

# FACERAPE - CYBERBULLYING OR INNOCENT FUN

By Marit Brovig

Master in Nordic Media University of Oslo

Department of Media and Communications

December 1<sup>st</sup> 2013

## Preface

My supervisor throughout the process of working with this master thesis have been Elisabeth Staksrud, she has been my supervisor through the following semesters; Spring 2012, Autumn 2012, Spring 2013 and Autumn 2013.

## MY THANK YOU THANK YOU THANK YOU'S

First of I'd like to than all the 90 participants who answered the survey, and the two girls who did the pilot study, you play the most important part in this master thesis and this could not have been written without your participation. I'd also like to thank the School counsellors, teachers and principals that helped me get in contact with the participants. So from the bottom of my heart; THANK YOU THANK YOU THANK YOU.

My supervisor Elisabeth Staksrud your wisdom and support have been crucial for me during this process, but first and foremost I want to thank you for your highly contagious positive attitude and ability to motivate a frustrated master student. I have always left your office feeling like the *Little Engine that Could* (I think I can I think I can I think I can), so for this; THANK YOU THANK YOU THANK YOU.

Berit Mjaugedal who have helped me out by reading parts of this master thesis, however I want to point out that any mistakes (hopefully not) found are entirely my own fault and responsibility. She has only helped me improve the English in this thesis, so for all your help; THANK YOU THANK YOU THANK YOU.

Henrik Strømme for helping me to retrieve the data when my computer broke down and for borrowing me a new computer to write on (which happens to be his old computer); THANK YOU THANK YOU THANK YOU.

Ole Petter Gundersen my own personal technical support division, who always answers when I call for help, and also for all your help with creating the tables used in this survey I am extremely grateful so; THANK YOU THANK YOU THANK YOU.

Finally I want to thank the world's greatest mom, my mom Elin Brovig, for all her support and help throughout this process, but also for everything you do for me in general. You're an awesome mom so for that; THANK YOU THANK YOU THANK YOU.

## Abstract

In this master thesis I look at a phenomenon known as Facerape, Facerape is to take over somebody else's profile online on a social media without the owners' knowledge or consent. My main research question was whether Facerape is seen as cyberbullying or innocent fun. I performed a survey amongst 4 different classes in Upper secondary school. I found out that amongst the participants in this survey this was seen as innocent fun, since no one said that they had Faceraped in a hurtful or nasty way. However there were still people who had witnessed or experienced hurtful or nasty behaviour done to them as Facerape, however since no one says that they have done this but people have still experienced it, this could mean that the perception of what is a hurtful or nasty Facerape differs from the perspective of witnesses, victims and people performing it. This means that you are more likely in this survey to have experienced this in a hurtful or nasty way as a witness or victim than experience it as hurtful or nasty if you are the one behind the Facerape. In the survey I have also compared boys and girls and urban versus rural areas. There were more boys than girls who had any experience with Facerape, and more boys than girls that had experienced Facerape as innocent fun. There were more participants from rural areas that had experience with Facerape and also more participants from rural areas that had experienced this as innocent fun. My hypothesis that if you get Faceraped by a close friend or someone you know it is more fun than if it is somebody that you do not know or like has been weakened.

**Content**

Abstract ..... 2

MY THANK YOU THANK YOU THANK YOU` ..... 2

Introduction ..... 7

A riot takes place..... 7

    More to come..... 8

    The story comes to an end..... 9

Chapter 1 ..... 10

What is Facerape? ..... 10

    The topic of this master thesis:..... 10

    More about the definition of the term Facerape ..... 11

    The method I used to collect the data..... 12

    Back to the Instagram story in Gothenburg..... 13

    Facerape- is there any differences in perspectives between victims, perpetrators or witnesses?..... 13

    The legal aspect of Facerape ..... 14

    Teenagers spend a lot of time on social networks..... 15

    A short introduction of the following chapters..... 16

Chapter 2 ..... 17

Facebook- making social media a public domain ..... 17

    Social media with some similar features to Facebook ..... 17

    A short introduction of the other social networks in my survey ..... 18

    Why I have chosen to look specifically at Facebook ..... 20

    Facebook- not the first social media..... 20

    Facebook and user generated content..... 21

    The power of Facebook ..... 22

Chapter 3 ..... 23

From bullying to cyberbullying..... 23

    More on how cyberbullying difference from other forms of bullying ..... 24

    More people gets cyberbullied than there are bullies ..... 25

    A key flaw in online communication ..... 27

    How a message can change its meaning..... 28

    Cyberbullying- losing control over content and meaning ..... 29

    Risk factors related to cyberbullying..... 29

    Summery on cyberbullying ..... 30

Chapter 4 .....	31
Humour.....	31
The incongruity, superiority and relief theory.....	31
Superiority theory.....	32
Superiority in relations to Facerape.....	33
The incongruity theory .....	34
Incongruity and its relations to categories.....	35
Relief theory.....	36
Humour in a social context.....	37
What`s so funny about the elephant?.....	38
Jokes and their different meanings .....	40
Jokes and tragedies.....	41
Chapter 5 .....	45
Method .....	45
A quantitative method .....	46
Operationalization, validity and reliability.....	47
Ethical considerations.....	49
Reflection upon the questionnaire .....	50
The term Facerape removed from the survey.....	52
Too long and maybe too similar.....	53
The word bully replaced by teasing then made back into bully again.....	54
Other small changes .....	55
A pilot study .....	55
Changing some of the words used in the survey .....	56
Finding subjects for my study .....	56
Inconsistencies in some of the answers.....	58
Chapter 6 .....	61
Analysing the results .....	61
Is Facerape just as common on other social media sites as on Facebook?.....	63
How is Facerape perceived by those performing it? .....	64
Hurtful or nasty behaviour .....	64
Innocent fun.....	65
Performing Facerape is almost exclusively seen as innocent fun .....	66
How is Facerape perceived by people who are subjected to it? .....	67

Hurtful or nasty behaviour .....	67
Innocent fun.....	68
Being subjected to Facerape is seen as mostly fun.....	69
How is Facerape perceived by witnesses?.....	70
Hurtful or nasty behaviour .....	70
Innocent fun.....	71
Being a witness to Facerape is seen as mostly fun .....	72
Are there any apparent differences between girls and boys? .....	73
Hurtful or nasty behaviour .....	74
Innocent fun.....	76
The difference between the genders regarding Faceraping others .....	79
The difference between the genders subjected to Facerape .....	81
The difference between the genders as witnesses to Facerape .....	82
Summing up .....	83
Are there any apparent differences between the participants in urban and rural areas?.....	84
Hurtful or nasty behaviour .....	85
Innocent fun.....	88
The difference between the urban and rural areas regarding Faceraping others .....	91
The difference between the urban and rural areas subjected to Facerape .....	92
The difference between the urban and rural areas as witnesses to Facerape.....	93
Summing up .....	93
Is it more fun if you know who Facerape you than if you don`t? .....	94
Summing up .....	97
Facerape- cyberbullying or innocent fun? .....	97
Chapter 7 .....	102
Facerape is mostly innocent fun.....	102
Humour and Facerape .....	103
Three different perspectives on humour in relations to Facerape .....	104
The propositional meaning and the performance meaning .....	105
Factors that I did not take a closer look at.....	106
Conclusion.....	106
Reference list:.....	107

# Introduction

## A riot takes place

Gothenburg December 18<sup>th</sup> 2012, mayhem breaks out at a local upper secondary school. About five hundred teenagers filled with rage take to the streets shortly after. Many of the cars that stop on red lights get attacked and pounded on or thrown rocks at, and some cars get jumped upon by the furious teenage mob. The bystanders in the streets also aren't safe as the mob of teenagers are throwing bottles and rocks at the police and everyone else that comes in their way. The police are struggling to control the situation as the mob goes to the railway station and also into a local shopping mall where innocent bystanders have taken cover. The event was created on a social media network called Facebook and the mob started up at Plusgymnastiet Upper secondary school in Gothenburg because that is where a 17 year old girl went to school who allegedly had created a profile on another social media network called Instagram, to spread rumours about local teenagers sexual activities through showing pictures of them, some of them were even very young down to the age of 13, and they were being called names such as *whore* (Skjetne 2012 December 18th 119).

The mob is angry and is looking for revenge. Luckily for the 17 year old girl the police had picked up on the Facebook event created to mobilize the teenage mob in Gothenburg, but even the police weren't ready for the number of people that turned up. Several news stations showed a video of a girl running and about 40 to 50 people chasing her, and when they caught up with her they started kicking her, the mob was blinded with rage. This was not the 17 year old girl that was allegedly behind the Instagram account, whether or not the teenage mob knew this is unknown (Aanstad and Misje 2012 December 19th). It's chaos and it seems that for a short while everyone and everything is completely out of control in downtown Gothenburg. After about an hour the police get the situation under control and ends up arresting 27 teenagers. The 17 year old girl accused of spreading these rumours is being questioned by the police, but states that she is innocent. It turns out to be true, but never the less the police choose to move her and her family to a secret address because they fear for her safety (Granbo 2013 january 22nd).

## More to come

However it did not end there. The next day a demonstration took place in Gothenburg, where the political party, *the Social Justice Party* (my own translation from Swedish of the political party *Rättvisepartiet Socialisterna*), held a demonstration related to the Instagram issue under the slogan; *Refuse to be called a whore* (again my own translate of the slogan *Vägra kallas hora*). There was a great turnout of teenagers and press, and also the police was strongly represented at the event fearing that a new riot would take place. However the protest went along peacefully. The *Social Justice Party* believed that this is just the start of a new trend and that more and more pictures and information like this will be passed out. The *Social Justice Party* believes that it is important to create awareness on the issue of this type of bullying and that a change in attitude towards this type of content must take place in order to deal with this problem (Misje 2012 December 20th).

On the 20<sup>th</sup> of December a boy contacted the media and said that he was behind the Instagram account and not the 17 year old girl, he said he had done it just for fun and had not intended to hurt anyone. He also said that he felt sorry for the 17 year old girl who was wrongfully accused of being behind it. He wanted to step forward so that no one else would be wrongfully accused like the 17 year old girl had been (Larsen 2012 December 20th). The boy who admitted to be behind it also seems to be innocent (Granbo 2013 January 22nd). Why he chose to admit to something that he did not do is difficult to answer, however he did say in the interview when he first confessed to the press that he wanted the speculation on who was behind the Instagram account to come to an end, so it is possible that he wanted to stop similar attacks of the one that occurred on a 17 year old girl two days earlier (Larsen 2012 December 20th). It could also be because he was seeking attention or tried to protect and help someone he thought might have been behind it. I have not been able to find any comments from him on his motives for trying to take the blame for something that he did not do.



## The story comes to an end

The breakthrough came for the police in January 2013 when they with the help of both the Canadian and American authorities managed to locate one of the perpetrator through the Kiks service centre that Instagram and other similar chat programs uses, they are behind Kik Messenger that is a service that helps share content through smartphones such as photos and movies, in addition to be linked to Instagram Kik Messenger is also an important factor in making Twitter, Kik`s purpose is to make mobile phones the centre of computing (Larsen 2012 December 20th, Solli 2012 March 21st) . They located a 15 year old girl living in Gothenburg. The police moved her to a secret address (Giæver 2013 January 22nd). In April new developments were disclosed as the police in addition to the 15 years old girl, also revealed that another girl was involved. After questioning 85 of the people who were offended in the case the police have decided to press charges against the two girls, and the prosecution will most likely charge them with gross defamation (Carlsen 2013 April 10th).

In June 2013 two girls were sentenced for the incident. They were however not convicted for being behind the content but for spreading the information. A 16 year old girl was sentenced to 45 hours of community service and the 15 year old girl was sentenced to youth supervision and they were both sentenced to pay a large sum in compensation (Rikstad 2013, Letvik 2013). This story is not directly the result of a Facerape however this story show that cyberbullying through social media is a serious problem that must not be taken lightly and what is posted online can have consequences in real life. The challenges with cyberbullying are that the phenomenon is relatively new and a lot of the aspects related to it are still left unexplored by the academic world. That is why I have chosen in my master thesis to take a closer look at a phenomenon called Facerape, which only occurs on social media networks. So what is Facerape?

# Chapter 1

## What is Facerape?

In this master thesis I have chosen to take a closer look at a phenomenon called Facerape. Facerape is taking over somebody else's profile on a social media site without the owners' knowledge or consent, and make visible changes on that persons profile regardless of whether or not the people involved know each other. This can be changes related to status updates, or comments on status updates as well as changing personal information or changing the language on the account an examples is to change people's settings to the Persian alphabet that consists of different letters than ours , however it can be any form of change on someone else's profile (Thorvaldsen 2012 May 28th, Brustad 2013 January 29th, Skjæraasen 2012 May 28th, Johannessen 2011 November 4th, Bergesen 2013 February 20th, Skog 2010 November 2nd). Although the phenomenon is mostly associated with the social media network called Facebook, it is in this master thesis a definition meant to embrace all forms of taking over somebodies personal profile on a social media network. In this master thesis I wanted to find out if this was seen as a form of cyberbullying or innocent fun. In order to investigate this I came up with the following research questions and a hypothesis;

### **The topic of this master thesis:**

In my master thesis my research questions are:

Main Research question: *Is Facerape (taking over somebodies profile online on a social media without the owners' knowledge or consent) cyberbullying or innocent fun?*

Research question 1: *Does people who perform Facerape see this as cyberbullying or innocent fun?*

Research question 2: *Does people who are subjected to Facerape see this as cyberbullying or innocent fun?*

Research question 3: *Does witnesses to Facerape see this as cyberbullying or innocent fun?*

Research question 4: *Are there any apparent differences between gender in how Facerape is experienced and perceived?*

Research question 5: *Are there any apparent differences between rural and urban areas in how Facerape is experienced and perceived?*

I also work with a hypothesis:

Hypothesis: *if you get Faceraped by a close friend or someone you like, it is more fun than if it is someone that you do not have a good or close relationship with, or someone that you do not know.*

### **More about the definition of the term Facerape**

The phenomenon Facerape have been written about in many news articles (Ege 2013 March 15th , Thorvaldsen 2012 May 28th, Brustad 2013 January 29th, Skjæraasen 2012 May 28th, Johannessen 2011 November 4th, Bergesen 2013 February 20th), however the term Facerape have exclusively been linked to the social media network Facebook and some of the articles also define creating profiles in other people's names as Facerape.

In my master thesis I have chosen not to include creating a profile and pretending to be someone else as a Facerape, this is because I needed to limit the definition, and in relations to my main research question on whether or not Facerape is cyberbullying or innocent fun I have chosen to focus on taking over already existing profiles. This has been done partly because Facerape has as mentioned not been defined, and some of the news articles include creating new profiles while other articles explaining it have chosen to focus on taking over existing profiles. I have therefor chosen the common nominator of the perception of the term Facerape in some of the biggest online newspapers and news stations in Norway. However I have not only limited the terms definition but also included other social networks in the definition; meaning that a Facerape cannot just occur on Facebook but on any social network with a personal profile. There are two main reasons for this; the first is that social media did not start with Facebook (Kirkpatrick 2011) , and I wanted to see if this phenomenon is mostly linked to the specific social network Facebook, or if it is just as common in all social networks. The

other reason is linked to the first one through the fact that teenagers in Norway have according to newspapers had a decline in daily visitors on Facebook between the ages of 15 to 29 which affects my target group of students in first class Upper secondary school (Ramstad 2013 February 11th, Aakvik and Solberg 2013). Finally I wanted to mention that the term have not yet been academically defined by anyone else. Although Berit Skog who is a First Amanuensis at NTNU (that stands for the Norwegian University of Science and technology), is currently writing on the subject of social media and has included the term Facerape (Skog 2010 November 2nd). Now that I have defined Facerape I will shortly introduce the method I used to investigate the research questions and my hypothesis.

### **The method I used to collect the data**

I chose to perform a survey amongst students in first grade upper secondary school. To participate I got four different classes with the total of 90 participants to take the survey. They all answered the survey in class, during school hours. I had two classes from Oslo and two classes from rural areas. The distribution between the classes was as follows; 28 in one of the classes from Oslo and 25 students from another school also located in Oslo. That leaves the two classes from the countryside with 14 students in one class and 23 students from the other rural school class. That means that from Oslo 53 students participated, while the rural area had 37 students participating in this survey. Amongst these 90 participants 58 of them were girls and 28 of them were boys and four people did not answer the question regarding gender. They answered a quite extensive questionnaire concerning Facerape from the perspectives as being behind Facerape, being subjected to it or as witnesses to Facerape. This master thesis will focus on the participants experience with what is described in the questionnaire as hurtful or nasty behaviour or innocent teasing online, concerning Facerape and also other social media networks. However despite the dramatic introduction story about the Instagram riot in Gothenburg, I will not focus on these types of extreme bullying in this thesis. However I do believe that the Instagram story and several similar stories tell us that there is important to investigate new phenomenon in order to understand them, such as with Facerape. The story in Gothenburg illustrates how social media is a part of real life.

## Back to the Instagram story in Gothenburg

Originally the case described in the introduction was believed to be the result of a Facerape, a case where someone had taken over somebody else's social media profile against the owners' knowledge and will. In this case it turned out not be a Facerape by my definition of the term, and that was probably lucky for the accused 17 year old girl, who now most likely stood a better chance to prove her innocence. If this had in fact been a Facerape it could be harder to prove that the 17 years old girl was not behind it particularly if the perpetrators had used a computer from her school to post these rumours, making it difficult to track who was actually behind it, since the only way to find out who is behind it is to track the **Internet Protocol** address more commonly known as a IP address. Each computer has its own IP address making it possible to track the computer but will not necessarily reveal the actual person or persons behind the keyboard. How to resolve these problems are an important challenge in this day of age where social media and the use of internet has for a large number of the population at least in most of the western world become an everyday activity, and in order to find a solution it is important to try and map out the entire landscape of the social networks amongst the teenagers in my target group. In my master I have therefor chosen to look at Facerape and ask the participants questions from three different perspectives; as victims, perpetrators or witnesses.

### **Facerape- is there any differences in perspectives between victims, perpetrators or witnesses?**

I wanted to find out whether or not there are any differences in how it is perceived by those who perform Facerape against others and those who are victims of Facerape; in addition I want to find out how those who are just witnesses to it feel about it. The reason for this is that I want so find out more concrete whether or not there can be found a common trend as to how Facerape is viewed by teenagers in upper secondary school, and to see if it is perceived in the same way from these three different perspectives. I am curious as to how this relatively new phenomenon is viewed upon and reflected upon by the first generation growing up with social media. I will do this through using a questionnaire and ask the same questions concerning

Facerape but from the three different perspectives; as the one performing the Facerape, as the individual subjected to Facerape and finally as a witness. In addition I have also made a lot of statements concerning what might be the factors determination whether or not it is seen as innocent fun or cyberbullying. I will go deeper into the explanation of the questionnaire in my chapter on method.

I also work with a hypothesis that if you get Faceraped by a close friend or someone you like, it is more fun than if it is someone that you do not have a good or close relationship with, or someone that you do not know. If it turns out that how you feel about being subjected to Facerape is not closely linked to who performs it in terms of whether or not it is a known individual or someone you like, could help suggest a more playful approach to the phenomenon itself. This could also help shed light on whether or not this is seen as innocent playful teasing amongst friends and acquaintances, or if the phenomenon has a more serious nature linked to the relationship between the victim of the Facerape and the perpetrator. If my hypothesis is strengthening through my research it can suggest that this might not be a social problem amongst teenagers in the age of 16, but can suggest that this is not so much of a problem as a way today's teenagers interact. However there are other aspects that I won't investigate, but due to my introduction I shortly want to mention that taking over somebody's identity can also be a legal matter.

### **The legal aspect of Facerape**

Although I will not look at the legal aspects concerning Facerape I will due to the introduction of the Instagram riot in Gothenburg like to shortly mention that Facerape can be a criminal act. Limitations to what can be posted online about other people are found in the Norwegian legislation, and as shown in the story about the Instagram riot in Gothenburg is also present in the Swedish law system. Although there is a possibility that a Facerape can be an illegal act and in fact taking over somebody's identity is criminal act according to **§ 190a** in the Norwegian legislation (Lovdata 2010 December 10th), I have chosen in this thesis not to

focus on the legal aspects, but to look at teenagers general experience and thoughts on the subject of taking over somebodys profile online. The reason for this is that such extreme cases as the one shown in my introduction cannot alone represent such internet phenomenon as Facerape. This master thesis is trying to get a more general picture of the youth's thoughts on the subject; hence I have avoided putting emphasis on the legal matters linked to Facerape. Instead I have chosen to focus more on Upper secondary schools students' use of social media in relations to Facerape.

### **Teenagers spend a lot of time on social networks**

The reason why I wanted to do this survey with teenagers as participants is that, social media is a relatively new form of communication that has particularly been adopted by the younger generation as a means to create and develop your own personality as well as a way to keep in contact with your friends (Livingstone and Blake 2010, Livingstone et al. 2011). This research was done in Great Britain but it is also relevant to Norwegian teenagers. I am basing this on the fact that access is an important factor when it comes to the number of Social media users (Sentralbyrå 2012 September 12th, Livingstone et al. 2011). Let me illustrate this by using the statistics from Media Norway, which is an information centre created by the Ministry of Culture in 1994 to create a site where all the statistics regarding Norwegian media is collected (medianorway 2013). In Norway in 2009 92 percent of the population between the ages of 16 to 74 had internet access, at the same time in Great Britain the number was 84 percent (medianorway 2010 February). Although it is important to stress that the number of older users is high in Norway ((Mjøs et al. 2012), the trend amongst teenagers are still quite high in most of the western world (eurostat 2010 December 14th).

Amongst 16- 24 year olds in Norway the amount of time spent on social networks are the highest in the population (medienorge 2010 February). Children and youth across the western world spend a lot of their time on social media sites, the reason for this could be that they consider this their own private space, with less monitoring by adults (Livingstone and Blake 2010, 78-79). However the use of internet and social media sites is not risk free. In fact the more opportunities you seize on the internet, the more likely you are to be submitted to risk (Livingstone and Blake 2010, 79,80). However the best way of reducing the risk is to retain

higher internet literacy, and again that can only be accomplished through using the internet (Livingstone and Blake 2010, 80). It is also in teenagers nature to take more risks, but the fear of being exposed to sexual predators have been largely exaggerated by the mass media (Livingstone and Blake 2010, Kowalski, Limber, and Agatston 2012a). In fact there is a much higher probability that you get harassed by someone your own age or even someone you know, rather than by a complete stranger (Kowalski, Limber, and Agatston 2012a, Livingstone and Blake 2010, Mishna, Saini, and Solomon 2009). Since teenagers spend the most time on social media and also are the next generation growing up they make interesting candidates for such research as looking into the phenomenon Facerape.

### **A short introduction of the following chapters**

The next chapter is going to be about social media and Facebook in particular in order to try and explain what social media is, and to try and show how this has become a new popular activity for many people. The next chapter is devoted to explain cyberbullying and how it differentiates from regular bullying. The forth chapter is about humour here I will focus on three different theories and link them to the topic in this paper. The fifth chapter is about the method I have used to go about my research, here I will talk about my work with the questionnaire that I have created and also how I selected teenagers to participate in answering this survey. However since I am a Norwegian myself and the survey were taken by Norwegian student it was written in Norwegian, but I have also translated it into English since this master thesis is written in English. You will find both the Norwegian and English version of the survey attached in the back of this paper. The sixth chapter is analysing the answers given in the survey and the final chapter will link the literature together with my results of the analysis.



# Chapter 2

## Facebook- making social media a public domain

I will in this chapter of my master thesis take a closer look at the history of Facebook, the reason for this is that I want to show through Facebook how social media have grown immensely over the last few years with Facebook as one of the leading actors, and how its development have been shaped by its users and become a collective environment both when it comes to its development but also when looking at the user generated content. This user generated content can have both wanted and unwanted consequences as a result of the popularity of this particular social media. What I am trying to find out in this paper is whether or not Facebook is wanted or unwanted content, in terms of whether or not it is seen as mostly cyberbullying or innocent fun. Though I will use Facebook to illustrate this, I also mention some other specific social media networks in my questionnaire and some of them resemble Facebook:

### Social media with some similar features to Facebook

When **Twitter** came in 2006 it was the first time that Facebook felt threatened by another player in the social network genre, even though it is very different from Facebook since Twitter is a broadcasting platform and Facebook is an identity-based platform, (Kirkpatrick 2011, 304, Anon 2013a), this means that anyone can follow you on Twitter and see what you write but not on an identity based platform you can choose who gets to see the content by accepting others to follow you and choose your personality settings.

Just as Twitter resembles the news feed on Facebook, **Instagram** (Anon 2013b) is the new hot medium for photography using the old format of polaroid and resembles Facebook when it comes to the possibility of posting a photo online and comment on it and now you can even upload short films on Instagram, the difference is that this is all Instagram does, and its

simplicity has attracted millions of followers. Its rapid success did not go unnoticed and was bought by Facebook 2012 for one billion dollars after just two years on the market (Omdahl 2012 April 10th). Now millions of people take a snapshot with this application on their phone and upload it within just few seconds. In 2010 Facebook invited any website in the world to link itself to Facebook, over one million sites has chosen to do so (Kirkpatrick 2011, 335). Twitter and Instagram which is two very popular network sites today, both have a button for linking up to Facebook so that the content you post on either Twitter or Instagram can just with one touch also be uploaded to your Facebook site. However these are not the only social medias that I mention in my questionnaire:

### **A short introduction of the other social networks in my survey**

In my survey I have also mentioned other social media networks to compare them with Facebook. I have already mentioned Twitter and Instagram, I will now shortly explain some of the key features of the other social medias that I refer to in my questionnaire.

**YouTube** is a social media network where anybody with an account can poste videos material (Anon 2013e), the content is meant to only be created by its users however YouTube have experienced a lot of copyright material being posted on its site, showing that even the domain owners have trouble in controlling user generated content in social medias. YouTube was founded in 2005 (leksikon 2013 February 28th). The site soon became very popular and still is one of the biggest social medias today (Knudsen 2013 March 21st).

**Blog** is another social media that I have included in my survey, a blog is like an online personal journal and it is the creator of the blog that decides what the blog is about. It can be shaped as a personal diary or resemble a more professional magazine for instance occupy itself with writing revues of new technological developments or just about your everyday activities or your own thought on different subjects. It is also possible for the readers to write comments and responding to the content.(Eilertsen 2013 February 28th). The reason for including blog as one of the social medias in my research is that blog is a very popular social media particularly amongst Norwegian teenage girls, where the most popular once have thousands of faithful readers, in Norway young girls who write about their life and often

fashion have gotten the nickname *pink-blogger*, many of these blogs are quite popular and some of them have thousands of readers ( in Norwegian called *rosablogger*) (Eilertsen 2013 February 28th).

**Google+** is the new social media that Google has created, it has many resemblances to Facebook, but one of the key features that separate it is that you can group your contacts as to whether or not they are family, friends or for instance colleagues (Grolid 2011 July 21st, Anon 2013c). This allows the users to share their information with particular groups and therefor have more control over the content that they share and who they share it with (Solbu 2011 June 29th). It has also had a similar growth to Facebook (Omdahl 2012 December 11th).

**MySpace** was a social network already up and running in 1996 and had at its most more than 100 million active users (Malm 2010 November 16th). It was originally a social network where people could design their own profile and it was open for everyone to see, it originated as a site were bands created profiles and soon their fans followed (Kirkpatrick 2011, 76,100). However in reason years Myspace have lost a great proportion of its users, but it is still being used by bands as a promotion tool and have since 2010 tried to return to its roots as an important network for sharing music now trying to compete more with music streaming sites (Malm 2010 November 16th, Anon 2013d).

**Online games** is a collective category meant to embrace all sorts of online gaming in my survey it also includes Playstation , Wii and X Box witch are game machines that can be linked up to playing online against and with other players around the world. There are also online games that are designed specifically for the internet and many of these have their own communities within the game, as well as there are communities with a more general approach that embraces computer games more in general and are not necessarily linked to specific games (Kulturdepartementet 2007-2008). Playing games online is amongst the population in Norway most common in the age-group 9-24 (Sentralbyrå 2012 January 18th), this category is included due to its popularity as a social network in the age-group of the participants in my survey.

The collective category named others has been included as a collective category for those social medias that are not specifically named. If many of the participants check of this in box it's an indication that I might have forgotten some other popular social medias that are commonly used amongst teenagers, as well as a category for the participants to show that I do know there are other social medias out there. However it is a highly difficult task to manage

to include them all. I have therefore tried to name the most commonly used and known social networks at the time the questionnaire was created.

### **Why I have chosen to look specifically at Facebook**

I have chosen to look closer at Facebook, since the word Facerape witch derives from the social media site Facebook (Skog 2010 November 2nd). The origin for this word is not known, however since this expression was made related to Facebook and in a time where social medias expanded largely in the western world it has made me curious of this new phenomenon and it has aroused my interest to find out more what lies behind this phenomenon and what today's teenagers think about it. Also I want to show how fast social media have been integrated into our society through Facebook which is one of the biggest social Medias today, this is also a chance to get a better grasp of the concept social media.

Facebook was created in in 2004 at Harvard University in the United States of America in February, at that time it was limited to Harvard students and the name back then was TheFacebook, but it soon spread to other elite universities (Kirkpatrick 2011, 77). It was in a time where there were many similar networks related to different schools as a way to find students but also in many cases it was also a way to find out about the different activities and events that happened in and around the school campus (Kirkpatrick 2011). The idea of social networks is as old as the idea of the internet itself. In an essay from 1968 by J.C.R. Licklider who was an American computer scientist and psychologist and Robert W. Taylor an internet pioneer, entitled "The Computer as Communication Device", the two authors asked what interactive communities would be like? They believed that there would be communities not just based on geographical locations but also based on common interests (Kirkpatrick 2011, 66, Licklider and Taylor 1968).

### **Facebook- not the first social media**

Many tried to start up social networks before Facebook came and took over most of the market, but for various reasons they failed (Kirkpatrick 2011). One that had a really

promising start was Friendster, who in just few months got several million users (Kirkpatrick 2011, 71), unfortunately the grew so fast that the they ran in to technological problems with their site. It could take up to 20 seconds to get up a new page and the problems where mended too late for the site to keep its users (Kirkpatrick 2011, 72). What followed was MySpace that unlike Friendster allowed people to make fake profiles, and you did not have to get an invite from somebody already using the site to be a member (Kirkpatrick 2011, 74,75). Mark Zuckerberg the founder of Facebook had worked on many social networks before Facebook, and followed the development, this enabled him to learn from the mistakes made by others (Kirkpatrick 2011). However to fully explain the success of Facebook is difficult, but there are some key features that could help to explain the success. The expression timing is everything is in this case not too far from the truth. In 2003 the increase of broadband in the US went from 15 to 25 percent, and digital cameras where becoming affordable for most people (Kirkpatrick 2011, 76).

What separated Thefacebook as it originally was called from many of the other social networks at that time was its simplicity, at first almost the only thing you could do was to locate your friends at your college (Kirkpatrick 2011, 82). Many of the other network where more occupied with filling their social networks with as many functions as possible, making them difficult to use and therefore not very user-friendly for its members (Kirkpatrick 2011, 77,78). This simplicity is also seen in different social medias today, such as Twitter and Instagram.

### **Facebook and user generated content**

When Facebook opened up for everybody in 2006 it took of immediately, and the number of user increased at an enormously high rate. In just two years after Facebook went global it had 145 million active users and seventy percent of these people were located outside of the US. In 2009 forty-six percent of all citizens in Norway had a Facebook account, which is amongst the highest numbers in the world (Kirkpatrick 2011, 275). The next year the number of users had increased to 350 million users in a hundred and eighty countries (Kirkpatrick 2011, 275).

Another key feature that could help explain Facebook success is that it opened up for other users to create applications for the site (Kirkpatrick 2011, 278), realizing that allowing the users to creating is not only free labour but also helps assure that users get what they want. When Facebook decided to translate their network they invited the users to help them translate into their native language and through this volunteer work they finished most sites in just a few weeks. In 2010 Facebook had been translated into seventy-five languages(Kirkpatrick 2011, 277). Realizing the potential in using the collective resources of online users to further develop their product without having to use a lot of money (Jenkins 2008). Facebook soon realized the great potential that lied in there many users; this might be one of the reasons why they have managed to survive as one of the biggest social medias.

### **The power of Facebook**

Still the power of Facebook is great, it has been proven time and a time again that creating a page or event as a form of protest against political decisions (Kirkpatrick 2011, 289), or events to get products that has gone out of production back in stores has been quite successful. An example of the effect Facebook can have is described in the introduction about the riot in Gothenburg, another example is about a liberal art student at the University of Florida created a group called “Protect you future” as a response to a new legislation bill that reduced the scholarship money to liberal art students and gave it to math and science students instead. Within eleven days he had over twenty thousand members, and as a result the bill was stopped (Kirkpatrick 2011, 289). Facebook had done what Mark Zuckerberg believed was possible with social networks, to give some of the power back to the people, through creating a more transparent world (Kirkpatrick 2011, 288). However there is always someone out there who will take advantage of these possibilities to create more unwanted content, for instance there are many Al Qaeda support groups on Facebook (Kirkpatrick 2011, 292). Al Qaeda is an extreme example; however also Facerape can be an unwanted consequence of Facebook, linked to whether it is cyberbullying or innocent fun? This question will be addressed when looking at my research later in this thesis, but first I will talk about cyberbullying and humour. So what is cyberbullying and how does it separate from regular bullying?

# Chapter 3

## From bullying to cyberbullying

In my questionnaire I described bullying as:

*Bullying: below there will be some questions regarding bullying. Here bullying is an act meant as painful from the individuals who perform it (hurtful or nasty), or that it is perceived as painful (hurtful or nasty) by the individuals submitted to it. In this survey you are meant to take a stand on whether or not you have experienced/felt this as a witness, in addition you will answer questions regarding if you have been submitted to it or exposed others to it. Bullying can also occur as a single act, meaning that in this survey it does not have to have happened more than once to be regarded as bullying.*

Bullying has always been a well-known phenomenon in schools. However there is a key difference between online bullying and the old fashion form where it usually happened face to face. The main difference here is that the one who bullies others don't have to face the consequences of seeing the pain they might inflict (Kowalski, Limber, and Agatston 2012a, 79,80). Another difference but maybe equally important is that the extent of the bullying is not controlled by the one who bullies. Another difference but maybe equally important is that the extent of the bullying is not controlled by the one who bullies; I will explain this later in this thesis. Cyberbullying has become a new challenge in our modern world and is a phenomenon that has been investigated largely amongst the younger generation in society (Mishna et al. 2012). Cyberbullying occurs on the internet but have real life consequences. I will in this paper mainly look at online bullying that happens in social Medias and are apparent to other actors in the social network. So what are some of the new features that differentiate cyberbullying from regular bullying?

## More on how cyberbullying difference from other forms of bullying

In many ways cyberbullying is quite similar to regular bullying; however there are some major differences that make cyberbullying an important area for further studies by the academic world. As mentioned above the possibility to remain anonymous has made it easier for people to say or do whatever they want to online, since the fear of retaliation is minimal if not even sometimes non-existent. This makes the bully feel safe and maybe not even fully responsible for his or her own actions simply because they feel that they will not get caught or confronted with what they have done. The term disinhibition refers to when people say or do things they would not normally do if their identity was revealed (Kowalski, Limber et al. 2012,86). One of the participants actually wrote in the survey that I should check out *Penny Arcade* it is a comic strip that talks about how anonymity combined with an audience makes people behave worse than the otherwise would<sup>1</sup>, which I found quite interesting. This might suggest that some of my participants are very aware of the dangers of online activities.

Another major problem is that the victim is never safe from harm. Since internet is always open, so is the possibility to cyberbully others. In the time before social medias exploded and became a leisure activity for many people, a victim was usually bullied at known places such as to and from school or in the schoolyard, but now they can be bullied at all hours and everywhere you access the internet. Victims are no longer safe in their own homes and are living in constant fear of being harassed. This constant stress factor makes cyberbullying maybe even more dangerous to the victims' psychological health, and already there have been reports of suicide amongst the victims of cyberbullying (Kowalski, Limber, and Agatston 2012a). There is also a problem that many parents when they find out that their child is being cyberbullied solves the problem by refusing their child to go online. Although it is a parent's first instinct to protect their children by removing the child from situations where they might get hurt, it is by the child perceived as a punishment for being bullied. They can now no longer go online to talk and play with their friends. Imagine if a kid was being bullied by someone on his football team, most likely the parents would have a conversation with the

---

<sup>1</sup> The original text from the participant :jeg ønsker bare å gi deg et lite skrive hint til noe som kan fungere som en lett måte å beskrive dårlig oppførsel på nett. finn frem: jonathan gabriels penny arcade teori som sier at så lenge du kan holde deg selv skjult på internet vil du instinktivt oppføre deg litt værre enn det du er om du får oppmerksomhet. dette kan skje både bevist og ubevist. normal person + anonymiet + publikum = negativitet. søk også opp: Warwick davis confronts youtube hate commenter. skal sette inn dette her



coach or even the bullies' parents, I do not feel confident that their first reaction would be to remove their own child, the victim, from the team. However since this is the first generation growing up with social media, parents are less equipped than their children to understand the technology and the value and importance of being online amongst youth today (Kowalski, Limber, and Agatston 2012a, 84,85).

### **More people gets cyberbullied than there are bullies**

Many people have painfully discovered that what gets posted online stays online. This means that it is out there, to be discovered and rediscovered at any point in time, and shared by an unknown amount of people (Agatston, Kowalski, and Limber 2007, 83, Staksrud 2013). This means that the people involved in such an act quickly loses control over the situation, since others can pick up their material instantly or even years later, and the effects this will have on the people involved is still unknown (Kowalski, Limber, and Agatston 2012a, 11).

The Norwegian Media Authority discovered in their 2008 *Safe-use rapport* (my own translation of *Trygg bruk undersøkelsen*), about kids and teenagers online habits discovered that there is a difference in the number of people who felt that they have been bullied and teased online than the number of people who say that they in fact do bully or tease others online. While 15 percent say that they have received these types of online bullying messages only 14 percent in 2008 said that they had sent such messages. 23 percent says that they have experienced that photos and videos of them have been posted online, but only 13 percent admits to have done this (Norwegian Media Authority 2008). Similar results are also found in other countries such as the United states, such as in the book *Cyberbullying, Bullying in the digital age* where they refer to several surveys where the number of victims of cyberbullying exceeds the number of cyberbullies (Kowalski, Limber, and Agatston 2012a). For instance a study that included interviews with 655 students between the age of 13 and 18 from 2009 conducted by Cox communications showed that while fifteen percent said that they had ever been bullied online only ten percent said that they had ever bullied anyone online (Kowalski, Limber, and Agatston 2012a, 95). In a study from 2007 by Kowalski and Limber they got 3767 student in grade 6 to 8 to answer a questionnaire concerning cyberbullying. In the survey they found that 6 percent of the students had been cyberbullied two to three times a

month, but only 2 percent said that they had in fact cyberbullied anyone two or three times a month (Kowalski, Limber, and Agatston 2012a, 97). There are even surveys that shows that the numbers of anonymous cyberbullies can be as high as 50 percent (Kowalski, Limber et al. 2012, 86). Another key issue is the fact that when you cyberbully someone you will not be able to see how the victim reacts or feel about what is happening. So it makes it easier for the bully to distance themselves from the victim as an actual person with feelings (Kowalski, Limber et al. 2012, 82-84). I will again refer to my introduction about the riot in Gothenburg and how what happened on Instagram ended up in something resembling a witch-hunt.

When The Norwegian Media Authority in 2009 made a similar report on *Children and digital medias- facts about children and youths use and experience of digital media* (again my own translation from *Barn og digitale medier- fakta om barn og unges bruk og opplevelse av digitale medier*), there were a total of 10 percent that had been bullied on online communities alone, however only 5 percent admitted to have been bullying others. A total of 19 percent said that they had in fact witnessed online bullying or online communities (The Norwegian Media Authority 2010). This means that either the ones who bullies are eager users of online communities, and one bully have several victims or there might also be a difference between the once who perceive themselves as bullies and the once who feel bullied. In fact the explanation might be that perhaps the one who bullies does not see it as bullying but more as innocent fun, where as the one submitted to it takes it seriously and is genuine offended or hurt by the content. Also the witness in this case can have different opinions as to whether or not what they are experiencing is bullying or just fun through innocent teasing. In the matter of Facerape you can as a witness be unaware that you are seeing online might be a result of a Facerape, but since you are unaware of this you might engage in this and therefore unknowing and unwillingly support the bully.

The reason might also be linked to one of my hypothesis, saying that if it is someone you know or like that Facerape you, it might be seen as innocent fun. Meaning that there might be a difference of opinion on what cyberbullying really is. Someone might feel victimized while the person behind it never meant it as bullying, because the victim and the bully might be good friends, so this can be a result of someone stepping over somebodies boundaries and offending them without knowing it, this can result in a victim without the perpetrators knowledge of what they have done. In other words the one behind the cyberbullying is

oblivious to the consequences of their own actions. This can be linked to the fact that the person behind the content cannot see how the recipients react to it. That is why I ask in the survey if it is the perpetrator, witness or the person subjected to Facerape that gets to define how it is perceived.

### **A key flaw in online communication**

When we communicate to each other face to face it is not as much the words we say as the way we say them and how we act or interact with the other person. There is a general belief that it is our body language that mostly speak on our behalf (Mehrabian 1972, Borg 2009). Although Mehrabian a professor Emeritus in Psychology says that body language stands for 55 percent of the way we are interpreted in a relation to another individual, Borg who is a practising work psychologist, business consultant and psychological coach, on the other hand states that the number is above 90 percent (Borg 2009). However the importance of body language is apparent, body language makes by far a greater impression on our fellow man than the actual words we use or the tone of our voice. So when it comes to online communication a vital piece is missing. Also there is a problem with communication in itself. In a study done by Kruger a Professor of Marketing at *New York University Stern School of Business* and Nicolas Epley a professor of behavioural science at the *University Of Chicago Graduate School Of Business* together with Jason Parker and Zhi-Wen Ng *University of Illinois at Urbana-Champaign* on how well we communicate through e-mails, they discovered that people believe that they are expressing themselves clearer though e-mails than what is actually the case. In one study they got 12 participants to write one serious and one sarcastic remark on different topics and then send them to another participant who would try to separate the sarcastic statements from the serious ones. Although the participants believed that their statements would in 97 percent of the cases be correctly decoded the actual number was 84 percent (Kruger, Epley, and Ng 2005, Kowalski, Limber, and Agatston 2012a, 87,88). The researchers concluded with egocentrism, meaning that people believe that if what they have written is understandable to themselves it will also be understandable to others (Kruger, Epley, and Ng 2005, Kowalski, Limber, and Agatston 2012a, 88). In addition they are not able to see their recipients' immediate reactions to the content making it difficult to correct misunderstandings.

## How a message can change its meaning

This is in many ways close to reception studies and their focus on the recipient understanding of the content; however reception studies are more occupied with the medium itself and the way it can distort a message than with the recipients' personal experience and relation to the message. Stuart Hall is one of the most known scientists in this field, his studies on how television viewers decoded the messages from television, and how people's views are compared to the creators' intentions. What was revolutionary with this idea of thinking is that communication is not a straight line, but is effected in every aspect of the process. Meaning that the message can be affected in a number of ways from the encoded message to which medium it is transcended through as well as the distortion the message can be affected by, and the recipients' decoding which can instead be closely linked to the recipients' own thoughts and ideas, beliefs and environments, and therefore be perceived in another way than the creator of the encoded message intended (Hall 1973). Although this research has been performed on television viewers the problem can be transcended into the frame of social media. The main idea remains the same, although the one encoding the message has in some sense the hegemonic perspective of the message, there is no guaranty that the one decoding the information will understand it as it was intended or will even try to understand the original meaning. I hope that I will be able to shed some light on this perspective by asking the participants in my survey who gets to define the meaning of the message and is it perceived differently if you are the creator of the content versus the recipient? It might also distort the message if the real messenger is hidden. When looking at it from a Facebook point of view this might mean that the actual message does not matter, but the fact that it was done by violating someone's private sphere in a social medium is enough to create a negative experience for the offended. The witnesses to a Facebook might not know that it is a Facebook and therefore makes the wrong assumption as to who encoded the message; leading to a possibility of misunderstanding the content and in a worst case scenario ends up with blaming the wrong person.

## **Cyberbullying- losing control over content and meaning**

So there might be a problem not only with who might be behind the content but also the true meaning of the content. Since there is no tone of voice in the written word or any body language to lean on for interpretation it creates a risk that the message can be misunderstood and interpreted differently amongst different people, in this thesis concerning Facerape.

You cannot as a bystander put the text you read or see into a deeper context, in relations to this thesis it is difficult for others than the perpetrator to know the reason and meaning behind a Facerape. So for instance witnesses will have a hard time figuring out whether or not something was written with irony and humour or in anger or merely in spite. They can only give their own interpretations of the situation in question, and might do so without knowing all the information related to the situation.

Another problem is that with online both the perpetrator and the victim can quickly lose control over the content. This means that for instance if a photo of you were uploaded without your consent, someone else could pick it up and manipulate it and send it to whomever they prefer. Although this might be a singular act from the perpetrator, due to the nature of cyberspace this material can be picked up by others and used against the victims wishes time and time again, so that both the perpetrator and the victim lose control over the content. The number of possible side effects this can create for the persons involved with for instance a photo is countless, however it does not have to get any consequences at all. The problem with content posted online is that it stays there forever, so you have no guarantee that unwanted content from your past won't come back to "haunt" you some day. For some just the fear of this happening can be quite a burden for the individuals involved for years to come (Kowalski, Limber, and Agatston 2012a, 33).

## **Risk factors related to cyberbullying**

There are some risk factors related to cyberbullying, cyberbullies spend a lot of time on the internet, as well as they have often give out their password to friends and there is also a chance that they might be more violent at school (Mishna et al. 2012). Spending a lot of time on the internet increase the chances that you might be exposed to risk, to seize the

opportunities online also mean putting yourself at risk (Livingstone and Blake 2010, 79). Youth are in general more risk takers than adult, and therefore they are more exposed to unwanted incidents online (Livingstone and Blake 2010). Being a victim of cyberbullying might also affect other aspects of their life. It is for instance found evidence that victims of bullying have a drop in school grades (Mishna et al. 2012, 63). There is also a danger of developing other problems such as eating disorders, depression, anxiety and drugs and alcohol use (Mishna et al. 2012, 63). These are some of many reasons as to why it is so important to understand cyberbullying, in order to try and find ways to resolve these issues.

### **Summary on cyberbullying**

The main differences between bullying and cyberbullying is that the perpetrator can be anonymous or impersonate someone else, making it difficult for the victim to know who is behind the bullying, and this can create anxiety in the victim not knowing who is out to get them sort of speak (Kowalski, Limber, and Agatston 2012a), in addition the bully often don not have to be faced with the reaction of the victim. Cyberbullying also differs from regular bullying since it can happen anywhere at any time, meaning that the internet is never closed and a victim can be reached wherever and whenever they log on at a social network. You can also play a part in bullying someone without knowing it.

# Chapter 4

## Humour

Humour can be anything that makes you laugh (McGhee 1979, 6). Taking over someone online profile in this master thesis, referred to as Facerape might also be closely linked to humour, and therefor perhaps might take a more innocent approach to the cyber bullying phenomenon. There are several different theories concerned with the topic humour, however I will only look at the once I feel are mostly relevant for this thesis, and that has perhaps the broadest appeal and recognition in the academic world and also seen in relevance to the topic Facerape. The different theories will look at the phenomenon Facerape from different angels. Some of the theories will be more equip to see it from a Facerape performer's point of view while others will be more partial to looking at it from a "victims" perspective.

The problem with humour is that it is a field that ironically enough has not been taken too seriously by the academic world (Morreall 2009). The research in this area is therefore more scars than for instance in the field of bullying. However although not many philosophers or scientists have focused on humour there are still many that have at some point or in some way have had this topic in mind.

### **The incongruity, superiority and relief theory**

The three main theories that we see in contemporary academic is what I wish to focus on in this thesis. These theories are called; the incongruity, superiority and relief theory. These three different theories have different approach to the subject humour, and therefore is not so much competitive theories as complementary theories (Morreall 2009). It is important to stress however that these three theories are more of a description between three different

approaches to humour, since the variety within each of these theories are too wide to be compared. To make a satisfactory definition of humour seems to be a difficult task, one that has yet to be fully mastered by the academic world (Morreall 2009). I therefore wish to present these three different theories to shed different light on the subject, on what might be the humoristic aspect of a Facerape?

### Superiority theory

First of is the Superiority theory that has to do with a person's desire or ability to feel superior over others through humour. This means that people laugh at others misfortune because it makes themselves feel better and more successful. This is a way of boosting your self-esteem at the expense of others. Famous theorists in this field are Aristotle, Plato and Thomas Hobbes (Morreall 2009).

This theory was the first one on humour. Humour through history usually have been frowned upon by great thinkers, as useless but also as a way to render you helpless and off-guard, since while you are laughing it is your body that has control over you and not your mind (Morreall 2009). Plato believed that laughter renders you without rational self-control, and when we are laughing at someone we are laughing at their shortcomings, and therefore the laughter is also filled with malicious content (Morreall 2009, 4, Hobbes and Malcolm 2012). Humour was by many of the early thinkers seen as something undesirable at least in the public sphere. It was not only the old Greek philosophers that had strong opinions against laughter, also in the Bible there have also been strong statements against humour (Morreall 2009). Thomas Hobbes agrees with Plato on this point that laughter is a sign of mocking others and seeing yourself as superior to the person your laughing at (Morreall 2009, 4, Hobbes and Malcolm 2012). When we see this in relation to Facerape you could easily say that just by taking over somebody else's profile you are putting yourself above the person who actually owns the profile on a social media site, by trespassing into a private domain without the owner's consent or knowledge. The perpetrator therefore puts him or herself above the owner of the profile simply by justifying their own trespassing into a private domain online.



Hobbs writes in *Leviathan* (Hobbes, Lausund, and Malnes 2012) that if there were no governments to rule over the society, we would end up with what Hobbes calls *a state of nature* where he believes that this would create chaos and bring us back to a time where there were every man for himself. He believes that a civil society takes care of its people and in return the inhabitants agrees to conform into the rules of this society in order to live a safer and more peaceful life (Hobbes, Lausund, and Malnes 2012). What is interesting with Hobbes *state of nature* argument is that the internet has been known for chaos and anarchy with no clear governance. Off course social medias have some form of government and also rules that are to be obeyed in order to be a member of their site, but particularly amongst youth the fear of reprisal for violating the rules are extremely low compared to the fear of doing the same thing in real life (Kowalski, Limber, and Agatston 2012b), for instance posting copyright material on YouTube is breaking the law, but for some reason this still does not prohibit people from doing it. This can mean that youth today sees the internet and maybe especially the social medias as places free from authorities where they can say and do whatever they feel like. Although the bullies do not fear for their life or of consequences in general, both the victims and the witnesses might end up fearing for their life or general safety and well-being.

### **Superiority in relations to Facerape**

The Superiority theory is therefore highly relevant in this aspect. Considering Facerape that is the main task of this thesis, the absence of an easily recognized clear legal framework online renders the social media sites easily disposable for unwanted content. This medium is so new that it has yet to fully cope with the new challenges arising. Facerape is also difficult to prove compared to other forms of cyberbullying, since the offence is happening on the victim's private profile, and might not even be recognized by witnesses as bullying. This can as mentioned before also lead to witnesses joining in on the bullying unaware of their participation since they are not aware that the social media profile has been taken over by somebody else than the owner of the profile (Kowalski, Limber, and Agatston 2012a). However a witness might find a Facerape funny, even when they are unaware that what they are laughing at might be a Facerape. Off course there is the possibility that they believe that

they are laughing at the owner of the profile for saying or doing something strange and out of character on their site, but this is not Superiority but is closer linked to the theory of Incongruity when what occurs is a violation of what we expected, I will address this theory later in this thesis. In order to make Facerape related to the Superiority theory all forms of Facerape must be malicious and that we only laugh as a way of mocking the owner of the profile, off course this might be true in some cases but not in all cases, as will be apparent when you read about my research on Facerape later in this thesis. Superiority theory is therefore not able to embrace all the different aspects of humour and hence the new theories of humour the Incongruity and the Relief theories where develop (Morreall 2009).

### **The incongruity theory**

The incongruity theory focuses mainly on the object of the humour itself; here the belief is that humour is created through incongruity between what we normally expect and what we actually get. The humour lies in the conflict between the expected and the unexpected (Morreall 2009). For instance it can be a story that starts with a well-known scenario but then ends up in an unsuspected twist at the end. The first philosopher to analyse humour with incongruity was James Beattie, a contemporary of Kant (Morreall 2009, 10). He believed that laughter “*seems to arise from the view of things incongruous united in the same assemblage*” (Morreall 2009, 10). Although Immanuel Kant himself never actually used the word incongruity to explain humour, his theories on the matter fits into this category (Morreall 2009). He believed that it is the violation of our own expectations that makes us laugh. It is the tension between what we expect and what we actually get that needs some form of release, and that laughter is a way of releasing the unresolved tension (Morreall 2009, 11). It is by Immanuel Kant believed that laughter is a result of comic that transforms different types of strained expectations into nothing. He believes that our intellectual side will not enjoy this incongruity and we therefor need another way to resolve the unresolved tension, this is done through laughter (Morreall 2009, 11). Other famous academics who have worked with this approach are Søren Kirkegaard and Aristotle. Kirkegaard did not use the word incongruity

instead he used the word contradictions in much the same way as incongruity. He also talks about how what violates our expectations can be to our amusement (Morreall 2009, 12).

### **Incongruity and its relations to categories**

Then there is Arthur Schopenhauer a German philosopher who believes that humour occurs when there is a discrepancy between our perception and the abstract concept. This means that that we have a lot of concepts that we use to put different things and objects and so forth into system. So for instance we all know what a dog is, but a dogs can be very different when it comes to looks, behaviour and intelligence, never the same we ignore these differences and puts them in the same category. The amusing lies in when incongruity occurs between the abstract concepts and the real object (Morreall 2009, 12). One of Schopenhauer`s examples is about some prison guards that let a prisoner play cards with them, but when they discover that he was cheating they threw him out. Here there are two contradictions in the story that makes it funny. Bad company should be thrown out but in this case that would be a reward to the prisoner that we all know should stay on the inside (Morreall 2009, 12).

As mentioned earlier these theories of Incongruity are very different in their approach and interpretation of humour. Some believe that we laugh because it makes no sense while other believes that we find unexpected twists and inconsistency with our own perception of the world amusing. In short the details around the different Incongruity theories vary, but many of the big thinkers seem to agree that it is linked to the incongruity itself and therefor in order for something to amuse us it most appeal to our senses in a way that it creates something unexpected. However it is important to stress that not all incongruity creates humour. It can also create fear, anger and disgust to mention a few (Morreall 2009, 12,13). These feelings are all possible consequences of Facerape, the problem is how to deal with them and maybe more importantly how can we avoid unwanted emotional consequences, this is one of the reasons why further studies in this field is important.

## Relief theory

The third theory is the Relief theory that believes that humour is a way to ventilate once fears or other nervous feelings. This is a form of survival technic for the brain to allow itself to get rid of emotions and feelings that are difficult to cope with, and to relieve of these through humour. For instance taking something highly serious and joking about it, in order to cope with the emotions or situation at hand. Suppressed desires are also relived through the same technic. One of the most famous theorists here is Sigmund Freud. Freud wrote about humour and psychoanalysis and he linked humour particularly to aggression and sexuality (Oring 2010, 1, Freud 1994). He also saw humour as a form of ventilation (Freud 1994), although not in the same way as Kant. For Freud it was more of a way to get rid of disturbing difficult feeling, while Kant saw laughter more as a way to deal with the disappointment in building up expectations that did not get a satisfying release. Laughter was a way of dealing with disappointment linked to the unsatisfying feeling of investing emotionally in for instance a story only to find that it has no punch line related to your emotional investment. Henri Bergson a French philosopher that died in 1941 believed that laughter was a form of unconscious ridicule, that is designed to humiliate and correct others (Oring 2010, 1).

So what all three of these theories have in common is that you need to understand humour in a broader context. The problem with social media is that the definition on how to behave online is not as self-evident as how to behave in real life. We have all grown up with rules and guidelines from our parents, schools and society in general, where our behaviour has constantly been corrected as we grew up. However internet is a new collective social resource, that has yet to be fully developed and understood, so these guidelines are not as apparent as the once we deal with in the real world (Kowalski, Limber, and Agatston 2012a). The question also remains the same as it is with cyberbullying; who gets to define what is funny and what is not?

## Humour in a social context

Laughter is a universal form of expression; however humour and jokes are often linked to or in contrast to the social and political situations in society. This means that jokes and humour lives in contrast to the real world, and therefore can be seen as commenting on society. For instance there is a lot of ridicule of politicians particularly in eastern Europe, where the mocking is revolved around how stupid some politicians are, even when it comes to simple everyday tasks (Davies 1998, 87-89). This can be seen as a comment to people being general unhappy with the work of the politicians, but also that humour is a way of disguising the true meaning namely that people are dissatisfied with the job the politicians do. In America former president Gerald Ford became the butt of many jokes. This can be linked to the fact that he is the only president in the US that has not been elected. He came into power after the sitting President and Vice President resigned from their post. This can be the explanation for why he was targeted, since he had gotten into power without being elected by the people (Davies 1998, 89,90). This could make it hard for him to legitimize his positions as head of the country, since he was not elected this could mean that he lacked the general support from the people. Also in general politicians are easy targets since they have the power, but not the expertise in each area (Davies 1998, 95). There is a long tradition for countries to make fun of other countries usually their neighbour countries as well as social economical differences, such as mocking the aristocracy or the working class (Davies 1998, 92,93). This could also be the case behind Facerape that you want to mock someone and disguise it as just teasing.

The author of the book *Jokes and their relations* Elliott Oring who is a *professor* emeritus of anthropology at California State University, Los Angeles believes that all forms of humour such as for instance riddles and jokes are rooted in appropriate incongruity, that all jokes inhabit some form of incongruity (Oring 2010, 5). Freud believed that jokes served two different purposes; the first one was the hostile joke as a way of dealing with aggressiveness often as a defence. The second one is obscene jokes that is meant for exposure (Oring 2010, 16). Freud has gotten a wide approval for his psychoanalytical view on jokes. Humour can be used to hide aggressions, and jokes can be used to assault real individuals or groups in society. (Oring 2010, 16, Freud 1994). In aggression theory humour is merely a mask, however Freud only makes this statement on humour and not when it comes to fairy-tales, songs and rituals. However even if you could limit this to only apply for humour it means that if you joke about yourself or your own you are hereby a masochist. It is also hard to support

this view since it also must mean that we are not able to express aggression in other ways than through humour, which of course is not true. We are capable to talk about anger and other difficult emotions without having to resort to humour to express ourselves (Oring 2010, 16,17). It is difficult to say with certainty if a joke is meant as an assault or insult (Oring 2010, 19) this is one of my problem concerning Facerape, so how can you be sure what the intentions behind a joke is?

Freud believes that jokes can be used to challenge known certainties and our knowledge about the world. He also believes that jokes are being used to protect yourself against outrages fortune, which means that unpleasant things will happened to you that you cannot prevent and humour can help you to deal with them and to elevate your ego (Oring 2010, 28).

Jokes are often based on absurdity however there has to be a form of logic even when it comes to absurdity in order to give it some form of meaning, because if it is not possible in any way to understand, you will most likely not find it funny (Oring 2010, 22). This absurdity is a good way to camouflage a person's real opinion on a subject or object for that matter. You can always hide behind the word, I was just joking. This is one of the trades of humour that makes it appealing to use as a way of criticize traditional conventions and society (Oring 2010, 27). However the old saying sticks and stones may break my bones, but words will never harm me has been proven false. Off course it matters to us how we are perceived by our surroundings, but these perceptions may alter from person to person meaning that it is difficult to predict how people react to for instance to Facerape. I will use the elephant jokes to illustrate how people can have very different opinions and perceptions of the same thing.

### **What's so funny about the elephant?**

In the 1960s in the United States elephant jokes became a massive hit. What is special with these jokes is that they violate common sense joined together with a new form of absurdity in jokes. Elephants could fit into refrigerators, climb in trees and have painted toenails, and off course none of these things are actually possible. These jokes became popular in a time when there were a lot of inner conflicts in the United States of America. The Civil Rights movement

where on the rise to give African Americans the same human rights as white people had, and there was in general a countermovement to help put power back in the hand of the people. All over the States there were movements with students wanting to have a possibility to have an impact on their own education and not have their university interfering with their personal life, the parental role of the schools were being challenged and changed by the students, clearing the path for a new school system where student also got a saying in matters concerning them (Oring 2010, 26-27). The elephant jokes that spread in the US at that time have a lot in common with these movements, in particular they challenge established beliefs and challenged views on subjects like sexuality and violated categories and expectations (Oring 2010, 27). Of course jokes are often a product located in a social context. However it is difficult to say how much impact they have on each other and what the real meaning is. It is also impossible to predict the range of the content and what the original meaning might have been.

Roger D. Abrahams and Alan Dundes two folklorists that focused on expressive cultures and the culture history of America have written a paper about the elephant jokes. Abrahams main focus have been on African American tradition, Abrahams is a Professor of Humanities at the University of Pennsylvania, and Dundes worked at the University of California Berkeley. They wrote a paper called "*On elephantiasis and elephanticide*", where they analyse the meaning behind the jokes. They believe that these jokes are meant as a response to the radical changes that evolved in the US in the 60s. They wrote in their paper how the elephant jokes referred to subjugation, degradation and feminization, meaning that they saw these jokes as a response to the political and social changes that happened in the US at that time (Oring 2010, 17,27, Abrahams and Dundes 1969). They believed that the elephant could be seen as a symbol for the black man and that he was perceived as a sexual threat, in a time where black people were fighting for equal rights (Oring 2010, 17, Abrahams and Dundes 1969). These jokes were seen as a way to ventilate fear and confusion in a time where a lot of known beliefs were being challenged, such as the school system. This interpretation of the elephant jokes shows that jokes can be seen as superior in the way that they mock common sense by being jokes that have no roots in reality, the jokes are often told as riddles and the answer is only apparent if you have heard the joke before making the joke teller superior to the one he or she tells the joke to. It can also be seen as incongruity between the real elephants and the elephants in the

jokes that have more humanlike traits. Finally there is also possible to see this from a relief perspective, as a ventilation of the frustration linked to living in a world that is changing some of its core values concerning the shift of power from the authorities and the white man to the general public and the black man. Oring did not share Abrahams and Dundes view on the meaning behind the elephant jokes. He believed that they were just jokes and that Abrahams and Dundes based their findings on the assumptions that jokes are meant to attack groups of people (Oring 2010)<sup>18</sup>, an extreme superiority belief. However what may have been the original intention and meaning behind the jokes have gotten lost through time and space. I will link these perceptions about the elephant jokes to Face Rape in chapter 7. Now I will take a closer look at the three different layers that can be found in a joke.

### **Jokes and their different meanings**

There are three different ways to add meaning to a joke; it is the *base meaning*, then there is the *propositional meaning* and finally the *performance meaning* (Oring 2010). The *base meaning* is what the joke is actually about. For instance the incongruity between a real elephant and the ones in the jokes that have not only human traits but also is capable of doing impossible things, such as painting their non-existent toe nails and climbing trees. A joke can only have one base meaning but it is important to stress that it cannot be formulated as statements, however it can be formulated as oppositions (Oring 2010)<sup>30</sup>. The second is the *propositional meaning*, this focuses on the actual meaning and not the literal meaning of the joke. With the elephant joke it is hard to say what the actual meaning behind it is. Oring says that a propositional meaning can be interpreted differently, and there is often more than one way to interpret the content. This meaning might proceed from the base and can be linked to aspects such as plot, it's the narrative form or specific elements of content (Oring 2010, 30-31). Here there is room for Abraham and Dundes interpretations of the elephant jokes, however I must agree with Oring that their understanding of the elephant jokes are a bit far-fetched when it comes to seeing the elephant as a symbol of the white man's frustration of losing power. However here lies some of the problems with humour, because the propositional meaning is open to interpretations the joke teller have no way of knowing how



the joke will be perceived by the licensers. To control and understand all the factors related to how a message is received and perceived has been one of the greater challenges of media scientist. People might laugh for different reasons at the same thing. The third meaning the *performance meaning* is linked to the surroundings and how a story is being told. It focuses on who the audience are, in what settings the joke is told and through which form of interaction it has taken place (Oring 2010, 31). People might not find the joke itself funny but enjoys how the joke teller tells the tale for instance a child with great enthusiasm at a family dinner party. Online at least these two latter meanings can cause extra problems when it comes to telling jokes. How people react to content is closely linked to their own ideals perception and experiences in life, in other words it is impossible to fully locate each little factor that have contributed to the way different people perceive the world and everything in it (Ytreberg 2006). Even such a small thing as how your day has been can interfere with how you react to different situations, many children knows this and therefor often ask their parents for things when they are in a good mood, because happy parents are often more willing to say yes to something than tired and frustrated parents are. However online the different settings and moods that affect a person's perception is not easy to control. However the internet gives the opportunity to respond back to the content or in this case a joke, however we have no guarantee that they will do so, or that their responds will clear up possible misunderstandings.

## **Jokes and tragedies**

A lot of jokes have quite cruel meanings, and humour has often been used to mock certain groups of people or to ridicule cultures and traditions different from our own (Oring 2010). In Norway we like to make fun of the swedes since there are our closest neighbours, so it is by many seen more as friendly teasing than mocking but the opinion on this may vary from person to person and from joke to joke. There are also made a lot of jokes about great tragedies and also natural disasters, some of these jokes are even mocking named individuals. I remember when Princess Diana was killed in a car crash, soon after there where made jokes about the accident. An example is;

Question: Why did not Princess Diana have dandruff?

Answer: Because they found head and shoulders on the dashboard.

This joke is quite cruel and I doubt that most people would have the stomach to tell it to someone who stood close to her. It is also important to point out that although we might show understanding for jokes about people that are known for cruelty or other unattractive attributes, Princess Diana was for the most part admired for her various commitments to different charity organizations. Now of course there were people who might not have liked her, it is fascinating how people could speak so warmly of a person and still tell such cruel jokes about her at the same time. Oring offers different explanations for this phenomenon. The first one is that we are not really mocking the person, but we are mocking how the media informs us about the world (Oring 2010, 38-39). It can also be seen through the three different types of meaning mentioned above.

The base meaning in this joke is the double meaning of the words head and shoulder, which both referred to her body parts but also to the dandruff shampoo brand also named *head and shoulders*. The *propositional meaning* can as mentioned before be interpreted differently. This joke can be seen as supporting both sides in the debate that followed after her death. The question was whether or not the paparazzi photographers had been so pushy that they were responsible for the car accident. Either way this joke can be interpreted to both sides advantage. If you believe that the paparazzi's were responsible this joke can be seen as proof of how many people have come to view celebrities as public property. However telling this joke is not necessarily the same as agreeing with the paparazzi's that they are in their right to pursue celebrities looking for good stories and scandals. However it is also possible to see this joke as commenting on how we show no empathy for people we only know through media, making these celebrities more into merchandise than people.

The third meaning *performance meaning* is occupied with in which context the joke is being told. It is through performance meaning that we can find what might be the explanations for one of the key factors to the different approaches to the meaning of jokes and humour. If you look at a joke taken out of context you are perhaps missing vital information related to the joke. We might all have experienced the same joke told in two different settings and receiving different enthusiasm by the listeners. You probably would not tell a racist joke about black people to a black person, but you would perhaps enjoy one being told by a close friend and still not consider yourself a racist since it was only a joke. The double moral here is that jokes may make us mock and enjoy what we in all seriousness condemn. This can be seen in the

light of Freud's ventilation theory that we use laughter as a way of getting rid of emotions that we find difficult to handle (Freud 1994).

So what might happen when a joke moves out of context online? Online and particularly on social networks you can quickly lose control over your own content, meaning that what might have been said as a private joke might end up as a more public statement impossible to withdraw. The difference here is that a for instance racist joke told in a private setting might not have the agenda to promote oneself (Hobbes, Lausund, and Malnes 2012) or to trash mouth all black people, it could be to let off some steam, maybe over an incident you have had with a black person or simply the enjoyment of saying something that you know is politically wrong (Freud 1994). However if you publicly tell racist jokes the odds increase that people might take you seriously. They might therefore view these jokes not as an attempt to be funny in a politically incorrect way or blowing off steam but as a cruel attack on an entire population of people. What some people might fail to see is that a private profile online might not be so private after all. Comments and statements travel fast on the net and people you have never met might end up judging you and commenting back to you what they think about you based on your content.

An example of this is that in Norway there is a Facebook page called *Inspection body for retarded statuses and debates* (my own translation of *Kontrollorgan for retarderte statuser og debattinnlegg*), this page gets people to send user generated content for instance such as Facebook status updates in order to mock the content. Then the content gets posted on the *Inspection body for retarded statuses and debates page*, but removing the name of the individual behind the content, however I have seen updates where people have tagged other people's name and pointed the finger at who is behind the content, these updates often get several hundred likes and many comments. Now what might have been meant as a private joke between you and some Facebook friends have ended up as public property online, and you might end up watching people you have never met discussing how stupid they believe you are based on what you wrote in your status field or if it's a Facerape based on a statement someone else wrote as your status update. What might have started as a joke can have taken a turn towards bullying instead.

Returning to the statements that jokes can be related to our understanding of the media, let me elaborate. The media has become a vital tool people use to orient themselves in both their own society but also about the world in general. Particularly when it comes to information about

places, cultures and phenomenon that we ourselves have no personal relations to we are more exposed to believe what the news are telling us, and it is the media that has taught us a lot of our perceptions about the world (Oring 2010, 39). Jokes that ridicule tragic incidents may also be seen in light of how the media addresses these issues. The way we react to for instance mocking other peoples status updates can be linked to mocking the media, and that we also here chose to believe what the media (in this case a social media site) tells us, the problem here is that no one are checking the facts and innocent people can get hurt if they feel attacked by others for something they have or even have not said or done online. I have now mapped out some of the problems concerning humour and how it is perceived, in this next chapter I will talk about the method I have used in this master thesis.

# Chapter 5

## Method

I got four different classes with the total of 90 participants to answer my questionnaire; the students were from first class Upper secondary school. I had two classes from Oslo and two classes from rural areas to participate. In my Master thesis I have chosen to rely solely on a questionnaire. I have chosen this for a number of reasons, first because of personal questions on the questionnaire. Since I am asking about feelings and about bullying and victimisation this could be seen as very personal information, and I wanted to increase my chances of getting honest answer by keeping the participant anonymous both in the study but also to me as to insure them that I take their anonymity seriously (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og Kalleberg 2006) I could instead or in addition made a content analysis on news articles related to the phenomenon Facerape, however most of the news articles I found were about the most extreme cases where people had been reported to the police. I did not find the news articles relevant to my master thesis, in addition this phenomenon is relatively new, just a few years old and therefor there is not that much material on the subject related to my research questions.

There can be an advantages with using supplementing methods for instance to check validity meaning that it can be a good way to prove your results, if you get the same results with different methods that strengthens the validity of the research but checking the data up against more than two sources this is called data triangulation (Schwebs and Østbye 2007). There could also be possible to do a method triangulation where more than two methods are being used in order to confirm the results, if the concur there is a higher chance that the results are valid. However there are also scientist that do not believe that using more than one method is superior to using just one (Silverman 2005, 121). The selection of the schools were done by me, I called around to different Upper secondary schools and the first two schools from Oslo and the first two from the rural areas who agreed to take the questionnaire would be the participants in my survey. This means that not everyone at the age of 16 in Norway was

equally likely to be asked to participate in this survey (Hellevik 1999, 115). I want to find out what teenagers in the age of 16 thinks about Facerape, but since I only asked at schools I did not get answers from 16 year olds that work or for other reasons do not go to Upper secondary school. This means that all 16 -17 year olds that did not go to Upper secondary schools were automatically excluded from answering the questionnaire, so where student in areas that I did not contact. I chose to do it this way because it was an easy way to assure to get a lot of answers since there are many surveys out there and just put one online would not guarantee me any results and it would also be difficult for me to be sure that only the correct age group responded and if I only got answers from people willing to answer my survey online they might also not be representative for the population for my study. In order for the selection to be probable the individuals must be representative to the subjects in the research in my case mainly 16-17 year old teenagers, and not deviate into focusing on marginal groups within these groups as for instance only interviewing people who ride a bike to school (Hellevik 1999, 122-123). When I got schools involved I knew that the right age group answered the questions but also I believed that I was more likely going to get the subjects to answer if I was not taking up their leisure time particularly since the questionnaire is quite extensive.

## **A quantitative method**

Since I am conducting a questionnaire for my research the method that I am using is quantitative method. A quantitative method means that the scientist gets comparable information on several subjects this information gets coded into numbers and then again the patterns emerging gets analysed (Hellevik 1999, 13). A quantitative study creates a lot of data due to the number of participants, in order to make that data matrix understandable the data have to be simplified and summarized (Hellevik 1999, 198-199). This procedure is called descriptive statistics and here the answers are not meant to be generalized meaning that they are not to apply to the general population (Hellevik 1999, 199). It`s a cluster based selection however a cluster should not deviate from the general selected population in the study and starting Upper secondary school is quite common in Norway. It is also a time saving and cheap way to fins subjects to participate in research (Hellevik 1999, 125-126).

In order to assure that my results can be controlled and tested both by other scientists but also by the readers of this master thesis I aimed to describe the process and provide all the information linked to my decisions and choices I have made in this research so that it is possible to control the results of this thesis based on all the data (Hellevik 1999, 16, Den Nasjonale forskningsetiske komité for samfunnsvitenskap og Kalleberg 2006). To analyse the material it is important to use the correct terminology. The subjects in my study are called unites and the questions that I asked in the survey are called variables (Hellevik 1999, 48). In my master thesis the unit are first grade students in Uppers secondary school, and I will look for variables within gender and location Oslo versus rural area (Hellevik 1999, 49). I wanted to find out if there was any difference between the sexes in how Facerape was perceived and how their user habits are. I also wanted to see if there were any differences between the participants from urban versus rural areas. This is a way of classifying the information (Hellevik 1999, 49). It is important that the classification are excluding, meaning that if you belong to one classification you cannot also belong to another. An easy example here would be that you cannot be classified as both a girl and a boy, however it is also fruitful that the classifications are based on common values in this case the common values are their age (Hellevik 1999, 49).

I chose to divide into two main groups when I analysed the material, one was gender the other was geographical, dividing between the two classes from Oslo and the two classes from rural areas. In my questionnaire I used original variables (Hellevik 1999, 177-178 ) that means that in my survey I had arranged the answers with values from for instance strongly agree to disagree and in frequency from more than once a day to less than to once or twice a month.

### **Operationalization, validity and reliability**

Operationalizing is when I made the questionnaire in order to measure the recipients' thoughts and feelings on whether or not Facerape is online bullying or innocent fun. In order to make the research material valid, it is important that the questions that I ask in the questionnaire are answering my research question and also my hypothesis that it is more fun when someone you like have Faceraped you than when it is someone that you don't like or you don't know who do it. To make the data valid it is important that the collected data are in accordance with the

theoretical issue at hand (Hellevik 1999, 52). This also means that it is important to explain certain theoretical terms and be sure to use a precise language trying to rule out misunderstandings and misinterpretations (Hellevik 1999, 52). In this my questionnaire I explained what I meant was taking over somebody else's profile online and used the same definition as I have used in this paper to describe the phenomenon Facerape, however the word Facerape was not used in the questionnaire. I also explained what I meant was bullying, however I never defined humour in the questionnaire, looking back I now believe that I should have added that. Even though humour is difficult to define I could have used the easy definition used here, that humour is those factors in a situation that makes us laugh (McGhee 1979, 6). This happened simply because I made the error to think that humour is a well-known phenomenon that everyone knows the meaning of, however in hindsight I wished I had put the definition in the survey since that would be a more correct academic approach to explain all the terms vital to the research. This means that I might not have accomplished face validity since the word humour has not been operationalized (Hellevik 1999, 52). However I was present in one class when they answered the questionnaire and I told them to let me know if anything seemed unclear, no questions were asked. This raises the questions on whether or not this research has reliability, I argue that despite the fact that I did not explain the term humour since what I am looking for in this survey is what the subjects believe is funny and therefore the definition is not crucial to the reliability of this research (Hellevik 1999, 52). In this research I am using two dichotomous variables, a dichotomous variable takes on one of two possible values, and here gender is a good example. In addition to operationalize the theory into tangible units in the questionnaire I also had to make sure that the actual data collected answered the theoretical questions in order to create data validity (Hellevik 1999, 53). A number of things can go wrong in the process, I have tried to think of as many as possible in order to try and avoid them. Concerns about the actual questionnaire have of course been a concern, I address some of these issues later but I will mention some of them here in addition to being concerned that the questionnaire is too long and similar maybe leading the subjects to not complete the questionnaire, I also fear that they can become frustrated and therefore not take it seriously and give untruthful answers hence making the research invalid. I have used control questions in my survey to try and detect if this occurs.



## Ethical considerations

When doing research on people, reflect upon ethical considerations are not only necessary but also vital to assure that the research has been conducted in a morally responsible way. It is important to remember that the participants in this research are to be treated with respect, therefore it is only in rare cases that the researchers hide their agenda from the participants, this happens when there is a high probability that revealing the true agenda of the study would affect the results. These types of studies also have to follow ethical guidelines, such as it cannot reveal sensitive information (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006, 14). This was not a concern in my study and I was honest about what the study was about and what I was investigating. I also stressed out that answering the questionnaire was not mandatory and that the students could at any time withdraw from participating. All the participants in this research apart from the participants in the pilot study took the test anonymously, however when I conducted the pilot study I told them that they could skip questions that they felt uncomfortable answering, since I know them personally I stressed that the importance of the pilot study was to insure that the questions were understandable and that the length of the survey was not a problem. I chose due to the sensitive nature of the private questions to make the participants anonymous also to me as a way to reassure that I both respect them and take their right to privacy serious in according with ethical guidelines for academic research (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006, 11).

A good researcher strives to make the experience for the participants as positive as possible (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006). Making it clear that participation is voluntarily is however not a guarantee as to assure that the students did not feel like they were forced into participating, it is possible that they felt they had no choice than to participate since it was performed in a classroom setting, a situation where the students normally are expected to participate and follow the teachers agenda (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006, 15). In the final question in the survey I asked the participants how they felt about participating, and I also had an open question where I urged them to write if they had any comments at all concerning their participation in the survey or any other thoughts linked to the topics in the survey. This gave the students a possibility to respond back to me if there were any problems or other issues related to the survey or the way the data were collected, this would also make

it possible to take these comments into consideration when analysing the data. The research itself should also have some sort of value to society and should in some way produce knowledge beneficial to society (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006, 8).

When writing an academic paper it is important to be very meticulous about using the right reference in the text, and also to make sure not to conduct plagiarism but always reveal your sources (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006, 25). It is also important to be sincere and try to put all predisposed assumptions concerning the topic aside, a researcher should be as open-minded as possible to try and avoid colouring the results with his or her own perception of the truth (Den Nasjonale forskningsetiske komité for samfunnsvitenskap og and Kalleberg 2006).

### **Reflection upon the questionnaire**

To create this questionnaire has proven to be more difficult than participated. The EU kids had a massive research on kids in Europe and safety online, where researchers and scientist from different countries have worked together to map out some of the dangers and habits of youth and teenagers online. When I first started working on the questionnaire I used the EU Kids Online survey from last 2010 as a frame (Livingstone et al. 2011). However I have found out that this particular survey was most equipped to answer questions related to internet safety and use. Although at first they seem to largely correspond I found out while working on the survey that these questions are largely too general to apply for my research question. Which is; is Facerape cyberbullying or innocent fun? To answer this particular question I have to ask more specific questions related to the topic of taking over somebody's personal profile in a social media network.

This means that I have had to abandon the idea of basing my questionnaire largely on the EU Kids survey, however I have found it most useful as a framework and most of the questions are loosely based on the EU Kids survey, and I have used their scales in many of the alternatives for the answers.

I knew starting up that I would have to pay attention to details, however I never thought that it would mean that I basically had to reflect upon every word chosen in the survey. It is important that the questionnaire is as easily understandable as possible and that the questions are framed the same if possible. It should not come as a shock to me studying media and communication, but the number of misunderstanding or possibilities for interpretations are seemingly creating an endless chain of possibilities to try and consider, I also have discovered some of these too late in the process. However I strived to avoid them in hindsight I must admit that some of the questions in the questionnaire are not as clear as I would have liked them to be. For instance I have noticed that some of the participants have commented that some of the questions were the same, and I have noticed when looking over the questionnaire that many of the participants have answered more than one of the alternatives on several of the questions despite the fact that I have specifically written under each question whether or not they are supposed to check of for one or more boxes. A good example here is that I both ask them witch social media they use (question1.3) , and the next question is which one do you use the most question 1.5). Many of the participants checked of for more than one answer to the latter question, meaning that I have failed to make myself completely understood to all the participants, and looking back I should perhaps have skipped some questions in order make the questionnaire seem more straightforward because in my eagerness to try and cover as many variables as possible in relevance to my research question I might have ended up confusing some of the participants with too many similar questions rather than providing a clearer more nuanced picture of the phenomenon Facerape.

I wanted to find out through this master thesis whether or not taking over somebody's profile online are among teenagers generally seen as more bully like behaviour or more connected to innocent fun. I also wanted to find out whether or not this is more common in some social Medias than in others, for instance is this mainly a Facebook problem? Finally I wanted to find out something about their general thoughts and personal feelings related to the topic. What are the factors contributing to either support the bullying side of the aspect or the innocent fun phenomenon of Facerape? I also want to look at whether or not this factor differs compared to where the individuals in my survey are placed in relations to the Facerape. For instance does a person`s feelings differ or does a person perceive a situation differently linked to how they are positioned to the incident of a Facerape, from being either a perpetrator, a victim or a witness?

As mentioned above some of the participants have checked of for more than one category despite the instructions on certain questions not to do so, some of these answers are also contradictive and hence makes it difficult to interpret them. Since this concern quite a few of the participants I have chosen to keep all the answers, but on questions where this creates direct contradictions I have left that question out of the analysis. A case where I have chosen to keep the question despite the fact that many participants answered more than one answer is on question 1.5 where I ask witch social media network you use the most, I have included all the answers here, due to the fact that it might mean that the use of different social media fulfil different needs amongst the participants.

At the end of the questionnaire I have a section titled; *How true are this claims for you* (section 9) where I make a few claims and the participants can choose between four answers. The first one is to totally agree, the second one is to partially agree and the third one is to not agree and there is a fourth option for those who do not know. In this section I make some claims related to cyberbullying and social media in order to try and find out some of the participant's thoughts on the subject. The claims are based on some of my own assumptions on the matter and I wanted to get the participants own opinions' on the statements I make to see if these claims will get strengthened or weakened by the participants and view.

### **The term Facerape removed from the survey**

Although what I wanted to find the answer to is not necessary that complicated, finding the right questions to ask or maybe even more importantly the right words to use was more complicated than first expected. It was important that the words I used did not bring bad connotations to the people taking the survey. For instance at first I used the word Facerape throughout the questionnaire, but after a conversation with my supervisor on mail I agreed that the connotations related to this word can be interpreted so negative that it is possible that the people selected to participate would find it disturbing or offensive or even felt that the word was so strong in meaning that it only related to serious offences online, hence leading to people answering to something different than what I thought I had asked about. This would off course be a disaster leaving the answers invalid and the survey useless. So the word has

been removed from the survey entirely so that it does not lead to misunderstanding. For my material I have received answers from four different classes of first grade Upper High School level, two classes from Oslo and two classes from rural areas. It should be said that although my original intention was to be present while the participants answered the questionnaire not all the teachers I contacted felt that it was necessary and wanted to give the questionnaire to the students themselves. One reason could be that the questionnaire is pretty extensive and if I were to come and talk about it in advance as well I would probably have taken up too much of their time. One of the most common questions I got when I called looking for classes to answer my questionnaire was how much time does it take to answer it? I answered about twenty to twenty five minutes which is quite a bit of time to loose for the teachers. I told the teachers that if the students where in doubt and asked if I referred to the Facerape phenomenon that they could concur.

There is always that possibility that questions can be misunderstood it is therefore important to have control questions that would help me as researcher to test my own results. For instance if somebody answer that they have been Faceraped on Facebook but does not have a Facebook profile there has clearly been a misunderstanding between me and the person answering the questionnaire. It is my job to try and avoid misunderstandings so if this happens to more than a few selected I will have to re-evaluate the questionnaire and maybe do the survey all over again.

### **Too long and maybe too similar**

I worried that the questionnaire was too long and it was easy to lose concentration and interest in answering the questions. It unfortunately become longer than I originally intended; it has actually more than doubled in size. One of the reasons for this is that I wanted the participants view the phenomenon Facerape from three different perspectives; as either the perpetrator, the victim or as a witness. Does it often feel more like bullying if you are the victim than the witness for instance, or is it more often meant as fun if you yourself are the perpetrator than the victim? I also wanted to find out how the correlations between these

different roles were, for instance is it more common to experience all three or does any form of combination stand out? These are some of the questions I hope to be able to find a tendency on amongst the participants in my survey.

I tried to compensate for the length of the questionnaire and the challenge of answering the same questions from three different perspectives by starting off with some easier questions about their user habits on social networks and finishing off with a lot of statements that I wanted their opinion on, hoping that a soft start and the chance to agree or disagree with statements in a master thesis hopefully would make the students feel good about the experience and their own participation.

### **The word bully replaced by teasing then made back into bully again**

As with the word Facerape, also the word bully has some negative connotations linked to it that I though was necessary to play down or remove. I also in this situation after consulting with my supervisor decided to play down the term to fit more closely together with the problems this paper is reflecting upon, but then I changed it back after another meeting with my supervisor, since cyberbullying is in my research question; is Facerape cyberbullying or innocent fun? I therefore changed the term bully to the term teasing then back to bullying again. An example here is one of the questions from section 9 in the questionnaire (question 9.5), where I ask if taking over somebodies profile online is a new tool for bullying people. If I had written teasing it could also have been easier to misunderstand and also see it as something that is not necessarily meant in a hurtful or nasty way. Teasing is more innocent but also have the possibility to be perceived both as meant as fun or as more malicious, since the term bullying is by most people seen as someone meaning to do harm emotionally or physically towards someone else, usually over a period of time the term, this term fitted better together with my research questions. The solution was to find a definition on bullying that allowed people to see that someone could feel bullied while others did not see it, also online an incident that upset you but occurred just once can also be seen as bullying due to the possibility of the content reappearing or if it's made public the number of people known and unknown the content can reach.

## Other small changes

I chose to also include smartphones as a means of how to Face rape somebody, since the number of these types of phones have increased drastically over just the last couple of years. I therefore believe that it is highly likely that people also use other people's mobile phones to access their social media profiles.

I have also changed one of the answers when it comes to naming social media sites from LinkedIn to Instagram, since LinkedIn is more for business connections and my plan was to interview teenagers. I have chosen not to include Skype as an alternative to social Medias although it could be argued that it might be relevant. I have chosen to see it to resemble more of a phone even though you can do file sharing, because it is mostly meant for interaction between just a few people at the time. For that latter reason e mails have also been kept out of the equation for the most part in this study.

## A pilot study

On the 4<sup>th</sup> of February I met up with two sisters at age 13 and 15. Although my study is meant for 16 year olds I believed that if it was understandable for a 13 year old that it would also be understandable for all the teenagers participating in the survey.

Both girls had an instant response saying that the questionnaire was too long, but once they got started it went faster than anticipated. They used about 30 minutes to complete the survey, however without answering the questions that asked for specific examples, but these are not mandatory and I don't expect everyone to answer these questions.

They also had a few useful comments to me concerning some of the questions. Questions 2.11: Have you noticed whether or not friends have gotten their profiles taken over in other social Medias besides Facebook? Seemed similar to question 2.12: Is it just as common to

take over other people's profiles in other social Medias as it is on Facebook? I rephrased the questions to try and emphasize the difference between them. Where 2.11 was a more general question concerning whether or not they had experienced it at all, the next question was related to how common this phenomenon on taking over other peoples profiles are in other social medias compared to Facebook.

### **Changing some of the words used in the survey**

Some words were also difficult to understand for the youngest participant, these were the words well-intentioned (*velmenende* in Norwegian), neutral (*nøytral* in Norwegian) and finally mandatory (*obligatorisk* in Norwegian). The two first words well-intentioned and neutral where switched out with other words to make it easier to understand, well-intentioned was replaced with friendly (*vennlig* in Norwegian) and neutral was replaced with a word similar to the English word ok ( *greit* in Norwegian). However I chose to keep the word mandatory and just explain the meaning of it. I also got comments that two of the questions though they were grammatically correct simply where written unnecessary difficult, I rewrote these questions to make them more understandable. I agreed when these faults where pointed out to me and thanks to my two candidates in the pilot study I could make these improvements before actually performing the study.

### **Finding subjects for my study**

I chose to make a selection of four different Upper secondary schools, two schools from Oslo and two schools from small rural areas; so that I can also compare them based on if they are from a city or the country side. I contacted several schools and talked mostly to principals and school inspectors asking if they would be interested in participating and if they could find a class of first grade students to participate so that the subject would be the same age.



In my quest to find schools I also came across a female Guidance Counsellor that did not at all like my research, not because she thought that a research about Facerape was a bad idea, but simply because I was not going to have a validated sample that allowed me to generalize my findings. She went on to saying that too many were given permission by the Norwegian Social Science Data Services with the initials NSD (in Norwegian the name is *Norsk Samfunnsvitenskapelig Datatjeneste*) to make small research projects that in her view had no purpose since they could not be generalized to the entire population. However I do not share her view, off course she is right about the fact that this survey cannot in any way be used to generalize different finding, but I do believe that it can help to shed light on how teenagers at the age of sixteen use social media and what their view is for what is socially acceptable behaviour online. What makes this research interesting is that I am looking at a relatively new phenomenon that has gotten the attention of the press, but as a lot of the subjects that are being discussed by the mass media, it is filled with beliefs and thoughts and not necessarily established facts. I want to find out how teenagers view this and whether or not this is a problem for them. This does not mean that my study will in any way be equipped for generalization, but it could however point as to which direction or approach this subject should take in future research or even to find out if there is a point to further investigate the phenomenon Facerape. Either way some form of new information will come to the table even if the findings show that Facerape is not something worth looking deeper into that would also be new information, since the subject to my knowledge have not yet been submitted to any academic research or investigation.

On my pursuit to find schools that were willing to participate in my research I simply found a list of Upper secondary schools in Oslo, and when it came to finding rural schools I called schools in municipalities close to where I am from, since I wanted to offer the schools the possibility of having me present for when the participants answered the questionnaire in order to assist if there should be something that is unclear either some of the questions themselves or other related matters. I was hoping to be able to be present at all four classes when they answer my survey so that the information and understanding they have of the research will be as similar as possible. I base this on personal experiences over the years with different surveys that I have participated in where participants have raised their hand to ask their teachers to explain the meaning behind for instance a certain question, only to get the response that the teacher does not know, since neither he or she has had anything to do with the creation of the

questionnaire, and it has often ended up in a guess or suggestion by the teacher as to how a certain question or passage should be understood, or sometimes it has even ended up with the teacher saying that you can interpret it as you wish individually. The problem here is that you can end up with that different classes or even individuals interpreting some of the content differently, thus making it difficult or at worst maybe even useless to compare the results leaving the findings in the study at worst invalid if the interpretations are not compatible. Unfortunately I was only present at one school for when the students answered the questionnaire, however I asked the students several times to ask if anything seemed unclear or if they had any other questions related to my study. No hands appeared; at least I took that as a sign that the questionnaire was understandable.

One lesson I got from this is that although a school had said yes to participating, it was not the same as to say that they would for sure actually participate. A couple of the schools that originally said that they wanted to participate unfortunately declined when I called back to set up a date for performing the questionnaire, not because they did not want to help, but because the teachers did not have the opportunity to use school hours to answer my questionnaire. This is off course completely understandable; they have their own agenda and a certain amount of curriculum that they need to get through in a year. I learned that it is not always up to will but obstacles may come that causes the schools to change their minds. This was often a result of an eager inspector wanting to help who said that they would help arrange this, and me being a bit naïve and just assuming that the inspector would find me a class. However you should never assume especially in anything involved with an academic paper. I learned my lesson, and started to contact numerous schools a day, hoping to find my last two classes in time. That paid off and within two days I had the schools that I needed for my study.

### **Inconsistencies in some of the answers**

When looking through the questionnaire I have noticed that there are some inconsistencies with some of the answers given by the participants. One problem is that for instance is that four people said that they did not have a profile on a social media; still three of them said they used Facebook, this could mean that they did not understand what a social network is and if that is the case the fault is mine. It is my job to make sure that the questions are understandable for the participants. It might have been better to switch the term social

network (in Norwegian the term is called *sosialt nettverk*) with the term social media (in Norwegian the term is called *sosiale medier*) instead, which means the same thing but might be a more common known term amongst the participants.

I have also noticed some flaws in my questionnaire, for instance on the question 1.6 (see the appendix to view the questionnaire) where I ask how often you log on or check one of your social media profiles I have not entered the alternative of being able to answer never, which if you do not have a social profile would be the only correct answer. The way the question is presented now the individuals who might have chosen the alternative *never*, have been forced to choose another alternative such as answering; *don't know* or the alternative *less often than once or twice a month*. Unfortunately I did not discover this until after the empirical data had been gathered and this has led to a less nuanced picture related to the frequency of using social networks. This problem unfortunately occurs in all the questions where I asked how often something has happened during the last 12 months, this can be seen as leading questions since it now appears that I assume everybody has some form of personal experience with the topic at hand, such as how often they have experienced Facerape, or how often they have performed Facerape or how often they have witnessed Facerape. To some degree I have therefore not taken into account that for some of the participants these questions might not relate to something they have any personal experience with, and again this might lead to some of the participants feeling reluctant to take the task of answering this survey seriously. It is possible that the participants might feel that I have not taken them seriously nor the phenomenon Facerape that I am investigating since at least one apparent alternative is lacking in the responds alternatives. Off course in hindsight I should have taken all these possibilities into account, and honestly I believed I had but I now stand corrected. In retrospect a more extensive pilot study might have picked up on this at an earlier stage. However when I ask where they have mainly come across nasty or hurtful behaviour, as well as incidents which they mainly saw as innocent fun done towards others on the internet I have added the alternative *this has not happened*, and this might leave room for a more nuanced picture on the frequency of this type of behaviour online.

Another problem is that when I asked which social network the participants use the most (question 1.5 in the questionnaire) and asked them to only choose one alternative almost all the participants chose to answer more than one alternative, this problem also occurred on similar questions where I asked the participants to only choose one alternative. I know understand that I should have found a way to limit their possibility of answering more than

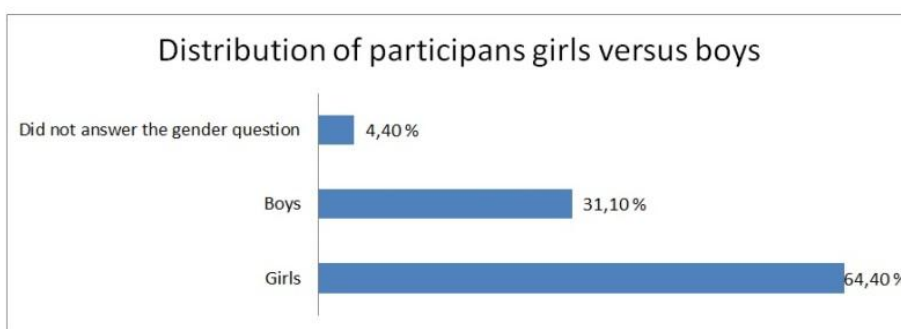
one option on these questions in the questionnaire, since it is quite an extensive questionnaire and the amount of information might have been overwhelming and can have lead the participant to not read the guidelines to each question carefully before answering.

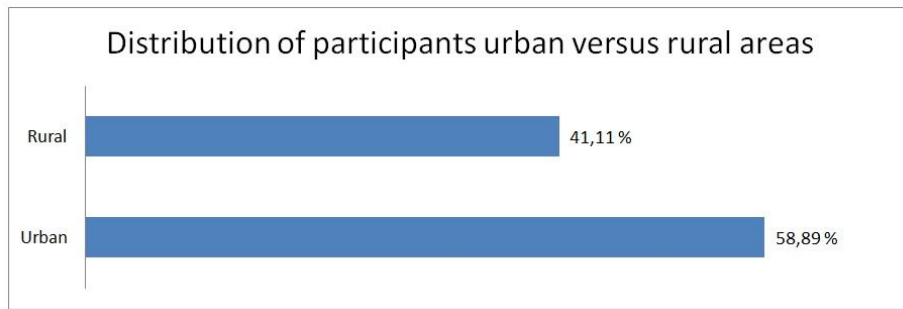
The same problem reoccurs when I asked only the recipients who had answered that they had shared their password with (question2.1) others to answer who they had shared it with. There were 43 participants who answered that they had shared their password with others, and three people did not know, but when asking who they has shared it with (question2.2) 61 people answered, again leading to inconsistency in the questionnaire, this can again be a result of the overwhelming information in this relatively long survey combined with perhaps a limited time to respond since all the participants answered this survey in class. However since there were so many participants who answered more than once alternative I can still use the data as long as I am aware of the situation. With all this said I will now move into perhaps the most interesting chapter of this master thesis, what did I discover?

# Chapter 6

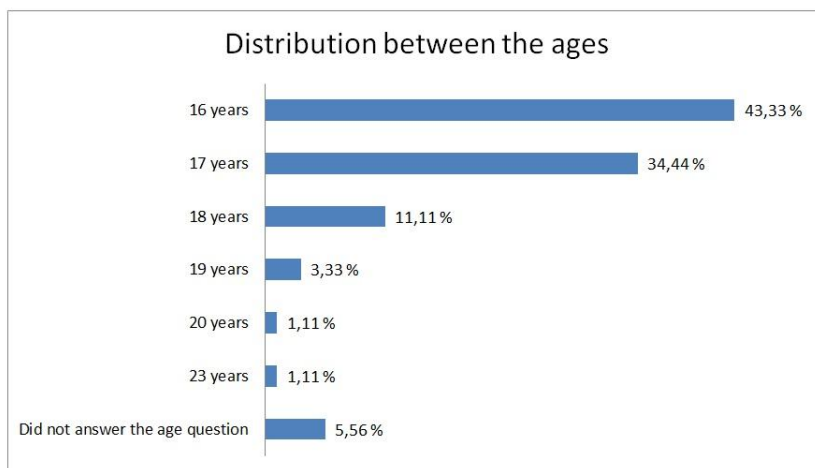
## Analysing the results

As mentioned earlier in this master thesis I got four different classes with the total of 90 participants to answer my questionnaire. The distribution between the classes is as follows; 28 in one of the classes from Oslo and 25 students from another school also located in Oslo. That leaves the two classes from the countryside with 14 students in one class and 23 students from the other rural school class. That means that from Oslo 53 students participated, while the rural area had 37 students participating in this survey. Amongst these 90 participants 58 of them were girls and 28 of them were boys and four people did not answer the question regarding gender, in percentage there is 64,4 percent girls and 31,1 percent boys that have answered , this shows that there is about twice as many female participants as male participants in this survey. The urban area have 58, 89 percent of the participants and the rural areas have 41, 11 percent of the participants. This is important to remember while viewing the results; I have also chosen to look at the differences between gender as well as comparing the urban area with the rural areas regarding their view on the phenomenon Facerape.



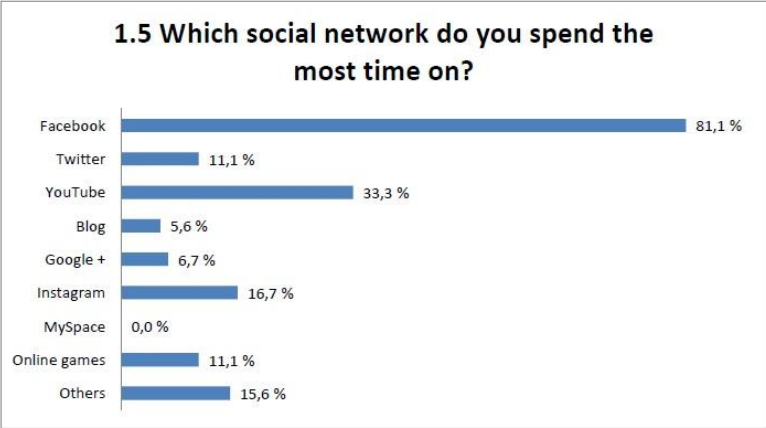
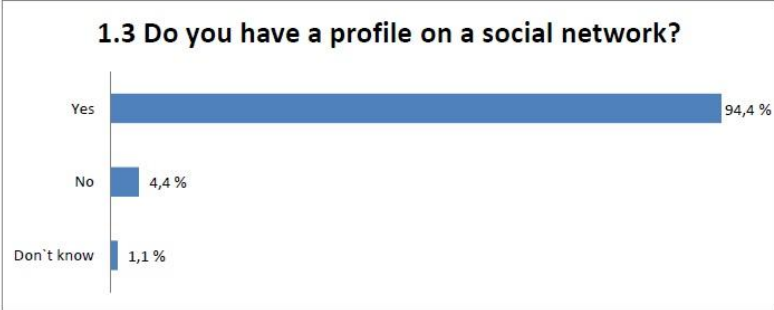


When looking at the results it shows the average age of the participants is 16, 8 years old. There were 85 people who answered the question about their age, and five people skipped this question for unknown reasons. Most of the participants are 16 years old with a total of 39 people; in this group I have also included the participant who wrote that she would soon be 17 years old. The next biggest group is 17 years old and consists of 31 people. The number of 18 years olds is 10 participants and there were also three 19 year olds and one participant were 20 years and another was 23 years old. However I have not chosen to view the result in light of age difference, since most of my participants were about the same age. I asked about age in the questionnaire because if it turned out to be a significant number of older students in the class it would be interesting to see if there were any apparent differences between the age groups. However since there were only a few older students I have chosen not to look at age as a variable.



Looking at the results in general the number of participants with a social media profile are 94, 4 percent (question 1.3), 85 of the 90 participants said that they had a profile on a social media

network, while four people said that they did not have a profile, and one of the participants answered; don't know. Facebook was the most popular social media amongst the participants (question 1.5).



**Is Facerape just as common on other social media sites as on Facebook?**

I also asked if Facerape is just as common on other social Medias as on Facebook. There were 56 participants with a percentage of 62, 2 who had not witnessed Facerape occur on other social medias than Facebook (question 2. 11), and 22 participants with the percentage of 24, 4 said that they had seen this happening. When I asked if participants had witnessed in the last 12 months cases where others had forgotten to log of on a profile or left their phone or computer unwatched (question 2.7), 65 participants said that they had experienced this and 21 had not experienced this at all. Together with the answers to question (2.12) where I ask if Facerape happens at the same frequency on other social Medias as on Facebook. There were 2 participants who said that they had encountered this more often on other social medias than on Facebook, and 8 participants said that it was just as common on other social medias as on Facebook. However a total of 59 participants said that it was less common on other social

media sites than on Facebook. Here there were also 20 people who answered that they did not know. This shows that amongst the participants in this survey Facebook is the most common social media where you might encounter Facerape.

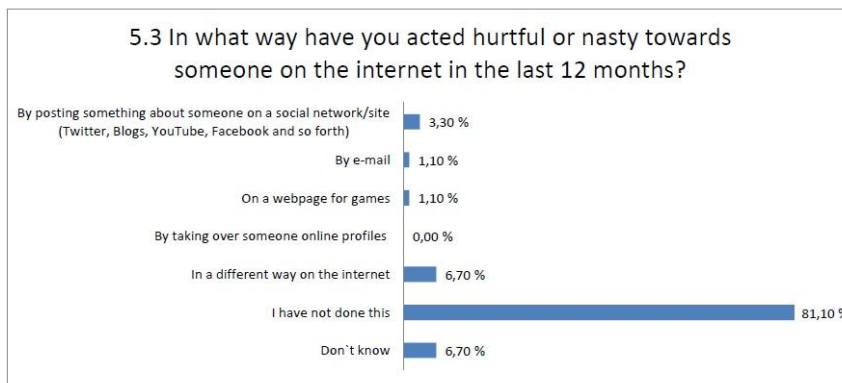
## How is Facerape perceived by those performing it?

Research question 1: *Does people who perform Facerape see this as cyberbullying or innocent fun?*

### Hurtful or nasty behaviour

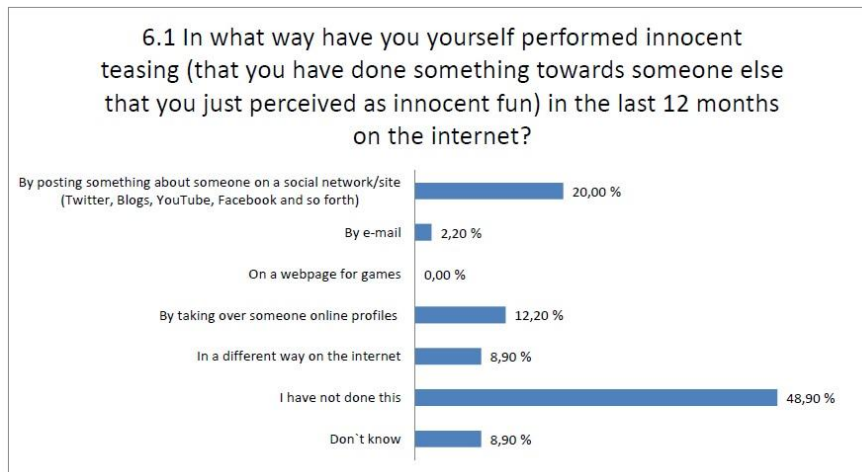
When asking the participants on their experiences with being the ones behind hurtful or nasty behaviour online in the last 12 months (question 5.3) no one answered that they had done this towards anyone by taking over a social media profile online. Actually a total of 73 people said that they had not in any way acted in a hurtful or nasty way towards anyone else online. It was in fact more common to do hurtful or nasty things to someone in real life than on the internet (questions 5.1 and 5.2). When it comes to acting hurtful or nasty towards somebody else online (question 5.3) the biggest category where this had occurred was in the collective category *in another way on the internet* with 6 participants answering that they had done this type of hurtful or nasty behaviour in the last 12 months. When asking where this had mainly occurred (question 5.4) 6 people answered *in another way on the internet*. The trend is apparent since only 11 of the participants had in some way done this on the internet in the last 12 months (question 5.3), this gives the percentage of only 12, 22 and it shows that most of the participants have not engaged in such conduct online and in fact no one had acted hurtful or nasty towards someone else by taking over one of their social media profiles.





## Innocent fun

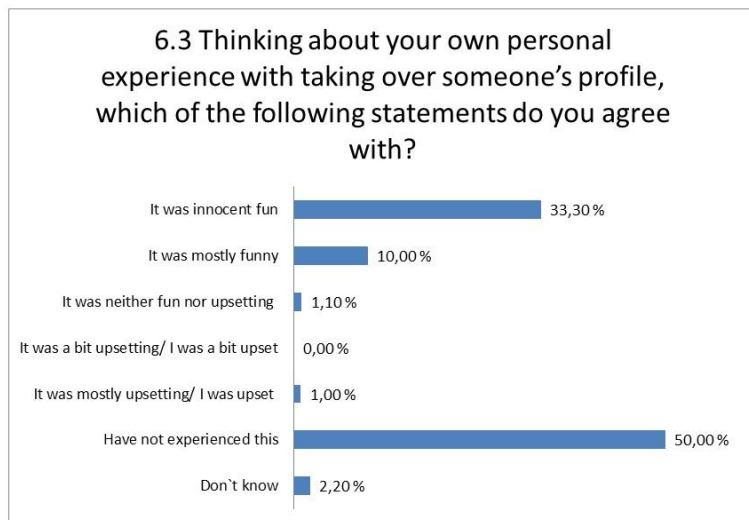
However when I asked if they had done something towards others online that they just saw as innocent fun in the last 12 months (question 6.1) 11 people said that they had done this by taking over somebodies profile online. When asking in which way they had mainly posted something about someone else online that they just saw as innocent teasing or fun (question 6.2) a total of 7 said they had done this by taking over somebody else's profile. However 44 people said that they had not done this in any way at all on the internet during the last 12 months (question 6.1). The category where most participants checked of for having innocently teased someone online, where the 18 people who said that they had done this *by posting something about a person on a social media*, while there is a higher number of participants who have innocently teased somebody else online than acted hurtful or nasty most of the participants had done neither. A total 50 people said that they had mainly not posted something online about other that they just saw as fun in the last 12 months (question 6.2). When asked what they thought about taking over somebody else profile (question 6.3) 30 people said that it was innocent fun while only one believed that the victim was upset, in addition 45 people said that they had not done this towards anyone at all in any way online.



### Performing Facerape is almost exclusively seen as innocent fun

Returning to research question 1: *Does people who perform Facerape see this as cyberbullying or innocent fun?*

Amongst the participants in this survey the once that answered the questions concerning their intentions behind Faceraping someone had exclusively done this as innocent fun and not as cyberbullying (question 5.3 and 6.1). However when I asked them about their own personal experience with taking over somebody else's profile, (question 6.3) one girl checked of for believing that she had to some degree upset someone. Why she did not check of for this also on the question 5.3, regarding if she had acted hurtfully or nasty online can for instance have two logical explanations. The first one is that she did not mean it in a hurtful or nasty way but the person experiencing the Facerape still felt upset. The second explanation is that the question regarding personal experience with taking over somebody else's profile (question 6.3) had no time limit such as questions 5.3 and 6.1, and the girl who checked of here might refer to an incident that occurred more than 12 months prior to taking this survey. A total of 30 participants checked of for thinking that Faceraping someone was just innocent fun and 9 participants checked of for it being mostly fun. There were 45 participants had not done this (question 6.3). There were also participants who admitted to having performed Facerape without checking of for having done so in neither a hurtful or nasty way nor as innocent fun. However since no one answered that they had performed Facerape intentionally in a hurtful or nasty way the trend amongst the participants clearly suggests, that in this survey to intentionally Facerape someone is seen as innocent fun.



The table above is supported by similar results on question (question 6.4) where 33 participants said that the last time they took over somebody's profile it was just meant as innocent fun and only one person thought that someone had been upset, and another person thought that someone had been a bit upset.

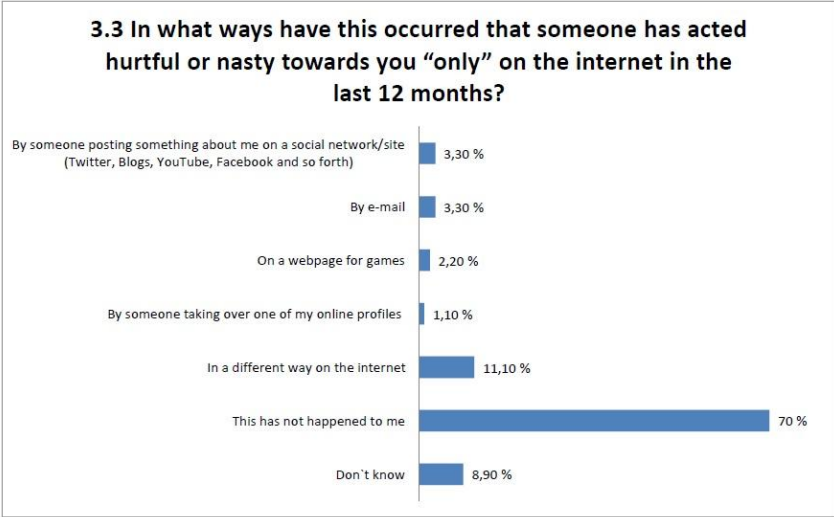
## How is Facerape perceived by people who are subjected to it?

Research question 2: *Does people who are subjected to Facerape see this as cyberbullying or innocent fun?*

### Hurtful or nasty behaviour

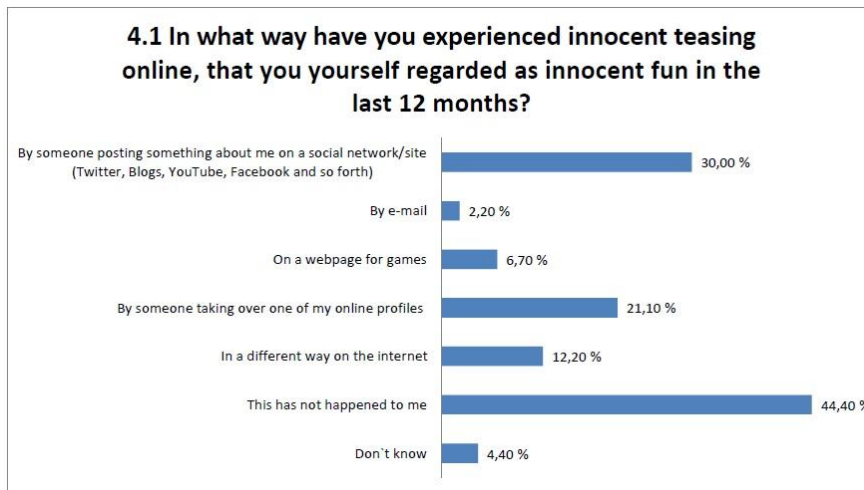
When it comes to in which way the participants had experienced hurtful or nasty behaviour online in the last 12 months (question3.3) only one person answered that it had happened when somebody took over his profile on a social media network; and when I asked where it mainly happened (question3.4) no-one said that taking over their social media profile was the main source of this type of unwanted attention online, but more than two thirds of the participants had not experienced hurtful or nasty behaviour at all. It was a higher frequency on being subjected to hurtful or nasty behaviour in real life (question3.1) than on the internet (question 3.2). Most of the participants do not have any experience with hurtful or nasty

behaviour either in real life or online, 65 participants said that it had not happened to them online in the last 12 months (question3.2) while 56 participants said that they had not experienced this in real life in the last 12 months (question 3.1).



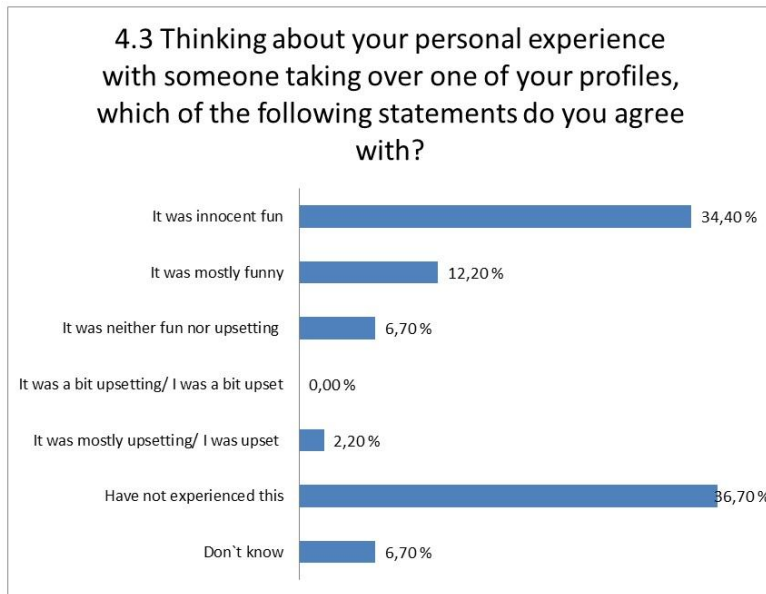
### Innocent fun

When I asked the participants about their experience with online teasing in the last 12 months (question4.1), taking over somebodies profile was the second most common amongst the once who had experience it, 19 participants checked of here. However 27 participants had experienced teasing through somebody posting something about them on a social media site. Suggesting that teasing and humour may play a bigger role on social networks than hurtful or nasty behaviour amongst the participants in this survey. Though 40 people had not experienced innocent teasing at all in the last 12 months, showing that for almost half of the participants in this survey, this is not an issue. This is supported by the findings on question 4.2 where I ask where they had mainly experienced online teasing, 16 people checked of for somebody taking over somebody else’s profile online, and 19 said it had happened by someone posting something about them on a social media site. The biggest category was once again has not happened to me with 44 participants checking of in that box.



### Being subjected to Facerape is seen as mostly fun

When asking about their personal experience with someone taking over their profile online (question 4.3) 2 participants said that they had *been upset/ felt hurt*, and 31 participants saw it as fun while 11 people saw it as *mostly fun*. However there were still a lot of the participants who *did not have any experience* with this 33 checked of for here, and 6 people answered *don't know*. Once again the explanation could be that the people who had in some way been upset might have referred to an incident that occurred more than 12 months ago. They might also believe that the person did not mean it in a hurtful or nasty way but the participant still felt upset. It is also possible that the participants did not check of in the right box and due to a long and quit similar survey might have lost concentration.



The table above is supported by similar results on question (question 4.4) where 33 participants said that the last time someone took over their profile it was just seen as innocent funny and only three people thought it was upsetting and one person thought it was bit upsetting.

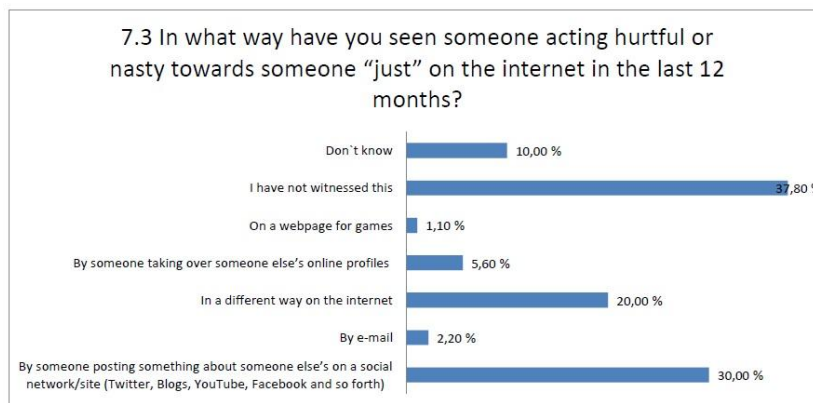
## How is Facerape perceived by witnesses?

Research question 3: Does witnesses to Facerape see this as cyberbullying or innocent fun?

### Hurtful or nasty behaviour

When asked about their experience as witnesses to hurtful and nasty behaviour in the last 12 months on the internet (question 7.3) 5 people said that this had happened when someone took over somebody else`s profile, online a total of 27 people said that they had seen this happen on a social media network, however also on this question the single answer with most participants where the ones saying that they had not witnessed Facerape at all with a total of 34 people making this the single biggest category amongst the answers on this particular question. It is more common to have some sort of experience as a witness to hurtful or nasty behaviour through Facerape than as being the person behind the Facerape or as a victim of it.

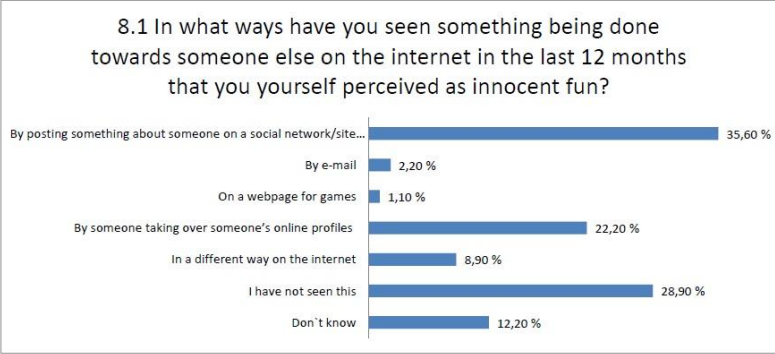
However once again the number is very low and to not have any experience with this phenomenon is the largest category. When it comes to real life experience with witnessing hurtful or nasty behaviour 23 people have witnessed this occurring once or twice a month or more frequent in the last 12 months (question 7.1) while only 14 have experienced this with the same frequency online in the last 12 months (question 7.2). Once again to be a witness to hurtful or nasty behaviour in real life is more frequent than on the internet (question 7.1). When it comes to behaviour online (question 7.4) 5 people answer by someone taking over somebodies profile, but also here the single biggest category is the once with no experience here a total of 35 participants checked of here. The number of witnesses to Facerape as hurtful or nasty is also slightly higher with 5 people being witnesses to this (question 7.3) but only one had been subjected to it (question 3.3), and no one had performed Facerape it in the last 12 months (question 5.3).



## Innocent fun

When asked about their experience as witnesses to teasing online in the last 12 months (question 8.1) 20 people said that they had seen this happened by someone taking over somebody else's profile on a social media network. Amongst the participants 32 people said that they had seen this through someone posting something about someone on a social media site, making this the biggest category on this question. However to not have any experience with this at all was the answer that 26 of the participants gave, making this the second biggest category on this questions. It is as in the two previous research questions more common to experience this as innocent fun rather than as hurtful or nasty, but you are much more likely amongst these participants to have witnessed Facerape as innocent fun and been subjected to

it rather than having performed it against someone else. This is supported by the findings in question 8.2 where I ask where they have mainly occurred that they had witnessed online teasing in the last 12 months, 15 participants checked of for somebody taking over somebody else’s profile online and 28 checked of for somebody writing something about somebody else on a social media site. As in question 8.1 also here in question 8.2, 26 participants did not have any experience as witnesses to innocent teasing online.

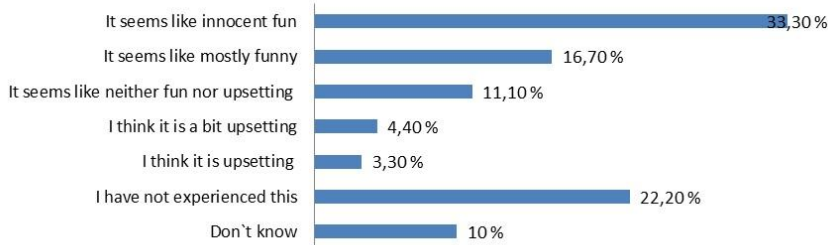


**Being a witness to Facerape is seen as mostly fun**

When asked about their experience as witnesses to someone taking over somebody else’s profile online (question 8.3), a total of 30 participants saw it as innocent fun and 15 participants saw it as mostly fun. However 3 people found it upsetting and in addition 4 people found it a bit upsetting. Also 10 people found it neither upsetting nor funny and a total of 20 participants have no experience as witness to Facerape. Here the single biggest category is to see it as innocent fun, the second biggest category is to have no experience with Facerape as a witness and the third biggest category is to view this phenomenon Facerape from a witness perspective as mostly funny.



### 8.3 Thinking about your own general experience as a witness to someone taking over somebody else's profile, which of the following statements do you agree with?



These numbers are quite similar to the once in question 8.4 where I ask how the felt the last time they witnessed Facerape. Here 30 people answered as innocent fun, and 14 participants said that it was mostly fun. In the category upset, 4 people checked of and 4 people also checked of for a bit upset. A total of 20 people had no experience with this phenomenon.

## Are there any apparent differences between girls and boys?

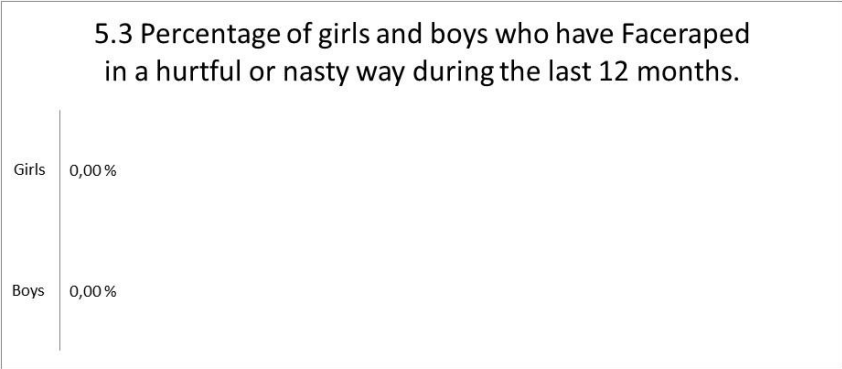
Research question 4: *Are there any apparent differences between gender in how Facerape is experienced and perceived?*

In this chapter I will do some percentage calculations for instance I will compare boys and girls in this master thesis to see if there are any apparent differences between the genders in how Facerape is experienced and perceived. It is important to stress that due to only 90 participants the findings can only tell us something about the participants in this particular survey. It is also important to point out that there are almost twice as many girls as boys in this survey, and this gives each boy a higher percentage of the results for their gender than what each girl gets, there were 28 boys and 58 girls who participated in this survey in addition 4 people did not answer the gender question. Each boys answer has an effect of 3, 57 percent of the total score for boys, while each female answer only represents 1, 72 percent of the total score for the girls, as mentioned above is important to bear this in mind when viewing my

results. In addition the numbers of participants are so low that the answers can at best be seen as tendencies and not in any way as actual fact that can be transferred into a bigger context.

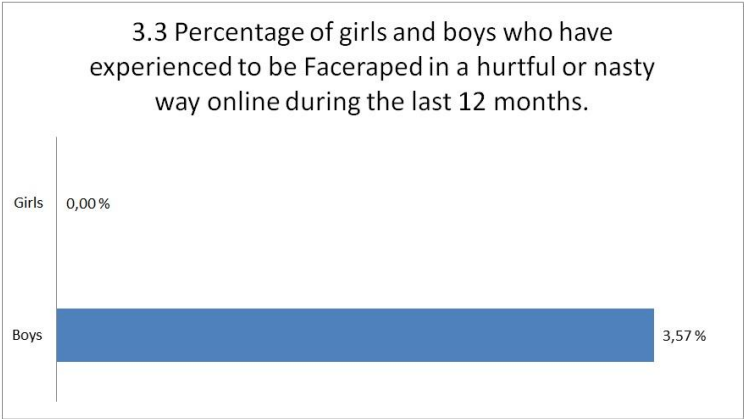
### Hurtful or nasty behaviour

Looking at the results for question 5.3 regarding in which way the participants had acted hurtful or nasty online in the last 12 months no one answered by taking over somebody else's profile. However amongst the 3 participants that answered that they had done so by posting something about someone else on a social media site two were boys and one was a girl. In the collective category in another way on the internet 5 boys and 1 girl answered that they had acted in a hurtful or nasty way online in the last 12 months. When asking how frequent this has occurred online (question 5.2) 2 boys and one girl answered that this happened once or twice a month during the last 12 months. Of the 9 participants who answered less often than once or twice a month 6 were boys and 3 were girls. Here the single biggest category is the one where the participants have no experience with acting hurtful or nasty online (question 5.2), 52 participants were girls and 19 were boys and 2 did not answer the gender question.



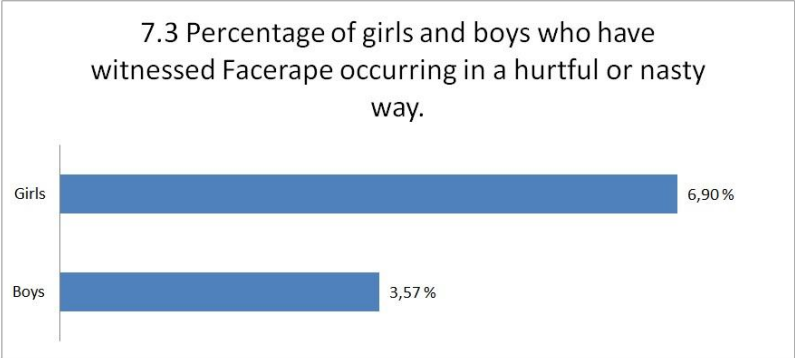
When looking at their experience with being subjected to Facerape (question 3.3), only one boy had experienced this in a nasty or hurtful way, 3 boys had experienced hurtful or nasty behaviour towards them by someone posting something about them on a social media site. When looking at the 10 participants who had experienced hurtful or nasty behaviour in a

different way on the internet in the last 12 months 4 of them were boys 5 were girls and one did not answer the gender question. Looking at the frequency of being subjected to hurtful or nasty behaviour online (question 3.2) 2 boys and 1 girl checked of for having experienced this once or twice a week during the last 12 months. One girl and one person who did not answer the gender question checked of for experiencing nasty or hurtful behaviour online once or twice a month. Of the 20 participants who has experienced this less often than once or twice a month 14 were girl and 5 were boys and one did not answer the gender question. The largest category on this question was to not have had any personal experience with being subjected to hurtful or nasty behaviour online, 44 girls had not experienced this and 20 boys answered the same, again one person who did not answer the gender questions checked of here.



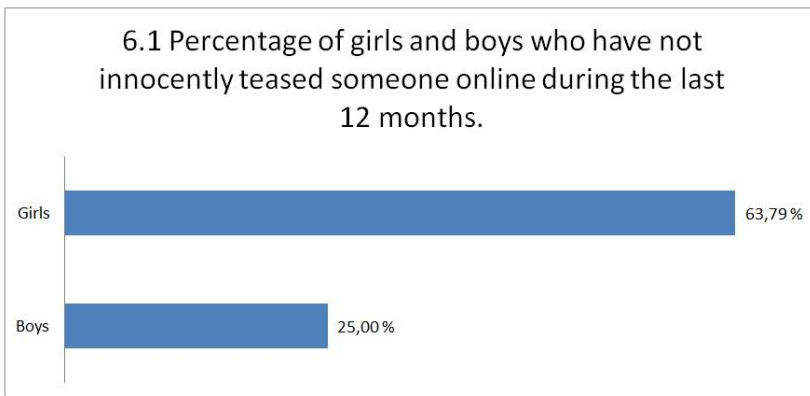
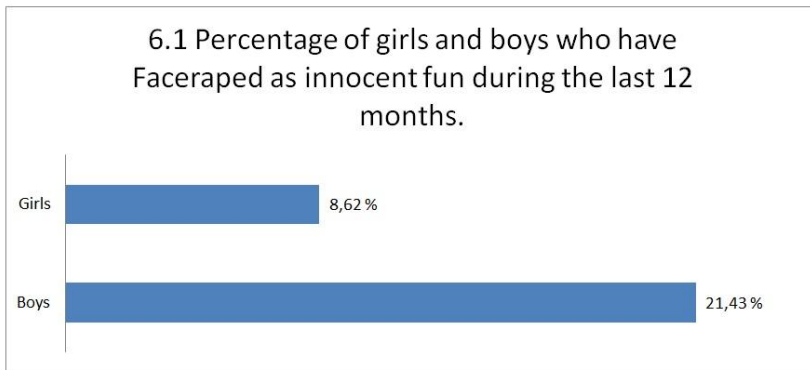
Looking at the same questions from a witness perspective (question 7.3), 4 girls and 1 boy have experienced Facerape in a hurtful or nasty way as a witness during the last 12 months. The same answer appears when I ask where they have mainly experienced someone acting in a hurtful or nasty way towards anyone else online as a witness in the last 12 months (question 7.4), four girls and one boy answered by someone taking over somebody else’s media profile. However the single biggest category is to not having witnessed bad or nasty behaviour online (question 7.3), here 25 girls and 9 boys checked of. When asking how frequent they had witnessed hurtful or nasty behaviour online in the last 12 months (question 7.2), 4 girls and 2 boys answered once or twice a week. There were 5 girls and 3 boys that had witnessed this type of behaviour online once or twice a month, though one of these girls also checked of for once or twice a week. When it comes to having experiences as a witness online 20 girls have experienced this less often than once or twice a month and 9 boys answered the same, once

again one person did not answer the gender question. However the single biggest category once again is to not have any experience with this, 21 girls had not witnessed hurtful or nasty behaviour online in the last 12 months and neither had 10 boys and one person who did not answer the gender question.

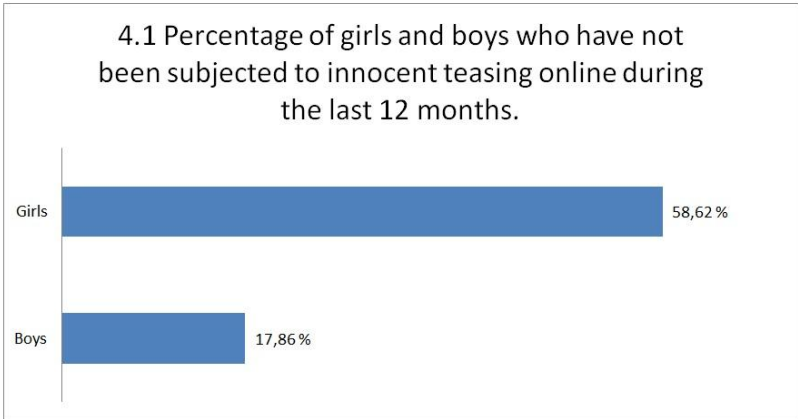
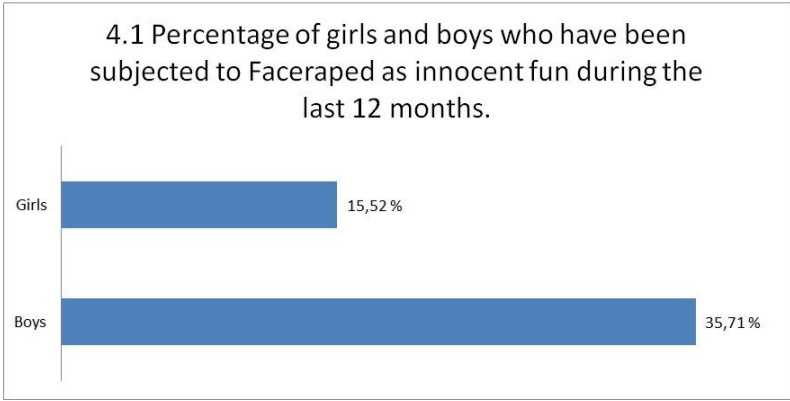


**Innocent fun**

Performing Facerape as innocent fun has so far been proven to be more common amongst the participants than to do so in a nasty or hurtful way. However are there any apparent differences between the genders in performing Facerape as innocent fun? When asked in what way they had done something to someone else online in the last 12 months that they just perceived as innocent fun (question 6.1) 6 boys and 5 girls checked of for doing so by taking over somebody else’s profile online, in other words by Faceraping someone else. When asked where they had mainly done this in the last 12 months (question 6.2) 4 boys and 3 girls answered by taking over somebody else’s profile online. Once again the single biggest category is to not have done this at all online in the last 12 months (question 6.1), 37 girls and 7 boys checked of here.

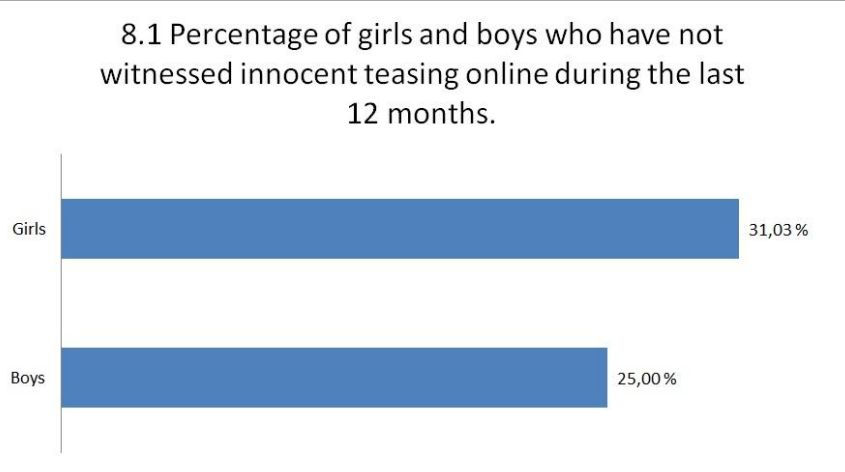
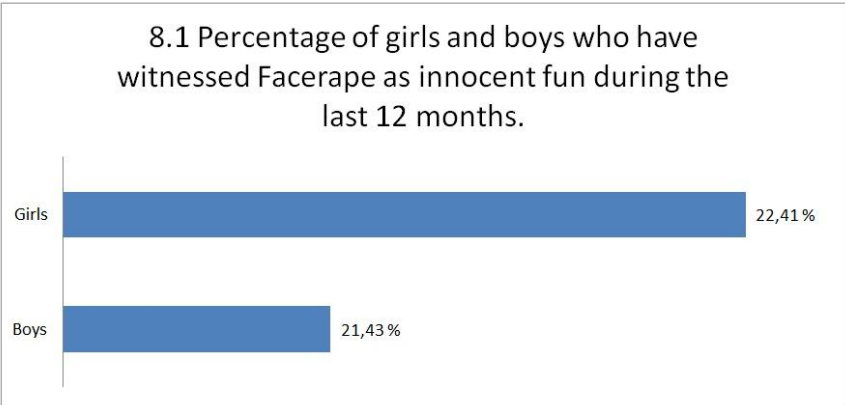


When it comes to being subjected to innocent fun online (question 4.1) 10 boys and 9 girls had experienced that someone had taken over their profile as innocent fun during the last 12 months. The biggest category where the participants had experienced innocent teasing online was by someone posted something about them on a social media site, 11 girls and 14 boys checked of here and also two people who did not answer the gender question. Once again the single biggest category is for those with no experience on the matter in the last 12 months, 34 girls and 5 boys and one person who did not answer the gender question checked of here. These answers are quite similar to the once on question 4.2 where I ask where this has mainly happened. On question 4.3 where I ask about the participants' personal experience with someone taking over their profile online two girls answered that they had been a bit upset. There were 17 girls and 14 boys that just saw it as innocent fun and 7 girls and 4 boys saw it as mainly funny.



Looking at the witness perspective (question 8.1) 13 girls and 6 boys and one person who did not answer the gender question checked of for having witnessed Facerape as innocent fun during the last 12 months. Here the single biggest category is as witness to Facerape by someone posting something about somebody else on social media site, here 19 girls and 13 boys answered. When it comes to not having any experience as a witness, there were 18 girls and 7 boys as well as a person who did not answer the gender question who checked of here. On question 8.2 where I ask where this has mainly happened, the results are similar to question 8.1. When ask the participants to answer some statements about their own experience as a witness to someone taking over somebody else's profile online (question 8.3), 4 girls thought that it was a bit upsetting and 3 girls thought that it was upsetting, no one of the boys checked of here for being upset in any way. When looking at how many that just perceived it as innocent fun 16 were girls and 14 were boys, when looking at the once who perceived it as mostly funny 12 were girls and 3 were boys. The second biggest category is amongst the ones

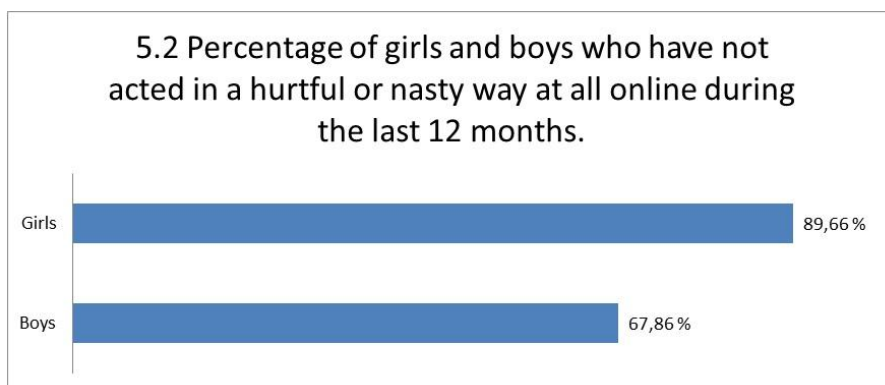
who have not experienced Facerape in the last 12 months, 14 girls and 5 boys as well as one person who did not answer the gender question checked of here.



**The difference between the genders regarding Faceraping others**

When it comes to Faceraping someone as hurtful or nasty behaviour no one of the participants checked of for having done this in the last 12 months. However when asking how frequent they has subjected others to hurtful or nasty behaviour online (question 5.2) 52 girls said that they had not done this at all, which means that 89, 66 percent of the girls had not acted hurtful or nasty online at all in the last 12 months, while 19 boys said the same giving the boys a percentage of 67, 86, also here two participants did not answer the gender question. This

might suggest that there are a higher percentage of girls than boys in this survey who does not have any experience with acting hurtful or nasty online, but neither boys nor girls use Facerape as a way of acting hurtful or nasty online. There were 2 boys and 1 girl who said that they had subjected other to hurtful or nasty behaviour online once or twice a month during the last 12 months. Amongst the participants there were 3 girls and 6 boys who had acted hurtful or nasty less of the than once or twice a month. This shows that in this survey there is a higher frequency of boys acting hurtful or nasty online, though it is important to point out than no one seems to have done so intentionally by Faceraping someone. When asking about their own experience with taking over somebody else's profile (question 6.3) one girl thought that the she had made someone upset by Faceraping them. Since this girl did not checked of for Faceraping someone with the intent of acting hurtful or nasty this could mean that her intentions might not have been to act mean, but that the one(s) subjected to it might have felt upset. When it comes to their experience with being the ones behind Faceraping as just innocent fun, 16 girls checked of here and 14 boys, showing a higher frequency of boys perceiving this as innocent fun. The biggest category of answers on this question is to have no experience with this during the last 12 months, here 34 girls and 9 boys and again 2 who did not answer the gender question. This shows that there are more girls than boys who have no experience with performing Facerape.



When looking at the question regarding if they had Faceraped anyone as innocent fun a total of 11 participants checked of here (question 6.1) 6 of them were boys and 5 of them were girls. Since there are almost twice as many girls in this survey than boys, the percentage of



boys who have Faceraped as innocent fun in the last 12 months are 21,43 percent while amongst the girls it is 8,62 percent. This shows that amongst these participants there were more boys than girls who Faceraped as innocent fun though neither Faceraped with the intent to act hurtful towards someone else. There were also more boys than girls who had acted hurtful online during the last twelve months. This is also supported by the fact that a total of 89, 66 percent of the girls checked of for not having acted hurtful or nasty online at all in the last 12 months.

### **The difference between the genders subjected to Facerape**

Looking at the girls versus boys when it comes to their experience with being subjected to Facerape only one boy had experience this in a hurtful or nasty way (question 3.3). However a total of 65 participants had not had any experience hurtful or nasty behaviour online (question 3.2). Here there are 44 girls and 21 boys that have checked of. Since there are twice as many girls as boys in this survey this means that the results are about the same between the genders on not having any experience with hurtful or nasty behaviour online, in fact 75 percent of the boys and 75, 86 percent of the girls had not experienced this.

When it comes to the experience between the genders concerning Facerape 9 girls and 10 boys said that they had experienced it in the last 12 months as innocent fun (question 4.1). This means that you are about twice as likely as a boy in this survey to have been subjected to Facerape as innocent fun during the last 12 months. When asked about their personal experience with someone taking over their profile (question4.3) two girls said that it had been mostly upsetting. There were 17 girls and 14 boys who said that they just saw it as innocent fun, this means that the frequency of boys who have experienced to be Faceraped as innocent fun in the last 12 months is higher than that of the girls. There were 7 girls and 4 boys who checked of for experiencing it as mostly fun. There were 3 girls and 3 boys who said that it was neither fun nor upsetting. The answer where most participants checked of on was once again for not having any experience with the phenomenon. A total of 33 participants checked of here, 26 were girls and 5 were boys and again 2 who did not answer the gender question. Once again there are more girls than boys, who do not have any experience with the

phenomenon, neither as the ones behind Facerape nor as the one subjected to it, and boys have more experience with being Faceraped as innocent fun in this survey. One boy had experienced Facerape in a hurtful way during the last 12 months.

### **The difference between the genders as witnesses to Facerape**

Looking at their experience hurtful or nasty behaviour online as witnesses (question 7.3), here only 5 participants checked of for it occurring as a Facerape, amongst these 4 were girls and 1 boy. On this question the biggest category was amongst those who had no experience as a witness to hurtful or nasty behaviour online. In this category there were 25 girls and 9 boys, once again there is a slightly higher frequency of girls who have no experience with this. There were 4 girls and 2 boys who had witnessed hurtful or nasty behaviour online once or twice a week in the last 12 months. There were 5 girls and 3 boys who had witnessed this online once or twice a month. When I asked less frequent than once or twice a month 20 girls and 9 boys and one who did not answer the gender question. However amongst the participants who had not witnessed this 21 were girls and 10 were boys and one who did not answer the gender questions. This shows no apparent differences between the sexes regarding how frequent they have witnessed hurtful or nasty behaviour online in the last 12 months.

When asked in what way they had seen something been done towards someone else online in the last 12 months, that they as witnesses just perceived as innocent fun (question 8.1) 13 girls and 6 boys and one who did not answer the gender question checked of for witnessing someone taking over somebody else's profile online. This shows that there are no apparent differences between the genders in their experience as witnesses to Facerape as innocent fun. This was the third largest group on answers on the question. The biggest group consisted of those who had witnessed this type of innocent teasing online occurring by someone posting something about someone else on a social media site. Here a total of 32 participants checked a total of 19 girls checked giving the girls the percentage of 32,76 and 13 boys giving them a percentage of checked of 46,43. This shows that boys in this survey have a slightly higher frequency of having witnessed this occurring by someone posting something on a social media site. The second largest group of answers were given by those who checked of for not

having any experience as witnesses to this type of behaviour online at all here 18 girls 7 boys and one who again had not answer the gender question.

When asked in what way they as witnesses in general perceived Facerape (question 8.3), the largest group was the 30 participants who viewed this as just innocent fun. Here 16 girls and 14 boys checked of, since there are almost twice as many girls, this shows that in this survey there are a higher frequency of boys than girls who just perceive this as innocent fun in. In fact 50 percent of the boys checked of here while only 27, 59 percent of the girls viewed it as just innocent fun. Looking at the participants who checked of for it being mostly fun 12 girls giving them a percentage of 20,69 and 3 boys with a percentage of 10,71, this was the third largest group of answers on this question. Here there are a slightly higher number of girls than boys. The second biggest category was amongst those who had no experience as witnesses to Facerape here 20 people checked of, of those 14 were girls and 5 were boys showing the percentage amongst the girls to be 24, 14 and the boys percentage was 17, 86. This shows that there is a slightly higher frequency of girls than boys who have no experience as witnesses, and once again there was a person who did not answer the gender question. There were 3 girls who had witnessed Facerape and perceived it as upsetting and 4 girls that found it a bit upsetting. Interestingly there were no boys in this survey who found the Faceraping they had witnessed as upsetting in anyway. This seems to support earlier findings that more boys than girls view Facerape as just innocent fun. Though on question 8.4 I asked how they had felt the last time they had witnessed Facerape occurring, and one boy checked of for finding it upsetting and 3 girls said the same. There were also 4 girls who found it a bit upsetting; here there are a higher number of girls who have found this in some way upsetting.

## Summing up

Neither girls nor boys had Faceraped anyone with the intent to act hurtful or nasty. There were more girls than boys who have no experience with performing Facerape; in fact in general there were also more girls than boys that had no experience with acting in a hurtful or nasty way at all online in the last 12 months. More boys than girls had however Faceraped as innocent fun. When it comes too being subjected to Facerape one boy answered that this had happened in a hurtful or nasty way, no one of the girls had experienced this. Once again the

category for not having any experience with hurtful or nasty behaviour at all online during the last 12 months is quite big. Here there were no difference between the genders though, and 75 percent of both boys and girls in this survey have not been subjected to hurtful or nasty behaviour online at all during the last 12 months. When it comes to being subjected to Facerape 2 girls answered that it had been upsetting, why these girls did not answer that they had experienced Facerape in a hurtful or nasty way could be that they had been upset but at the same time did not perceive it as being done in a hurtful way, meaning that they might have thought that the intention was not to hurt them, they can also simply have forgotten to check of or misunderstood the question. There are more boys than girls who have experienced Facerape as innocent fun. When it comes to their experience as witnesses there were not many who had witnessed this as hurtful or nasty behaviour, but there were a slightly higher frequency of girls than boys, and there were a few more girls than boys who said that they did not have any experience as witnessed to Facerape as just innocent fun, in addition there were only girls who had perceived Facerape in an upsetting way.

This shows that boys in this survey have in general more experience with the phenomenon Facerape as innocent fun than girls. This suggests that more boys than girls perceive Facerape as innocent fun. This is also supported by the fact that only girls checked of for having generally witnessed Facerape as upsetting in some way. There was also more girls than boys that had no experience with this phenomenon when it comes to being the once behind Facerape or as witnesses to it. However there were no differences between the genders when it came to how many that had any experience with being Faceraped in a hurtful or nasty way, here 75 percent of both girls and boys checked of.

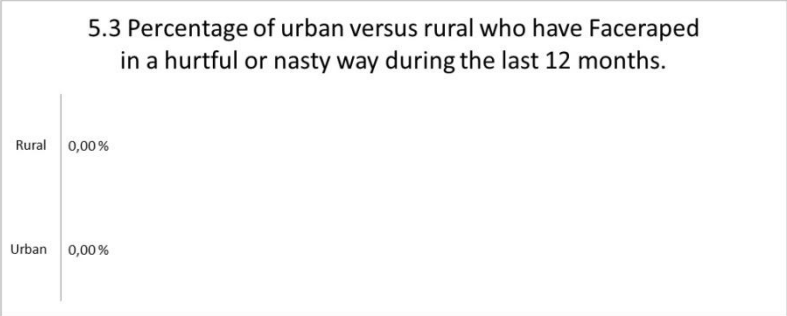
## **Are there any apparent differences between the participants in urban and rural areas?**

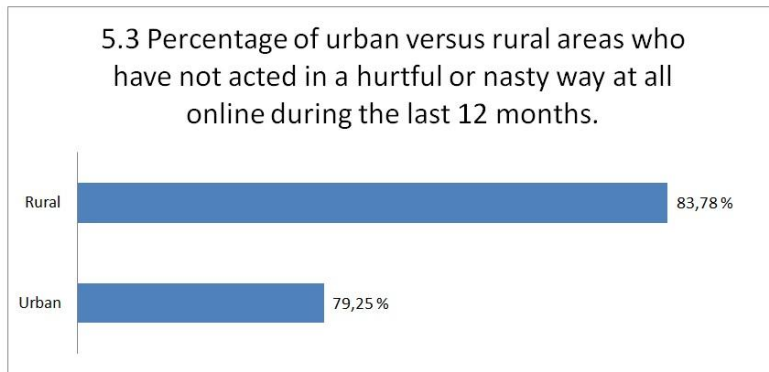
Research question 5: *Are there any apparent differences between rural and urban areas in how Facerape is experienced and perceived?*

There are 53 participants from an urban area and 37 participants from rural areas, as in the case concerning gender I am going to compare the two areas but take into account that here there is almost twice as many from an urban area than from rural areas. This means that each answer from a participant from the urban area makes up for 1, 89 percent of the total for the urban area while one of the participants from the rural areas will make up for 2, 70 percent of the total score for the rural areas.

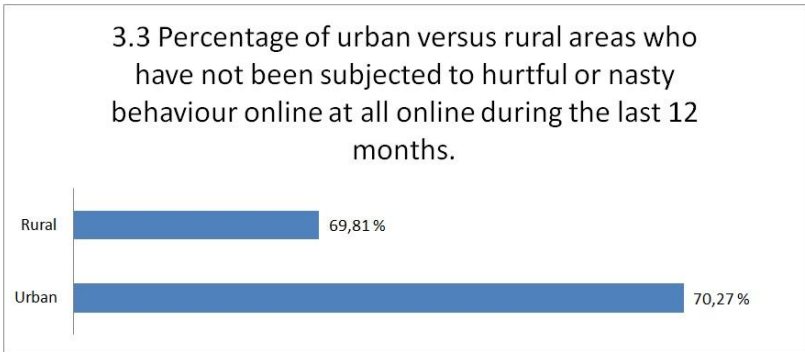
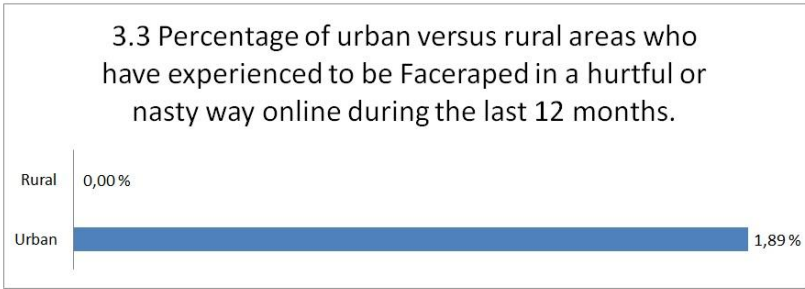
### Hurtful or nasty behaviour

No one checked of for having Faceraped someone in a hurtful or nasty way (question 5.3), of those who had not acted hurtful or nasty online at all during the last 12 months, of these 42 were from the urban area and 31 from the rural areas. This shows that there is 79, 25 of the participants from the urban area that have not acted hurtful online during the last 12 months and 83, 78 percent of the participants from rural areas answered the same. This shows that that there are a slightly higher percentage of participants from rural areas that have not acted hurtful online. Of the 3 participants who said that they had acted hurtful once or twice a month during the last year (question 5.2) 2 were from rural areas and one was from an urban area. There were also 9 participants that said they had done this less often than once or twice a month in the last 12 months, of these 4 were from the urban area and 5 were from the rural areas. This might suggest that although there are a higher percentage of participants from rural areas that have no experience with hurtful or nasty behaviour online, the frequency is higher in the rural areas than in the urban area, though it is important to point out that there were only a few participants that checked of for this type of behaviour online.



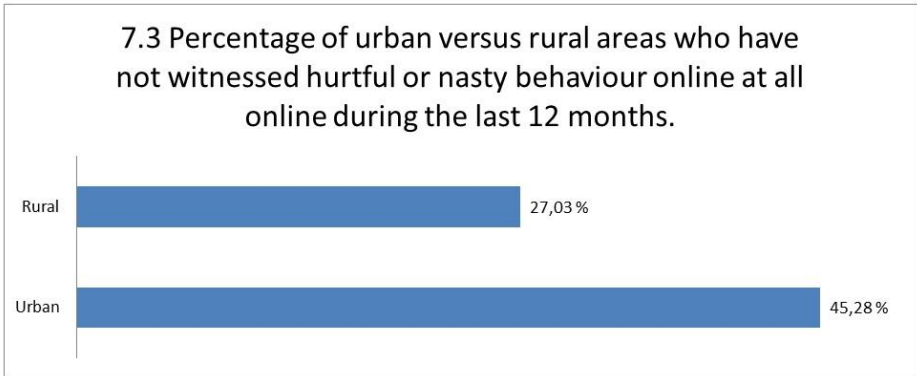
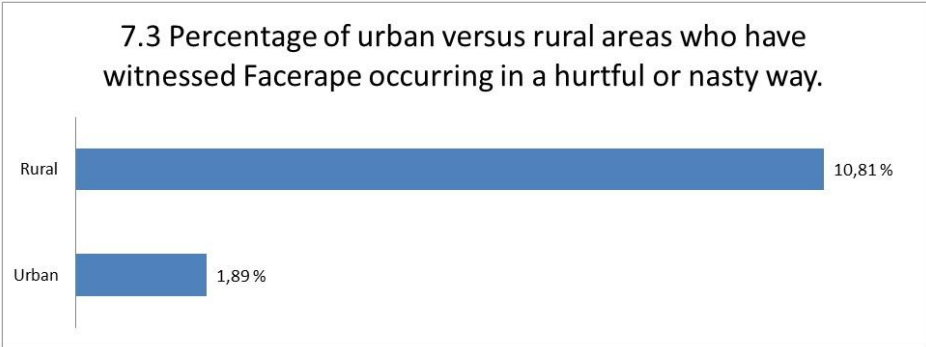


The one person who had experienced hurtful or nasty behaviour (question 3.3) been done as a Facerape was from the urban area, there were 2 from the urban area and one from a rural area that said that they had experienced hurtful or nasty behaviour been done by someone posted something about them on social media site. There were also 10 participants who checked of having experienced this type of behaviour in another way on the internet, of these 6 were from rural areas and 4 from the urban area. Of those who had no experience with being subjected to hurtful or nasty behaviour online 37 were from the urban are and 26 were from the rural areas, giving the urban are a percentage of 69, 81 and the rural areas percentage is 70, 27, this shows that there is no difference in this survey between the areas when it comes to having no experience with hurtful or nasty behaviour online. When I asked how often the participants had experienced hurtful or nasty behaviour online (question 3.2) one from the urban area had experienced this once or twice a week and also one had experienced this once or twice a week, when it came to it occurring less often than once or twice a month 12 participants from the urban areas checked of here. From the rural areas there were 2 participants that had experienced this once or twice a week, and there were one who checked of for having experienced this once or twice a month. There were also 8 participants that had experienced this less often than once or twice a month. This shows that there are 21, 62 percent of the rural participants that had experienced this less often than once or twice a month and 22, 64 percent of the urban participants said the same, showing no apparent difference in their personal experience with hurtful or nasty behaviour being done towards them online.



When asking the participants in what way they have witnessed someone acting in a hurtful or nasty way towards someone else online (question 7.3), 5 people checked of for it occurring as a Facerape of these 4 were from rural areas and one from the urban area. When it comes to witnessing hurtful or nasty behaviour being done towards someone else on a social media site, 17 from the rural areas checked of here giving the rural areas 45, 95 percent and the urban areas had 10 participants who checked of here at a percentage of 18, 87. This shows that the participants from the rural areas have more experience as witnesses to hurtful or nasty behaviour on a social media site. There were 9 from each area that checked of for having experienced this in another way on the internet, this means that there is a slightly higher percentage of the rural participants who have experienced this. There were 34 people who had no experience as witnesses to this type of behaviour online and here 24 were from the urban area with a percentage of 45, 28 and 10 from the rural areas with a percentage of 27, 03. When asking the participants how often they had witnessed this type of behaviour online (question 7.2) 4 participants from the rural are checked of for having witnessed this once or twice a week 2 from the urban area said the same. When it comes to witnessing this occurring once or twice a month 5 from the rural areas checked of and 3 from the urban areas answered here, looking at it occurring less of the than once or twice a month 17 were from the rural

areas and 13 from the urban area. This suggests that there is a higher frequency amongst participants from rural areas that have witnessed hurtful or nasty behaviour online.

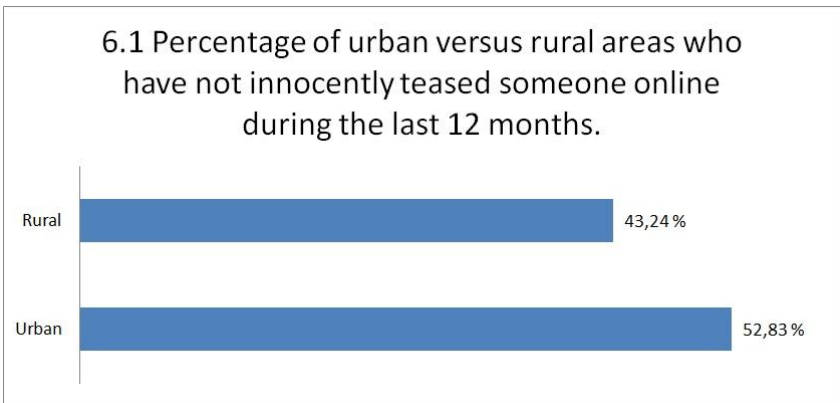
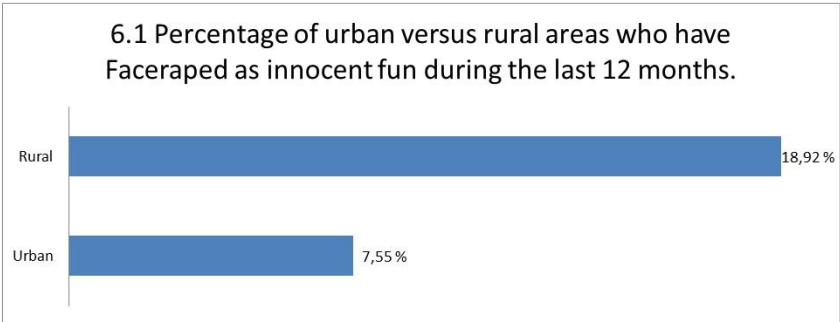


**Innocent fun**

Looking at it from an innocent fun aspect (question 6.1) 7 people from the rural areas checked of for having Facerape someone as innocent fun during the last 12 months 4 participants from the urban area answered the same. This shows that 18, 92 percent of the rural participants have done this and 7, 55 percent or the urban participants have done the same. There are no apparent differences between the areas when it comes to having done this on a social media site 8 from the rural areas with a percentage of 21, 62 and 10 from the urban areas with a percentage of 18, 87. There is also not really a great difference between the areas when it comes to not having done this at all though the number is higher for the urban area , 28 from urban areas with a percentage of 52,83 and 16 from rural areas with a percentage of 43, 24 . When asking the participants where they had mainly seen this occur online (question 6.2) there were 5 participants that answered by Facerape from the rural areas and 2 from the urban

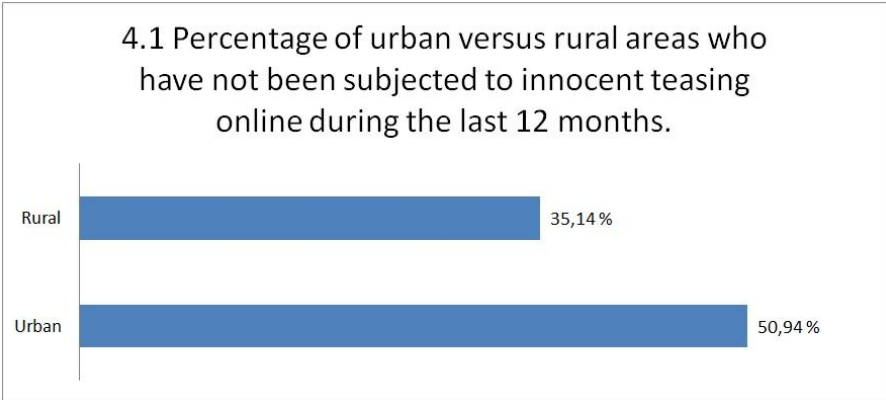
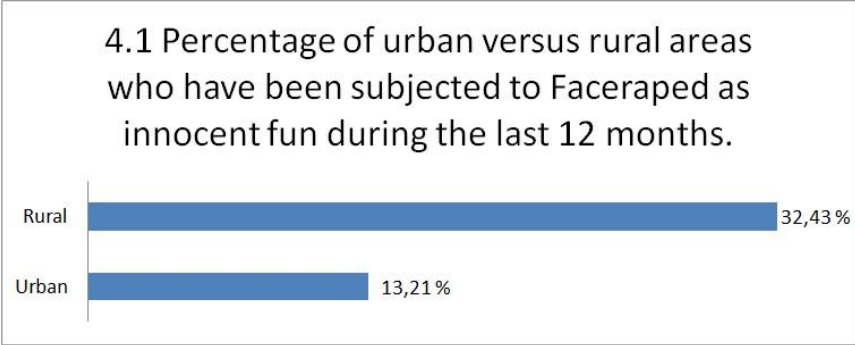


area said the same, showing that there are a slightly higher percentage of rural participants with subjecting people to Facerape as innocent fun.



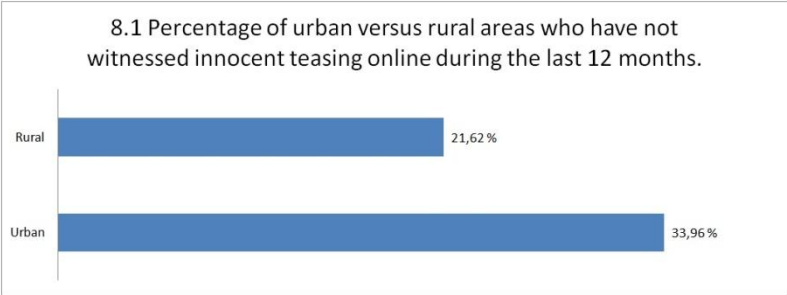
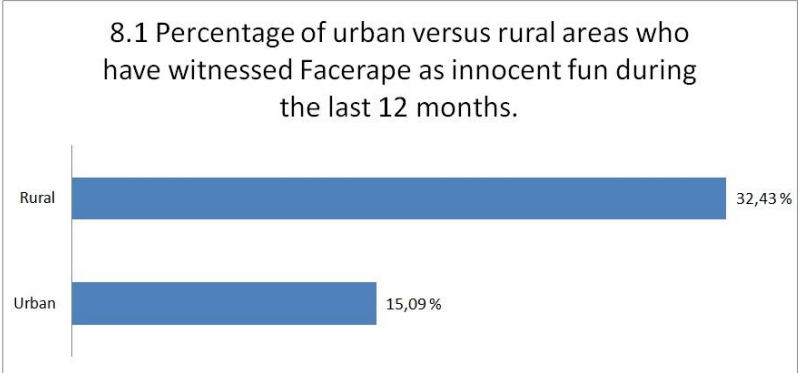
There were 19 participants who had experienced to be Faceraped as innocent fun during the last 12 months (question 4.1) amongst these 7 were from the urban area giving them a percentage of 13,21 and 12 were from rural areas with a percentage of 32, 43. There are a more participants from rural areas that have experienced to be Faceraped in the last 12 months. However more participants had experienced this by someone posting about them on a social media site here 13 from urban areas answered and 14 from rural areas also checked of. The biggest group consisted of those who had not experienced this here 13 of the rural participants checked of with a percentage of 35, 14 and 27 of the urban participants also checked of here with a percentage of 50, 94, this helps support the findings that the rural participants have more experience with being exposed to this than the urban participants in this survey. Looking at where innocent fun had mainly occurred there were 10 from the rural areas and 6 from the urban area that had experienced this as Facerape. There were again a higher number of participants that had experienced this by someone posting about them on a social media site, though the number is only slightly higher. Here 9 were from rural areas and

10 were from urban areas. When it comes to mainly having no experiences with being exposed to this type of behaviour online there were 29 from urban areas and 15 from rural areas who checked of here. This helps supporting the idea that there are more participants from rural areas who have experienced innocent teasing online as a Facerape but also in general.



Looking at innocent teasing from a witness perspective (question 8.1) there were 12 from the rural areas that gives them the percentage of 32, 43 and 8 from the urban area with a percentage of 15, 09 that checked of for having witnessed innocent teasing as Facerape in the last 12 months, also here there were more rural than urban participants with any form of experience when it came to Facerape. Looking at the biggest category witch was amongst those who had witnessed this by someone posting about someone else on a social media site, here 18 participants from the rural areas checked of and 14 from the urban area. When it comes to having no experience as a witness to innocent teasing online 18 participants from the urban area checked of here with a percentage of 33, 96 and 8 from the rural areas with a

percentage of 21, 62, this shows that also here there are more urban participants with no experience on the subject of innocent teasing online. When asking where the participants mainly had witnessed innocent teasing (question 8.2) there were 7 from the rural areas and 8 from the urban areas that checked of for it occurring as Facerape. There were also here most common to have witnessed this by someone posting something about someone else on a social media site here 14 from the urban and also 14 from the rural areas checked of. However there were also a lot of participants who mainly had no experience as witnesses to online teasing and here 18 were from the urban area with a percentage of 33, 96 and 8 from the rural areas with a percentage of 21, 62, this results are the same as on the previses question.



**The difference between the urban and rural areas regarding Faceraping others**

There are no participants that checked of for having Faceraped in a hurtful or nasty way. When looking at the once who had done this as innocent humour it was a higher percentage of rural than urban participants that checked of here. There are also a slightly higher percentage of participants who have no experience with online teasing at all. Looking at how the participants felt about Faceraping (question 6.3) there were 15 from the urban and 15 from the

rural areas that said that it was only innocent fun, this supports the idea that in this survey there are a higher frequency of rural participants that have experience with Faceraping as innocent fun. There were 3 from rural and 6 from urban areas that checked of for it being mostly fun. One person from a rural area answered that they believed that the person had been upset. When it comes to not having any experience at all with performing Facerape 28 of the urban participants checked of here at a percentage of 52, 83 and there were 17 from the rural areas that checked of here with the percentage of 45,95. This shows that there are more participants from the urban area that has not experienced this, but the differences between them are not huge.

### **The difference between the urban and rural areas subjected to Facerape**

There was one person from the urban area that checked of for having been Faceraped in a hurtful or nasty way. When it came to being Faceraped as innocent fun there were 19 participants who checked of here, there were a higher frequency of participants from rural areas that had experienced this. Comparing this to how they felt in their own personal experience with someone taking over their profile (question 4.3) there were 18 participants from the rural areas with a percentage of 48, 65 and 13 from the urban areas with a percentage of 24, 53 that said it was just innocent fun. There were also 2 participants that checked of for Facerape being upsetting they were both from rural areas. So here there is some inconsistency with the fact that there is only one who checked of for having experienced hurtful or nasty behaviour in form of Facerape but when asked how they felt about it there were two from the rural areas that checked of for finding it upsetting. This could be because the question regarding how the participants have felt about Facerape is not limited to the last 12 months, and these two participants can have thought of an incident that occurred more than 12 months ago, there is also a possibility that they misunderstood. The biggest category on this question was amongst those who had no experience with Facerape; here 25 of the urban participants checked of and 8 of the rural participants answered the same. Showing that there is a higher frequency of urban participants with no experience with Facerape and a higher frequency of rural participants who have been subjected to Facerape as innocent fun, and one person from the urban area checked of for experiencing Facerape in a hurtful or nasty way.

## The difference between the urban and rural areas as witnesses to Facerape

When it comes to being a witness to Facerape as hurtful or nasty 5 people checked of for it occurring as a Facerape of these 4 were from rural areas and one from the urban area, also when looking at Facerape performed as innocent fun there were a higher frequency of rural than urban participants. Here there were 32, 43 percent from the rural and 15, 09 from the urban areas that checked of. Comparing this with the results on how the participants general experience as witnesses to Facerape (question 8.3) there were 18 from rural areas that though it was only fun and 12 from the urban area, giving the rural areas a percentage of 48, 65 and the urban area gets 22, 64 percent. When looking at the participants who said that it had seemed to be mostly fun here 9 participants from the urban area checked of and 6 from rural areas, leaving them both at about 16 percent on this answer. Looking at those who have witnessed Facerape from urban area 3 found it a bit upsetting and one from rural areas said the same, 3 participants checked of for finding it upsetting they were all from rural areas. Again to have no experience with this is one of the biggest categories here 15 from the urban area and 5 from the rural areas checked of, giving the urban participants 28, 30 percent and 13, 51 percent of the rural participants have not witnessed Facerape. This shows that in general also as witnesses the rural participants have a higher frequency of personal experience than the urban participants have.

## Summing up

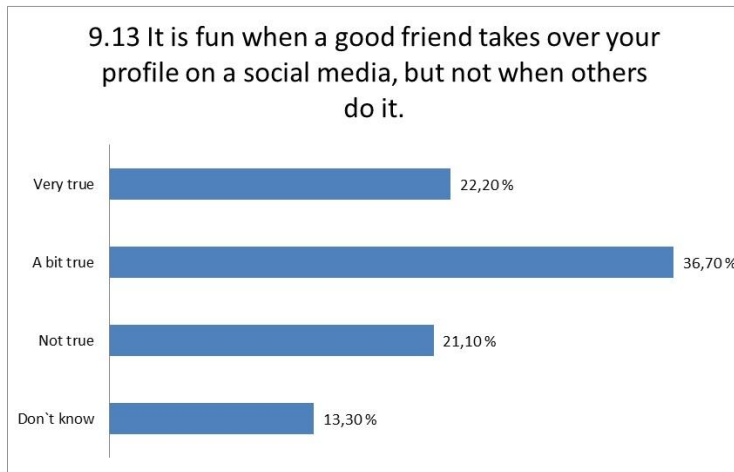
This shows that there are some differences between the urban and rural areas when it comes to Facerape and how it is perceived and experienced. There is in general more experience with Facerape amongst the participants from the rural areas, apart from on the question on who had experienced Facerape done towards them in a hurtful or nasty way where only one of the participants from the urban area checked of here, the rural participant have had a higher frequency on the answers concerning Facerape. This is also supported with the fact that there is a higher frequency of participants from the urban area that checked of for not having any experience with Facerape. This suggests that more participants from the rural area perceive Facerape as innocent fun.

## Is it more fun if you know who Facerape you than if you don`t?

Hypothesis: *if you get Faceraped by a close friend or someone you like, it is more fun than if it is someone that you do not have a good or close relationship with, or someone that you do not know.*

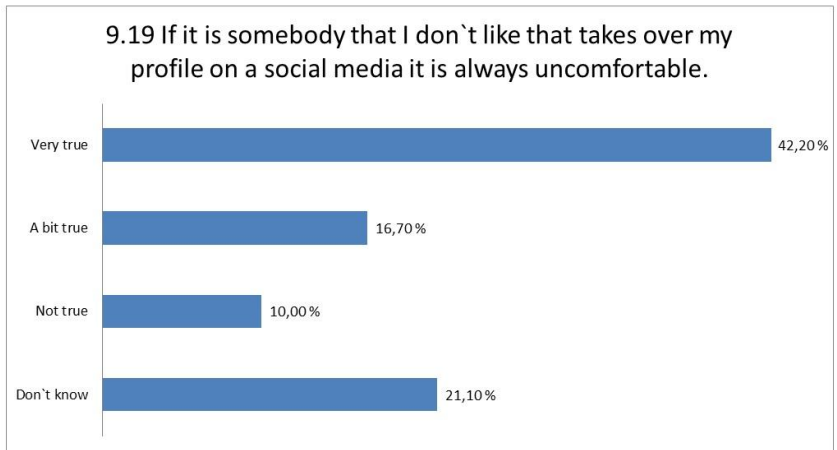
At the end of the questionnaire I make a few statements where I ask for the participants' point of view on the subject of social media and Facerape. For instance if it is always funny if it is somebody you know who does this to you, regardless of what they might do, and if the participants view this as fun or cyberbullying.

In question 9.13 I state that: *It is fun when a good friend takes over your profile on a social media, but not when others do it.* A total of 20 people agree, the biggest category here was those who *agreed a bit* with the statement, a total of 33 checked of for here and 19 participants *disagreed* and 12 *didn`t know*. When I make the statement that if it is a close friend that Facerape you it is always funny and they can write what they want (question 9.17), 17 participants agree with this, here the biggest category though is the once who disagrees with this statement with 29 participants. The second biggest category is those 29 people who agree a bit with this statement, once again this might be because they find it difficult to state something with a strong certainty to a very general question and is more case to case related and might therefor make it difficult for them to generalize their point of view. This can also be seen in the light of the *don`t know* category that 15 participants checked of in.



When asking if it is always funny if the perpetrator is somebody you like (question 9.18) only 10 participants agreed with this, showing that this is not an important factor when it comes to viewing Facebook as funny. The biggest category also here is to disagree with this statement, 31 participants checked off here. The second biggest category is the category a bit true where 23 participants checked, so in this survey there are about as many participants that in some degree agree with the statement as it is participants disagreeing, in the category of participants who does not know 17 checked off. Once again there is a certain degree of ambiguity in these answers and this could be due to difficulty for the participants to generalize on such statements.

The picture is less nuanced when I state that if it is somebody that you don't like that takes over your profile it is always uncomfortable (question 9.19), a total of 38 participants checked off here giving them a percentage of 42, 22 here the second biggest category consisting of 19 participants answered that they did not know, however only 9 participants disagreed with this, but also 15 people agreed a bit with this statement showing that most of the participants to some degree can support this statement. The answers on the next question are quite similar to this one, on the next question (9.20) I ask; *if there is somebody that you don't know that well who takes over your profile it is always uncomfortable?* Here 36 participants totally agree and 20 agrees a bit with this statement, again there are some participants that does not know, 17 people answered this and this means that 18, 9 percent found it difficult to take a stand to this statement as also have been quite apparent on many of the other statement questions in section 9 in the questionnaire.



When asking if it is always uncomfortable if you don't know who has taken over your profile (question 9.21) a total of 42 participants totally agrees with this however there are still a few participants that find it hard to make a stand on this statement a total of 12 people did not know, and 18 participants only agreed a bit with the statement. This could mean that there might be a stronger tendency amongst the participants to feel more uncomfortable when it is somebody that you don't like or know that takes over their profile than it is ok when it is somebody you like or know that does this towards you. However when asking about their own agenda when performing a Facerape, the answers are more conclusive.

Also in this part it is a significantly higher agreement amongst the participants when asking if they for the most part take over the profile to somebody that they don't like (question 9.26) than when I ask them if they for the most part take over a profile to somebody that they like (question 9.25). The amount of people who agreed that they mostly do this to people that they like is 32 participants and 13 said that they disagreed here 18 answered *don't know*, but when asking if they mostly do this to people they don't like only 2 participants agreed and 52 said that this was not true here 16 answered that they didn't know. This shows that amongst the participants there appear to be a higher degree of consensus when asking if they do this towards people they don't like than it is when asking them if they do this to people that they do like. This is also seen when asking the participants if it is ok when it's a friend or someone you like, the answers here are more inconclusive than when asking if it's uncomfortable when it has been done to them by people they either don't know or does not like.



## Summing up

This shows that amongst the participants in this survey it is almost just as many who disagree as agrees with the statement that it is always funny if a good friend Facerape you. There are some differences when I ask if it is always funny if it is somebody you like who Facerape you, here only 10 people totally agreed and 31 participants disagreed with this. The differences were more apparent when asking if it is always uncomfortable if it is somebody that you don't like here 38 agreed and only 9 disagreed with this statement. When asking if it is always uncomfortable if it is somebody that you don't know that well who Facerape you here 36 agreed and 7 disagreed with this. This shows that knowing or liking a person is not vital to how the participants perceive a Facerape, but you are Faceraped by someone you don't know or like you are more likely to feel more upset over being Faceraped. This means that my hypothesis has been weakened, and the importance of knowing and liking the person behind the Facerape is not as distinct as the hypothesis suggests.

## Facerape- cyberbullying or innocent fun?

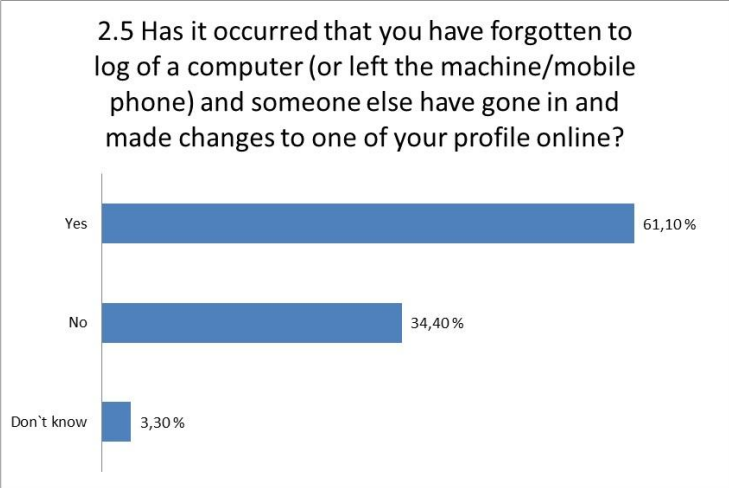
Main Research question: *Is Facerape (taking over somebodies profile online on a social media without the owners' knowledge or consent) cyberbullying or innocent fun?*

Finally it is time to answer the main research questions. An interesting observation is that a lot more people checked off for having experience with Facerape when it was formulated for instance as happening when you forgot to log of or left your phone or computer unwatched (question 2.5) than when I specifically asked where they had experienced either hurtful or nasty behaviour as Facerape (question 3.3) or by someone Faceraping you that you just perceived as innocent fun in the last 12 months (question 4.1). There can be a number of different explanations for this; it could either be the way the questions are formulated, since

when I ask specifically about experiences with nasty behaviour and innocent fun I give a number of possibilities for in which way they can occur online, and Facerape might be one that they either do not see as neither particularly nasty nor funny, while they seem to view comments on social medias as a more common way to express feelings about others. With this in mind I will compare the answers where I ask the participants if they have any experience with Facerape being done when someone has left their phone or computer on watched or forgot to log of on a social media site, with the answers related directly to having Faceraped either in a hurtful or nasty way or as innocent fun.

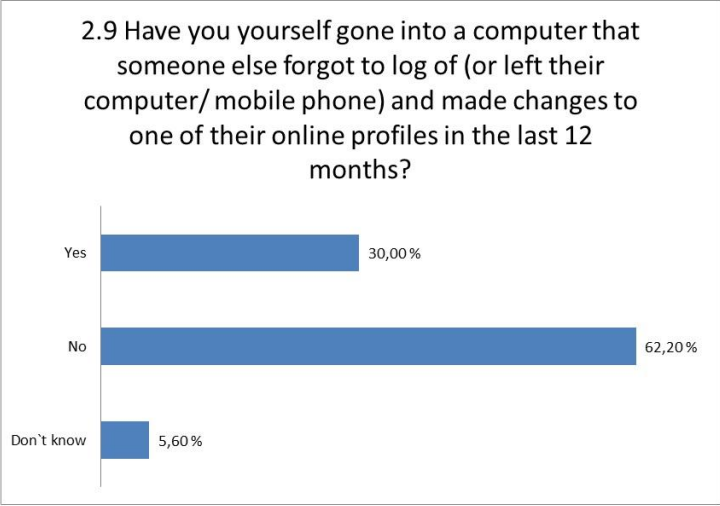
There were a total of 55 participants that said that they had been Faceraped because they had forgotten to log of or left their mobile or computer unattended (question 2.5). However there were only 19 participants who checked of for having been subjected to Facerape as innocent fun and one person said that he had been Faceraped in a hurtful or nasty way. So what about the 35 participants who have been Faceraped but not in either a hurtful or nasty way or as innocent fun? It is not possible to say anything for sure about why these participants who had experienced Facerape did not check of for it occurring in either a hurtful or nasty way or as innocent fun. One explanation could be that their question 2.5 did not have any time limit, it could also be that they did not experience being Faceraped as either particular hurtful or funny. However on question 2.6 the participants were asked how often this has happened to them in the last 12 month, but here is another flaw in the questionnaire since the category never is not represented and participants might have answered less often than once or twice a month in lack of a better alternative if not they would have to answer I don't know. Here 55 participants answer less often than once or twice a month and 2 participants answered once or twice a month and 3 participants checked of for it occurring once or twice a week. There were also 31 participants that said that they just thought of Facerape as innocent fun and 2 participants found it upsetting (question 4.3), but also here there is no time limit on the question. This shows some inconsistency when it comes to how many have actually experienced Facerape, however this also proves that there are more participants who have been Faceraped in the last 12 months than there are participants who have experienced this in a hurtful or nasty way or as innocent fun. Amongst the participants in this survey more people had experienced it as innocent fun rather than in a hurtful or nasty way, however it is

important to point out that most of the participants who had experienced Facerape did not check of for any of the alternatives. Of those who answered whether or not it had been in a hurtful or nasty way or as innocent fun, there were more participants who saw it as innocent fun, however there were more participants who had experienced this and checked of for neither one suggesting that it was not seen as either particular hurtful or nasty or as particular funny.



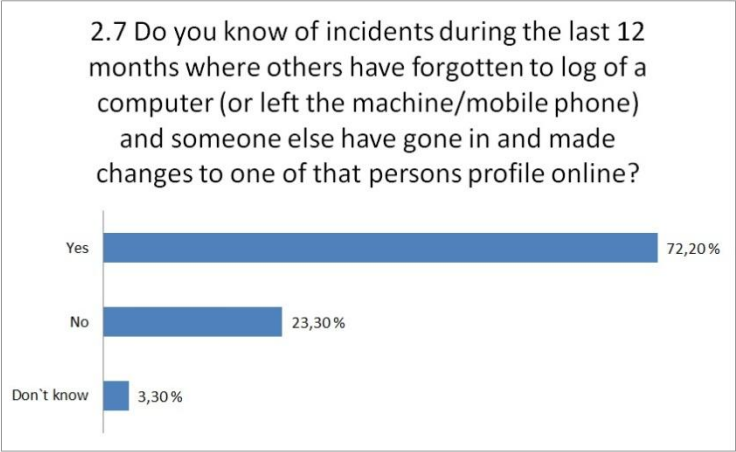
Looking at those who had Faceraped others (question 2.9) there were 27 participants that said that they had done this, and 56 participants who said they had not done this. Once again the next questions shows some inconsistencies in the answers since also here more people have answered in what frequency they have subjected others to Facerape during the last 12 months (question 2.10). Here 2 participants answered several times a day and one answered once or twice a week while 5 participants said once or twice a month and 39 participants said less often than once or twice a month, again it is important to point out that the category never is not represented. However there was no one that said that they had Faceraped others intentionally in a hurtful or nasty way. There were 11 participants that checked of for having Faceraped as innocent fun. However when I asked how they had felt about Faceraping someone else 30 participants said that it had been done as innocent fun and one person who said that they believed that it had been upsetting, however once again on this question there is no time limit and therefore they can refer to incident that happened more than 12 months ago. This means that amongst those who answered the question on whether or not they saw it as

innocent fun or hurtful or nasty behaviour it is amongst the participants in this survey been done as innocent teasing. However there is also here a possibility that this has been done as simply an act of opportunity and there are no ulterior motives behind the Facerape.



When it comes to if the participants know about incident where Facerape has occurred when phones or computers were left unattended or when someone forgotten to log of from a social media site (question 2.7) 65 participants said that they had witnessed this in the last 12 months, 21 participants had not witnessed such incidents. When asking how frequent this had occurred 3 participants answered once a day and 1 answered once a day or almost once a day. There were also 8 participants that said that they had witnessed it once or twice a week and 24 participants had experienced this once or twice a month. There were also 37 participants that checked of for it occurring less often than once or twice a month as earlier stated the category never is absent. Comparing to those who had witnessed Facerape in a hurtful or nasty way; there were 5 participants that checked of here. When it comes to the participants experience as witnesses to Facerape as innocent fun 20 participants checked of here. Looking at their personal experience with this type of behaviour in the last 12 months, there were 30 participants said that it seemed like innocent fun and 15 participants said that they saw it as mostly fun, while 3 participants found it upsetting and 4 participants found it a bit upsetting. Also when looking at the witness perspective there are some inconsistencies in the answers, but also here there are significantly more participants who have checked of for witnessing Facerape occurring than the number of participants who checked of for experiencing this in

either a hurtful or nasty way or as innocent fun. Amongst the participants that answered the question regarding if they saw it as hurtful or nasty or as innocent fun, most participants viewed this as funny, though once again there is a high number of participants who say they have witnessed Facerape without checking if it occurred as either hurtful or funny.



This means that Facerape is seen as more innocent fun than cyberbullying, however there is also the possibility that it is neither, since so many participants checked off for having experience with the phenomenon without saying that it had happened in either a hurtful or funny way it might suggest that Facerape is opportunistic and is not an act necessarily performed with strong intentions. Further studies on the matter are necessary in order to get some clear answers.

# Chapter 7

## Facerape is mostly innocent fun

There were more participants who had witnessed Facerape occurring and experienced it in a hurtful or nasty way than number of participants who said they had Faceraped. This suggests that there is a mismatch in how Facerape is perceived. Since 5 participants had witnessed hurtful or nasty behaviour online by someone taking over somebody else's profile (question 7.3) and one boy had experienced this happening to him (question 3.3). This suggests that there might be a difference in opinion between those who perform it and those who are subjected to it or witnesses to it. Between witnesses, victims and performers of Facerape have also been found in other research on cyberbullying as mentioned in the chapter on cyberbullying. mismatch This is also supported by the two girls in my survey that believed that they had upset someone through Faceraping in the last 12 months, but they did not check of for Faceraping someone in the last 12 months in an intentionally hurtful or nasty way, witch again supports the idea that their intention was not to upset anyone but someone still got upset. This means that in this survey there is no link between cyberbullying and Facerape. Since in order for it to become cyberbullying the intention must be to upset someone through hurtful or nasty behaviour, however there were still people left feeling upset through witnessing or experiencing Facerape. Because of this I have also not looked closer into risk factors concerning cyberbullying, such as how many have shared one of their personal passwords to one of their social media profiles or how often they visit one of their online profiles.

Although Facerape does not seem to be performed in an intentionally hurtful or nasty way amongst the participants in this survey they still believe that Facerape is a new tool for cyberbullying online (question 9.5) here a total of 17 agreed and 40 participants partly agreed and 16 participants did not. This suggests that the participants in this survey are aware that this might occur. Still it does not explain the mismatch between those who have hurtful or

nasty behaviour and those who have witnessed it and experienced it. A possible explanation can be found in my theory on humour.

## Humour and Facerape

As shown in the chapter on humour a joke can be explained in any number of ways, and a good joke can survive out of context, so how is this relevant for my thesis? A joke can reach far beyond the boundaries in which it was created in. The jokes about the elephant as mentioned in chapter 4, spread in a time without social networks, today we can speak to people around the world in real time. As mentioned earlier with the example of creating events on Facebook has proven that you can reach a lot of people in a short amount of time through social networks. Let's for arguments sake say that the elephant jokes were originally meant as a comment to the violent changes that occurred in the US in the 60s, at some point they lost their original meaning and is today enjoyed by people from different countries, like the elephant jokes the content can lose its original meaning. However although a joke has the ability to be allusive to the topic at hand, it is often quite canned and frank about its sexual or violent content if it has any. Oring believed that the elephant jokes were amusing simply because of their incongruity and not because they were a comment to a social and political change in time (Oring 2010, 28).

If jokes about elephants can have such variety of possible interpretations then what about a joke about a classmate, an internal joke may be meant to mock a classmate but the real agenda might be hidden from outsiders. The problem with humour on social networks can be that it is difficult to control or correct misunderstandings about how people perceive or interpret what we say or do online. Let me try to clarify with an example; say that a boy feels ill in class and his face turns green with nausea, the rest of the class gives him the nickname The Hulk, not because he is perceived to be big and strong but simply because of the colour green. So let's say that one of his classmates gets in to his Facebook account and changes his name to The Hulk. A number of unknowing individuals maybe even people from the boys own family or friends may react in some way, but they might not be aware of what the actual meaning is, and they might not even be aware of the fact that he did not write it himself. This may cause

them to like the update and even comment on it, leaving the boy feeling bullied by many of his Facebook friends without them knowing what has really happened. The effect of the bullying has not only reached out of the classroom but also into the boy's private life. Or for instance if a very unfortunate photo of you were posted online and it got picked up by strangers and shared with thousands of people. The feeling of losing control over private or unwanted content online can be devastating for the individuals involved. Humour can be used for enjoyment but it can also have a hidden agenda as offensive and vicious. So what is so funny about the elephant? It seems that different people are amused by different things, as suggested by Abraham and Dundes some might have laughed in the 60's because they saw it as ridiculing the black population, while others just enjoyed the absurdity. So the elephant can be funny for a number of reasons, for instance as a sign of a strange incomprehensible culture colliding with the western world or as a way to deal with the frustration over the changes that the civil rights movements made in the US or it could simply be the incongruity between the elephants capabilities in real life versus the jokes.

So what does this mean compared to Facerape? This shows that people might find the same thing funny, but for different reasons and this might also be the case with Facerape. The data suggests that you are more likely to have experienced Facerape as hurtful or nasty as a victim or witness than as the one behind it.

This suggests that Facerape can have content seen as both wanted and unwanted at the same time depending on which point of view you have, as either the one performing it or being subjected to it or witnessing it. In this survey it seems that if you are Faceraping someone you are more likely not to see it as hurtful or nasty than if you witness it or it happens to you. It is important to point out that we are talking about a small number of participants so it is difficult to get a clear view of the relationships between these three perspectives.

### **Three different perspectives on humour in relations to Facerape**

Why Facerape can be experienced differently might be related to the three different theories on humour that are described in this thesis. The first theory is the superiority theory this theory focuses on laughter as a way of ridicule. In this theory laughter is only seen as a condescending way of conduct, this means in relations to Facerape that you're laughing at



someone, rather than with them. This can explain the mismatch between how Facerape is perceived amongst witnesses, victims and those who perform it. Since the victim might feel ridiculed, rather than experiencing it as innocent fun.

The second theory is the Incongruity theory that focuses on experiencing the unexpected. A Facerape can be seen as funny by the witnesses because the Facerape can be performed in a way that is completely out of character for the owner of the profile. This could explain why witnesses would find it funny, because they are witnessing something unexpected. This could also help explain the differences in opinion between the three different perspectives, since the person subjected to it might not find that type of unexpected behaviour at his or her expense amusing, so the victims' perspective also here can be that they feel ridiculed much like in the Superiority theory. The owner of the profile might find it uncomfortable that someone have been on their profile and therefor is not amused by it.

The third theory is the Relief theory, where humour is seen as a way of ventilating ones emotions. Here humour can be used to deal with serious issues and emotions. For instance seen from a Facerape perspective a Facerape can be performed as a way of getting back at someone without openly admitting but hiding behind humour, so that if you get confronted with what you did you could just say that you were kidding.

### **The propositional meaning and the performance meaning**

This can also be seen in the light of propositional meaning and performance meaning. The propositional meaning is the actual meaning of the joke, though it is not the same as to say that it is the literal meaning. The propositional meaning is open to interpretations and the person behind the joke or in this case a Facerape have no way of controlling how the message is perceived by others. This can also be seen in the light of Stuart Halls encoding and decoding talking about how people decode information based on their own life experiences and situation. Meaning that the one who send the message have no guarantee that the message will be decoded into the same meaning as it was encoded. Comparing this to Facerape it could

mean that people have witnessed a Facerape that they perceived to be hurtful or nasty but the person behind it did not mean it in a hurtful or nasty way.

The other meaning is the performance meaning, this is linked to in what context and surroundings the joke or in this case the Facerape is experience. Here it is impossible for the person behind the Facerape to know in what context others will view the message. This means that in what context the content is decoded to use Stuart Halls term, is impossible for the person behind the content to predict. This can again lead to many different interpretations of the same content, and this can also be seen as a reason why there is a mismatch between the number of witnesses and victims compared to people performing Facerape.

### **Factors that I did not take a closer look at**

Since Facebook was by far the most popular social media amongst the participants I have chosen not to take a closer look at the participants' user frequency when it comes to the other social media that I have mentioned in this thesis and in my survey. Although I compare hurtful or nasty experiences online with hurtful or nasty experiences in real life I have not gone in the depths of these questions, but use them to compare online and real life experiences. In this survey it was more common to have experienced something as hurtful or nasty in real life than online. In this survey there are several questions that are quite similar; I use some of them in this thesis as control questions in order to see if my data are valid. I have not found great deviations on these questions and therefore see the data collected as valid.

## **Conclusion**

In this paper I have investigated the phenomenon known as Facerape. Through this process I have learned a great number of things. First in my work with the questionnaire which I in hindsight thinks is too long and I could have removed several of the questions that were not directly linked to the research questions that I was investigating, as for instance looking at

questions regarding which social media they use and how frequent they visit their social media profiles (questions 1.6 and 1.7). I simply ended up with having too many variables so I made a selection and chose to focus on the questions most relevant for this master thesis. I also wished that I had used the exact same questions when I asked about hurtful or nasty behaviour as when I asked about their experience with innocent fun, so it would be easier to compare them to each other. I would also have had a more extensive pilot study in order to hopefully detect possible misunderstandings or confusions concerning the questions, I discovered unfortunately for instance that many of the participants had checked off for more than one answer even on the questions where I asked them only to check off for one. Knowing now the process of writing a master thesis I would have been able to plan the process better.

In this master thesis I found out that Facerape is not cyberbullying, but is seen as innocent fun. There is also a possibility that it is just an act of opportunity since there were several participants who had Facerape but who did not check off for having done so in either a hurtful or nasty way or as innocent fun. No one had Faceraped in a hurtful or nasty way, but still one had experienced it and 5 people said that had witnessed it. Only girls said that they had been upset by Facerape. There were higher frequencies of boys than girls who have experience with Facerape as innocent fun. There was also a higher frequency of rural versus urban participants when it came to experiences with Facerape as innocent fun. My hypothesis that Facerape is more fun if you know or like the person behind it than if it is someone that you do not know or like have been weakened since amongst the participants it was not a clear case of Facerape being fun if it was someone that you liked or knew well. There was much clearer pattern amongst the participants when asked if it was uncomfortable when it was somebody that you either did not know well or liked that Faceraped you.

## Reference list:

- Abrahams, Roger D. , and Alan Dundes. 1969. "On elephantasy and elephanticide." *Psychoanal Rev* no. 56 (2):225-41.
- Agatston, P. W., R. Kowalski, and S. Limber. 2007. "Students' perspectives on cyber bullying." *J Adolesc Health* no. 41 (6 Suppl 1):S59-60. doi: 10.1016/j.jadohealth.2007.09.003.

- Anon. 2013. *About Twitter, Inc.* [Homepage]. Twitter 2013a [cited November 30th 2013]. Available from <https://about.twitter.com/company>.
- Anon. 2013. *FAQ* [Homepage]. Instagram 2013b [cited November 30th 2013]. Available from <http://instagram.com/about/faq/#>.
- Anon. 2013. *Get to know Google+* [Homepage]. Google 2013c [cited November 30th 2013]. Available from <http://www.google.com/+learnmore/features.html>.
- Anon. 2013. *Our back story...* [Homepage]. Myspace LLC 2013d [cited November 30th 2013]. Available from <https://myspace.com/pressroom>.
- Anon. 2013. *Welcome to the homepage* [Homepage]. Google 2013e [cited November 30th 2013]. Available from [https://support.google.com/youtube/answer/2398242?hl=en&ref\\_topic=3014327](https://support.google.com/youtube/answer/2398242?hl=en&ref_topic=3014327).
- Bergesen, Guro H. 2013. *Varslet om trafikkontroll på Facebook* [Online newspaper]. Bergens Tidende.no 2013 February 20th [cited May 10th 2013]. Available from <http://www.bt.no/nyheter/trafikk/Varslet-om-trafikkontroll-pa-Facebook-2848850.html#.UYyvDMouc0w>.
- Borg, James. 2009. *Body language for selling skill-pill*. [S.l.]: Skill-Pill.
- Brustad, Line 2013. - *Facebook veit mer om deg enn staten* [Online newspaper]. Dagbladet.no 2013 January 29th [cited May 10th 2013]. Available from [http://www.dagbladet.no/2013/01/29/nyheter/facebook/sosiale\\_medier/innenriks/25497181/](http://www.dagbladet.no/2013/01/29/nyheter/facebook/sosiale_medier/innenriks/25497181/).
- Carlsen, Helge 2013. *Ungjenter tiltalt for Instagram-bråk i Sverige* [Online news]. NRK.no 2013 April 10th [cited May 2nd 2013]. Available from <http://www.nrk.no/nyheter/verden/1.10980535>.
- Davies, Christie. 1998. *Jokes and their relation to society*. Berlin: Mouton de Gruyter.
- Den Nasjonale forskningsetiske komité for samfunnsvitenskap og, humaniora, and Ragnvald Kalleberg. 2006. *Forskningsetiske retningslinjer for samfunnsvitenskap, humaniora, juss og teologi*. [Oslo]: Forskningsetiske komiteer.
- Ege, Rune Thomas 2013. *18-åring dømt til fengsel for «facerape»* [Online newspaper]. VG Nett, 2013 March 15th 2013 March 15th [cited May 10th 2013]. Available from <http://www.vg.no/teknologi/artikkel.php?artid=10114613>.
- Eilertsen, Anne 2013 February 28th. blogg. In *Store norske leksikon*. Oslo: Store norske leksikon.
- eurostat. 2013. *80% of young internet users in the EU27 active on social media* [statistics]. eurostat 2010 December 14th [cited May 11th 2013]. Available from [http://epp.eurostat.ec.europa.eu/cache/ITY\\_PUBLIC/4-14122010-BP/EN/4-14122010-BP-EN.PDF](http://epp.eurostat.ec.europa.eu/cache/ITY_PUBLIC/4-14122010-BP/EN/4-14122010-BP-EN.PDF).
- Freud, Sigmund. 1994. *Vitsen og dens forhold til det ubevisste*. Oslo: Pax.
- Giæver, Ole Peder 2013. *15-åring tatt for Instagram-sjikanen*, 2013 January 22nd 2013 January 22nd [cited may 1st 2013]. Available from <http://www.abcnyheter.no/nyheter/2013/01/22/15-aring-tatt-instagram-sjikanen>.
- Granbo, Kristin 2013. *Pågrep jente for Instagram-sjikanen* [Online news]. NRK.no 2013 January 22nd [cited April 22nd 2013]. Available from <http://www.nrk.no/nyheter/verden/1.10881696>.
- Grolid, Stina Åshildsdatter 2013. - *18 millioner brukere på tre uker* [online news]. NRK.no 2011 July 21st [cited May 14th 2013]. Available from <http://www.nrk.no/vitenskap-og-teknologi/1.7720836>.
- Hall, Stuart. 1973. *Encoding and decoding in the television discourse*. Birmingham: Centre for Contemporary Cultural Studies, University of Birmingham.
- Hellevik, Ottar. 1999. *Forskningsmetode i sosiologi og statsvitenskap*. Oslo: Universitetsforl.
- Hobbes, Thomas, Olav Lausund, and Raino Malnes. 2012. *Leviathan, eller En kirkelig og sivil stats innhold, form og makt, Del 1 og 2*. [Oslo]: De norske bokklubbene.
- Hobbes, Thomas, and Noel Malcolm. 2012. *Leviathan*. Oxford: Oxford University Press.
- Jenkins, Henry. 2008. *Convergence culture: where old and new media collide*. New York: New York University Press.
- Johannessen, Randi 2013. - *Vi er alltid bevisst på det vi gjør* [Online newspaper]. Aftenposten.no 2011 November 4th [cited May 10th 2013]. Available from

- <http://www.aftenposten.no/nyheter/iriks/--Vi-er-alltid-bevisst-pa-det-vi-gjor-6689365.html#.UYyq8cou0w>.
- Kirkpatrick, David. 2011. *The Facebook effect: the real inside story of Mark Zuckerberg and the world's fastest-growing company*. [London]: Virgin.
- Knudsen, Eigil 2013. *YouTube har nådd stor milepæl* [Online newspaper]. Aftenposten.no, 2013 March 21st 2013 March 21st [cited May 14th 2013]. Available from <http://www.aftenposten.no/digital/YouTube-har-nadd-stor-milepal-7154089.html#.UZIvvMouc0w>.
- Kowalski, Robin M, Sue Limber, and Patricia W. Agatston. 2012a. *Cyberbullying : bullying in the digital age / Robin M. Kowalski, Susan P. Limber, Patricia W. Agatston*. Malden, MA Wiley-Blackwell. Reprint, 2nd ed.
- Kowalski, Robin M., Sue Limber, and Patricia W. Agatston. 2012b. *Cyberbullying : bullying in the digital age*. Malden, MA: Wiley-Blackwell.
- Kruger, J., N. Epley, Parker, J., and Z and Ng. 2005. "Journal of personality and social psychology." *Egocentrism over e-mail: Can we communicate as well as we think?*
- Kulturdepartementet. 2007-2008. Dataspill. edited by Kulturdepartementet. Oslo: regjeringen.no.
- Larsen, Sissel Kruse 2013. *Tenåring påtar seg skylden for Instagram-konto* [Online newspaper]. VG Nett, 2013 March 8th 2012 December 20th [cited April 202nd 2013]. Available from <http://www.vg.no/nyheter/utenriks/artikkel.php?artid=10048943>.
- leksikon, Store norske. 2013 February 28th. YouTube. In *Store norske leksikon*. Oslo: Store norske leksikon.
- Letvik, Håkon. 2013. "To jenter dømt for seksjikane på Instagram." *Aftenposten.no*, 25th of June.
- Licklider, J.C.R., and Robert W. Taylor. 1968. "The Computer as Communication Device." *Science and Technology*, no. 60 (4).
- Livingstone, Sonia, Leslie Haddon, Anke Görzig, and Kjartan Olafsson. 2011. Risks and safety on the internet: The perspective of European children. . edited by Full findings. LSE. London: EU Kids Online.
- Livingstone, Sonia., and David R. Blake. 2010. "On the rapide rise of social network sites: New Findigs and Policy Implications." *Children and society* no. 24:75-83.
- Lovdata. 2013. *18de Kapittel. Dokumentfalsk*. [Legislation]. Lovdata 2010 December 10th [cited May 10th 2013]. Available from <http://www.lovdata.no/all/hl-19020522-010.html#190a>.
- Malm, Anders 2013.
- MySpace heiser det hvite flagget* [online news]. NRK.no 2010 November 16th [cited May 14th 2013]. Available from <http://www.nrk.no/kultur-og-underholdning/1.7383696>.
- McGhee, Paul E. 1979. *Humor: its origin and development*. San Francisco: W.H. Freeman.
- medianorway. 2013. *Sosiale medier – et overblikk* [statistics]. medianorway 2010 February [cited May 11th 2013]. Available from [http://medienorge.uib.no/files/nyhetsbrev/2010/Sosiale\\_Medier\\_2010-2.pdf](http://medienorge.uib.no/files/nyhetsbrev/2010/Sosiale_Medier_2010-2.pdf).
- medianorway. *About medianorway* [media statistics for the Nordic countries]. Media Norway 2013 [cited N.D. Available from <http://medienorge.uib.no/english/?cat=om>.
- medienorge. 2013. *Sosiale medier – et overblikk* [statistic article] 2010 February [cited May 11th 2013]. Available from [http://medienorge.uib.no/files/nyhetsbrev/2010/Sosiale\\_Medier\\_2010-2.pdf](http://medienorge.uib.no/files/nyhetsbrev/2010/Sosiale_Medier_2010-2.pdf).
- Mehrabian, Albert. 1972. *Nonverbal communication*. Chicago.
- Mishna, Faye., Mona. Khoury-Kassabri, Tahanya. Gadalla, and Joanne Daciuk. 2012. "Risk factors for involvement in cyber bullying: Victims, bullies and bully–victims." *Childre and Youth Services Review* no. 34 (1):63–70.
- Mishna, Faye., Michael. Saini, and Steven Solomon. 2009. "Ongoing and online: Children and youth`s perception of cyber bullying." *Children and Youth Services Review* no. 31 (12):1222-1228.
- Misje, Hilde Kristine 2013. *Instagram-bråket: Ungdommer frykter nye opptøyer*. VG Nett, 2012 December 20th 2012 December 20th [cited April 22nd 2013]. Available from <http://www.vg.no/nyheter/utenriks/artikkel.php?artid=10048924>.

- Mjøs, Ole J, Hallvard Moe, Trine Syvertsen, and Gunn Enli. 2012. *Digital Media in the Nordic Region*. University of Michigan Press.
- Morreall, John. 2009. *Comic relief : a comprehensive philosophy of humor, New directions in aesthetics*. Chichester, U.K. ; Malden, MA: Wiley-Blackwell.
- Omdahl, Jan 2013. *Hvem eier Instagram-bildene nå, Facebook?* [online newspaper]. Dagbladet.no 2012 April 10th [cited May 14th 2013]. Available from [http://www.dagbladet.no/2012/04/10/kultur/analog\\_digital/facebook/mark\\_zuckerberg/data\\_og\\_teknologi/21041867/](http://www.dagbladet.no/2012/04/10/kultur/analog_digital/facebook/mark_zuckerberg/data_og_teknologi/21041867/).
- Omdahl, Jan 2013. *Googles nettsamfunn vokser med Facebook-fart* [online newspaper]. Dagbladet.no 2012 December 11th [cited May 14th 2013]. Available from [http://www.dagbladet.no/2012/12/11/kultur/analog\\_digital/google/facebook/nettsamfunn/24761915/](http://www.dagbladet.no/2012/12/11/kultur/analog_digital/google/facebook/nettsamfunn/24761915/).
- Oring, Elliott. 2010. *Jokes and their relations*. New Brunswick, N.J.: Transaction Publishers.
- Ramstad, Marte 2013. *Facebook mister de unge* [Online newspaper]. Dagbladet.no 2013 February 11th [cited April 15th 2013]. Available from [http://www.dagbladet.no/2013/02/11/kultur/facebook/sosiale\\_medier/nettsamfunn/twitter/25637846/](http://www.dagbladet.no/2013/02/11/kultur/facebook/sosiale_medier/nettsamfunn/twitter/25637846/).
- Rikstad, Anders 2013. "Dømt for bildene som skapte opptøyer." *Dagbladet.no*, 25th of June.
- Schwebs, Ture, and Helge Østbye. 2007. *Media i samfunnet*. Oslo: Samlaget.
- Sentralbyrå, Statistisk. 2012 January 18th. Tidsbruksundersøkelsen, 2010. Oslo: Statistisk Sentralbyrå.
- Sentralbyrå, Statistisk. 2013. *Bruk av IKT i husholdningene, 2012, 2. kvartal* [statistics] 2012 September 12th [cited May 11th 2013]. Available from <http://www.ssb.no/ikthus/>.
- Silverman, David. 2005. *Doing qualitative research: a practical handbook*. London: Sage.
- Skjetne, Oda Leraan. 2013. *Skoleopprør etter sex-rykter på Instagram* [Online newspaper], 2012 December 18th 2012 December 18th [cited May 2nd 2013]. Available from [http://www.dagbladet.no/2012/12/18/nyheter/instagram/sosiale\\_medier/facebook/oppror/24888597/](http://www.dagbladet.no/2012/12/18/nyheter/instagram/sosiale_medier/facebook/oppror/24888597/).
- Skjæraasen, Martin, C. 2013. *Svensk 15-åring anmeldt for «facerape»* [Online newspaper]. Aftenposten.no 2012 May 28th [cited May 10th 2013]. Available from <http://www.aftenposten.no/nyheter/uriks/Svensk-15-arig-anmeldt-for-facerape-6837990.html#.UYypbsouc0w>.
- Skog, Berit. 2013. *Facebook avler digitale nyord* [Online newspaper]. adressa.no, 2012 April 11th 2010 November 2nd [cited may 13th 2013]. Available from <http://www.adressa.no/meninger/article1547244.ece>.
- Solbu, Erlend Lånke 2013. *Google utfordrer Facebook* [online news]. NRK.no 2011 June 29th [cited May 14th 2013]. Available from <http://www.nrk.no/vitenskap-og-teknologi/1.7693822>.
- Solli, Morten 2013. *Dette har du ikke oversikt over* [Online newspaper]. Dagbladet 2012 March 21st [cited May 9th 2013]. Available from <http://www.dagbladet.no/2013/03/21/tema/familieliv/klikk/helse/teknologi/26321899/>.
- Staksrud, Elisabeth. 2013. *Digital mobbing: hvem, hvor, hvordan, hvorfor - og hva kan voksne gjøre?* Oslo: Kommuneforl.
- Thorvaldsen, Lars *15-åring anmeldt for «facerape»* [Online newspaper]. Dagbladet.no 2012 May 28th. Available from <http://www.dagbladet.no/2012/05/28/nyheter/utenriks/krim/facebook/21804057/>.
- Ytreberg, Espen. 2006. *Medie- og kommunikasjonsteori*. Oslo: Universitetsforl.
- Aakvik, Jo Andre, and Thomas Solberg. 2013. "Facebook innrømmer at yngre mister interessen." *E* 24, November 1st 2013.
- Aanstad, Kristine Hellem, and Hilde Kristine Misje. 2012. *Instagrambråket: Mistenkt 17-åring har gått i skjul*
- Hevder hun er uskyldig - og at hun også er rammet av Instagram-hetsen* [Online newspaper], 2012 December 19th 2012 December 19th [cited April 28th 2012]. Available from <http://www.vg.no/nyheter/utenriks/artikkel.php?artid=10048840>.