



Ethics of Society and Ethics of Communication Working Group

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Virtual Chat Groups in Nigeria and Relative Experiences of Inclusiveness' Codes of Conduct

Authors

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Abstract

Abstract

Since pre-historic times, interaction has remained fundamental to all forms of development. Therefore humans have often strived to enhance and sustain interaction. For instance, via varying forms or spheres of group interactions, nation-states such as Nigeria have sustained relative socio and civic coherence. Nevertheless, there has been increasing sensitivity towards diversities, diversifications, and restructuring. Seemingly, civil order and parity in Nigeria are most recently questioned and or threatened. The Nigerian government is even tinkering with the situation by suggesting censorship of social media in particular and increased regulation of group interactions via digital information communication technologies in general. However, with one of the highest digital mobile-telecommunications and internet penetrations in Africa, Nigerians have continued to form virtual chat-groups on *Facebook*, *WhatsApp*, and *Telegram* among other social media applications. Without belittling the suspicion of the Nigerian government that these social media have enhanced acrimony amongst Nigerians, this research rather investigates the extent and how some virtual social media chat groups in Nigeria have been able to ensure togetherness. While it is not difficult to imagine that some Nigerian based virtual chat-groups made up of Nigerians may have huge diversities, this research hopes to probe how inclusiveness' codes of conduct are set, managed and encouraged. Understandably, inclusiveness' codes of conduct are not just meant for managing default demographic human interaction differences but are also used in the management of psychographic and general perspectives to life. Framed around the uses and gratification theory, social inclusion hypothesis, as well as utilitarian theory of ethics, this paper postulates that contemporary digital interactions [such as virtual chat-groups in Nigeria] are necessary but can only be profitably managed through projected gratifications, stated rules of inclusiveness, and predictable utilization of clearly stated codes of conduct. The research will, therefore, adopt focus group discussions and quantitative surveys in order to understand codes of conduct processes and experiences of Nigerian virtual chat-groups. The ethos of various virtual chat-group engagements and relative inclusiveness across diversities and distances remains to be empirically appreciated.

Keywords: Virtual Communities, Chat-Groups; Digital Inclusiveness; Digital Conduct

Submission ID

156

Journalistic roles, perceived influences, and journalistic ethics: An empirical study of journalists from mainland China

Authors

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Abstract

Background: Ethical issues arise from practices (Tang, 2014). In practice, journalistic ethical concepts are embodied in controversial interview behavior, relationships with information sources, and conflict of interests (Weaver & Willnat, 2012). Few empirical studies focused on the relationship between journalistic roles, perceived influences, and journalistic ethics. However, journalistic roles articulate journalism's identity and social position, reflect broader public expectations. Perceived influences reveal journalists' perception of multiple forces that shape the news production process. These two factors jointly affect journalists' reporting routines, as well as their sense of justifiable practice (Shoemaker & Reese, 1996; Hanitzsch & Mellado, 2012). This research intends to probe this relationship in the Chinese context, which is largely overlooked by existing studies.

Methods: Data comes from a large-scale transnational survey named *the Worlds of Journalism Study* (WJS). Responses of 652 journalists from mainland China were extracted from the second round of WJS. Exploratory factor analysis was adopted to discover the underlying structures of each concept. Journalistic ethical behavior contains content tampering, improper use of information, and controversial interview behavior (the higher the value, the lower tolerance towards corresponding practice). For journalistic roles, we employed disseminator and infotainment orientations summarized by previous studies (Mellado, 2013; Hellmueller & Mellado, 2016). As for perceived influences, five factors (competitive pressure, etc.) were incorporated. Perceived autonomy, working experience, and some other indicators were adopted as control variables.

Results: We conducted binary logistic regression and multiple linear regression based on dependent variables' distributions. Statistical results demonstrate that 1) disseminator orientation and age are positively related to the intolerance of content tampering. 2) Age additionally facilitates the intolerance of improper information use. Television journalists are also more intolerant of this behavior than journalists from the online outlet. 3) For the controversial interview behavior, journalists who are older, involved in other paid activities, occupy a high degree of autonomy have more intolerance of this item. Journalists from television and radio media are more likely to oppose this behavior than those from online outlets.

Conclusion: This research suggests that journalists' role perception and perceived influences have a limited effect on their journalistic ethical behaviors in mainland China. Only the disseminator orientation significantly affects the intolerance of content tampering. This result is different from studies conducted in other countries. Our research implies that journalistic ethics is a somewhat

idiosyncratic concept, which holds unique connotations in different contexts. Compared with the two factors we stressed in the title, a high degree of autonomy (both economic and reporting) decreases journalists' approval of unethical behaviors. Besides, journalists engaged in television and radio media show higher adherence to ethical practices than those from online outlets, this may be related to media attributes, because it is hard to fabricate the audio and video than words. Older journalists also know how to avoid risks and more committed to ethical codes than the young. Therefore, improvement of professional autonomy, value the leadership of senior journalists in nurturing professionalism may be effective approaches to regulate unethical reporting behaviors in the context of mainland China.

Submission ID

802

Ethical Reflection on Virtual world: Understanding Theorization of Ethics in Online Space

Authors

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Abstract

This research paper tries to address new ethical issues and challenges arising in this virtual environment and reflects the new way of understanding ethical paradigmatic shift in communication to build respect, inclusiveness in digitized future. This information revolution of web 2.0 has re-ontologized the real physical world into a virtual world. Atfirst, this theoretical paper first tries to understand the differentiation between 'real' and 'virtual' world through the lens of Baudrillard and Weithem using such concepts like "situated embodiment", "bodily experience" and "third state of consciousness", which helps to understand the nature of occurring ethical issues. The social, economical and political structural dimensions of human society have been profoundly changed due to the formation of information society, in which information has become new capital and communication has become new driver of society. The experiences of humankind in digital virtual reality come under the enquiry of ethics, as it affects the understanding of life and the system of human interaction. I discuss the 'ethics related with the body' through Leˆvinas's concern on "modes of mediation". I talk about the ethical issues related to the extent of virtual engagement and constructed mythical structure of violence and power in the light of Turkle (1997) and Hillis (1999) respectively. This article also tries to trace the changing scholastic traditions from Wiener's "Cybernetics" (1961) to Floridi's "Information ethics" (2008) via Aristotle's "*Nicomachean Ethics*" (1982) and others. Plaisance's (2013) suggestion for neo-Aristotelian virtue theory of Philippa Foot to the "flourishing" of digital lives through behaviours and guidelines is also mentioned in the relevance to the concept of building digital communities. I ascertain the suitability of Floridi's

information ethics (2008) approach and its application to address the ethical issues in the rest of this research article and discuss its significance to design the new 2.0 ethics for digital society in future.

Submission ID

838

Fact-Checking Interventions as Counteroffensives to Disinformation Growth: Standards, Values, and Practices in Latin America and Spain

Authors

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Abstract

The normative theories of media highlight that socially-responsible journalism should provide truthful, complete, and accurate information for the citizenship to understand public affairs and participate in the community on an informed basis (Christians, Glasser, McQuail, Norderstreng & White, 2009). Nevertheless, journalism's ability to comply with this normative goal is increasingly threatened by a combination of profound challenges and provocations, including dwindling resources, the expansion of the "ASAP journalism" (Usher, 2018) hyper-accelerated news culture, as well as the impact of disinformation, which unmistakably poses the latest "existential challenge to journalists dealing with an audience losing its faith in what journalism does" (Richardson, 2017, p. 1).

As democracy-building tools, fact-checking platforms serve as critical interventions in the fight against the expansion of false and/or misleading news (Allcott, Gentzkow & Yu, 2019; Amazeen, 2020; Clayton et al., 2019; Walter, Cohen, Holbert & Morag, 2019). The Duke Reporters' Lab notes that there are currently 226 active fact-checking sites in 73 countries (Stencel & Luther, 2019), including a wide range of initiatives in the Latin American and Spanish contexts (Palau-Sampio, 2018; Vizoso & Vázquez-Herrero, 2019). In light of this emerging phenomenon, it is of outmost relevance to gain insights on standards, values, and underlying practices embedded in these projects while identifying the specific challenges that these organizations face nowadays.

This study employs in-depth interviews with verification sites' editors to expand both the theoretical and practical understanding of how fact-checking has been performed by the following independent platforms across six different countries in Latin America and Spain: *Chequeado* (Argentina), *UYCheck* (Uruguay), *Maldita.es* and *Newtral* (Spain), *Fact Checking* (Chile), *Ecuador Chequea* (Ecuador) and *ColombiaCheck* (Colombia). The interviews, conducted in 2019, focused on six areas: (1) description of projects and personnel; (2) volume and frequency of checks; (3) fact-

checking procedures and routines employed to choose statements and scrutinize claims' truthfulness; (4) resources to debunk disinformation; (5) role of the public; and (6) editors' opinions on the impact of fact-checking platforms as counteroffensives to fake news.

Findings indicate that the analyzed independent outlets carry out an intensive task. Indeed, despite operating on tight budgets and relying on small teams, they are able to produce between 10-13 checks per week. Inspired by best practices in the United States and Europe –including *FactCheck.org*, *PolitiFact*, *Channel 4*, *Le Monde*, and *Libération*–, all considered sites employ innovative, robust, and transparent methodologies that guarantee a consistent verification process. These organizations consult a broad range of primary and secondary sources to check data while leveraging the power of digital tools such as Google, Tineye, FotoForensics, InVID and CrowdTangle. Notably, audience active participation is considered critical to help locate and count fake news. Starting from these results, the paper finally discusses ways in which fact-checking operations could be strengthened and expanded to further combat the spread of disinformation, educate citizens, and thus contribute to restoring the credibility of journalism.

Submission ID

895

Ethics for Social and Behavior Change: A Code and Proposal for Possible Uses

Authors

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Abstract

This paper builds on phase one of a project designed to create a code of ethics for social and behavior change that was presented to the Ethics Working Group at the 2019 IAMCR conference in Madrid. The presentation there included three papers. The first of these reviewed the status of ethical challenges in the SBC field and the need for a code of ethics. The second explored the philosophical foundations of an approach to ethics that would be suitable for the work of social and behavior change, i.e. discourse ethics. The third reviewed some of the kinds of organizations that employ such codes and the ways in which codes of ethics operate in practice within them.

Subsequent to the presentation of these papers, the operation and possible content of an SBC Code of Ethics will be workshopped at the Social and Behavior Change Summit in Marrakesh, March 30 to April 4, and also presented for discussion in a plenary during the Summit. An online survey about the idea of such a code will be fielded to those attending the Summit. The paper proposed here will advance the works presented in Madrid and Marrakesh. It will attempt to present a final, or near final version of an SBC Code of Ethics, including a prefatory values statement, a brief working description of the applied field of social and behavior change communication, a list of ethical values

to serve as a framework for SBC ethics analysis, and a proposal for ways the code might be employed by SBC organizations. Two assumptions of such a code will be highlighted: One of these derives from discourse ethics, which holds that ethical values must arise from discussion among those affected by ethical rules and norms. In practice this means that lists of values characteristic of codes of ethics can only, in the case of SBC, serve as starting points for discussion, not as final and finished decisions on values. Settings, occasions, and methods for such discussions will require much consideration. This makes SBC ethics highly participatory. The second assumption made by the approach being applied in this project is that, if a such a code is to have practical impact, it must be only one expression of a normative community that facilitates ethical reflection beyond the code itself. Therefore, the paper will advocate activities ranging from field research, to publications, to webinars and conference activities that will use the code as terms of reference to extend and deepen both theory and practice, within organizations working in the field as well as academia, hoping to help build such a normative community.

Submission ID

1027

Etiquetado y publicidad. La ética de anunciantes ante la obesidad y las nuevas tecnologías

Authors

CAROLA GARCIA CALDERON - Universidad Nacional Autónoma de México-FCPyS

Abstract

Este es un avance de la investigación Análisis de las políticas públicas en materia de publicidad, obesidad y nuevas tecnologías que estamos desarrollando en la UNAM.

Se refiere al un nuevo etiquetado para los alimentos y bebidas en México, aprobado en la Cámara de Diputados en octubre de 2019. Esta es la primera medida relacionada con el tema de la obesidad adoptada durante el gobierno de Andrés Manuel López Obrador derivada de iniciativas de organizaciones ciudadanas que durante varios años pugnaron por un etiquetado más claro.

La disposición aprobada el 22 de octubre por el Senado de la República establece el etiquetado con sellos de advertencia para alimentos procesados y bebidas no alcohólicas. En enero de 2020 se aprobó la norma oficial para el etiquetado (NOM51)

México tiene una tercera parte de población con obesidad y sobrepeso, el Instituto Nacional de Estadística y Geografía (INEGI) señala que 75.2% de la población de 20 años y más enfrenta un problema de obesidad. De 2012 A 2019 se incrementó casi 4% la obesidad.

La aprobación del etiquetado y de la norma dieron lugar a una discusión entre las organizaciones que pugnaron por el nuevo etiquetado y los anunciantes y organismos empresariales como ConMéxico y la ANTAD, entre otros. Estas posiciones permiten ver diversas ópticas relativas a la

ética ante la promoción y los límites en la publicidad de alimentos de bajo valor nutritivo, sobre todo aquellos dirigidos a los niños.

A esto se suma la derivación de la publicidad y las promociones hacia los medios digitales, los videojuegos, el internet y el *streaming*, que ocupan el tiempo libre en las zonas urbanas. El escenario publicitario se complejiza con las nuevas tecnologías de comunicación y la movilidad de los consumidores a los espacios de comunicación no tradicionales, cuando los consumidores se van volviendo más difíciles de encontrar,

Los nuevos medios se han masificado en los últimos años atrayendo audiencias compuestas principalmente por jóvenes, esto ha provocado un creciente interés por parte de las marcas para anunciarse en este tipo de entretenimiento, que utiliza códigos y lenguajes de la cultura digital.

Uno de los retos que afronta la publicidad es que se enfrenta a consumidores más, críticos, mejor informados y permanentemente conectados a las redes de comunicación, con tendencias de consumo que apuntan a estilos de vida más saludables, a su vez, tienen gustos culposos como *snacks*, bebidas con alto grado calórico y dulces; así las marcas han cambiado de lenguajes, canales y modifican su manera de comunicarse.

Destaca cómo mientras crecía el problema de la obesidad y el sobrepeso, se fueron debilitando las regulaciones en publicidad y se dieron ventajas a los anunciantes de los productos altos en contenidos de grasa, azúcar, carbohidratos y sal, al otorgarse concesiones a quienes firmaran códigos de ética o convenios.

Submission ID

1050

ENTRE LA ÉTICA Y LA POLÍTICA EN MÉXICO

Authors

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Abstract

A partir de la asunción del nuevo gobierno en México, que representa una ruptura con los últimos 36 años, uno de los asuntos centrales del régimen era la revolución de las formas de actuar en política y de las formas del pensar.

Hemos denominado la revolución de conciencias que permeó en millones de votantes mexicanos (30 millones) que permitió el ascenso al poder del proyecto de un nuevo régimen distinto al neoliberalismo, al autoritarismo y la corrupción política.

En mi último libro recién publicado, he llevado a la discusión la caracterización del actual régimen, en el cual reflexiono, que, si bien está en el marco del espectro de la izquierda, no tiene algunas de las tesis estrictas de esa concepción.

Hay temas que hemos tratado en el Seminario Interdisciplinario de Comunicación e Información de la UNAM, que dan lugar al proyecto que desarrollaremos en los próximos tres años, entre los cuales estará el estudio de las políticas del régimen, su concepción de comunicación política, sus símbolos discursivos, así como el uso de la comunicación de redes socio-digitales.

En consecuencia, en este ensayo se revisan algunas de las políticas del régimen, su marco general y qué vinculación tienen con la ética. Cómo la política se convirtió en negocio, le he denominado capitalismo de compinches y de corrupción, bases en las que se fundó una manera NO ÉTICA de hacer política.

A contra parte se explica y analiza el modelo de comportamiento político y de actuar del líder de movimiento de movimientos, constructor del partido MORENA, hoy en el poder, Andrés Manuel López Obrador (AMLO) presidente de México, quien es el referente de millones de personas que están siendo educadas (con sus virtudes y defectos) en esta concepción ética de hacer política al servicio de las mayorías.

Intentamos acercarnos a explicar cómo podemos concebir el ejercicio de la ética en la actuación política en México, así como la confrontación entre el nuevo régimen y parte del poder económico, de los medios de comunicación y los factores de poder de las últimas décadas.

Submission ID

1055

Public funding of news media: a social demand, an ethical challenge

Authors

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Abstract

It has never been easy to have independent and serious news media surviving with the natural profit of an average business. To run a newspaper, a radio or a television station devoted to news and information, and to invest basically on good, deep, accurate, critical reporting, doesn't often pay enough, either because sales don't even cover the production costs, or because revenue from advertisement is beyond the needs. Nowadays, this scenario became much more complicated, due to the economic crisis that affects most media outlets and to the trend, brought and spread by the internet, that news should be available to everybody at no cost. The pressure over the business, in this unfavourable environment, leads to increasing cuts in the companies – cuts in investment, cuts in labour force, cuts in newsroom budget for investigative reporting, etc. At the same time, the urge to try to improve audiences and revenue leads to more soft news and infotainment, according to the logics of 'popular taste' in the media market, with consequences in the quality of information. All this means, after all, that it is nowadays very difficult, if not virtually impossible, to run and to keep quality news media, devoted to serious, independent, deep and comprehensive information in the

public interest, living only on their own revenues. The amount of news outlets that closed doors and of newspapers that disappeared, thus reducing diversity and pluralism, calls dramatically the attention for the need to find ways to save the unquestionable public good of journalistic information – a public good as relevant for contemporary democracies (and for the exercise of a real citizenship) as education, culture, health or justice. If the State usually grants public resources and material means for culture, education or health, thus ensuring that all citizens have access to it regardless of their higher or lower income, so it should also happen with news media, helping them to survive, to develop reasonably and to fulfil their invaluable role in society. In this paper, we argue that the need to have some kind of public funding for news media is a social requirement if we want to have access to serious, deep, quality information (and not only to the light products that appeal to commercialism and sensationalism) . Nevertheless, these public aids to the news media must be carefully designed, handled and monitored, according to the basic requirements of independence, pluralism, equality and press freedom that no government can fail to respect. A strict commitment to these principles and values must inform any legal framework to be built on this issue, in order to prevent any kind of economic abuse or political harness. Public funding for a public good: that is the challenge, so that news media don't feel forced to concentrate on what sells, instead of what really matters.

Submission ID

1542

The Drive for Perfection: A Precursor for Algorithmic

Authoritarianism.

Authors

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Abstract

We are on the forefront of inevitable impacts already tangible worldwide of how technology is shaping our future. The article is addressing this through speculative reasoning and postulation through observations of robotic and algorithmic driven art installations. The aspiration for technological perfection and the ambition to eliminate mistakes has a lesser understood dark side.

I pose the term “machine-fascism”, which relates to an attitude and a general culture of dismissing criticism as irrelevant negative obstacles or simply as trivial neglectable scorn, towards an evolution of technology. This lack of criticism results increasingly in rendering technological inventions emotionless and pushing it into a dehumanized level of perfection. Umberto Eco described 14 characteristics to help identifying fascism in authoritarian regimes (Eco, 2010, pp. 65–88). At least 6 of those can be recognized to a certain degree in interpreting the mechanisms of how technologies are advancing as will be addressed in the article. Seemingly innocent strive for perfection is usually considered as an admirable ambition that can be explained through a different vista, as inherently problematic at its core as it undermines patterns of natural evolutionary processes. When

technology was predominantly an exercise in mechanics it could be considered a benign aspect of progress. This caused hardly ramifications other than a projected level of quality. However, the shifting focus towards inter-connectivity in a networked society should be reevaluated in the light of increased algorithmic independence resulting in machine authority and automatized decision making. Technologies like Artificial Intelligence (AI) are pushing boundaries of automatized systems that are increasingly impose elevated levels of control over each and everyone's lives. Reflecting possible impacts of this new form of authority is essential to investigate, before we as a society, handover mechanism of control. A further point of interest is how governments are getting seduced by start-up companies developing AI and its specific application into tools of control. How these algorithmic processes affect aspects of human rights, democracy, distribution of power and civilization as a whole are not fully understood yet, but indications reveal that erosion of certain freedoms and rights are already occurring. The article is using speculative reasoning as methodology, as it is not possible to measure presumed future consequences this implementation of rapid developing technologies seems to enforce. However, we can already identify how this tech consolidates authoritarian regimes worldwide and how it invokes media manipulation, resulting in electoral subterfuge and a deluge of other unforeseeable implications undermining the freedom of one's own thoughts and ultimately one's mind.

Eco, U. (2010). *Five Moral Pieces*. Vintage Books.

Submission ID

2084

Ethical aspects of using robots to produce news: the European Union pioneer in the regulation of automated information

Authors

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Rafael Moreno - Complutense University of Madrid

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Abstract

El cometido de los periodistas es contar la realidad, pero sistemas informáticos avanzados pueden escribir ya noticias automáticamente, introduciendo una selección de algoritmos en un robot, y conducir así hacia un nuevo modelo periodístico (Jung, Song, Kim *et al.*, 2017). Las alarmas saltan cuando se ve la posibilidad de que la utilización de robots pueda dañar la sustancia del periodismo - historias contadas por personas para otras personas-, si no se consiguen los estándares de calidad y fiabilidad necesarios en una sociedad democrática, ya que el origen algorítmico impide profundizar en el relato. En trabajos anteriores hemos abordado los sistemas de producción automatizada de noticias, pero ahora nos centramos en los aspectos éticos y nos planteamos las siguientes cuestiones:

- Q1: ¿Existen límites que garanticen la veracidad de las informaciones automatizadas?
- Q2: ¿Se han producido legislaciones que aseguren el buen uso de los robots en el trabajo periodístico?

Nuestra **hipótesis** de partida es que las principales organizaciones internacionales han debatido y aprobado declaraciones sobre el uso de robots e inteligencia artificial en relación con la información y los medios de comunicación, pero se han limitado a hacer recomendaciones a los Estados miembros en relación con una interpretación amplia del derecho a la libertad de expresión y acceso a la información y se inclinan hacia la auto-regularización de las empresas multinacionales que dominan el sector, mayoritariamente estadounidenses.

Es importante dejar claro que los medios no son los únicos actores en este escenario en el que gobiernos democráticos o autoritarios, instituciones militares y partidos de todo tipo han recurrido a robots e inteligencia artificial para obtener influencia política o mejorar sus estrategias comunicativas (Bradshaw, 2017: 11). Y hemos llevado a cabo una **revisión metodológica** en la documentación producida por las organizaciones internacionales para concluir que, con la excepción de la Unión Europea, han progresado poco en la aprobación de una regulación específica. La UE es, con diferencia, la organización internacional que ha adoptado una posición más activa para entender y regular las repercusiones de la automatización, la robótica y la inteligencia artificial en relación todos los aspectos sociales y económicos de la sociedad, incluido el de la información y acerca del debate sobre si las máquinas tienen o deben tener personalidad jurídica, una cuestión de enorme transcendencia en el caso de los medios de comunicación.

Este análisis documental permite ofrecer **algunos resultados**, y confirmar que las Organizaciones Internacionales se han fijado en tres aspectos: la publicación de “noticias falsas”, la desinformación y la propaganda; su efecto en las rutinas periodísticas y su conexión con la gestión y difusión de las noticias y la información a través de intermediarios, sobre todo redes sociales. En abril de 2017, las Naciones Unidas (ONU), la Organización de Estados Americanos (OEA), la Organización para la Seguridad y la Cooperación en Europa (OSCE) y la Comisión Africana de Derechos Humanos y de los Pueblos (CADHIP) aprobaron una declaración conjunta sobre libertad de expresión, “noticias falsas”, desinformación y propaganda que puede considerarse como el estándar global sobre este asuntos.

Submission ID

2417

Censorship, diversity, dignity and equal rights

Authors

Anthony Lowstedt - Webster Vienna Private University

Abstract

This paper argues on the basis of international law and conceptual analysis that diversity, if balanced by equality of basic rights, is both intrinsically and instrumentally good, from a Kantian-normative standpoint. The moral and (to some extent) legal imperative is to support diversity and to minimize selection/elimination and censorship.

Hard censorship comprises prohibition, law enforcement, violence against communicators, including killing, torture, detention, threats, fines, and extortion. It is usually carried out by states and other monopolies on violence.

Soft censorship consists of editorial rejection, deletion of posts, accounts, and content editing, but no penalties beyond that. It is now typically carried out by privately-owned, profit-seeking companies.

Self-censorship is perhaps the most pervasive of all. We stop ourselves from sharing, writing, saying, remembering or even thinking things, largely because of learned mechanisms. Many of these mechanisms are unconscious, taken over from previous generations, from authorities, employers, peers, and the media. But the author her- or himself is ultimately responsible.

In this sense, censorship is pervasive and fundamental. It seems as inevitable as selection/elimination in evolution; and it relates to diversity similarly. Media diversity is like genetic and behavioral variation. Only a few make it in nature, and only a few, apparently, make it in culture. Media contents, media personalities, ideas and organizations are like genes, organisms and species. Most are ruthlessly weeded out.

Inevitably? No, in both cases it is usually difficult, but human beings can have a say in what gets selected and saved, and what gets eliminated.

In general, the more censorship there is, the less media diversity there will be. But there are exceptions. If we allow radical hate speech, this can, in the long term, lead to less diversity, through the establishment of a government led by an emboldened radical hate group, such as in the early 1930s liberal Germany. It is widely agreed today that intolerance must not be tolerated. Forms of “marginal” censorship, in order to safeguard diversities, especially the most vulnerable targets, against attacks by the intolerant, the hateful, and the reckless, are apparently necessary. Therefore, not even hard censorship can be abolished. But, like selection/elimination, it can be reduced and minimized.

Even in the most liberal countries, incitement to violence, hate speech and other contents, such as child pornography or advertisement for forbidden products and services, are subject to legal censorship. The more fine-tuned and well-balanced this system of censorship is, the less it will interfere in communication and the better it will safeguard cultural diversity. Thus, a wise constellation of censorships, including also soft and self-censorship, may contribute to more diversity overall.

In principle, nevertheless, diversity needs to be balanced by dignity and equal rights. In liberal, capitalist societies, especially ownership and sponsorship filters (Herman & Chomsky, 1988) also

greatly limit media diversity. Therefore, restrictions on concentration of media ownership and support for messages without commercial sponsorship are also necessary. Unwise, insensitive, and oppressive censorship, i.e. the majority of instances of censorship so far, however, lead to less cultural and media diversity.

Submission ID

2422

Rethinking Ethics in Immersive Journalism: boundaries between fiction and non-fiction

Authors

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Abstract

The Immersive Journalism conceived by De la Peña et al. (2010) has opened disparate ethical discussions on what the limits are (Kent, 2015; Kool, 2016; Nash, 2017; Aitamurto, 2018; Sánchez Laws & Utne, 2019; Mabrook & Singer, 2019; Benítez de Gracia & Herrera Damas, 2019). Some questions are not new, as visual journalism has been facing dilemmas since images started being used in news stories. However, the specificities and possibilities of this novel form of content production has led to new challenges which, in summary form, have to do with its particular visual grammar (Dooley, 2017), the place illusion (De la Peña et al., 2010; Domínguez, 2013; Sundar et al., 2017; Van den Broeck et al., 2017) and the empathy (De la Peña et al., 2010; Milk, 2015; Sánchez Laws, 2017).

The 360-degree video productions available so far have left in their wake several controversies since some decisions taken by the journalists conflict with certain ethical norms, especially those related to accuracy, transparency, integrity, minimize the harm or even independence (Hardee, 2016; Sánchez Laws & Utne, 2019; Mabrook & Singer, 2019).

The aim of this proposal is to delve into diverse journalistic experiences trying to understand how professionals build the stories for an evolving environment and experience, and also how they design the narrative to turn the user into a more active participant while watching the video, in spite of confronting some ethical norms. In this work, which belongs to a further study on Ethics and 360-degree videos, it is presented a case study of four social reports that address complex issues: Millions March NYC 12.13.14. (2015), by the digital native media Vice News; Syria's Silence (2016), by a Vlaamse Radio- en Televisieomroep' journalist; Nobel's Nightmare (2016), by Smart News Agency; and Inside the horrors of human trafficking in Mexico (2016), a CGI experience produced by The New York Times. Taking the available literature as a reference, the author opted for a content analysis focused on four main items: treatment and construction of the story for a 360-degree environment, especially if sensitive content; mediated presence and journalist' influence on the scene to boost the illusion of the "as if" users were there; role of the storyteller; and limits

between fiction and non-fiction, even recovering questions arisen in the Tom Wolfe's New Journalism. The outcomes were confronted to each media code of ethics and to international ones of reference.

Furthermore, several semi-structured interviews were conducted with Immersive Journalism experts and journalists who have produced 360-degree video news stories in order to delve into the dilemmas that these reports present if applied the current, conventional ethical norms. The qualitative approach revealed that some authors justify certain practices as the Immersive Journalism is a result of the hybridization of practices and the influence of game design logics. Limits between fiction and non-fiction become blurred and some claim "exceptions", just contrary to those who ask for an updating of the existing ethical rules (or specific ones).

Submission ID

2462

Accountability 2.0: traditional media versus pure players and digital platforms

Authors

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Abstract

Criticism in journalism has become a core accountability instrument in recent years (Rodriguez, Mauri & Fedele, 2017; Lasorsa, Lewis & Holton, 2012; Bichler, 2012). The democratization of communication flows (Kovach and Rosenstiel, 2001, Bordevijk and Van Kaam, 1986; Wardle and Derakhshan 2018, Usher, 2019) has open the field to a massive and public input from the audience, key for the business in the roles of reader, subscriber and commentator (Borger, 2016; Simson, 2015; Nielsen, 2014. Deuze & Witschge, 2017; Craft, Vos and Wolfgang, 2016; Boczkowski and Mitchelstein, 2015; Korson, 2014). To delve both into social conversation as an instrument of accountability and the social challenges posed by new media and digital platforms, we analyze in this paper twelve months of social conversation on Twitter around 10 leading news media published in Europe, US and Iberoamerica and 10 pure players and digital platforms (The Huffington Post, Reddit, BuzzFeed, Voxdot.com, Wikitribune, Twitter, Facebook, Global voices, Slashdot, Yahoo News and Google News) to identify global trends and critical issues for each subset (RQ). A twelve-month search using the keyword "Journalism" produced 344,800 tweets related to both subsets (1), the majority of them related to the first subset (traditional media). Findings show and outstanding

flow of social conversation (a total of 308,000 messages) associated to the 10 traditional leading news media from US, Europe and Iberoamerica analyzed in this study Only 36.400 messages related to The Huffington Post, Reddit, BuzzFeed, Voxdot.com, Wikitribune, Twitter, Facebook, Global voices, Slashdot, Yahoo News and Google News were found. Our findings raise concerns about the limited scope of the social conversation on pure players such as Facebook or Twitter and their roles regarding the news, despite their increasing influence on journalism.

(1) The presence of bots/possible bots was established in 1% and 4,7% of the sample respectively by the algorithm integrated in Atribus.

Submission ID

2520

The fundamental duty and right to information in digital media: To what extent and in what ways can no time-space constraints be an ethical framework for freedom of expression?

Authors

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esearch Unit “Culture, Space and Memory” - Digital Culture Research Group

Abstract

This paper explores an approach to communication based on the conflict between the fundamental duty and right to information, and the fundamental duty and right of freedom of speech, and evaluates whether digital media's lack of time-space constraints can provide the ethical framework for resolving what is acceptable mediation. The investigation looks first at how media(tiza)tion is made: when communication content arrives to us, it is shaped not only by the technicalities of the media but also by mediators. Thus, instead of being a *locus* for different interests to manifest themselves and influence us, content takes us to the field of narrative, rhetoric, censorship, spin-doctoring, among other non-factual communication forms that tendentially amplify specific ideological messages. When this is seen together with Elisabeth Noelle-Neumann's Spiral of Silence model - drawing on the theory that people fear separation or isolation from those around them, so they tend to keep their attitudes to themselves when they think they are in the minority, and therefore visible ideas tend to reproduce and grow whereas less visible information tends to disappear - it becomes a frightening vision for democracy. On the one hand, the digital media are now offering more space and time for counter-arguing, but are the media or is it rather the type of mediation that constitutes the problem/solution? Individuals do not possess knowledge about all the relevant aspects of their life. We rely on mediators for decoding many important messages. So, the second section of this paper engages with the concepts of radically democratic and independent mediation, and evaluates whether it is an alternative that secures a promising future. In specific, it

takes as case study example "Via Glocal", a communication and (in)formation digital platform which is being developed within Portuguese university structures. It, then, explores the issues and challenges of communicating and mediat(iz)ing “relevant”, “democratic” and “factual” information to the markets through Via Glocal. The findings reveal that Via Glocal faces significant difficulties at local provision levels and in obtaining a more consistent compromise from global partners. This paper will, however, argue that the case study provides grounds for cautious optimism as a promising contribution for the future of democracy and ethical (in)formation in particular.

Submission ID

2576

Ethics, communication and education in the Federal District

Authors

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Abstract

The paper presents research results on ethics and communication carried out by an academic group composed of professors, graduate students and undergraduates from the University of Brasília and the Ministry of Science, Technology, Innovations and Communications (Brazil) with teachers and students from elementary schools in the District Federal. Following the techniques systematized by John Thompson (2011), the first methodological step to verify which tools of communication and social mobilization (Toro, 1997) are developed in schools was given by contact with managers, teachers and students in in-depth interviews conducted in institutions located in Sobradinho, Sobradinho 2, Planaltina and Fercal, locations that together have approximately 1 million inhabitants and were chosen because they have socioeconomic characteristics representative of the Federal District as a whole. After 20 qualitative interviews, quantitative indicators were built that supported the elaboration and application of 120 questionnaires. The qualitative and quantitative

results showed that social media (mainly Whatsapp, Instagram and Facebook, in that order) became the main communication channels inside and outside the school, overlapping the use of TV, radio, newspapers and other forms printed and / or analog communication. The intensive use of social media occurs not only with the receipt of information. In each of the four schools analyzed, there are institutional and non-institutional profiles on Facebook and Instagram and students and teachers have created groups with information exchange via Whatsapp. Based on this observation, the research group analyzed a sample with 200 posts from eight profiles on Facebook and Instagram and verified a quantity of 85 posts with content for bullying and / or displaying images of children and adolescents without prior formal authorization. Through these results, the research group organized workshops with teachers, managers and students offering debates and training related to media literacy, ethics, legislation and communication through dialogues about video, audio, photography and text tools directly linked to creation communication products. As a consequence of the work carried out, a greater effectiveness was realized in the conceptual understanding of ethics and communication when the reflections were linked to the production of content. Thus, the need to maintain activities on a continuous basis was concluded, instructing teachers, managers and students in relation to ethics and communication, and the importance of including such themes in the training of undergraduate and graduate students was also realized. Another relevant conclusion was to realize the need, in future actions, to contact parents and guardians to establish dialogue and training on ethics and communication, not restricting such debates to the processes of production, distribution and access to media content.

Submission ID

2580

Offended not Persuaded: How Egyptian Youth Respond to Visualizing Poverty in Charity Ads?

Authors

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Abstract

This qualitative study adopts the Grounded Theory to better understand and explain the Egyptian youth's perceptions and responses to the charity appeals conveyed through advertising videos streamed during the month of Ramdan 2018 either on TV channels or internet platforms. This holy month, with its unique spiritual atmosphere, frequently is the season of the highest number of viewership of TV broadcasting (Baseera 2018), meanwhile non profit advertisers increase their fundraising efforts by producing more charity videos.

According to a Central Agency for Public Mobilization and Statistics (CAPMAS) official records released in February 2018, about 27.8 percent of the Egyptian population is currently living below the poverty line. The percentage jumps to be 66%, 65.8%, and 57% in the poorest Upper Egyptian governorates: Asyut, Sohag and Qena respectively. This fact has interpreted an initial finding of the exploratory qualitative analysis of the most popular charity videos televised in this month, conducted in the first phase of this study which has revealed that Upper Egyptian figures are the most utilized human subjects to make a vivid visualization of the problem of poverty in Egypt. More findings of this introductory study pointed out that those videos focus on feminizing the severe poverty, recruiting celebrities for endorsement, video-recording the scenes in genuine sites, and depicting the scantiness of the essential services. Those findings, which reflect more negative portrayals of the Upper Egyptian communities, have prompted the second phase of this research to examine subcultural impact of rural-urban classification combined with north-south residency , possibly correlated with the notion of collective identity especially in South Egypt where individual dignity sustained by group dignity,

Building on a new model developed from Witte's Extended Parallel Process Model (1992) data have been collected from four student focus groups in an Egyptian University representing Rural Northerners, Urban Northerners, Rural Southerners, and Urban Southerners. The sample was 40 participants, 10 in each group. Various demographic variables have been considered. Participants have been asked to watch 15 minutes of the five advertising videos analyzed in the first phase of the study, then were asked to respond individually to a short, but mostly open ended questions survey before starting the recorded conversations in the focus group meetings conducted during the second week of March 2019.

Final results have shown that respondents especially those from upper Egypt, Southerners in both urban and rural areas, are highly annoyed by the visual framing of the poverty in their areas blaming it for using negative stereotypes adopted by Cairo centered mainstream media outlets and drama producers unlike the truth of their real daily life. Only one respondent living in an urban northern area of Egypt, identified herself as a feminist, pointed out that the videos are humiliating the Egyptian women in general. Respondents have suggested adding components in the videos which should regard the dignity of the small societies they are filming in.

The study concludes that ads makers need to consider the cultural aspect of perceiving messages targeting collectively identified audience as ethical and professional challenge.

Submission ID

2604

"Los periodistas son una raza en peligro de extinción": apuntes sobre las limitaciones del debate público en el gobierno

Bolsonaro

Authors

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Abstract

Este paper recupera los ataques sistemáticos del presidente brasileño Jair Bolsonaro contra periodistas y analiza el deterioro del debate público en Brasil y la capacidad del periodismo en "construir respeto, fomentar el diálogo" (Bucci, 2003; Kovach & Rosenstiel, 2007). El intento de esta comunicación es provocar ideas de cómo el periodismo, en su expresión postindustrial (Clay, Bell & Shirky, 2012), puede retomar su espacio de mediación en escenarios de creciente populismo y polarización política.

"Los periodistas son una raza en peligro de extinción", declaró Jair Bolsonaro el 6 de enero de 2020 frente al Palacio de Alvorada – su residencia oficial. Y completó que la lectura de periódicos "envenena". Diez días después de este discurso, la Federación Nacional de Periodistas de Brasil (FENAJ) publicó un documento que indica que el primer año del gobierno de Bolsonaro registró un aumento del 54% en número de ataques contra profesionales de los medios y de la desacreditación de los medios si comparados al año anterior, 2018 ("Informe sobre violencia contra periodistas y libertad de prensa"). Sólo el presidente Bolsonaro fue responsable de más del 80% de los casos, totalizando 121 ataques. Una parte sustancial de ellos ocurrió desde su cuenta en el Twitter.

Las redes sociales han traído nuevos matices a los conceptos más diferentes de la opinión pública (Jürgen Habermas; Walter Lippmann) para resaltar el flujo de comunicación en la dirección inversa. Fenómenos como "netclustering" se han convertido en parte del panorama de la opinión pública al permitir que los datos comunes interactúen de forma simultánea y asincrónica y permitan la aparición de contenido viral (Niels Finnemann, 2001; Marco Toledo Bastos, 2011). En los últimos años, sin embargo, los políticos extremistas han utilizado plataformas de interacción para movilizar sus bases a costa de la destrucción del espacio de diálogo y promoción de la desinformación. Figuras como Donald Trump (EE. UU.) Y Jair Bolsonaro (Brasil) son algunos de sus exponentes.

En el caso brasileño, además del discurso en canales oficiales y en Twitter, hay iniciativas del gobierno Bolsonaro para cancelar suscripciones de periódicos críticos y favorecer estaciones de televisión por criterios ideológicos. Este artículo enumera y describe episodios de ataques a la prensa coordinados a un espacio público más permeable a la censura y intolerancia, que incluye incidentes como atentado contra productora de videos y medidas estatales contra libros considerados clásicos en la cultura brasileña.

En el espíritu de la conferencia IAMCR 2020, este artículo plantea algunas observaciones sobre la temperatura política en Brasil, los límites de la construcción de la ciudadanía actual – sobre todo en

tiempos de una “esfera pública global” (Hafez, 2015) – y la centralidad del periodismo en este proceso. Incluso, en su libro "El camino hacia la no libertad" (2018), el profesor de Historia de Yale, Timothy Snyder, dedica su epígrafe a los periodistas como "héroes de nuestro tiempo". Por último, nuestro intento es compartir lecturas y referencias con colegas para "(re) imaginar y desarrollar un futuro digital que desafía y trasciende las fronteras políticas, religiosas y culturales”.

Submission ID

2620

A Chinese Approach to Theoretical Exploration and Practice on Digital Visual Communication Ethics

Authors

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Abstract

As the Chinese society enters into its digital era, changing digital technology is applied widely in visual communication. Either the application of digital visual technology, such as the real-time remote digital video monitoring system (RDVMS), automatic face recognition (AFR) and virtual reality (VR), or the popular live video streaming apps and the video/image-sharing websites have complex moral impacts on people, medium organization and the whole Chinese society. Therefore, visual expression and interaction become part of the social and ethical issues, while representing the social and ethical issues itself.

This paper would introduce the current digitalized practice of visual communication and explain its impact by several Chinese case studies about the technology communication above, with the exploration of visual ethics theory. Basically, visual ethics theory focuses on right or wrong uses of images and imaging. It's also the study of how images and imaging affect the ways we think, feel, behave, and create, use, and interpret meaning, for good or for bad. (Newton, 2005) Privacy, fake news, poor etiquette, unethical behavior, and realness of new visual experience are emerging as the main ethical issues in visual ethics for the present. (Lester, 2018) In this paper, more ethical issues would be discussed which occur in some new area of visual communication. In particular, it would discuss three main problems as below: the risks of RDVMS and AFR on people's security, privacy and dignity, the change of VR and web glow on the people's sense of truth and aesthetics, and thirdly, the stereotypical and stigmatized effects from the popularity of social video streaming and video/image sharing in contemporary context of China.

Not only to release the accurate information and avoid harming others, but also to communicate feelings, evoke action and share information discovery, people should develop an ethical way to use

the new visual communication technology. (Manning & Amare, 2006) The FTI's newest report also reminds us the importance to confront uncertainty while thinking about the past and future of communication technology simultaneously in the year of 2020. (FTI, 2020) To respond to the challenges raised from the current practice and new trend of visual communication, which emerge in the application of AI, computational journalism, recognition systems, synthetic media, extended reality and video, this paper would give some commercial and non-commercial advice based on China's experience and ideas of accountability and regulation.

Submission ID

2644

Reframing parental surveillance: Toward a multidimensional model

Authors

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Abstract

Over the past four decades, surveillance has emerged as a dominant organizing practice of late modernity, performed by individuals, corporations, organizations, and nation states (Lyon et al., 2012). Surveillance scholarship has consequently developed into an established field commonly addressing public, socio-political contexts of surveillance, from law enforcement and security (Marx, 1988) to corporate surveillance (Turow, 2006). However, in the last two decades, surveillance studies increasingly address personal relationships as a new surveillance context. A prominent manifestation of this new context is digital parental surveillance, which is becoming a norm in Western societies (Barron, 2014; Leaver, 2017).

Research on parental surveillance is conducted across various disciplines, and it commonly focuses on children, aiming to understand how they experience it and what might be the consequences on their long-term social skills, independence, resilience, and trust. However, parents' perspectives, experiences, and motives have received little scholarly attention so far (see Bettany and Kerrane, 2016; Fotel and Thomsen, 2004).

This study focuses on parents. Applying reflexive thematic analysis to 24 semi-structured in-depth interviews with mothers of middle-school children, it asks **how they understand, explain, and negotiate their surveillance ideologies and practices and what are the socio-cultural imageries that motivate their decisions and actions regarding parental surveillance**. Drawing on a socio-material framework that stresses the role of new technologies in people's actual realities, the study rejects the presumed link between parental surveillance and strict parenting styles. By focusing on mothers who monitor their children rather than on the differences between those who monitor and those who do not, the study offers six criteria for defining and characterizing different familial

surveillance climates, organizing these criteria in a three-tier model that demonstrates the multidimensionality of parental surveillance.

Theoretically, the study grows out from two societal trends. First, parental surveillance is increasingly coupled with notions of care, protection, and responsibility (Rooney, 2010). Such framing suggests that responsible and loving parents surveil their kids while a more permissive parenting equals neglect and irresponsibility. Therefore, many parents struggle with the fear of being seen as neglectful versus the will to provide independence for their children (Barron, 2014; Malone, 2007). Second, motivated by a spreading “culture of fear” (Furedi, 2006) and “politics of fear” (Altheide, 2006), society redefines childhood in ways that facilitate and legitimize new surveillance regimes. The ways parents perceive and manage risks facilitate the creation of risk-free environments, but more importantly – encourage parental styles that value restrictive control (Rooney, 2010; Stephenson, 2003). Drawing on these two points, this study aims to understand how mothers negotiate their own parental surveillance vis-à-vis the triangle of fear-protection-control.

Submission ID

2841

The media self-regulation and the non-compliance on radio alcohol advertising in Spain: Is a new model of enforcement necessary?

Authors

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Abstract

Media are entities that must maintain a social contract with their audience, since the latter grants and legitimizes, whether actively or passively, the media's role of intermediation in the shaping of social realities. “Social responsibility” is understood as an ethical framework by which an entity, whether an organization or an individual, has an obligation to act for the benefit of or in balance with society and its context.

The media, like other types of organizations, are not exempt from committing faults such as fraud, theft, misinformation, broken promises and broken law regulations, which generally result in a lack of social trust towards media corporations, although many of them invest in public relations strategies.

Directive 2010/13/EU of the European Parliament and of the Council of 10 March 2010 on audiovisual media services states in its recital 89 that the Member States "should lay down strict criteria on television advertising for alcoholic beverages," while Article 22 sets out criteria to be respected for the promotion of this type of product, including that (d) it should not give the impression that alcohol consumption contributes to social or sexual success. In Spain, Law 7/2010 of March 31, General of Audiovisual Communication, strictly prohibits the commercial communication on television of alcoholic beverages with a level higher than 20 degrees (spirits), while advertising of those with lower alcohol content is only permitted from 8:30 p.m. to 6 a.m. the following day.

The Code of Ethics for Journalists in Spain states that "It is understood to be contrary to the ethics of the journalistic profession to carry out simultaneously advertising or institutional or private social communication activities when they affect the principles and rules of professional conduct of journalists". Despite the mentioned regulation, Spain would not pass control of legal or ethical compliance of this type of commercial communication. From this point, the central questions of this proposal arise: Is the self-regulation of journalists sufficient to comply with the directives and rules on advertising of high alcoholic beverages? Why do Spanish regulations, despite being on audiovisual content, not include radio in the taxable prohibitions on advertising of alcoholic beverages?

To answer these questions, a theoretical and background review will be carried out on journalist social responsibility, journalism accountability, and media compliance, including in this study some data on the participation of Spanish sportscasters in the advertising of alcoholic beverages. In fact, according to the research carried out, on one of the three radio stations analyzed this type of advertising reached 91.8% of appearances, with rum (55.8%) and herbal liqueur (36.6%) being the most common in sportscasters.

This research highlights that the self-regulation system existing in Spain is, at least, insufficient and that the official control bodies lack the competence to regulate illegal advertising effectively. The participation of journalists and sportscasters in this type of commercial communication not only affects their code of ethics but is a clear example of irresponsible behavior towards the audience, as it encourages the consumption of products that are harmful to health.

Submission ID

2943

Ethical and legal Inspection: good or bad for Brazilian public relations?

Authors

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Bianca Toniolo - University of Beira Interior

Abstract

This study aims to contribute to understanding the process of supervision of the Federal Council of Public Relations (Conferp), whether it is oriented to ethical aspects of PR practice or to defend the legal exercise of the profession, to infer a possible relationship between inspection activity and professional registration. Gonçalves, Pereira, and Toniolo (2019) found that Conferp plays an activist role, which goes beyond overseeing compliance with the Code of Ethics, because, through its strategic communication and argumentative power, it proactively acts in defense of the ethical practice of PR in Brazil. In the context of practicing the PR profession, as reported by Gonçalves et al. (2019), Conferp instituted registration as a mandatory condition and, theoretically, the lack of registration by individuals or legal entities with PR functions is an infraction punishable by the Brazilian Penal Code and Conferp normative resolutions. However, the reality is different. Regarding the number of registered professionals, Ferrari (2006) observed that this number did not follow the growth of higher education courses in PR in Brazil. According to data from December 2018 provided by the municipality, throughout Brazil, there were 19,043 professionals registered as individuals and 690 as legal entities. Of the former, only 5,629 were active, and of the latter, only 341.

This research aims to answering the following research question: Would the activities of the Permanent Inspection System (SPF) be focused on ensuring compliance with the Code of Ethics or more committed to curbing the irregular practice of PR as a regulated profession? As a research method, we will use document analysis and in-depth interviews. To this end, we will focus on data from the Conrerp / 4th SPF, which covers the states of Rio Grande do Sul and Santa Catarina, and which has the largest number of active registrations throughout Brazil (1,171 individuals and 72 legal entities).

Submission ID

3163

La promoción del juego de azar online en los canales de los menores creadores de contenidos en YouTube.

Authors

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Abstract

Cada vez más los menores consumen contenidos en YouTube que en la televisión. Los niños de entre 8 y 11 prefieren ver YouTube en un 49% frente a la televisión (14%) y los menores de 12 a 15 años en un 49% frente a un 16% (Ofcom, 2019). Gran Los influencers en las plataformas de intercambios de vídeos con cada vez más influyentes en los menores por su proximidad y

credibilidad. Hay mensajes promocionales como la incitación al juego de azar online que está suscitando una gran preocupación en la sociedad.

Por ello, nuestro estudio analiza si los YouTubers menores españoles respetan en sus mensajes el principio de veracidad, de responsabilidad social y de juego informado como creadores de contenidos y responsables de sus mensajes dirigidos a un público de especial atención como son los menores.

Son numerosos los estudios sobre la promoción de marcas, formatos publicitarios, consumo de contenidos y monetización de los canales en YouTube (Walczer, 2019; Martínez, 2019, Araújo et al, 2017; Craig y Cunningham, 2017; Ramos Serrano y Herrero-Díaz, 2016; Westenberg, 2016, entre otros) mientras que los estudios sobre la promoción del juego de azar online se aborda desde la perspectiva del derecho y de la adicción, como por los autores como Buil, Solé y García Ruiz (2015) o Chóliz y Lamas (2017), siendo escasos los estudios sobre la responsabilidad de los menores creadores de contenidos en YouTube.

La muestra será analizar los 6 YouTubers menores españoles mejor situados en el ranking SocialBlade durante el mes de marzo de 2020. Identificar los mensajes que difundan sobre juegos de azar online y analizar si respetan los principios de veracidad, de responsabilidad social y de juego informado.

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Submission ID

3374

The potency of intimate media: Making sense of everyday digital media experiences in the Philippines

Authors

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Abstract

According to global surveys (e.g. We Are Social, Hootsuite, Global Web Index), the Philippines is one of the heaviest users of social media in the world. It thus provides a suitable context to examine the possibilities of a society constituted by the intense use of digital media in everyday life. How do we make sense of the cumulative experience and use of digital media in the Philippines?

In this paper I describe and explain the nature of contemporary media in the context of a society's intense use of smart phones and engagements on digital platforms. Drawing upon ethnographic fieldwork in Metro Manila, I propose the term *intimate media* to describe not just the nature of user engagements but also how they have shaped the potentials of digital media. The Philippine case study suggests how contemporary media affords intimacy through proximity, immediacy and the immersive quality of digital spaces. Proximity refers not only to the nearness of digital devices to our bodies but also to our close virtual social encounters. The immediacy of interactions on digital space is both product and consequence of proximity. In turn, proximity and immediacy predispose users to immersions in digital spaces and experiences that shape their perceptions. Social proximity and immersion produce intimate knowledge and at the same time enable its instantaneous circulation. Intimate media become a potent means of communication and control. Through ethnographic examples, the rest of the paper explores the implications of intimate media, particularly how they configure people's experience of (failed) intimacy, (fake) news consumption and (toxic) sociality as they use and inhabit social media in everyday life. The paper reflects on how intimate media in the Philippines relate to broader conceptualisations of media power, its

consequent contradictory dynamics, and implications in the ethics of intimacy in a mediated world.

Submission ID

3549

Research on the discontinuous usage intention of strong-tie social media from the perspective of anxiety: Taking WeChat Friends Circle as an example

Authors

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Abstract

1.Introduction

With the in-depth development of the mobile Internet era, social media as the platform of self-expression and interactive sharing has become the center of users' daily life in the new media era (Vannucci, Flannery, & Ohannessian, 2017). However, while users experience fast communication and free expression, problems such as information redundancy and social congestion are more and more prominent, which bring a certain psychological burden and negative emotion to users, and stimulate the discontinuous use intention(DUI). According to Pew Research Center, 49% of smartphone users are getting away from social media (Li, Liu, & Zhang, 2018). The excessive use of social media occupies a lot of time or energy of users, and negative emotions such as anxiety, disappointment and loneliness are generated, which even affect users' real life status (Liang & Gan, 2017).

Different social media have different influences on users. Among them, the strong-tie social media established by offline acquaintances has brought the greatest impact on users. Granovetter's theory of social relations points out that strong ties are a stable network of relationships, with strong homogeneity between individuals and frequent interactions based on emotions (Granovetter, 1977). Therefore, Chinese WeChat platform based on the offline address book belongs to the strong-tie social media. According to the latest China Internet statistics report(CNNIC), as of December 2018, the usage rate of WeChat friends circle was 83.4%, indicating an obvious decrease of 3.9 percentage points from the end of 2017 (CNNIC, 2019). According to the 2018 China Social Media Impact Report, the social media usage satisfaction index continued to decline from 2014 to 2016 (73.4%, 68%, 67%), and the negative impact of social media on users has increased from 89% to 93% (Guo, 2018). Besides, there is a significant increase in users' social anxiety and stress, such as "have to do something on social media that I don't want to do," "others' happy posts affect my mentality".

2.Literature review and hypothesis

This article takes the strong-tie social media WeChat as the research platform, from the perspective of anxiety, we try to explore the impact of social media anxiety on users' discontinuous usage intention. Five hypotheses were proposed after the literature review of social media use and social anxiety, social anxiety and the discontinuous usage intention, and then established the research model (Fig. 1).

Fig. 1. The Research Model.

3.Methodology

This study applied online survey to collect data and tested hypotheses through structural equations to explore the relationship between social anxiety and the discontinuous usage intention of strong-tie platform represented by WeChat friends circle. The hypothesis was tested by Partial Least Squares (PLS) Structural Equation Modeling (SEM) through SmartPLS2.0 software. The path coefficients and significance between the variables are shown in Fig. 2.

*** $p < 0.001$, ns non-significant

Fig. 2. Results of Hypothesis Testing.

4.Conclusion

This study has important theoretical and practical significance for understanding the user psychology and behavioral trends in the mobile social era, and also provides reference for social media operation services and healthy development under the context of Chinese users.

Submission ID

3577

Communication, Democracy and the Current Social Challenges

Authors

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Abstract

The panel brings research on the possibilities and limits of the democratic system regarding the media and current social challenges. The panel papers were produced within a research network supported by a project developed under a Cooperation Program between German and Brazilian universities on media accountability, media ethics and the right to information and communication.

For that, the panel will begin with a presentation from Kaarle Nordestreng that analyses the contemporary world, with special interest in the realities from the BRICS countries. This block demonstrates different approaches to understanding and implementing democracy, ranging from the traditional multi-party electoral democracies of Brazil and India to China governed by a single party, with Russia and South Africa with a strong leading party positioning themselves between the two extremes. The presentation suggests new ways of understanding how to govern society, with the role of media clearly articulated.

In dialogue with the challenges described above, Murilo Ramos, Fernando Oliveira Paulino, Sivaldo Pereira e Anderson Santos focused their presentation on the challenges for Communication and Democracy taking into account the influence of Internet and current ways of production, distribution and access of information. Since the Oxford Dictionaries defined “post-truth” as the word of the year in 2016, a different field of debate, research and controversy has opened up for ethics, politics and culture in academia, dealing with what in common sense has been mistakenly called “fake news”.

The panel also brings empirical data from comparative research in Latin America. Danilo Rothberg, Carlo José Napolitano e Caroline Kraus Luvizotto selected emblematic cases in eight countries: Argentina, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru and Uruguay, chosen for their similar stage of development of their right to information laws. The results of this research suggest that public authorities still retain significant discretionary power over the disclosure of sensitive information about their open meetings schedule, and that the democratic culture of each country can be related to the existence and autonomy of journalistic institutions capable of bringing to light a hidden agenda that the right to information laws seek to uncover.

Finally, Henrik Mueller has proposed a debate about media and populism and the expectations of the public and Susanne Fengler, Susanne Fengler, Marcus Kreutler, Dominik Speck, and Mariella Bastian have prepared a text that takes the European debate about migration and the ‘refugee crisis’ of 2015 as a starting point to compare the quality of public debate in different Western and Eastern European countries, many of them on different levels of democratic development. The study has retrieved 2,417 articles for six selected study weeks between August 2015 and March 2018.

Chairs: Fernando Oliveira Paulino (University of Brasilia) and Susanne Fengler (TU Dortmund)

Discussant: Danilo Rothberg (Unesp)

Submission ID

3841

Professional Identity Building, Information Sharing and Reciprocity Seeking : A Netnography of an Online Community of Chinese CSR Practitioners

Authors

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Abstract

Corporate social responsibility (CSR) and sustainability are often depicted as an organizational behavior. In recent years, the discussion on CSR and its impact has shifted the focus to the role of individual actors (Carollo & Guerci, 2017; Wang et al., 2016), because individual practitioners are those who develop CSR strategies and implement CSR initiatives. Various studies investigated the impact of individuals on facilitating CSR in business context (Strand, 2013; Tams & Marshall, 2011), especially the role of CSR managers as the major change agents in fostering and advancing organizational sustainability (Christensen et al., 2013; Visser, 2011; Wickert & Schaefer, 2015). However, CSR practitioners in China are still seen as a marginal occupational group struggling for legitimacy and affirmation.

In this regard, this study aims to explore how Chinese CSR practitioners portray their occupation, how they define a shared professional identity, and in what ways they seek mutual support and reciprocity from peers to strengthen the sense of belongings.

The study applies “communities of practice” as a guiding framework to do the analysis for two reasons. Firstly, it is a most applied framework for investigating a group of people who share a concern for something they do or knowledge and information in a domain, and it is widely used in the context of communication studies and business management (Meltzer & Martik, 2017; Wenger, 2006). Secondly, the netnographic approach (Kozinet, 2010) – ethnography over the Internet – is considered more useful for studying communities than interview or survey, because shadowing these practitioners by observing their daily dialogues with peers may result in less intervention.

A *WeChat* discussion group of 153 Chinese CSR practitioners is used as the data collection site. As one of the leading social networks in China, *WeChat* had over 1.15 billion monthly active users as of Q2, 2019 (Statista, 2020). Users can establish chat groups – equivalent to *Whatsapp* group chat – where the sense of virtual community is created, and all the group members can communicate, share and collaborate. The analysis is derived from a two-year (from August 2017 to September 2019) observation of 2173 messages posted by CSR practitioners in a *WeChat* group.

The study identifies a series of strategies adopted by CSR practitioners to build professional identities, such as self-mocking, mutual mocking, or different occupational rhetorics (depictions like “game changer”, “scapegoat”, “idealist”, etc.). The data also reveals their implicit and explicit resistance to unsupportive senior management, a ground upon which they develop a common identity of social stratification other than professional identity. Furthermore, CSR practitioners also seek reciprocity from the community through knowledge and resource sharing (recruiting information, networking, business cooperation, etc.).

This study represents the first investigation on Chinese CSR practitioners’ professional identity and reciprocity seeking through online interaction, incorporating their voices and perspectives to the growing literature on the role of individuals in fostering ethical and sustainable business activities in emerging economies.

Submission ID

3854

Rethinking Democracy in a ‘Post-American’ World

Authors

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Abstract

Democracy is a concept which lies behind most international comparisons of media systems but is seldom thoroughly examined. The BRICS countries demonstrate different approaches to understanding and implementing democracy, ranging from the traditional multi-party electoral democracies of Brazil and India to China governed by a single party, with Russia and South Africa with a strong leading party positioning themselves between the two extremes. Similarly, the concept of freedom is a construct of historical and cultural values.

This paper starts with the Democracy Index of The Economist Intelligence Unit as an example of the mainstream western ways of scaling countries. Also, the popular Freedom House and Reporters Without Borders press freedom rankings are reminded as ways to perpetuate western paradigms.

A critical overview of these conventional models of democracy and the scholarly discussion around them is presented, with contemporary challenges stemming from contradictions between globalization and regional entities such as BRICS, between weakening of traditional political parties and rising populism, and ultimately between different civilizations. All this, it can be argued, is undermining American-style democracy and suggesting new ways of understanding how to govern society, with the role of media clearly articulated.

Submission ID

3969

Right to Communication, Freedom of Expression and Social Media: the difficult and multiple challenge

Authors

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Abstract

The presentation focused on the challenges for Communication and Democracy taking into account the influence of Internet and current ways of production, distribution and access information. Since the Oxford Dictionaries defined "post-truth" as the word of the year in 2016, a different field of debate, research and controversy has opened up for ethics, politics, culture and academia that, incorporated into common sense, would be mistakenly called "fake news". Mistakenly because its origin was not journalism and its news production system, but what was conventionally called "social networks", today more appropriately called social media: Facebook, Google, Twitter and WhatsApp.

To try to be more precise, the initial definition put forward by the Oxford Dictionaries, "post-truth" referred to circumstances in which objective facts would be less influential in the formation of public opinion than appeals to emotion and personal beliefs. The choice of the traditional English university for post-truth, an idea that had been circulating in academic and literary circles since at least the 1990s, came about in the light of two political campaigns that had agitated the British and American political circles in 2016, that of Brexit and the election of Donald Trump. In those period, journalism, which, although never perfect, was always guided by formal, legal and regulatory norms, and informal, its codes of ethics, was run over by the power of direct communication ensured by the networks, without any kind of supervision by the institutions.

State and government, between unrestrained political interests and the public. Since then, in a very short space of time, issues have worsened in other political scenarios, such as Brazil since the 2018 presidential election. According to Gerbaudo (2018), the problem occurs because social media favored populist movements based on the logic that the algorithm created, in which focus is given to a specific theme for dispersed people, thus forming a new political community from the crowds created by the atomization of neoliberal society. The proposal, then, of this presentation is to contribute to the academic progress on such theoretical, conceptual, political, public policy, and regulatory issues - given its importance for the survival of democracy in today's world. Establishing a dialogue between historical perspectives, such as the MacBride Commission Report, and current

reflections, such as the debate on algorithms and artificial intelligence, may offer some possibilities for the actions of regulation and formulation, implementation and evaluation of public policies. As a consequence of this, researching these issues also contributes to teaching and outreach actions that can, at least, reduce noise through the use of media literacy measures.

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3973

Right to information laws, journalistic ethics and hidden agendas in Latin America

Authors

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Abstract

Right to information laws in many countries include requirements regarding the transparency of meetings between public authorities and social and business sectors, but often the legislation allows decisive information on the potential influence of specific interests on the formulation of public policies to be left out of public scrutiny.

Meetings outside the official agenda and unnamed participants at scheduled meetings have been reported by investigative journalism sources, often sparked by social movements, both of whom are attentive to the unfolding of connections not officially assumed and secret terms of understanding that could determine the directions of public policies in crucial areas of public management, including health and education.

Procurement of medicines and books, for example, can be directed by public notices that reveal the interference of specific sectors on the public administration, leading to a real hidden agenda. In this research, we selected emblematic cases in eight countries in Latin America: Argentina, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru and Uruguay, chosen for their similar stage of development of their right to information laws. Those are cases in which investigative journalism brought up to light meetings of public authorities with social and business sectors which were not disclosed with the transparency required by law. We undertook a framework analysis from a

comparative perspective of the media coverage of the selected meetings, in order to verify whether the principles of journalistic ethics were followed or not.

We then looked at how the application of existing laws or their improvement would be able to provide transparency to connections between government and private interests that could influence procurement. Finally, we considered the relationship between the open meetings legislation, the ways in which they have or have not contributed to effectively generating a political landscape of transparency of public administration, and the political cultural environment of each of the countries studied, given by factors that include indicators of trust in democracy as determined by Latinobarómetro 2018 survey about attitudes and perceptions toward democracy.

The results suggest that public authorities in Latin America still retain significant discretionary power over the disclosure of sensitive information about their open meetings schedule, which makes each country dependent on whether or not journalistic institutions are strong enough to develop a constant and systematic surveillance of meetings that potentially reveal conflicts of interest. We indicate that the democratic culture of each country can be related to the existence and autonomy of journalistic institutions capable of bringing to light a hidden agenda that the right to information laws seek to uncover.

Submission ID

3976

Communication, Democracy and Media Coverage on Migration

Authors

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Abstract

The text takes the European debate about migration and the ‘refugee crisis’ of 2015 as a starting point to compare the quality of public debate in different Western and Eastern European countries, many of them on different levels of democratic development. Five years after the start of the “European refugee crisis”, migration controversies have deeply affected political landscapes across the EU, and no “European solutions” have yet been found.

Since 2015, the discussion about the European Union’s (EU) capacity to accommodate growing numbers of refugees and migrants had a considerable impact on election outcomes across Europe, and has shed light on a sharp divide between EU countries with regard to migration policy (Harteveld et al. 2018). Mass communication and political science have for

long argued that the lack of a “European public sphere” might have a negative impact on the political process (e.g. Lichtenstein 2012).

In the past, critics across Europe have questioned national media’s role in the process of reaching sustainable decisions on the EU level. Despite ongoing criticism, a comparative study of coverage of migrants and refugees in 17 European countries 1 shows that public debate around the issue in other countries is often far from being as one-sided as is often assumed. Among other aspects, the study also compared the percentage of speakers quoted who had positive attitudes towards migrants and refugees with the percentage of speakers quoted who had negative attitudes. Indeed, in almost all countries covered by this study, the two media outlets in our sample offered contrary positions. We conclude from these results that more democratic and diverse – or at least less black and white – approaches towards migration issues can be found in the media of each country. Also the Hungarian media, for example, offer a more varied picture than one might expect. Magyar Hírlap, closely aligned with the Orbán government, does not quote a single migrant or refugee in its articles in all six study weeks. But on the independent news portal index.hu, the situation of migrants and refugees receives more attention, and at least some migrant speakers are quoted. The study has retrieved 2 417 articles for six selected study weeks between August 2015 and March 2018.

Submission ID

3989

Risking the Social and envisaging the Legal: Short-form Video

Application Tik Tok in India

Authors

Venkat Nagesh Babu Karri - Tata

Abstract

The proliferating media practices online had led to the popularity of short-form video applications such as Tik Tok. The diversity and the geographic spread of over 30 million users has made India the principal market for it. The ubiquity of mobiles and cheaper cost of data meant that their adoption has spread faster and beyond the urban agglomerations. This has however meant different things across genders. Although Tik Tok has become an outlet for women to express themselves, the rules of gender in India circumscribe such use. While mobilities enable them, the dominant culture invokes the wiring that underpins networks to proscribe their presence online. The paper examines three moments in the career of Tik Tok in India and the discourse generated by them. These are the nomination given to Sonali Phogat who stood for elections for the Assembly in Haryana. Her popularity did not translate into electoral victory. It is followed by the cases of murders associated with the use of the application. These range from men who killed their wives for posting videos to murders over racist and casteist slurs. Lastly it looks at the case of circulation of a recorded phone call of a purported breakup of a relationship. It spawned a rash of dub-smash videos based on the above call. The videos co-opted women who took to the app in a bid to participate in seemingly

innocuous fun while inadvertently reinforcing the stigma attached to casual relationships. Through the analysis of discourse surrounding the above cases this paper seeks to weigh in public responses and legal mechanisms these cases attracted. It will argue that this has a bearing upon the legal outlook on use of media technologies as it does on their adoption amidst the anxieties of gender and cultural identities in India. The paper will seek to outline state responses the likely regulation it may envisage and the ethics it may invoke.

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