers in Human Behavior*, 58(1), 89-97.

- Shelly, G. B., & Vermaat, M. E. (2009). *Discovering computers 2010: Living in a digital world, complete*. San Fransisco: Cengage Learning.
- Shin, J. (2008). Morality and Internet behavior: A study of the Internet troll and its relation with morality on the Internet. In K. McFerrin et al. (Eds.), *Proceedings of Society for Information Technology & Teacher Education International Conference 2008* (2834-2840). Chesapeake, VA: Association for the Advancement of Computing in Education (AACE).
- Siegel, J., Dubrovsky, V., Kiesler, S., & McGuire, T. W. (1986). Group processes in computer-mediated communication. *Organizational Behavior and Human Decision Processes*, 37(1), 157-187.
- Siersdorfer, S., Chelaru, S., & Nedjl, W. (2010). How useful are your comments? Analyzing and predicting YouTube comments and comment ratings. *Raleigh*, 1(1), 26-30.
- Siersdorfer, S., Chelaru, S., Pedro, J. S., Altingovde, I. S., & Nejd, W. (2014). Analyzing and mining comments and comment ratings on the social web. *ACM Transactions on the Web (TWEB)*, 8(3), 17-21.
- Silverman, D. (2016). *Qualitative research*. California: Sage Publications.
- Singh, D., & Kasturwar, N. B. (2017). Pattern of menstrual morbidities and the associated socio-demographic factors among adolescent girls in a rural area of Nagpur. *Panacea Journal of Medical Sciences*, 7(2), 77-82.
- Singh, M. M., Ng, P. J., Yap, K. M., Husin, M. H., & Malim, N. H. A. H. (2017). Cyberbullying and a mobile game app? An initial perspective on an alternative solution. *Journal of Information Processing Systems*, 13(3), 559-572.
- Slonje, R., Smith, P. K., & Frisen, A. (2013). The nature of cyberbullying, and strategies for prevention. *Computers in Human Behavior*, 29(1), 26-32.
- Sood, S., Antin, J., & Churchill, E. (2012). Profanity use in online communities. In *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems* (1481-1490). ACM.
- Spartz, J. T., Su, L. Y. F., Griffin, R., Brossard, D., & Dunwoody, S. (2017). YouTube, social norms and perceived salience of climate change in the American mind. *Environmental Communication*, 11(1), 1-16.
- Statista. (2017). *Malaysia. Market data and statistics*. Retrieved from <https://www.statista.com/markets/422/topic/1043/malaysia/>
- Statista. (2014). *YouTube: Statistics and data*. Retrieved from <https://www.statista.com/topics/2014/youtube/>.

- Steele, G., Woods, D., Finkel, R., Crispin, M., Stallman, R., & Goodfellow, G. (1983). *The Hacker's Dictionary*. New York: Harper & Row.
- Stenovec, T. (2011, June). *Myspace history: A timeline of the social network's biggest moments*. Retrieved from [http://www.huffingtonpost.com/2011/06/29/myspace-history-timeline\\_n\\_887059.html](http://www.huffingtonpost.com/2011/06/29/myspace-history-timeline_n_887059.html).
- Stroud, N. J., van Duyn, E., & Peacock, C. (2016). *News commenters and comment readers*. Retrieved from [https://engagingnewsproject.org/enp\\_prod/wpcontent/uploads/2016/03/ENP-News-Commenters-and-Comment-Readers1.pdf](https://engagingnewsproject.org/enp_prod/wpcontent/uploads/2016/03/ENP-News-Commenters-and-Comment-Readers1.pdf)
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.
- Student Reports of Bullying and cyber-Bullying. (2013, August). *Student reports of bullying and cyber-bullying*. Retrieved from <http://nces.ed.gov/pubs2013/2013329.pdf>
- Sung, C. T. B. (2015). Burden of our false races: Defeating racism and the myth of race in Malaysia. Retrieved from <http://www.christopherteh.com/blog/2015/08/myth-of-race/>
- Tagliamonte, S. A., & Denis, D. (2008). Linguistic ruin? LOL! Instant messaging and teen language. *American speech*, 83(1), 3-34.
- Tateo, L. (2005). The Italian extreme right on-line network: An exploratory study using an integrated social network analysis and content analysis approach. *Journal of Computer-Mediated Communication*, 10(2), 10-22.
- Taylor, S. J., & Bogdan, R. (1998). *Introduction to qualitative research methods* (3rd ed.). New York: John Wiley & Sons, Inc.
- Teo, P. (2000). Racism in the news: A critical discourse analysis of news reporting in two Australian newspapers. *Discourse & society*, 11(1), 7-49.
- Tettegah, S. Y., & McCreery, M. P. (Eds.). (2015). *Emotions, Technology, and Learning*. New York: Academic Press.
- The Story of Amanda Todd. (2014, December 9). *The story of Amanda Todd*. Retrieved from <http://nobullying.com/amanda-todd-story/>
- Thompson, P. A. (1993). A social influence model of flaming in computer-mediated communication. *Western States Communication Association*, 1(1), 3-9.
- Thompson, D. (2014, June 19). *The Most Popular Social Network for Young People? Texting*. Retrieved from <http://www.theatlantic.com/technology/archive/2014/06/facebook-texting-teens-instagram-snapchat-most-popular-social-network/373043/>.

- Thurlow, C. (2006). 'From statistical panic to moral panic: The metadiscursive construction and popular exaggeration of new media language in the print media'. *Journal of Computer-Mediated Communication*, 11(3), 1-12.
- Thurlow, C., Lengel, L., & Tomic, A. (2004). *Computer mediated communication*. New York: Sage Publications.
- Thye, L. L. (2017, April 11). *On the alert for cyberbullying*, *The Star online*. Retrieved from [www.thestar.com.my/opinion/letters/2017/04/11/on-the-alert-for-cyberbullying/](http://www.thestar.com.my/opinion/letters/2017/04/11/on-the-alert-for-cyberbullying/).
- Top 15 most popular video websites. (2014, July). *Top 15 most popular video websites*. Retrieved from [www.ebizma.com/articles/video-websites](http://www.ebizma.com/articles/video-websites)
- Turban, E., Outland, J., King, D., Lee, J. K., Liang, T. P., & Turban, D. C. (2018). Marketing and advertising in e-commerce. In *Electronic Commerce 2018* (361-401). Springer: Cham.
- Turner, J. C. (1987). A self-categorization theory. In J. C. Turner, M. A. Hogg, P. J. Oakes, S. D. Reicher, & M. S. Wetherell (Eds.), *Rediscovering the social group: A self-categorization theory*, 42–67. Oxford: Basil Blackwell.
- Tuten, T. L., & Solomon, M. R. (2017). *Social media marketing*. Thousand Oaks, California: Sage.
- Vaismoradi, M., Jones, J., Turunen, H., & Snelgrove, S. (2016). Theme development in qualitative content analysis and thematic analysis. *Journal of Nursing Education and Practice*, 6(5), 100-111.
- Varga, T. (2009). *Language of YouTube video comments*. Unpublished bachelor dissertation, Masaryk University.
- Vidooly. (2016). *Most Subscribed Youtube Channel*. Retrieved from <https://vidooly.com/top-youtube-channels/MY/mostsubscribed>.
- Vitelli, R. (2016, April 6). *Does Technology Make Bullying Easier?*. Retrieved from <https://www.psychologytoday.com/blog/media-spotlight/201604/does-technology-make-bullying-easier>
- Wallace, K.A. (1999). Anonymity. *Ethics and Information Technology*, 1(1), 23-35.
- Walther, J. B., Anderson, J. F., & Park, D. W. (1994). Interpersonal effects in computer-mediated interaction: A meta-analysis of social and antisocial communication. *Communication Research*, 21(4), 460-487.
- Walther, J. B. (1994). Anticipated ongoing interaction versus channel effects on relational communication in computer-mediated interaction. *Human Communication Research*, 20(4), 473-501.

- Wayner, P. (1999). Technology for anonymity: Names by other nyms. *The Information Society*, 15(2), 91-97.
- Whittaker, A., & Havard, T. (2015). Defensive practice as 'fear-based' practice: Social work's open secret?. *British Journal of Social Work*, 46(5), 1158-1174.
- Whittaker, E., & Kowalski, R. M. (2015). Cyberbullying via social media. *Journal of School Violence*, 14(1), 11-29.
- Wi, H., & Lee, W. (2014, June). The norm of normlessness: Structural correlates of a trolling community. In *Proceedings of the 2014 ACM conference on Web Science* (275-276). ACM.
- Wilson, V. (2014). Research methods: Triangulation. *Evidence Based Library and Information Practice*, 9(1), 74-75.
- Wimmer, R. D., & Dominick, J. R. (2006). *Mass communication research: An introduction*. Belmont, CA: Wadsworth.
- Webster, M. (2017). *Dictionary: Merriam Webster*. Retrieved from <http://www.merriamwebster.com/dictionary/creativity>.
- Wegge, D., Vandebosch, H., & Eggermont, S. (2014). Who bullies whom online: A social network analysis of cyberbullying in a school context. *The European Journal of Communication Research*, 39(4), 415-433
- West, R., Turner, L. (2007). *Introducing communication theory*. New York: McGraw Hill Education.
- Wood, M. A. (2018). Conclusion: Breaking up and breaking down the fight. In *Antisocial Media* (155-176). Palgrave Macmillan, Cham.
- Xu Cheng, C. D. (2007). Understanding the characteristics of Internet short video sharing: YouTube as a case study. *Computer Science, Networking and Internet Architecture*, 1(1), 1-9
- YouTube Fact Sheet. (2014, February). *YouTube fact sheet*. Retrieved from <http://www.frameconcepts.com/youtube-fact-sheet/>
- YouTube Stats (2015). *Subscriber, Ranking, & Video Statistics*. Retrieved from <http://vidstatsx.com/youtube-top-100-most-subscribed-malaysia-my-channels>
- YouTube Statistics. (2015, February). *YouTube statistics*. Retrieved from <https://www.youtube.com/yt/press/statistics.html>.
- Yusup, S. B. (2015). *Parental attachment and cyberbullying among Malaysian children*. Retrieved from <http://psasir.upm.edu.my/id/eprint/57466/1/FBMK%202015%2028%20RR.pdf>.

- Yusuf, S., Hassan, M. S., Samah, B. A., & Osman, M. N. (2017). Parental attachment and cyberbullying experiences among Malaysian children. *Pertanika Journal of Scholarly Research Reviews*, 3(2), 67-80.
- Yusuf, S., Hassan, M. S. H., & Ibrahim, A. M. M. (2018). Cyberbullying among Malaysian children based on research evidence. In *Encyclopedia of Information Science and Technology, Fourth Edition* .1704-1722. IGI Global.
- Zainudin, N. M., Zainal, K. H., Hasbullah, N. A., Wahab, N. A., & Ramli, S. (2016). A review on cyberbullying in Malaysia from digital forensic perspective. *Information and Communication Technology (ICICTM), International Conference*. 246-250. IEEE.
- Zakaria, M. F. Z., & Ahmad, M. Y. (2015). Online incivility: The shaping of online discussion by MalaysiaKini. *Journal of Media and Information Warfare*, 7(1), 69-104.
- Zeng, K. H., Chen, T. H., Niebles, J. C., & Sun, M. (2016). Generation for user generated videos. In *European Conference on Computer Vision* (609-625). Springer International Publishing.
- Zhang, Y., & Wildemuth, B. M. (2016). Qualitative analysis of content. *Applications of Social Research Methods to Questions in Information and Library Science*, 1(1), 318-321.
- Zimbardo, P. G. (1970). The human choice: Individuation, reason, and order versus deindividuation, impulse, and chaos. In W. J. Arnold & D. Levine (Eds.), *1969 Nebraska Symposium on Motivation*, (237-307). Lincoln: University of Nebraska Press.

# APPENDIX A

## INFORMED CONSENT FOR PARTICIPATION



### School of MultiMedia Technology and Communication

#### Informed Consent for Participation in Research Activities:

##### *Flaming on YouTube in Malaysia*

*Thank you for the valuable time allocated for this interview session.*

My name is **Revathy Amadera Limgam** and I would like to ask some question on the flaming activity on YouTube.

Flaming refers to the use of offensive language such as swearing, insulting and providing hateful comments through an online medium, which in study is on YouTube.

The interview should take about an hour or less. I will be taping the session because I don't want to miss any of your comments.

All responses will be kept confidential. This means that your interview responses will only be used for this study only and I will ensure that any information included in the report does not identify you as the interviewee. Remember, you don't have to talk about anything you don't want to and you may end the interview at any time.

Thank you for willing to participate in this study for research purposes. Your contribution may result in a positive change in the moral development and the perceptions of our society.

-----  
Interviewee

-----  
Witness

-----  
Date

## APPENDIX B

### INTERVIEW GUIDE

<b>Demographic Background</b>	
Name	
Age	
Race	<input type="checkbox"/> Malay <input type="checkbox"/> Chinese <input type="checkbox"/> Indian <input type="checkbox"/> Others
Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
Marital Status	<input type="checkbox"/> Single <input type="checkbox"/> Married
Occupation	
State of residence	
Highest Education Level	
Number of Siblings	
<b>Theme one: Usage of YouTube</b>	
1	How often do you access YouTube? <ul style="list-style-type: none"> <li>How many times of access in a day?</li> <li>How frequent do you login to YouTube?</li> </ul>
2	How long does each access prolongs?
3	When and where do you usually access YouTube? <ul style="list-style-type: none"> <li>Time</li> <li>Location</li> </ul>
4	Do you think YouTube is a user-friendly website? <ul style="list-style-type: none"> <li>Do you access YouTube at ease?</li> <li>Is it easy to login to YouTube?</li> </ul>
5	How well do you know the functions/ features on YouTube? (technology efficiency) <ul style="list-style-type: none"> <li>Ex: Change quality; Watch Later; Annotations</li> <li>What are the features of YouTube that you are aware on?</li> <li>Can you name some of the recent updates of YouTube?</li> </ul>
<b>Theme two: Media and Gratification</b>	
1	What kinds of videos do you usually watch on YouTube? <ul style="list-style-type: none"> <li>What are the genre of the videos that you watch?</li> <li>What categories of YouTube videos do you usually watch?</li> <li>What kinds of videos on YouTube sparks joy in you?</li> </ul>

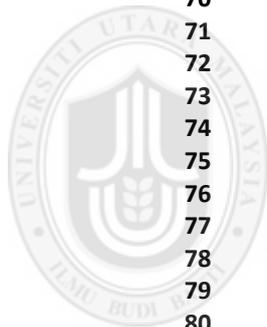
2	<p>If you were to express anger on YouTube, how would you do it?</p> <ul style="list-style-type: none"> <li>• How do you show other users on YouTube that you are not happy with the content whatsoever?</li> <li>• In which form do you express disagreements on YouTube?</li> </ul>
<b>Theme three: Prior Media Influence</b>	
1	<p>Have you ever received/done prank calls to others/anonymous peoples?</p> <ul style="list-style-type: none"> <li>• Have you ever fake call to anyone ever in your life?</li> </ul>
2	<p>What are your thoughts on the flaming activities on social media in general?</p> <ul style="list-style-type: none"> <li>• What do you think on the hateful comments on Facebook, Instagram, Twitter and all the social media that you access in general?</li> <li>• What is your opinion towards the broad issue of flaming in social media?</li> </ul>
<b>Theme four: Value Judgment of Media Content</b>	
1	<p>How do you feel about the issue of flaming on YouTube?</p> <ul style="list-style-type: none"> <li>• What is your take on the hateful comments on YouTube?</li> <li>• How do you see the flaming scenario on YouTube?</li> </ul>
2	<p>What triggers you to click on a particular video?</p> <ul style="list-style-type: none"> <li>• Ex: video title, the issue, the thumbnail, the uploader</li> <li>• What makes you want to click and watch a particular video on YouTube?</li> </ul>
3	<p>Do you have any experience on flaming on YouTube?</p> <ul style="list-style-type: none"> <li>• Can you share any story that has linked you to flaming on YouTube?</li> </ul>
4	<p>Can you please share/explain the flaming experiences that you had gone through in any social media?</p> <ul style="list-style-type: none"> <li>• Is there any stories that you wish to share with me regarding flaming scenarios that you have experienced in any social media?</li> </ul>
<b>Theme 5: YouTube and Self-Awareness</b>	
1	<p>How often do you comment on YouTube?</p> <ul style="list-style-type: none"> <li>• Is there any pattern to your commenting habit on YouTube?</li> </ul>
2	<p>What are your commenting patterns on YouTube?</p>
3	<p>Is your username in YouTube account is your real name?</p> <ul style="list-style-type: none"> <li>• Why is it/not real name?</li> <li>• YouTube Username :</li> </ul>
4	<p>How will you/ do you handle flames that are being projected to you?</p> <ul style="list-style-type: none"> <li>• What do you do when someone says/uses negative/hateful comments on you?</li> <li>• What is your reaction towards flames that are thrown to you?</li> </ul>

## APPENDIX C

### Inter coder reliability test result

UNIT	Coder 1	Coder 2	Agreement and Disagreement
1	1	1	A
2	1	1	A
3	1	1	A
4	1	1	A
5	1	1	A
6	1	1	A
7	1	1	A
8	1	1	A
9	1	1	A
10	1	1	A
11	1	1	A
12	1	1	A
13	1	1	A
14	1	1	A
15	1	1	A
16	1	1	A
17	1	1	A
18	1	1	A
19	1	1	A
20	1	1	A
21	1	1	A
22	1	1	A
23	1	1	A
24	1	1	A
25	1	1	A
26	1	1	A
27	1	1	A
28	1	1	A
29	1	1	A
30	1	1	A
31	1	1	A
32	1	1	A
33	1	1	A
34	1	1	A
35	1	1	A
36	1	1	A
37	1	1	A
38	1	1	A
39	1	1	A
40	1	1	A
41	1	1	A
42	1	1	A
43	1	1	A
44	1	1	A
45	1	1	A
46	1	1	A

47	1	1	A
48	1	1	A
49	1	1	A
50	1	1	A
51	1	1	A
52	1	1	A
53	1	1	A
54	1	1	A
55	1	1	A
56	1	1	A
57	1	1	A
58	1	1	A
59	1	1	A
60	1	1	A
61	1	1	A
62	1	1	A
63	1	1	A
64	1	1	A
65	1	1	A
66	1	1	A
67	1	1	A
68	1	1	A
69	1	1	A
70	1	1	A
71	1	1	A
72	1	1	A
73	1	1	A
74	1	1	A
75	1	1	A
76	1	1	A
77	1	1	A
78	1	1	A
79	1	1	A
80	1	1	A
81	1	1	A
82	1	1	A
83	1	1	A
84	1	1	A
85	1	1	A
86	1	1	A
87	1	1	A
88	1	1	A
89	1	1	A
90	1	1	A
91	1	1	A
92	1	1	A
93	1	1	A
94	1	1	A
95	1	1	A
96	1	1	A
97	1	1	A
98	1	1	A
99	1	1	A
100	1	1	A
101	1	1	A
102	1	1	A
103	1	1	A



UUM  
Universiti Utara Malaysia

104	1	1	A
105	1	1	A
106	1	1	A
107	1	1	A
108	1	1	A
109	1	1	A
110	1	1	A
111	1	1	A
112	1	1	A
113	1	1	A
114	1	1	A
115	1	1	A
116	1	1	A
117	1	1	A
118	1	1	A
119	1	1	A
120	1	1	A

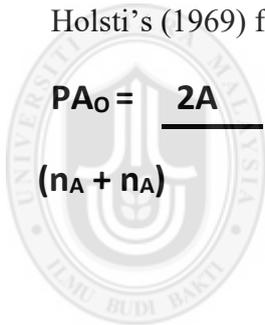
---

TOTAL 120

$$A=120 \times 2=240,$$

The reliability coefficients were calculated based on the results above using Holsti's (1969) formula as follows:

$$PA_o = \frac{2A}{(n_A + n_A)} = \frac{240}{120 + 120} = 1.0 (100 \%)$$



UUM  
Universiti Utara Malaysia