The Role of Online and Social Media Communications in Building Environmental Myths

Dandi Supriadi*, Herлина Agustin and Rinda Aunillah Sirait
Faculty of Communication Sciences, Universitas Padjadjaran, Bandung, Indonesia
*d.supriadi@unpad.ac.id

Abstract. The technology of digital information distribution has encouraged people to share or build particular myths easily. One of them is about consuming wildlife resources. Particularly in Indonesia, online media and social media accounts have been used to promote wildlife hunting. This inclination has created myths about the favorable social status of exotic animal owners, which are opposing the efforts of ecosystem sustainability protection. This article discusses a case study about myths that were built by wildlife hunters and traders in West Java on online and social media. By using the environmental communication and cultural studies, this study looks at the level of media literacy of the hunters and traders that creates a counterproductive understanding about environmental conservation. It could be concluded from the study that digital media technology has significantly contributed influence to approve the wildlife hunting and possession. Furthermore, concerns about financial benefits and valuable social status have diverted people from the critical issue of animal protection as part of ecosystem sustainability. This study recommends all relevant parties to develop proper media literacy for all communities, not only on the side of technological usage but also concerning the responsibility to share constructive and useful information.

1. Introduction
Indonesia is a country with a diverse cultural richness, comes from many different ethnic groups. According to the last national census in 2010, there are about 1.300 ethnic groups in Indonesia with their own specific culture [1]. This diversity of culture has created much local wisdom, which then is interpreted from generation to generation within daily life.

The long chain of interpretation then generated myths among the society. These myths might be no longer equivalent to the real local wisdom because of a long time of interpretation, where the original message has no longer existed. This condition is the factor which makes it difficult to define the term myth in cultural studies.

In Indonesia, the kind of myths was developed to explain some environmental phenomena and also behavioral habits. Many of them talk about the relationship between humans’ life and the existence of certain animals. For instance, the presence of kupu-kupu (butterflies) inside a house is often interpreted as a signal of incoming visitors in the near future. Another example is about the presence of kunang-kunang (Fireflies), which is often associated to dead man's fingernails. There is also a myth about some kinds of bird, whose voices are related to the news of someone's death, like Kedasi (Cuckoo) bird or also known as Wiwik bird in Javanese language or Sirit Uncuing in Sundanese language.
About the voice of Kedasi, Dr. Yeni Aryani Mulyani from the Bogor Institute of Agriculture states that the association between the voice and someone’s death is only a myth that occurred because of the scary and gloomy voice. In fact, this bird, a member of Kangkok or Cuculidae bird (Cacomantis merulinus) uses its voice as a communication device to claim its territory. The voice is also used by a male bird to attract female's attention [2]. This example reflects the fact that scientific explanation is sometimes very different with the local myths.

Nevertheless, the closeness to the local culture has made myths are more trustworthy and more durable within people’s daily life rather than scientific facts. Arguably, distributing myths would relate to humans' communication process in cultural context. This relation is the rationalization of how the myth could be spread across societies and well-maintained in some levels. It is not only verbal dissemination but also involving non-verbal and mediated communication.

Michelle Schollo Sawyer, who conducted a cross-case study on particular peoples' practices of connecting with nature, concludes that,

… across cultures there is a set of largely nonverbal forms of communication that people use to connect with the natural world, this connection ultimately functioning to reveal the sacredness within and connectedness between all living things [3].

His findings emphasize the strong relationship between environment and human's cultural aspects. He also suggests that the cultural dimensions may also be of use in examining other forms of communication, including verbal ones, which in some levels are facilitated by the media.

The online media, including social media, have become the primary channel today to generate new myths. Over time, people who tried to gain benefits from certain animals have developed myths related to animals. To increase their revenue from trading them, they spread myths about the animal’s powerful charm for humans’ health and safety. Besides these supernatural powers, there was also myths related to social status. This particular myth has made people believed that owning certain animals would give them beneficial social position among the society. Somehow, these myths sustained and people's belief was increasing persistently.

The development has attracted the sale values of the animals. These myths are usually related to the animals' behavior, in with the traders tried to convince the potential buyers that the animals are attractive and amusing. The traders also attempted to assure that the animals' natural behavior can be altered and adjusted to become domestic pets. This attempt is actually quite absurd since wild animals possess natural characteristics that will occur in specific biological time and very contradictive with domestic animals behavior as the potential buyers required.

These myths increased people's interest and made the traders strived to fulfill the high requirement. Consequently, this situation created a problem, since the traders started to capture wildlife without seeing the consequences. The wildlife was over-exploited, and its existence in nature was threatened.

Concerning that, Balai Konservasi Sumber Daya Alam (BKSDA) or the Agency for Natural Sources Conservation has attempted to limit and even forbid the wildlife exploitation, especially for those that are included as critically endangered. Nevertheless, the power of myth is dominant, considering the illegal wildlife trading, as well as people's demand, is still high.

This condition is a big challenge for BKSDA who looks the conservation issue as a part of the global effort in maintaining world's sustainability. Referring to the Sustainable Development Goals (SDGs) that combine the concern about the environment with the alleviation of poverty, the existence of wildlife is crucial. If the earth loses the balance of its ecosystem, the balance of humans’ life will be disturbed too, and people with lower economies will be affected more.

Saving wildlife is related to the 15th goal of the 2030 Agenda for Sustainable Development, which concerns about lives on the land. This particular goal is devoted to "protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss" [4]. In June 2012, the Rio + 20 Conference also highlight this issue by recognizing that "the intrinsic value of biodiversity, as well as ecology, genetics, social, economic, scientific, educational, cultural values, recreation and aesthetics of
biodiversity and its important role in maintaining ecosystems that provide essential services, essential for sustainable development and human well-being" [5].

Based on the crucial influence of wildlife conservation, the power of myths building, as well as its relevance to the SDGs, this study was conducted to create a precise map of the trends within wildlife trade. The results of this mapping could become references regarding supporting environmental conservation efforts and preventing wildlife over-exploitation. These are crucial issues because humans’ activity in trading wildlife is endangering its existence in its natural habitat. This activity could be the destruction of the ecosystem, which will harm the environment of all living beings on Earth.

2. Methodology
This article is based on a qualitative study, adopting the social mapping methodology. The focus is on the mapping of the traders’ efforts in building the new myths on online channels.

Social mapping is usually translated as a practice in building visual description about particular location with certain social conditions. However, the methodology of this study is laid on the social-anthropology perspective. Samayita Ghosh defines social mapping as an effort that is addressed to set social value in a cultural landscape. The value is not only seen in transactional perspective but also in relation to the abstract elements of human relations [6].

The mapping in this study is done towards the creation of myths within the practice of wildlife exploitation. The objectives of the mapping are to identify the newly generated myths, the see the level of media literacy the traders have, and to break down how online technologies influenced the new myths dissemination. The goal is to build a clear description of how the people involved in the practice develop certain myths, which then attract them to continue the exploitation. The subjects are the communities of wildlife hunters, online traders, and groups of animal lovers in West Java, Indonesia.

Research data was collected by adopting the Rapid Rural Appraisal (RRA). Karen Schoonmaker Freudenberger explains that RRA refers to a study (or studies) in one or more communities. As a research method, RRA is in the spectrum of the qualitative method [7].

The techniques vary, depend on the objective of the research. It can be by surveys, in-depth interviews with research’s informants or participatory observations. This study applies observations towards the communities’ activity as well as reviewing websites and relevant social media accounts. Moreover, this study also uses the interviews technique towards relevant sources: Untung Wantoro, an Investigator from BKSDA Regional III Ciamis, West Java; Karlina Indraswari, a researcher from Queensland University of Technology, Australia; and AR, an active wildlife hunter from Tasikmalaya, West Java (the real name is protected as requested by the informant).

3. Fact findings and analysis

3.1. The shifting of myths about wildlife
The existence of wildlife animals is crucial as one of the elements to sustain the stability of the ecosystem. The absence of some elements in nature will create an unbalanced condition. For example, when snakes were killed or taken from their habitat, humans’ farms and plantations would be disturbed by over-populated rats, because snakes are rats’ predators that control the balance in the natural food chain. This fact is somehow ignored by people in many cases, especially when the hunting, keeping and consuming wildlife have become trends within the society.

One of the factors that increase the interest is the development of myths around the animals’ existence. According to Untung Wantoro, an investigator at BKSDA Regional III Ciamis, the old myths are usually related to spiritual practice and sexuality enhancer. Here are some examples of the old myths:
Table 1. Wildlife myths identification

| Type of animals          | Body parts taken         | Myth                                                                 |
|-------------------------|--------------------------|----------------------------------------------------------------------|
| Kukang (Slow loris)     | Blood and bones          | Part of ingredients for black magic. Its blood and bones would transfer bad luck to the targeted person. |
| Harimau/ Macan (Tiger)  | Skin, fang, nails/claw,  | Increased charisma and courage. The most powerful one was forehead skin. |
|                         | whiskers                 |                                                                      |
|                         | Dung/feces               | Powerful for dismissing other animals.                                |
| Buaya (Crocodile)       | Genital organ            | Sexual vitality enhancer                                             |
| Gajah (Elephant)        | Sperm                    | Sexual vitality enhancer                                             |
|                         | Tusk/ivory               |                                                                      |
| Kuda Laut (Seahorse)    | Whole body               | Sexual vitality enhancer                                             |
| Penyu (Turtle)          | Hatch                    | Sexual vitality enhancer                                             |
|                         | Egg                      |                                                                      |
| Kijang (Antelope)       | Skin                     | A powerful charm for bringing luck to a merchant                      |
| Trenggiling (Pangolin)  | Meat                     | Sexual vitality enhancer                                             |
| Ular (Snake)            | Meat                     | Stamina enhancer                                                      |
|                         | Blood                    |                                                                      |
| Badak (Rhino)           | Legs                     | Enhanced people’s running speed                                      |
|                         | Horn/tusk                | Stamina enhancer/antitoxic                                           |
| Burung takur ungu-ungku (Coppersmith Barbet) | Whole body | Had power as a love potion                                           |

Source: Untung Wantoro, interviewed on 3 September 2017

Moreover, there were also myths believed by the hunters as the animals’ providers in the business of wildlife trade. AR, one of the slow loris hunters in Tasikmalaya, describes some traditional myths that influence the way the hunters perform their task. One of them is the myth of bentet bird (long-tailed shrike). It was believed that the appearance of the bird is the sign to cancel the hunting. If the hunters ignored it, there would be bad luck for them during the hunting. The real reason behind this myth might be related to the bird's behavior as an aggressive predator. However, the hunters usually just believed the myth without concerning the real explanation.

The other myth is about the timing rule for hunting nocturnal animals like slow loris. AR mentioned that the hunters are not allowed to come out from their shelter between Maghrib time and the starting of Isya time (it is relatively equal to sunset time, between 6 pm and 7 pm). If they came out between these times, they would not find any slow loris, even if they stayed all night to search the animals.

Especially in slow loris hunting, AR admits that there were hesitations in the past to capture this kind of animal. The slow loris, as mentioned in Table 1, is often related to black magic. People in eastern part of West Java believed slow loris would bring people bad luck. Therefore, almost no one dares to hunt this animal.

Traditionally, it is difficult to trace the truth behind the local myths dissemination, including those that are related to wildlife as described above, because they were transferred from generation to generation in the traditional word-of-mouth. The background might be some local wisdom as the attempts to explain the relationship between humans and their environment.
However, because the original explanation existed a long time ago, the wisdom has already mixed with superstition and supernatural issues. This mixture is how the wisdom becomes myths, which are difficult to prove but have a strong cultural bond with certain societies. As Michael Jordan states,

The definition of myth is fraught because the material is, by its nature, viewed subjectively. Generally speaking, myth is regarded as being based less on fact than on fiction and romance [8].

Jordan's statement above means that it is hard to distinguish myth from fiction when the fact cannot be verified. Consequently, a myth is close to the conversation about superstition and supernatural issues. However, myth actually exists as an effort to explain phenomena that happened in humans' daily life.

Adrian May, relevantly, builds his definition: "stories that embody the symbolic mysteries of nature, human nature, and magic" [9]. His definition brings the notion of mystery and also the Greek term “muthos”, which means speech or narrative. In other words, May is trying to bring the discussion of distributing myth as a story, either written or spread by word-of-mouth.

However, the belief about word-of-mouth involvement in spreading myths has been challenged by the existence of new technologies. It was observed that there is a significant shift of the myths’ meanings after the development of online communication, especially within the rise of social media. The animal traders who are now applying the power of social communication have been promoting several new understanding about animals’ behaviors to animal lovers and potential buyers.

This attempt, arguably, was done to increase the sale and attract new buyers from youngsters. Generally, the new myths are scientifically incorrect and make them further from the concept of animal welfare. Some even contradictory to the old myths. Here is Table II with some examples of the new myths:

| New Myth                      | Description                                                                                           |
|-------------------------------|-------------------------------------------------------------------------------------------------------|
| **Jitot (Jinak total/ entirely tamed)** | Wildlife animals can be trained to eliminate their wild characteristics and became tamed domestic pets.                                       |
|                               | Discussion: It is impossible to eliminate the natural behaviors because they relate to the animals' self-defense and the ability to reproduce that would occasionally occur. |
| Bonding                       | Animals will have an intimate relationship with their owner who raised them from the beginning. This relationship will guarantee their obedience and will remain tame when they are sold to someone else. |
|                               | Discussion: Bonding relationship could be generated between an animal with its owner. However, the fact that the animal will be still in the same behavior after being sold to someone else is inaccurate. |
| The myth of the Golden Monkey | Monkeys with golden feathers are descendent of the Chinese God of Monkey. Therefore, possessing one of the rare golden monkeys will bring good luck. |
|                               | Discussion: what has been sold as golden monkeys are actually infants of langur monkeys infants. As they are getting older, the feather will gradually change into dark color. |
| The new myth about Slow loris | The slow loris is no longer introduced as part of a black magic ritual. Instead, it is promoted as a funny, cuddly and tame animal, which is very attractive as a pet. |
|                               | Discussion: this new myth has eradicated the old one, and substitute people's fear with affection. However, it is not safe to possess slow loris as a pet because the animal is poisonous and will harm human's body. |

Source: Untung Wantoro, interviewed on 3 September 2017
These new myths were somehow spread very quickly and reaching the attention among animal lovers, especially the young generation, in relatively short time. Based on the observation, it could be argued that the fast and massive spreading of these new myths be supported by the existence of online and social media. The personal environment of online and social media have created a close relationship between the animal traders and their customers an built their own cultural bond. The level of trust in the relationship is also high that has made the dissemination of new myths easy. These examples again emphasize the power of cultural communication in planting myths within the society.

The cultural connection has also generated other myths outside the animal’s behaviors. The commercial values of the animals, as well as the effort in keeping them as domestic pets, have become common condition within the community of animal lovers that leads to specific social statuses of the animal owner. According to Wantoro, myths around the social status are based on two things: the economic value of the animal and the required skills to maintain it.

The first one is logical concerning the economic law. The harder the effort to catch the animal, the higher the price. This law is the reason why animal traders are so ambitious in selling endangered wildlife because the animals are rare and hard to capture. In most cases, hunting endangered wildlife is illegal, which even raises its economic value. As for the buyers, logically, the price will determine their economic status position within the society. If someone can buy an expensive animal, the social status will follow and take the person to a high, reputable position.

The second one offers a different perspective. It is discovered that some species of animal require special treatment and high handling skills. In the community of animal lovers, this situation has created certain levels that are determined by the ability of the owner to maintain the animal's life. The lowest level is for common domestic pets, such as dogs, cats or rabbits. It is easy to treat these animals since they are not actual wildlife, which the life supports can be quickly provided. The next level is for small exotic wildlife. Slow loris and iguana are among the animals at this level, because they are relatively tame and the life supports are similar to the typical domestic pets. If the owner has successfully maintained the life of the animal at this level, it is time to move to the higher level where the treatment will be more difficult. This level usually contains exotic reptiles that need a particular way to handle, such as snakes or crocodiles.

There are more levels after this one, along with the increasing level of the difficulties. The highest one, according to Wantoro, is for people who love to own bird that belongs to a group so-called the Bird of Prey. Here, they are dealing with many types of eagles and owls that need special treatment and handling skills. If someone has already reached this level, the person would have a respectable position within the community. Therefore, not only the social status but the levels also determine someone's achievement regarding handling animals. Naturally, the myths of achievement and fame are always attracting people. Because of this, the interest to possess wildlife becomes increasingly higher every time.

Besides the rise of animal lovers' interest, the new myths in some level have also affected the hunters. AR gives an example of how slow loris becomes animal lovers' favorite and as a consequence increasing the demand. Because of it, some hunters are now ignoring the old myths they have known. AR in the interview states, "People in the eastern part of West Java in the past believed that slow loris brought bad luck to anyone who tried to hunt it. However, now, after the slow loris trade is glowing, the myth gradually vanishes". However, according to AR, the hunters did not involve in distributing the new myths to the customers. It was all the traders who created and spread the new understanding about slow loris. As what happened to the customers, the hunters knew about the new myths mostly from social media, the channel that was used by the traders to persuade potential buyers.

3.2. The use of online and social media

As mentioned before, the quick and massive dissemination of the new wildlife myths has been reinforced by the online technology. This advancement is a significant development in animal trading business because the potential market at the moment is among the youngsters, who are very familiar with the technology. Moreover, the easiness to reach massive customers in relatively short time, the
personal interactivity provided, as well as the features that help to avoid the authorities, have made the trading – which mostly illegal – more popular in this cybermedia channel.

The shifting of illegal wildlife trade from traditional market to e-commerce and social media has been observed too by Karlina Indraswari, a researcher from Queensland University of Technology, Australia. According to a one week survey in March 2016 she quoted, it is found that most of the trade is made via social media accounts such as Facebook and Instagram [10]. There are some activities too on online forums and online retails. However, the percentages are relatively small. Here is an example of the online platform used to advertise Ivory products in Indonesia:

![Figure 1 Online platform used in Ivory products trade in Indonesia, March 2016](Source: Traffic, 2016 as quoted by Indraswari [10])

Based on her observation, it is discovered that online retails and forums in Indonesia are less favorable to be used in this illegal business. The reason could be related to the traders' safety because general online retail and forums are traceable and accessible to be followed by the authorities. According to Wantoro, the traders now have even abandoned the use of SMS and Blackberry Messenger services, because they thought these services are easy to be tapped.
In West Java, it is observed that the traders, and also the intermediary sellers or brokers, prefer to use Facebook rather than Instagram. Until September 2017, the observation found 20 Facebook closed groups of animal traders, 46 Facebook personal accounts doing direct wildlife sale and only nine Instagram accounts have posted wildlife pictures. Wildlife traders in West Java seem to use Instagram only for display window. The real transaction is established on Facebook, especially within closed groups, to guarantee the security issues.

Within this range of the social media use, it is also noticed that the new myths become popular from the social interaction between the sellers and the buyers. This platform becomes the place for exchanging special terms and describing the new myths about the animals. This kind of interaction facilitates the community of traders and animal lovers to establish their culture and set up their social status. The accounts names are also changeable, which could be useful to avoid the authorities' monitoring.

This phenomenon emphasizes the influence of online communication within the process of forming people's perception. The problem is, not all of the information published online is trustable and full of ambiguity. Sharon M. Friedman observes some environmental journalists have not been too keen on taking the exceptional opportunities of online publication. One of her notes shows that "Generally when information is added online, it consists mostly of links to other information sources, databases, and archives of past stories" [11].

By stating the argument above, Friedman underlines the importance of the accuracy of the information in the Internet age. Regarding the issue in this study, it can be argued that the animal lovers community members are also experiencing this ambiguity. Because of their level of trust towards the traders whom they meet on online and social media interaction, the animal lovers do not concern too much about the truth behind the myths within. Therefore, even though the myths are untrue and stand against conservation ideas, the interest to possess and domesticate wildlife is still high. They approve the hunting practice and the wildlife trade business, even the illegal ones, without concerning the consequences on their environment. Arguably, the myths are potent in setting their mind.

The issues above emphasize the point that when it involves mediated communication, the discussion will have contact with what so-called media literacy. The National Conference on Media Literacy in December 1992 distributed its standard definition as “the ability of a citizen to access, analyze, and produce information for specific outcomes” [12].

---

**Figure 2.** Social media platforms used for wildlife trade in West Java
Historically, the term has always been related to the ability of the society to absorb information in the form of text or letters. As Gunther Kress [13] argues,

…for me literacy is the term to use when we make messages using letters as the means of recording that message. When we communicate through numbers, we use the term ‘numeracy’, and for excellent reasons: the meaning-potential and the meanings made with numbers are very different from those made with letters.

However, the rise of new media technologies has changed the environment. Kress sees that the technologies integrate all communication formats and "bring together the resources for representation and their potential with the resources of production and the resources of dissemination." Furthermore, they create a more sophisticated communication pattern which is called interactivity that allows the reader to "write back" the author simultaneously. This capability brings the notion of media literacy out of the old perspective. As Kress points out, "If it was a myth to see the author as the originator, it is now a myth that cannot any longer be sustained in this new environment" [13].

In relation to this study, it is obvious that the wildlife traders, as well as the brokers, are literate enough about new media technology. They have an excellent understanding of the technology and can make a modification or special programming to support their business. The way they persuade people to believe their new myths about wildlife shows how advanced they are in using the technology. This tendency is a crucial thing to anticipate because there are potentials to misuse the media. Instead of concerning the impact on the individual and society as well as the insight into contemporary culture and humans' life, as stated by Silverblatt et al. [12], these traders are actually promoting the destruction of the environment by using the new media. It can be dangerous to the sustainability of nature. People need to be aware of this threat and become more responsible in using new media technology.

The fact is, the media have been useful in setting people's perspective about the world. If people cannot use the media properly and responsibly, they will be trapped in the contra productive actions that will lead to destroying their own living place. Therefore, there should be attempts to set up better media literacy among every community in the world, because environmental issues are not something to be concerned by certain individuals only, but everyone who lives on Earth.

4. Conclusions

From the study, it can be concluded that wildlife traders in West Java have created several new myths around wildlife behaviors and the consequences of possessing them in a domestic environment. These myths are developed to increase the values of the animals and to attract more attention from potential buyers, including the young generation. It is found that the promotion of new myths has been quite successful since the interest in possessing wildlife has significantly increased.

Arguably, the presence of new media communication, especially social media, has become great contribution regarding disseminating new ideas about wildlife. This particular media creates a strong relationship between the traders and the buyers. At the same time, it provides the opportunity to avoid the authorities. This chance to escape the police is a crucial thing since mostly the wildlife trade is illegal.

The rise of online wildlife trade business is not a proper development because it will become a severe threat to the nature conservation. The new myths have brought the wildlife away from environmental conservation and the concept of animal welfare.

Therefore, to anticipate the bad situation being led by the misuse of the media, it is suggested to generate media literacy program and campaign. Not only about the technical aspects, but also about the responsibility to share the right message to the world and to contribute any attempt of saving the world itself. This responsibility is crucial to be done by everyone because environmental conservation needs to be supported by all people on Earth.
Acknowledgments
It is a great pleasure to have this opportunity to thank our colleagues from Balai Konservasi Sumber Daya Alam (BKSDA) or the Agency for Natural Resource Conservation, especially our informant Mr. Untung Wantoro, an Investigator from Regional III Ciamis, West Java; Ms. Karlina Indraswari from Queensland University of Technology, Australia, who have contributed valuable data and knowledge through her presentation on “the Use of (Internet) Technology in Illegal Wildlife Trade”; and Mr. AR, a hunter from Tasikmalaya whose name is protected due to his personal security issue. We also would like to appreciate the assistance given by PROFAUNA Jawa Barat, an active NGO that focuses on protecting forests and faunas. Finally, allow us to express our gratitude to the Faculty of Communication Sciences, Universitas Padjadjaran, Indonesia who gave their prime supports to disseminate our studies in international forums as well as this publication.

References
[1] Na’im A and Syaputra H 2010 Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa Sehari-hari Penduduk Indonesia: Hasil Sensus Penduduk 2010 (Jakarta: Badan Pusat Statistik)
[2] DetikNews 2018 Wik wik wik...! Misteri Suara Burung Uncuing yang Dianggap Pertanda Kematian detikNews [Internet] [cited 5 October 2017]; Available from: https://news.detik.com/berita/2858633/wik-wik-misteri-suara-burung-uncuing-yang-dianggap-pertanda-kematian
[3] Sawyer M S 2004 Nonverbal Ways of Communicating With Nature: A Cross-Case Study The Environmental Communication Yearbook vol. 1, ed S L Senecah (Mahwah, NJ: Lawrence Erlbaum Associates, Inc.) pp 227-50.
[4] Economic and Social Council United Nations 2017 Progress towards the Sustainable Development Goals Report of the Secretary-General
[5] General Assembly, United Nations 2012 The future we want Resolution adopted by General Assembly
[6] Ghosh S 2015 Evolvement of a Participatory Definition of Space, Mapping of Resources and Its Relevance in Research Outline India [Internet] [cited 5 October 2017]; Available from: http://blog.outlineindia.com/?p=289
[7] Freudenberger K S 2008 Rapid Rural Appraisal (RRA) and Participatory Rural Appraisal (PRA): A Manual for CRS Field Workers and Partners (Catholic Relief Services)
[8] Jordan M 1993 Myths of the World: A Thematic Encyclopedia (London: Kyle Cathie Limited)
[9] May A 2011 Myth and Creative Writing: The Self-renewing Song (Pearson Education Ltd.)
[10] Indraswari K 2017 Penggunaan teknologi (internet) untuk perdagangan illegal satwa liar [presentation] 9 September 2017
[11] Friedman S M 2004 And the beat goes on: The third decade of environmental journalism The Environmental Communication Yearbook vol. 1, ed S L Senecah (Mahwah, NJ: Lawrence Erlbaum Associates, Inc.) pp 175-88
[12] Silverblatt A, Smith A, Miller D, Smith J and Brown N 2014 Media Literacy: Keys to Interpreting Media Messages (Santa Barbara, CA: Praeger)
[13] Kress G 2003 Literacy in the New Media Age (London: Routledge)