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The Spiraling Effect: In the Case of Rape

Scenes in Thai Soap Operas

Recently, a great deal of online media and public attention has focused on the topic of rape culture or romanticizing of the crime as a means to find true love or get revenge found in Thai soap operas. Spurred by the number of petitions, online forum discussions, and NGO movements (Change.org), this issue has increasingly become a subject of public debate, specifically in the online arena. This controversial issue, with its high moral components, provides an ideal context for testing the spiral of silence theory.

Originally formulated by Noelle-Neumann(1974), the spiral of silence argues that when people openly express their unpopular view, they risk social isolation and over time, the held opinion spirals downwards. Despite the large body of scholarly research on the spiral of silence over the past four decades (for example, Glynn et al., 1997; Moy & Scheufele,2000; Glynn & Huge, 2014), there are little studies that have been done on the ‘time’ aspect of the spiral even though Noelle-Neumann herself emphasizes the importance of this element towards the theory. As (Bodor, 2012) mentioned in his research, “No spiral of silence should occur before the manifest shift in the opinion climate that starts to exert pressure on one of the two camps” (p.271). Thus, it is important to capture the change factor within the theory to prove whether the effect is present or not. The common nature of depiction rape scenes debate on Thai TV soap opera, along with the inclusion of ‘time’ element in the research design, offers the potential to examine the spiral of silence phenomenon. Using a two-wave online panel survey, this study analyses whether the dynamics of the theory holds up in opinions concerning expressions on the issue of rape scenes in Thai soap opera.

Scenes of violence and sexual harassment between male and female protagonists are common in Thai soap operas. Haters-turn-lovers relationships have repeatedly been produced so often that it has become acceptable for the viewer to see the male lead grope or forcefully grab the female lead against her will. “Slap-kiss,” for example, is a term for the selling cliché scene in Thai drama in which the lead actress would slap the lead actor who would then forcefully kiss her (see Figure 1. in Appendix). The perception of “ideal Thai woman” or known in Thai as “*Kulasatrii*”, a conservative view of women, was one of the reasons producers used to justify using rape and coercion as an act of love (Thitipol Panyalimpanun, 2016). Over the past 20 years, soap operas with sexual abuse contents are highly popular making in the top 20 highest ratings of Thai dramas of all time. The highest rating for this kind of genre ranks number 2 with a rate of 30, which is equivalent to about 18 million household’s viewership (PatSonic, 2016). Despite campaigns to end such practice, Thai soap opera industry today still fail to overcome its tradition that promotes rape culture and sexism against women.

Soap operas (or known in Thai as ‘lakorn’) are one of the most popular genres of Thai television, contributing up to 65% of the TV programs consumed in Thailand, second to only news (Chantranontwong, 2015). A recent study conducted in 2017 by Nielsen (Thailand), confirms this popularity that the top weekly program on traditional channel are still soap operas with the ratings; channel 7- 8.2 and channel 3- 4.8. They are shown during prime timings on Thai national television channels starting at 20.30, with each episode lasting two hours including commercials. A series runs for about 12- 16 episodes, airing two or three times a week, the pattern being Monday-Tuesday, Wednesday-Thursday, and Friday-Sunday. Each set incorporates various dramatic elements such as horror or comedy subplot. Nevertheless, due to the popularity of love stories, all soap operas features [heterosexual] romance of some kind (Steuber & Solomon, 2008).

To understand how the spiral of silence theory applies to the rape culture in Thai TV soap opera, it requires a thorough examination of the key concepts within the theory. Also, to help contextualize this study, an exhaustive background on the rape scenes depiction on Thai TV soap operas is provided.

Literature Review

Characters in Thai Soap Opera

In lakorns, there are set character types who fill in recognizable and expected roles; depending on who they are, engagements among the characters can be predicted. Lakorns teaches the viewers how to behave as the characters are deemed as examples of what one should (and should not) do or be. In Van Fleet's (1998) dissertation on the role of Thai women in Thai drama, there are four main types of characters. Firstly, the *female protagonist*, who is the ideal woman all Thai females should strive to be. Modest and shy, though can also be involved with him, and is usually raped (which is portrayed as an act of love). Next, is *female antagonist*, is a woman that Thai females should strive not to be. She is portrayed as arrogant and aggressive, while her ambition is displayed negatively. Commonly consumed by hatred for the female protagonist and is usually obsessed with the male protagonist, which makes her very vengeful. Sometimes, she is raped, but as an act of punishment, or is the cause why the female protagonist is raped. As for the *male protagonist*, he is seen as the ideal man. He is handsome, wealthy and has a stable career. Despite being physically stronger and having a socioeconomically advantage, he is usually powerless to stop the female antagonist from terrorizing his love interest. Lastly, *male antagonist*, who is sometimes seen as the ideal man in both appearance and career. However, he either wants to sabotage the female protagonist somehow or he eventually falls in love with her. These are known as the cliché characterizations that are repeatedly

reused in most of the Thai dramas, which makes it boring to some and criticized for not being critical thinking-stimulating.

Rape on Prime Time

The airing of rape scenes on prime-time dramatic episodes can be traced back to 1976, where it first appeared on US television depicting violent rape by strangers. Scholars classify rape as a 'violent sexual material' along with bondage, torture and sadomasochism. Often, the men are depicted in the sexually dominant position, and the woman is far more likely to be more exposed or nude than the man (Harris & Scott, 2002). Rape on dramas was only brought to public attention in 1970s, specifically concerning "date rape" (Curtis, 1997). Date rape is one type of acquaintance rape (Parrot & Bechhofer, 1991; Sampson, 2002), which "involves nonconsensual sex between two people who are dating, whether it is a first date or an established relationship" (Shultz et al., 2000, p. 193). Scholars identify the portrayal of date rape in parallel to the myth that women often invite rape through their provocative behavior (Du Mont et al., 2003; Fonow et al., 1992) and reinforces the stereotype of rape victims as passive and pathetic (Cuklanz & Moorti, 2006; Moorti, 2002). The typical plots are about the male avengers of rape rather than the crime of rape or the psychological aftermaths of the victim. Even more, to provide suspense and enough evidence for the criminal to be apprehended, the narratives tend to require repeated rape scenes. These observations suggest that the popular culture has consistently depicted rape and sexual assault, often graphically (Buchwald et al., 1993; Projansky, 1995; Meyers, 1996). Critical scholars argue that television's risk-averse reliance on previous leads to reproduction of stereotypes rather than motivate them to create something new (Buxton, 1990; Cuklanz, 2000; Moorti, 2002; White, 2006). The imperatives of producing profitable television are no match to activists' promotion of a social cause.

This enthusiasm for women-in-peril is also present in Thailand, however, the manifest of such storyline could be traced back nearly a century ago to the sexual harassment of Wantong in the national classic *Khun Chaing- Khun Paen*. Wantong, although being treated as a price object of the fights between Khun Chang and Khun Paen, she still adheres to the social norms for a good wife and forgives both of them despite being raped twice by Khun Chang. She appreciates both men's passions for her and sympathizes them for outrages against each other (Numun, 2012). Aligning with Moorti's (2012) observation, that prime time dramas underscore the vulnerability of women and imply that rape is primarily a symbol of failure in fulfilling the norms of masculinity (p.74). This Thai epic has been included in Thai literature textbooks and established as part of the national curriculum in elementary school, as well as transcribed into Thai soap operas numerous times throughout the century. Indeed, an unbroken line of victimized women stretches from ancient epics to today's digital television.

This portrayal of the female character can be explained through the 'Sigmund Freud's Madonna-Whore dichotomy'. The theory links sexuality to blame by constructing female victims as either innocent virgins (referring the 'appropriate' feminine; sexually innocent, shy and modest) or vamps (or the 'whore') who brought it on themselves (Milestone & Meyer, 2012). For women, respectability and morality have always been fundamentally tied to sexuality while men can be sexually promiscuous and still have a high moral and social standing. In fact, men's natural sex drive is part of hegemonic masculinity, seen as robust and masculine (Skeggs, 1997). Similarly, in Thai society, mother-nurturer role is idealized in the female code of social and sexual conduct. Traditionally, the ideal Thai woman is defined as *Kulasatrii* (direct translation as "virtuous woman"), proficient and sophisticated in household duties and reflected in appearance, social manners, and conservativeness in her sexuality (Klunklin & Greenwood, 2005; Taywaditep et al., 1997). Girls were taught to

serve and entertain, to be virtuous (obedient and shy), self-sacrificing, and submissive.

Boys, on the contrary, were trained to assume their father's leadership roles

(Tantiwiranond & Pandey, 1987, p. 134).

Thus, based on the above descriptions, the 'good women' are denied sexual agency and expected to say 'no' even when they'd rather say yes. Both Helen Benedict (1992) and Lisa Cuklanz (1998) have analyzed news coverage in US newspapers of prominent sexual assault and rape cases indicating that there is a widespread but false representations and beliefs regarding rape. Researchers Lichter, Lichter, and Rothman (1994) reveals that rape is a crime ideally suited to television series because it is violent and therefore action packed. Contrastingly, real-world rapes tend to be perpetrated by acquaintances and relatives of victims, while television crime depicts rapes by strangers.

The normalized notion of rape can easily be seen in various forms on the media, as well as the soap operas in Thailand. Sometimes a relationship among the characters only comes because the female protagonist is now under some ownership, having been raped by the male. On the other hand, the male protagonist may feel guilty for what he's done and wants to make up for his actions by taking care of her, consequently a happily ever after ending. While some dramas there may already be an attraction between the two characters, and the male protagonist only forces the female into sex following the cultural gender norms because otherwise the woman's first move would deem unacceptable. The majority of sexual violent scenes portray 'good woman' or a 'bad woman' perception. The male protagonists are seen as showing his love forcefully for her if she's good, but will turn into a punishment if she seen as wrong. Nevertheless, in either case, the blame falls onto the victim (woman) rather than the perpetrator, as if suggesting somehow, she deserved it (Chia, 2016).

The depiction of rape scenes in soap operas is absurd and alarming, however only recently the issue turned into a sensitive topic by local standards, and discussed extensively in the online sphere while NGOs have been publicly drafting petitions to stop the showing of such scenes. But why now? What have kept the public silent about this issue for such a long time? A possible explanation for this phenomenon is through the spiral of silence theory. According to Noelle-Neumann (1993), this issue has a moral condition that is necessary to study the spiral of silence process. The objective of this study is to address some of these shortcomings by testing the core and fundamental measures widely used to explain people's willingness to express their opinion. However, these measures will be tested through a panel study to capture the dynamics of the theory that is crucial to the understanding of the theory in a macro-level, yet scarcely studied empirically.

The Spiral of Silence

The spiral of silence theory by Noelle-Neumann (1974) is one of the most frequently cited upon, in the field of public opinion and communication specifically on its approach to public opinion as a macro-social level and its simple explanation of the dynamic processes of public opinion change over time (Matthes, 2015). The core elements could be identified from these assumptions: the fear of isolation, the climate of opinion, and the willingness to speak out.

The central hypotheses in Noelle-Neumann's theory focus on the fear of isolation and how it impacts people's willingness to share their views in public; underlying the public opinion dynamics. When people openly expresses their unpopular view, they risk social isolation and over time, the held opinion spirals downwards. The downward spiral, however, is unclear whether it is due to a decrease in public support for an opinion or a complete change in the stand, i.e. people adjusts their position to be consistent with the majority opinion. Fear of isolation as a powerful motivator alerts individuals to

continuously assess the distribution of public opinion widely known as an exercise of the “quasi-statistical sense”, all to avoid social sanctions (Shamir, 1997). However, the quasi-statistical ability is one of the controversies that draw scholarly critiques to the theory. Researchers identified that an individuals’ perception of reality may just be their personal projection of how the reality should be, evidently from a poor match between individuals’ perceptions of the public opinion and the public’s actual opinion (e.g. Berelson et al., 1954). Particularly through the lens of a person’s selective exposure, such projection implies that this quasi-statistical sense may not provide a precise opinion climate.

Since people’s personal observation is limited to only a small percentage of the population, individuals’ reference groups (e.g. Glynn & McLeod, 1984) and the mass media (e.g. Salmon & Kline, 1984) are considered one of the cues individuals base their reading of public opinion on and to measure their stand. Serving as an important source of information, Noelle-Neumann specifies that the consonance in the mass media is the condition for a spiral of silence to develop. Hence, the media plays a large part in determining our perceptions to what the prevailing opinion climate is and whether or not that portrayal is factual (Heney, 2011). Moreover, social sanctions play a vital role and silence can occur when opinions concerning topics that are perceived to be controversial (i.e. abortion, legalization of no smoking in public and gay marriage) and different views are shared with at least one other person (Neuwirth et al., 2007).

Until today, several studies (Glynn & Park, 1997; Moy & Scheufele, 2000; Glynn & Huge, 2014) have tested the theory’s hypotheses, its fundamental assumptions and sub-processes (e.g. Matthes et al., 2012; Salmon & Neuwirth, 1990). The theory’s logical extension (e.g. cultural conditions; Huang, 2005) also examines which have confirmed and refuted the theory’s key ideas. Critical scholars agree that the theory has been rather

narrowly defined in the scientific research community in the areas of conceptualization and refined operationalization (e.g. Glynn et al., 1997; Moy & Scheufele, 2000).

Regardless of the contradictory empirical evidence of the spiral of silence theory, recent meta-analysis and other studies has demonstrated, the correlation between the perceived climate of opinion and willingness to speak out as significant, albeit only a subtle relationship (Glynn & Huge, 2014). This evidence is consistent with the prior research by Glynn et al. (1997). There are two possible explanations for these mixed findings. Firstly, the climate of opinion may only be just one factor, while there are also other forces that sometimes counteract or overpower its influence on willingness to speak out. Individual-level predictors have shown to affect the variability of opinion expression in a given opinion climate. Shyness, communication apprehension and willingness to self-censor all influenced the extent to which opinion are shared (Hayes et al., 2007; Hayes et al., 2005). Similarly, Matthes, Morrison, & Schemer (2010), found that opinion expression only impacted by the climate of opinion when the perception are held with low to moderate certainty. In contrast, the perception that the majority hold does not matter for individuals with high levels of certainty (hard core) about their views. Although the distinction between perceived climate of general public opinion and climate of opinion in the particular setting in which people were asked to speak out their opinion was often overlooked in the spiral of silence research, one experiment demonstrated a significant influence of climate of opinion. Yun and Park (2011) exhibits these differences in a small and immediate computer-mediated environment; where opinion climate in a forum indeed affects how individuals perceives the public opinion, including environments outside the forum tested.

Secondly, the methodologies undertaken to test the theory might have construed the effect lesser than expected (Bodor, 2012). Most prominently, it is argued that some studies tested on issues that were not salient or morally-loaded enough (Noelle-Neumann and

Petersen, 2004) and the “time factor” as (Moy and Scheufele, 2000, p.11) have called it, is not captured within the research design. In fact, a large number of studies of the spiral of silence has worked with cross-sectional designs (Gonzenbach & Stevenson, 1994; Neuwirth et al., 2007), while some other papers have used trend or panel data (e.g. Glynn & McLeod, 1984; Katz & Baldassare, 1994; Shamir, 1997). However, cross-sectional studies do not aid in capturing the theory’s dynamic process; that is mainly the hypothesis of the theorem.

The scarce studies of ‘time’ in the spiral of silence research are rather unexpected because the dynamic nature of public opinion is repeatedly emphasized by Noelle-Neumann (1997; 1993). As Noelle-Neumann and Peterson (2004) stated, “Is limited by time and space” and “a spiral of silence only holds sway over a society for a limited period” (p. 350). In other words, based on the spiral effect, the theory predicts that the majority opinion will become more dominant and louder over time while the opposing perspective will become increasingly silent in this process. The change or time factor is very crucial in the study of the theory. As Bodor (2012) correctly mentioned in his research, “No spiral of silence should occur before the manifest shift in the opinion climate that starts to exert pressure on one of the two camps” (p.271). Therefore, without capturing the ‘change’ factor within the spiral of silence research, little can be proved if the effect is present or not in the studied issue.

Elements of Spiral of Silence

Opinion congruence. The relationship between the perceived opinion majority and public opinion expression has been one of the elements most frequently tested. It is assumed that individuals possess a quasi-statistical sense that helps them “form a picture of the distribution of opinion in their social environment and of the trend of opinion” (Noelle-Neumann, 1974, p.45). Individuals rely on this mechanism to figure out where they stand in

the public opinion and understand the world around them. The mass media plays a critical role in stimulating this sense, particularly exposing concerns, attitudes, and actions of others outside their immediate life sphere (Mutz, 1998). Testing the spiral of silence in various contexts allows researchers to assess the theory's validity; however, for this theory, a wide body of mixed results has been found. Noelle-Neumann's (1974) theory of the spiral of silence argues that the climate for discussion influences the willingness of people to express their opinion. Nonetheless, the operationalization of people's willingness to speak is widely criticized for focusing heavily on individual factors, ignoring interpersonal influence and overestimating the effects of the mass media on the willingness share opinion (Katz, 1981). Family members, close friends, coworkers or neighbors are rather the reference groups or situational contexts that are more likely to better reflect the spiraling effect (Oshagan, 1996, p.366). Likewise, reference groups have been observed to take a crucial role in the general public opinion in predicting the willingness of people to express their views, thus reference groups were also included in the analysis and the following is hypothesized:

H1a: Perceived opinion congruence with the majority at Time 1, is positively associated with individual's willingness to speak out at Time1.

H1b: Perceived opinion congruence with the majority at Time 2, is positively associated with individual's willingness to speak out at Time2.

Fear of Isolation. According to Noelle-Neumann (1974), the fear of being isolated from the majority assert pressure on individuals to continuously scan their environment for indications of public opinion so they can, perhaps adjust their view to better fit with the majority. As Neuwirth et al. (2007) observed, there are two types of fear of isolation in the spiral of silence mechanism. First, fear of isolation can be seen as a constant, trait-like personality of individuals (e.g. Ho & McLeod, 2008; Scheufele et al., 2001). Some people

do not fear being isolated in general and will express their views regardless of the hostile climate—the so-called “hardcore” individuals (McDonald et al., 2001). On the contrary, some people worry all the time. Second, fear of isolation may vary by context or a contextual fear, which are aroused by either the conversation topic or the communication channel. For example, Ho and McLeod (2008) confirmed that there is a smaller difference in willingness to speak out among individuals with low fear and those with high fear in the anonymous computer-mediated communication than that in the face-to-face condition. Based on the original conceptualization of the theory, it is expected that individuals with high fear of isolation are less likely to publicly voice their opinion in hostile opinion environments. In this study fear of isolation is defined as a static, trait-like of a person’s fear of being negatively evaluated by others (Shoemaker et al., 2016). Thus, the current study hypothesizes:

H2: The static, trait-like fear of isolation negatively predicts willingness to speak out (Time 2) on the issue of rape scenes in Thai soap opera.

Attitude Certainty. Prior research has consistently found that those with strong opinions are often immune to the spiral of silence (Noelle-Neumann, 1993). Attitude strength is claimed to be the key variable to explain the weak relationship between opinion congruence and willingness to speak out (Ho & McLeod, 2008; Matthes et al., 2010). Even Noelle-Neumann (1974) addressed it herself that for some people, regardless of the perceived public climate, they will express their view. Hence, they fear not to be in the minority group, such people are known as hardcore. Majority of previous research (e.g. Lasorsa, 1991; Tormala & Rucker, 2007) looked at the main effect of attitude certainty (and other related measures) on the willingness to speak out and not the interaction with the opinion climate. However, study by Matthes, Morrison and Schemer (2010) indicated that opinion

congruence only influence opinion expression when the individuals' attitude strength is weak or moderate. In line with previous findings it, the following is hypothesized:

H3: Individuals with certain attitudes are generally more willing to speak out than people with uncertain attitudes.

Exposure and perception. Spiral of silence theory proposes that individuals make judgement about the opinion climate from two sources, direct observation and the media. The theory, considers the role of mass media, specifically television, as the prime agent of influence in the formation of public opinion, even more influential than personal observations (see Noelle-Neumann, 1984, pp. 157-173). In this study, respondent's exposure to Thai soap operas is measured, to assess an overview of media exposure to the issue. It is hypothesizing that:

H4a: Willingness to speak out (Time 2) on the issue of rape scenes in Thai soap opera are related positively to media exposure at Time 1.

H4b: Willingness to speak out (Time 2) on the issue of rape scenes in Thai soap opera are related positively to media exposure Time 2.

----- Insert Figure 2. about here -----

The Role of Time in Spiral of Silence

Noelle-Neumann (1993) hypothesized that the relation between climate perceptions and opinion expression unfolds over time. Rephrased, the changes in the opinion climate at prior time should lead to changes in the future's willingness to speak out. For example, if the opinion climate places more pressure on one of the parties in a public controversy, individuals of the pressured group (perhaps due to fear of isolation) will also decrease in willingness to express over time as well. Finally, as a result of the spiral of silence process, a real shift occurs in public opinion; whereby the dominant view increases in numbers and the pressured group loses ground. As Matthes (2015) observed, "No spiral can unfold when

we are unable to relate the changes in one construct over time to the changes of another construct over time.”

Despite the crucial role of time in the spiral of silence theory, a large body of research has used cross-sectional survey data to examine individual facets of the theory (see Glynn & McLeod, 1984; Gonzalez, 1988; Oshagan, 1996; Glynn & Park, 1997; Huang, 2005; Neuwirth et al., 2007; Matthes et al., 2012; Hampton & Rainie, 2014; Gearhart & Zhang, 2015). Results from such methodology can only test the static social conformity hypothesis, not the change itself nor how the predictors at earlier time influence the current willingness to express. Likewise, the statistical relations between independent and dependent variable are not tested. As a result, there is a need for panel data studies. Testing the theory using longitudinal measures allows for researchers to explore how the change in fear of isolation and intuitions of the majority view impacts the shift of the discussion on the given issue (Neuwirth et al., 2007, p. 466).

The study by Jörg Matthes (2015), demonstrated the time aspect and dynamic processes through a three-wave panel data, explicitly modelled through a latent growth modelling (LGM). The model predicted similar findings to the theory’s hypothesis—that the change in opinion climate is related to change in opinion expression. Similarly, Shamir (1997) examined the climate of opinion and the individual’s willingness to express on the issue of territories in Israel by comparing the data of each variable from a two-wave panel study. In contrast to Noelle-Neumann’s willingness to express assumption, Shamir found that a person who thinks the public opinion is against them, tend to change their willingness to speak out on both directions. As a result, these models provide statistical inferences about the shift or perhaps static relations between the key independent and dependent variables. In line with the above literature review, specifically Noelle-Neumann’s conceptualization of the theory—the time of the test is critical in the spiral of silence

research. Applying to the context, it is noteworthy to identify the aggregate and individual changes of the dynamic of the spiral and if the shift of opinion exists and how current behavior is influenced by previous opinion. Thus, it can be hypothesized that:

H5: Opinion congruence at Time 1 will be positively associated with individual's willingness to speak out at Time 2.

H6: Willingness to speak out at Time 1 will be positively associated with individual's willingness to speak out at Time 2.

As mentioned earlier, previous cross –sectional research cannot make causal relationships among the variables. To the best knowledge the research of this study, there is no knowledge on how the opinion climate and exposure towards the issue at current time influences the willingness to express in the future. Thus, the following research questions are asked:

RQ1: How does respondents' exposure to rape scene and the opinion congruence at Time 1 relates to the willingness to speak out at Time 2?

RQ2: How do respondents' opinion congruence and their willingness to speak out at Time 1 relates to the willingness to speak out at Time 2?

Methods

To evaluate the hypotheses research questions posed by this study, a two-wave panel survey were conducted in Thailand. A web-access panel was used to collect data. As mentioned above, the vast majority of studies on spiral of silence have employed cross-sectional survey data; such data allows analysis of only the first hypothesis (opinion congruence), not the other rest. Thus, in order to explore the shift in fear of isolation and/or the judgement of majority of opinion influence the changes in the public discussions, a panel design is required (Neuwirth et al., 2007, p.466).

Pre-Study

Before this study, a qualitative online discourse analysis was conducted to identify the argumentative patterns regarding the issue among the audience arena. Data was a collection of 300 comments from three popular threads on Pantip.com, the most recognized online forum in Thailand. The discourse participants position mass media (specifically soap opera) as one of the causes, assuming that the way soap operas, particularly the depictions of rape scenes, a potent force for influencing people's acceptance towards this form of sexual abuse. The acceptance level of rape scenes in Thai soap opera is identified as one of the most common discourse threads. Discourse participants (speakers) took clear opposing positions categorized as arguments pros and cons. In this study, acceptance level refers to the audiences' perceptions of what is deemed an appropriate component of Thai soap opera. The collected perceptions were further tested in the survey to gauge the sample's position on the topic.

Data and Samples

Data for this study were collected in Thailand between April to June 2017. Participants were recruited through an online survey (in Thai) via a snowball sampling on Facebook and relevant web boards. Given the purpose of this study, which is to examine the perceptions towards rape in soap opera, a relatively well-known issue in Thai society, this approach is appropriate. Furthermore, Wimmer and Dominick (2013) have argued, "if a phenomenon, characteristic or trait does in fact exist, then it should exist in any sample". In the first wave, 258 interviews were collected. Based on the Standard Definitions of the American Association for Public Opinion Research (2010), the minimum response rate was $RR1 = .85$. The participants were composed of general adult of Thai soap opera consumers and non-consumers (female, 80.2%) with the age range between 26 to 35 years old ($M = 3.96$, $SS = 1.99$) and holding a Bachelor's degree ($M = 4.21$, $SD = 0.99$). Respondents were

majorly Buddhist (93%, $M = 1.17$, $SD = 0.67$) and are employees of private companies ($M = 2.74$, $SD = 1.56$). In terms of media consumptions, in Wave 1, 39.5% of respondents spends more than 4 hours watching TV per week ($M = 2.81$, $SD = 1.25$) and 28.3% of respondents spends more than 4 hours watching Thai TV soap opera including all media platforms: YouTube, reruns, and online websites ($M = 2.36$, $SD = 1.34$). The second wave was launched 5 weeks later, end of May 2017. A total of 206 respondents participated again. The time lag of 5 weeks between the two waves was based on the common airing length of a Thai soap opera and on practical considerations. Based on the given contacts participants gave on their personal consent from the first wave, the second e-mail solicitations were sent along with weekly reminders (a total of 4 reminders were sent). The minimum response rate for Wave 2 was $RRI = .98$. Slightly lower media usage behavior was found in Wave 2; 24.3% ($M = 2.33$, $SD = 1.28$) watches Thai TV soap opera weekly.

In all waves, participants were notified that the study would be about rape scenes on Thai soap opera and that they could stop the survey at any time they wished. The survey included 19 questions in Wave 1 and 11 questions in Wave 2, and took approximately 10–15min and 5–10min to complete respectively. Participants were given an incentive (Starbucks gift cards) for their participation only in the second wave.

Dependent Variable: Willingness to Speak out

Respondent's willingness to speak out, the key dependent variable of this research, was measured with two questions; reference groups (6 items) and different opinion expression situations (6 items). In the first component, on a 5-point Likert scale, respondents were asked, "How often have you talked about the issue of the depiction of rape scenes in Thai soap opera with the following persons? Please answer on a scale ranging from "very seldom" to "very frequently". This question takes into account the importance of reference groups including "family/people you live with/your partner/

friends/ co-workers” as well as with “people who share your opinion/people who don’t share your opinion” whereby respondents refers to, to build their opinion on. Previous studies indicated that reference groups may exert more influences compared to the anonymous general public (Glynn & Park, 1997). This item formed a latent variable in both waves of the panel study (Wave 1: $\alpha = .87$; $M = 2.13$, $SD = .98$; Wave 2: $\alpha = .86$; $M = 2.41$, $SD = .95$).

The second question that measured willingness to speak out asked respondents to imagine a hypothetical situation where they were asked to share their thoughts regarding the depiction of rape scenes in Thai soap opera on (a) local TV-interview (b) online forum (c) friend’s Facebook post (d) talk with their friends. They were also asked if (e) they would rather tell people (f) “I don’t know very well about the topic” and (g) “not share my thoughts”. Respondents were then asked how willing (1 not at all willing; 5 very willing) they would be to discuss about their opinions in each situation. These six items were submitted to an exploratory factor analysis, revealed the presence of 2 components, willing to share (Wave 1: $\alpha = .84$; $M = 3.06$, $SD = 1.07$; Wave 2: $\alpha = .72$; $M = 3.00$, $SD = 1.08$) and unwilling to share opinion (Wave 1: $\alpha = .53$; $M = 2.60$, $SD = 1.01$; Wave 2: $\alpha = .88$; $M = 2.59$, $SD = 1.04$). Because the willing to share from the second question and the reference group from the first question were highly correlated ($r > .60$), the two sub-scales were combined to an overall index (Wave 1: $\alpha = .83$; $M = 2.76$, $SD = 1.12$; Wave 2: $\alpha = .82$; $M = 2.74$, $SD = 1.14$).

Independent Variables

Opinion Congruence. The independent variable, opinion-congruence (or perceived opinion climate), was measured with four items in each wave. Respondents were asked on a five-point scale ranging from ‘strongly disagree’ to ‘strongly agree’; on the four types of perceived opinion congruence that refers to different reference groups. Perceived majority

congruence was measured asking “My opinion towards rape scenes on Thai soap operas is similar to most of the opinions I hear from others around me”, “Where I live most people think the same way towards rape scenes in Thai soap opera as I do”, “Most of my friends share my opinion about the appropriateness of rape scenes in Thai soap opera” and “Most people in Thailand share my opinion on how to handle the issue of depiction of rape scenes in Thai soap opera”. Factor analysis of these values produced a single factor; Wave 1: Cronbach’s $\alpha = .80$; $M = 0.90$, $SD = 0.69$ and Wave 2: Cronbach’s $\alpha = .83$; $M = 0.88$, $SD = 0.74$. The new computed variable was recoded into 3 groups; those responding between strongly disagree to disagree are coded as 0 = “thinks others share different view” (perceive themselves as minority), those responded as uncertain are labeled as 1 = “uncertain about how others think”, and those with responses ranging from agree to strongly agree are coded as 2 = “thinks others share same view” (perceived themselves as majority).

Perception towards rape scenes. In order to gauge a better picture of where the opinion regarding rape scenes lies within this specific sample, attitudinal question about view towards rape scenes were asked on a five-point scale. 11-positive perceptions towards rape scenes were asked such as “It is acceptable for the male protagonist to rape the female protagonist because he loves her”, such that lower rating reflects disapproval while higher rates shows approval to such scenes (perceptions were based on the qualitative pre-study). The items were factor analyzed revealing a single factor, excluding an item that the weight did not pass the threshold ($< .40$). Respondents in Wave 2 shared lower disapproval views towards rape scenes (Wave 1: $\alpha = .77$; $M = 2.23$, $SD = 0.58$; Wave 2: $\alpha = .86$; $M = 2.05$, $SD = 0.81$).

Fear of Isolation. Initially fear of isolation (FSI) was measured using 2 scales; Fear of isolation scale (Matthes et al., 2012) and Willingness to self-censor scale (Hayes et al., 2005). However, the FSI scale (5 items) did not pass the reliability threshold, thus dropped

from analysis and WTSC scale was solely used. The short version of Willingness to Self-Censor (WTSC) scale composed of 4-items. It is a construct that defines a person's willingness to withhold his or her opinion from an audience perceived to disagree with that opinion. The WTSC scale has been validated a significant correlation with fear of isolation in several countries (Matthes et al., 2012) and adopted as a common measure for spiral of silence studies. Without compromising the correct testing of the spiral of silence theory, studies have made substitutions for fear of isolation (Hayes et al., 2005; Hayes et al., 2010). Thus, with this strong correlation, it is possible to use self-censorship alternatively of fear of isolation (Abril & Rojas, 2015). Respondents rated their level of agreement (1= strongly disagree; 5 = strongly agree) with the following statements: (a) When I disagree with others, I'd rather go along with them than argue about it, (b) It is safer to keep quiet than publicly speak an opinion that you know most others don't share, (c) There have been many times when I have thought others around me were wrong but I didn't let them know, (d) It is difficult for me to express my opinion if I think others won't agree with what I say. These four items were combined into a single index ($\alpha = .75$; $M = 2.87$, $SD = 0.87$) and it was only measured in the first wave.

Attitude Certainty. This study assumes that attitude certainty can be an important predictor of an individual's willingness to speak out (Shamir, 1997). The strength of one's opinion will be assessed using a five-point scale measurement of personal opinion on rape scenes in Thai soap opera ranging from 1-very uncertain to 5-very certain (Wave 1: $M = 3.87$, $SD = 1.09$; Wave 2: $M = 4.00$, $SD = 1.13$).

Other Control Variables. For control purposes, beside age, gender, religion and education, other predictors of opinion expression will also be included in the analyses. Exposure to rape scenes was measure asking "on average, how much time do you spend watching Thai soap opera per week (on all media platforms)?" Although the measure of

television viewing is continuous, and mainly used as such, respondents were categorized as “low,” “medium,” and “heavy” exposure. In this study, respondents whose scores fell within 1 standard deviation above or below the mean were medium. Studies have also found that the level of emotions towards the issue is positively related with opinion expression (Marcus & MacKuen, 1993). Emotions in this study were measured using a seven-items composite, measuring different emotions respondent may experience when thinking about the issue on a five-point scale (ranging from very weakly to very strongly). The items were factor analyzed (EFA), revealing 3 components and were categorized as: “negative emotions” (Wave 1: $\alpha = .88$; $M = 3.17$, $SD = 1.03$; Wave 2: $\alpha = .89$; $M = 3.35$, $SD = 1.02$), “positive emotion” (Wave 1: $M = 1.69$, $SD = 0.99$; Wave 2: $M = 1.62$, $SD = 0.90$), and “I don’t care” (Wave 1: $M = 2.88$, $SD = 1.27$; Wave 2: $M = 2.73$, $SD = 1.35$). In addition, respondents’ concentration level while watching rape scenes in Thai soap opera was also monitored. Lull (1990) and his colleagues conducted ethnographic studies and concluded that there is no such thing as full attention to the screen and watching TV is usually accompanied by other activities (p.164). Similarly, Lindlof and friends (1988) found a distinction among different level of attention focused while viewing including; focused viewing, monitoring (when watching is only a secondary activity to other actions) and idling (when viewer is watching just to kill time among other activities). This question asked respondents to rate the frequency (1- never to 5- almost always) of the behaviors they might have conducted while watching a rape scene in Thai soap opera; (a) I often pay my full attention without doing anything else, (b) eat while I watch, (c) chat and actively participate on social media, (d) just turn on the TV to accompany while doing work, (e) I watch normally like other scene, (f) I often look away, (g) sometimes I reply the scene, (f) sometimes I imagine ‘if I were that female protagonist’. A factor analysis was performed on these 8 items and three components were found including: high concentration (Wave 1: $\alpha =$

.68; $M = 1.82$, $SD = 0.84$; Wave 2: $\alpha = .82$; $M = 1.86$, $SD = 0.93$), moderate concentration (Wave 1: $\alpha = .59$; $M = 3.01$, $SD = 0.88$; Wave 2: $\alpha = .61$, $M = 3.07$, $SD = 0.86$), and low concentration (Wave 1: $M = 2.84$, $SD = 1.27$; Wave 2: $M = 2.24$, $SD = 1.20$).

Data Analysis

Data were analyzed using two different modeling strategies. Firstly, an ordered logit regression was implemented in SPSS. This model assumes that the effects of different explanatory variables are fixed across all (-1) inquiry of the ordinal response, such that possess the properties of a proportional odds model (McCullagh, 1980). Ordered logit regression was used to analyze the influences between the key variables within each wave, as well as testing out the autoregressive effects of former state of a variable on a consecutive state of that variable (i.e. willingness to speak out at Wave 1 effect on Wave 2). A panel study allows the analysis of these relationships, same set of questions are asked twice, on a fixed time point i.e. respondents were asked about their attitude certainty on a specific day they answered the questionnaire. This is labeled as T1 or T2, respectively. Also, the correlation matrix (see Table 1) suggested that there is a low likelihood of collinearity as none of the coefficient *R-values* reached .50. Hence, an ordered logit regression could be run without multicollinearity issues.

Secondly, moderation analysis through PROCESS macro version 2.15 (Hayes, 2014) was used to predict the effects of fear of isolation, and attitude certainty on the relationship between previous perceived climate of opinion on the willingness to express in the future, specifically.

Findings

Overall, there is a slight difference in the respondents' behaviors between the two waves. Firstly, there is a decrease in exposure to rape scenes, while the perceived public

climate marginally shifts towards believing that their held opinion is different from those of others, (Wave 1; $n=58$, Wave 2; $n=70$). This change could be explained by the increase in respondents' certainty of their opinion, whereby the "very certain" group rose in the second wave; Wave 1; $n=72$ and Wave 2; $n=86$. Combining this change to the shift in opinion congruence, the data suggests that respondents are more certain about their opinion that is different from the rest, hence perceiving their view belonging in the minority. Following this analogy, it is an antecedent for the drop in the willingness to speak out of the participants in the 2nd Wave (i.e. respondents are more certain about their opinion that is different from the opinion climate, therefore less likely to speak out).

Ordered logit regression

As Table 2 showed, two regressions were run, and the results are displayed as Model 1, and 2. An ordered logit model was estimated to investigate whether opinion congruence at Time 1 predicts the willingness to speak out (WTSO) at Time 1, regarding rape scenes in Thai soap opera ("very unwilling", "unwilling", "undecided", "willing" and "very willing"). Model 1 included only the predictor opinion congruence (Time 1), and it explains 6.4 percent of the dependent variable $WTSO_{T1}$. However, the variance doubles in Model 2 when demographic variables were added, together, the predictors accounted for a significant amount of variance in the outcome, likelihood ratio $X^2(18) = 34.82$, $p < .001$. Opinion congruence at Time 1, when respondents think that the audience share different views to them, $b = -1.30$, $SE = .35$, $OR = .32$, $p < .001$, and when respondents are uncertain about their views, $b = -1.10$, $SE = .31$, $OR = .33$, $p < .001$ predicted the $WTSO_{T1}$. Respondents who are uncertain about their views, in comparison to those who think they shares a common view with the rest, are approximately 68% less likely to speak out about the issue of rape scenes in Thai soap opera. Similarly, those who think audience share a different view were about 72% less likely to speak their opinion compared to those who

think the audience share the same view as them. Overall the model accounted for approximately 13.3% of the variance in the outcome. In other words, perceptions of the opinion climates may influence people's willingness to speak out.

Additionally, religion significantly predicted the $WTSO_{T1}$; $b = -.84$, $SE = .31$, $OR = 2.31$, $p < .01$. Buddhists were associated with about 2.31 times more likely to speak out compared to respondents holding other religion. However, this was not surprising as the majority of the sample were Buddhists. Moreover, gender significantly predicted $WTSO_{T1}$ ($b = .66$, $SE = .26$, $OR = 1.93$, $p < .01$). Which means that women compared to men are more likely to express their opinion. Hence hypothesis 1a is supported.

----- Insert Table 2. about here -----

As for the second dependent variable, as Table 3 demonstrated, Model 1 solely included only the predictor while demographic variables are added in Model 2 to explain the dependent variable—Willingness to speak out at Time 2 ($WTSO_{T2}$). Opinion congruence at Time 2 significantly predicted $WTSO_{T2}$, $b = -.83$, $SE = .35$, $OR = .44$, $p < .05$. Respondents who think audience share a different view to themselves, were about 56% less likely to speak their opinion compared to those who think the audience shares the same view as them. The same interaction applies to Model 2 ($b = -.81$, $SE = .35$, $OR = .44$, $p < .05$). Though the predictor is significant, the entire model is not, thus Hypothesis 1b is partially supported (Model 1: $X^2(2) = 5.61$, $p = n.s.$, Model 2: $X^2(6) = 9.59$, $p = n.s.$).

Hypothesis 5 predicts that opinion congruence at Time 1 will influence $WTSO_{T2}$. The analysis did not reveal these associations in both models. Only religion, $b = .66$, $SE = .33$, $OR = 1.93$, $p < .05$, predicted the willingness to speak out significantly. Each point increase in the religion scale (Buddhism = 0, Christian = 1, and others = 2) was associated with

about 1.93 more likely of sharing one's opinion compared to the lower willingness categories, hence hypothesis 5 is rejected.

Next, exposure to rape scene at Time 1 was found not to be a significant predictor of the $WTSO_{T2}$ in both model 1 and 2; $X^2(2) = 1.12$, $p > n.s.$ and $X^2(6) = 3.75$, $p > n.s.$ respectively. Hypothesis 4a is rejected. Similarly, exposure to rape scenes at Time 2, did not significantly predicted $WTSO_{T2}$ in Model 1 ($b = -.59$, $p = n.s.$), but the predictor was significant in Model 2 (with additional demographic variables); $b = .65$, $SE = .32$, $OR = 1.91$, $p < .05$. Respondents who consumes moderate hours of rape scenes, compared to those who watches at a high level are 1.91 times more likely to speak their thoughts regarding rape scenes in Thai soap opera. However, the predictor accounted for an insignificant amount of variance in the outcome likelihood ratio $X^2(6) = 8.80$, $p = n.s.$ Hypothesis 4b is partially supported.

Moreover, $WTSO_{T1}$ significantly predicts $WTSO_{T2}$ in both Models. In Model 1, the predictor accounted for variance outcome, likelihood ratio $X^2(4) = 15.90$ $p < .001$. Respondents, who are "unwilling" on the opinion $WTSO_{T1}$ scale, compared to those "very willing" to express their thoughts, are approximately 72% less likely to express their opinion at Time 2 ($b = -1.28$, $SE = .60$, $OR = .28$, $p < .05$). This association also applies for those who are "unwilling" at Time 1, whereby are also 68% less likely to share their thoughts in Time 2; $b = -1.19$, $SE = .56$, $OR = .31$, $p < .05$. The model accounted for approximately 7.8% of the variance outcome. Unsurprisingly, the negative sign of this association suggests that the more willing an individual is to express opinion, the less likely they will speak out in the future. Similar relationship is present in Model 2, individuals who are already unwilling to express, will still remain silent in the future. Hence, Hypothesis 6 is supported.

Research question 1 explores how respondents' exposure to rape scene and the opinion congruence at Time 1 together relates to the $WTSO_{T2}$. The two predictors accounted for an insignificant amount of variance in the outcome; $X^2(4) = 4.37, p > .n.s.$ On the other hand, research question 2, confirms the prediction that opinion congruence at Time 1 and $WTSO_{T1}$ will significantly influence $WTSO_{T2}$, together, the predictors accounted for a significant amount of variance in the outcome, likelihood ratio $X^2(6) = 16.3, p < .05$ (Model 1). Respondents who rates themselves as "very willing" to express their opinion, compared to those who are "undecided" are 29% less likely to voice their views on the issue of rape scenes in Thai soap opera at Time 2. However, opinion congruence (Time 1) in this model did not have any effect; hence Research question 2 is partially supported. (See Figure 3 for theoretical model).

----- Insert Table 3. about here -----

Moderation Analysis

For hypotheses 2 and 3, a moderation analysis (PROCESS) was adopted to estimate the moderation effect of fear of isolation; in this study Willingness to self-censor was utilized (WTSC) and attitude certainty (AC) on $WTSO_{T2}$. All predictors were mean centered before analysis. Hypothesis 2 predicts WTSC moderates the influence of opinion congruence at Time 1 towards $WTSO_{T2}$. Surprisingly, WTSC scale did not significantly moderate this relationship; ($b = -1.10, p = n.s.$). Hence, Hypothesis 2 is rejected. However, opinion congruence at Time 1 was associated to $WTSO_{T2}$ and attitude certainty (AC) significantly moderated that relationship. The overall model was significant ($F = 4.54, p < .001$), accounting for 13.8% of the overall variance in the $WTSO_{T2}$ internalizing scores ($R^2 = .138$). Interestingly, opinion congruence at Time 1 has a relatively bigger effect among those who have relatively strong attitude certainty (+1SD), such that the opinion congruence resulted more willingness to speak out ($M = .846, b = .324, SE = .143, p < .05$).

The positive sign of interaction imply that increase in attitude certainty leads to an increase in the relationship between prior opinion congruence and future willingness to speak out. However, it is crucial to note that attitude certainty and opinion congruence are highly correlated ($r = .199$, $p < .01$). Hence it can be argued that attitude certainty may act as a mediator (such that; a majority opinion congruence causes attitude certainty, which then leads to willingness to speak out). Similarly, it can be explained that opinion climate is a mediator for the relationship between opinion expression and attitude certainty; such that high opinion strength leads individuals to perceives themselves as part of the majority, which them influences opinion expression (see Figure X). In contrast, this behavior was not significant among those who were at the mean level ($M = .000$) and those who hold less attitude certainty ($-1SD$, $M = -.846$, $p = n.s.$), there was no evidence that opinion climate at Time 1 impacts $WTSO_{T2}$, thus Hypothesis 3 is supported. Lastly, concentration level (high, moderate, low) nor emotions (negative, moderate, low) towards rape scenes in Thai soap opera had no influence on any of the models tested in both analysis methods.

----- Insert Table 4. about here -----

----- Insert Figure 3 and 4 about here -----

Discussion

In the large pool of literature on the spiral of silence, entertainment-related phenomenon is not used as the subject of study of the theory. This study, using the issue of rape scenes depiction in Thai soap opera, examined the spiral silence mechanism, focusing at whether an individual's willingness to speak out was influenced by their past perceived opinion climate. Findings indicates that perceived congruence predicted one's willingness to express only within the time it was asked and doesn't influence future willingness to voice, suggesting that the spiraling effect is a short-lived occurrence. Further emphasizing

the importance of timing of when individuals are asked to estimate the perceived congruence. This finding supports Noelle-Neumann's claim, that the spiraling effect doesn't occur all the time and it is an "intrinsically temporary phenomenon" (Noelle-Neumann, 1974; Noelle-Neumann & Petersen, 2004). Moreover, only prior attitude certainty and previous opinion expression were a significant predictor of future opinion expression, neither fear of isolation nor age and education have this influence.

A collectivist culture such as Thailand, tend to value group interest, hence generally, Thais tend to comply with their group opinions and fear of isolation and rejection was expected to affect how Thais reveal their opinions. However, willingness to self-censor scale (WTSC) by Hayes (2005), a common framework hypothesized as a driving force towards the spiral of silence, similar results as using the FSI scale, was found largely unrelated to individual's willingness to speak out¹. Inconsistent to prior research (Matthes, 2010; Gearhart & Zhang, 2015), whereby the WTSC scale indicated in lieu of fear of isolation. But it is important to note that only the short version of the scale (5 items) is utilized, which may not be enough to reflect the actual attitude. Nonetheless, this unexpected finding, stresses the issue of conceptualization of the fear of isolation that is split into two perspectives; one seen as a dispositional (e.g., Hayes et al., 2010; Noelle-Neumann, 1984) while other scholars see it as contextual quality of individuals (Ho & McLeod, 2008). Based on this insignificant result, the findings indicate that specifically with this issue type, partaking FSI scale as a communication context may better reflect the effect— where individuals watch soap opera on diverse platforms, while constantly communicating with other people. Validating the contextual fear of isolation and its effect may better explain the spiral of silence theory. As the current study took place in an online

¹ Fear of isolation scale (5 items) were also assigned to ordered logit regression, both as a scale ($\alpha = .43$) and as a single item. No significant model was present except for the single item "*I dislike feeling left out of social functions, parties, or other social gatherings*" ($\beta = 2.30, p < .05$). There is a strong association between opinion congruence and willingness to speak out when respondents strongly disagree with the above statement.

environment as well, such possible alternative influences should be kept in mind when interpreting the results, although we were not able to determine their influence here.

In terms of exposure to rape scenes, it was only found significant among Wave 2 responses, as a predictor of willingness to express opinion. Moderate consumers are found to be almost double the likeliness compared to heavy consumers to share their opinions. On the contrary to previous studies, only high viewers are associated to higher willingness to speak out (Ho et al., 2013). Also, previous exposure (Time 1) did not predict future willingness to speak out (Time 2). This unconventional behavior can be explained by the nature of the issue itself, of which is known and rather normalized among the soap opera viewers. Hence, this implies that, particularly on this issue, media tenor (watching rape scenes) was not the main sources of information of most people. Solely watching soap opera with rape contents at prior time alone, cannot not predict individuals' willingness to speak out in the future.

Findings on the interaction of perceived opinion congruence at Time 1 and opinion expression is rather ambiguous. There was no main effect of opinion congruence at Time 1 on willingness to speak out at Time 2, the relationship however, was moderated by attitude certainty. Surprisingly, contrary to what is hypothesized prior opinion congruence influences future willingness to speak out (Time 2) only when people's attitudes were strong. However, this relationship was not observed, oppositely to previous research (e.g. Matthes et al., 2010), where the opinion congruence was only relevant among individuals whose attitude certainty were weak. To explain this association, it is important to refer back to the nature of the issue. As mentioned, the notion of rape scenes on Thai soap opera has been an ongoing phenomenon for over 20 years, and many sees it as normal part of the Thai entertainment industry, hence a clear polarized view, either semi-approval or disapproval of rape scenes. Along with the strong moral value of the issue, drives individuals to have a

relatively certain attitude. In other words, the more morally-laden the issue is, the more an individual is invested into the issue, so that in the long run would weaken the spiraling effect (Hornsey et al., 2003). Respondents may already perceive the opinion climate in favor to them, such that believes that most people share their view on this issue, therefore are more willing to express their opinion. Unfortunately, the actual opinion climate of the issue (approval or disapproval of rape scenes) could not be detected from this data, accordingly, it cannot be concluded whether this interaction is occurring due to a friendly or a hostile climate. Even if the perception test reveals that most of respondents perceives disapproval for rape scenes (Wave 1: $M = 2.23$, $SD = 0.58$; Wave 2: $M = 2.05$, $SD = 0.81$), little is known about the actual estimates of the climate respondents partake in answering the question.

Inevitably, the results presented here need to be interpreted with caution. The use of a convenience sample could be the origin of sampling bias. Since the sample is collected randomly via online surveys the findings do not capture to actual behavior of the population, thus it is not generalizable and valid inferences cannot be drawn. Secondly, with only five weeks apart, the data may not be able to capture the spiraling effect. As mentioned earlier, the spiral of silence theory is a short-lived phenomenon; the time the survey was executed may only captured a single element of the dynamic. Should the gap between the two waves be extended to 1 year, perhaps a more robust result could be obtained. Whether the opinion climate is perceived as congruent or incongruent towards respondents, it is evident that individuals remain silence on the issue of rape scenes in Thai soap opera, and the spiraling effect is present, though only a small effect. To a certain extent, romanticizing rape in Thai soap opera have been normalized, a deeply embedded norm among Thais, and to change this would require a revolution not only among the consumers, but also within the industry, to stop fueling on the country's gender inequality.

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Appendix I

Tables

Table 1. Analysis Variables for Two Time Periods (Time 1: March 2017 and Time 2: June 2017): Correlations and Descriptive Statistics

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>Time 1</i>																
1. (T1) WTSO	—															
2. (T1) Exposure ^a	-.010	—														
3. (T1) Opinion Congruence ^b	.198**	-.001	—													
4. (T1) High concentration ^c	.038	.067	-.195**	—												
5. (T1) Negative emotions ^d	.147*	-.133*	.229**	-.032	—											
<i>Time 2</i>																
6. (T2) WTSO	.229**	-.001	.089	-.026	.080	—										
7. (T2) Exposure	.082	.172*	-.174*	.200**	-.135	.017	—									
8. (T2) Opinion Congruence	.012	-.061	.123	-.091	.050	.147*	-.013	—								
9. (T2) High concentration	.071	.043	-.152*	.207**	-.025	-.015	.160*	-.023	—							
10. (T2) Negative emotions	-.019	-.024	.109	.002	.017	.191**	-.140*	.126	-.122	—						
11. FSI ^e	-.201**	.073	-.036	.091	-.067	-.016	.056	-.009	.077	.036	—					
12. Attitude certainty	.290**	-.059	.199**	-.068	.049	.308**	-.033	.035	-.152*	.178*	-.144*	—				
13. Education ^f	.124*	-.059	.045	-.115	.036	.073	-.043	.032	-.126	.120	-.121	.138*	—			
14. Religion ^g	.183**	-.067	.008	-.116	.058	.126	-.118	.025	-.136	.157*	-.089	.159*	-.032	—		
15. Gender ^h	.165**	-.175**	-.020	.003	-.088	.015	-.133	-.063	.080	-.020	-.029	-.032	-.017	.066	—	

Table 1. Continued

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
16. Age	.041	-.026	.102	-.075	.216**	.035	-.101	.063	-.022	.112	-.091	.014	.309**	-.001	.058	—
<i>N</i>	258	258	258	258	258	206	206	206	206	206	255	258	258	258	258	258
<i>M</i>	2.77	1.00	0.90	0.43	1.86	2.74	0.94	0.88	0.41	2.01	0.60	3.92	2.28	0.10	1.21	2.72
<i>SD</i>	1.12	0.76	0.69	0.49	0.78	1.14	0.74	0.74	0.49	0.80	0.69	0.88	0.67	0.38	0.44	1.05

Note. Applies to Time 1 (T1) and Time 2 (T2). ^a Exposure: 0 = *Low*, 1 = *Moderate*, 2 = *High*. ^b Opinion Congruence: 0 = *Think others share different view*, 1 = *Undecided*, 2 = *Think others share same view*. ^c High Concentration: 0 = *Never to rarely*, 1 = *Every once in a while*. ^d Negative Emotions: 0 = *Feel weakly towards emotion*, 1 = *Indifferent*, 2 = *Feel strongly towards emotion*. ^e FSI: 0 = *Low self-censor*, 1 = *Undecided*, 2 = *High self-censor*. ^f Education: 1 = *Up to Secondary education*, 2 = *Bachelor's*, 3 = *Master's*. ^g Religion: 0 = *Buddhism*, 1 = *Christian*, 2 = *Others*. ^h Gender: 1 = *Female*, 2 = *Male*, 3 = *Prefer not to say*. (* $p < 0.05$, ** $p < 0.01$.)

Table 2. *Summary of Ordinal Logit Regression Analysis for Variables Predicting Willingness to Speak out (Time 1)*

DV: Willingness to Speak out (Time 1)	Model 1			Model 2		
	<i>B</i>	<i>B(SE)</i>	OR	<i>B</i>	<i>B(SE)</i>	OR
(T1) Opinion Congruence						
<i>Thinks others share different view</i>	-1.28	.35	.28***	-1.30	.35	.32***
<i>Uncertain about the view</i>	-1.19	.31	.31***	-1.10	.31	.33***
Gender				.66	.26	1.93**
Age				-.03	.11	n.s.
Education				.31	.18	n.s.
Religion				.84	.31	2.31**
χ^2		16.10***			34.82***	
<i>df</i>		2			18	
R^2 (Nagelkerke)		.064			.133	

Note. * $p < .05$. ** $p < .01$. *** $p < .001$.

n.s. - Predictor is not significant and so none of the odds ratios are presented

Table 3. Summary of Ordinal Logit Regression Analysis for Variables Predicting Willingness to Speak out (Time 2)

DV: Willingness to Speak out (Time 2)	Model 1			Model 2		
	B	B(SE)	OR	B	B(SE)	OR
(T2) Opinion Congruence						
<i>Thinks others share different view</i>	-.83	.35	.44	-.81	.35	.44*
<i>Uncertain about the view</i>	-.37	.33	n.s.	-.39	.33	n.s.
Gender				.07	.30	n.s.
Age				.01	.13	n.s.
Education				.16	.19	n.s.
Religion				.64	.33	n.s.
χ^2		5.61			9.59	
df		2			6	
R^2 (Nagelkerke)		.028			.048	
(T1) Opinion Congruence						
<i>Thinks others share different view</i>	-.44	.37	n.s.	-.50	.37	n.s.
<i>Uncertain about the view</i>	-.50	.33	n.s.	-.51	.34	n.s.
Gender				.03	.30	n.s.
Age				.01	.13	n.s.
Education				.17	.19	n.s.
Religion				.66	.33	1.94
χ^2		22.27			6.60	
df		2			6	
R^2 (Nagelkerke)		0.34			.011	
(T1) Willingness to speak out (WTSO)						
<i>Very unwilling</i>	-1.28	.60	.28*	-1.27	.60	.28*
<i>Unwilling</i>	-1.19	.56	.31*	-1.14	.57	.32*
Gender				-.062	.295	n.s.
Age				.043	.134	n.s.
Education				.054	.195	n.s.
Religion				.360	.341	n.s.
χ^2		15.9*			17.16	
df		4			8	
R^2 (Nagelkerke)		.078			.028	

Table 3.*Continued.*

DV: <i>Willingness to Speak out (Time 2)</i>	Model 1			Model 2		
	<i>B</i>	<i>B(SE)</i>	OR	<i>B</i>	<i>B(SE)</i>	OR
(T2) Exposure						
<i>Low</i>	-.137	.341	n.s.	.382	.298	n.s.
<i>Moderate</i>	-.593	.316	n.s.	.649	.319	1.91*
Gender				.045	.295	n.s.
Age				.075	.131	n.s.
Education				.150	.193	n.s.
Religion				.624	.335	n.s.
χ^2		4.38			8.80	
<i>df</i>		2			6	
<i>R</i> ² (Nagelkerke)		.022			.044	
(T1) Opinion Congruence x WTSO						
<i>WTSO- Willing</i>	-1.23	.61	.29*	-1.19	.62	n.s.
Gender				-.061	.295	n.s.
Age				.018	.140	n.s.
Education				.051	.135	n.s.
Religion				.380	.342	n.s.
χ^2		16.3			17.56	
<i>df</i>		6			10	
<i>R</i> ² (Nagelkerke)		.080			.086	

Note. * $p < .05$. ** $p < .01$. *** $p < .001$. Only showing predictors with significant values.

Table 4. Moderation effect of FSI and Attitude Certainty on the Relationship between Opinion Congruence (Time 1) and Willingness to speak out (Time 2)

			CI _{95%} for <i>b</i>		
Predictor	<i>M</i>	<i>Estimate</i>	<i>t</i>	Lower	Upper
Fear of Isolation score (FSI)					
Low	-0.56	0.21	1.53	-.06	0.48
Moderate	0.00	0.15	1.34	-0.07	0.37
High	0.68	0.08	0.45	-0.28	0.44
<i>N</i> = 204					
Attitude Certainty (AC)					
Low	-0.85	-0.18	-1.24	-0.47	0.11
Moderate	0.00	0.08	0.72	-0.14	0.28
High	0.85	0.33	2.34	0.05	0.61
<i>N</i> = 206					

Note. Attitude Certainty fit for model $R^2 = .369$, $p < .001$.

(AC) Incremental $R^2 = .030$

Total $R^2_{\text{Adjusted}} = .136$

Appendix II

Figures

Figure 1. Screenshots of raping scenes from various soap operas between 2008-2015 (Pantip, 2015)



Figure 2. Theoretical model of panel for exposure to rape scenes, opinion congruence and willingness to speak out

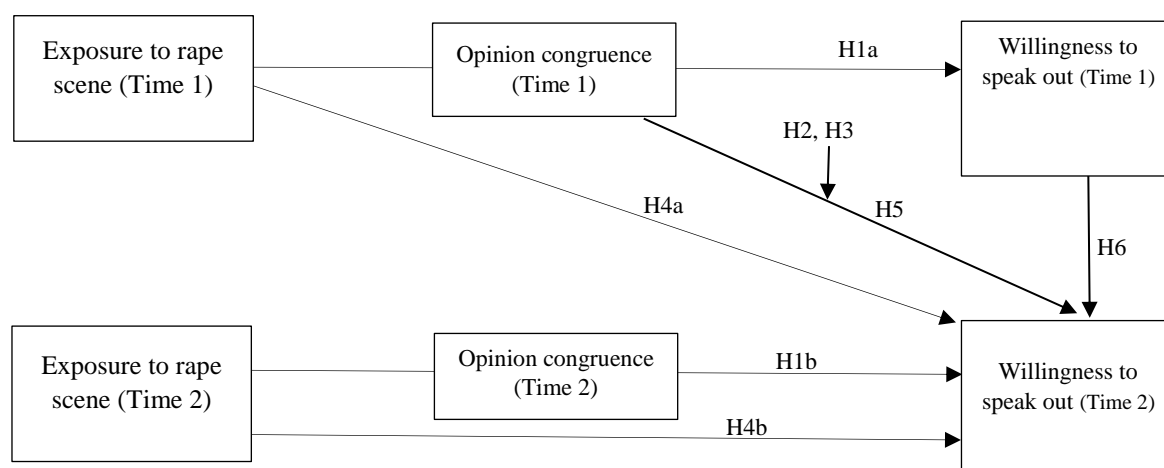
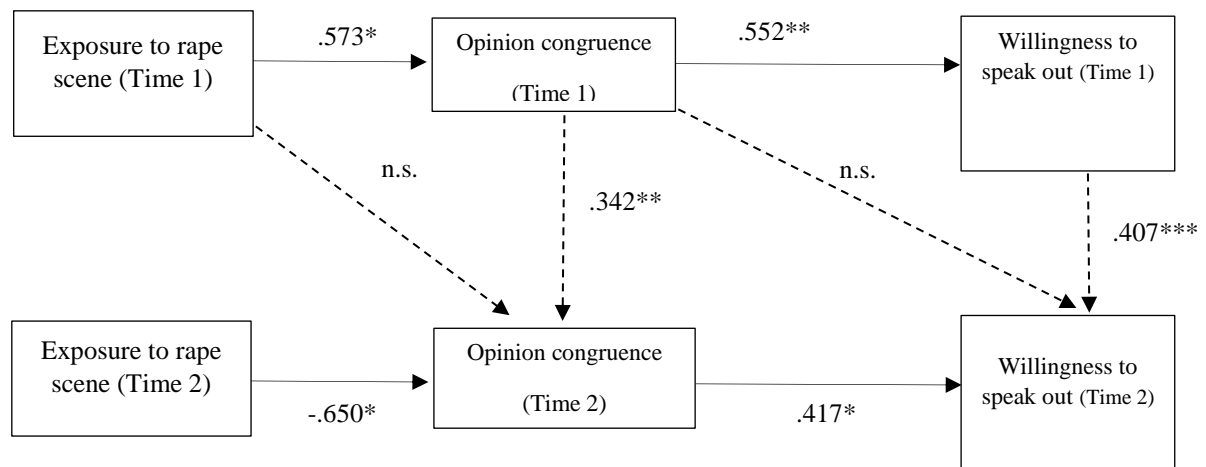
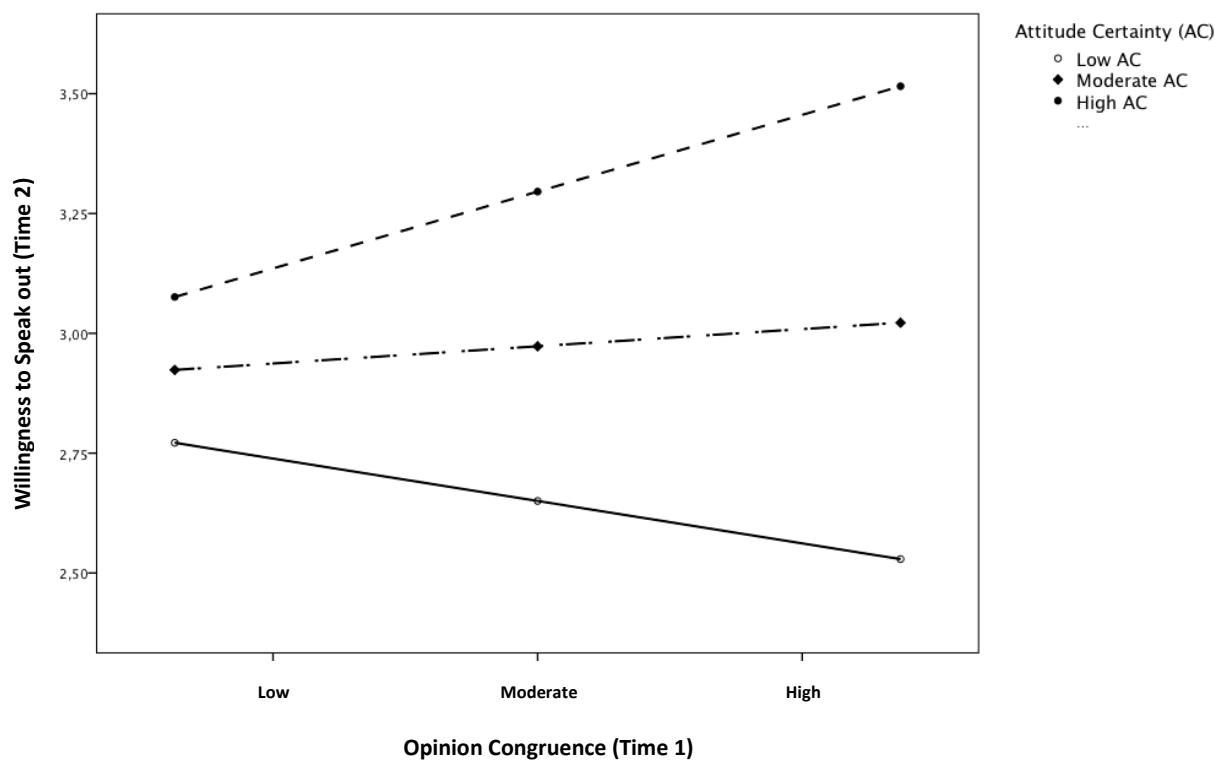


Figure 3. Theoretical model of panel for exposure to rape scenes, opinion congruence and willingness to speak out



Note. * $p < .05$. ** $p < .01$. *** $p < .001$.

Figure 4. Moderation effect of Attitude Certainty between opinion congruence (Time 1) and Willingness to speak out (T2).



Appendix III

Questionnaire Wave 1 (English)

Dear Participant,

This questionnaire is part of research on prime time (during 20.15- 22.30) Thai Soap Operas such as Klue Cheevit, Club Friday to To Be Continued, and Game Rai Game Ruk, conducted by a graduate student major in Communication Science at the University of Vienna, Austria. Please note that everyone could participate in this survey whether you are a regular, occasional, or rare Thai soap opera consumers.

Your participation in this questionnaire is voluntary. Please remember only your opinion counts. This is not a test, and there is no right or wrong answer. All responses are anonymous and will be handled with confidentiality. This survey should take about 15 minutes.

(FS) Part 1: Fear of Isolation Scale

For each of the items that follow, please think about whether you agree or disagree with the statement with respect to how it applies to you and your life. Please answer on a scale ranging from "strongly disagree" to "strongly agree" with the statement. Don't spend too much time on any statement. Simply record your first impression. If you would rather not answer the question, please select "No response". If you feel you don't know the answer, select "Don't know"

Strongly disagree					Strongly agree
1	2	3	4	5	

It is scary to think about being invited to social gatherings by people I don't know..... 1 2 3 4 5

One of the worst things that could happen to me is to be excluded by people I know..... 1 2 3 4 5

It would bother me if no one wanted to be around me..... 1 2 3 4 5

I dislike feeling left out of social functions, parties, or other social gatherings 1 2 3 4 5

It is important to me to fit into the group I am with 1 2 3 4 5

(MC) Part 2: Daily media consumption

The following questions ask about your daily media consumption behavior. Please indicate your thoughts based on your normal day usage.

On average, how much time do you spend watching TV per week?

- | | |
|------------------|--------------------|
| • Less than 1 hr | • more than 4 hrs |
| • 1 to 2 hrs | • I don't watch TV |
| • 3 to 4 hrs | |

On average, how much time do you spend watching Thai soap opera per week (on all media: TV, YouTube, Re-run websites)?

***Thai soap opera** refers to the presentation of a story that is acted out by actors and actresses and aired on television sets as well as other platforms; including, through Free TV channels, Digital TV channels, and online such as Line TV during 20.00- 22.00 hrs (Prime time).

- | | |
|------------------|-------------------------|
| • Less than 1 hr | • more than 4 hrs |
| • 1 to 2 hrs | • I don't watch TV soap |
| • 3 to 4 hrs | |

(II) Part 3: Issue Importance

The following statements refer to the relevance of the issue of the depiction of rape scenes in Thai soap opera. Rape scenes refer to the scene where the male protagonist forces or act physically violent against the female characters' will that may or may not end up consolidating their relationships.

The issue of the depiction of rape scenes in Thai soap opera is...

	Strongly Disagree					Strongly agree
(1) ...very important to me personally.....	1	.....	2.....	3.....	4.....	5
(2) ...very important to society	1	.....	2.....	3.....	4.....	5

(EM) Part 4: Emotions towards rape scenes- random rotation of items

It's not always how one thinks, but also how one feels about the issue of depiction of rape scenes in Thai soap opera that is important. We would like to know what kind of emotions you experience when you think about such scenes. Please use the following list of emotions and indicate whether you experience these emotions very weakly or very strongly.

When thinking about the issue of depiction of rape scenes in Thai soap opera I experience ...

	Very weakly				Very strongly
	1	2	3	4	5
Fear	1	2	3	4	5
Anger	1	2	3	4	5
Disgust	1	2	3	4	5
Anxiety	1	2	3	4	5
Sadness.....	1	2	3	4	5
Enjoyment	1	2	3	4	5
Embarrassment.....	1	2	3	4	5
I don't care	1	2	3	4	5

(P1) Part 5: Perceptions towards rape scenes (rape myths) 1/2

Thai soap operas has often been seen as "a reflection of the society" and that every story has a moral teaching at the end for the viewers to think about. Below are some of the teachings derived from Thai dramas that contain rape scenes. Please answer on a scale ranging from "strongly disagree" to "strongly agree"

strongly agree

Strongly disagree

1

2

3

4

Strongly agree

5

The teaching behind the rape scene in Thai drama is that women should not fight against man's will. 1 2 3 4 5

Women often say 'No,' only because they don't want men to think they are easy, and when women say 'No' they actually mean 'Yes'. 1 2 3 4 5

The moral of the rape scene in Thai drama is to teach women to be more conservative..... 1 2 3 4 5

Thai soap opera is fictional, it does not affect the society..... 1 2 3 4 5

(WB) Part 6: Behaviors when watching rape scenes

Sometimes watching Thai soap operas does not fully capture our attention. Occasionally it is accompanied by other activities, such as; working while turning on the TV, chatting on the phone, or talking to the person next to you. Below are some of the situations that you may have encountered

while watching rape scenes on Thai soap operas. It may be helpful to think about the last time you've seen a rape scene on Thai soap opera.

Please answer on a scale ranging from "strongly disagree" to "strongly agree"

	Frequency of behavior				
	Least				Most
	1	2	3	4	5
I often pay my full attention without doing anything else	1	2	3	4	5
I eat while I watch the scenes.....	1	2	3	4	5
I chat and actively participate on social media while watching.....	1	2	3	4	5
I just turn on the TV to accompany while doing work/homework...	1	2	3	4	5
While watching a rape scene on Thai soap opera, I don't pay extra or less attention, it is just another scene of the story	1	2	3	4	5
I often look away, when a rape scene is depicted on the Thai soap opera that I am watching	1	2	3	4	5
Sometimes I replay the scene depicting rape between the male and female protagonist on YouTube	1	2	3	4	5
Sometimes I imagine 'if I were that female protagonist'	1	2	3	4	5

(P2) Part 7: Perceptions towards rape scene 2/2

This part of the survey asks your opinion concerning rape scenes featured on Thai dramas. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. It may be helpful to think about the last time you've seen a rape scene on Thai soap opera. Please answer on a scale ranging from "strongly disagree" to "strongly agree"

	Strongly disagree				Strongly agree	
	1	2	3	4	5	
I feel that the female character's rejection at the start is just a way that they are communicating to the audience that they are still conservative (Kulasatrii).....	1	2	3	4	5	
Male protagonists who rapes in Thai soap operas, is considered not to be a gentleman.....	1	2	3	4	5	
It is acceptable for the male protagonist to rape the female protagonist because he loves her	1	2	3	4	5	
There is nothing wrong with the portrayal in Thai soap opera, that after the rape incident, the male and female protagonists still lives happily together.	1	2	3	4	5	
I feel that the depiction of rape scenes is just a way that allow the female protagonist to have sex without appearing promiscuous.....	1	2	3	4	5	
Rape scenes are just an element of the plot that makes the story more exciting.	1	2	3	4	5	
When a female antagonist gets raped, it make sense as it is a form of punishment for her wrong doings	1	2	3	4	5	

(O1) Part 8: Opinion Climate Perception 1/2

You have just answered some questions about the appropriateness of rape scenes in Thai soap opera. We would now like to know if other people share your opinions about these views. Even if you are not entirely sure, try to answer as spontaneously as you can.

Please answer on a scale ranging from "strongly disagree" to "strongly agree".

	Strongly disagree					Strongly agree
	1	2	3	4	5	
My opinion about the appropriateness of rape scenes in Thai soap operas is similar to most of the opinions I hear from others around me.....	1	2	3	4	5	
Where I live most people think the same way about the depiction of rape scenes in Thai dramas as I do.	1	2	3	4	5	
Most people in Thailand share my opinion about the appropriateness of rape scenes in depicted in Thai soap opera.	1	2	3	4	5	
Most of my friends share my opinion about the appropriateness of rape scenes in Thai soap operas.....	1	2	3	4	5	

(O2) Part 8: Opinion Climate Perception 2/2

How often have you talked about the issue of the depiction of rape scenes in Thai soap opera with the following persons. Please answer on a scale ranging from "very seldom" to "very frequently".

	Very seldom					Very frequently
	1	2	3	4	5	
With your family/people you live with	1	2	3	4	5	
With your partner	1	2	3	4	5	
With friends	1	2	3	4	5	
With co-workers	1	2	3	4	5	
With persons who share your opinion about this issue	1	2	3	4	5	
With persons who do not share your opinion about this issue	1	2	3	4	5	

(AC) Part 9: Attitude Certainty

How certain are you about your views on the appropriateness of the depiction of rape scenes in Thai soap opera? Please answer on a scale ranging from "very uncertain" to "very certain".

Very uncertain					Very certain
[1	2	3	4	5]	

(OE) Part 10: Opinion Expression

Imagine that you were asked to share your thoughts regarding the appropriateness of rape scenes in Thai soap opera in the following situations. How willing are you to talk about your thoughts on the issue? Please answer on a scale ranging from "not at all willing" to "very willing".

	Not at all Willing					Very Willing
	1	2	3	4	5	
I would be willing to voice my opinion about the appropriateness of the depiction of rape scenes in Thai soap opera in public, for instance to a local TV-interview	1	2	3	4	5	
I would be willing to join a conversation about the appropriateness of the depiction of rape scenes in Thai soap opera with my friends	1	2	3	4	5	
I would be willing to participate in an online forum (Pantip.com) about the appropriateness of the depiction of rape scenes in Thai soap opera.....	1	2	3	4	5	
I would rather not share my thoughts to other people on the appropriateness of the depiction of rape scenes in Thai soap opera in public.	1	2	3	4	5	
I would be willing to comment about the appropriateness of the depiction of rape scenes in Thai soap opera in public, especially on my friends Facebook's post	1	2	3	4	5	

I would rather **tell people I don't know very well** about the issue of appropriateness of the depiction of rape scenes in Thai soap opera. 1 2 3 4 5

(WC) Part 11: Willingness to Self-Censor Scale

For each of the items that follow, please think about whether you agree or disagree with the statement with respect to how it applies to you and your life. Please answer on a scale ranging from "strongly disagree" to "strongly agree" with the statement. Don't spend too much time on any statement. Simply record your first impression. If you would rather not answer the question, please select "No response". If you feel you don't know the answer, select "Don't know"

	Strongly disagree	1	2	3	4	Strongly agree
It is difficult for me to express my opinion if I think others won't agree with what I say.	1	2	3	4	5	
There have been many times when I have thought others around me were wrong but I didn't let them know.	1	2	3	4	5	
When I disagree with others, I'd rather go along with them than argue about it.	1	2	3	4	5	
It is safer to keep quiet than publicly speak an opinion that you know most others don't share.	1	2	3	4	5	

(GS) Part 12: Gender-role Stereotype

The following statements reflect the common roles of female and male protagonists' depiction in Thai soap opera. We would like to know your thoughts about these gender roles that is commonly depicted on Thai drama. Please answer on a scale ranging from "strongly disagree" to "strongly agree"

	Strongly disagree	1	2	3	4	Strongly agree
A man should fight when the woman he's with is insulted by another man.	1	2	3	4	5	
It is acceptable for the woman to pay for the date.	1	2	3	4	5	
A woman should be a virgin when she marries.	1	2	3	4	5	
There is something wrong with a woman who doesn't want to marry and raise a family	1	2	3	4	5	
A wife should never contradict her husband in public.	1	2	3	4	5	
It is better for a woman to use her feminine charm to get what she wants rather than ask for it outright.	1	2	3	4	5	

(DE) Part 13: Demographics

Now you will be asked some questions about you. Please be assured that the information in the study will be kept confidential and anonymous. No reference will be made in oral or written reports which could link you to the study.

What is your gender?

- Female
- Male

- Prefer not to say

What is your age?

- Less than 20 years old
- 21- 25 years
- 26- 30 years
- 31- 35 years
- 36- 40 years
- 41- 50 years
- 51- 60 years
- 61 and more

What is your highest degree or level of school you have completed? If currently enrolled, highest degree received?

- Middle school
- High school
- Associate's degree
- Bachelor's degree
- Master's degree
- Doctorate degree
- Don't know

What is your career?

- Student
- Government officials
- Private company employee
- Own business
- House wife
- Other (Please specify)_____

Among the options below, what best describes your religious beliefs?

- Buddhism
- Islam
- Christian
- Other (Please specify)_____

Thank you for completing this questionnaire!

We would like to thank you very much for helping us. As part of the research design, we would like to contact you again in 4 weeks for more information. If you would like to continue to help this research kindly please leave us your email. Your participation is voluntary, and your email will only be used to contact you for the second round of assessment. All responses and emails will be kept anonymous and will be handled with confidentiality.

E-mail: _____

Your answers were transmitted, you may close the browser window or tab now.

Questionnaire Wave 1 (Thai)

แบบสอบถามนี้เป็นส่วนหนึ่งของการวิจัยเรื่อง “ละครโทรทัศน์ในประเทศไทย” อาทิเช่น คลื่นชีวิต คลับพรายค์เดอะซีรีส์ และ เกมร้ายเกมรัก จัดทำโดยนักศึกษาปริญญาโท หลักสูตรวิทยาการสื่อสารมหาวิทยาลัยเวียนนา ประเทศออสเตรียซึ่งทุกท่านสามารถมีส่วนร่วมในการสำรวจนี้ได้ ไม่ว่าคุณจะดูละครโทรทัศน์เป็นประจำ เป็นครั้งคราว หรือนานๆทีก็ตาม

ผู้วิจัยขอความร่วมมือจากทุกท่านในการตอบแบบสอบถามให้ครบตามความเป็นจริงและตามความคิดเห็นของท่าน เพื่อจะได้นำผลการวิจัยไปใช้ประโยชน์ทางการศึกษาต่อไป โดยข้อมูลที่ท่านตอบในแบบสอบถามทั้งหมดถือเป็นความลับ และเป็นการนำเสนอผลการวิจัยในลักษณะโดยรวมเท่านั้น สำหรับการสำรวจครั้งนี้จะใช้เวลาประมาณ 20 นาที

ตอนที่ 1 พฤติกรรมทางสังคม

คำชี้แจง โปรดพิจารณาข้อความและทำเครื่องหมาย ลงใน ☐ ที่ตรงกับข้อมูลและความคิดเห็นของท่านมากที่สุด

ไม่เห็นด้วย			เห็นด้วย		
อย่างยิ่ง			อย่างยิ่ง		
1	2	3	4	5	

เป็นเรื่องที่น่ากลัวเมื่อคิดถึงการได้รับเชิญไปงานสังสรรค์จากคนที่ฉันไม่รู้จัก 1 2 3 4 5

หนึ่งในสิ่งเลวร้ายที่สุดที่อาจเกิดขึ้นกับฉัน คือการถูกกีดกันโดยคนที่ฉันรู้จัก..... 1 2 3 4 5

เป็นเรื่องน่ารำคาญ ถ้าไม่มีใครอยากอยู่รอบๆตัวฉัน..... 1 2 3 4 5

ฉันไม่ชอบความรู้สึกถูกกลั่นแกล้งในงานเลี้ยง งานปาร์ตี้ หรืองานสังสรรค์อื่นๆ..... 1 2 3 4 5

สิ่งสำคัญสำหรับฉันคือความสอดคล้องกับกลุ่มคนที่ฉันอยู่ด้วย..... 1 2 3 4 5

ตอนที่ 2 พฤติกรรมการบริโภคสื่อในชีวิตประจำวัน

คำชี้แจง โปรดพิจารณาข้อความและทำเครื่องหมาย ลงใน ☐ ที่ตรงกับข้อมูลและความคิดเห็นของท่านมากที่สุด

1. โดยเฉลี่ยแล้ว ท่านใช้เวลาดูโทรทัศน์กี่ชั่วโมงต่อสัปดาห์

☐ น้อยกว่า 1 ชั่วโมง

☐ มากกว่า 14 ชั่วโมง

☐ 1 ถึง 2 ชั่วโมง

☐ ไม่ดูโทรทัศน์

☐ 3 ถึง 4 ชั่วโมง

2. โดยเฉลี่ยแล้วท่านใช้เวลาดูละครโทรทัศน์ไทยกี่ชั่วโมงต่อสัปดาห์ [รวมทุกช่องทาง ใน Youtube เว็บไซต์ ดูทีวีย้อนหลัง การฉายซ้ำ ทางโทรทัศน์ (Re-run) ดูจากแอปพลิเคชันบนสมาร์ตโฟน (อาทิเช่น Line TV) และแท็บเล็ต เป็นต้น]

ละครโทรทัศน์ หมายถึง การนำเสนอเรื่องราวของละครประเทศไทย โดยใช้นักแสดงเป็นคนถ่ายทอด
ใช้เทคนิคในการนำเสนอ และออกอากาศทางโทรทัศน์หรือผ่านสื่อต่างๆ ผ่านสถานีโทรทัศน์ฟรีทีวี
โทรทัศน์ดิจิทัล และแพลตฟอร์มออนไลน์ (อาทิเช่น Line TV) ในช่วงเวลา 20.00 น. – 22.00 น. (Prime time)

- ☐ น้อยกว่า 1 ชั่วโมง
☐ 1 ถึง 2 ชั่วโมง
☐ 3 ถึง 4 ชั่วโมง
☐ มากกว่า 4 ชั่วโมง
☐ ไม่รู้โทรทัศน์

ตอนที่ 3 ความสำคัญของฉากข่มขืนในละครไทย

ในส่วนนี้เป็นการอธิบายถึงฉากข่มขืนในละครโทรทัศน์ไทย โดยฉากข่มขืนหมายถึงฉากที่พระเอกหรือตัวละครอื่นๆ
 ขืนใจและ ใช้กำลังในการร่วมเพศกับนางเอกและตัวละครอื่นๆ เช่น นางร้าย
 ซึ่งในบางครั้งอาจก่อให้เกิดความสับสนกันต่อไปได้ แต่ปกติแล้ว
 เรามักจะเห็นฉากการข่มขืนตัวละครฝ่ายหญิงที่หวงเนื้อหวงตัว

ประเด็นจากข่มขืนในละครโทรทัศน์ไทยมี...

ไม่เห็นด้วย
อย่างยิ่ง

เห็นด้วย
อย่างยิ่ง

1 2 3 4 5

มีความสำคัญมากสำหรับฉัน.....12345

มีความสำคัญมากต่อสังคม 1 2 3 4 5

ตอนที่ 4 ความรู้ลึกต่อจากข่มขืนในละครโทรทัศน์ไทย

ความสำคัญของประเด็นการข่มขืนในละครไทย

ไม่ได้ขึ้นอยู่กับว่าเราคิดอย่างไรแต่ขึ้นอยู่กับว่าเรารู้สึกอย่างไรเกี่ยวกับฉากข่มขืนในละครไทย

โปรดระบุความรู้สึกรู้สึกของท่านต่ออารมณ์ดังต่อไปนี้

ท่านรู้สึกอย่างไรกับฉากข่มขืนในละครไทย...

	ระดับความความรู้สึก				
	น้อยที่สุด		มากที่สุด		
	1	2	3	4	5
หวาดกลัว	1	2	3	4	5
โกรธ	1	2	3	4	5
รังเกียจ	1	2	3	4	5
วิตกกังวล	1	2	3	4	5
เศร้า	1	2	3	4	5
เพ้อฝัน	1	2	3	4	5
อึดอัดใจ	1	2	3	4	5
ฉันทไม่สนใจ	1	2	3	4	5

ตอนที่ 5 ทศนคติต่อฉากข่มขืนในละครโทรทัศน์ไทย

‘ละครโทรทัศน์สะท้อนสังคม’ เป็นวลีที่ได้ยินกันบ่อย

และในละครหลายๆเรื่องมักแฝงข้อคิดหรือคติสอนใจไว้ให้กับคนดูในตอนท้ายเรื่องเสมอ

ข้อความต่อไปนี้เป็นคติสอนใจของฉากข่มขืน ท่านเห็นด้วยกับข้อความดังกล่าวหรือไม่

	ไม่เห็นด้วย		เห็นด้วย		
	อย่างยิ่ง		อย่างยิ่ง		
	1	2	3	4	5
“ผู้หญิงไม่ควรต่อสู้ขัดขืนกับความต้องการของผู้ชาย”	1	2	3	4	5
ผู้หญิงพูดว่า “ไม่” เพียงเพราะ ไม่อยากให้ผู้ชายคิดว่าตัวเองง่าย และจริงๆแล้วคำว่า “ไม่” แปลว่า “ใช่”	1	2	3	4	5
คติสอนใจหลักของฉากข่มขืนคือการสอนให้ผู้หญิงรักนวลสงวนตัว.	1	2	3	4	5
ละครเป็นเรื่องที่แต่งขึ้น ย่อมไม่ส่งผลกระทบต่อสังคมแต่อย่างใด	1	2	3	4	5

ตอนที่ 6 ลักษณะการดูฉากข่มขืนในละครโทรทัศน์ไทยของท่าน

ในช่วงเวลาที่ท่านดูละครที่มีฉากข่มขืนท่านมักจะ

	ระดับพฤติกรรม				
	น้อยที่สุด		มากที่สุด		
	1	2	3	4	5
ตั้งใจดูไม่ทำอะไรระหว่างนั้น	1	2	3	4	5
ทานข้าวไปด้วย	1	2	3	4	5
เล่นโทรศัพท์มือถือ หรือโซเชียลเน็ตเวิร์กอื่นๆ ไปด้วย	1	2	3	4	5
เปิดทิ้งไว้เป็นเพื่อนระหว่าง ทำงาน/ทำการบ้าน	1	2	3	4	5
ไม่ได้ตั้งใจดูอะไร ดูเหมือนเป็นฉากอื่นๆ ในละคร	1	2	3	4	5
ฉันมักเบือนหน้าหนีตอนมีฉากฉกฉวยในละคร	1	2	3	4	5
ในใจคิดว่า ถ้าฉันเป็นนางเอก	1	2	3	4	5
บางครั้งฉันจะกลับไปดูซ้ำจากที่พระเอกฉกฉวยนางเอก	1	2	3	4	5

ตอนที่ 7 ความคิดเห็นเกี่ยวกับฉากฉกฉวยในละครโทรทัศน์ไทย

ในส่วนนี้เป็นข้อคำถามความคิดเห็นของท่านเกี่ยวกับฉากฉกฉวยในละครโทรทัศน์ไทย

ท่านอาจพบว่าท่านเห็นด้วยกับบางข้อความ และไม่เห็นด้วยกับบางข้อความ

ขอความกรุณาท่านโปรดระบุความเห็นที่ตรงกับความเป็นจริงมากที่สุดจากการดูฉากฉกฉวยในละครไทยในครั้งล่าสุด

	ไม่เห็นด้วย			เห็นด้วย	
	อย่างยิ่ง			อย่างยิ่ง	
	1	2	3	4	5
ในตอนเริ่มเรื่องของละครการที่นางเอกแสดงท่าทีปฏิเสธหรือขัดขืนพระเอกที่กำลังปลุกปล้ำ					
เป็นเพียงวิธีการบอกให้คนดูรู้ว่าเธอเป็นกุลสตรี	1	2	3	4	5
พระเอกไม่มีความเป็นสุภาพบุรุษ	1	2	3	4	5
ไม่ใช่เรื่องผิดอะไรที่พระเอกจะฉกฉวยนางเอก เพราะเขารัก	1	2	3	4	5
เป็นเรื่องที่สมเหตุสมผลที่ แม้ว่าพระเอกจะปล้ำนางเอก แต่ในท้ายที่สุดทั้งคู่จะอยู่กันอย่างมีความสุข					
.....	1	2	3	4	5
ฉากปล้ำในละครทีวีไทย เป็นเพียงการช่วยให้นางเอกสามารถมีเพศสัมพันธ์ได้โดยดูไม่แยหรือมีผู้ชาย					
.....	1	2	3	4	5
ฉากปล้ำในละครทีวีไทยเป็นเพียงแค่หนึ่งในวิธีการเพิ่มอรรถรส					
ของละครแก่ผู้ชม	1	2	3	4	5

เป็นเรื่องที่สมเหตุสมผลที่นางร้ายโดนข่มขืนเพื่อสั่งสอนและลงโทษ

..... 1 2 3 4 5

ตอนที่ 8 ความคิดเห็นของคนส่วนใหญ่ในสังคมไทยเกี่ยวกับฉากข่มขืนในละครโทรทัศน์ไทย (1/2)

ท่านเพิ่งตอบคำถามเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทย

ตอนนี้เราอยากทราบว่าคนอื่นในสังคมเห็นด้วยกับความคิดเห็นของท่านเกี่ยวกับมุมมองเหล่านี้หรือไม่

แม้ว่าท่านอาจไม่แน่ใจกับคำตอบทั้งหมด ขอให้โปรดพยายามตอบทุกข้อความ

ไม่เห็นด้วย			เห็นด้วย		
อย่างยิ่ง			อย่างยิ่ง		
1	2	3	4	5	

ความคิดเห็นของฉันเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทย

คล้ายคลึงกับความคิดเห็นส่วนใหญ่ที่ฉันได้ยินจากคนรอบข้าง..... 1 2 3 4 5

บริเวณที่ฉันอาศัยอยู่คนส่วนใหญ่คิดเช่นเดียวกันกับฉัน เกี่ยวกับฉากข่มขืนในละครไทย 1 2 3 4 5

คนส่วนใหญ่ในประเทศไทยเห็นด้วยกับความคิดเห็นของฉันเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทย

..... 1 2 3 4 5

เพื่อนส่วนใหญ่ของฉันมีความเห็นคล้ายฉันในประเด็นความเหมาะสมของฉากข่มขืนในละครไทย

..... 1 2 3 4 5

ตอนที่ 8 ความคิดเห็นของคนส่วนใหญ่ในสังคมไทยเกี่ยวกับฉากข่มขืนในละครโทรทัศน์ไทย (2/2)

ท่านพูดถึงประเด็นฉากข่มขืนในละครโทรทัศน์ไทย กับบุคคลต่อไปนี้บ่อยแค่ไหน โปรดระบุคำตอบตั้งแต่ "ไม่บ่อย" จนถึง "บ่อยมาก"

ความถี่				
ไม่บ่อย			บ่อยมาก	
1	2	3	4	5

คนในครอบครัว ญาติพี่น้อง..... 1 2 3 4 5

แฟน/คนรัก..... 1 2 3 4 5

เพื่อน 1 2 3 4 5

เพื่อนที่ทำงาน 1 2 3 4 5

คนที่เห็นด้วยกับฉัน เกี่ยวกับประเด็นฉากข่มขืนในละครโทรทัศน์ไทย..... 1 2 3 4 5

คนที่ไม่เห็นด้วยกับฉัน เกี่ยวกับประเด็นฉากข่มขืนในละครโทรทัศน์ไทย 1 2 3 4 5

ตอนที่ 9 ความมั่นใจในทัศนคติของท่าน

ท่านมีความมั่นใจมากน้อยแค่ไหนเกี่ยวกับทัศนคติของท่านต่อความเหมาะสมของฉากข่มขืนในละครโทรทัศน์ไทย

โปรดระบุระดับความมั่นใจตั้งแต่ "มั่นใจมาก" จนถึง "ไม่มั่นใจเลย"

ไม่มั่นใจเลย

มั่นใจมาก

[1

2

3

4

5]

ตอนที่ 10 ความคิดของท่านต่อเหตุการณ์จำลองต่อไปนี้

สมมุติว่าท่านถูกถามให้แสดงความคิดเห็นส่วนตัวเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทยในสถานการณ์ต่อไปนี้ โปรดระบุแนวโน้มที่คุณจะแสดงความคิดเห็นเกี่ยวกับเรื่องนี้ ตั้งแต่ "ไม่เต็มใจ" จนถึง "เต็มใจมาก"

ไม่เต็มใจ

เต็มใจมาก

1

2

3

4

5

ฉันยินดีที่จะแสดงความคิดเห็นเกี่ยวกับประเด็นฉากข่มขืนในละครโทรทัศน์ไทย

ในที่สาธารณะ เช่นการสัมภาษณ์ออกกรายการทีวี เป็นต้น..... 1 2 3 4 5

ฉันยินดีที่จะเข้าร่วมการสนทนาเกี่ยวกับประเด็นฉากข่มขืน

ในละครโทรทัศน์ไทยกับเพื่อน ๆ 1 2 3 4 5

ฉันยินดีที่จะแสดงความคิดเห็นในฟอรัมออนไลน์ (อาทิเช่น Pantip.com)

เกี่ยวกับความเหมาะสมฉากข่มขืนในละครโทรทัศน์ไทย..... 1 2 3 4 5

ฉันไม่อยากแสดงความคิดเห็นของฉันกับคนอื่นเกี่ยวกับประเด็นฉากข่มขืน

ในละครโทรทัศน์ไทยในที่สาธารณะ..... 1 2 3 4 5

ฉันยินดีที่จะแสดงความคิดเห็นเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครโทรทัศน์ไทยในที่สาธารณะ

โดยเฉพาะในโพสต์ของเพื่อนบน Facebook 1 2 3 4 5

ถ้ามีคนถามถึงความคิดเห็นของฉันที่มีต่อประเด็นฉากข่มขืนในละครโทรทัศน์ไทย ฉันจะตอบว่าฉันไม่รู้

หรือไม่มีความคิดเห็น 1 2 3 4 5

สำหรับคำถามต่อไปนี้โปรดพิจารณาว่าคุณเห็นด้วยหรือไม่ พยายามตอบให้ตรงกับความเห็นโดยปกติของคุณมากที่สุด โดยโปรดระบุคำตอบในระดับตั้งแต่ "ไม่เห็นด้วยอย่างยิ่ง" จนถึง "เห็นด้วยอย่างยิ่ง" และอย่าใช้เวลาในแต่ละคำถามมากเกินไป เพียงบันทึกความคิดแรกของคุณ หากคุณไม่ต้องการตอบคำถามโปรดเลือก "ไม่ตอบ" ถ้าคุณรู้สึกว่าคุณไม่ทราบคำตอบให้เลือก "ไม่ทราบ"

ตอนที่ 11 พฤติกรรมทางสังคมของท่าน

	ไม่เห็นด้วย อย่างยิ่ง		เห็นด้วย อย่างยิ่ง		ไม่ทราบ	ไม่ตอบ
	1	2	3	4	5	6
7						
เป็นเรื่องยากสำหรับฉันที่จะแสดงความคิดเห็นส่วนตัว						
หากคิดว่ามีคนอื่นที่ไม่เห็นด้วยกับสิ่งที่ฉันพูด.....1 .....2 .....3 .....4 .....5.....6.....7						
มีหลายครั้งที่ฉันคิดว่าคนรอบข้างผิด แต่ฉันไม่ได้พูดอะไร.....1 .....2 .....3 .....4..... 5.....6.....7						
เมื่อฉันไม่เห็นด้วยกับคนอื่น ฉันจะพลอยเห็นตามไปด้วยกับพวกเขา						
มากกว่าที่จะพยายามโต้แย้ง.....1 .....2 .....3 .....4..... 5.....6.....7						
เป็นการปลอดภัยกว่าที่จะเงียบแทนการแสดงความคิดเห็นในที่สาธารณะ						
ถ้ารู้ว่าคุณส่วนใหญ่ไม่เห็นด้วยกับสิ่งที่ฉันคิด.....1 .....2 .....3 .....4..... 5.....6.....7						

ตอนที่ 12 ค่านิยมทางเพศทั่วไป

ข้อความต่อไปนี้สะท้อนถึงบทบาททั่วไปของตัวละครเอกชายและหญิงในละครไทย เราอยากทราบความคิดเห็นของท่านเกี่ยวกับบทบาททางเพศเหล่านี้ โปรดระบุระดับตั้งแต่ "ไม่เห็นด้วยอย่างยิ่ง" จนถึง "เห็นด้วยอย่างยิ่ง"

	ไม่เห็นด้วย อย่างยิ่ง			เห็นด้วย อย่างยิ่ง	
	1	2	3	4	5
ผู้ชายควรปกป้องผู้หญิงเมื่อผู้หญิงโดนผู้ชายจู่โจม	1	2	3	4	5
เป็นเรื่องที่ยอมรับได้ ถ้าผู้หญิงจะจ่ายเงินเวลาออกเดท	1	2	3	4	5
ผู้หญิงควรรักษาพรหมจรรย์จนถึงตอนแต่งงาน.....	1	2	3	4	5
เป็นเรื่องผิดปกติที่ผู้หญิงไม่ต้องการแต่งงานและเลี้ยงดูครอบครัว.....	1	2	3	4	5
ภรรยาไม่ควรขัดแย้งกับสามีในที่สาธารณะ.....	1	2	3	4	5
ผู้หญิงควรใช้เสน่ห์ของเธอเพื่อให้ได้สิ่งที่เธอต้องการ					
แทนที่ออกปากขอ ตรงๆ	1	2	3	4	5

ตอนที่ 13 ปัจจัยส่วนบุคคลของผู้ตอบแบบสอบถาม

เพศ

- ☐ ชาย
- ☐ หญิง

อายุ

- ☐ น้อยกว่าหรือเท่ากับ 20 ปี
- ☐ 21-25 ปี
- ☐ 26-30 ปี
- ☐ 31-35 ปี
- ☐ 36-40 ปี
- ☐ 41-50 ปี
- ☐ 51-60 ปี
- ☐ 61 ปีขึ้นไป

ระดับการศึกษาสูงสุด

- ☐ มัธยมศึกษา
- ☐ มัธยมศึกษา
- ☐ ประกาศนียบัตรวิชาชีพ (ปวช/ปวส)
- ☐ปริญญาตรี
- ☐ปริญญาโท
- ☐ปริญญาเอก

อาชีพ

- ☐ นักเรียน/นิสิต/นักศึกษา
- ☐ รับราชการ/รัฐวิสาหกิจ
- ☐ พนักงาน/บริษัทเอกชน
- ☐ ก้าขาย/ธุรกิจส่วนตัว
- ☐ แม่บ้าน
- ☐ รับจ้าง
- ☐ อื่นๆ โปรดระบุ.....

ศาสนา

- ☐ พุทธ
- ☐ อิสลาม
- ☐ คริสต์
- ☐ ฮินดู
- ☐ ศาสนาอื่นๆ โปรดระบุ.....

ขอบคุณสำหรับความร่วมมือในการตอบแบบสอบถามค่ะ

และหวังว่าจะได้รับความกรุณาจากท่านในการให้ข้อมูลกับงานวิจัยในระยะที่ 2 ต่อไป

ในการนี้ คณะผู้วิจัยขอความกรุณาท่านกรอกอีเมลล์

เพื่อใช้เป็นช่องทางในการติดต่อสื่อสารกับท่านในการเรียนเชิญมาให้ข้อมูลในงานวิจัยรอบที่ 2 ต่อไป

ซึ่งข้อมูลที่ท่านตอบในแบบสอบถามและข้อมูลการติดต่อถือเป็นความลับ

อีเมลล์

ขอบคุณสำหรับการกรอกแบบสอบถามนี้!

คำตอบของท่านถูกจัดเก็บเรียบร้อยแล้ว ท่านสามารถปิดหน้าต่างเบราว์เซอร์หรือแท็บนี้ได้เลยค่ะ

Questionnaire Wave 2 (English)

Dear Participant,

This questionnaire is part of research on prime time (during 20.15- 22.30) Thai Soap Operas such as Kluen Cheevit, Club Friday to To Be Continued, and Game Rai Game Ruk, conducted by a graduate student major in Communication Science at the University of Vienna, Austria. Please note that everyone could participate in this survey whether you are a regular, occasional, or rare Thai soap opera consumers.

Your participation in this questionnaire is voluntary. Please remember only your opinion counts. This is not a test, and there is no right or wrong answer. All responses are anonymous and will be handled with confidentiality. This survey should take about 15 minutes.

(MC) Part 2: Daily media consumption

The following questions asks about your daily media consumption behavior. Please indicate your thoughts based on your normal day usage.

On average, how much time do you spend watching TV per week?

- Less than 1 hr
- 1 to 2 hrs
- 3 to 4 hrs
- more than 4 hrs
- I don't watch TV

On average, how much time do you spend watching Thai soap opera per week (on all media: TV, YouTube, Re-run websites)?

***Thai soap opera** refers to the presentation of a story that is acted out by actors and actresses and aired on television sets as well as other platforms; including, through Free TV channels, Digital TV channels, and online such as Line TV dung 20.00- 22.00 hrs (Prime time).

- Less than 1 hr
- 1 to 2 hrs
- 3 to 4 hrs
- more than 4 hrs
- I don't watch TV soap

(II) Part 3: Issue Importance

The following statements refer to the relevance of the issue of the depiction of rape scenes in Thai soap opera. Rape scenes refer to the scene where the male protagonist forces or act physically violent against the female characters' will that may or may not end up consolidating their relationships. The issue of the depiction of rape scenes in Thai soap opera is...

	Strongly Disagree						Strongly agree
(3) ...very important to me personally.....	1	.....	2.....	3.....	4.....	5	
(4) ...very important to society	1	.....	2.....	3.....	4.....	5	

(EM) Part 4: Emotions towards rape scenes- random rotation of items

It's not always how one thinks, but also how one feels about the issue of depiction of rape scenes in Thai soap opera that is important. We would like to know what kind of emotions you experience when you think about such scenes. Please use the following list of emotions and indicate whether you experience these emotions very weakly or very strongly.

When thinking about the issue of depiction of rape scenes in Thai soap opera I experience

	Very weakly 1	2	3	4	Very strongly 5
Fear	1	2	3	4	5
Anger	1	2	3	4	5
Disgust	1	2	3	4	5
Anxiety	1	2	3	4	5
Sadness	1	2	3	4	5
Enjoyment	1	2	3	4	5
Embarrassment	1	2	3	4	5
I don't care	1	2	3	4	5

(P1) Part 5: Perceptions towards rape scenes (rape myths) 1/2

Thai soap operas has often been seen as "a reflection of the society" and that every story has a moral teaching at the end for the viewers to think about. Below are some of the teachings derived from Thai dramas that contain rape scenes. Please answer on a scale ranging from "strongly disagree" to "strongly agree"

	Strongly disagree 1	2	3	4	Strongly agree 5
The teaching behind the rape scene in Thai drama is that women should not fight against man's will.....	1	2	3	4	5
Women often say 'No,' only because they don't want men to think they are easy, and when women say 'No' they actually mean 'Yes'.....	1	2	3	4	5
The moral of the rape scene in Thai drama is to teach women to be more conservative.....	1	2	3	4	5
Thai soap opera is fictional, it does not affect the society.....	1	2	3	4	5

(WB) Part 6: Behaviors when watching rape scenes

Sometimes watching Thai soap operas does not fully capture our attention. Occasionally it is accompanied by other activities, such as; working while turning on the TV, chatting on the phone, or talking to the person next to you. Below are some of the situations that you may have encountered while watching rape scenes on Thai soap operas. It may be helpful to think about the last time you've seen a rape scene on Thai soap opera.

Please answer on a scale ranging from "strongly disagree" to "strongly agree"

	Least 1	2	3	4	Most 5
I often pay my full attention without doing anything else	1	2	3	4	5
I eat while I watch the scenes.....	1	2	3	4	5
I chat and actively participate on social media while watching.....	1	2	3	4	5
I just turn on the TV to accompany while doing work/homework ..	1	2	3	4	5
While watching a rape scene on Thai soap opera, I don't pay extra or less attention, it is just another scene of the story	1	2	3	4	5
I often look away, when a rape scene is depicted on the Thai soap opera that I am watching	1	2	3	4	5
Sometimes I replay the scene depicting rape between the male and female protagonist on YouTube	1	2	3	4	5
Sometimes I imagine 'if I were that female protagonist'	1	2	3	4	5

(P2) Part 7: Perceptions towards rape scene 2/2

This part of the survey asks your opinion concerning rape scenes featured on Thai dramas. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. It may be helpful to think about the last time you've seen a rape scene on Thai soap opera. Please answer on a scale ranging from "strongly disagree" to "strongly agree"

	Strongly disagree					Strongly agree
	1	2	3	4	5	
I feel that the female character's rejection at the start is just a way that they are communicating to the audience that they are still conservative (Kulasatrii).....	1	2	3	4	5	
Male protagonists who rapes in Thai soap operas, is considered not to be a gentleman.....	1	2	3	4	5	
It is acceptable for the male protagonist to rape the female protagonist because he loves her	1	2	3	4	5	
There is nothing wrong with the portrayal in Thai soap opera, that after the rape incident, the male and female protagonists still lives happily together.	1	2	3	4	5	
I feel that the depiction of rape scenes is just a way that allow the female protagonist to have sex without appearing promiscuous.....	1	2	3	4	5	
Rape scenes are just an element of the plot that makes the story more exciting.	1	2	3	4	5	
When a female antagonist gets raped, it make sense as it is a form of punishment for her wrong doings	1	2	3	4	5	

(O1) Part 8: Opinion Climate Perception 1/2

You have just answered some questions about the appropriateness of rape scenes in Thai soap opera. We would now like to know if other people share your opinions about these views. Even if you are not entirely sure, try to answer as spontaneously as you can. Please answer on a scale ranging from "strongly disagree" to "strongly agree".

	Strongly disagree					Strongly agree
	1	2	3	4	5	
My opinion about the appropriateness of rape scenes in Thai soap operas is similar to most of the opinions I hear from others around me.....	1	2	3	4	5	
Where I live most people think the same way about the depiction of rape scenes in Thai dramas as I do.	1	2	3	4	5	
Most people in Thailand share my opinion about the appropriateness of rape scenes in depicted in Thai soap opera.	1	2	3	4	5	
Most of my friends share my opinion about the appropriateness of rape scenes in Thai soap operas.....	1	2	3	4	5	

(O2) Part 8: Opinion Climate Perception 2/2

How often have you talked about the issue of the depiction of rape scenes in Thai soap opera with the following persons. Please answer on a scale ranging from "very seldom" to "very frequently".

	Very seldom					Very frequently
	1	2	3	4	5	
With your family/people you live with	1	2	3	4	5	
With your partner	1	2	3	4	5	

Questionnaire Wave 2 (Thai)

แบบสอบถามนี้เป็นส่วนหนึ่งของการวิจัยเรื่อง “ละครโทรทัศน์ในประเทศไทย” อาทิเช่น คลื่นชีวิต คลับฟรายเคย์เดอะซีรีส์ และ เกมร้ายเกมรัก จัดทำโดยนักศึกษาปริญญาโท หลักสูตรวิทยาการสื่อสารมหาวิทยาลัยเวียนนา ประเทศออสเตรียซึ่งทุกท่านสามารถมีส่วนร่วมในการสำรวจนี้ได้ ไม่ว่าคุณจะดูละครโทรทัศน์เป็นประจำ เป็นครั้งคราว หรือนานๆทีก็ตาม

ผู้วิจัยขอความร่วมมือจากทุกท่านในการตอบแบบสอบถามให้ครบตามความเป็นจริงและตามความคิดเห็นของท่าน เพื่อจะได้นำผลการวิจัยไปใช้ประโยชน์ทางการศึกษาต่อไป โดยข้อมูลที่ท่านตอบในแบบสอบถามทั้งหมดถือเป็นความลับ และเป็นการนำเสนอผลการวิจัยในลักษณะโดยรวมเท่านั้น สำหรับการสำรวจครั้งนี้จะใช้เวลาประมาณ 20 นาที

ตอนที่ 1 พฤติกรรมทางสังคม

คำชี้แจง โปรดพิจารณาข้อความและทำเครื่องหมาย ลงใน ☐ ที่ตรงกับข้อมูลและความคิดเห็นของท่านมากที่สุด

ไม่เห็นด้วย			เห็นด้วย		
อย่างยิ่ง			อย่างยิ่ง		
1	2	3	4	5	

เป็นเรื่องที่น่ากลัวเมื่อคิดถึงการได้รับเชิญไปงานสังคมจากคนที่ฉันไม่รู้จัก 1 2 3 4 5

หนึ่งในสิ่งเลวร้ายที่สุดที่อาจเกิดขึ้นกับฉัน คือการถูกกีดกันโดยคนที่ฉันรู้จัก..... 1 2 3 4 5

เป็นเรื่องน่ารำคาญ ถ้าไม่มีใครอยากอยู่รอบๆตัวฉัน..... 1 2 3 4 5

ฉันไม่ชอบความรู้สึกถูกลืมในงานเลี้ยง งานปาร์ตี้ หรืองานสังคมอื่นๆ..... 1 2 3 4 5

สิ่งสำคัญสำหรับฉันคือความสอดคล้องกับกลุ่มคนที่ฉันอยู่ด้วย..... 1 2 3 4 5

ตอนที่ 2 พฤติกรรมการบริโภคสื่อในชีวิตประจำวัน

คำชี้แจง โปรดพิจารณาข้อความและทำเครื่องหมาย ลงใน ☐ ที่ตรงกับข้อมูลและความคิดเห็นของท่านมากที่สุด

3. โดยเฉลี่ยแล้ว ท่านใช้เวลาดูโทรทัศน์กี่ชั่วโมงต่อสัปดาห์

- | | |
|--|--|
| <input type="radio"/> น้อยกว่า 1 ชั่วโมง | <input type="radio"/> มากกว่า 14 ชั่วโมง |
| <input type="radio"/> 1 ถึง 2 ชั่วโมง | <input type="radio"/> ไม่ดูโทรทัศน์ |
| <input type="radio"/> 3 ถึง 4 ชั่วโมง | |

4. โดยเฉลี่ยแล้วท่านใช้เวลาดูละครโทรทัศน์ไทยกี่ชั่วโมงต่อสัปดาห์ [รวมทุกช่องทาง ใน Youtube เว็บไซต์ ดูทีวีออนไลน์ การฉายซ้ำ ทางโทรทัศน์ (Re-run) ดูจากแอปพลิเคชันบนสมาร์ตโฟน (อาทิเช่น Line TV) และแท็บเล็ต เป็นต้น]
- ละครโทรทัศน์ หมายถึง การนำเสนอเรื่องราวของละครประเทศไทย โดยให้นักแสดงเป็นคนที่ถ่ายทอดใช้เทคนิคในการนำเสนอ และออกอากาศทางโทรทัศน์หรือผ่านสื่อต่างๆ ผ่านสถานีโทรทัศน์ฟรีทีวี โทรทัศน์ดิจิทัล และแพลตฟอร์มออนไลน์ (อาทิเช่น Line TV) ในช่วงเวลา 20.00 น. – 22.00 น. (Prime time)
- | | |
|--|---|
| <input type="radio"/> น้อยกว่า 1 ชั่วโมง | <input type="radio"/> มากกว่า 4 ชั่วโมง |
| <input type="radio"/> 1 ถึง 2 ชั่วโมง | <input type="radio"/> ไม่ดูโทรทัศน์ |
| <input type="radio"/> 3 ถึง 4 ชั่วโมง | |

ตอนที่ 3 ความสำคัญของจากข่มขืนในละครไทย

ในส่วนนี้เป็นการอธิบายถึงฉากข่มขืนในละครโทรทัศน์ไทย โดยฉากข่มขืนหมายถึงฉากที่พระเอกหรือตัวละครอื่นๆ
ขืนใจและ ใช้กำลังในการร่วมเพศกับนางเอกและตัวละครอื่นๆ เช่น นางร้าย
ซึ่งในบางครั้งอาจก่อให้เกิดความสับสนกันต่อไปได้ แต่ปกติแล้ว
เรามักจะเห็นฉากการข่มขืนตัวละครฝ่ายหญิงที่หวงเนื้อหวงตัว

ประเด็นจากข่มขืนในละครโทรทัศน์ไทยมี...

ไม่เห็นด้วย
อย่างยิ่ง

เห็นด้วย
อย่างยิ่ง

1 2 3 4 5

มีความสำคัญมากสำหรับฉัน 1 2 3 4 5

มีความสำคัญมากต่อสังคม 1 2 3 4 5

ตอนที่ 4 ความรู้ลึกต่อจากข่มขืนในละครโทรทัศน์ไทย

ความสำคัญของประเด็นการข่มขืนในละครไทย

ไม่ได้ขึ้นอยู่กับว่าเราคิดอย่างไรแต่ขึ้นอยู่กับว่าเรารู้สึกอย่างไรเกี่ยวกับฉากขมขื่นในละครไทย

โปรดระบุนามรู้สึกของท่านต่ออารมณ์ดังต่อไปนี้

ทำนรู้สึกร้อย่างไรกับฉากข่มขืนในละครไทย...

	ระดับความความรู้สึก				
	น้อยที่สุด		มากที่สุด		
	1	2	3	4	5
หวาดกลัว	1	2	3	4	5
โกรธ	1	2	3	4	5
รังเกียจ	1	2	3	4	5
วิตกกังวล	1	2	3	4	5
เศร้า	1	2	3	4	5
เพ้อฝัน	1	2	3	4	5
อึดอัดใจ	1	2	3	4	5
ฉันทไม่สนใจ	1	2	3	4	5

ตอนที่ 5 ทศนคติต่อฉากข่มขืนในละครโทรทัศน์ไทย

‘ละครโทรทัศน์สะท้อนสังคม’ เป็นวลีที่ได้ยินกันบ่อย

และในละครหลายๆเรื่องมักแฝงข้อคิดหรือคติสอนใจไว้ให้กับคนดูในตอนท้ายเรื่องเสมอ

ข้อความต่อไปนี้เป็นคติสอนใจของฉากข่มขืน ท่านเห็นด้วยกับข้อความดังกล่าวหรือไม่

	ไม่เห็นด้วย		เห็นด้วย		
	อย่างยิ่ง		อย่างยิ่ง		
	1	2	3	4	5
“ผู้หญิงไม่ควรต่อสู้ขัดขืนกับความต้องการของผู้ชาย”	1	2	3	4	5
ผู้หญิงพูดว่า “ไม่” เพียงเพราะ ไม่อยากให้ผู้ชายคิดว่าตัวเองง่าย และจริงๆแล้วคำว่า “ไม่” แปลว่า “ใช่”	1	2	3	4	5
คติสอนใจหลักของฉากข่มขืนคือการสอนให้ผู้หญิงรักนวลสงวนตัว.	1	2	3	4	5
ละครเป็นเรื่องที่แต่งขึ้น ย่อมไม่ส่งผลกระทบต่อสังคมแต่อย่างใด	1	2	3	4	5

ตอนที่ 6 ลักษณะการดูฉากข่มขืนในละครโทรทัศน์ไทยของท่าน

ในช่วงเวลาที่ท่านดูละครที่มีฉากข่มขืนท่านมักจะ

ระดับพฤติกรรม

	น้อยที่สุด			มากที่สุด		
	1	2	3	4	5	
ตั้งใจไม่ทำอะไรระหว่างนั้น	1	2	3	4	5	
ทานข้าวไปด้วย	1	2	3	4	5	
เล่นโทรศัพท์มือถือ หรือโซเชียลเน็ตเวิร์กอื่นๆ ไปด้วย	1	2	3	4	5	
เปิดทิ้งไว้เป็นเพื่อนระหว่าง ทำงาน/ทำการบ้าน	1	2	3	4	5	
ไม่ได้ตั้งใจดูอะไร ดูเหมือนเป็นฉากอื่นๆ ในละคร	1	2	3	4	5	
ฉันมักเบือนหน้าหนีตอนมีฉากฉกฉวยในละคร	1	2	3	4	5	
ในใจคิดว่า ถ้าฉันเป็นนางเอก	1	2	3	4	5	
บางครั้งฉันจะกลับไปดูซ้ำจากที่พระเอกฉกฉวยนางเอก	1	2	3	4	5	

ตอนที่ 7 ความคิดเห็นเกี่ยวกับฉากฉกฉวยในละครโทรทัศน์ไทย

ในส่วนนี้เป็นข้อคำถามความคิดเห็นของท่านเกี่ยวกับฉากฉกฉวยในละครโทรทัศน์ไทย

ท่านอาจพบว่าท่านเห็นด้วยกับบางข้อความ และไม่เห็นด้วยกับบางข้อความ

ขอความกรุณาท่านโปรดระบุความเห็นที่ตรงกับความเป็นจริงมากที่สุดจากการดูฉากฉกฉวยในละครไทยในครั้งล่าสุด

	ไม่เห็นด้วย			เห็นด้วย		
	อย่างยิ่ง			อย่างยิ่ง		
	1	2	3	4	5	
ในตอนเริ่มเรื่องของละครที่นางเอกแสดงทำทักสิหรือขัดขืนพระเอกที่กำลังปลุกปล้ำ						
เป็นเพียงวิธีการบอกให้คนดูรู้ว่าเธอเป็นกูดสตรี	1	2	3	4	5	
พระเอกไม่มีความเป็นสุภาพบุรุษ	1	2	3	4	5	
ไม่ใช่เรื่องผิดอะไรที่พระเอกจะฉกฉวยนางเอก เพราะเขารัก	1	2	3	4	5	
เป็นเรื่องที่สมเหตุสมผลที่ แม้ว่าพระเอกจะปล้ำนางเอก แต่ในท้ายที่สุดทั้งคู่จะอยู่กันอย่างมีความสุข						
.....	1	2	3	4	5	
ฉากปล้ำในละครทีวีไทย เป็นเพียงการช่วยให้นางเอกสามารถมีเพศสัมพันธ์ได้โดยดูไม่แยหรือมีผู้ชาย						
.....	1	2	3	4	5	
ฉากปล้ำในละครทีวีไทยเป็นเพียงแค่หนึ่งในวิธีการเพิ่มอรรถรส						
ของละครแก่ผู้ชม	1	2	3	4	5	
เป็นเรื่องที่สมเหตุสมผลที่นางร้ายโดนฉกฉวยเพื่อสั่งสอนและลงโทษ						

..... 1 2 3 4 5

ตอนที่ 8 ความคิดเห็นของคนส่วนใหญ่ในสังคมไทยเกี่ยวกับฉากข่มขืนในละครโทรทัศน์ไทย (1/2)

ท่านเพิ่งตอบคำถามเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทย

ตอนนี้เราอยากทราบว่าคนอื่นในสังคมเห็นด้วยกับความคิดเห็นของท่านเกี่ยวกับมุมมองเหล่านี้หรือไม่

แม้ว่าท่านอาจไม่แน่ใจกับคำตอบทั้งหมด ขอให้โปรดพยายามตอบทุกข้อความ

ไม่เห็นด้วย			เห็นด้วย	
อย่างยิ่ง			อย่างยิ่ง	
1	2	3	4	5

ความคิดเห็นของฉันทเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทย

คล้ายคลึงกับความคิดเห็นส่วนใหญ่ที่ฉันได้ยินจากคนรอบข้าง..... 1 2 3 4 5

บริเวณที่ฉันอาศัยอยู่คนส่วนใหญ่คิดเช่นเดียวกันกับฉัน เกี่ยวกับฉากข่มขืนในละครไทย 1 2 3 4 5

คนส่วนใหญ่ในประเทศไทยเห็นด้วยกับความคิดเห็นของฉันทเกี่ยวกับความเหมาะสมของฉากข่มขืนในละครไทย

..... 1 2 3 4 5

เพื่อนส่วนใหญ่ของฉันทมีความเห็นคล้ายฉันทในประเด็นความเหมาะสมของฉากข่มขืนในละครไทย

..... 1 2 3 4 5

ตอนที่ 8 ความคิดเห็นของคนส่วนใหญ่ในสังคมไทยเกี่ยวกับฉากข่มขืนในละครโทรทัศน์ไทย (2/2)

ท่านพูดถึงประเด็นฉากข่มขืนในละครโทรทัศน์ไทย กับบุคคลต่อไปนี้บ่อยแค่ไหน โปรดระบุคำตอบตั้งแต่ "ไม่บ่อย" จนถึง "บ่อยมาก"

ความถี่				
ไม่บ่อย			บ่อยมาก	
1	2	3	4	5

คนในครอบครัวญาติพี่น้อง..... 1 2 3 4 5

แฟน/คนรัก..... 1 2 3 4 5

เพื่อน 1 2 3 4 5

เพื่อนที่ทำงาน 1 2 3 4 5

คนที่เห็นด้วยกับฉัน เกี่ยวกับประเด็นจากข่มขืนในละครโทรทัศน์ไทย..... 12 3 45

คนที่ไม่เห็นด้วยกับฉัน เกี่ยวกับประเด็นจากข่มขืนในละครโทรทัศน์ไทย 12 3 45

ตอนที่ 9 ความมั่นใจในทัศนคติของท่าน

ท่านมีความมั่นใจมากน้อยแค่ไหนเกี่ยวกับทัศนคติของท่านต่อความเหมาะสมของจากข่มขืนในละครโทรทัศน์ไทย

โปรดระบุระดับความมั่นใจตั้งแต่ "มั่นใจมาก" จนถึง "ไม่มั่นใจเลย"

ไม่มั่นใจเลย

มั่นใจมาก

[1

2

3

4

5]

ตอนที่ 10 ความคิดของท่านต่อเหตุการณ์จำลองต่อไปนี้

สมมุติว่าท่านถูกถามให้แสดงความคิดเห็นส่วนตัวเกี่ยวกับความเหมาะสมของจากข่มขืนในละครไทยในสถานการณ์ต่อไปนี้ โปรดระบุแนวโน้มที่คุณจะแสดงความคิดเห็นเกี่ยวกับเรื่องนี้ ตั้งแต่ "ไม่เต็มใจ" จนถึง "เต็มใจมาก"

ไม่เต็มใจ

เต็มใจมาก

1

2

3

4

5

ฉันยินดีที่จะแสดงความคิดเห็นเกี่ยวกับประเด็นจากข่มขืนในละครโทรทัศน์ไทย

ในที่สาธารณะ เช่นการสัมภาษณ์ออกรายการทีวี เป็นต้น..... 12 3 45

ฉันยินดีที่จะเข้าร่วมการสนทนาเกี่ยวกับประเด็นจากข่มขืน

ในละครโทรทัศน์ไทยกับเพื่อน ๆ 12 3 45

ฉันยินดีที่จะแสดงความคิดเห็นในฟอรัมออนไลน์ (อาทิเช่น Pantip.com)

เกี่ยวกับความเหมาะสมจากข่มขืนในละครโทรทัศน์ไทย..... 12 3 45

ฉันไม่อยากแสดงความคิดเห็นของฉันกับคนอื่นเกี่ยวกับประเด็นจากข่มขืน

ในละครโทรทัศน์ไทยในที่สาธารณะ..... 12 3 45

ฉันยินดีที่จะแสดงความคิดเห็นเกี่ยวกับความเหมาะสมของจากข่มขืนในละครโทรทัศน์ไทยในที่สาธารณะ

โดยเฉพาะในโพสต์ของเพื่อนบน Facebook 12 3 45

ถ้ามีคนถามถึงความคิดเห็นของฉันที่มีต่อประเด็นจากข่มขืนในละครโทรทัศน์ไทย ฉันจะตอบว่าฉันไม่รู้

หรือไม่มีความคิดเห็น 12 3 45

สำหรับคำถามต่อไปนี้โปรดพิจารณาว่าคุณเห็นด้วยหรือไม่ พยายามตอบให้ตรงกับความเห็นโดยปกติของคุณมากที่สุด

โดยโปรดระบุคำตอบในระดับตั้งแต่ "ไม่เห็นด้วยอย่างยิ่ง" จนถึง "เห็นด้วยอย่างยิ่ง"

และอย่าใช้เวลาในแต่ละคำถามมากเกินไป เพียงบันทึกความคิดแรกของคุณ หากคุณไม่ต้องการตอบคำถามโปรดเลือก "ไม่ตอบ" ถ้าคุณรู้สึกว่า你不ทราบคำตอบให้เลือก "ไม่ทราบ"

ตอนที่ 11 พฤติกรรมทางสังคมของท่าน

	ไม่เห็นด้วย อย่างยิ่ง		เห็นด้วย อย่างยิ่ง		ไม่ทราบ	ไม่ตอบ
	1	2	3	4	5	6
7						
เป็นเรื่องยากสำหรับฉันที่จะแสดงความคิดเห็นส่วนตัว						
หากคิดว่ามีคนอื่นที่ไม่เห็นด้วยกับสิ่งที่ฉันพูด.....1 .....2 .....3 .....4 .....5.....6.....7						
มีหลายครั้งที่ฉันคิดว่าคนรอบข้างผิด แต่ฉันไม่ได้พูดอะไร.....1 .....2 .....3 .....4..... 5.....6.....7						
เมื่อฉันไม่เห็นด้วยกับคนอื่น ฉันจะปล่อยให้ผ่านไปพร้อมกับพวกเขา						
มากกว่าที่จะพยายามโต้แย้ง.....1 .....2 .....3 .....4..... 5.....6.....7						
เป็นการปลอดภัยกว่าที่จะเงียบแทนการแสดงความคิดเห็นในที่สาธารณะ						
ถ้ารู้ว่าคุณส่วนใหญ่ไม่เห็นด้วยกับสิ่งที่ฉันคิด.....1 .....2 .....3 .....4..... 5.....6.....7						

ตอนที่ 12 ค่านิยมทางเพศทั่วไป

ข้อความต่อไปนี้สะท้อนถึงบทบาททั่วไปของตัวละครเอกชายและหญิงในละครไทย
เราอยากทราบความคิดเห็นของท่านเกี่ยวกับบทบาททางเพศเหล่านี้ โปรดระบุระดับตั้งแต่ "ไม่เห็นด้วยอย่างยิ่ง" จนถึง "เห็นด้วยอย่างยิ่ง"

	ไม่เห็นด้วย อย่างยิ่ง			เห็นด้วย อย่างยิ่ง	
	1	2	3	4	5
ผู้ชายควรปกป้องผู้หญิงเมื่อผู้หญิงโดนผู้ชายข่มขืน.....1 .....2 .....3 .....4 .....5					
เป็นเรื่องที่ยอมรับได้ ถ้าผู้หญิงจะจ่ายเงินเวลาออกเดท.....1 .....2 .....3 .....4 .....5					
ผู้หญิงควรรักษาพรหมจรรย์จนถึงตอนแต่งงาน.....1 .....2 .....3 .....4 .....5					
เป็นเรื่องผิดปกติที่ผู้หญิงไม่ต้องการแต่งงานและเลี้ยงดูครอบครัว.....1 .....2 .....3 .....4 .....5					
ภรรยาไม่ควรขัดแย้งกับสามีในที่สาธารณะ.....1 .....2 .....3 .....4 .....5					
ผู้หญิงควรใช้เสน่ห์ของเธอเพื่อให้ได้สิ่งที่เธอต้องการ					
แทนที่ออกปากขอ ตรงๆ .....1 .....2 .....3 .....4 .....5					

ตอนที่ 13 ปัจจัยส่วนบุคคลของผู้ตอบแบบสอบถาม

เพศ

- ☐ ชาย
- ☐ หญิง

อายุ

- ☐ น้อยกว่าหรือเท่ากับ 20 ปี
- ☐ 21-25 ปี
- ☐ 26-30 ปี
- ☐ 31-35 ปี
- ☐ 36-40 ปี
- ☐ 41-50 ปี
- ☐ 51-60 ปี
- ☐ 61 ปีขึ้นไป

ระดับการศึกษาสูงสุด

- ☐ มัธยมศึกษา
- ☐ มัธยมศึกษา
- ☐ ประกาศนียบัตรวิชาชีพ (ปวช/ปวส)
- ☐ปริญญาตรี
- ☐ปริญญาโท
- ☐ปริญญาเอก

อาชีพ

- ☐ นักเรียน/นิสิต/นักศึกษา
- ☐ รับราชการ/รัฐวิสาหกิจ
- ☐ พนักงาน/บริษัทเอกชน
- ☐ ก้าขาย/ธุรกิจส่วนตัว
- ☐ แม่บ้าน
- ☐ รับจ้าง
- ☐ อื่นๆ โปรดระบุ.....

ศาสนา

- ☐ พุทธ
- ☐ อิสลาม
- ☐ คริสต์
- ☐ ฮินดู
- ☐ ศาสนาอื่นๆ โปรดระบุ.....

ขอบคุณสำหรับความร่วมมือในการตอบแบบสอบถามค่ะ

และหวังว่าจะได้รับความกรุณาจากท่านในการให้ข้อมูลกับงานวิจัยในระยะที่ 2 ต่อไป

ในการนี้ คณะผู้วิจัยขอความกรุณาท่านกรอกอีเมลล์

เพื่อใช้เป็นช่องทางในการติดต่อสื่อสารกับท่านในการเรียนเชิญมาให้ข้อมูลในงานวิจัยรอบที่ 2 ต่อไป

ซึ่งข้อมูลที่ท่านตอบในแบบสอบถามและข้อมูลการติดต่อถือเป็นความลับ

อีเมลล์

ขอบคุณสำหรับการกรอกแบบสอบถามนี้!

คำตอบของท่านถูกจัดเก็บเรียบร้อยแล้ว ท่านสามารถปิดหน้าต่างเบราว์เซอร์หรือแท็บนี้ได้เลยคะ

ABSTRAKT

Diese Studie untersucht die Darstellung von Vergewaltigungsszenen in thailändischen Seifenopern aus der Sicht der Schweigespirale-Theorie. Trotz des umstrittenen und moralisch belasteten Themas, gibt es einen Mangel an Debatte sowohl online als auch offline. Die Studie basiert auf einer Zweiwellen-Panel-Studie (Welle 1; $n=258$, Welle 2; $n=206$). Die Befunde deuten darauf hin, dass es eine Verbindung zwischen Meinungsübereinstimmung und die Bereitschaft zur Meinungsäußerung vorhanden ist, allerdings nur „allerdings nur einen leichten Effekt“ und nur innerhalb des gemessenen Zeitraums. Vorherige Einschätzungen über das Meinungsklima beziehen sich nicht auf die Wahrscheinlichkeit, in der Zukunft zu sprechen und daher wird bestätigt, dass das Phänomen ein kurzlebiges Auftreten hat. Die Haltungssicherheit hat das Verhältnis zwischen dem Meinungsklima und dem Meinungsdruck eines Individuums positiv moderiert, allerdings nur unter denjenigen, die starke Einstellungen hatten. Bemerkenswert ist, dass die Stimmungsbereitschaft des Individuums in der vorangegangenen Zeit auch positiv die Wahrscheinlichkeit der Zukunft voraussagt, eine Meinung zu teilen.

Schlüsselwörter: Schweigespirale-Theorie, thailändischen Seifenopern, Isolationsfurcht, Vergewaltigungsszenen, Haltungssicherheit, Bereitschaft zur Meinungsäußerung vorhanden

ABSTRACT

This study examines the spiraling effect within the issue of rape scenes depiction on Thai soap operas. Despite the controversial and high moral-laden value of this issue, there is a lack of debate in both the online and offline social climate. Based on a two-wave panel study (Wave 1; $n = 258$, Wave 2; $n = 206$), this study examined the spiral of silence mechanism, findings indicate that the predicted relationship between perceived opinion congruence and one's willingness to express opinion was present, however only minor effect, and only within the time it was measured. Prior estimates about the opinion climate do not relate to the likeliness to speak in the future, hence confirms that the phenomenon is a short-lived occurrence. Attitude certainty positively moderated the relationship between opinion climate and an individual's opinion expression, though only among those holding strong attitudes. Notably, individual's willingness to voice at the preceding time also positively predicts their future's likeliness to share an opinion.

Keywords: Spiral of silence, Thai soap opera, rape scenes, fear of isolation, attitude certainty, willingness to speak out