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Id: 17223

Title: Challenges of Indian Cinema in the Changing World of Censorship- Creative Freedom versus Power, Politics and Protests

Session Type: Individual submission

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Abstract: Cinema has always been a key part of social, cultural and economic life of our society. There is a popular belief system that cinema is a reflection of society, which seeks to comment upon the realities of the past, present and possibilities of the future. Filmmakers take issues of society and life and manipulate them into stories and characters and make some kind of comment on society for the purpose of entertainment. For decades, Indian Cinema has been visually narrating incidences from the pages of Indian History. To any citizen, their History is a true reflection of who they are; and it recites the account of the societal, economic and political setup of various eras and directs the development of a nation. For Indians, History has played a crucial importance in framing their social, political, cultural and to an extent their religious ideologies too. But Indians are intolerant to even minor manipulations in their history even if uncertain. Cinema being a Mass Media can largely influence a society, no distortion of facts are stood in films by Indian community even if it is a work of fiction or is for the purpose of entertainment. Therefore, most of the films on Indian History have ended up in national controversies.

The latest case in India is that of an upcoming Historical Biopic; Padmavati, which has been banned by many Indian states even before its release and is struck in a political and religious battle over the doubtful history of Indian Rajputs and depiction of their fictional historic queen; Rani Padmavati in the film. The boycott movement has taken rounds on the Indian media and has become one of the most sensational subject for the year 2017.

The heated protests carried out by the members of Rajputi Karni Sena; a caste group of Rajput youths questions the morality of people misusing their power in the name of communalism and their violent propagandas to address unfair demands to ban a film. This group has attacked the sets of the film a several times and have physically abused the filmmaker Sanjay Leela Bhansali. Many violent death threats were also given to protagonist Deepika Padukone who is playing the role of Rani Padmavati in the film. Despite various clarifications and plea for justice made by the filmmaker and the film fraternity, there is still a debate on the release of the film.

This article reviews the repeated incidents of protests on the film Padmavati and interrogates the ethics of the Indian society and the organizations that use vandalism and violence to oppress the creative expressions and artistic freedom of the film society and its artists. It also examines the behaviour of censorship; its application in different forms, those imposed by Rajputi Karni Sena, Political parties in the Indian States, Citizens of India and Central Board of Film Certification. It determines the roles and responsibilities of CBFC in making ethical judgement on censorship by deciding the fate of the film. The article concludes by identifying inadequacies in the existing censorship standards and suggests the participation of ethical and legal bodies to control communal protests that raise unfair demands. It also recommends to formulate guidelines that levy limitations
on involvement of any political or caste based party in imposing any kind of censorship by knocking out power, politics and protests to sustain the creative freedom.

Key Words: CBFC, Censorship, Cinema, Creative Freedom, Changing World, Communalism, Ethics of Society, Film Fraternity, Indian History, Mass Media, Padmavati, Power, Politics, Rajputs, Vandalism.
Title: Media accountability instruments in Latin American elite press: dimensions and specific indicators

Session Type: Individual submission

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Abstract: In the current cluttered and fluid media landscape, characterized by structural change, growing competition, economic restrictions and the credibility crisis of journalism (Kovach and Rosenstiel, 2014; Meltzer and Martik, 2017), media organizations should maintain ethics and accountability as core objectives (Christians et al, 2009). The preservation of ethical standards should be at the centre stage of the ‘community of practice’ of journalism in a multiplatform scenario defined by new challenges that impact on news quality. Among them, we should highlight the hyper-acceleration of news cycles, the prioritization of metrics and the expansion of practices linked to tabloidization (Conboy, 2014), such as clickbait or fake news. According to McQuail (2003: 19), accountable communication occurs when professionals “take responsibility for the quality and consequences of their publication, orient themselves to audiences and others affected, and respond to their expectations and those of the wider society”. To be accountable, media companies must take into account three essential values: transparency, participation from the publics and self-regulation (Ramon-Vegas et al., 2016). These three dimensions can be promoted through a wide range of established and innovative media accountability instruments (Bertrand, 2000).

Thus far, most academic studies on accountability instruments have focused on examining traditional tools. Recent studies have highlighted how accountability systems have experienced a dramatic evolution in the digital environment (Fengler et al., 2014), where consolidated instruments have been adapted and new mechanisms have blossomed. However, no study up to the date has examined to which extent media organizations comply with the three core dimensions of accountability.

This investigation pursues to fill this gap by providing an analysis procedure and a standardized system of 30 indicators that allows researchers to measure, draw comparisons and assess if media organizations’ websites adequately meet the three essential parameters of accountability (transparency, users’ participation and self-regulation). The proposed system guarantees: (1) the operationalization of indicators, that is, that the analysed elements can be measurable; (2) the transparency and intersubjective verifiability of each indicator; and (3) the replication or extension
of the system by other research teams. After the systematic application of those indicators and according to the score obtained, each outlet will receive an evaluation: 0-10 (organization with a poor orientation towards accountability); 11-20 (organization that partially favours accountability); and 21-30 (organization that actively encourages accountability).

Based on this system of indicators, quantitative and qualitative content analysis (Bryman, 2016; Wimmer and Dominick, 2011) will be performed on 10 websites from Latin American elite media, stemming from different countries and journalistic cultures: El País (Spain), Reforma (Mexico), El Mercurio (Chile), O Globo (Brazil), El Comercio (Ecuador), Clarín (Argentina), El Tiempo (Colombia), El Comercio (Perú), El País (Uruguay) and El Universal (Venezuela). By conducting this analysis, this investigation can serve as a valuable springboard for further inquiry into the accountability instruments existing in other media organizations from different countries, with the objective of conducting transnational comparative studies. The proposed methodology can also contribute to reflection and decision-making in the academic and professional fields.
**Title:** From Jurgen Habermas to Chinua Achebe: Ethical Issues of Political Discourse in the Nigerian National Assembly (2015-2017)

**Session Type:** Individual submission

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**Abstract:** The general notion of scholars is that a public sphere is a place where citizens can come together to critically discuss issues of public interest, issues that require prompt decisions that affect the well-being of the citizens. A public sphere is a social reality that projects the realm of our social life in which public opinion is formed by human persons for the common good. A public sphere has been appropriated by societies all over the world to deal with the diverse situations concerning expanding arguments that bring about democratic changes. Habermas in his works expanded the notion of a public sphere and provided a structure of public sphere that can serve as an ethical framework for public discourse. This implies that ethical public sphere as positive forces should keep authorities within bounds of civility, good governance, harm prevention, accountability and a common good. Discourse ethics though popularized by Habermas has been part of the universal social realities of the human person in different cultures and societies. Achebe in his writings on the culture of the Igbo people of Nigeria identified the various ways the public sphere was used to solve the problems of the society. Since the pre-colonial time which was the setting of Achebe’s novels, the Nigerian society, as well as political system has changed. Nigeria political culture has transformed from ethnic group political culture to the present dispensation of federal republic political culture. Achebe’s portrayal of public discourse in Igbo culture means that the entire Nigerian traditional culture is not alien to the issue of a public sphere. Was the discourse done on a public sphere in Nigeria traditional societies especially the Igbo culture as portrayed by Achebe ethical? Discourse ethics was very paramount in Habermas public sphere, was it so in Achebe’s public sphere? If the discourse ethics of Habermas and Achebe’s public sphere were ethical, can the same be said of the political discourse Nigerian national assembly between 2015 and 2017? How far has the discourse translated to the wellbeing of Nigerian citizens in the present dispensation? Are there ethical issues thrown up by the nature of the discourse that went on in the Nigeria National assembly between 2015 and 2017 which, improve or hinder the social well-being and human development of Nigerians? Using Habermas theory of communicative action, this paper will identify and discuss the ethical issues of political discourse in the Nigeria National Assembly (2015-2017) and suggest ways ethical-political discourse can be a tool for positive social transformation in Nigeria in a changing socio-political ecology of Nigeria.
El derecho al olvido digital se ha convertido en cuestión de capital importancia debido al impacto que internet tiene sobre la vida privada de los ciudadanos. Tal como explica Teresa Ayala “cuando el derecho a la privacidad se diluye entre los millones de bits que circulan en la Red, todo usuario se torna vulnerable y la imposibilidad de decidir qué se hace con los datos personales constituye la más inquietante característica de esta tecnología” (AYALA, Teresa (2016): “Memoria versus olvido: La paradoja de Internet”, UNIVERSUM (Vol. 31, Nº 1), p. 43).

Desde hace años, es común introducir el nombre de una persona, bien que se acaba de conocer, o bien que nos crea curiosidad por razones de la más diversa índole, para obtener la mayor cantidad de información posible sobre ella. Incluso esta acción ya tiene un nombre propio: “googlear a alguien”.

Este acto tan sencillo ha adquirido una gran cotidianeidad en la vida de millones de personas de todas las partes del mundo, debido a que Internet se ha convertido en un escaparate que no conoce límites.

Hasta hace poco tiempo, una noticia publicada en un medio de comunicación tradicional (prensa, radio o televisión), pronto desaparecía del recuerdo de las personas (PÉREZ, Ana María (2016): “Cuando google juega con la información privada… el derecho al olvido digital en Europa, una lucha de titanes”, Revista La Propiedad Inmaterial (núm. 22, Universidad Externado de Colombia, julio-diciembre), pp. 173- 186).

Pero en la actualidad, los datos compartidos por y en Internet pueden quedarse inaccesibles indefinidamente, y como consecuencia se están produciendo situaciones en las que ciertas informaciones contenidas en la web, que cuando se difundieron eran de interés público y tenían carácter noticiable, con el paso del tiempo se han convertido en irrelevantes. En palabras de Pere Simón “no resulta descabellado imaginar un futuro próximo, en el que la información que contiene la web –que difundida en su día disfrutaba de interés público y era noticiable, pero que con el paso del tiempo se ha convertido en irrelevante-, puede suponer un constante y excesivo recordatorio de unos hechos que pueden manchar o causar daños a los derechos de la personalidad” (SIMÓN, Pere (2015): El reconocimiento del derecho al olvido digital en España y en la UE. Efectos tras la sentencia del TJUE de mayo de 2014 (Barcelona, Bosch), p. 62).

Por ello, es importante delimitar la configuración de este derecho emergente, porque el mero transcurso del tiempo aboca a la caducidad de ciertos datos, de ciertas informaciones, que por dejar de tener interés público, sus protagonistas deben tener la opción de poder cancelar, así como de poder olvidar.

Pero en este marco es muy importante el papel de la ética, ya que mediante un comportamiento decoroso se puede llegar a suplir esa falta de regulación que todavía está presente en una gran parte de ordenamientos jurídicos, especialmente en aquellos del Common Law.
Id: 17645

Title: Cambios, transformaciones y mutaciones de la identidad del periodista ¿hacia dónde va la profesión informativa en tiempos de redes sociales, pos verdad y fake news'

Session Type: Individual submission

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Abstract: En julio de 2017, un grupo de investigadores del la Universidad Católica Argentina, la Universidad de La Sabana de Colombia y la Universidad Católica de la Santísima Concepción de Chile, en el marco de una reunión sostenida en el Congreso IAMCR en Cartagena de Indias, acordaron realizar un análisis comparativo sobre la percepción de los periodistas de estos 3 países acerca de su identidad profesional y su rol en la sociedad.

Esta situación es especialmente relevante en tiempos en que la identidad de los periodistas aparece deslucida y diluida en el marco de fenómenos altamente tratados y estudiados en la actualidad, como la tecnología (redes sociales y masificación de la información falsa principalmente) y activación de las audiencias.

El estudio pretende establecer no solamente las características del sistema de medios y la profesión periodística en cada nación, sino también cuáles elementos configuran mejores condiciones para el ejercicio profesional del periodismo, del cual se desprende mejor calidad de información y mayor aporte a la construcción de sociedad. Por eso, se ha establecido el siguiente problema de investigación: ¿Cuáles son las características del sistema de medios y de contratación de los periodistas, que configuran su situación laboral, y cómo éstas influyen en la percepción que tienen sobre su identidad profesional y su papel en la sociedad?

A nivel internacional y regional, un importante número de investigaciones se concentran en las formas de producción de contenidos, en las nuevas narrativas y las tendencias en el consumo de medios. La investigación que sustenta esta ponencia intenta sostener el estudio acerca las fuentes de sentido del periodista, que encara su trabajo diario en ciertas condiciones institucionales. Esto supone que la información es un producto heterogéneo, con capacidad de generar efectos múltiples, y que éstos responden más bien a la propia concepción sobre el rol del periodismo en la sociedad y a los márgenes de libertad de acción del periodista dentro del sistema, que a las herramientas o las narrativas empleadas para relatar las historias.

¿Es el periodismo una profesión con futuro? La pregunta se repite frente al modelo de negocio de los medios, que actualmente presenta señales de crisis. Las formas de entregar las noticias no innovan y no se adecuan a lo que el público consumidor de información necesita, a pesar de que éste va mutando y transformando continuamente y teniendo nuevas necesidades informativas. En vista de dicha situación y según Robert Picard (2009), los periodistas no pueden seguir informando.
de la forma en que tradicionalmente lo ha venido haciendo o limitarse a hacer un refrito con noticias que ya han aparecido en otros canales. Deben añadir algo novedoso que aporte valor.

Entonces ¿cómo cumplir con ese cometido sin antes diagnosticar la situación y establecer las bases de la identidad profesional en la región? Aunque la investigación está en pleno desarrollo, el objetivo de la presentación será compartir las primeras ideas que nacen de la contextualización teórica y el estado del arte, previos al estudio de campo programado para el segundo semestre de 2018.
Fostering a deliberative discourse in face to face interaction as a prerequisite for a deliberative discourse on the societal level

Session Type: Individual submission

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Abstract: How to engage people into a critical discourse on sustainability? Which communicative context fosters the voicing of personal values? A critical discourse along with critical thinking starts at the micro level; that means a critical discourse has its grounds in face to face interaction. The idea of a deliberative democracy might be reflected with regard to the question: “How do we encourage voicing critical arguments at the very basic level of human interaction – namely face to face communication?” (Steiner 2012). The fostering of such a discourse might empower environmental and social inclusion, as a variety of opinions comes into consideration. In my presentation I will discuss the importance of fostering a critical and deliberative discourse in face to face interaction. In order to support and exemplify this claim, I will present and analyze data from a group discussion in which diverse participants discuss the relation between education and awareness of sustainability. The speakers voice personal values and opinions, so that deliberative dynamics become evident. The participants are: two students (under 18 years), a retired military officer and an oil company’s consultant. Though all participants agree on the importance of education considering the awareness towards sustainability, their verbal frames and interactional styles differ. The way in which the speakers frame their arguments (Goffman 1986) and the way in which they address the other participants influence the dynamics of the group discussion. Further, the data shows how speaker’s contributions are highly interconnected with one another. Considering the question of inclusion, it becomes evident that certain verbal frames and interactional styles seem to empower the utterance of personal values. The analyzed interaction is insofar very interesting, as the speakers differ highly in terms of age, experience, gender and status. The stated observations have implications for deliberative discourses on the meso and macro level. The meso level might address communication in organizations, while the macro level refers to interactions on the societal level. For instance, within organizations the question of cognitive and normative orientation becomes relevant (Weick 1995). So, if different values and arguments are made explicit within an organizational context, this might help member’s orientation and strengthen a diverse and multiperspective organizational environment. With regard to the macro level, I argue that a deliberative discourse on the societal level depends on a deliberative discourse on the micro level: If multiple voices aren’t voiced on the micro level, how do we make them aloud at the macro level? Hence, the dynamics of a deliberative discourse in face to face interaction are highly relevant for the analysis of social inclusion in general.

Literature:
Id: 17763

Title: How Truth is Lost in the "Post-truth' Era: Evidence from A Case Study

Session Type: Individual submission

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Abstract: Being a normative core of professionalism, truth-telling has been regarded as the ultimate goal of journalism since 1920s, which is in accordance with the obligation to educate the public and elevate their understanding of public issues. Despite the dominated state of the view of truth as objectivity in historical context of rationalism and journalism, however, the philosophical foundation of objectivity has been challenged by relativism and postmodernism, which denies the existence of an objective reality outside of subjective accounts (Clifford, 2015). In addition, the pursuit of balance in news report following the principle of objectivity was deemed mechanical, and could easily be utilized by authorities to hide intrinsic truth (Ward, 2004).

The current “post-truth” phenomenon reflects the crisis of the traditional epistemology of objective truth; yet itself is problematic because truth is in the risk of being lost when it is based on fragmented facts. Scholars thus call for “truth in social context” (Aletheia) through interpretive sufficiency, to achieve the “cognitive unity and semantic diversity” of the news’ occupational norm (Clifford, 2015).

Responding to the recent philosophical thinking in the journalism arena, this study aims to explore how the seeking of “truth in social context” is challenged and how truth is eventually lost in today’s social media environment, through a case study on the most contentious social media issue in 2016 in China.

Luor, the father of a five-year-old girl with leukemia, initiated a fundraise on Wechat for her daughter’s medical treatment, and received great amount of donation from average netizens. Yet he was later exposed and criticized of hiding property records and exploiting public sympathy. The dramatic inversion of public opinion appeared just a dozen hours after the peak of compassion, leading to the public outcry to refund the donation.

Methodologically, we extract WeChat articles related to “Luor” within two weeks of the occurrence of the event (Nov. 25, 2016–Dec. 9, 2016) through Sogou WeChat searching engine (http://weixin.sogou.com/), and then process the text data with latent Dirichlet allocation (LDA) and sentiment analysis. The result shows that firstly, topics around the issue diverge into dozens of
unverifiable facts, including Luor’s household income, housing price, family ethics, etc.; Secondly, there is a significantly positive correlation between sentiment expression and page views; and thirdly, context production in chronological order is a rather complicated process and is constantly challenged by multiple stakeholders and emotional spectators.

This case study, therefore, demonstrates the difficulty of presenting “truth in social context” in today’s “post-truth” era, when truth is constantly altered and submerged by fragmented emotional facts. Media, both professional and social, are therefore facing challenge in bringing back social context to truth, and to what extent they could achieve the goal of creating “cognitive unity and semantic diversity” remains to be a question. This study also gives suggestions regarding this problem.
The virtue of a virtue ethics approach in Governmental communication analysis

Session Type: Individual submission

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Abstract: The act of governing in democracy relies on constant exchanges of information and communication about public policies, ideas and decisions, not only between members of the government and political parties, but also, and in particular, between those who govern and those who are governed. As Fairbanks et al. (2007) point out, a healthy democracy requires an informed public and a government that is transparently accountable for its actions to those who elected it.

The growing politicisation of governmental communication, the increasingly intense scrutiny of the actions of political agents and the growing porosity in the boundary between the public and private spheres are some factors that contribute to the increase in ethically problematic cases, at the same time making it difficult to perform an ethical evaluation of governmental communication.

Moreover, as government is both a public and a political organization, the main goal of government communication can be difficult to ascertain. Government communication balances between political marketing or propaganda and the noble aim of government public relations – to inform citizens and promote bidirectional communication (Lee, 2012). However, as public relations practitioners, with self-interests, often manage government communication an important question arises: is government communication managed only to promote the government’s political goals (party or election interests) or also to pursue the democratic purposes of government PR (ideally the public interest)?

From a theoretical and critical perspective, this paper aims to: discuss the field and practices of government communication; to evaluate the main approaches to communication ethics – deontological, utilitarian and virtue ethics; and finally, to defend a virtue ethics approach to analyse government communication cases.

The literature on public relations ethics is strongly influenced by a deontological perspective, grounded in professional values (eg., Fitzpatrick & Gauthier, 2001; Parsons, 2008; Theaker, 2004) and codes of conduct (eg., Day, 1991; Kruckeberg, 1989, 1993). The originality of this paper is therefore twofold – on the one hand, it presents a critical discussion that places government communication in the centre of attention; one the other hand, it claims the virtue of a virtue ethics
approach into government communication analysis. This argument is illustrated by a recent example of the communication from the Government of Portugal.

References


Title: Media accountability in transition: The Myanmar Press Council – a challenged media accountability instrument

Session Type: Individual submission

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Abstract: Ideally, a press council acts at the sharp end of journalistic quality control and the promotion of media ethics—and does so by including and addressing larger parts of the society. The ideal of social responsibility is at the core of media accountability (MA) concepts. Most concepts of MA have been shaped by scholars and actors which had Western democracies in mind. The proposed paper transfers MA to a context with fundamentally different conditions both for the media and for civil society: Myanmar’s transitional media system.

In the wake of the much-noticed political opening of the Southeast Asian country, the Burmese media system has been undergoing gradual liberalization and regulatory reforms since the beginning of this decade (Brooten, 2016; UNESCO and IMS, 2016). Following the abolishment of pre-censorship in 2012, an interim press council was set up and established as a permanent institution in 2015.

Theoretical foundation and core questions
The proposed paper introduces findings from a qualitative study on the Myanmar Press Council (MPC) considering different frames of MA. Rather general definitions of MA often refer to non-state instruments of holding the media to account (Bertrand, 2000). Yet, due to the inclusion of government representatives in its membership structure and its statutory foundation, the MPC cannot be regarded as a non-state MA instrument. On the other hand, the Council includes representatives from different fields of civil society, which is an often-raised quality criterion for (self-)regulatory organizations (Barker and Evans, 2007; Bertrand, 2000). Consequently, the core questions of the study are to find out how the MPC renders an account towards different constituents of the media – and whether it is capable to proactively promote social responsibility of the news media within the specific transitional context. To better capture the challenges of a transitional media system where the state remains ubiquitous, the study is based on the political, the public and the professional frames of accountability (Bardoel and D’Haenens, 2004). It aims to add to research on MA in transition in general and in Southeast Asia in particular. Both appear as comparatively underrepresented fields of study in international communication research.

Method and core findings
The study draws on in-depth interviews with 13 experts on the Burmese media system, including MPC members, journalists and representatives from media organizations. The findings indicate that the MPC maintains close ties to the state and is mandated to negotiate with the government on behalf of the media industry. At the same time, parts of the industry and the
public regard the institution as government proxy. This legitimacy dilemma notwithstanding, the
MPC could use its mandate to influence media legislation or intervene in favour of prosecuted
journalists. However, its capacity to reach out to civil society remains considerably low. Whereas
the MPC appears to have supported an (albeit incremental) shift from political to professional
accountability of Burmese news media, a lot more needs to be done in terms of a sustainable
inclusion of civil society into the process of holding the media to account.

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Las representaciones sociales de la vejez en la ficción televisiva.

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Desde los años 50, las series de televisión han presentado un desarrollo narrativo y formal que van a la par del contexto sociocultural, de los alcances del medio y de los hábitos de consumo mediático de las audiencias.
Hoy, numerosos estudios sobre la ficción televisiva apuntan hacia su capacidad para construir comunidades simbólicas (Capello, 2017) en las que la construcción de significados entrelaza el discurso audiovisual con las relaciones y el comportamiento social.
La vocación televisiva por contar historias ha generado un corpus impresionante que constituye un objeto de estudio basto y complejo.
Uno de los elementos que, sin duda, proponen más variables a ser estudiadas son los personajes, en quienes recae el desarrollo de la trama y que son los portadores de las premisas de la historia: los personajes representan no solo la posibilidad de desentrañar la historia mediante sus acciones sino de encontrar las claves de la cosmogonía en la que se inserta la historia.
La teoría de las Representaciones Sociales, a partir de los trabajos de Serge Moscovici y desarrollados posteriormente por Denise Jodelet, constituye un recurso valioso para el estudio de personajes que vehiculan representaciones sociales.
Este trabajo aborda las representaciones sociales de la vejez a través de los personajes de la ficción televisiva.
La teoría de las representaciones sociales integra las dimensiones cognitivas y sociales de la construcción de la realidad. Para Jodelet (1986), la representación social recupera una forma de conocimiento, el sentido común, para designar una forma de pensamiento social.
Las representaciones sociales se manifiestan a través del lenguaje, de modo que al operativizar el pensamiento en la palabra permiten la comprensión del entorno social. Esta teoría nos permite, por tanto, identificar cómo se ha conceptualizado la vejez en diferentes entornos a través de las unidades indiciales lingüísticas y actanciales de los personajes.
La vejez, por otro lado, es un tema que ocupa la atención de las ciencias sociales en las últimas décadas. Abordada desde un inicio como proceso biológico, hoy la vejez se conforma como un fenómeno socio cultural cuya concepción social no presenta un consenso. Desde el anciano venerado por su sabiduría hasta el individuo que ha dejado de ser parte del aparato productivo, las concepciones sociales de la vejez muestran variaciones importantes en distintos contextos. Parte del
marco referencial de esta investigación atiende precisamente a las formas de estudiar y concebir el concepto de vejez.
Se analizarán tres personajes de distintas series: Sister Monica Joan, en Call the Midwife , Violet en Downton Abbey y Mickey Donovan de la serie Ray, tres personajes que sobrepasan los 65 años y que representan distintas concepciones de cómo se vive la vejez y cómo se asimila a la dinámica social y familiar.

Fuentes:

Title: Emotion is more influential than truth in the spread of crime news on China's internet

Session Type: Individual submission

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Abstract: Crime news is closely related to social security and stability. On the internet, the truth of crimes often goes through a lot of twists and turns. People usually don’t hesitate to express their opinions even if they are not sure if it’s the truth. This may harm related persons and cause confusion in cognition and values in the society.

The purpose of this paper is to explore people’s attitudes toward the truth of crime news in network communication, to reveal the reasons why the public become emotional easily, and to check whether the opinions are fair or not.

The study takes two murder cases, Yu Huan case and Jiang Ge Case, which happened in 2016 and 2017, as the main research objects. People were killed in these two cases and a lot of heated public opinion surged on the internet though for different reasons and background. This study is to analyze the misinformation and the revelation of truth of the two cases, and the patterns of public opinion emerges on Weibo and WeChat about Yu Huan Case from March 25, 2017 to June 30, 2017, and Jiang Ge Case from Nov.4, 2016 to Dec.20, 2017.

The study draws a conclusion that emotion is more likely to influence the public than truth in the spread of crime news. People spread misinformation and give opinions emotionally. Some media people reveal information and make comments unethically. Traditional morality, family love, friendship, etc are the main reasons for the production of large numbers of public opinion instead of the truth of the crime itself. When information is used with language of morality, friendship, etc, it provokes strong emotional public opinion, rational discourse rapidly shrinks. In fact, discussion of the truth and the legal proceedings is very little.

In addition, Weibo Video can be particularly effective in arousing people’s emotion in crime news. WeChat public numbers cater to the public’s emotion with agitating language of moral criticism so that they can get eyeballs, traffic and advertisement input.

In order to build a legal society, people should seriously make more exploration of truth and improve the ability of rational analysis and expression. People should not use speech violence against a morally deficient person. Media elites and legal professionals should take social responsibility and use online media ethically to guide the public to give rational opinions.

Key words: crime news, China’s internet, emotion, truth, public opinion
Ethics for digital journalism: 'Fake news' and 'hate speech' as new ethical challenges

Session Type: Individual submission

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Abstract: Given the massive changes in media technology and media production and their consequences for the public sphere, journalists worldwide have been confronted with a variety of ethical challenges over the last years (Ward, 2010). But nowadays it is not only news consumption via social media (Shearer & Gottfried, 2016), new information sources like citizens’ media, but also hate speech (Thimm, 2017) or so-called ‘fake news’ (Vargo, Guo, & Amazeen, 2017), that have come up as prominent issues. Many publishing houses and media outlets have to deal with hate speech on their commentary spaces, and some journalists have even been personally subjected to online aggression. As a consequence, media organisations need to monitor their internet platforms. The means, by which they respond are, e.g., post-moderation, deleting or relegating posts flagged as hate speech. Some journalists applied more personal strategies: they engaged in ‘counter-speech’, others published their experiences in blogs or engaged in creative activities such as the “hate slam tour” by German journalists. Also, journalism organisations have come up with practical tools to be used in the newsroom. In a five-point test, for example, developed by the “Ethical Journalism Network”, the network suggests methods to help journalists to identify hate speech, to report (or not) with the required distance and to avoid any manipulation. For some journalists, however, some solutions pose ethical problems, particularly with respect to the freedom of speech. Others fear that publication procedures may amplify the voices of hate propagandists.

Whereas an increasing amount of studies on both hate speech and fake news can be observed, there is a lack in research on the changes in journalism itself, as much less is talked about how journalists’ own professional identity is influenced by these developments. In order to understand better how those journalists, who are concerned with these ethical challenges, judge the development and to highlight their personal experiences, a survey with journalists in Germany was carried out. In total, 303 professional journalists participated in an online questionnaire. Results underline that journalists put more time into research to secure their work against accusations of fabricating ‘fake news’ (61%), and a large majority finds itself in conflict with user comments. Interestingly, over 60% see a change in the role of the journalist in society. Many advocate for more personalized public activism on the part of journalists, such as appearance in talk shows and public talks. They do, however, draw a line between their public role and their ethics concerning the level of objectivity, as only 7% support the idea of a more personal and less fact based style of reporting.
The results of the study will be discussed in light of the ongoing debate on ethical standards as a condition for a sustainable and trustworthy digital public sphere.

References:
Id: 17905

Title: A ética jornalística e o "branded content" na mídia brasileira

Session Type: Individual submission

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Abstract: As iniciativas de propagação de informações atreladas a marcas específicas têm se multiplicado de forma significativa no Brasil. Jornais, revistas, programas de rádio ou TV, websites e redes sociais trazem cada vez mais informações patrocinadas que nem sempre são organizadas com base nos valores da boa prática jornalística. Esta é, pois, a questão principal deste trabalho, que consiste em uma investigação sobre a produção e a difusão do chamado “branded content” na mídia brasileira.

O objetivo principal é indicar que, paralelamente ao crescimento desse fenômeno, que se beneficiou da expansão acelerada das mídias digitais, a ética jornalística nem sempre é priorizada na produção de conteúdo para as marcas.

Para ilustrar esse processo, foi feito um acompanhamento da produção de três grandes empresas de mídia que lançaram unidades dedicadas ao “branded content” no Brasil: Editora Abril, Editora Globo e Folha de S. Paulo. Um dos objetos de análise foi o informe publicitário produzido em 2016 pelo Estúdio ABC, da Editora Abril, para a empresa Renault. Com o intuito de apresentar um novo modelo de carro da montadora francesa, criou-se uma peça jornalística em formato de texto, com um vídeo complementar. O conteúdo foi publicado no website da revista Quatro Rodas, publicação especializada no setor automotivo que, em outubro de 2017, tinha mais de 7 milhões de “page views” e mais de 2,5 milhões de “unique visitors” em sua página na internet.

A base teórica teve como eixos principais a origem e a consolidação dos paradigmas da produção jornalística (AMARAL, 1996); as matrizes históricas e os questionamentos contemporâneos da ética no jornalismo (BUCCI, 2003); a convergência de linguagens e plataformas da mídia no cenário atual (JENKINS, 2012); e a diversidade de estratégias de produção de conteúdo na publicidade, como o “storytelling”, o “branded content”, o marketing de conteúdo e a assim chamada tendência de “native advertising” (IPG MEDIA LAB, 2017; LIEB, 2011; SMITH, 2017).

Com base nesses e em outros estudos, buscou-se compreender os desafios da produção, veiculação e organização do "branded content" na mídia brasileira. Os resultados indicam problemas éticos relevantes derivados da convergência entre as ferramentas jornalísticas e os interesses publicitários,
como os créditos de autoria, que não apontam de forma inequívoca qual é a origem da informação, e as ferramentas de trabalho específicas do jornalismo, com destaque para as entrevistas com especialistas, que frequentemente são utilizadas para gerar uma falsa impressão de credibilidade em relação ao conteúdo produzido para as marcas.

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Actualmente los menores son una parte muy activa en las redes sociales. Son creadores de contenidos en canales de Youtube llegando, en ocasiones, a ser influencers y convirtiéndose en unos profesionales a edades muy tempranas (McRoberts, Bonsignore, Peyton y Yarosh, 2016; Yarosh, Bonsignore, Mcroberts y Peyton, 2016, Lange, 2014). Este público merece una especial atención por ser un colectivo especialmente sensible por su inexperiencia y credulidad, de ahí el interés en conocer si estos contenidos se ajustan a las normativas del sector publicitario. Los menores debe estar informados en todo momento de lo que ven. En todo momento el canal debe indicarles la diferencia entre un contenido de entretenimiento y uno publicitario para no llevarles al engaño disfrazando los contenidos publicitarios en contenedores de entretenimiento. Por este motivo, todo contenido publicitario debe ser claramente identificado como tal y diferenciado de otros contenidos (McLaughlin, 2013; Staksrud, 2013; Lievens, 2010; Lievens, Dumortier y Ryan, 2006). Por ello, en esta investigación nos centrameos en el públicos receptores de los contenidos, es decir, en los menores de 14 años que consumen contenidos creados por otros menores influencers analizando una muestra de 200 vídeo dirigidos a este target. Los resultados mostrarán si hay una clara representación de las marcas de juguetes en los canales de menores de YouTube y si se respeta la normativa vigente y si los responsables de los menores ya sean los padres, la industria o la Administración actúan en consecuencia denunciando estas males praxis o simplemente lo ignoran por el negocio que les genera y qué responsabilidades tienen cada uno de ellos.
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Title: De la ciudadanía ecológica global hacia la ciudadanía cosmopolita, una mirada desde América Latina.

Session Type: Individual submission

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Abstract: Este paper realiza una revisión teórica del concepto ciudadanía cosmopolita (Harvey (2017), Nussbaum (2009), Benhabib (2006), y se analiza en un contexto contemporáneo latinoamericano desde los discursos de diferentes actores políticos y sociales, producidos para diversos soportes mediáticos y de interacción social en dos ciudades de América Latina. Harvey (2017) y Seyla Benhabib (2004), señalan la universalidad de la teoría de los derechos humanos y su aplicación en diferentes contextos culturales. De cierta manera, con el ecologismo se reconoce la interdependencia en los destinos de todos los habitantes del planeta como un fin común, como lo dice Nussbaum (p. 7) o como conocimiento que ayude a construir un nuevo orden intelectual cosmopolita sobre el que se asiente una forma liberadora y emancipadora de gobernanza global, como lo dice Harvey (p. 21).

La reflexión teórica en esta investigación se contrasta con los hechos discursivos recientes en los gobiernos municipales de Medellín y Río de Janeiro, representativas por el contraste entre la inequidad social y el protagonismo internacional, donde se construyen imaginarios de la ciudadanía política y civil contradictorios con los escenarios sociales y culturales en los que se ejercen los derechos ciudadanos. Las acciones de movilización social y de organización comunitaria, establecen otro tipo de prioridades y se expresan en acciones discursivas como manifestaciones culturales, incidencia pública y conformación de corporaciones sociales, evidenciando nuevos tejidos asociativos (Garretón, 2006). El concepto de ciudadanía global, Garretón (2006) Aceves (1996), se comprende como el compromiso mutuo por el respeto a las libertades y a los derechos de los otros en circunstancias recíprocas de consideración por la pertenencia a un territorio común y por el deber de cuidar los pueblos y los recursos, en condición de ciudadanos globales. Esa condición común está asistida en el compartir un mismo derecho universal y un territorio global. Por esto, es pertinente conectar esta idea de ciudadanía global con el concepto cosmopolitismo (Nussbaum, 1999, Harvey, 2017). En la consideración de una ética cosmopolita, se encuentra el intermedio entre la política, la economía y la cultura. El concepto de ciudadanía cosmopolita trasciende hacia la idea de compromiso mutuo, del respeto a las libertades y a los derechos de los otros, en circunstancias recíprocas de consideración, tanto por la pertenencia a una nación, como por la corresponsabilidad en la preservación de la cultura y recursos de los pueblos, los mismos que se comparten con todos los ciudadanos globales. La metodología de análisis aplicada se orientó por el discurso como acción (Van Djik, 2001).

Productos del análisis comparado de los discursos gubernamentales y de los ciudadanos, se puede afirmar que en estas dos ciudades latinoamericanas se presenta, en la acción ciudadana, una redefinición discursiva de la ciudadanía ecológica global hacia la ciudadanía cosmopolita.
Title: The transparently grotesque and the ethics of the invisible

Abstract: The main objective of this paper is to propose an ethic of the invisible in the context of a growing disclosure of the visually grotesque in the public sphere. The transparently grotesque pretends to be an accurate and truthful representation of the materially and/or idealistically degraded (Bakhtin, 1984) to which the public has access through the deformatative mediation of the “concave mirrors” (Valle-Inclán, 1981, p. 106) of digital networks. It becomes strategic when used as the main driver to manipulate affective forces and produce a political, social, economic, or cultural outcome in different manifestations of public communication (e.g. public health, politics and propaganda). A critical approach to grotesque transparency should question the social value (worth) and the values (moral) that this strategy produces and reproduces. The social value of the transparently grotesque, in terms of capturing the public’s attention or changing their attitudes or behaviors, is closely linked to the ability to communicate values in a very condensed way. We are going to illustrate through different cases in politics, propaganda and public health how the sacred – as an expression of transcendental values or ultimate good – becomes an ephemeral manifestation that can be quickly replaced by another current event, or a trivial expression that loses its special status in the maelstrom of images that circulate in the digital sphere. In Western countries, where the public frequently experiences the sacred only through the media, manifestations of grotesque transparency represent an opportunity to bring the transcendentally unique “into the recesses of everyday life” (Martín-Barbero, 1997, p. 107). The disclosure of the authentically deformed or disruptive sacred (e.g., the suffering human body or the end of human life) is part of a continuum of “real” events constantly calling for public attention. The transparently grotesque challenges the very notion of human dignity at a very fundamental level. It confronts us with the fragility of being human. But can human dignity be reduced to a set of images? Safranski (1999) says that human dignity is an “intangible”, a kind of taboo in a secular world that should be placed beyond the contingencies of “social imagination” as an imperative for moral reason (p. 281). Human dignity should not be respected because it is visible; on the contrary, human dignity is universally sacred because it cannot be contained to any space or representation. We must therefore return to communication to find an ethic of the invisible. It is precisely in the capacity to speak about these images, to criticize them and to make sense of them from the “intersubjective relationship” of the social conversation (Pasquali, 2005, p. 88) that the invisible sacred emerges as a supreme value. Our goal is to promote an analytical perspective of the transparently grotesque that allows us to transcend the initial shock and see beyond the disruption. In that regard, we will discuss three main ethical postures: the rejection of what is unacceptable, the transformative conversation, and the iconoclast criticism.
Title: The corruption of research.

Session Type: Individual submission

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Abstract: To pervert, is a term derived from the Latin word pervertère, in Greek Διαστρέβλωση, which means to invert the sense of something or subvert it. This work makes reference to the disruption or corruption of objectives, methods, and results within communication research, such as it is proposed and understood by institutions in Mexico (and possibly other countries) through the financial, evaluation and stimulation systems in existence. The research that holds up this work comes from the approach of Mario Bunge regarding inverse or backward problems, these problems are everywhere and turn out to be more difficult and interesting than others, because either they can’t afford a solution, or because they have many solutions. In order to avoid these difficulties sprung from these situations, a concrete case must be studied: That of impulsing and supporting communication research in Mexico. This problem is laid out in paradoxical terms: Scientific research in the field of communication propelled and backed up institutionally by the research centers in Mexico is more often, less scientific. This is not a new issue, but it is growing acute nonetheless. It is observed simultaneously and in an inductive manner at various levels: a) current programs and support for research at a institutional level. b) Evaluation criteria derived from the aforementioned and c) the practice developed by those who have access to them. Research programs and support programs that were taken into account are currently working as much within the “Sistema Nacional De Investigadores” (SNI) from the “Consejo Nacional de Ciencia y Tecnología” (CONACYT), as they are within the “Programa de Apoyo a la Investigación y la Innovación Tecnológica” (PAPIIT) of the Universidad Nacional Autónoma de México; The same goes for the corresponding evaluation criteria. The practices performed by the communication researchers (and by others within the field of Social Sciences) were acknowledged through interviews with young researchers, expert researchers, book editors and specialized magazines, and post-graduate and doctoral degree students. Results have thrown back proof that there is a tendency regarding the research principles of being altered in several ways: a) an apparent increase in productivity, yet at the cost of originality, discovery and important findings b) Neither theory nor methodology is being propelled, and even less basic research, and the application towards reduced-reach problems is being encouraged and stimulated, and at the same time, c) types of simulation are being developed that mask the real deficiency or lack of research, due to dependency of sponsorship and quantitative demands of an ever increasing productivity. Moreover, creativity and innovation are being disdained, and inter and transdisciplinary are being left unattended, (there is neither a criterion nor evaluation committees for this type of research). To this we might add a context in which evaluation criteria for the obtaining of degrees has become so lax that they don’t facilitate the formation of researchers, but
rather, allow for alternative diplomas and certificates for renown. Therefore, to talk about research corruption within research is clearly justified. Finally, based on the obtained results, a series of possibilities can be offered for the improvement of research proficiency within this discipline (communication).
Id: 18112

Title: Privacy for a networked self: Towards an ethics of the assemblage

Session Type: Individual submission

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Abstract: In both the U.S. and the E.U., privacy rights are formulated for and apply to individuals regarded, to a certain extent, as abstract constructs of the legal system. Assumptions behind the construction of the subjects of privacy protections include individual rationality; autonomy; and the individual's ability to anticipate the consequences of her privacy choices (Cohen 2012). An additional assumption is that a causal chain between privacy-infringing actions and harmful outcomes for individuals may be identified, as well as the mechanisms that led to harm. The paper discusses how big data environments render these assumptions incorrect and analyzes the ethical bases for an alternative view of privacy.

First, in these environments, privacy is not an individual problem. Various forms of automated profiling can infer the probability that data subjects possess non-disclosed characteristics thanks to these users belonging to a network of connections or an algorithmically constructed class of similar data subjects. Accordingly, inferences are made not just about the individuals who disclose information, but also about their networked friends (Sarigol, Garcia & Schweitzer, 2014) or other users identified as similar according to particular metrics (e.g., Cheney-Lippold, 2017; Hildebrandt, 2008). Those inferences may have negative consequences on the livelihood of data subjects not because they disclosed sensitive information, but because their friends or similar others disclosed it. Second, the decision processes of the privacy-infringing agents, who are not always human, are often black boxes. The complex algorithms involved in data mining often act quasi-autonomously in ways that are difficult to explain or predict, which raises serious questions regarding the nature of intentionality and the liability that a justice system can impose on such actions (e.g., Mittelstadt 2016). Third, in a data ecosystem in which a variety of agents and other "infomediaries" (Morris 2015) perform specialized data processing functions, the connection between a privacy-infringing action and its downstream harmful outcomes for the victims are seldom established (e.g., Popescu & Baruh, 2017).

In this paper, we examine the basis for constructing an ethics that apply to individuals imagined as nodes in a larger assemblage of human and non-human agents. We examine what we term distributive harms and the principles for its minimization within the context of the assemblage. Drawing on concepts from actor-network theory (particularly Latour 2005), our arguments in that
direction crucially rely on identifying as the unit of analysis—both agents of privacy violations and
their "victims"—not one particular agent or individual, but rather an assemblage of individuals and
other agents (including technological agents such as algorithms) placed in an adversarial situation
(Ananny, 2015). From this standpoint, analyzing who is right and wrong when individuals claim a
privacy violation means understanding the nature of the assemblage that incurs accountability, as
well as the boundaries of the assemblage that can legitimately claim harm. We explore the
theoretical challenges and implications of assigning ethical responsibility to assemblages.

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Id: 18151

Title: "VULNERABILITY' AS THE KEY CONCEPT OF COMMUNICATIVE ETHICS FOR THE 21ST CENTURY

Session Type: Individual submission

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Abstract: This Paper presents the concept of vulnerability as the key concept of a communicative ethics for the 21st century. This proposal does not alter the traditional journalistic ethics but complements it with a broader communicative ethics. The aim is to break with an objectivist conception of journalism that at the present serves over all to reinforce the dominant social order, giving relevance to the most powerful sources, which have learned to control or to determine the routines and practices of mass media and journalists. Social communication, as a differentiated social system, must be compromised with the promotion of the good of the society, although through its own communicative activity. This means to put intro practice John Dewey’s proposal for a new requirement of the communicative ethics: to give voice to those affected by a concrete situation. After presenting briefly these fundamental ideas, the rest of the paper aims to answer three fundamental related questions: a) how this communicative ethics centered in the concept of vulnerability can be made effective; b) to what extent it takes on the traditional exigencies of the journalistic ethics as its own; and, finally, c) in what respect it requires some specific attitudes and journalistic practices.
Id: 18209

Title: Heightened media frenzy; political responsiveness & ethics of "Justice & "Care': A case of serial child-rape crisis

Session Type: Individual submission

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Abstract: We, as a society are already in an agitated state over the danger of sex offenders and the deficient political as well as a social system towards the logical solution. The brutal tragedies of kidnapping, rape followed by murder constitutes a moral panic in the society often constitutes a moral panic and strong public reaction. Despite the importance of ethics in media-related crisis management, they have received less importance in the analysis of the role of media and Governments. By elucidating the ethics of "justice" and "care", this article attempts to view the evolving crisis emerging from Kasur city in the aftermath of series of child kidnapping, rape, and murder cases. This presentation establishes the fact that media reactiveness and subsequent political and public sector responses on behalf of the government still are deficient in adopting ethical approaches in crisis communication especially on the interpersonal and situational aspects of involved publics in crises.

The role of media in de-escalating violent conflicts dynamics is very important. Though media is the product of society, it is considered as both a responsive and a responsible agent in bridging the communication between public sentiments and the governmental actions. The moral panic picked up against sex offenders and the inadequate judicial system created by media (including print, broadcast, internet media) added heat to the fire. Moreover, the focus of visual media was more on the victim then the offenders. This fact need to be examined to establish a society built on ideals of ethics and care.
Recent developments in journalism and technology have created a remarkable situation: The discipline known for its dedication to solid “objectivity” has been increasingly subject to the ebb and flow of audiences’ emotions. Digital innovations in news, combined with ever-growing financial challenges, have led to an increased desire to generate emotion in audiences through news consumption (Coward, 2013). Some innovations with particular power to generate emotion include the distribution of news through social networks (Papacharissi, 2015); the use of augmented and virtual reality environments (Marconi, 2017); the humanization of news interaction through chatbots (Bilton, 2017); and (in the near future) the application of widespread emotion analytics tools for testing and targeting emotion generation (Khatchadourian, 2015).

In this paper, I will examine ethical challenges raised by these use of digital innovations and the ways they amplify the appeal of news to audiences through emotion. Each of these innovations is intended to amplify the emotional impact of news and to increase “engagement” with news stories. While the latter effect may serve a valuable civic purpose and increase revenue for news organizations, the fact remains that audience emotional states are being manipulated. Audiences may not be equipped to face amplified emotional effects of these new forms of news; emotional effects are not typically discussed as aspects of “media literacy.” Moreover, emotional effects may alter audiences’ trust in journalism and its modes of distribution, posing yet another challenge to the sustainability of the profession (Rose-Stockwell, 2017).

Emotion and journalism have received some substantial scholarly attention to date, particularly with regard to social media. For example, Wahl-Jorgenson (2016) catalogs a number of studies of audience participation in “this new economy of emotional sharing [which] cannot be viewed as isolated from the news selection processes of mainstream media.” A story’s emotion-generating capability is a significant consideration in whether it receives coverage or not. Today and in the near future, however, the innovations described above could significantly strengthen stories’ capability to provoke emotional responses in their audiences. As I will outline in this paper, journalists and audiences must consider the ethical ramifications of that technologically amplified emotional impact and its implications for professional norms.

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**Title:** Reimagining Sustainability in Transnational Investigative Journalism: how a transnational journalism method can increase transparency of editorial decision-making to balance the information asymmetries of globalisation

**Session Type:** Individual submission

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**Abstract:** This article debates a proposal of a Transnational Investigative Journalism Methodology/Method (TIJM) and how it can help face global sustainability issues by challenging traditional individualistic journalistic behaviours and practices. It adds depth to the global public sphere (Habermas, 1991) as it can alter the perception of international issues from being a matter of “the other” to belonging to the global community.

The starting point of this article is a PhD thesis at Australia’s RMIT University. The empirical corpus includes interviews with more than forty investigative journalists and researchers from three continents. The challenge of proposing a methodology required the inclusion of views, voices and experiences of professionals from around the globe in order to build the TIJM as a collective construct. They identify the key common factors that cause tension when working collaboratively: ethics, trust, workload, copyright, editorial leadership and framing of the story.

While this thesis looks for a methodological framework that can support journalists from different parts of the world to find a common ground when investigating together, this article combines that methodology with a global ethical framework explored in a Brazilian thesis that discusses “opportunities of media coverage in a changing world” in Ethics of Society and Ethics of Communication Working Group.

An agreement on the basic standards and processes of journalism across borders paves the way to make visible the invisible, as “a methodology of transnational journalism is a systematic practice of communicational counter power to the globalisation asymmetries.” (DEMENECK, 2016).

The article discusses commonly used strategies outlined in the TIJM to give visibility to “invisible themes”. Beyond the use of data journalism to combat information asymmetries (GRAY; BOUNEGRU; CHAMBERS, 2012) in issues such as tax havens and illegal fishing, TIJM includes features such as the synchronized publication in different countries that sets the international agenda.
As the emergence of new knowledge is the result of collaborative and collective work, “collective intelligence” (BOHNEN, 2007; ALTMANN, 2011) and “contextual intelligence” (NYE, 2008) are two concepts closely related to transnational investigative journalism. Concepts like post-industrial journalism (ANDERSON, BELL & SHIRKY, 2013), public opinion (PETERS, 1997; HABERMAS, 2014), transnationalism (VERTOVEC, 2009), global civil society (KALDOR, 2003) and globalization (IANNI, 2000, 2004; APPADURAI, 2009) complement the political and ethical discussion.

TIJ has grown as a de facto practise in the last ten years. Paul Radu (2014), Alexandre Léchenet (2014) and Bill Buzenberg are amongst the first journalists to reflect on the relatively new paradigm of transnational journalism. Radu focuses on three main principles of high quality journalism: “think outside your country”, “make use of existing investigative journalism networks” and “make use of technology”. However, there isn’t an agreed method for the systematic exchange of information across countries, or an international standard that allows the validation of the information by third parties.

Transnational reporting and collaborative work of professional journalists are even subject and object of communication procedures that serve both to reveal hegemony and resistance mechanisms of globalization and it indicates that technical challenges are not lesser than ethical issues.
La aceptación del Estado Mexicano hace 60 años era de un noventa%. Hoy en día el rechazo al gobierno representa un 80%, esto es, 8 de cada 10 ciudadanos mexicanos reprueban al gobierno. Gran parte de la explicación de ese rechazo tiene que ver con la ausencia de ética y su relación por la actuación demagógica de los políticos mexicanos particularmente del partido gobernante a saber el Partido Revolucionario Institucional.

Durante los últimos tres años hicimos un seguimiento colectivo de investigación en el Seminario Interdisciplinario de Comunicación e Información en la Facultad de Ciencias Políticas y Sociales de la UNAM, acerca del llamado Pacto por México llevado a cabo por las dirigencias de tres partidos del país: PRI, PAN y PRD lo que ha sido consignado por tres publicaciones del tema.

Los ensayos nos llevan a entender por qué dichos acuerdos al principio aceptados por la sociedad, hoy son cuestionados por diversos grupos sociales ante la falta de resultados claros, así como por las falsedades discursivas emitidas particularmente por el Ejecutivo, lo que ha producido el descontento de grandes franjas de la sociedad y la búsqueda de otras alternativas de proyecto nacional.

En el presente año habrá un proceso electoral federal en donde la crisis de la representación, la enorme corrupción realizada e identificada con el gobierno, pasando por el derroche del propio gobierno priista de millones de pesos para imagen, así como de la compra de espacios periodísticos en televisión, radio y prensa escrita como mecanismo para el control gubernamental de la prensa, no solo no mitigaron la repulsa, sino que ahondaron en la deslegitimación del régimen y lo que es peor, en la condena de la política como acción general para dirimir los conflictos y los procesos electorales.
Abstract: The use of algorithms in the media is becoming more frequent, both for the positioning in the networks and for the selection of news, and even for their production, especially in regard to breaking news that they represent a very high percentage of readers' visits. And this growing trend raises some ethical issues that it seems convenient to analyse, since the contours of its power can be difficult to understand (Diakopoulos, 2015) and journalists need to review their skills to make robots an opportunity and not a problem (Dalen, 2012). In other works we have focused on the study of the algorithms of positioning in networks (Parra, Edo and Rodríguez, 2018) and in the automatic selection of news by aggregators (Edo, Yunquera and Bastos, 2017) and now we are going to analyse some possible deontological consequences of news production through robots.

Already in 2010 The Guardian began to use robots for sports news. And in 2013, Thomas Steiner, an engineer from Google, proposed an algorithm to detect breaking news and which he named Wikipedia Live Monitor. One year later he completed this possibility with an image-based interface with which the events detected by the algorithm are visualized using the Social Media Illustrator application (MIT, 2014). In 2015, Le Monde generated more than 30,000 pieces of information about the departmental elections that without this strategy would not have been published. And they have also used bots Associated Press, The New York Times, LA Times or especially The Washington Post, which is making a huge effort to create and increase the digital audience of the newspaper (Kennedy, 2016) and that has already published hundreds of articles using the Heliograf robot.

The key question for our research is to delimit the extent to which this technology facilitates manipulation and to study the repercussion that it can have on the quality of contents and on the work of newsrooms and journalists, if it will facilitate their work or will devalue it. And that is also the main objective of our research: to see if the qualification and the work of the journalist continues above the algorithms for their ability to tell stories with depth, rigor and professionalism and with the appropriate language. And check the possible lack of ethics in the creation of selective
algorithms. The bibliographic review reflects different points of view of the different authors about
the keys of this content production system (Jung, Song, Kim et al, 2017; Newman et al, 2017;
Floridi and Tadeo, 2016, Clerwall, 2014; Carlson, 2014 or Turkle, 2012 among others), but there is
a coincidence in the fact that its use is inevitable and that it will increase.

The methodology used focuses on the study of the characteristics of the robots used and the
comparative analysis of texts produced by algorithms with those written by journalists, and is
completed by semi-structured interviews with media executives. What can be seen so far is that it is
only used for specific types of news, but it is necessary to bear in mind that technological advances
can lead to other types of more complex texts in which it would be more difficult to detect the lack
of transparency.
The term corporate citizenship emerged in the U.S. in the 1980s in recognition of the fact that corporations are “powerful public actors” (Matten & Crane, 2003, p. 8). By 2015, more than two-thirds of the world’s top economies were corporate; only 31 countries made the list (https://blogs.worldbank.org/publicsphere/world-s-top-100-economies-31-countries-69-corporations). Many social services formerly provided by the welfare state are now under corporate auspices, and in the U.S. alone, corporations constitute 95 of the top 100 lobbying organizations, spending about US$2.6 billion annually (Drutman, 2015).

Some scholars reject the notion of corporate citizenship, arguing that corporations are legal entities, not living ones (Leitch & Motion, 2014). Increasingly, however, corporations are adopting the discourse and identity of good corporate citizens—that is, as political actors and moral agents (Grant & Nyberg, 2014). Examining corporations from a discursive perspective makes the question of how they articulate their identities and actions as political and moral agents both germane and necessary (Mackey, 2014). This panel moves discussion of corporate social responsibility beyond the entrenched reductionist dichotomies of economics versus ethics, enlightened self-interest versus duty, is versus ought, image versus action to address the complexities inherent in multinational corporations constituting themselves as major players in enacting global policy.

The panel also moves consideration of corporate responsibility and sustainability beyond the confines of the environment to embrace sustainability writ large, namely inclusive of the related issues of human rights, social justice, and economics inherent in the notion of a global citizenship. By conceptualizing corporations as political and moral agents that continuously negotiate multiple identities and conflicting demands, this panel takes as its starting premise that corporations are active players in discursive constructions of sustainability, including “the ethical concept of sustainability [that] forms a foundational basis for rethinking the rights, requirements, and responsibilities of citizenship in a global concept” (Kurian et al., 2014).

Using a variety of methods and theoretical and cultural perspectives, the panel addresses the following questions:
• How do corporations construct their identities as global citizens?
• How do they articulate their rights and responsibilities as moral and political agents?
• Who do they identify as their fellow global citizens? Who does this write into and out of consideration? How do geography, race, gender, culture, and socio-economic status and context shape constructed notions of citizenship?
• How do they construct sustainability? How inclusive or exclusive are the definitions? How are economic, environmental, and social concerns articulated in these discursive notions of sustainability?
• How do corporations address the complexity of their identities as political and moral agents? How cohesive are their identities in the face of competing moral demands? How do they construct an address the potential for the tragedy of the commons and their role as citizens in a democratic society?

References
Title: [Panel] Constructing the Good Corporate Citizen: Identity, Social Responsibility, and Global Sustainability [Presentation] Racial Justice as a Prerequisite for Good Corporate Citizenship

Session Type: Panel Submission

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Abstract: Corporate social responsibility has been explored from a variety of theoretical perspectives, including stakeholder theory (Carroll, 1991), citizenship theory (Waddock, 2007), and shared value (Porter & Kramer, 2011). Most perspectives do not explicitly consider the role of race, or more specifically improving race relations, as a fundamental impetus for corporate social responsibility. Given the ways in which corporations have historically shaped race relations, however, beginning with slavery and extending to more recent diversity and inclusion efforts (Allen, 2011; Nkomo, 1992; Nkomo & Al Ariss, 2014), the argument advanced here is that corporations have an ethical obligation to improve race relations through supporting the cause of racial justice.

This research draws inspiration from critical race theory in public relations contexts (Edwards, 2012; Logan, 2016; Pomper, 2005) and unites these perspectives with those found in public relations’ theorizing of corporate social responsibility (Dodd & Supa, 2014; Pomper, 2015; Waymer, 2010). The theoretical analysis features several examples of how corporations have addressed the issue of race in corporate social responsibility and public relations contexts. Corporations are among the most influential of all organizations, and corporate public relations is among the most consequential forms of societal discourse. Given the magnitude of corporate power and the determining role of race in shaping society, the ways in which corporations treat race requires ongoing scholarly intervention.

As one of the most divisive social issues, race relations remains a key indicator of the degree of freedom in society. Where there is racial justice, there is likely social equality. Thus, as a matter of ethics, corporate public relations should support racial justice as a prerequisite for good corporate citizenship and as a fundamental aspect of corporate social responsibility. Such a stance is necessary because racial justice encourages social equality, which expands the franchise of freedom, creating a more sustainable society.

Session Type: Panel Submission

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Abstract: The communication scholarship on corporate social responsibility (CSR) has emphasized its potential function of making CSR engagement more substantive and ethical through the communication professionals’ role as an organizational conscience or as internal activists (Holtzhausen, 2002; Lee, 2017; Pompper, 2015). Specifically, integrating broader stakeholders perspectives and attending to diverse social issues (Holtzhausen, 2002; Lee, 2017; Pompper, 2015) has been proposed as a way to enhance the ethical aspect of CSR communication. However, an empirical investigation into the ethical aspects of CSR – for example, how stakeholders have been addressed in CSR communication – has been rare (Lee, 2017). Furthermore, CSR research in communication scholarship overall has often neglected the influence of larger societal environments (e.g., Van ruler & Vercic, 2005), although CSR research in other disciplines – especially sociology and management – has substantially explored larger societal environments, such as different types of market economies from an institutional perspective (e.g., Matten & Moon, 2008).

Drawing on the institutional perspective (Matten & Moon, 2008), this comparative content analysis explores how CSR communication has addressed stakeholders in terms of the scope and depth of coverage, as well as the relative prominence of each stakeholder, in three market economies. Specifically, this study analyzed 750 corporate reports spanning a 10-year period from 150 companies from liberal market economies (LMEs: the US and UK), coordinated market economies (CMEs: Germany and Japan), and state-led market economies (SLMEs: France and South Korea). Overall, it was found that the scope and depth of stakeholders significantly increased over time, suggesting improvements in ethical aspects of CSR communication. Also, the most relatively prominent stakeholder was the employee. The SLMEs showed a higher relative prominence of the shareholder than the other market economies, whereas the LMEs showed significantly higher relative prominence of the stakeholder groups of the government and community than other market economies. Additionally, the relative prominence of the investor was significantly lower in the LMEs than in the CMEs. The results illustrate the links between economic systems and construction of good corporate citizens.
When the Supreme Court of the United States legalized same-sex marriage in 2015, Richard Edelman, President and CEO of a leading international public relations firm, noted: “The decision is only the beginning for business, in both the workplace and the consumer marketplace” (2015, para 4). There is a rich history of efforts to reach lesbian, gay, bisexual, and transgender (LGBT) audiences, as well as an “amplified focus” on this public among mainstream corporations, industry analysts, and academics over the past several decades (Ginder & Byun, 2015, p. 821). Organizations increasingly recognize LGBT consumers as an important public, with the combined buying power of LGBT U.S. adults estimated at $884 billion (Witeck, 2016). According to Bob Witeck, corporate strategist and president of Witeck Communications, “The footprint that gay people have today in the economy is much, much more present, much more visible.” Although there is a growing interest in LGBT publics in marketing and advertising, public relations practice and research have been slow to the game. Until recently LGBT perspectives were a “colossal unseen dimension” (Creedon, 1993, p. 160) that were “effectively written out” of public relations research (Edwards & L’Etang, 2013, p. 50). While recent public relations research has analyzed campaigns specific to LGBT issues and targeting LGBT publics (e.g. Ciszek, 2013; Mundy, 2015; Ward, 2013), research has not explicitly examined corporate social responsibility discourse and how it constructs LGBT publics, yet gender inclusivity is central to creation and maintenance of a global, sustainable society.

For this project, the researcher conducted in-depth interviews with 20 strategic communicators who have addressed issues impacting LGBT stakeholders. Participants included professional activists, consultants, public relations practitioners, editors, presidents and CEOs of media companies, publicists, and marketers.
Id: 18393


Session Type: Panel Submission

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Abstract: The significance of corporate social responsibility (CSR) has increased due to globalization and growing social and environmental awareness. Corporations now characterize their role as no longer about profits but about doing the best for society and the environment. Companies’ size, where they are based around the world, or the sector they operate in do not matter anymore because of globalization. Whatever actions companies take as moral actors have effects on not only people but also the world in which we live (Idowu & Aluchna, 2017). These increasing expectations and pressures, however, create growing pressures on companies to align their social and environmental activities with their business purposes (Rangan, Chase, & Karim, 2015). Therefore, this study analyzes how companies present that balance and construct their identities as good corporate citizens helping create a sustainable world.

Most CSR studies have analyzed communication in only one country rather than taking a global view (Bortree, 2014). This study examines how Amazon, one of the largest global companies, communicates its CSR efforts via its corporate websites. Amazon has been criticized because it has never published sustainability reports and has fallen behind current practices. However, last year company hired a notable CSR executives and expected its CSR efforts to grow significantly (Gunther, 2016). This study examines how Amazon has constructed its identity as a global corporate citizen before and after committing resources devoted to the task and how it works to communicate this identity globally.
Title: [Panel] Constructing the Good Corporate Citizen: Identity, Social Responsibility, and Global Sustainability [Presentation] Corporate Citizenship and the Corporate Welfare State

Session Type: Panel Submission

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Abstract: Little attention has been paid to how corporations construct their identities as good corporate citizens in relationship to their employee relations practices. This study examines how corporate social relations and employee relations narratives intertwine to create and maintain the U.S. corporate welfare state. It traces how these narratives have negotiated and reified public/private boundaries: who was empowered to create dominant meanings, the underlying ideologies, the counter-narratives of resistance, and the creation and maintenance of a class system within a society that deemed, and still deems, itself to be classless.

These narratives are deconstructed to reveal their ideological underpinnings, including created and imposed gender, ethnic, and religious identities, within their concomitant legislative and political context. The study draws on historical material, particularly from the Ford Motor Company and Sears and Roebuck, to examine how the bulk of their efforts were targeted at preventing government regulation of working conditions. In-person and mediated communication tactics and the Red Scares following World Wars I and II provided the means and environment for corporate public relations specialists to conflate U.S. business with the American Way, an articulation conjoining capitalism, patriotism, and good citizenship that proved remarkably ‘sticky.’ In turn, employees developed overt and covert means of resistance, while contributing to the consumerism booms of the 1920s and 1950s.

Although the bulk of the study is historical, it demonstrates how corporate citizens as moral agents are shaped today by enduring discourses of ethnicity, gender, class, and the American Way, yet also by technology and globalization. Increasing mechanization changes the economics of labor, while new software increases the ability to monitor employees and further blur public/private distinctions. The resurgence and spread of neoliberalism in the 1970s has provided an ideological platform for the expansion of the U.S. corporate welfare state to many global regions. These trends and their implications highlight the implicit and explicit roles of power and resistance in delineating the role of the corporation in a sustainable global society.
Id: 18784

Title: Framing the news as fake news: the audience perspective

Session Type: Individual submission

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Abstract: A foreseeable consequence of decentralized environments is the potential increase of false information, since social systems are a fertile field for the expansion of misinformation (Lazer et al, 2017). Although in recent years, particularly in the hands of citizen journalism, but not exclusively, an increase in misinformation has been detected, since the last US elections the increase in circulation and consumption of false information has become a priority issue for the survival of democracy. The interest towards this phenomenon does not only reach the media and politicians but it has crossed the social frontier to be debated by the audiences. Not only the US elections are under suspicion of Russian interference via fake news; President Trump has repeatedly accused legacy news media of spreading false information. "Fake" implies a representation: "an object that is made to look real or valuable in order to deceive people". But according to a recent study by Nielsen and Graves (2017), from the audience perspective fake news are associated to an ample spectrum of contents such as satire, poor journalism, propaganda, some advertising and false news. Building on this findings and the theoretical ground of the framing Theory (Goffman, 1974; Weaver, 2007), in this study we address specifically how journalism is framed as fake news by the audience. Our research questions are: Q1. Which specific traits of "poor journalism" are associated by the audience to "fake news"? Q2. Is the political discourse interfering the audience perceptions? To what extent is poor journalism associated to fake news by the audience, regarding The New York Times and Fox News? We present here the result of the analysis a corpus of messages comprising keywords "journalism" and "fake news" (Slavtcheve-Petkova,2016; Craft, Vos, Wolfgang, 2016) with the mention of either @nytimes and @FoxNews, published on Twitter in the
United States for a period of three months. Two categories are established for the textual analysis of the tweets: the emerging themes present in the audience discourse on fake news and the (negative) journalistic values associated to fake news, interpreted in the light of The elements of journalism by Kovach and Rosenstiel (2003) and Timeless values by ASNE (2012).
**Id:** 18812

**Title:** Ethics, Journalism and Accountability in Brazil: foundations and methodology for experimental assessment of editorial quality in 24 newspapers

**Session Type:** Individual submission

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**Abstract:** One of the classic statements is “the primary objective of journalism is to provide citizens with the information they need to be free and self-governing” (Kovach & Rosenstiel, 2001, p. 17). These words carry a responsibility with them (McQuail, 2003) which media vehicles should take on in relation to the scheduling power it has with its audience and society. Keeping track of how this responsibility is undertaken is what makes up the core of accountability practices (McQuail, 2003; Bertrand, 2002; Paulino, 2009; Fenzler, 2014)

Concerns with regards to the capability or the willingness of news producers to uphold these responsibilities in journalism practices can be divided into two categories: the ecosystem and the organizations. The ecosystem contains the relationships between social actors, businesses and
professionals whose job is to create, sustain, respect and improve on instruments for keeping track of journalism.

Some initiatives which serve as an example of this are the Media Development Indicators (Unesco), which present requirements and indicators to assess the extent to which journalistic practices are committed to ethics and democratic values. Another is the MediaAct Project which developed an Accountability index for Europe. The second category, organizations, assesses the capability of each organization to show their commitment to and effectiveness in managing their responsibility for incorporating accountable practices. Within this second category we find the project “Journalism and Accountability in Brazil”, developed by universities for the National Network of Press Observatories, a research group affiliated with the Brazilian Society of Journalism Researchers. This project has assessed the quality of 24 journalistic organizations with regards to ethics and transparency in editorial management. Ten indicators were established, encompassing everything from the editorial concept to the existence of mechanisms for monitoring and controlling mistakes. These indicators were divided into requirements and categories. Each indicator was assessed on the basis of three other subindicators: existence (verifies if the instrument exists in the productions); content (required items for assessing); and access (if users are able to access them easily). The Q-Avalia system (Guerra, 2017) was used to begin this assessment, a tool for managing, organizing and documenting all assessments. With this tool a data bank of assessments can be built which researchers, companies and professionals can use, as well as society, to find the best practices and who performs them. Identifying and classifying news producers is a decisive step towards classifying their own news. In summary, very few newspapers use instruments for accountability, especially when you consider this study examined a total of 24 of them. A few of them do use more well-developed resources yet they still come short of the best performance indicators as defined by the assessment.
The persistent stagnation in the large economies of the world has necessitated an inquiry into the intricacies of the emergent economies such as India. This is post the period of sustained onslaught on the policy framework of developing countries through multilateral agencies particularly over the last two decades. The situation is further aggravated through the introduction of newer technologies which are uncritically presented as an opportunity for turning a quick profit. A case in point is the phenomenon of the 'gig-economy'. Scholarship on it tended to discuss the merits (Mulcahy 2017; Mcgovern 2017) and modalities (Ward 2014; Riley 2017) of such economic organisation with a particular focus on its workings in the developed economies of the first world where they were initially adopted. There however, is a need to lend an ear to the voices of those who are at the crux of a forced replication in settings that are largely unprepared and the responses they are evolving.

Located in a larger study on the role of Internet technologies in the 'gig economy', this paper focuses its reflections on the relationship between media ecologies and the evolution of ethics of practice among service professionals and users coping with the pressures of digital exclusion and illiteracy. Based on ethnographic methods spread over two years of the mobile phone based portable application mediating ride-hail services in a metropolitan city in India, the study takes into consideration the interaction of only the riders and the drivers.

Given the cohort of service professionals (drivers), who typify the first transition from a provincial to an urban economy, an opportunity is presented to theorise the effects of the transition to and disruption by the new way of doing traditional work. Preliminary findings indicate a deviation from the existing understanding on the issue of class stratification, precarity, and labour (Standing 2016). The users (riders) are predictably drawn from a consuming class and typically products of the neoliberal regime that characterize the past two decades in the country. They are also the members co-opted into performing the role of micro-regulators in order to fashion the adoption of digital technologies and themselves struggling to get used to the services imagined in an algorithmic frame. The study draws on the interactions of the above parties to analyse the ideologies that are framing the contemporary space and time and the possibilities of communication offered therein. Drawing on the work of Calo and Rosenblat (2017) who used ethnographic methods to intersect the legal framework informing the industry the paper is an attempt to critically evaluate ethics and communication among the riders and the drivers.

It hopes to further the understanding of the discontents of the new age economies and locate future directions of technology led disruptions in the world of work in the countries of the global South.
References:


Abstract: En los últimos treinta años en México la obesidad se ha convertido en un problema de salud, son diversos los factores que inciden en ello, los hábitos de vida urbanos, la imitación de identidades a partir de la influencia norteamericana, el crecimiento en la industrialización de alimentos, los mensajes publicitarios, los nuevos dispositivos tecnológicos, entre otros. A esto se suman las recompensas, las promociones, la generación de contenidos en video juegos, en aplicaciones móviles y en la web, que incentivan el consumo e inciden en nuevos valores entre los jóvenes.

Este trabajo es un avance de la investigación que hemos realizado a lo largo del 2017, dentro del proyecto Obesidad y Publicidad, regulación y autorregulación. Resume los resultados de dos encuestas levantadas con jóvenes del sistema de bachillerato de la Universidad Nacional Autónoma de México, relativa al consumo de alimentos procesados y de bajo valor nutritivo.

Es observable que la publicidad y las formas de comercialización en los productos, se vinculan a un discurso en torno al consumo y a facilitar la vida de los consumidores, mediante la accesibilidad en diversos sitios de venta. Las empresas de alimentos y la industria publicitaria parten del principio de elaborar productos de gusto agradable, fáciles de comer y durables, con un sistema de distribución que permite venderlos en muchos lugares.

La comida rápida se ubica en la cima del complejo industrial alimentario, junto con el snacking, esto es comer por antojo, entre comidas, para una satisfacción inmediata. La tendencia actual es que la publicidad no sólo está en la televisión, sino en aquellos espacios físicos y virtuales en donde se desarrolla la vida de los jóvenes. La publicidad se ha interesado en la etapa formativa, en un país donde cerca de 20 millones tienen entre 10 y 19 años de edad.

La promoción de alimentos y bebidas de bajo valor nutricional impacta sobre la dieta básica, su precio los coloca al alcance de amplios sectores y la publicidad está fomentando la creencia de que valores como lo nutritivo no son tan importantes y es preferible comer algo divertido, sabroso o de buena textura, si bien son conscientes del daño a su salud. Muchos de los anuncios presentan los alimentos industrializados como productos sanos, aun cuando los conservadores y sustancias agregadas son lo contrario. Los jóvenes vinculan su consumo a factores ligados a la modernidad, como la novedad, la diversión, el placer, la imagen y predominan los valores derivados en gran medida de estrategias publicitarias engañosas.
Salas de prensa de fact-checking y elecciones presidenciales en Brasil: un debate sobre periodismo y derecho a la información post-impeachment/golpe

Session Type: Individual submission

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Abstract: Este artículo describe y analiza la planificación de cobertura de las elecciones presidenciales brasíleñas de 2018 por redacciones especializadas en "Fact-checking" (método contemporáneo basado en la comprobación exhaustiva de hechos) ante la mayor crisis política brasileña desde el retorno a la democracia en 1985. El paper relaciona la actuación de sus periodistas en consideración a limitaciones crónicas de Brasil al derecho a la información (consagrado en la Declaración Universal de los Derechos Humanos).

La investigación dialoga con el tema del congreso de 2018 de la IAMCR "Reimagining Sustainability: Communication and Media Research in a Changing World" ya que considera como ofrecer subsidios para la deliberación pública (Habermas, 1991) en un periodo informativo tomado por propaganda, fake-news y denuncias de censura judicial. Es como discutir, entre comillas, la sostenibilidad del propio ecosistema informativo de Brasil al se separar versiones de interés privado de las de interés público mediante el chequeo de datos.

El concepto de fact-checking se ha popularizado en parte por el trabajo del Poynter Institute por coordinar la red internacional de chequeo de datos (IFCN, en inglés - International Fact-Checking Network, 2017), cuyo código de principios exige cinco compromisos: no partidismo y equidad; transparencia de las fuentes; transparencia de financiación y organización; transparencia de método; hacer correcciones francas y amplias.

Las salas de prensa de fact-checking presentan conceptos y procesos típicos del "periodismo post-industrial", tales como transparencia (Bill Kovach & Tom Rosenstiel, 2014) y data-driven journalism (Howard, 2014). Por el "fact-checking" es posible entender este ecosistema comunicacional marcado por la dispersión de la producción y de la circulación de la información (Anderson, Bell & Shirky, 2013). Ese método se estableció desde la convergencia de las tecnologías (Jenkins, 2009), la revolución de los datos (Kitchin, 2014) y el poder de la comunicación de red (Castells, 2003, 2013).

Este paper analiza tres salas de prensa especializadas en fact-checking en Brasil. El proyecto Truco no Congresso (vinculado a la Agência Pública) y las agencias de periodismo Aos Fatos y Agência Lupa – vinculada al diario Folha de S. Paulo y a la revista Piauí. Esta última se identifica como siendo la primera especializada en fact-checking en Brasil – a iniciado en noviembre de 2015.
El método de trabajo es la recolección de datos, entrevistas e investigación bibliográfica, donde se busca indicar por qué el método del fact-checking ocupa un espacio que era característico de los grandes periódicos en este contexto de elecciones presidenciales post golpe/impeachment contra la presidente Dilma Rousseff sin haber pruebas de crimen de responsabilidad.

La lectura de este artículo permite hacer confrontaciones de desafíos técnicos y éticos y pretende hacer un complemento del trabajo “Uso del método “Fact-checking en dos salas de prensa brasileñas independientes: notas de desafíos técnicos y éticos de periodistas inovadores”, presentado en el precongreso de ETH-WG de la IAMCR (Cartagena, 2017).
Id: 18989

Title: The (re-)articulation of journalistic ethical value on the subject position of the Chinese TV news presenter: an empirical case study in the Guangdong news Centre

Session Type: Individual submission

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Abstract: Based on the perspective of Lacau and Mouffe's (1985) discourse theory (DT), identity as a discourse that is the result of the articulation practice to fixate meanings. This study argues that holding journalistic ethical value is a dominant part of professional identity of 'the' TV news presenter, answering how the system of their ethical value is discursively articulated in the context of Chinese socialist news practice. The corpus of this empirical case study comprises of two parts: one was selected for one-year systematic sampling's mainstream news broadcasts from a provincial-level news centre Guangdong TV of China, to explore the ethical performance of the TV news presenter in front of camera; the other part of data involved in participant observation and in-depth interview in the newsroom fieldwork, to investigate the establishment of ethical ideologies at the backstage of the news programme. By employing a qualitative content analysis, the study finds out that the professional ethical values of the Chinese TV news presenter present multiple and complex articulations. The ethical position of the TV news presenter has been articulated in the macro-common principles of Chinese socialist journalist ethics in terms of holding the traditional Chinese socialist moral ethics, the Marxist journalistic views, and the principles of the Chinese Communist Party's (CCP) spirit, specifically incorporating the creation of public and artistic and cultural characteristics, and the shaping of an appropriate public image along with the use of professional codes of vocal-body language. Consequently, these discursive elements’ articulation has generated a theoretical framework of professional journalistic ethics for analysing the ethical identity of the TV news presenter. This subject construction of ethical and professional standards facilitated the TV news presenter in the process of the profession's legitimation, contributing to the prevention of misconduct and damage to society. This study ultimately ascertains that the TV news presenter's ethical position involves in identity discursive struggles between the good-ethic purist and the ethic dislocation.
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Title: Organizaciones de la sociedad civil, transparencia y rendición de cuentas: sustentabilidad y cuestiones éticas

Session Type: Individual submission

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Abstract: Las organizaciones de la sociedad civil (OSC) en países como México cumplen actualmente una función social compuesta básicamente de dos actividades principales: 1) la promoción y defensa de los derechos humanos, así como su exigencia delante del Estado; y 2) la provisión de bienes y servicios cuya demanda es insatisfecha por el mercado o el Estado. Como tales, en su ámbito de acción, las OSC se encuentran sujetas cada vez más a un estricto escrutinio del Estado en cuanto a la legalidad de sus acciones y sobre la legitimidad de su propia existencia, pero también de parte de los actores del mercado que cuestionan la razonabilidad de aportar al objeto social de las OSC mediante donativos, aportaciones y vinculación, entre otros. Las prácticas de transparencia y rendición de cuentas de las OSC, en este sentido, no sólo se relacionan con cómo éstas informan a todos los “públicos interesados” sobre sus actividades primordiales y su objeto social sino, al tiempo, en cómo satisfacen los requisitos estatales y del mercado para garantizar sus condiciones de existencia y operativas, mismas que harían viable y sustentable su quehacer a lo largo del tiempo.

Basado en un estudio para la obtención de la Maestría en Comunicación, en el que se indaga sobre cuáles y cómo son las prácticas de comunicación en materia de transparencia y rendición de cuentas de diferentes OSC en México (partiendo de tres casos de referencia), la presente propuesta de ensayo pretende documentar cómo la sustentabilidad de los colectivos de sociedad civil se ve determinada por la adopción de ciertos parámetros en materia de transparencia y rendición de cuentas que establecen agentes del Estado y del mercado ante un requisito de “confiabilidad” que se espera éstas cubran a efecto de legitimar su existencia y su acción. Al tiempo, se presentará como una cuestión ética cómo estas prácticas y su ejecución acrítica puede plantear retos a valores que hoy día caracterizarían a la sociedad civil, a saber: la relacionalidad, la autonomía y la solidaridad (todo ello a partir de los estudios de la sociología relacional propuestos por Pierpaolo Donati). Es decir, se pretenden dar indicios para responder a dos preguntas, a partir de las prácticas recolectadas en el estudio principal: 1) ¿hasta qué punto la injerencia estatal y del mercado en la exigencia de determinadas prácticas de transparencia y rendición de cuentas de las OSC plantea retos a su sustentabilidad? Y 2) como una situación ética ¿de qué manera la adopción de prácticas de transparencia y rendición de cuentas de origen externo (del Estado o del mercado) cuestionan la relacionalidad, la autonomía y la solidaridad como características del ser y actuar de las OSC?
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Title: Ethical implications of a metrics-driven culture in journalism

Session Type: Individual submission

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Abstract: La medición de las interacciones de los usuarios con los contenidos informativos en los medios digitales ofrece un conocimiento más exhaustivo de los intereses y preferencias de las audiencias. Evidencia de investigaciones precedentes muestra, sin embargo, que las noticias se comparten, entre las redes de los propios usuarios, mucho más de lo que se leen. El éxito en la captación de la atención y en la amplificación del alcance de las noticias no tienen correlación con el objetivo primordial del periodismo, que consiste en ofrecer información de relevancia pública, que luego pueda ser utilizada para el desarrollo personal, profesional y comunitario de los usuarios. La ponencia aborda las estrategias que emplean los medios digitales para lograr el engagement de los usuarios, sobre todo la forma de construir los titulares de las noticias. A su vez, se distinguen los datos que brindan las métricas y se analiza cuáles de ellas ofrecen elementos para orientar el contenido hacia el objetivo público de difundir información y el objetivo privado de generar lucro para la empresa periodística. Las métricas de consumo, aplauso, conversación y amplificación son adecuadas o no de acuerdo a cuáles sean las prioridades del medio. Sobre esta base, se profundiza en las implicancias éticas de una cultura periodística que se guía de acuerdo a métricas útiles para un mayor posicionamiento en el mercado de contenidos digitales. Entre ellas, las “fake news”, el suspenso en los titulares, la banalización de la información, la viralización de contenidos, la segmentación de los usuarios. Todas estas prácticas promocionan el acceso de los usuarios a los medios. Sin embargo, empañan el servicio periodístico. Los resultados de este abordaje se insertan en la actual discusión acerca del rol del periodismo en el entorno digital. La opción de política editorial entre mantener el interés público o en atender a las preferencias de las audiencias define el tipo de servicio y la contribución al fortalecimiento de una democracia deliberativa e inclusiva. El rol periodístico tradicional de monitoreo de los acontecimientos puede cumplirse en ambos casos. Sin embargo, mientras en el primero se genera una base común de información que sienta las bases de una comunidad, en el segundo se favorece la segmentación y cierto grado de aislamiento y desinterés por los asuntos comunes.