# Ethics of Society and Ethics of Communication Working Group

Abstracts of papers accepted for presentation in the Online Conference Papers of the **International Association for Media and Communication Research**[1]

## IAMCR

## beijing2022.iamcr.org
## July 2022

Report any problems with this document to support2022@iamcr.org

Version: 14/04/22

[1] These are the abstracts of the papers accepted by the IAMCR section or working group named above for presentation in the Online Conference Papers component of the 2022 annual conference. This publication will be updated prior to the conference to include the papers that are actually included in the final programme. To be included in the programme, authors must submit their paper by 7 June 2022 and register for the conference.

# Table of Contents

Unethical Profit: Evidence from Organizational Transparency in a Controversial Industry .....4

Understanding the process and effect of human-social robot interaction: The perspective of media equation and rethink .....5

'Living with Uncomfortable Reflexivity' – A reflective account of conducting feminist qualitative fieldwork abroad during the global pandemic .....6

From Aristotelian to Kantian Ethics in the Digital Age: Defining and Practicing the Good for the Common Good in Nigeria .....7

Rethinking Journalistic Cultures Through Accountability Instruments: Towards a New Definition of the Spanish Media System .....8

The effects of personalized product recommendations (PPR) on e-commerce applications on usage intention: with the influence of privacy concern and brand popularity .....10

La transparencia y gobernanza en los medios de comunicación social como garantías del derecho a la información veraz .....11

The Search for a Concept of Renunciation of Privacy in a Networked Society: Data Submisseveness .....12

Predicting Cyberbullying Behavior of Internet Users: Evidence from Thailand .....13

Media Ethics in the Digital Age: Deepfakes and Behavioral Intention.....14

Lobbying against compassion: The ethics of persuasion when nonhuman animals suffering is involved .....15

The ethics of user-centered design: a literature review and a tool for evaluating mobile applications design .....16

Liquid Boundaries and Limited Oscillations: Privacy Practices of Chinese during the COVID-19 Pandemic .....17

The Zambia Cyber Act's effect on political news reporting on social media.....19

Death by a Thousand Likes: Post-trial by Social Media and The Media Discourse of Penal Populism in Chinese Cyberspace.....20

The E-learning Ethical Models of the Saudi Higher Education .....21

Understanding Conspiracy: Narrative Research on COVID-19 Conspiracy Theories22

To be a new self: digital (dis)connecting of young adults in Neoliberal China.....24

Cross-examining Journalists as Intellectuals: The Ethical of Deconstructing Journalism .....25

In Defense of Dirt: Media Literacy for Ethical Augmented Reality Representations...26

La comunicación gubernamental en México y España sobre COVID-19 en Twitter, los derechos humanos y el discurso de odio.....28

An approach for expected roles and commonsense through journalists and AI developers: a Delphi study in Brazil.....29

PRÁCTICAS ÉTICO-PROFESIONALES EN EL EJERCICIO INFORMATIVO DURANTE EL ESTALLIDO SOCIAL 18-O, A PARTIR DE LA EXPERIENCIA DE PERIODISTAS DE MEDIOS DE CONCEPCIÓN (Chile).....31

LA PROTECCIÓN DE LOS MENORES EN LA ERA DIGITAL EN EL MARCO DE LOS VALORES Y PRINCIPIOS ÉTICOS Un desafío para la investigación en comunicación .....33

Universal Ethical Principles of Facial Recognition Technology among the United States, the European Union, and China .....34

Examining user acceptance of algorithm in social media apps in China: From the perspective of cognitive appraisal theory.....35

Does Online Mourning Influence Our Cognition of Death? Anesthetic Effect of Cyber Tombstone .....36

"Why I Fansub?": Integrating the Theory of Planned Behavior with Ethics.....37

The Challenge of Digital Media to Democracy in Europe: an engaged approach.....38

Entering the Field: Rethinking Spatiality in Offline Dialogue of Qualitative Interviewing in the Digital Era .....39

Sino-US "health codes" in the pandemic and post-pandemic era ——The application ethics and cultural differences of digital information .....40

Myth and Reflection: the "authenticity" of visual communication and regulation.....41

Online Advertising Fraud or Growth? ——A Study of the Nature of "Wool-Picking" Based on The Grounded Theoretical Perspective .....42

Media Dependency in human-computer Interaction: User psychology and behavior 43

The Effect of Digital Feedback on Smartphone Addiction in Elderly: a Moderated Chain Mediator.....44

Clear up the Confusion: A Tentative Framework for Research on AI Ethics.....45

An Exploration of the Possibility of Creative Labor as an Outlet for the Plight of Digital Laborers --Take video about daily rountine and creators on bilibili (https://www.bilibili.com/) as an example .....46

Is "Cancel Culture" inviting more Populism within Social Media? .....48

Collective decision making in disinformation infused climates. Two Romanian cases compared.....48

How do journalists investigate artificial intelligence that impacts society? Case studies of algorithmic accountability.....50

MPS Overview - Algoritharianisms: Technopolitics in the Age of Social Media.....51

Brazilian journalism under discussion: perceptions about violence and attacks on media outlets and journalists.....51

SHOULD BOTS HAVE RIGHTS?.....53

Ethique et principes des médias à l'ère numérique .....54

Decolonizing Influence Marketing: The invisibility of race in Portuguese Beauty Influence Marketing .....55

Media Representation and Transference: An Analysis on Chinese News Coverage of Facial Recognition Technology Issue.....56

Becoming Kin: The Cosmotechnics of Indigenous Ceremony and Bloodborne.....57

Exatlón México: un programa de televisión de entretenimiento con potencial de transmitir valores morales.....58

La ética del periodismo colaborativo: los principios de Belmont en series de América Latina.....59

# Unethical Profit: Evidence from Organizational Transparency in a Controversial Industry

## Authors

Dr. Ana Garcia-Arranz - Universidad Rey Juan Carlos

Prof. Salvador Perelló-Oliver - Universidad Rey Juan Carlos

Mrs. Fátima Gómez-Buil - Universidad Rey Juan Carlos

## Abstract

The supplements industry is experiencing a relentless growth worldwide, which in Europe translates in a sales increase of 18.26% since 2017 (Euromonitor International, 2021). In the context of an industry in which legal gaps have allowed profitability to displace ethics, this proposal analyses the degree of (*ir*)responsibility of companies in managing the transparency of the information they provide to the consumer. It involves an ethical mandate, of special relevance in the context of health-related products. In this regard, it seems relevant to understand to what extent the industry's enterprises are fulfilling the principle of transparency in their strategic corporate communication to external audiences, in the framework of their Corporate Social Responsibility. Specifically, the aim of this proposal is to make a diagnosis of the quality of the information provided on their corporate websites, based on three dimensions: *Disclosure*, *Clarity* and *Accuracy*.

Existing literature has focused on transparency as a central element to determine the coherence or dissonance of companies' responsibility (Lee, 2020; Miller et al., 2020; Ndebele et al., 2020., Hopp & Fisher, 2021). In the context of the industry, it has emphasised the deficient compliance with regulatory standards (Kenneth, 2019; Martínez-Sanz et al., 2021) and the absence of responsibility in terms of self-regulation (Kulkarni et al., 2017). However, no one has analysed the transparency of the supplements industry from the perspective of enterprises as issuers of strategic communication.

The methodology has a quantitative approach based on the content analysis of corporate websites marketing Vitamin complexes, Food supplements, and Weight management

supplements in Spain. The enterprises which invested in digital advertising between 2017 and 2021 were selected and categorised according to a double criterion to do with size and geographical level. The corpus of analysis corresponds to the entire universe of 103 enterprises. The crossing of all analysed variables was submitted to prescriptive significance tests ($\chi 2$) and the reliability of the coding process was verified by Cohen's kappa.

The results in the dimension Disclosure show that 61.2% of enterprises don't declare themselves socially responsible on their websites, and only 13.6% provide required transparency reports. The rest of variables —information of the production process, registered technology, and quality certification— are absent with an average frequency of 74%. The dimension Clarity indicates that product information is confusing (45.6%) or nonexistent (19.4%), and the dimension Accuracy reveals that 55.3% of cases omit a reference to ingredients, 94.2% fail to include information on compliance with current regulation on healthcare products, and 83.5% don't provide scientific support. In addition, although our findings evidence the poor performance of SMEs, information transparency in multinational and national companies is also problematic. Overall, the insufficient performance of all types of enterprises indicates an urgent need for an effective exercise of transparency and strict veracity in the industry's communication practices in order to reverse the future trend of enterprises now linked to potential negative effects on consumers' health. Implications for business ethics and public health are made.

### Submission ID
56

## Understanding the process and effect of human-social robot interaction: The perspective of media equation and rethink

### Authors
Mr. Zhang Mingyang - The School of Journalism and Communication, Tsinghua University

### Abstract

- Media equation theory was proposed by Reeves and Nass in 1996. According to the theory, human take same behavior and have same psychological and behavioral response in human-computer interaction according to the rules of human society. In short, we treat the media as human beings. Media equation theory has been widely used to explain the phenomenon of human-social robot interaction.
- With the increasing use of real and virtual chat robot in human society, increasing attention is paid to the relationship between human and chat robot. By reviewing the related literature, we find that the existing researches mainly focus on the relationship of human-social robot, the formation process and mechanism of the relationship of human-social robot, the psychological and behavioral consequences of human-social

robot interaction, the human attitude and emotion to social robot, methods to improve the quality of human-social robot interaction, etc. This study adopts media equation theory to understand the related researches about human-physical social robot interaction and human-virtual social robot interaction, which is helpful for us to further understand the relationship of human-social robot, and the media equation theory.

- With the development of technology, the appearance and interactive behavior of social robot become increasingly close to human beings. Therefore, we should focus on whether the degree of media equate will be also increasing. Thus, based on media equation theory, "Uncanny Valley" effect is included to understand the process that from "limited media equation" to "infinite media equation" in this study. This study also rethinks the media equation theory and the process of the media equate from the perspective of cross-cultural differences that mainly focus on the impact of individualism and collectivism on the process of media equate in the context of global communication. In addition, we focus on the ethical value of human-social robot interaction and what ethical valve should be constructed.
- Social robots are increasingly applied in accompany chat, business assistant, health treatment and other fields. At the same time, some behaviors of social robots may also cause certain social risks. Therefore, this study has important theoretical and practical implications for the communication research in the Era of symbiotic ecology of "human + social robot" and the post-pandemic world.

### Submission ID
157

## ‘Living with Uncomfortable Reflexivity’ – A reflective account of conducting feminist qualitative fieldwork abroad during the global pandemic

### Authors
Ms. Xintong Jia - City, University of London

### Abstract
During the global pandemic, fieldwork abroad involves inevitable uncertainty, tension, contradictions, and dilemmas. Reflexivity on the part of the researcher – developing an explicit awareness that requires them to be introspective about their positions and power relations – is arguably even more necessary during such challenging times. This paper provides a retrospective and reflective account of ethical considerations and challenges, as experienced during fieldwork in China between 2020 and 2021 for a project on female-gendered subjectivity in the reality dating show *Chinese Dating with the Parents*. The fieldwork involved a group of young, highly educated women as research participants, who

were required to watch extracts from the show and participate in qualitative interviews afterwards.

First, I articulate some of the ethical dilemmas when conducting fieldwork. It might be argued that some local participants were left open to potential harm and exploitation. For instance, a participant shared her regret about revealing personal and discomforting experience to a researcher which made her insecure and anxious, concerning whether the information 'fell into the wrong hands' (Maynard & Purvis, 1994: 5). In addition, many participants regarded signing consent forms as a redundant and bureaucratic formality, reflecting the ethics procedure emphasised by my institution (i.e. a UK university) did not fully achieve its utility in the field. Due to the vacancy of a local ethics committee, the protection of participants' well-being mainly depended on the researcher's responsibility and integrity, rather than institutional checks.

Second, factors that affected the level of trust between the researcher and participants had to be considered, given the political/feminist sensitivity of the topic. Some of these factors revolve around recruitment decisions and on the design of the woman-to-woman interview, as these shape participants' understanding of the interviewing relationship. Given the asymmetrical relationship between the researcher and the researched, I propose ways of building on a reciprocal and non-exploitative relationship, particularly through interviews that are interactive, communicative, and dialogic. I also reflect on how different meeting places shape participants' behaviour and interpretations of the show, progressing discussions of contextualism in media consumption forward.

Pillow calls for 'living with uncomfortable reflexivity' which requires the researcher to be reflexive to the point of discomfort and reveal the difficulty and struggle of doing research, instead of pursuing 'a transcendent end-point' (Pillow, 2003: 192, 193). In this paper, I echo Pillow's uncomfortable reflexivity by highlighting some theoretical and practical dimensions of striving for it in project fieldwork across borders and during pandemic times.

### Submission ID
205

## From Aristotelian to Kantian Ethics in the Digital Age: Defining and Practicing the Good for the Common Good in Nigeria

### Authors
Dr. Ngozi Okpara - School of Media and Communication, Pan-Atlantic University, Lagos, Nigeria

### Abstract
Virtue ethics is a normative ethics theory that focuses on the person, not the action or consequences of an action. According to virtue ethics theory, good actions come from good persons who have proper character and good disposition. From the practical point of

view, Aristotle isolated four cardinal virtues that are vital in the formation of human persons. They are: prudence, justice, fortitude and temperance. Aristotle concludes that an ethical person is the person who practices virtues. Deontology is a normative ethics theory based on the fact that we have a duty to perform the right action regardless of actual consequences. It is focused on actions as against consequences of actions or the character/habits of the person performing the action. Thus, whether a situation is good or bad depends on whether the action that brought it about was right or wrong. Deontologists believe that ethical rules bind people to their duty. Kant argued that, as rational beings, it is essential that human persons act autonomously, so as not to be prisoners of either the will of another person or of their own inclinations. According to him, in order to act autonomously, man has to act rationally, and to do this man has to follow what he called the Categorical Imperative, respect the human person because of his dignity and act based on good motive and good will. Aristotelian and Kantian ethics agree that by his nature, the human person is a rational being who acts rationally; a characteristic that allows him/her to make decisions and also allows others to hold him/her responsible for those decisions. While Aristotle believes that ethics is individual based on virtues, self-fulfillment and happiness, Kant believed that ethics is much more than practicing virtues and being happy. Kant believed that motive, respect for the human person, human dignity and duty are essential for a good life which goes beyond the individual. Thus, motive, respect, good will and universality of actions are important elements in Kantian deontology. Digital age is a historical period characterized by a rapid shift from traditional media to a new media with its resultant information technology explosion. This is a period in human history where there is massive use of computers and other technology devices as media of communication. With the rise of sophisticated modern technologies in this digital age: such as artificial intelligence, robotics and social media, we will continue to question what is moral or immoral, what is good or bad as well as how we might pursue an ethical life. Therefore, using McLuhan's Media Determinism Theory and qualitative research methodology, this study will trace and analyze the ethical implications of digital media age from Aristotle to Immanuel Kant with the aim of defining what is good and how to practice the good for the Common Good in Nigeria.

### Submission ID
213

## Rethinking Journalistic Cultures Through Accountability Instruments: Towards a New Definition of the Spanish Media System

### Authors
Dr. Xavier Ramon - Universitat Pompeu Fabra

Dr. Marcel Mauri-Ríos - Universitat Pompeu Fabra

Dr. Ruth Rodríguez-Martínez - Universitat Pompeu Fabra

## Abstract

In recent years, there has been increasing interest in examining journalistic cultures (Henkel et al., 2019; Jiang, d'Haenens, & Zhang, 2021). A growing body of research has identified that a media system's accountability to society is fundamental in determining the journalistic culture of a territory (Eberwein et al., 2019; Fengler et al., 2015; Lauk & Harro-Loit, 2017; Ramon-Vegas et al., 2020). According to Hallin and Mancini (2004), the Mediterranean or polarised pluralist model countries are characterised by low professionalisation and a general absence of media accountability instruments (MAIs), conceptualised as those mechanisms whose main goal is to ensure that media fulfil their responsibility towards society (Bertrand, 2018). However, the development of such instruments has not been uniform in Spain, indicating the possibility that no single media system model is applicable to Spanish reality (Almiron et al., 2016).

By analysing and comparing the existence and deployment of MAIs, this study aims to determine whether different Spanish territories with distinctive cultural, linguistic, and political singularities pertain to the same media system model. This study addresses the following two research questions:

- RQ1. What are the MAIs created internally and externally to the media in each analysed territory?
- RQ2. Considering the development of these instruments, would Catalonia, the Basque Country, Madrid, Valencia, Andalusia, and Galicia be part of the Mediterranean or polarised pluralist model as determined by Hallin and Mancini (2004)? Can different journalistic cultures coexist in the same country?

The triangulation of the documentary analysis with the detection, description, and analysis of accountability instruments created internally and externally to the media in six territories confirms that no single journalistic culture exists in Spain. Catalonia holds a rich and diverse ecosystem of MAIs similar to the territories of the North European or North Atlantic models. Catalonia pioneered in the introduction of self-regulatory initiatives (press and audio-visual councils, journalist associations, and deontological codes) that were later followed by an expanding array of innovative mechanisms. Galicia and the Basque Country, and to a lesser extent Andalusia and Valencia, are in transition with an incomplete plurality of mechanisms. Particularly, in Madrid's case, the coincidence of this territory with the country's capital means that in some cases, the instruments are not regional in scope but respond to state dynamics. At the organisational level, with the exceptions of TV3 and *La Vanguardia* (Catalonia), EITB and *El Correo* (Basque Country), Canal Sur (Andalusia) and Àpunt (Valencia), other leading companies in the analysed territories have not been remarkably active in promoting mechanisms to hold the media accountable.

Future studies may consider this approach to enable the identification of different journalistic cultures within the same country and scrutinise the causes for such particularities. The proposed methodology can help researchers understand the similarities

and differences between journalistic cultures in various geographical areas, allowing for richer and nuanced interpretations of media system models.

### Submission ID
221

## The effects of personalized product recommendations (PPR) on e-commerce applications on usage intention: with the influence of privacy concern and brand popularity


### Authors
Ms. Yajing Wang - Univerisity of Amsterdam



### Abstract
The explosion of e-commerce has created a silent revolution in consumers' purchasing style, which has brought about convenience while also potential privacy threats to the public's life. To investigate the relationship between the digital platform (i.e., e-commerce apps in this study) and public service, the researcher formulated 4 questions: (1) to what extent does PPR in e-commerce applications influence users' intention to use the app? (2) to what extent is this effect contingent upon app brand popularity? (3) to what extent is this effect explained by privacy concerns? (4) to what extent does brand popularity influence the apps' usage intention?

This study has two distinct creative points. Firstly, among the previous researches of mobile applications, personalized product recommendation has been widely proved to increase apps' usage intention on the news, bank, fashion, and food service applications from China, the USA, and India(Albashrawi & Motiwalla, 2017; Song et al., 2021; Trivedi & Trivedi, 2018; Ye et al., 2019), but personalized product recommendation was limitedly researched in the realm of e-commerce applications although it has been already extensively utilized to increase usage intention by escalating perceived technology usefulness (Song et al., 2021). Therefore, this study will fill this void. Besides, as a comparatively new form of personalized service on mobile applications, personalized product recommendation has been researched limited without an organizing model (Zhang et al., 2011). Thus, this study will converge prior studies and contribute several research dimensions as references for future research.

To answer the above-stated questions, the researcher conducted a 2 (PPR: present vs. absent) x 2 (brand popularity: high vs. low) scenario-based experiment among young females (N = 143) who had e-commerce accounts and online shopping experiences. Among recruited participants, 93.7% of them were Chinese and most participants fell in the category of "18—24 years old" (n = 94, 65.7 %). Materials of a nascent and advanced form of PPR were adopted as experimental stimuli. Results show that PPR did not influence usage intention. Furthermore, the relationship between PPR and usage intention

was not mediated by privacy concerns nor moderated by brand popularity. However, it was proved that brand popularity increased the usage intention and privacy concerns raised applications' usage intention. The most interesting finding was that users' privacy concerns positively increased usage intention although personalized product recommendation did not influence privacy concerns, consistent with Privacy Calculus Theory (PCT) that perceived benefits influenced usage intention stronger than perceived risks when users evaluated privacy concerns (Morosan & DeFranco, 2015). This study's findings imply that more investment should pay to build brand popularity for application companies and communication practitioners. Besides, for lawmakers, especially legislative institutions in China, more attention should be invested to enact privacy-related laws of e-commerce applications, since most people were investigated to have low awareness of protecting privacy.

### Submission ID
267

## La transparencia y gobernanza en los medios de comunicación social como garantías del derecho a la información veraz


### Authors
Dr. Elena Herrero-Beaumont - IE University



### Abstract
La captura informativa es una problemática existente en todos los mercados de medios con mayor o menor intensidad (Stiglitz, 2008; Dragomir, 2020; Schiffrin, 2021, 2018). En el caso del mercado de medios en España, como en el resto de los mercados mediterráneos, este fenómeno adquiere una mayor intensidad (Hallin y Mancini, 2004). La digitalización está contribuyendo a agudizar esta problemática, que representa junto a la desinformación las dos principales amenazas al derecho del público a ser informado (Stremlau, Gagliardone y Price, 2018; Applebaum, 2020; Stiglitz, 2020). Existen diferentes marcos jurídico-constitucionales para regular el proceso de comunicación pública. En el caso español, existe una consagración constitucional del derecho del público a recibir información veraz, un derecho que está íntimamente conectado con el deber de veracidad de editores independientes y periodistas diligentes (Carrillo, 1988; Villaverde, 2000; Azurmendi, 2005; López Lerma Galán, 2018). Sin embargo, el marco legislativo actual no es efectivo a la hora de garantizar ni la independencia de los medios (Carrillo et al., 2015) ni la debida diligencia de los periodistas (Villoria, 2013). En consecuencia, el derecho fundamental del público a recibir información veraz se ve seriamente menoscabado en el entorno digital.

**Objetivo:** En este artículo exploro cómo la transparencia y la gobernanza informativas se convierten en herramientas eficaces para garantizar la independencia editorial de los medios de comunicación y la debida diligencia de los periodistas, materializandose así su deber de veracidad, y, en última instancia, el derecho del público a ser verazmente informado.

**Resultados**: Existe evidencia científica sobre la eficacia de la transparencia como herramienta de buena gobernanza cuando se dan una serie de requisitos (Heald, 2006; Bauhr y Grimes, 2012; Catá Backer, 2013; Kosack y Fung, 2014; Cucciniello y Porumbesco, 2017; Bauhr y Grimes, 2017). En el caso particular de los medios de comunicación, estas herramientas se han convertido en estratégicas en la lucha contra los fenómenos de la desinformación y la captura informativa, y están siendo en consecuencia utilizadas por el regulador europeo y un conjunto de iniciativas privadas de autorregulación (Arrese, 2005, 2011; Picard, 2005; Picard y Van Weezel, 2008; Picard y Pickard, 2017; Martín Cavanna y Herrero-Beaumont, 2017, 2019, 2020); European Commission, 2018; Klossa, 2019; Mousavizadeh y Srinivasan, 2019). En este trabajo, hemos evidenciado que, cuando existen estas herramientas, la salud del mercado de medios mejora. También, el análisis de buenas prácticas en materia de transparencia y gobernanza informativas en una muestra de medios angloamericanos de prestigio evidencia la eficacia de estas herramientas (Martín Cavanna y Herrero-Beaumont, 2017, 2019, 2020). Esta evidencia justifica nuestra propuesta de un modelo de transparencia y gobernanza en el mercado de medios en España, a su vez fundamentado en una correcta interpretación dogmática del derecho del público a ser informado y respaldado por las recomendaciones del Consejo de Europa y la jurisprudencia del TEDH.

### Submission ID
296

## The Search for a Concept of Renunciation of Privacy in a Networked Society: Data Submisseveness

### Authors
Mr. Hasan Hüseyin KAYIŞ - Aksaray University

### Abstract
Data is in every aspect of daily life. Most of this data is personal data. Personal data contains detailed information about individuals. The presence of personal data in online environments has become possible with the development of the internet. Big data emerges with the collection of personal data in online environments. Such a large amount of data is attractive to those who want to have predictive information about the society and to guide them. The sharing of these mostly private data by individuals on online platforms raises the importance of data privacy. In the study, it has been tried to question the sensitivity of individuals towards data privacy. In addition, the concept of *data*

*submissiveness* has been tried to be developed as a concept that defines individuals' behavior about their data without a sense of privacy. In this direction, it has been revealed with which behaviors data submissiveness is reinforced as a concept that makes sense of individuals' behavior without considering data privacy while sharing their data on online platforms. An online questionnaire was applied to 428 people to reveal the behavior of data submissiveness. Individuals can compromise their personal data in order to exist on online platforms. Therefore, it has been concluded that individuals on online platforms behave in a data-submissive manner. Moreover, no matter how much there are concerns about data privacy, data submissiveness behavior is repeated.

### Submission ID
434

## Predicting Cyberbullying Behavior of Internet Users: Evidence from Thailand


### Authors
Mr. korakot pookayaporn - Shanghai Jiao Tong University

Mr. Tanin Tirasawasdichai - Shanghai Jiao Tong University



### Abstract
The prevalence of cyberbullying is one of the severe social problems globally. Due to the affordance of the internet and social media, the virtual world allows the internet users to get involved in cyberbullying usually without any penalty. It is a key to effectively reduce cyberbullying by better understanding the influential factors of cyberbullying.

Past studies have indicated that the attitude toward cyberbullying and actual cyberbullying behavior are influenced by various factors. To extend those studies, this study explored the effects of personal and environmental factors on cyberbullying behavior of internet user in Thailand. Thailand was selected as the context of study is because of its Buddhist culture, in which the ideas of Karma and inner peace are stressed. Those unique cultural values may help shape individuals' attitudes and perceptions of cyberbullying differently from in commonly examined Western cultures (Barlett et al., 2013).

Under the guidance of the general aggression model (Allen, Anderson, & Bushman, 2018), this study particularly examines the effects of five factors: gender, belief in just world, moral disengagement, perceived anonymity, and belief in the irrelevance of masculinity. A survey study was conducted with a total of 400 Thai internet users as a sample.

Results found that gender (as personal factor), belief in just world, and perceived anonymity (as environmental factors) did not cast significant influence on attitude toward cyberbullying. However, the belief in the irrelevance of masculinity and moral disengagement (as environmental factors) were identified to have positive associations with the positive attitude toward cyberbullying. Specifically, belief in the irrelevance of

masculinity has the most impact on positive attitude toward cyberbullying. As people believe that cyberbullying allows them to defeat anyone regardless of their strength and status, they tend to have positive attitude toward cyberbullying. In addition, the positive attitude toward cyberbullying has a positive effect on the intention of cyberbullying behavior, it consequently affects the actual cyberbullying behavior. Therefore, the positive attitude toward cyberbullying has an indirect impact on the actual cyberbullying behavior through cyberbullying intention. The more people have positive attitude toward cyberbullying, the more likely they would engage in cyberbullying behavior.

To sum, the findings of this study are important to policymakers and relevant stakeholders on identifying the factors and subsequently creating awareness to internet users in dealing with cyberbullying behaviors. Notably, this study contributes to literature by enriching our understanding of cyberbullying in an Eastern Buddhist culture.

### Submission ID
477

## Media Ethics in the Digital Age: Deepfakes and Behavioral Intention

### Authors
Dr. Wanqi Li - Shenzhen university

### Abstract
A deepfake is an artefact generated by an artificial intelligence (AI)-driven tool to create ‘fake’ content that is convincing enough to pass as an original form of whatever it mimics. This is achieved through generative adversarial networks (GANs), a form of deep learning algorithm. Deepfakes are now hyper-realistic and spread rapidly online, particularly on social media. While deepfake technology can be used for positive purposes, such as filmmaking, education, scene restoration, games, entertainment and healthcare, but it is often deployed amidst conspiracies, rumors, fake news, and misinformation. This influences judgments of individuals and groups, with negative social consequences.

For previous studies, the implications of deepfake have engaged scholars of computer science, information science and law. Computer scientists have focused on technologies and the development of tools to filter disinformation, e.g. UADFV, FaceForensic++ and DeeperForensic. Social scientists have explored deepfake via politics, psychologies, communication, law, policy and society, advocating legislation and regulation, corporate policies and voluntary education and training to combat adverse effects.

Withstanding novelty of deepfakes, little attention has been paid to individuals’ intent when they consume deepfakes. Meantime, this persists, despite the use of deepfakes to spread disinformation, targeting politicians, celebrities, and ordinary people. Yet the ways in which individuals consume and share a deepfake may directly affect its societal impact. This

matters, since deepfakes may become vehicles for porn and cyber aggression. Understanding deepfake audiences and the ethics of deepfakes will enhance study and understanding of the malicious and benign elements of deepfakes.

Accordingly, this paper examines the relationships between individuals' behavioral intention, ethics of deepfakes, and the impact of deepfakes from the perspective of social science. This study uses the theory of planned behavior (TPB) to analyze data from 605 participants who completed an online questionnaire, providing 582 valid responses. Results show that attitude toward the behavior, and subjective norm, positively influence the individual's behavioral intention regarding deepfakes, whether these are tested separately or with other factors. Personal determinants (age and gender) and the quality of deepfake content are also related to behavioral intention.

Following these quantitative results, this paper will consider the specific consequences and impacts of deepfakes to the society to explore the ethics of it. As we have seen, individuals' behavioral intentions are positively related to their attitudes to deepfakes, to subjective norms and deepfake content. That is, society needs a range of methods to help individuals with lower cognitive skills understand and distinguish negative deepfakes. improving digital media literacy and users' information-processing capabilities (via education and training) might be a better way to limit negative deepfakes. This will equip them to consciously resist such videos and, with technological developments, may let positive versions of deepfake technology become the predominant form. Briefly, the unique value of this paper is to investigate the relations between deepfakes and behavioral intention, and in the meantime, helps to guide the development of educational and training strategies to combat the negative effects of deepfakes.

### Submission ID
662

## Lobbying against compassion: The ethics of persuasion when nonhuman animals suffering is involved

### Authors
Dr. Nuria Almiron - Universitat Pompeu Fabra

Mx. Olatz Aranceta Reboredo - Universitat Pompeu Fabra

### Abstract
This paper aligns with Martha Nussbaum's (2008) affirmative view of compassion, not as an irrational emotion but rather a moral one, a prosocial behaviour, a response to the suffering of others, and a willingness to alleviate it. In Nussbaum's words, this is a *moral compass* that, we argue, should be cultivated, not blocked by media and communication. Nussbaum and an increasing number of ethicists claim such cultivation must be conducted with an interspecies gaze: i.e., incorporating individuals from other species into our circle

of compassion. Though widely shared and on the rise, this agreement is, however, time and again contravened by communication practices. More particularly, the need to develop compassion towards other animals is often ignored or even undermined by the communication efforts of industries exploiting other animals. While these industries have strategically adhered to the animal welfare rhetoric of our time, the truth is that their very business is dependent on compassion towards the exploited animals being prevented from fully flourishing.

From an interspecies ethical perspective – an ethics which also allocates moral consideration to other animals – it follows that strategic communication endorsing activities that involve animal suffering cannot contribute to forms of public relations that can support ethical practice.

In this paper, we will explore the ethical and theoretical frameworks raised by critical public relations that can be applied to adopt a critical stance towards what we call here “lobbying against compassion”. To this end, we will first examine the role of compassion as a strong motivator for prosocial behaviours as discussed by social psychology and the neuroscience of compassion. This will allow us to clearly identify what can be promoted or obstructed through public relations regarding compassion, as adapted here to the case of the strategic communication of animal exploitation industries – mostly animal-based food, animal experimentation and animal-based entertainment.

Second, we will conduct a literature review to identify the ethical frameworks raised by previous critical public relations literature that can also be used to justify the cultivation of compassion toward other animals. This is so because these frameworks endorse of an ethics of persuasion focused, amongst other things, on the common interest, non-violence and transparency – an ethics of persuasion that is grounded on real, not calculated, compassion.

Finally, we will argue that an ethics of persuasion that incorporates compassion towards the suffering of other animals – and therefore avoids endorsing animal suffering – is unavoidable for public relations ethics and practice to be ethically reinforced.

References: Nussbaum, Martha C. 2008. *Upheavals Of Thought. The Intelligence of Emotions*. Cambridge: Cambridge University Press.

### Submission ID
667

## The ethics of user-centered design: a literature review and a tool for evaluating mobile applications design

### Authors
Mrs. Clara Palomar-Garcia - Universitat Politècnica de València

Dr. Ariadna Fernández-Planells - Universitat Politècnica de València

Dr. Carles Sora-Domenjó - Universitat Politècnica de Catalunya

## Abstract

The number of mobile phone users worldwide has been rising during recent years. Besides, some studies are also showing mobile and apps overuse, and how it might have negative consequences for users. In this context, it is relevant to analyze factors that might negatively affect human interaction with mobile devices. The debate has been focused on users, assuming that they are responsible for their acts. Some studies have already investigated what users can do to use their mobile devices more responsibly. However, it is also important to point out how the design of digital products can influence users' behavior with their phones, for instance when they ask for their attention by sending notifications. Thus, this work aims 1) to analyze the ethical variables emerging in mobile technologies design and 2) to propose a tool for evaluating the ethics of design in mobile applications. Specifically, we focus on the ethics behind the User-Centered Design (UCD) methods where users are not always benefited from the decisions taken, despite being involved in the design process.

A review of the literature has been carried out related to ethics of design and user-centered design in the field of mobile applications. Three disciplines that are applied in the design of mobile applications and which include the UCD in its definition have been studied: Human-Computer Interaction, User Experience, and Behavior Change. The analysis has allowed us to, firstly, identify different ethical approaches when UCD applies and, secondly, to propose a new tool for analyzing ethical implications taking into consideration two variables: alignment with the interests and wills of the user, and the type of influence that is generated by the design. This research has shown that the methods of DCU are not always intended to serve the benefit of the user. Thus, we highlight the ethical responsibility of the design processes in how users interact with mobile technologies and the importance of media education for a technologically responsible citizenry.

## Submission ID

679

# Liquid Boundaries and Limited Oscillations: Privacy Practices of Chinese during the COVID-19 Pandemic

## Authors

Dr. Hanyun Huang - School of Journalism and Communication, Xiamen University

Dr. Changchun Xuan - School of Journalism and Communication, Xiamen University

Ms. Yiting Dong - School of Journalism and Communication, Xiamen University

## Abstract

The coronavirus disease (COVID-19) pandemic marks the first truly major, widespread global health emergency in the information age. Many countries used all kinds of information communication technologies (ICTs) to reduce the spread of the virus. Some countries prefer a data-first approach which prioritizes the retention of tracking data and make data available to health authorities. Other countries prefer a privacy-first approach, which emphasizes citizens' control over their own data. The collision of the global public health crisis with the public concerns of privacy has made understanding privacy boundaries within a specific cultural context more crucial than ever.

For quite a long time, mainstream scholarly discourse locks the notion of privacy into the particular context of liberal individualism, as the conventional concept of privacy has evolved within the sociopolitical values of Western democracies. In fact, the concepts of privacy are rooted in different cultures, and privacy practices are always and largely influenced by different cultures. In this study, privacy was detached from liberal individualist premises, and the culture roots of Chinese privacy practices were reviewed. The aim of this study is to examine the privacy boundaries in the context of global health crisis caused by the COVID-19 pandemic, to clarify the logic and mechanism of privacy decisions, and to understand the issue in relation to social and culture context of China.

Different from that in the West, the privacy practices in China show liquid boundaries. By conducting a national survey among 1770 Chinese, this study reveals that media exposure to pandemic information has effects on the privacy boundaries of Chinese, while social consensus and family stigma concerns are important mediation mechanisms among them. This mechanism demonstrates certain adjustments at the micro (gender), meso (family income), and macro levels (cultural tightness). Specifically, social consensus played a mediation role in all groups. However, the mediation effect of family stigma concerns was only found among females, individuals with low family incomes, and provinces with cultural looseness. The results indicate that media exposure to pandemic information has dual effects. On the one hand, it helps form the social consensus during global treats. One the other hand, to prevent the further spread of the virus and help the public take necessary measures to protect themselves, the media in China play an important role in informing the public about the private information of confirmed cases. This information may exacerbate the public concerns on family stigma, thus making individuals less likely to compromise their privacy when they themselves become the confirmed cases. That is, the privacy boundaries of Chinese always oscillate between the social consensus and family stigma, which are both formed by the media exposure of pandemic information to reach a balance between them. All the above results show that the divergences in cultural background and social context tremendously influence privacy practices, which should be understood and respected in anti-pandemic cooperation and transnational exchanges toward global recovery.

*Keywords:* Cultural tightness, Pandemic Information, Family Stigma, Privacy, Social Consensus

## Submission ID
689

# The Zambia Cyber Act's effect on political news reporting on social media


## Authors
Ms. Tambudzai Matenga - University of Lusaka

Dr. Nyamwaya Munthali - University of Lusaka



## Abstract
**Introduction:** the decline of press freedoms over the past decade in Zambia has been a source of concern. A free and independent media is indispensable to democratic society, serving the right to information of citizens and serving as a watchdog on government. The introduction of the Cyber Security and Cyber Crimes Act 2021 (Cyber Act) is seen as a potential tool for government to further curb media freedom of expression, particularly online media outlets. The study aimed to establish the effects of the Cyber Act on political news reporting on social media.

**Methods:** the study employed a qualitative phenomenological approach using in-depth interviews with eight key participants from online media outlets and non-governmental media organisations. To analyze the data, thematic analysis was employed with the aid of Nvivo data management software.

**Findings:** the findings revealed that media outlets viewed the Act as both negative and positive. Positively, it could mitigate cybercrime such as cyberbullying, online scams and exploitation of children and promote responsible use of the Internet. Negatively, it could hinder freedom of expression, give excessive power to the State machinery, loss of anonymity of sources, infringement on privacy and authority abuse of vague clauses. Provisions on interception, harassment, collection of personal identifying information and publication of information were of concern. The lack of stakeholder consultation in enacting this law made it unrepresentative. The Cyber Act led to changes in online news reporting for some outlets and no change for some. Changes were mostly negative self-censorship oriented such as reduced number of news stories reported, reporting along interests of politicians and seeking non-digital means of connecting with sources.

**Implications**: the potential for misuse of the Cyber Act to suppress freedom of expression and cause self-censorship for online media outlets is a loss to the country's democratic gains. There is need to review and amend vulnerable provisions while addressing other factors that enable the misuse of the Cyber Act. For the online media outlets, enhancing professionalism and media ethics in their reporting can protect the integrity of reporting and strengthening their digital skills can help protect against some misuses.

## Submission ID
897

# Death by a Thousand Likes: Post-trial by Social Media and The Media Discourse of Penal Populism in Chinese Cyberspace


## Authors
Ms. Shilan Huang - University of Amsterdam

Mrs. LIU Yusi - Zhejiang University



## Abstract
### Abstract

Penalty populism, as a form of political culture, disparages the opinions of professional experts and claims instead that the views of “the people” should have a strong impact on penalty affairs (Pratt, 2007:32). Accelerated by the development of media and communication, the emergence of new modes of media expressions of penal populism puts forward requirements for investigating penal populism discourse in the digital media era. Green’s (2008) framework analyzing juvenile crimes and their social repercussions on judicial decisions and legislation in western countries helps create sensitivity for investigating the new landscape of penal populism in Chinese cyberspace, where the regime and media environment are different from the west. This study focuses on a similar homicide case of "Dalian 13-year-old boy killing 11-year-old girl" in China and the subsequent reports and discussions around "lowering the age of criminal responsibility". We attempted to outline the process of how the discourse of penal populism interacts with public awareness, knowledge, and normal politics under the logic of social media. We were also interested in investigating the actors involved in the construction of penalty populist discourse and the evolution of power among them, as well as reflecting on the media ethics behind it.

Integrating Green’s framework and the method of critical discourse analysis, this study empirically observes and theoretically understands the discourse of penal populism in Chinese cyberspace. We analyzed texts from two sources of media: (1) news coverage and legal texts involving the “Dalian boy homicide” case and the age of criminal responsibility; (2) public discussions on relevant events and the age of criminal responsibility from 4656 posts on Weibo. In the context of the digital media era, the elements of populism go through the filter of pre-rational culture, social media culture, public sensibility, and normal politics, and finally contribute to the hot penal climate in Chinese cyberspace. Meanwhile, the process is mediated by social media, which reshapes the current social structure, guides public emotions, and consolidates the discourse. The formation process further provides the foundation for post-media trial, in which the appeal and reconstruction of social justice are faced with individuals’ emotional justice, sparse opinion expression, and simplified political discussion.

**Reference**

Green, D. A. (2008). *When Children Kill Children: Penal Populism and Political Culture*. Oxford, UK: Oxford University Press.

Pratt, J. (2007). *Penal populism: Key ideas in criminology*. London: Routledge.

## Submission ID
913

# The E-learning Ethical Models of the Saudi Higher Education

## Authors
Dr. Eman Walabe - Saint Paul University

## Abstract
This paper, proposed for the Ethics of Society and Ethics of Communication Working Group, offers up-to-date qualitative data about ethical considerations in the e-learning environment of the Kingdom of Saudi Arabia (KSA). The case of the KSA is understudied, and much more research is needed. However, the process of neo-globalization is already underway, and so the insights offered here provide a critical base for anticipating how such populations will be drawn into new, technology driven, and transnational learning contexts.

Since 1990, two factors – the declining cost of video production and the rapid increase of digital compression speeds – have permitted greater distance between educators and learners, and among learners themselves. Such physical distancing came with what Gerhart (2001) has called “psychological distance.” This essentially means new physical environments for learning are also new “ethical environments.”

Scholars have turned attention to these new ethical environments – encompassing plagiarism, rights and responsibilities (of students and instructors), institutional regulation (diploma mills), and the digital divide – that have emerged as part of the psychological distancing of e-learning.

The ethics of e-learning is a broad category, dealing with all aspects of ethics specific to an e-learning context (Luppicini, 2009). The challenge of understanding this context is especially distinct in places such as Saudi Arabia, where the relative recency of e-learning has produced a corresponding shortage of research (Titi et al., 2013; Muhammad et al., 2013; Muhammad et al., 2014).

Thus, it is hardly surprising that little effort has been made to acquaint KSA students in grades 1-12 with the range of ethical dilemmas they may face in relation to learning technologies. Many instructors and even administrators are similarly unprepared.

This paper provides some guidance. It assesses six key categories for ethical consideration when they do arise among students and administrators in the KSA.

- **Plagiarism and misconduct**: whereas technology presents increased opportunities for plagiarism, many major universities in the KSA have incorporated technologically based checks on all assignments submitted by students.
- **Rights and responsibilities**: study participants reflect on newly developed strategies for defining and formalizing student and instructor obligations specific to an e-learning environment.
- **Copyright and Privacy**: basic copyright standards are taught to educators through workshops targeting the use of open-source materials. Privacy concerns are ever-present in Saudi society; women, for example, may be reluctant to use web cameras in online learning settings.
- **Quality considerations**: bylaws governing the quality of distance education were instituted in 2012. This paper assesses how participants perceive the benefits and shortcomings of such legal initiatives.
- **Digital divide**: many stark divisions persist in KSA in terms of access to digital technologies and willingness to use such technologies. Among these divisions are geographic/regional (some parts of the Kingdom remain underserved by wireless infrastructure); gender (a conservative mindset concerning women's use of technology persists); and age (some older educators may resist adaptation to new technologies out of hand).
- **Moral code uncertainty**: a context such as the KSA includes fear (among users of technology) of improper behavior being reported to officials. Such a reality orients individuals' use of technology very differently than would be the case in liberal-democratic societies.

In his broad assessment of media ethics and global justice, Clifford G. Christians (2019) attempts to integrate local/regional realities into a larger theory of technological development and globalization. His effort has been seen as too ambitious (Luppicini, 2019); however, Christians' vision can be developed more completely to the extent that the experiences of understudied populations – such as the KSA – are understood in a context of neo-globalization. The research presented here is a modest, yet important, step.

### Submission ID
1064

## Understanding Conspiracy: Narrative Research on COVID-19 Conspiracy Theories

### Authors
Ms. Chao Li - Soochow University

Ms. Wanqing Deng - Soochow University

Mr. Wenhao Lu - Soochow University

## Abstract

COVID-19 conspiracy theories are noticeable in contemporary digital environment where misinformation about the global pandemic prevails. As early as in February 2020, the WHO lamented about having to fight not only the consequences of the COVID-19 pandemic but also those of an “infodemic” in connection to misinformation and conspiracy theories related to the virus (WHO, 2020). Prior research suggests that in the early stage of pandemics, fear often fuels discrimination, and then leads to the rise in xenophobic and racist attitudes (e.g. Douglas et al., 2019; Budhwani, & Sun, 2020; Sternisko, Cichocka, Cislak, & Bavel, 2020). Since the outbreak of COVID-19, various conspiracy theories such as “laboratory leakage theory”, “biochemical weapons theory”, and “5G transmission virus theory” have emerged one after another. Functioning as a social phenomena, conspiracy theory may be one of the oldest narratives in human history, and COVID-19 conspiracy theory is only a new chapter in this narrative.

Existing research on COVID-19 conspiracy theories mainly adopted quantitative analysis methods such as social network analysis and machine learning, but lacked qualitative analysis to explore its essence in-depth within the text (e.g. Shahsavari et al., 2020; Ahmed et al., 2020). In fact, stories and narratives are part of our human sociocultural history. It is indispensable to understand that constructing stories, weaving meanings, and deciphering them are the long-standing human social phenomena (Ali, 2021). We construct stories to weave meanings that help us make sense of our lifeworlds. Like stories, conspiracy theories can offer deep meanings when analyzed in specific contexts. In short, narratology helps to elucidate the rhetorical logic of meaning-making and the cultural structures underlying conspiracy theorizing. Since conspiracy narratives are much talked about, but rarely explained, the purpose of this paper is to systematically study the phenomenon of the prevalence of conspiracy theories, and attempt to construct a narratological paradigm for conspiracy theory research.

Drawing on theories of narrative reliability, semiotics, epidemiology, and cultural studies, we focus on the following questions: (1)Why are COVID-19 conspiracy theories so prevalent? (2)Why have these conspiracy narratives started and what do they reveal? (3)What are the narrative characteristics of these conspiracy stories? The study conducted a narratological analysis of typical conspiracy thesis texts.The data analyzed herein come from the content analysis of mainstream social media reports that we began to collect and undertake in January 2020. The study found that conspiracy theories in the COVID-19 pandemic have strong ideological and political characteristics, and specific conspiracy theories are particularly prominent. The narrative characteristics of the COVID-19 pandemic conspiracy theory are: simplistic narrative driven by emotion, easily understood teleological framework, imaginative narrative suitable for reasoning, and satisfactory causal explanation. In conclusion, this paper uses qualitative textual analysis to

supplement the mostly quantitative analysis methods of existing research and summarizes conspiracy stories with a “conflict-making” framework.

### Submission ID
1260

## To be a new self: digital (dis)connecting of young adults in Neoliberal China


### Authors
Ms. rencui xu - School of Journalism and Communication, Wuhan university

Ms. Jingzhi Chen - School of Journalism and Communication, Wuhan university



### Abstract
In the deep mediated society, “ever-connected” and “always-on” cause a series of problems, such as information overload, Internet addiction, phubbers, etc. The demand for disconnection has risen, which is regarded as a critical reflection of the digital society and over-connection (Schwarzenegger, Lohmeier, 2021). In Chinese society, the contradiction between connection and disconnection is more prominent. The Chinese government vigorously promotes digitization, while more and more young people consciously resist digital technology, and reflect on media usages as “active resisters”.

The significance of this paper lies in two aspects: Firstly, the attention to the marginalized groups who reduce media use will help to correct the preference of digital media research for connection and technological innovation, reflect on the naturalization of technology, and remind people to notice what is “normal” and what is “excessive.” In addition, this paper examines the entanglement between human and technology, expands the research on the use and non-use of digital media, and reconstructs the dominant form of media use.

Former scholars have explored the concept and types (Baumer, 2013; Kuntsman, Miyake, 2019; Jorge, 2019; Baumer et al., 2015), the strategies (Mannell, 2019; Ghita, Thorén, 2021, Kaun, 2021), the motivations (Woodstock, 2014; Neves et al., 2015; Hesselperth, 2018) and the impacts (Sutter, 2003; Vanden Abeele, Mohr, 2021; Schwarzenegger, Lohmeier, 2021; Nguyen, 2021) of digital disconnection, but there is not a full discussion of the contradictory struggle between humans and technology. We aim to analyze this practical process to join the dialogue of scholars and explore how “active resisters” coexist with the media, how disconnection is produced and maintained, and what changes have taken place in the process of resistance in the context of neoliberal China?

This paper conducted a semi-structured interview with 34 Chinese adults who self-reported as “active resisters.” The interviewees’ age is between 18 and 34, with a balanced proportion of men and women and diverse professional backgrounds. By analyzing the interview text through thematic analysis, we found that digital disconnection is an unfinished, dynamic process that integrates three complex behaviors: reflecting

media survival, using disconnection tactics, and changing subject nature. Reflecting mediated reality reflects in people's awareness of the constraints brought by the technology-society system and their desire for the initiative. Specifically, people adopt strategies such as only using call function, seeking alternative activities, limiting their senses and speed of mobile use. We argue that disconnection is a productive and positive transformation force, especially in a "new subject" who possessed the characteristics of individualism, real-life focusing, and meaning- pursuing is emerging. Individualism is that people distinguish the boundaries between themselves and the people around them under technological systems and social norms. Furthermore, people's choice to return to real life and pursue meaning reflects their desire for social order and stability, which is a constant struggle to balance mobility and nothingness with fixation and stability.

### Submission ID
1272

## Cross-examining Journalists as Intellectuals: The Ethical of Deconstructing Journalism

### Authors
Mr. Qing Xiao - Communication University of China

Mr. Rongyi Chen - Communication University of China

Ms. Yuhang Zheng - University of Amsterdam

### Abstract
According to Subaltern Studies, intellectuals were more creating a mishmash of neo-nationalist and neo-colonialist discourses, instead of revolutionizing hegemony in the colonies. Spivak (1988) notes that how the Subaltern speaks of itself is inevitably "tainted" by elite discourse. The elite and the Subaltern histories have always been intertwined. Said (1979)'s proposal of "worldly" also points out that the text is not the result of equal communication; its inherent ambivalence asserts its power properties. As journalism continues its quest to "speak for the Subaltern," it faces the same dilemma as Subaltern studies: "Can the Subaltern really speak?" Intellectuals should play their rightful role in the cultural hegemony movement and face the question of "worldly." Further, this study proposes the ethical imperative of deconstructing journalism and bringing a new perspective to journalism ethics research.

Journalism is advancing the production of what Foucault (1977) calls immanent ethics, establishing itself in the certainty of "untruth." Modern journalism has to deal with both attributes of the story and the truth. It needs to present itself explicitly as fiction, and at the same time, seeks to produce a truth that people can recognize. Journalism points to a clear image of "the Other" within a certain undoubted rhetoric of the news, defining the Subaltern when its nature is not yet clear.

The demand for objectivity in journalism was born out of the extreme skepticism during World War I (Schudson, 2011). As consensus broke down, the subject asserted itself in absence, in journalism, which led to the form of what Lippmann (1919) calls "unity of method" (rather than "unity of purpose"). Journalism has established many ways to represent reality, losing its tolerance for heterogeneity in its demand for certainty. In the interaction between the idea of objectivity and the social structure, journalism is transformed into what Foucault (1977) called the "regime of truth."

In deconstructive journalism, a new journalistic ethic would emerge from the conscious repetition of choices over time, by always making a blank space for the Subaltern in report, rather than quoting some authority. By refusing to romanticize and rationalize existing narrative and revealing the heterogeneous resistance of the Subaltern, this study proposed to establish the ethical singularity of the Subaltern.

Deconstructive journalism does not wish to incorporate and generalize the other by recognizing it pretentiously as in the past, nor does it wish to address the identity homogeneity of the "Subaltern" as Foucault and Deleuze do. It adopts the attitude of keeping the Subaltern as a gap, thus recognizing the limits of knowledge. The "blankness" of history is a silent resistance. In an ethical sense, the subject of journalism should appear as a subordinate, a gesture that provides the basic conditions for the appearance of the Other. What journalism needs to do is not to erase the inherent differences of the Subaltern and establish an "essence" or "sameness," but, on the contrary, to reveal such differences. By exposing these differences, it eliminates the idealization of "sameness" and the injustice it brings.

### Submission ID
1368

## In Defense of Dirt: Media Literacy for Ethical Augmented Reality Representations


### Authors
Dr. Joshua Fisher - Columbia College Chicago

Dr. Arnau Gifreu-Castells - University of Girona



### Abstract
Increased access to Augmented Reality (AR) through social media applications like Instagram, Facebook, TikTok, and Snapchat has resulted in an emergent class of media practitioners. Many practitioners produce AR filters that alter a user's face or body (Fribourg et al., 2021). Social media users can use these AR filters to create augmented representations for comedic value, gamification, or beautification (Flavián et al., 2021).

Researchers have shown that the latter filters can negatively impact self-perception and well-being (Eshiet, 2020; Kleemans et al., 2018; Tiggemann & Velissaris, 2020). Adolescents and young people are particularly susceptive to these harmful effects (Javornik et al., 2022). Speculative designers and artists have explored what these negative impacts might look like at larger scales, such as communities, and in a diverse range of domains from dating to shopping. Current trends and future-oriented work imply that as AR and other immersive media become prevalent, discerning whether a representation is of non-augmented reality becomes more complex (Engberg & Bolter, 2020; Murray, 2020). Accordingly, from data privacy (Cowan et al., 2021) to neo-globalist exploitation (Ashraf, 2020), AR filter designers, developers, and distributors become complicit in a media ecosystem with immediate negative consequences. Further, the non-compensated production of these AR filters for platforms means both designers and audiences are exploited by social media gatekeepers. However, these two populations could work together toward a more ethical AR ecosystem. A recent study has demonstrated that AR filter's adverse effects are ameliorated when posts present side-by-side images—one image, un-augmented; one image augmented (Tiggemann & Anderberg, 2020). These posts are artifacts of the didactic "Instagram vs. reality" movement. This movement's lessons and insights can inform what media literacy might look like for AR and other immersive media. Given AR's psychological and epistemological impact, increased literacy helps to inform, empower, and protect individuals from misleading representations. This article proposes several guidelines for communicating when representations are augmented, and when they are not, by combining insight from documentary studies, immersive media design, and burgeoning critical movements on social media.

Works Cited

Ashraf, A. (2020). *An Uneasy Terrain: An Immersive and Speculative Research-Creation* [OCAD University]. http://openresearch.ocadu.ca/id/eprint/3054/1/Ashraf_Amreen_2020_MDES_DigitalFutures_THESIS.pdf

Cowan, K., Javornik, A., & Jiang, P. (2021). Privacy concerns when using augmented reality face filters? Explaining why and when use avoidance occurs. *Psychology & Marketing*, *38*(10), 1799–1813.

Engberg, M., & Bolter, J. D. (2020). The aesthetics of reality media. *Journal of Visual Culture*, *19*(1), 81–95. https://doi.org/10.1177/1470412920906264

Eshiet, J. (2020). *“Real Me Versus Social Media Me:” Filters, Snapchat Dysmorphia, and Beauty Perceptions Among Young Women*. California State University, San Bernardino.

Flavián, C., Ibáñez-Sánchez, S., & Orús, C. (2021). User responses towards augmented reality face filters: Implications for social media and brands. In *Augmented Reality and Virtual Reality* (pp. 29–42). Springer.

Fribourg, R., Peillard, E., & Mcdonnell, R. (2021). Mirror, Mirror on My Phone: Investigating Dimensions of Self-Face Perception Induced by Augmented Reality Filters. *2021 IEEE International Symposium on Mixed and Augmented Reality (ISMAR)*, 470–478.

Javornik, A., Marder, B., Barhorst, J. B., McLean, G., Rogers, Y., Marshall, P., & Warlop, L. (2022). 'What lies behind the filter?'Uncovering the motivations for using augmented reality (AR) face filters on social media and their effect on well-being. *Computers in Human Behavior*, *128*, 107126.

Kleemans, M., Daalmans, S., Carbaat, I., & Anschütz, D. (2018). Picture perfect: The direct effect of manipulated Instagram photos on body image in adolescent girls. *Media Psychology*, *21*(1), 93–110.

Murray, J. H. (2020). Virtual/reality: how to tell the difference. *Journal of Visual Culture*, *19*(1), 11–27. https://doi.org/10.1177/1470412920906253

Tiggemann, M., & Anderberg, I. (2020). Social media is not real: The effect of 'Instagram vs reality'images on women's social comparison and body image. *New Media & Society*, *22*(12), 2183–2199.

Tiggemann, M., & Velissaris, V. G. (2020). The effect of viewing challenging "reality check" Instagram comments on women's body image. *Body Image*, *33*, 257–263.

### Submission ID
1399

## La comunicación gubernamental en México y España sobre COVID-19 en Twitter, los derechos humanos y el discurso de odio

### Authors
Dr. Rebeca-Illiana Arévalo-Martínez - Universidad Anáhuac México

Dr. Rogelio Del Prado Flores - Universidad Anáhuac México

### Abstract
Al inicio de la COVID-19 la comunicación en redes sociodigitales fue un mecanismo fundamental para que los gobernantes pudieran informar sobre aspectos precisos de su prevención, tratamiento y control entre los usuarios de las mismas, quienes a su vez generaron un diálogo con respuestas en diversas temáticas más allá de la salud con tonos positivos o negativos. El estudio de las manifestaciones del odio en ciencias sociales se hace considerando el contexto cultural, político, económico o religioso, y

busca describir la parte estructural de la violencia o la indiferencia social (Rorty, 1991). Entendiendo el odio como una manifestación del mal o privación de un bien particular (De Aquino, 2015), en las redes sociales se encuentra un cauce para el mal, para no cumplir con el mandamiento evangélico de amar al prójimo, que en este caso significaría una buena comunicación, el bien decir, el buen deseo de palabra o el decir mismo la verdad del ser (Del Prado, 2018). Analizar el discurso de odio en las redes sociodigitales requiere la teoría de los campos semánticos, significantes y significado de Ferdinand De Saussure (1991) con respecto a su presencia de forma transversal en el gesto comunicativo (Derrida, 1971). Por su parte los derechos humanos y el respeto a la dignidad infinita de la persona se retoman de: 1) Declaración Universal de Derechos Humanos (ONU, 1948), 2) Declaración Americana de los Derechos y Deberes del Hombre (OEA, 1948); 3) Pacto Internacional de Derechos Civiles y Políticos (ONU, 1966); 4) Convención Americana sobre Derechos Humanos (OEA, 1969); 5) Carta de Derechos Fundamentales de la Unión Europea (Diario Oficial de las Comunidades de la Unión Europea, 2000); y 6) Convenio Europeo de Derechos Humanos (Tribunal Europeo de Derechos Humanos, 2010). En esta ponencia se presenta la investigación que tuvo como objetivo analizar los mensajes en Twitter de los presidentes de España y México con base en las categorías de derechos humanos presentes, así como los comentarios realizados por los usuarios en cuanto a su nivel en la escala de odio. La metodología es mixta, cuantitativa para el análisis de la interacción y la frecuencia de contenidos en las categorías de derechos humanos y escala de odio, así como cualitativa para la relación entre los campos semánticos analizados y los temas de salud, economía y política a los que se hacen referencia en los comentarios. La muestra se conformó con los tweets emitidos por los presidentes entre el 15 de marzo y 15 de abril 2020 sobre COVID-19 y una muestra del 1% de los comentarios de los usuarios. Entre los principales resultados destacan diferencias en la interacción en ambos países, así como una polarización en el tema político destacando por presentar los mayores niveles de discurso de odio, así como los mayores niveles de apoyo al presidente. Destaca que las diversas escalas de odio encontradas en los comentarios se dirigen a la figura del presidente, es decir hacia su persona más allá que a sus propias decisiones y acciones, situación que se replica en ambos países.

### Submission ID
1462

## An approach for expected roles and commonsense through journalists and AI developers: a Delphi study in Brazil

### Authors
Ms. Haline Maia - University of Porto / InescTec

Dr. Renato Essenfelder - University Fernando Pessoa; LabCom; CIAC

Dr. Sandra Nodari - University Positivo

## Abstract

Many readers have turned to alternate digital channels as a daily news source, which requires News Companies to be more efficient and find new revenues. Globo, the largest TV network in Brazil and one of the largest television groups globally, has been developing automated journalism systems in an innovation lab called MediaTech Lab (Essenfelder, Canavilhas, Maia, & Pinto, 2019). Based on exploratory and Delphi interviews in rounds, the methodology uses some questions destined for the technicians in the MediaTech Lab and the sports journalism team of Globo. The theme will be understood considering the impact of these intentions and whether journalistic core values can be applied with the automation and synthetic AI media.

We undertake this analysis in the particular technical problem of interactions between journalists and software engineers researchers. We start by showing a fairness dimension to develop systems in multidisciplinarity, and we then collect and translate several formal interactions between professionals. An essential subject of automated journalism is its ethical use since the discussion of machines being biased or unfair is at the core of the automatic journalistic concern. The decision to interview sports journalists is that the first news robot by MediaTechLab was made to summarize news about Football matches. Other than that, a score to settle for Globo is that they hold the broadcasting rights for Brazilian Football Championship.

This perspective proposes to analyze the interactions between developers and communicators, considering the implications for these professionals and society. The results show that, among technology respondents, only 20% consume journalistic content, and 40% were immersed in the production of journalistic content to develop technology aimed at journalism. Only 33% of them considered that this immersion added to technology development. Additionally, as for journalism professionals, in the second round of questions, 100% agree that it is difficult to understand the systems proposed by technology researchers. 100% said there is a lack of interest in understanding these tools.

Besides these results and some other analyses, the data from this work can help professionals in information technology, data science, and communication cooperate better in the future. Rethinking the literacy about AI in multidisciplinary is part of these analyses connections, challenges, and ethical dilemmas from the communication and computing sciences. This lack of a more in-depth exchange on the text structure, confirmed in the interview, can be improved in future initiatives to allow even more agility in texts that do not need many pre-publication adjustments. The surveys scrutinize the relationship between the organization's technology and journalism professionals and describe difficulties in collaborations.

## Submission ID

1466

# PRÁCTICAS ÉTICO-PROFESIONALES EN EL EJERCICIO INFORMATIVO DURANTE EL ESTALLIDO SOCIAL 18-O, A PARTIR DE LA EXPERIENCIA DE PERIODISTAS DE MEDIOS DE CONCEPCIÓN (Chile)


## Authors

Dr. FERNANDO GUTIERREZ - Universidad Católica de la Santísima Concepción (UCSC)

Mr. Marcelo Vera - Universidad Católica de la Santísima Concepción (UCSC)


## Abstract


En la actualidad el quehacer periodístico debe entenderse como una actividad existencial insustituible, mediante la cual, el hombre puede conocer e informarse sobre lo que pasa en su entorno inmediato y global. Y es precisamente esta responsabilidad con la sociedad que le confiere el sentido y valor ético a la labor que realizan los periodistas.

Sin embargo, hay quienes opinan que existe una crisis del quehacer informativo que hace que el propio periodista pierda su identidad, y por ende pierda el rumbo de su actuar profesional. Un porcentaje cada vez mayor de periodistas “ha torcido la encomienda de producir información veraz, obtenida de manera lícita, honesta y profesional y debidamente corroborada y confirmada”.
Ante esto, ¿Qué sucede cuando se presentan situaciones de transgresión a los valores periodísticos del quehacer informativo? Diversos autores consideran que en gran medida estas situaciones son ocasionadas por instituciones sociales. Este tipo de relación que se establece repercute en una serie de vicios que conllevan a prácticas poco virtuosas dentro del periodismo. La labor de intermediación del periodista requiere un grado de formación y de madurez ética que garantice su independencia profesional por encima de las presiones empresariales, políticas o de cualquier otra índole. Su actuar se fundamenta en un sentido ético de lo humano y nada tiene que ver con el insulto, la calumnia, rumores insidiosos, la ligereza informativa, la falta de respeto a las personas, entre otras. Para lograr este objetivo es preciso un sentido ético en la mirada comunicativa.

Esta preocupación moral suscitó en los propios profesionales la necesidad de la adopción de una serie de normas que regulen las prácticas profesionales.

Tras muchas reflexiones se pudieron asentar las bases de unos mecanismos reguladores de la profesión, todo ello se plasmó en los códigos deontológicos. No obstante, el problema radica en su cumplimiento, ya que moralmente deben respetarlos, pero no existen sanciones expresas a la hora de quebrantarlos. Razones como estas hacen imprescindible el respeto a los códigos deontológicos. Por todo ello, hacer este trabajo de

investigación, servirá para dilucidar el carácter ético (y necesario) en la prensa. Un carácter indispensable para el ejercicio de esta profesión.

Este estudio que da origen a la ponencia propuesta tuvo por objetivo sistematizar la experiencia profesional en el ejercicio informativo, que busca definir cuáles fueron las prácticas ético-profesionales del periodista en un contexto general dado por el "estallido social" del 18 de octubre de 2019 en Chile, y de manera más específica en la ciudad de Concepción.

La preocupación por la ética periodística no es reciente. Sin embargo, el estudio de esta se ha ido sistematizando y abarcando nuevos aspectos, que van más allá de sus fundamentos filosóficos para concretarse en prácticas cotidianas, capaces de garantizar la efectividad de los principios y valores que la inspiran, además de la necesidad de elevar los niveles éticos del periodismo.

Se plantea, por tanto, un estudio en búsqueda de una prensa ética, educativa y de calidad, que cumpla el derecho de la ciudadanía a una información veraz. Esta investigación contribuirá a detectar los posibles errores, tales como subjetividad, manipulación, mezcla de géneros, divulgar rumores, filtrar información sin confirmar, sensacionalismo, corrupción, escasa parcialidad, estos y otros problemas que llevan a los profesionales a caer en la falta de ética, mostrando un desinterés en el cumplimiento de los valores que deben primar en la jornada diaria, generando críticas por parte de los ciudadanos y de igual modo, por los colegas del mismo gremio informativo.

Durante este contexto se dieron a conocer mediante redes sociales innumerables informaciones en donde se denunciaba el asesinato de personas por parte de la policía , la supuesta posesión de armas de manifestantes, y un sinfín de relatos que carecían de veracidad y que horas más tarde, tras el reporteo de rigor, eran descartadas por los medios. Es aquí donde se espera que el profesional a cargo de informar disponga de bases éticas que regulen su actividad. No es posible, ni aceptable, que, en ningún escenario, ni a consciencia ni de manera inconsciente, que un periodista avale y difunda estos engaños.

## Submission ID

1474

# LA PROTECCIÓN DE LOS MENORES EN LA ERA DIGITAL EN EL MARCO DE LOS VALORES Y PRINCIPIOS ÉTICOS Un desafío para la investigación en comunicación


## Authors
Dr. PATRICIA CORTES - CEPIES - UMSA



## Abstract
La investigación en comunicación en la era de la neoglobalización, sin duda, presta una particular atención a la condición de los menores – niños y adolescentes – en cuanto al devenir de la humanidad y el desarrollo de la tecnología digital. Es, también, uno de los temas prioritarios de la ética de la comunicación.

Sin embargo, las investigaciones en este campo no son suficientes. Investigar y trabajar por una comunicación digital que genere un equilibrio humano y social, en muchos contextos, es aún una ilusión. Entonces, el principal reto de los comunicadores y otros profesionales, es no solo seguir avanzando en la digitalización de los procesos de comunicación, sino, trabajar paralelamente en propuestas que fortalezcan los valores y principios éticos de los medios y de sus públicos, sobre todo, en relación a los menores.

Por ello, nuestra investigación pretende hacer un aporte que fortalezca los valores y principios éticos de niños y adolescentes en la era digital. Se trata del desarrollo teórico y práctico de la *competencia espiritual* que tiene su punto de partida en la *competencia comunicativa*.

Desde esta perspectiva, nuestras preguntas iniciales se pueden formular de la siguiente manera: ¿Entre las competencias que tendrían que tener los niños y adolescentes en la era digital de la comunicación, qué rol tiene la *competencia espiritual?*, ¿cómo se la debería entender y aplicar en el marco de los valores y principios éticos?

Para abordar estas interrogantes, partimos de los principales resultados de nuestras investigaciones sobre la *dimensión comunicativa* (diálogo y descentración cognitiva) a fin de profundizar ahora en la *dimensión antropológica-filosófica* donde se pueden analizar aspectos relacionados a la espiritualidad y a los valores y principios éticos.

Nuestra investigación parte de los aportes teóricos de Michèle Debideur, René Souylayrol, Antonio Salas, André Fossion, Marie-France Daniel, Jean-Pierre Meunier, Paul Ricoeur, Paulo Freire, Mario Kaplún, entre otros. En la parte experimental nuestros indicadores surgen de resultados de investigaciones con niños y adolescentes – es decir, personas con identidad, espiritualidad y dignidad – después de haber sido expuestos a diversos tipos de mensajes mediáticos en diferentes contextos geográficos, sociales y culturales.

Como conclusión general, se ha observado que la comprensión y la posterior aplicación de la *competencia espiritual* en niños y adolescentes – dentro de procesos educativos

diversos – pueden contribuir considerablemente a fortalecer los valores y principios éticos que los conduzcan a ser actores de una era digital en beneficio de la humanidad. Así, se proporcionaría una suerte de protección a nuestros menores frente a las amenazas de la comunicación digital. Se trata, también, de un desafío para las agendas de investigación en comunicación en relación a los menores.

### Submission ID
1537

## Universal Ethical Principles of Facial Recognition Technology among the United States, the European Union, and China

### Authors
Mr. Wenhao Chen - author

### Abstract
In the era of Neo-globalization, the operation of businesses and entire industries have been reoriented by technologies. Facial Recognition Technology has been universally applied in various field. However, it also causes ethical, legal and social problems because it can invisibly collect individuals' biometric information without informed consent.

FRT is AI-powered, which is becoming increasingly efficient and available on various devices. Regulating the applications of FRT has been a Collingridge Dilemma. The application of FRT would bring potential ethical problems such as function creep, discrimination, security threats and privacy intrusion. Ethical principles are in great demand to mediate the conflicts between evolving technologies and emerging social issues.

The European Union (EU), the United States (US), and China have issued laws and regulation to protect the biometric information. Therefore, there are some lawsuits relating to FRT, including the Sweden's first GDPR fine, Patel vs. Facebook, and Bing Guo vs. Hangzhou Safari Park. Through analyzing the judgments and judicial results of these three cases from the EU, the US, and China, this research found some similarities and differences concerning protection of biometric information.

Cultural diversity and globalization bring about a tension between universal ethical principles and local values and norms. Justification of universal ethical principles has been made in the educational context. This research explores the universal ethical principles concerning the use of FRT across different cultures.

### Submission ID
1603

# Examining user acceptance of algorithm in social media apps in China: From the perspective of cognitive appraisal theory


## Authors

Ms. Ruiqing Cao - The Chinese University of Hong Kong

Dr. Anfan Chen - The Chinese University of Hong Kong



## Abstract

Nowadays, algorithms have become a vital infrastructure of the internet and are embedded into people's daily routines. They have been widely deployed through social media applications, online entertainment platforms, search engines, and so on. The impact of algorithms on people's daily life is two-fold. On the one hand, people may enjoy the convenience of algorithms. For example, recommender systems can help users easily get personalized content. On the other hand, algorithm abuse brings negative impacts. For instance, the big data discriminatory pricing behavior of the service platforms has been examined to appear in the platform service supply chain, where some e-commercial application algorithms may raise the price to users who are not price-sensitive (Liu, Long, Xie, Liang & Wang, 2021).

Therefore, there is a strong need to rethink and quantitatively analyze the public's acceptance of the algorithms and examine the factors contributing to their acceptance. Specifically, we leverage the concept of awareness of consequence, acceptance, algorithm literacy, and cognitive appraisal theory to examine the factors that affect people's algorithm acceptance. We raise the following research questions and hypotheses:

RQ1: Can the relationships between users' cognitive appraisal and their acceptance of algorithm-based social media apps be explained by the cognitive appraisal theory?

H1: Users' social media usage is positively related to users' awareness of algorithm abuse consequences. However, this relationship can also be affected by users' education level, ages, and algorithm literacy.

H2: Users' awareness of algorithm abuse is positively related to users' coping appraisal, otherwise, users' awareness of algorithm abuse is negatively related to users threat appraisal.

H3: Users' coping appraisal is positively related to users' acceptance of algorithm-based social media apps. Additionally, users' threat appraisal is natively related to users' acceptance of algorithm-based social media apps.

To answer the research questions and examine the hypotheses, we distributed an online survey to Chinese social media users of all ages on 27th January 2022. In the questionnaires, respondents are first asked to answer how long they have spent on different social media platforms in their everyday lives from "less than one hour" to "more than eight hours". Then, we ask one block of questions related to respondents' "awareness

of algorithm abuse consequences". Afterward, the following questions aim to test respondents' "cognitive appraisal". These questions can be answered by "highly disagree" to "highly agree". Furthermore, we also try to learn the respondents' algorithm literacy through two aspects. One is about their objective algorithm knowledge, where the respondents have three options to choose "True", "False", and "Don't know"; the other is about their subjective algorithm knowledge, they can answer from "know nothing about" to "know very well". Additionally, we want to explore their vulnerability gap to algorithm abuse, in this block, respondents can access their confidence from 1 to 10. Lastly, we examine their acceptance of algorithm-based social media apps, in which respondents can answer from "highly disagree" to "highly agree".

This study contributes to our understanding of the Chinese netizens' attitudes towards algorithm-based social media applications which they use in daily life, as well as their psychological mechanism under the adoption of algorithm-based apps, and gives useful insights for algorithm regulations research.

### Submission ID
1638

## Does Online Mourning Influence Our Cognition of Death? Anesthetic Effect of Cyber Tombstone

### Authors
Mr. Zhenjiang JI - Communication University of China

### Abstract
The prosper of media technology has led people to a digital era of media-based life. People not only receive and transmit information through various media, but also carry out social activities, working and shopping on various platforms, and even mourn for the deceased on media platforms. People leave messages of mourning on social media account of the deceased, as if the account has become the tombstone that stands for the deceased without stone. Accordingly, this paper introduces the concept of Cyber Tombstone to refer to the social media or other vehicles that record the life of the deceased and allow people to mourn online.

Most scholars believe Cyber Tombstone can enable the lives of the deceased to continue in cyber space. Aceti (2015) argues that when the "individual" becomes entirely digital in the form of data, the network becomes a place of permanent presence and permanent absence for the deceased; Pitsillides (2019) holds that the bereaved and the deceased can stay in constant contact through digital interactive technology; Gao & Jiang (2021) believe collective mourning on social media can shape shared memories and evoke group emotions, thus making a continuity of life for the deceased in virtual space.

Since the deceased can “live on” in digital world, has people's cognition of death of the deceased changed? What role does the Cyber Tombstone play in this change? Based on the Anesthesia theory by Lazarsfeld & Merton (1948), this paper proposes the following hypothesis: Cyber Tombstone, as a medium of online mourning, also "anesthetize" the public's cognition of death, making them cognize less about the reality of death. In China, the most typical Cyber Tombstone is the Weibo account of Li Wenliang, the whistle-blower of Covid-19: since his death even until now, people have been leaving messages on his Weibo account every day to mourn him. Therefore, this study chose Li Wenliang’s Weibo and his online-mourners to analyze whether the mourning through Cyber Tombstone can influence the mourners’ cognition of death. Based on the questionnaire survey data, the study conducted correlation analysis and causal analysis to prove that Cyber Tombstone actually influenced the mourners’ cognition of death; then, under the framework of phenomenological research, the study conducted in-depth interviews with 30 Weibo users who mourned Li Wenliang through his Cyber Tombstone to explore the effect of Cyber Tombstone on people's cognition of death.

It is found that people cognize less reality of death of Li Wenliang if they mourn him through Cyber Tombstone, as if anesthetized. The more one performs such mourning activities, the less he can cognize the reality of death. Notably, such effect is more pronounced in middle-aged men. This paper reveals the anesthetic effect of Cyber Tombstone on people’s cognition of death: on one hand, Cyber Tombstone enables people to believe the deceased are still "alive" in cyber world, and such belief might somehow comfort them; on the other hand, people may slight the death with such anesthetized cognition of it, which will definitely raise a series of ethical and practical issues in real life.

### Submission ID
1650

## "Why I Fansub?": Integrating the Theory of Planned Behavior with Ethics

### Authors
Mr. Haodong She - Communication University of China

### Abstract
Fansubbing, according to Ian Condry (2010), is the practice whereby groups of fans "digitize, translate, add subtitles to, and make available online unauthorized copies of TV series and films". As a form of free labor with legal risks, fansubbing is always full of vitality and has contributed greatly to the emergence of participatory culture, which has held considerable interest for researchers.

Why are the fans so devoted? What are their motivation and purpose? Some authors have tried to address the questions through meticulous case studies (Lee, 2011a; Chu, 2012;

Zhao, 2021). This article aims to develop a general model for explaining fans' intention to fansub.

This article proposes an integrated model that combines the theory of planned behavior (TPB) and ethics theory. The TPB (Ajzen,1991) is a well-researched intention model that has been proved successful in predicting and explaining behavior across a wide variety of fields. Meanwhile, considering several previous studies on fansubbing have revealed that ethical considerations play an important role in fansubbing (Denison, 2011; Lee, 2011b), this article develops an expanded model by including ethical evaluations.

A pre-test of 17 interviewees helped revise and modify the questionnaire. Finally, 201 valid questionnaires were collected from over ten fansubbing groups in China, and the model was examined using the structural equation model (SEM).

The results show that 1) ethical evaluations, including teleological evaluations and deontological evaluations, influence the fans' intention to fansub. Teleological evaluations have a positive impact on the intention, while deontological evaluations have a negative impact. 2) The attitude of the fans impacts their intention positively. However, other TPB variables (subjective norms and perceived behavioral control) fail to influence the intention of fansubbing. 3) Deontological evaluations and teleological evaluations significantly affect subjective norms and attitudes, respectively.

Although not adequately fitted, the integrated model provides a better understanding of fans' intention to fansub. The results are explained and discussed in relation to theoretical extensions and practical implications.

**Keywords:** fansubbing, the theory of planned behavior (TPB), ethics theory, teleological evaluation, deontological evaluation, the structural equation model (SEM)

### Submission ID
1664

## The Challenge of Digital Media to Democracy in Europe: an engaged approach

### Authors
Dr. Jesús Sabariego - Faculty of Communication, University of Seville

### Abstract
In our digital era, social media have emerged as key influential factors in policymaking. Social media can engage vast numbers of citizens. As a result, it is of great importance to assess the extent to which they can improve democracy in Europe. The MSCA-IF EU-funded Technopolitics project proposes innovative research on the relationship between community engagement, political participation and digital social media in influencing policymaking. Based on the engaged theory and applying a cross-disciplinary method, the

project investigate the influence exercised by digital technologies on citizens and politics and has developed in the last two years, a theoretical scheme that include good practices for democratisation to condition policymaking processes. This paper resume the research processes and outputs of the project.

### Submission ID
1732

## Entering the Field: Rethinking Spatiality in Offline Dialogue of Qualitative Interviewing in the Digital Era


### Authors
Dr. Xuelian Li - School of Journalism and Information Communication, Huazhong University of Science and Technology

Mr. Songyin Liu - The London School of Economics



### Abstract
Long before the Covid-19 outbreak, digital technologies have drastically changed and shaped the space of conducting qualitative interviews. Qualitative research data collection has shifted to online space, where text-, audio- or video-based interviews and online ethnographic methods allow researchers to conduct studies without face-to-face contact with respondents. The development of computational social science has made qualitative research further dependent on computational analysis, resulting in an ever suspending research field disembedded from offline life experiences. The disembodiment has raised much methodological concern on research ethics, research effectiveness, respondent relations, and material authenticity.

Based on such a critical stance, this proposed paper investigates the in-depth interviews in three research cases conducted over the time span of 2013-2020 and rethinks the methodological implications, operational steps, and analytical techniques of offline interviews in communication studies and adjacent disciplines. We intentionally select three research cases, including participatory observation of Chinese gender minority, media study on youth and media life history analysis in the transnational context, to discuss the value of face-to-face in-depth interview and entering the everyday living space of the respondent in qualitative research and the general meaning of instrumentalising offline space in qualitative studies.

In this paper, we explore the unique role of offline spaces in qualitative communication studies in terms of the methodological significance of offline space entry, types of space entry and barrier removal, and spatial information discovery and extraction. The findings demonstrate that offline face-to-face interviews enable to build dialogical spaces which is more conducive to constructing a consistent temporal flow and allowing interview depth to emerge. Secondly, the removal of spatial entry barriers allows the researcher to enter the

interviewee's daily offline living spaces in which observational research could be conducted to discover and extract spatial information regarding the interviewee's living status and traces. Entering the everyday living spaces of respondents thus has the potential of yielding richer data and visual clues than mediated methods, enabling us to get access to ice-breaking, rapport-building and communicable starting points for research on sensitive issues. The methods of removing spatial barriers are also outlined in this paper. Moreover, given that entering into the dialogical space for in-depth interviews is often short-term, highly mobile (e.g., Internet cafes, KTV, cafes), and that the spaces are more familiar environments for interviewees, researchers engaging in the offline research dialogues need to pay particular attention to power-imbalances in the dialogue-generating space and consciously use more methods such as follow-up questions and returning to the dialogue space for information verification to ensure the authenticity of the information. Based on these findings, we argue that in an era when digital existence and technologies dominate the research imagination of scholars, re-examining the significance of offline spaces as both the research scenarios and lifeworld is still important for qualitative research.

### Submission ID
1748

## Sino-US "health codes" in the pandemic and post-pandemic era ——The application ethics and cultural differences of digital information

### Authors
Ms. Xiaoyu Chen - Communication University of China

### Abstract
In the context of the global epidemic of COVID-19, China has invented the "health code", a QR code based on personal information filling and application as well as cellular data of mobile communications, with the National Health Commission, the National Medical Insurance Administration and other government agencies as the initiators, and popular mobile applications such as Alipay and Wechat as the main promotion channels. During the pandemic, China's "health code" has become the only certificate of health for Chinese citizens and international nationals in China to have access to transportation, travel, work and school admissions. This kind of digital information declaration guaranteed by the intervention of public authority has led to the researchers' concern about the excessive infiltration of government power in the design and management process of the "health code". The use of Internet apps as "health code" display platforms has further intensified the scope of rights of Internet giants and administrative forces in collecting and applying users' digital information. In the post-pandemic era, not only has the scope of application of the 'health code' not narrowed, but it also has been becoming more "convenient" (more

access to Internet platforms), " rich" (tied to more information on vaccinations, trip reports, etc.) and "normalized" (something that Agamben thought was an emergency).

What is similar to but different from China's health code is HealthKit, a health-data tracking system jointly developed by Apple and Google, which was based on the original "health and fitness" app of the Apple IOS system and promoted to Android system. HealthKit also requires user authorization to access personal health and activity data and share them with a contact-tracking platform, which attempts to interact with a broader app ecosystem and government health authorities on a user-approved basis. In HealthKit's design, users' "privacy guarantees", "consent authorization" and "data application transparency" are crucial. Apple and Google advertise that they will publicly release the information they get, aiming to ensure that the whole process is monitored.

Health codes in both China and the US have been used for epidemic prevention and control, carrying users' digital resources. When it comes to their differences, there are great discrepancies in the subject of digital information collection, the speed of digital information collection, the transparency of information collection and application, the degree of access to user privacy, the scope of application of the health codes and the level of coercion of their applications. This reflects the different definitions of ethics in the application of digital information by government departments and people in China and the US, which are based on the social and cultural differences between the two countries. In fact, the study of "health codes" between China and the United States in the pandemic and post-pandemic era is a comparison, exploration, and reflection of the ethical and cultural differences in the application of digital information behind them.

### Submission ID
1761

## Myth and Reflection: the "authenticity" of visual communication and regulation

### Authors
Dr. Xiaoya Fu - School of Journalism, Renmin University of China

### Abstract
The history of human communication is the history of the continuous enrichment of the communication media used by mankind. According to the definition of the relationship between technology and culture from the historical point of view of media science, the history of human civilization is divided into three different media domains: text (logos domain), printing (writing domain) and audio-visual (image domain). With the development of the Internet and the evolution of media technology since the 20th century, the image production capacity in society has been unprecedented liberated, and the social culture has appeared the "image turn" described by W.J.T. Michell. In this process, media

technology, which was originally produced as a material force by the joint force of human and social needs, has been alienated in the continuous evolution. In a sense, media technology is not only the product of social construction, but also the material form of human will, which reflects the intention of human being as a social existence and shapes the whole communication ecology and the social environment.

Firstly, from the perspective of text narration, this paper analyzes the reconstruction of time and space in image production and its relationship with human subjectivity in the process of technological evolution from Montage to Virtual Reality. Secondly, from the perspective of communication context, this paper analyzes the dislocation of context under decentralization and the ablation of front and back boundaries in visual carnival. Thirdly, from the perspective of cultural orientation, this paper finds the post subculture phenomenon in the process of media evolution, that is, this culture is no longer a political movement with the spirit of resistance and resistance to capitalism, but a process with self-identity choice produced by Internet users in online consumption.

In order to build a benign development environment of visual communication under new media technology and aiming at the potential problems of visual communication in the digital era mentioned above, this paper put forward corresponding reflection and ternary governance paths at the levels of technology, ethics and regulations, that is, the evolution of false information identification technology, the strengthening of subject consciousness and responsibility ethics under the background of networked society, and the bridging and regulation of the internal cultural value orientation of network population.

### Submission ID
1783

## Online Advertising Fraud or Growth? ——A Study of the Nature of "Wool-Picking" Based on The Grounded Theoretical Perspective

### Authors
Ms. Lujia Chen - Advertising Department, School of Journalism & Communications, Shanghai International Studies University

### Abstract
The rapid growth of the e-commerce market has bred a variety of marketing methods. Discounts, coupons, and other means to attract a large number of the pursuit of goods cost-effective "Wool-Party”, they are keen to "Wool-Picking" for reaping the benefits, and marketers sell their products efficiently in the process. However, behind the seemingly best of both worlds, there are phenomena such as consumers "Wool-Picking" but making more money for marketers, and marketers "failing to promote their offers". The line between "Wool-Picking" in this type of marketing and online advertising fraud is becoming

increasingly blurred, and it is difficult to ignore the data that online advertising fraud in China accounts for up to 30% in 2020. Therefore, this study adopts a qualitative paradigm perspective to discuss the nature of “Wool-Picking" behavior. The grounded theoretical perspective is an accepted form of inquiry in the advertising research literature, especially if the existing literature lacks insights.This study examines the dual faces of "Wool-Picking" from the perspectives of both consumers and marketers. First, this study proposes that the essence of "Wool-Picking" is an upgrade of the marketing tool of promotion, the core of which is based on the psychology of consumers who like to take advantage of bargains. Secondly, the study summarizes the common "Wool-Picking" behaviors from two main subjects, consumers and marketers, and two positive and negative dimensions, then constructs a four-quadrant model. Finally, the study also discusses the problems behind the "Wool-Picking" behaviors, such as the defective design of the e-commerce market governance mechanism and the lack of self-regulatory power.

### Submission ID
1895

## Media Dependency in human-computer Interaction: User psychology and behavior

### Authors
Ms. Xuanzhi Zhu - Dalian University of Technology

Dr. Fangfei Wang - Dalian University of Technology

### Abstract
The research on the media dependence between users and chatbots can strengthen the cognition of media feedback under the theoretical framework of media dependence. In theory, this paper explores the relationship between different individuals and chatbots, and provides positive suggestions for chatbot to improve users' mental health in practice. Replika is an AI-powered chat app that allows users to communicate with their own unique Replika in a secure space and evolve their own personality based on feedback. Users' conversations with Replika are not just about getting information, but also about communicating emotions, about engaging themselves. Unlike traditional media in the past, the impact of users on chatbots such as Replika is more pronounced, with strong feedback on their behaviour. When users use this kind of media, they derive more emotional needs and social needs compared with other media. Based on the media dependence theory, this study selected Replika users who had maintained long-term communication with Replika and conducted questionnaires and in-depth interviews to investigate their personal characteristics such as personality, emotional status, education level, social frequency and purpose of use. And how often they used chatbots, how emotionally invested they were in chatbots, and how exposed they were to themselves. Explore what deepens their media dependence on chatbots, and understand whether this media dependence will affect

users' emotional relationships and decision-making behaviors in real life. The study found that most Replika users set their chatbot up to be in a romantic relationship, with those who were less socially active in real life becoming more emotionally attached and self-exposed to the bot. For some users, chatbots do make them feel emotionally supported and have a moderating effect. This study uses quantitative methods to deeply explore users' personal media dependence on chatbots. Compared with other research theories, this study focuses more on the influence of users' own characteristics on their use behavior and psychology.

### Submission ID
1948

## The Effect of Digital Feedback on Smartphone Addiction in Elderly: a Moderated Chain Mediator

### Authors
Ms. Kaiyao Zhuang - School of Journalism and Communication, Tsinghua University

### Abstract
Elderly people have long been marginalized in the age of intelligence, dubbed "digital refugees". But now, the elderly have formed an enormous smartphone user base. Of China's 1.011 billion Internet users, 28.0 percent are aged 50 or above, according to the China Internet Network Information Center(CNNIC).

Smartphones can realize many functions such as social contact, leisure, and entertainment, which enrich the life of the elderly but also easy to bring a series of adverse effects on the elderly users. The overuse of smartphones is a big problem facing the elderly. According to the report from CNNIC, more than 100,000 senior citizens spend more than 10 hours on the Internet every day. The increase in the frequency and duration of smartphone use is closely related to the severity of smartphone addiction. There are indications that the elderly may be at risk for smartphone addiction. Smartphone addiction refers to the uncontrollable and excessive use of smartphones to escape real-life problems. It can also lead to a range of physical and mental health problems, such as vision loss, shoulder and neck pain, and withdrawal reactions such as anxiety and irritability. Due to the widespread use of smartphones by the elderly and the seriousness of the consequences of smartphone addiction, the problem of smartphone addiction among the elderly should be paid attention to.

How family members interact has long been an important factor in smartphone addiction. In the study of smartphone addiction in the elderly, digital feedback should be regarded as an essential variable. On the one hand, digital feedback is a kind of family interaction, which is related to the elderly's perception of family closeness and intergenerational support. On the other hand, it is believed that it can improve media skills and literacy of the

elderly population and directly impact the smartphone use pattern of the elderly, which can be regarded as an intervention behavior. Therefore, digital feedback of family members should be taken into account when exploring the problem of smartphone addiction in the elderly.

Most previous studies on smartphone addiction focus on teenagers and youth groups. This study will expand its focus to explore the problem of smartphone addiction among the elderly. At the same time, this study will expand the research on digital feedback theory. Most of the previous studies focused on whether digital feedback occurs, and less on the results of digital feedback, that is, what happens after feedback. It is necessary to help the elderly master the skills of using smartphones. Considering that the elderly are the risk group of smartphone addiction, it is worth discussing whether the risk of smartphone addiction will increase if they only learn how to use smartphones without improving their media literacy.

In response to the above questions, this study will collect data on smartphone use and digital feedback of the elderly through a questionnaire. Digital feedback (including access feedback, skill feedback, and literacy feedback) will be used as the independent variable, smartphone addiction as the dependent variable, smartphone use self-efficacy and smartphone use pattern as the mediating variable, and self-control as the moderating variable. This study will explore the mediating and moderating effects between digital feedback and smartphone addiction, and discover the mechanism of digital feedback affecting smartphone addiction in the elderly.

### Submission ID
2001

## Clear up the Confusion: A Tentative Framework for Research on AI Ethics

### Authors
Mr. Junhua Zhu - Universiy of Turku

### Abstract
While AI scandals are constantly making the headlines, AI ethics has become almost a buzzword that everyone keeps referring to. The actual problematics that are in debate can differ in fact significantly, because AI can denote a tiny algorithm used on a social media platform (artificial narrow intelligence, ANI), or a yet to come human equivalent artificial general intelligence (AGI), or ever a Terminator-like artificial super intelligence (ASI). Likewise, ethics, which fundamentally refers to the perception of something being right or good, can also be divided into disciplines like applied ethics, normative ethics, and meta-ethics. Therefore, depending on the type of AI and the genre of ethics scholars select as their research subject, debates under the name of AI ethics can range from whether that

algorithm is biased to whether one human can get married with a robot. There is no doubt that such a wide range makes AI ethics an extremely diverse topic. Nonetheless, researchers can sometimes find it quite confusing when they find out that the result literature they searched under the name of AI ethics is not that relevant. This paper is proposed to offer a tentative framework for categorizing discussions on AI ethics. To this end, this paper will identify the representative ethical issues of all three types of AI and their respective implications in applied ethics, normative ethics, and meta ethics. Applied ethics of ANI, as seemingly the most common category, is problem-oriented and aims to find out the risks, bugs, and misuses that violate the predetermined norms. Debates in this category are therefore questions of "*to be*". However, dilemmas occur when two or more norms conflict. One typical example is the privacy-security dilemma where collective security can be enhanced by AI-powered surveillance technologies and at the cost of individual privacy. Whether such tradeoff is legitimate lies at the heart of debates under normative ethics that addresses questions about living in the world of AI and calls for political actions to examine the pros and cons of AI technologies, to strike a balance between the conflicting norms, and to find out eventually how AI should be utilized. It is therefore governance-oriented and a question of "*ought to be*". In addition, meta ethics of AGI, blending the questions of "*to be*" and "*ought to be*", elevates the discussion to a philosophical level. It is metaphysics-oriented and probes into the fundamentals of those ethical norms such as whether AI with enough autonomy can and should be considered as a moral agent.

### Submission ID
2054

## An Exploration of the Possibility of Creative Labor as an Outlet for the Plight of Digital Laborers --Take video about daily rountine and creators on bilibili (https://www.bilibili.com/) as an example


### Authors
Ms. Yufan Zhang - Comm



### Abstract
With the development of digital technology, more and more jobs related to digital products are emerging. The concept of "digital labor" has emerged. At present, most of the studies on digital labor are from a critical perspective, exploring the exploitation of human subjectivity by "labor alienation" in "digital labor".

However, with the gradual popularization of the UGC (User Generated Content) model on platforms, the subjectivity of users in producing content on platforms is gradually highlighted and recognized. "Creative labor", refering to producers who use their cognitive

surplus to perform creative immaterial labor on the Internet, has become a new form of digital labor. It has a dual definition of autonomy and exploitation. Autonomy is reflected in the fact that the work of creative laborers mostly advocates dedication and sharing, and can be rewarded in both material and spiritual terms. Exploitation is reflected in the fact that they are still exploited by platform capital. It is biased to interpret such behavior as "alienation" through a generalized critical lens.

China's leading video platform bilibili (https://www.bilibili.com/) is characterized by a young audience, popular subculture and community culture. It also has a large user base in China, with various forms of interaction such as pop-ups and comments. Under China's socialist value system, platform users have a unique understanding of their own behavior. bilibili can provide an unique sample for further research on digital labor phenomenon in different contexts.

This study takes the original videos about daily lives and their creators of bilibili as the research object, and through quantitative analysis and qualitative interviews, we explore the possibility of creative labor as a way out of the digital labor dilemma behind the phenomenon of users playing subjectivity and being recognized in video production from the perspective of gift economy.

The original videos in the living area of Station B mainly focus on users' personal life sharing, and most of them do not carry the profit purpose of operation, but there are still users who will insist on uploading videos. Their reason for uploading videos is mainly a kind of self-expression and creative sharing based on the availability of media. The characteristics of the platform are also important to motivate users to create the demand for self-expression and memory retention. This is the change of the motivation of creative labor behavior brought by the community culture of B station. In addition, the users of the platform of Generation Z (post-00s) are "Internet natives", and their use of the medium itself is distinctly autonomous. Uploading videos for recording is more of a habitual behavior for them. Therefore, the autonomy of creative laborers comes from three points - trust in the video platform to keep videos, encouragement of the platform community atmosphere and their own habitual use of the media.

It is clear from the study that the oppression of "digital labor" is not only explored in a critical framework. It is possible to study the autonomy of users and whether this autonomy has the context of the development of time and technology. By clarifying the changes in people's perceptions of technology, we can also better respond to the challenges brought about by technological development.

## Submission ID

2061

## Is "Cancel Culture" inviting more Populism within Social Media?

### Authors
Mx. Asmita Sen - Manipal Institute of Communication, Manipal Academy of Higher Education.

### Abstract
The advent of Social Media has brought about a massive revolutionary change in our postmodernist society. However, this does, force us to corroborate the systemic comprehension of "cancel culture". Due to this phenomenon, individual voices are being shunned down more especially within the trending spectrum of things such as race, religion, gender, etc. This paper focuses on two intersecting aspects: gender and race. This leads to populism within the domain of social media. This not only corrodes the idea of democracy but also damages the digital identity of a person which is paramount in this day and age. Freedom of speech is compromised to a large extent as well.

The sole purpose of this research work is to come to salient findings by looking into 'social media populism'. Decoding of ethics through a variety of tweets and Instagram posts that are foreboding towards as well as posts that stand against "cancel culture", will be constructive in identifying a few neutral codes of media ethics within the domain of social media.

### Submission ID
2092

## Collective decision making in disinformation infused climates. Two Romanian cases compared

### Authors
Prof. Raluca-Nicoleta Radu - University of Bucharest; European University Institute

### Abstract
Data from the Digital News Report (DNR) 2021, on trust in news from social media, correlated with data from the World Values Survey (WVS) 2020, indicate a paradox: the less one person trusts the others, the more he or she trusts social media. There is a negative correlation (R = -0.64) for trust data elated to the 41 countries represented in both surveys. This apparent paradox can be explained with the help of the echo chambers hypothesis: we join online discussions that share similar perceptions of reality, because we feel more comfortable to have our views supported by peers. What happens when we are confronted with a reality for which we have to negotiate new social representations, like a pandemic outbreak?

This paper follows the evolution of the discussions on COVID-19 on Facebook, the most influential social network in Romania, for the digital public, according to DNR 2017-2021. The first monthly 10,000 posts related to COVID, ordered by interactions, for the period January 2020- September 2021, were downloaded from Facebook, with the help of CrowdTangle. These are the posts CrowdTangle, a social media tracking tool owned by Facebook, labels as COVID and identifies the administrator of the page as someone coming from Romania. In the sample, posts supporting globally accepted prevention rules and posts opposing these rules are traced and the audience's reactions are identified. One of the analysis results indicated that audiences consume both types of messages and react accordingly. For example, in September 2021, posts about media coverage of COVID deaths get *haha* reactions from different Facebook users, on a regular basis. Different groups online label the content of opposing groups as *fake news*.

A second set of data, from January-February 2017, was downloaded with the help of CrowdTangle to understand how collective decision making took place during the Romanian anti-governmental protests. Five years ago, televisions supporting the left wing government were accused of spreading fake news. On Facebook, the reaction to the invented stories was so strong in 2017, that one of the all-news television, Romania TV, decided to delete several posts, and another one, Antena 3, deleted the entire account to start fresh one year later.

The comparison between collective decision making processes on Facebook, with samples from the Romanian pages in 2017 and 2020-2021, leads to these preliminary conclusions:

- Institutional distrust is a factor in accepting or not disinformation about a public interest issue. The strong reaction against disinformation in 2017 was fueled by governmental distrust. Yet, in 2020-2021, people strongly distrusting the government were left with no defense against the COVID-related disinformation and, unfortunately, decided not to follow generally accepted prevention rules against the disease.
- Miracle solutions against disinformation, such as education or media literacy, do not work. Disinformation effects are context dependent.
- Vocal, strong reactions against disinformation are not dependent on how abstract or personal a public issue feels. In 2017, the Romanian online public took strong actions online, to stop disinformation, even if the issue was abstract: fighting corruption and securing the independence of justice and the rule of law. In 2020-2021, no administrators of public pages or groups felt the pressure to delete anything due to public pressure, even if the subject of COVID become very important, at personal level, and some feel very strongly against health related disinformation.

## Submission ID

2122

# How do journalists investigate artificial intelligence that impacts society? Case studies of algorithmic accountability


## Authors

Mrs. Karma Peiró - PhD candidate, Pompeu Fabra University



## Abstract

In the 1980s, Geoffrey Franglen, Deputy Dean of St. George's Hospital Medical School in London, evaluated about 2,500 applications each year. To automate the process, he wrote an algorithm to help him review them based on the evaluation behaviour of previous applications. The candidates underwent a double test before being admitted: the algorithm and teacher tests. Franglen reported that the scores were 90-95% consistent, showing that AI could replace humans in this very tedious phase. Four years later, the school's management realized that there was little diversity in the candidates. And the UK Commission for Racial Equality reported the school for xenophobia and gender discrimination. It turned out that every year the algorithm had left about 60 people out of the selection process: it discriminated against them because they had non-European surnames or because they were women. Biases were being perpetuated.

The most sophisticated algorithms use machine learning, a branch of artificial intelligence that enables machines to improve with experience. It is excellent for establishing enormous patterns and relationships and streamlining processes. Machine learning includes deep learning, a data processing technique based on artificial, multi-layered neural networks. This technique is inspired by the basic functioning of the brain's neurons. It has been around for more than fifty years, but we now have enough data and computing power to apply it to many real-life cases[1].

Currently, automated risk assessment experiments in social welfare are under development worldwide. What happens when an algorithm cuts your healthcare?; when wrongfully accused by an algorithm?; Or when almost two million households have lost the social bonus because the algorithm discriminated against them?

What should be the role of journalists in holding that power to account? To what extent do the media investigate the intelligent systems that are applied to society from the public-private sector? What research methodologies do journalists who cover this type of case follow? And what impact does this news have on the audience and society?

This work aims to analyze how journalists do algorithmic accountability, using reporting *techniques and dig deep into algorithms' motives and design intentions*. The adverse effects and the risks of discrimination of artificial intelligence on society suggest the need to evaluate its real impact. The study employs in-depth interviews with media teams that have researched algorithms applied to society, negatively impacting groups or individuals.

## Submission ID
2257

# MPS Overview - Algoritharianisms: Technopolitics in the Age of Social Media


## Authors
Dr. Jesús Sabariego - University of Seville

Dr. Francisco Sierra - Faculty of Communication, University of Seville

Dr. Augusto Jobim - Pontifícia Universidade Católica do Rio Grande do Sul

Mr. Eduardo Salles - Pontifícia Universidade Católica do Rio Grande do Sul

Mrs. Carla Panico - Universidade de Coimbra

Mr. Sérgio Barbosa - Universidade de Coimbra

Ms. Caroline Ramos - Universidade de Coimbra

Dr. Charlotth Back - Universidade Rural de Rio de Janeiro

Ms. Roberta Medina - University of Ottawa

Ms. Ana Elesbao - Pontifícia Universidade Católica do Rio Grande do Sul



## Abstract
In our digital era, social media have emerged as key influential factors in politics. Social media can engage vast numbers of citizens, but which are the current ethics linked to this engagement? The pannel tries to answer this question proposing an overview of different international, innovative and interdisciplinar research projects developed by networks from Brazil, Spain, Portugal and Italy as case studies, with the axis of the relationship among community engagement, political participation and digital social media in influencing policymaking.


## Submission ID
2278

# Brazilian journalism under discussion: perceptions about violence and attacks on media outlets and journalists


## Authors
Dr. Alisson Coelho - Feevale

Dr. Fernando Oliveira Paulino - University of Brasilia

## Abstract

The journalism landscape is challenging. With the growth of autocratic governments in the world, tensions between rulers, society and journalism grow (Kariliova, 2021). In Brazil, these difficulties gain particular ingredients. Political polarization and the rise to power of the extreme right represented by Jair Bolsonaro, associated with specific characteristics of the Brazilian press, lead the country to be considered by Reporters Without Borders (RSF) as a particularly violent place for the press. In online interactions, criticism of journalism is confused with attacks against journalists and media outlets.

This article seeks to analyze the scenario of attacks and violence against journalists and communication vehicles in Brazil. From a theoretical point of view, we articulated concepts of media criticism, accountability and attacks on the press from authors such as Foucault (1995), Butler (2013), Silva and Paulino (2007), Fengler et al (2014), Ganter and Paulino (2021). ) and Christofoletti and Torres (2018).

The research uses techniques related to the hermeneutics of depth, from Thompson (1995) in a process put into practice by Paulino (2008). Data collection is based on a questionnaire applied to journalists from the newsroom of Grupo RBS, specifically from the integrated newsroom of GaúchaZH, which brings together journalists from the newspapers Zero Hora, Diário Gaúcho and Rádio Gaúcha. The vehicles are audience leaders in their segments in the state of Rio Grande do Sul, in the extreme south of Brazil.

The online questionnaire was administered between January 10 and 31, 2022, containing 13 multiple-choice questions entered in Google Forms. We obtained 41 responses, corresponding to 20.7% of the 198 journalists in the GaúchaZH newsroom. To broaden the points of view around the analyzed problem, we conducted semi-structured interviews with the former president and member of the Board of Directors of Grupo RBS, Jayme Sirotsky, with the president of the Brazilian Association of Newspapers (ANJ), Marcelo Rech, and with the president of the Union of Journalists of Rio Grande do Sul, Vera Daisy Barcellos between October 2021 and January 2022.

It is a consensus among reporters, ANJ and union that the profession is risky. None of the respondents considered journalism a safe profession from the point of view of their physical and psychological integrity. All respondents said they know a colleague who has suffered or suffers some type of attack or violence and 43.9% of journalists who participated in the survey have already felt attacked and been a victim of some type of violence. Both the ANJ and the Union of Journalists corroborate these numbers.

The research concludes that criticism and attack are mixed in the dynamics between society and its journalism, especially on the internet. It is noticeable that the distinction between criticism and attack is difficult, even for those who experience these two situations in the daily life of newsrooms. Solutions to the problem are considered complex, both for entities linked to communication companies and for the representation of

journalists. The research contributes to the understanding of this scenario and opens the way for the construction of policies to protect journalists.

### Submission ID
2427

## SHOULD BOTS HAVE RIGHTS?

### Authors
Dr. Nikhil Moro - Kansas State University

### Abstract
This paper examines cyberpunk in light of traditional ethical theory in order to address the question of whether bots and cyborgs ought to have rights. Rights would include a right to free expression, a right to be wrong, and a right to choose. Clearly, these rights were not envisaged for bots by their human creators. In analyzing the premises of cyberpunk, the paper discusses, additionally, whether the “rights” discourse really is one about humans wanting more control over bots.

In describing the personal computer as a “metaphysical machine,” Sherry Turkle foresaw in 1984 the chip as an extension of the human, if not the prospect of ubiquitous pocket computing. Located outside of the human brain, artificial computing would not only supplement but supplant human ingenuity in future scenarios involving bots, cyborgs, and other self-inflicted proto-souls. Sci-fi doyen William Gibson emerged that decade as the reputable father of cyberpunk, the mediated culture in which amoral lawlessness and corporate greed, both enabled by embodied technologies, ruled a dark world of cyborgs. The cyborgs, evolutionary humans hardwired with software, were beings who had little *being*, having willingly shed aspects of their humanity in order to coalesce with the lovable machines that controlled them. They were conjoined with not only artificial intelligence, but also artificial consciousness. Scholars of cyberpunk frequently argued that bots, no matter their purpose, represented a form of sophisticated and protected speech.

The nebulous premises of cyberpunk trigger intense ethical reflection. Is artificial intelligence an ideology or a technology? Can rights exist without a “face”? Can embodied technology, such as a robot or cyborg, have a right to a reputation? How about a disembodied robot, or “bot”? Are ethicists really talking not about rights, but control? Does an ethical beacon for humanity, such as the Universal Declaration of Human Rights, apply to robots, bots and cyborgs? If bots can have rights, then should they have them? If they cannot have rights, then should they have them anyway? If they can have rights, then should they not have them anyway? In a discourse analysis that illumines the premises of cyberpunk and two distinct norms of traditional ethical theory, the paper addresses these and similar questions.

The study of ethics is imprecise (as Aristotle famously wrote), spanning multiple norms in scenarios that Turkle and Gibson envisage. The paper reviews two norms in traditional

ethical theory. One is a consequential norm, “utilitarianism” (from Bentham and Mill); the other is a duty-based norm, “dharma” (from the Indian epic, *Mahabharata*). Amoral underpinnings of positivism indicate, however, that both the norms can outgrow their limits of social construction through inductive reasoning. “Universal human rights,” for example, has never been enforced to include robot or other non-human animal rights, nor the Semitic commandment, “thou shall not kill,” to protect, say, unfortunate poultry birds. Ultimately, ethical conduct has been invariably directed to benefit humans. The goal of the paper is to illumine bot rights by expanding ethical theory beyond humans to include human proxies.

### Submission ID
2445

## Ethique et principes des médias à l'ère numérique

### Authors
Dr. Nathalie PIERRE-CHARLES - Université Paris 13e

### Abstract
Les défis éthiques que la nouvelle mondialisation pose à la production médiatique, à la participation du public et à la recherche en communication sont nombreux.

Les principes et les normes de pratique des médias et de la communication à l'ère de la néo-mondialisation évoluent. La manipulation de l'information, l'atteinte au genre et à la race à l'ère numérique soulèvent le besoin de passer en revue l'éthique mondiale des médias entourant tous les aspects de la production, de la circulation et de la consommation des médias. Si le droit des médias numériques n'existe pas, ceux-ci obéissent à des règles. Aussi, nous répondrons à la problématique suivante : Quels sont les principes et les normes de pratique des médias et de la communication à l'ère de la néo-mondialisation ? Trois hypothèses s'imposent à nous d'une part concernant la production et la circulation des médias à travers le statut des entreprises de presse, le statut des agences de presse, le statut de la distribution de presse, le statut de la communication audiovisuelle et le statut des journalistes face au défi éthique de la liberté de chacun ; d'autre part, concernant la consommation des médias via les régimes de responsabilité lesquels recouvrent les règles de procédure, les atteintes à l'honneur et à la considération et la discrimination, les atteintes à la vie privée et aux données personnelles et enfin aux informations judiciaires et policières vers une possible régulation ; enfin, pour examiner l'angle de la recherche en communication, nous évoquerons les droits intellectuels dans les médias numériques et les sanctions.

Nous choisirons l'analyse de contenu des articles numériques extraits de Légipresse pour traiter ces hypothèses et répondre à la problématique.

## Submission ID
2490

# Decolonizing Influence Marketing: The invisibility of race in Portuguese Beauty Influence Marketing


## Authors
Prof. Carla Ganito - Universidade Católica Portuguesa

Dr. Camilla Christoffersen - Universidade Católica Portuguesa



## Abstract
Nneka Logan (2021) proposes a theory of corporate responsibility to race (CRR). According to Logan corporations have a responsibility to race and should actively promote racial justice, contribute to the improvement of race relations and a more equitable society. In light of this new theoretical framework, the paper sets out to understand how race is represented amongst the current landscape of Portuguese influencers, and how diversity and inclusion plays a part in furthering that.

To achieve and understand the theme, in dept interviews with the different players of influencer marketing were conducted, marketing professionals, agencies and influencers, based on the principles of Steiner and Brinkman (2015). Understanding the perspective of the actors operating in the industry, and the difficulties they found gave an indication into how the current landscape of representation was viewed upon. This paper examines what difficulties they faced in regards to diversity, but also the lack of awareness.

Additionally, a content analysis was conducted on the top 100 beauty influencers in Portugal. A lack of diversity was found with severe consequences to diversity in representation. Correlating the interviews and findings of content analysis there was an inconsistency, which could be found as a reflection of issues about race in society, reflected into new media, that over time has come to impact the Portuguese influencer landscape. If the agencies are not aware to break out of the discriminatory design (Benjamin, 2019), which new media is built upon, the lack of representation will be an recurrent issue.

It was suggested that quotas and regulations could be a necessity until the landscape has found a way to regulate itself and is able to provide adequate representation.

## Submission ID
2549

# Media Representation and Transference: An Analysis on Chinese News Coverage of Facial Recognition Technology Issue


## Authors
Prof. Yun Long - The National Centre for Communication Innovation Studies, Communication University of China

Ms. Shasha Wu - Institute of Communication Studies, Communication University of China



## Abstract

News coverage on facial recognition technology and its applications are not just about science and technology. Rather, it is an arena full of struggle among power of discourses and frame contests. Along with the deepening and popularity of Facial Recognition Technology(FRT) in China and beyond, how does the mainstream media and public deal with its pros and cons? Based on framing theory and content analysis, we reviewed total 271 articles on FRT published in *People's Daily, Science and technology Daily,* and the *Southern Metropolis Daily* during 2017-2021. Frame analysis on above three different newspapers in terms of ideological and commercial interests, as well as professionalism. Overall, our study found that the FRT reporting usually more focused on official and elite policy discourse rather than public narrative or civilian opinions, means the media is more likely to frame and construct FRT issues in government-oriented and expert-interpreted patterns; it also shows that the media coverage was most frequently down in terms of FRT's benefit rather than its risks. Correspondingly, the analysis demonstrated that the news about FRT development and application has gotten more reportage (67%) than news about FRT risk (25%) and regulation (9%). Furthermore, it sounds that the tone of the media coverage of FRT's application is more positive in the national media (*People's Daily*) than specialty media (*Science and technology Daily*) and local media (*Southern Metropolis Daily*) as well. In the axle of time, the media coverage revealed a trend of transference from improved frame to risky frame. However, the findings present that all the three newspapers have covered the majority of articles through the convenient, improved framing rather than surveillance and control. The research suggested that the frame transference process has a profound impact not only on the visibility and awareness of ethical risk of FRT issue, but also on the advancement of policy-making and public opinion.



### Keywords

facial recognition technology, media representation, frame transference

## Submission ID
2550

# Becoming Kin: The Cosmotechnics of Indigenous Ceremony and Bloodborne


## Authors
Mr. Anthony Brave - New York Univesity



## Abstract
*Bloodborne* (FromSoftware, 2015) is a Japanese horror videogame in which the player-character is imprisoned in a recurring nightmare known as the “Hunter’s dream,” wherein they must hunt down local inhabitants infected with a lycanthropy-causing disease. Not until the player attains enough “Insight,” an in-game collectible that causes “madness,” are they able to see and fully interact with the cosmic horrors lurking behind the game’s dark Gothic veneer–allowing them to begin making sense of the nature of the dream within which they find themselves.

While game studies scholarship has tended to examine *Bloodborne* through its fan labor, or the developer’s innovative utilization of game mechanics and narrative design, I analyze *Bloodborne* through an Indigenous studies lens of ceremony, as a “traditional technology” as articulated by Vine Deloria, Jr. Deloria’s notion of “traditional technology” has the deceptively simple aim of “establishing relationships with the larger cosmic rhythms and following them” (Deloria 58) Such a definition corresponds to Yuk Hui’s understanding of “cosmotechnics” as a practice of the “unification of the moral order and cosmic order through technical activities” (2020). Underexamined by contemporary game studies, this formal notion of ceremony allows us to understand games as a medium of cosmic communion. Bringing an Indigenous studies ceremonial framework to *Bloodborne*, I will explore the parallels between the Hunter’s Dream and the American Dream, examining how both games and the promise of a better life motivate and captivate players and citizens alike. In doing so, the notion of ceremony makes perceptible the ways in which games contain both the revolutionary potential of traditional ceremonial practices, as well as how they can reify the settler-colonial dream of freedom and equality on lands uncontested by Indigenous peoples and beyond.


## Submission ID
2604

# Exatlón México: un programa de televisión de entretenimiento con potencial de transmitir valores morales.


## Authors
Mr. Irinuska Jaramillo - Iberoamer



## Abstract
Históricamente se ha demonizado y concebido el entretenimiento televisivo en función de entretener y divertir, sin embargo, también tiene la capacidad de de trasmitir valores sociales, que se pueden reconocer desde el *apólogo moral* que hay en su contenido. Los programas de televisión como Exatlón, tiene el potencial de aportar desde su narrativa valores que pueden ser parte de la formación integral del individuo.

El ***apólogo moral***, se entiende como una narración que tiene un propósito de enseñanza moral, este concepto se incorpora a la investigación desde una dimensión narratológica basada en el filósofo y lingüista francés Tzvetan Todorov que la denominó "ciencia del recitado" y en el ámbito de estudio, el *apólogo* se extiende más allá de la literatura. En cuanto a *moral*, se establece como un conjunto de reglas o normas vinculada a la idea de justicia a partir de la Teoría Moral que propone Jean Piaget en cuanto la inteligencia, la relación entre iguales y las implicaciones de las decisiones que se toman al ser buenas o malas y los juicios de valores creados por Emanuel Kant.

Por tanto, nos lleva a la pregunta de cómo se puede identificar el *apólogo moral* en un formato como Exatlón, que al ser un programa híbrido entre *reality*, *game show* y *sport show*, solo apreciamos secuencias de competencia y destrezas físicas sin un contenido explicito que aluda a la enseñanza de algún tema concreto. Para ello, se desarrollará un modelo complejo de análisis en donde se combina elementos múltiples del lenguaje audiovisual y de producción para identificar los valores morales que están implícitos en la narrativa televisiva, específicamente en las secuencias de *las competencias* del programa.

Machado y Vélez (2007) al igual que Banks (2014) explican que no hay una metodología precisa de análisis televisivo que se debe aplicar, por ese motivo, se hace pertinente la construcción de un modelo de análisis, basado en los estudios de diferentes autores como Francesco Casetti, Arnulfo Machado, Lorenzo Vilches, Omar Rincón, María Acaso; ya que hasta ahora el análisis televisivo se centra en estudios relacionados con el contenido estético, semiótico o argumental sin integrar el lenguaje televisivo y la narrativa audiovisual para generar un análisis más complejo como es el caso de la investigación.

Para ello se hará un énfasis en lo narrativo desde las estructuras narrativas de Claude Levi-Strauss, Vladimir Propp, Joseph Campbell, junto con los conceptos del lenguaje televisivo de Inmaculada Gordillo Álvarez y Concepción Cascajosa Virino quienes especifican términos técnico como la toma, el plano, que se convierte en secuencia y hacen parte de la unidad básica de la narrativa como lo explica (Fernández y Martínez

1999), y en esta dinámica el movimiento de la cámara y lente, la composición de la imagen, puesta en escena y la aportación del audio también serán estudiadas de manera individual o en conjunto ya que aportan a la construcción narrativa y se integran para construir el análisis y de esta manera identificar los valores morales en la historia que cuenta el programa Exatlón.

La investigación pretende resaltar la importancia del entretenimiento como fenómeno social desde los Estudios Culturales ya que se busca mostrar cómo Exatlón es capaz de trasmitir valores morales que pueden resultar edificantes ya que se ha estudiado la capacidad de aprendizaje que tienen los programas de entretenimiento y los de ficción, sin embargo, no se ha estudiado la capacidad de ofrecer otro tipo de función, ni la cualidad de enseñanza en valores morales en formatos como Exatlón, por eso la necesidad de proponer un concepto como *apólogo moral* que puede ofrecer diversas maneras de abordar el tema y realizar el estudio desde diferentes áreas, disciplinas y marcos teóricos como la Teoría Moral, la narratología, y el análisis del lenguaje y la narrativa audiovisual.

### Submission ID
2633

## La ética del periodismo colaborativo: los principios de Belmont en series de América Latina

### Authors
Dr. Ben-Hur Demeneck - USP

Dr. Elvira García de Torres - Universidad CEU Cardenal Herrera

Dr. María Teresa Nicolás - Universidad Panamericaa

Dr. Concepción Edo Bolós - Universidad Complutense de Madrid

### Abstract
Este paper integra un conjunto de ponencias coordinadas por Elvira García de Torres, profesora titular de Comunicación e Información Periodística de la Universidad Cardenal Herrera (Valencia, España) buscando comprender cómo valores como respeto, beneficencia y justicia se articulan en la acción y el pensamiento de periodistas que participan en el trabajo colaborativo transnacional. Nuestra delimitación se inscribe en series de América Latina para aplicar el guión de preguntas común a los investigadores.

El Informe Belmont apareció en la década de 1970 para orientar discusiones sobre bioética, dado el abrumador avance de los experimentos en el campo de la biología. En 2022, las directrices tuvieran un significado especial considerando los tiempos de pandemia y fenómenos como la desinformación y los movimientos antivacunas. Las

discusiones en torno a la ética en salud, por lo tanto, salieron del campo de los expertos y cayeron en el dominio público.

Dado que el tema de la conferencia de 2022, que tiene como eje a la Universidad de Tsinghua en Beijing, es “Investigación en comunicación en la era de la neoglobalización: reorientaciones, desafíos y contextos cambiantes”, optamos por ampliar texto presentado en Nairobi 2021 donde hemos hecho la descripción y comentario de las series Migrantes de Otro Mundo y Transnacionales de la fe. Ellas tratan, respectivamente, de migrantes que atraviesan América Latina hacia países del Norte y de la influencia de un grupo de líderes cristianos fundamentalistas vinculados a la Casa Blanca en las políticas públicas del continente.

Si allí describimos series de periodismo colaborativo transnacional, la idea aquí es por muestreo dialogar con quienes las produjeron de acuerdo con el método señalado anteriormente. No será un trabajo exhaustivo, pero buscará mirar cuestiones cualitativas en torno de sus sujetos. En números, Migrantes tuvo 18 medios de 14 países, con más de 40 profesionales de la prensa en 9 meses de trabajo; incluyendo la organización europea Occrp (Proyecto de Reporte de Corrupción y Crimen Organizado) y aliados de Camerún, India, Nepal. La publicación comenzó en 2019.

Para contextualizar la década de 2020, este artículo considera los trabajos de Silvio Waisbord (quien documenta e interpreta la persecución de periodistas por un mecanismo que él llama de *mob censorship*), Tymothy Snyder (quien trata sobre la “muerte del futuro” en la política), Slavoj Žižek (quien considera que, en la pandemia, ser solidario se ha convertido en un acto de supervivencia e incluso de egoísmo).

También consideramos la obra “Futuro Imperfecto: ¿Hacia dónde va el periodismo?”, organizado por Cristian Alárcon y publicado en 2021, que es un conjunto de ensayos sobre el futuro de la profesión visto por 15 profesionales seleccionados para la Beca Cosecha Anfibia. Para dar sustento teórico a los temas comentados por los entrevistados, recurrimos al Consultório Ético, de la Fundación Gabo, que fue mantenido por Javier Darío Restrepo, y el Handbook of Communication Ethics editado por George Panchevski, Steve May y Debashish Munshi.

## Submission ID

2684