FAKE NEWS & HATE SPEECH REPRESENTATION OF VULNERABLE SOCIAL GROUPS IN THE MEDIA

FACT

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IN THE MEDIA

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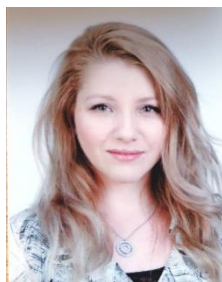
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FAKE NEWS & HATE SPEECH: REPRESENTATION OF VULNERABLE SOCIAL GROUPS IN THE MEDIA

Introduction to the book
by Stella Angova

Fake news and hate speech are not a new phenomenon which emerged during the Internet age, but with the help of in digital communications they have expanded to unprecedented proportions. If fake news was part of the tabloid press before the Internet, today it is a constant occurrence and even professional journalists find it difficult to find their way around quickly. This problem is even more complex for the audience and this has highlighted the issue of media literacy even more.

The Internet has removed the barrier to the dissemination of information. The audience receives news primarily online, either from websites or social media platforms. Fake news and hate speech can spread with great speed around the world. We are in a state of global crisis regarding misinformation and the framing of groups of people in a way that violates their freedom and dignity. Attempts by global technological companies to create rules for the flow of information and dignified representation of different communities on the Internet have not been particularly effective. Despite having community standards there have been reports of certain users being wrongfully excluded from social media for expressing an opinion[1]. All of this shows that the digital environment is very dynamic and we as a society need more clear rules that define the quality of news and communication, but that also support the freedom of expression. Many research studies show the fact that controversial news have the highest sharing ratio. This is tied to the business model of technological companies[2]. As Tan (2022) writes in recent times, there is more incentive to create and circulate false news online, given that profits can readily be made from authoring and circulating them. Therefore, society, politicians and companies need to work together to eliminate flawed media and communication practices and create a quality information environment.

Castells (2004) declares we currently live in an informational and networked society because of the digital and global communication era. Arise of social media and their growing role of our society increase the effects. In particular, nowadays fake news and hate speech are two of the most significant and pressing issues facing our life today. Collective emotions flow when a large number of people share their emotional states,

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[1] At the time of this book's completion, a wave of outrage is rising in Bulgaria against the alleged company that moderates content on Facebook - Telus. The issue even reached the Parliamentary Committee on e-Government, which invited representatives of Meta and Telus to hear them on the topic "Social networks in Bulgaria - moderation of posts and comments, freedom of expression on the Internet and preventing censorship and distortion of public attitudes."

[2] An example about earning for false political articles on internet is given by Scott Shane in his publication *From Headline to Photograph, a Fake News Masterpiece* (The New York Times, Jan. 18, 2017), available at: https://www.nytimes.com/2017/01/18/us/fake-news-hillary-clinton-cameron-harris.html.

which tends to happen in online communities (Kappas, 2017). Dori-Hacohen and Sung (2021) wrote that we find ourselves in a world where distrust and polarization reigns, exacerbated by amplified controversy and toxicity. According to them misinformation, or the unintentional transmitting of falsehoods, leads to harmful outcomes such as polarized public discourse and xenophobia (Ibid). Not only are users bombarded with untruths, but their trust in institutions and in each other deteriorates (Ibid.). Fake news is a form of communication that deliberately misinforms its readers or viewers, while hate speech is a form of communication that targets vulnerable social groups with the intent to do them harm. Both of these forms of communication can have serious0 consequences, such as creating division and discrimination. Tan (2022) considers fake news (both misinformation and disinformation) can cause public harm by way of threatening democratic political process, health, environment or security. Tan (2022) also believes that the spread of false news has thus been characterized as a social problem creating negative externalities through threatening the ability of the public to trust legitimate news outlets and the ability of traditional journalism to serve its role in preserving democratic institutions.

Due to the listed problem areas, the importance of media and communication education becomes more and more important. This book is designed to provide both basic knowledge about the significance of media and its effect on society, as well as more specific knowledge aimed at stereotypical thinking and understanding of intercultural communication.

This book explores the representation of vulnerable social groups in the media, and how fake news and hate speech are used to target these groups. It examines the impact of these forms of communication on vulnerable social groups and provides strategies for challenging them. It also looks at how the media can be used to empower vulnerable social groups, and how to create a more inclusive and equitable media landscape.

Through the use of case studies and data analysis, this book provides an in-depth look at the current state of fake news and hate speech, and how it affects vulnerable social groups. It is an essential read for anyone looking to gain a better understanding of the challenges posed by fake news and hate speech, and how to combat them.

The book is structured by the following logic: (1) historical emergence of media – from the print press to online media; (2) a critical approach to the influence of media systems on society and vulnerable groups reporting ethics; (3) social stereotypes and intercultural communication and (4) fake news and hate speech in media. All topics are developed in the context of the IO 2 main subject. This approach will help the students' acquisition of complex critical knowledge about media, media consumption knowledge, and ethical communication.

Each chapter consists of critical and reflective writing on specific processes and practices. The authors examine both theoretical concepts and local case studies. Authors give the narrative on the topic of fake news and hate speech from three countries - Bulgaria, Greece, and Turkey. I believe that international scientific and educational cooperation is one of the main pillars to return journalism to the side of truth and restore its position as the "fourth estate", to ensure a rational debate and to build a value system, which protects human dignity.

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Chapter 1. Introduction to the concept of media
by Stella Angova

Aim

The aim of the present chapter is to explain the emergence of media as means of mass communication and its impact on society. It describes the emergence of the idea of media as a "fourth estate". The main functions of the media are outlined. The responsibility of the media is explained in terms of its role as a provider of truth, different viewpoints and a corrective to power.

Expected Learning Outcomes

1. To gain a deep understanding of the main concepts of media
2. To explain how media work and influence public opinion
3. To understand media appeals
4. To understand the difference between traditional media and online media
5. To understand interaction between media and technology and how technology impacts on professional standards

Keywords

Media, fourth estate, technology, professional standards

Section 1.1: Introduction

Media is a collective term for the various communication outlets or tools that are used to store and deliver information or data to a large audience. These media include print media such as newspapers and magazines, as well as broadcast media such as radio and television, and digital media such as websites and mobile apps. (Lister et. al, 2009) include here also publishing, photography, cinema, and advertising. Likewise, the wider term can include film industry. It is a way of sharing information, ideas, and opinions with a large audience. Media can also be used to influence public opinion, shape popular culture, and even sway political campaigns.

Canadian communications theorist Marshall McLuhan, who stated in Counterblast (1954), first used the term media in its modern application relating to communication channels: "The media are not toys; they should not be in the hands of Mother Goose and Peter Pan executives. They can be entrusted only to new artists because they are art forms." By the mid-1960s, the term had spread to general use in North America and the United Kingdom. The phrase "mass media'' was, according to H.L. Mencken, used as early as 1923 in the United States (Colombo, 1994).

The main purpose of the media is, precisely, to communicate, but according to their type of ideology they can specialize in: inform, educate, transmit, entertain, form opinion, teach, monitor, etc. The positive characteristics of media reside in enabling a large content of information to reach an extended audience around the world immediately. The media, in the same way, makes it possible that many personal relationships remain united or, at least, do not disappear completely. Another positive factor is given in the economic field: whoever owns the media usage can generate a certain type of consciousness on a sort of product, i.e. it can generate their own demand, since media often play the role of opinion-makers. Seen from the business sector, then, is a widely positive aspect to enable marketing and ads for the world. Negative characteristics lie in the handling of information and the use of the same for interests of a specific group. In many cases, it tends to form stereotypes, followed by many people due to the extent of the message reach during its distribution (as happens to generalize people or groups). Another negative effect can be seen in the apparition „totality of information" in which is very hard to distinguish credible information from untrustworthy information.

Section 1.2: Why are media the 'Fourth Estate'?

The term 'fourth estate' refers to the press, dates back centuries, and is thought to have originated in England. Nowadays the short definition, according to the Oxford Learner's Dictionaries, is: "newspapers and journalists in general and the political influence that they have".

The fourth estate is seen as the established news media, which contains an educated group of professional journalists. The term hails from the European concept of the three estates of the realm – the clergy, the nobility and the commoners. This means that the media has the power to be a counter power to the other three estates and to exercise control over them.

The Victorian writer Thomas Carlyle called the press the 'Fourth Estate of the Realm'. By this he meant that it acted as a sort of watchdog of the constitution and, as such, formed a vital part of democratic government (Newton, 1995). The term "fourth estate" is often attributed to British politician Edmund Burke and also an editor of The Annual Register. Thomas Carlyle, in "Heroes and Hero-Worship in History", writes: "Burke said that there were three Estates in Parliament, but in the Reporters' Gallery yonder, there sat a fourth Estate more important far than them all"(Gill, 2020). Some sources assumed Carlyle was referring to Lord Macaulay, who said in 1828: 'The gallery in which the reporters sit has become a fourth estate of the realm.'

The Oxford English Dictionary attributes the term fourth estate to Lord Brougham in 1823. He said, "I will not go so far as to say, that the three estates have hitherto done everything that could be wished; but I will affirm that the fourth estate, the press, has

done more for the liberty and happiness of the nation than any or all of the three." Others attributed it to English essayist William Hazlitt, who wrote: "The fourth estate, far more important than them all.". The French novelist Émile Zola is also mentioned, who in his article "I Blame" on the occasion of the Dreyfus affair, wrote about the press that "it is capable of detecting and correcting the mistakes made by the three delicate authorities" (Vassilev, 2022). The French writer and journalist Balzac affirmed in 1840 that "The press is in France a fourth power in the State: it attacks everything and no one attacks it." (Petro, 2021).

In England, the three estates preceding the fourth estate were the king, the clergy and the commoners. In the United States, the term fourth estate is sometimes used to place the press alongside the three branches of government: legislative, executive and judicial. The fourth estate refers to the watchdog role of the press, one that is important to a functioning democracy. In the 19th century, fourth estate came to refer exclusively to the press, and now it's applied to all branches of the news media (Merriam-Webster Dictionary, online).

The contemporary idea about the four estates comes from United States (1789): executive branch (headed by the President), legislative branch (with a British-style bicameral Congress: the Senate and the House of Representatives), judicial branch (with the Supreme Court and other Federal Courts.), and the press (Petro, 2021).

Power in most democratic countries is divided between the legislature, executive and judiciary. It has come to symbolize the media or press as a segment of society that has an indirect but key role in influencing the political system. Nowadays the term is often used as a collective noun to refer to all journalists.

The power wielded by the media has been the subject of various debates in public and scholarly discourse. Regardless of the points of view, this power is unanimously seen as extremely great and its characteristics are taken into account by every other public sphere.

In his book Journalism and Society McQuail (2013) accounts for the declining influence of journalism as an institution. Scott (2005) is extremely critical of the modern media, accusing them of being highly dependent on the ruling political classes. Also, according to him, business interests are at the root of the disappearance of the fourth estate. Hall (2001) considers that journalism is in a crisis of legitimacy. One of the ways to put pressure on the representatives of the fourth estate is to seek judicial accountability for publications and investigations (Popova, 2022).

In the environment of political, economic, business, technological, and societal influences it will be even harder for contemporary media to maintain their social mission and responsibilities.

Section 1.3: Media's responsibilities

"It is well to be frank; it is even better to be fair. This is an ideal."
C. P. Scott (1921)

The media have a responsibility to provide news that is true and fair. Advocate for this idea is Guardian editor C. P. Scott (1921), who says: "Comment is free, but facts are sacred". In May 1921 he wrote a leading article to mark the centenary of the paper. According to The Guardian, the essay, published under the headline "A Hundred Years", is still recognised around the world as the blueprint for independent journalism. Scott shares thoughts about what newspaper is:

"*A newspaper has two sides to it. It is a business, like any other, and has to pay in the material sense in order to live. But it is much more than a business; it is an institution; it reflects and it influences the life of a whole community; it may affect even wider destinies. It is, in its way, an instrument of government. It plays on the minds and consciences of men. It may educate, stimulate, assist, or it may do the opposite. It has, therefore, a moral as well as a material existence, and its character and influence are in the main determined by the balance of these two forces. It may make profit or power its first object, or it may conceive itself as fulfilling a higher and more exacting function*".

In 2006, the Merriam-Webster Dictionary announced the word 'truthiness'[3] (Alfano, 2006) for word of the year, and ten years later the Oxford dictionary officially declared 'post-truth'[4] for word of the year. In a 2008 book, Manjoo (2016) argued that the internet would usher in a "post-fact" age. An extensive study by the Pew Research Center (Anderson, Rainie, 2017) on the topic of media trust and truthfulness of information is called "The Future of Truth and Disinformation Online." The conclusion of researchers and media experts is that in the next ten years, technological solutions will not be able to solve the problem of disinformation online, and the "dark side of human nature" is supported rather than limited by technology. In the Internet era, Marshall McLuhan's ideas about the media as spaces in which communities and identities are created, rather than just as networks for transmitting information, are becoming increasingly relevant. Media power is locked in the production of information that maintains or changes the social status quo, through which the media exercise their power over society (Todorov, 2013).

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[3] The term is created by comedian Stephen Colbert for his satiric talk show and is defined by Oxford Dictionaries as 'the quality of seeming or being felt to be true, even if not necessarily true'.

[4] The Serbian-American playwright Steve Tesich may have been the first to use the term post-truth in a 1992 essay in The Nation magazine (National Security Archive) in which he writes 'we, as a free people, have freely decided that we want to live in some post-truth world'. (Oxford Languages).

Section 1.4: The roles of media

The main role of the professional media is to provide reliable information to citizens and to mediate between them and the authorities. The separation of estates and the role of the media as a 'fourth estate' were described earlier in this chapter. The role of mediator is crucial as the media set the agenda for society, selecting the issues that are of sufficient public importance to make the news. Quality selection of topics and fair information delivery are paramount to building a well-informed civil society. It is also an important role of the media to defend the positions of society by becoming a corrective to the authorities.

The media fulfil their roles by performing several basic functions, the combination of which contributes to a well-functioning society. These functions are informing, entertaining, educating and integrating. In today's media environment, we observe some defects related to the way media products are consumed, commercialization, and the audience's constant craving for one of the main types of media products - entertainment. In contemporary poly-thematic media, there is an emphasis on entertainment and information, and sometimes the presentation of information in an entertainment form - the so-called 'infotainment'.

Due to the amount of information online and the variety of sources of information with unclear source and reliability, the media increasingly has to play the role of filter, information verifier and fact checker. Online information is measured in zettabytes - a quantity of data that is so large that it cannot be assimilated, and combined with this any person with access to the internet can be a source of information. Here comes the role of the media to 'navigate' their audience, point them in the right direction and verify which pieces of information are credible and relevant. In this process, we see a shift in the role of the media from a primary source of information to a filter and "translator".

Section 1.5: The interaction between media and technology

The development of media has always been driven by the technical progress of societies. The emergence of new communication technology is always a factor in the emergence of a new type of media, and this process has continued from the Middle Ages to the present day. We can consider the invention of the printing press by Johannes Gutenberg as the first interaction between technology and media, which will be described in more detail in the next chapter of this textbook. The copying of text was then superseded by technical printing, allowing the creation of many more copies in a much shorter period. Thus, information (by this time in book form) began to be disseminated in a way other than by transmission from person to person or by transcription. This is the first prerequisite for the emergence of 'mass' or 'mass distribution' of information.

Subsequently, technology also influenced the emergence, development and mass diffusion of electronic media - initially radio, a technology originally developed for purposes other than mass communication, and subsequently television, which became the dominant type of media within a few decades.

The late 20th and early 21st centuries saw the rise of digital technologies, led by the massive spread of the Internet. Like radio, for example, the Internet was not initially used as a medium for media development, but it was quickly adopted as such thanks to the conditions it provided. The hypertextual nature of the Internet allows for the dissemination of all previously known media forms - text, sound and picture, and also allows for the creation of multimedia content, the use of links, interactive elements.

It is in the digital environment that we see the "merging" of different types of media content, which we call "media convergence" - one of the most significant results of the interaction between media and technology. Convergence is a process that has a profound impact and changes not only the daily routine of professional journalists, but the media system as a whole. The main characteristics of the Internet as a convergent media environment are speed, mobility, multimedia, versatility and interactivity. It allows the boundaries between different types of media to almost disappear.

Domingo et al. (2007) describe convergence, which can be seen through different prisms of media reality depending on (1) the context, (2) the media it covers, and (3) its researchers' own opinions and understandings. They identify four main strands of media convergence:

- Integrated production, combining the typical content of traditional media - text, sound and picture - with the typical Internet technologies and hypertext content;

- multi-skilled professionals - journalists who have an extremely wide range of competencies, divided into three areas - (1) media multi-skills or the ability to create content for different types of media, (2) sectoral multi-skills or knowledge in many different areas and the ability to react and navigate quickly when covering events in a variety of subject areas, and (3) technical multi-skills related to the journalist's ability to perform almost all or all of the actions in the production process of a media product;

- multiplatform distribution (distribution) - if the media company has a traditional and an online version, distribution in both types, and if it is solely online - distribution not only through the own website, but also through social networks, digital advertising, content selection, search engines;

- an active audience that comments on, complements and often acts as a corrective to professional journalism, and is also a source of information through the exercise of citizen journalism.

Angova et. al. (2019) look at the new model of media-constructed reality from eight different directions: what ideas are behind the updated perspective on media theory; where the development of media in the digital environment is going and how they are exploiting the potential of technological innovation; what is digital culture and how are the consumption patterns of the audience formed; what factors influence the redefinition of the new professional profile of those employed in media production and what does the current job description of journalists look like; how the new media content is developing and whether it meets the standards for the mission of journalism; how media distribution channels are changing; what is happening to business models in the media industry because traditional entrepreneurial initiatives do not work the old way; how all of the above affects media and journalism education.

Section 1.6: Traditional media and new media

The Internet has changed the news itself and the way television, radio and newspapers make it accessible to recipients. According to Resende, the Internet and its connection with the mass media are another chapter in the history of media transformation, caused by the combined action of perceived needs, competitive and political influences and technological innovations. It is this story that shows that the emergence of a new type of mass media does not eliminate the previous ones, but simply offers an alternative. In the case of the Internet, however, the adaptation of traditional media is much more difficult, as it combines the advantages of each of them, and at the same time has some of their disadvantages, which significantly reduces the competitiveness of traditional media.

Despite the decline in circulation, mainly in print media, and the collapse of advertising shares at the expense of online media, even the oldest form of mass media has not yet disappeared. Although there are different theories and expectations for the end of paper newspapers, only time will tell their future. One of the biggest media moguls, Rupert Murdoch, said in 2005 that there is hardly a day when someone does not express an opinion that new technologies are fast typing the obituary of the print media. After all, the latter have an advantage that should not be underestimated - among their main functions is to offer a more in-depth and precise analysis compared to the short and instantaneous text materials in online editions. Radio and television adapt well to the online environment, where they can even reach a new audience and offer new media formats such as podcasts and develop their own streaming platforms.

One of the significant differences between traditional and new media is the interaction between them and the audience. The advent of the Internet is changing not only the media environment, but also the ways in which journalists themselves work. There are also theories that journalism in general may lose its place in modern society. However independent a person may be in the global network, the need to collect, filter, process and present information will always be there.

However, online journalism changes the relationship between journalists and the audience in a fundamental way that affects the profession. At the heart of these changes is the new balance of influence between communicators and recipients. Thanks to modern technology, readers could redefine their attitude to information and news, overcoming their assigned passive role. The strength of the audience grows in proportion to the increase of knowledge and skills for using the opportunities provided by the Internet, as well as the diversification of the media environment and the options for choice. Awareness and participation in social networks, increasing online activity and the use of new types of media create a greater commitment to the creation of media products. However, this also leads to a paradox - on the one hand, the audience becomes an active generator of news and ideas, and hence a potential competitor to editors and journalists (suffering from the latter's remuneration, self-determination and opinion about themselves in a professional aspect. On the other hand, it is this involvement that makes the audience a free external creator of media content.

Technology is a means by which socio-cultural trends change communication in society. It is because of this change of power that communication between journalists and audiences will no longer be vertical, but rather horizontal. Journalism, and journalists in particular, are responsible for their actions, meeting the audience "face to face". Currently, the initiative is in the hands of the audience and even the individual. For him, the barrier to entering the public sphere is smaller than ever and only journalists do not have the opportunity to communicate and have access to information. That is why a response to the consequences of convergence is needed, not only from the point of view of technology, but also from the point of view of professional journalists working in traditional and online media.

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Chapter 2. Historical development of media
by Ivan Valchanov

Aim

The aim of the present chapter is to trace the emergence of different types of media in historical terms and to describe their main characteristics. Also look at key phenomena in the media such as the penny press, yellow journalism, the muckrakers.

Expected Learning Outcomes

1. To gain knowledge of the historical roots of the modern newspaper industry
2. Understand effect of the penny press yellow journalism as they relate to the newspaper industry
3. To understand the power of investigative journalism and its meaning for society
4. To understand historical development of media

Keywords

Media, penny press, yellow journalism, muckraking, broadcast media, online media

Section 2.1: Introduction

Mass communication has been known to mankind in various forms since antiquity. Before the advent of printing technology, however, information and knowledge were too difficult to disseminate and were only available locally. The creation of Gutenberg's printing press marked the beginning of the development of print media, and subsequent technical discoveries enabled the emergence of the broadcast media and Internet-based media. Meanwhile, each type of media has its own specifics and revolutions from a professional point of view.

Section 2.2: A brief history of mass media. Media revolutions and media 'panics'

The history of media is inextricably linked with that of the written word and its mass distribution. We can talk about mass distribution when technology is used to create a large amount of pieces of the same information - so we will trace the history of the press in Europe and around the world. The initial printing evidence are from China and Japan as early as the 7th century BC. They use so-called block printing, which uses a complete prototype on wood to print a full page. In the 11th century, the Chinese also invented the printing press with a movable set, but due to the specifics of the language, which contains thousands of characters, it did not gain much popularity. In Japan, there is also evidence

of a print media, almost the same as the one created by Johannes Gutenberg in the mid-15th century.

It was Gutenberg's invention that marked the beginning of the mass spread of the written word in Europe and is considered a milestone in the history of the mass media. Gutenberg's printing press had adjustable type mould, which allows the arrangement of the letters as separate elements in the matrix. This makes it especially suitable for alphabets with between 20 and 40 letters. The press has led to a huge leap in book publishing, allowing up to 4,000 pages to be printed per day - about 1,000 times the handwriting capacity.

The first book that Gutenberg printed with his press was the Bible, and the technology spread rapidly - by 1500 it was already known in over 250 European cities. The main centres at the moment are Paris and Venice, and there are already about 27,000 publications in Europe. Later, in the 17th and 18th centuries, the technology entered Southeastern Europe and Russia.

It is an interesting fact that the development of printing technology causes not only enthusiasm but also "panic" in some of the citizens of the printing centres. In the 1470s, the Venetian scribe Filippo de Strata spoke out against the press in a letter to the Doge of Venice. He was dissatisfied, realizing that the new technology would lead to the disappearance of his profession, and in his letter prophesied times of mass stupidity due to the printing of various readings. Socrates and his student Plato also oppose the written word, as the latter, in notes from conversations between the two, points out that the use of notes will cause forgetfulness and will reduce the memory of those who take them. That there will be a need for external reminders, and knowledge will not remain in people's minds.

From the point of view of the mass print media, we can find evidence of their similarities even before Christ. The first newspaper is considered to be the Acta Diurna of the ancient Romans. Although no copies have been preserved, it is believed to contain information about events, assemblies, and daily gossip. Venetian newspapers are considered to be another ancestor of modern newspapers. They are handwritten and their topics are related to politics and military conflicts. In both cases, however, the lack of printing technology limits their distribution to a wider audience.

Approximately a century and a half after the birth of the printing press, the Relation aller Fürnemmen und gedenckwürdigen Historien (1605), considered the first newspaper, appeared. The publisher is Johann Carolus, and proof of the year is a note on printing costs kept in the State Archives in Strasbourg. Most newspapers in the 17th century did not correspond to the type of newspaper according to the typography - large format and text arranged in columns, but rather resembled news books.

Applying another criterion - regular periodicity of publication, until the middle of the 17th century appeared regularly published in developed European countries - Weekly News in England (1622), Gazette de France in France (1631), Ordinari Post Tijdender in Sweden (1645); Gaceta de Madrid in Spain (1661).

Section 2.3: The rise of the Penny Press, yellow journalism, Muckrakers, the broadcast media

After the mass spread of the printing technology all over the world, serious editions were established, the traditions of which continue to this day. The development of technology and the possibility of printing ever larger circulations of newspapers leads to the evolution of media forms and journalism in general. In 1833, in New York, Benjamin Day began publishing The New York Sun, and with it began the rise of the penny press. At the time, local newspapers were selling for 6 cents, and Day's idea was for his one to cost only a cent. Contrary to the practice of subscribing to or selling newspapers at stalls, Day, and then the publishers of other penny newspapers, sent boys who sold newspapers at street corners.

Shortly after The Sun, The New York Herald (1835), published by James Gordon Bennett, and The New York Tribune (1841), published by Horace Greeley, appeared on the market. Typical of their newspapers, in addition to the way they were sold, was the large format of the pages. Three-quarters of the newspaper's volume was occupied by advertisements, which allowed the price to drop to just a penny. This is where the idea of market-oriented newspapers, which support themselves from sales and advertising revenue, originated. This disrupts the previous connection of the press with political parties and, accordingly, allows much greater freedom of expression and objectivity. The lack of partisanship in the pages of newspapers leads publishers to strive for objectivity and independence. No newspaper could be completely independent, but the opportunity was achieved for a much broader and objective coverage of events on the entire political scene.

The penny press relied on its mass popularity - it presented a wide range of topics related to the daily lives of citizens, and the arrival of the steam press in America in the 1820s allowed for huge circulations at much lower prices. The number of newspapers printed per capita in New York increased nearly fourfold in two decades (1830-1850) and the main reason for this was the penny press. Although one of the iconic fake news stories in media history, The Great Moon Hoax (described also in Chapter 5), was published in The New York Sun, the whole content was met with open arms and the mistake that would ruin us these days. Each media then increased its popularity even more.

Several decades after the peak of penny journalism - at the end of the 19th century a new style and a new concept appeared in the print media - yellow journalism. The most notable moments were in the 1890s, when two publishers, Joseph Pulitzer and William

Randolph Hearst, fought for the audience's interest. The term "yellow journalism" was born by accident - because of one of the columns of the New York World, published by Pulitzer, which tells about life in New York, and the main character is the "yellow kid". It is this section that has the main credit for the huge growth in sales of the publication.

The term is used for a sensational, scandalous, peppery style of presenting information that aims to capture the audience's attention and increase sales, and the competition between New York World and Hearst's New York Journal remains forever in media history. Their publications also influenced US-Spain relations during the Spanish-American War. By embellishing and presenting facts in a sensational way and instilling an anti-Spanish mood in society, yellow journalism has contributed to the creation of strained relations, which later escalated into a military conflict.

The techniques of yellow journalism are still used today. Exaggerated, misinterpreted or completely fabricated news materials are widely disseminated through internet communications and social media. The terms "clickbait" and "fake news", for example, correspond to the characteristics of the materials printed on the pages of newspapers at the birth of yellow journalism.

These two trends - yellow journalism and muckraking - have helped newspapers and magazines to become the dominant form of the media. Muckraker's publications began to appear in the late 1800s. The famous definition of US President T. Roosevelt of investigative journalists - "muckrakers" ("garbage men") appeared in 1906. He used the term in speech for journalism. He likens investigative journalists to the image of rubbish from Bunion's "The Traveler from This World to That", who is so dedicated to his work that he sees only rubbish everywhere. The investigative journalists themselves began to wear this title as a sign of respect. The nickname turned out to be quite successful and marked not only a decade of American history, but also a new direction in world journalism. Initially, the term had a pejorative connotation, but through semantic change (or land reclamation, amelioration) the meaning evolved.

This trend in journalism appears to oppose, on behalf of ordinary citizens, the abuse of power - political, state, corporate, religious. Some call it "outrage journalism," a form of storytelling that probes the boundaries of America's civic conscience.

"Investigative journalists are reformers, not revolutionaries. They seek to improve the American system by pointing out its shortcomings, not advocating its defeat. By promoting specific violations of specific policies or programs, the investigative reporter provides politicians with the opportunity to take corrective action without changing the distribution of power." (Feldstein, 2006). The main topics of the investigative journalists of those times are: drugs and harm to health; insurance and financial fraud; monopoly; political corruption; racial violence. The names of the original muckrakers are iconic in American journalism today - Lincoln Steffens, Nellie Bly, Ida M. Tarbell, Upton Sinclair, Jacob Riis, Ray Stannard Baker, etc. From 1910, the movement of muckrakers began to

decline due to the emergence of competing publications or interfering corporate interests to soften the content.

Broadcast media describes all media that is broadcast. That means that it is transmitted as a signal and in 99% of cases this is referring either to television or to radio. The term broadcast was first used to refer to transmitted radio programs in the 19th century and popularized in the 1920s when access to radios became more widespread.

The earliest use of radio technology was in seafaring, to transmit telegraph signals between ships and to land. In World War I, radio was used to transmit orders and communicate by most belligerents. The first radio news program was broadcast on August 31, 1920 by radio station 8MK (now WWJ) in Detroit.

Since then, with the advancement of technology and the increasing accessibility of technology and the possibility of ordinary people owning a radio set, it has become a key source of information and news, and subsequently - of entertainment through music, radio series, games with the audience, etc.

In the age of the Internet, radio is now also transmitted digitally, going beyond the limits of signal propagation. This turns it from a local to a global media. Thanks to technology, we are also seeing phenomena such as visual radio, 9D radio and resulting types of media content such as podcasts for example.

The development of broadcast media continues with the rise of television. The first "television" system broadcast was a straight-line by Philo Farnsworth on September 7th, 1927. The press was presented with this scientific breakthrough on January 13, 1928 and it even headlined a few major nationwide papers. Needless to say, a straight line was not mass marketable, hence by the end of the 1920s there were only a few dozen televisions in the world. All of these were in research labs.

The real rise of television, just like with radio, happened once the technology developed and became more affordable to the mass audience. It happened in the years 70's and 80's of the 20th century. Besides the technical development such as colour screens and cable television the content also evolved – showing more live broadcasts, turning to 24-hour programmes, etc.

Nowadays the television is also deeply influenced by the Internet. Many channels are streamed live online, smart TVs are flooding the market with apps for television. Video platforms and streaming platforms also change the habits and needs of the audience in terms of visual content.

Section 2.4: Internet

The global network is today the most popular phenomenon in the life of mankind. The revolution in information technology has caused a number of innovations and radically changed all levels of public and private sphere - strongly affects such aspects of life as personal relationships and communications, social relations and behaviour, economic and political development, public communications etc.

Transformations in many ways are unprecedented, as new electronic technologies deal with the very essence of human society: communication between people (Manasian, 2003). Digital media and virtual community analyst Howard Rheingold (1995) says of the global network: "Everybody can communicate with everybody else: Many-to-many media."

There are various definitions describing the Internet: from collaborating between military strategy, "big science", technological entrepreneurship, and countercultural innovations to media (Castells, 1996), channel, a system of computers networking, a multimedia platform, a single communications infrastructure that links all activities in society (van Dijk, 2006). In our opinion, every definition is correct, but from contemporary point of view the most clear and relevant definition is that the Internet is a multimedia platform. The other elements of the definitions describe the historical evolution of the global network.

The network is a multifunctional system, a multimedia platform that has the following fundamental functions:

(1) a social function, thanks to which we are witnessing the formation of new forms of communicative behaviour in a democratic environment - with horizontal connections, in which there are no geographical, hierarchical and temporal boundaries. This function influences intercultural processes and leads to a rethinking of cultural paradigms, as problems may arise at the linguistic level;

(2) information function - relevant to the storage, search mechanisms and access to information. The limitations here come from the ways of connection and from insufficient material resources;

(3) an economic function that is related to the receipt of trade revenues and can be seen in the over-effective impact on the global information infrastructure and stimulating its future development. Castells explains the emerging new type of economy through three key words: (1) informational, because the productivity and competitiveness of its units or businesses (companies, regions or countries) depend largely on their ability to generate, process and implement knowledge-based information; (2) global, because the key activities of production, consumption and trade, as well as their components (capital, labour, raw materials, management, information, technology, markets) are organized on

a global scale; (3) network, because under the new historical conditions the generation of productivity and the realization of competition takes place through and in a global network of interaction between business networks. This new economy emerged in the last quarter of the twentieth century because the information technology revolution provided the necessary material base for its construction (Castells, 1996).

Section 2.5: Summary

In this chapter we have considered the development of the media and the main moments in it over the centuries. From a luxury available to only a few, information is becoming a universal good, and its quantity online is vast. The development of technology has always been the basis for the emergence of new types of media that take advantage of the opportunities to give a better and more interesting product to their audience.

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Chapter 3. Media studies: a critical approach to the media system
by Elisavet Vasileiou

Aim

The aim of the present chapter is to assist students comprehend the key elements of the media apparatus. On the completion of the chapter, we hope that students will be able to understand the basic concepts of media studies, nominate the four eras of the media theory, recognize the distinct speculative of the media's public influence and capture the media implications in social contexts.

Expected Learning Outcomes

1. Learn the historical background of the media field
2. Conceive the vital principles of media studies
3. Understand media studies' goals
4. Enumerate the vital eras of media theory
5. Perceive the several theoretical contexts of the media social power
6. Recognize the role of technology in communication
7. Restrain the media functions
8. Comprehend the influence of distinctive means of communication
9. Distinguish the positive from the negative media outcomes
10. Define the media ethics

Keywords

Media, media studies, media theory, media effects

Abstract

This chapter presents the main details of media studies and the basic framework of the media system as well as the impact of media in the humankind. The first section analyzes the philosophy of media studies and their historical background. The second section enumerates the four eras of media theory. The third section displays the various academic aspects on the community. The last section demonstrates the media social impact repercussions.

Section 3.1: Introduction

Media, or mass communication, in all its different forms and variations has been a special, multidisciplinary field of humanities, emerging in the last quarter of the 19th century. In the chapter that follows, the first step is to provide a definition of how media and mass communication became an academic field of study, along with a presentation of how social theorists have approached the matter at hand.

Consequently, delving more into the social nature of media, the three major schools of investigating through social sciences will be presented, that reflect different conceptualizations of what is the actual role of media in societies, how does it relate to power and what does it actually serve.

So to achieve an inclusive first introduction to the media studies, the chapter demonstrates how the collegiate approach understands, and how does it examine the dynamic role of media in societies, whether it has the power to bring change, or sustain the status quo, along with a discussion of whether it is possible, or even useful to attempt such research.

Section 3.2: What are media studies all about?

This section aims to explore in depth the main aspects of media studies; in particular, it will try to answer the question "what are media studies all about?". The first step to this direction is to provide a more specific definition regarding media studies.

The collegiate discipline of "media studies" belongs to the contemporary cross curricular scientific areas of social research-based exploration and academic discourse. The indicated sector encloses the scientific exploration in terms of mass media from the aspect of social sciences and humanities, mainly though, from its fundamental areas such as communication studies, mass communication and communication sciences. Media and communication studies focus on enabling students acquire the necessary dexterities to pursue careers in media industry. In addition it assists them to the ability to thoroughly evaluate the manner in which the media mirrors, symbolizes and affects society. Media studies' multidisciplinary nature allows the in depth examination of the data on the basis of multifaceted expertise from social sciences and humanities and via the optimal use of several new technologies of information and communication.. In short, media academic research is a thorough scientific investigation combining technological advances and sociological and cultural impact.

During the last quarter of the 19th century, journals and especially the term "communication" were involved to collegiate research in a continuous manner. It was the 1880's when the media and associated content were progressively composed under the label "communication" and their interpretive uncovering appeared to engage the academic study. The main scientific area was political economy and sociology its subspecialty. The most crucial effort took place in Germany, France as well as in the United States.

In 1910, at the First Congress of Sociologists meeting in Frankfurt, a German sociologist and historian, Max Weber, analysed the vitality of exploring the term "press" and establishing the sociology of journalism. Consequently, one fundamental concept of media examination was unfolded: media as a crucial political and accordingly, an influential happening. During the last century, the media studies field turned into a sector which can search, in terms of particular concern (and maybe ascertain too), the response to definite inquiries associated with the spirit of financial, political and cultural contemporary époque operation.

The media studies' genesis is traceable within the research related to the connection among media and culture. The initial efforts towards this route commenced in the course of 1920's, ensuing the mass media channels' acceleration.

Mass communication's social effect has been explored at the New University in New York from the time of its establishment in 1919. The first academic program to examine the cinematics was provided here in 1926. Media History had been examined for most of the time within the sector of Communication Studies. Its founding purpose, in the course of the 1920's, was the investigation of the community sentiment, using the social science methods. By then, many American academics produced research in terms of historical matter and significance of the press. In Germany as well as in Western Europe mostly, the press and journals' investigation, applying the concepts of historians and humanities, has reached a footing at various educational institutions.

During the World War I and the Russian Revolution, the global interest was concentrated on propaganda, commonly adopted by every single adversary. In the course of 1920's, "newspaper readership studies" were coordinated by the Agitprop Department of the Soviet Central Committee, which appointed to linguists and literary critics to scrutinize the authoritative press' content and way of expression. By then, also in China, Japan and Finland journalism curricula were organized, based on various American and German patterns.

Between the First and Second World War, the value of the Institute for Propaganda Analysis was strengthened. They described "propaganda" as the verbalization of belief or deed by singular people or parties of people purposely constructed to affect belief or deeds of diverse individuals or parties of people referring to prearranged goals. Harold Lasswell, who worked in the example of the Chicago School of Sociology, composed the "Propaganda Technique in the World War" that illustrated propaganda, in a broader sense, as the procedure of affecting human deed by the depictions' handling. The above propaganda depictions undoubtedly display that this was a school of thought that focalized on media effects, since it accentuated how the press could affect its audiences' perspectives and deeds. The Experimental Section of the Research Branch of the U.S. War Department's Information and Education Division conducted experiments, summarizing this initial school of media effects research, in which the consequences of several U.S. propaganda movies, during the war, on soldiers were detected.

During the 1930's, academic studies were yielded within US journalism colleges, at the beginning in a historical context, headed by Willard Bleyer and Frank Luther Mott who, both of them, possessed a doctorate diploma in English. In 1927, Bleyer, being Wisconsin's School of Journalism's principal, related journalism to the social sciences and educated a key group of scholars who propagated the concept to several Universities in the United States. Academic research regarding diverse media has also been conducted during the interwar period.

In the course of the 1920's and 1930's, the League of Nations funded a film encyclopaedia while the Payne Fund funded studies on the films' effect in the United

States. Myriad of Jaws departed from central Europe, after the Nazis seized power in 1933, amidst of who were included scholars who would perform crucial tasks in the formal shaping of communication study. Several relocated to different European countries, a lot, though, moved to the United States, where they scattered internal institutes and beliefs as well as they assisted transporting mass communication exploration into existence.

In 1975, the Master of Arts for Media Studies, among the initial graduate programs of its kind, was established in the United States, at The New School by John Culkin who transported his Center for Understanding Media there the same year.

Section 3.3: Four eras of media theory

Within this segment, the four eras of media theory will be presented. The first step to this direction is to define what mass communication is.

The process of transmitting and exchanging data via several types of mass media to as many people as possible is identified and defined as Mass Communication. These types of media are based nowadays on various types of new technologies of communication and information which enable data transfer and dissemination in the speediest possible way, both in the context of journalism and advertisements

Nowadays, the quantity and diversity of mass communication theories have firmly been expanded. Mass communication theories are divided into four primary categories which include: post positivism, hermeneutic, critical and normative. These types however are not characterized by the same traits, nor share the same characteristics. They differ in respect of their objectives, of their perspective of identity of reality, of what is cognizable and of the view of how awareness is constructed and developed.

The four principal categories in Mass Communication Theory are analyzed as follows:

1. Post positivism: The origin of postpositivist theory is positivism, a concept used originally in the field of physical sciences. Positivism is the procedure of gaining knowledge using pure scientific techniques. Communication analysts on the other hand, in order to develop their model, initially attempted to investigate the social world on a consistent basis, obverted to the physical sciences. Thus, the postpositivist theory was the outcome of this effort; although it rests on factual examination led by the scientific method, it acknowledges that humans and human conduct are not as consistent as the elements of nature.

2. Hermeneutic Theory: Hermeneutic theory is the exploration of comprehending, particularly via the methodical explication of actions or content. It is based on the concept that people's social surroundings play a crucial role on how they may differentiate their perception of reality depending on the different social context.

3. Critical Theory: In this framework, academics claim that several features of the social world are profoundly defective and require metamorphosis. Their intention is to explore and analyse the elements of the social world which can transform it. This

intention is basically political, because it questions contemporary means of formulating the social world and it focuses on the ways individuals and institutes exercise and abuse power in it. As claimed by the Critical Theory, what is actual, what is cognizable, in the social sphere is the outcome of the interactivity between *"structure"* (the social world's principles, patterns, and opinions) and "agency" (the ways people act and relate in that world).

4. Normative Theory: Normative Theory seeks to lay a supreme norm against which the function of a particular media system can be assessed. A normative media theory explores the ways a media system should run to comply on or materialize a series of flawless social values.

In a different perspective, field scientists have identified four discrete eras which were determined in the emergence of mass communication theories: They range from the birth of the media theory in the nineteenth century and to the development of an array of up-to-date prospects.

These four eras are analysed below and can be identified as mass society, scientific perspective, limited effects and cultural criticism.

1. Mass society: This specific era was developed in the latter part of the 19th century. It is characterized by way it magnifies concerns regarding press impact on "average" people in a exaggerated optimistic way which trusts their capacity to induce social welfare. Humanity raised serious concerns regarding the media's possible destructive effects on the society's ethics. Characteristic examples of mass society theories are the propaganda theory and the magic bullet theory.

2. Era of Scientific Perspective: This era took place in around 1940-1950. This era focalized on the adoption of the scientific analysis and experimentation that was cautiously organized to validate that media was not as influential as speculated in the diverse areas. It highlighted that humans are able to withstand to press' impact in several aspects.

3. Limited-effects: The evolvement of a scientific mindset on mass communication headed to the rise of the limited-effect era, which occurred in the 1960s and was introduced by Austrian–American sociologist Paul Lazarsfeld. It declares that even if the media influenced somehow people's beliefs and points of view, this impact is minutest at best or limited.

4. Cultural Criticism: This era is identified by the formulation on cultural studies in Britain, which focalized on mass media's part in propelling a predominant cosmology and a leading culture. Culture theories gained attraction in the course of 1950s and 1960s and aimed to explicate the way media differentiates culture and the results that arise.

Mass Communication Theories	Eras of media theory
Post-positivism	Mass society
Hermeneutic Theory	Era of Scientific Perspective
Critical Theory	Limited effects
Normative Theory	Cultural Criticism

Table 1. Mass Communication Theories & Eras of media theory

Section 3.4: Different theoretical perspectives on the role and power of the media

Conceiving and studying the role and the power of media, as a special, yet multidisciplinary field of social sciences, is to make use, intentionally or not, of one of the many theoretical perspectives that actually interpret how people and societies interact with media. In this section, three major relative perspectives are discussed, namely functionalism, symbolic interactionalism, and the conflict theoretical perspective.

Functionalism

The first social approach to media discussed in this section, functionalism, is focusing exactly on the ways that several functions of a society are facilitated by media. That is to explain which societal functions are performed by media, as well as how this specific role affects the social norms.

Commercial Function

In nearly all modern households a TV is a common device for decades. According to Statista, in 2021 more than 6 billion people possess a smartphone and more than 4,5 billion are active internet users. So, for companies wishing to reach consumers, the above are some extremely useful platforms for promoting goods and services. TV and social media advertising is a direct way for reaching market demographics. Using sophisticated data, targeted advertising has been a highly profitable market, facilitating the commercial function of media.

However, advertising is not limited to TV and the internet. Street banners, public transportation ads, sponsorship of athletic or other events are only some examples of the printed media's commercial use.

Entertainment Function

The entertainment value of media indicates one of the most obvious functions. People watching TV, going to the cinema or just watching online streaming do so clearly for entertaining purposes.

Social Norm Functions

Media, as a special part of communication, either by entertaining or just informing receivers, are facilitating socialization reflecting social norms, beliefs, and values. They not only reflect, but even shape cultural aspects of societies. From a political advertisement to the broadcasting of Osama Bin Laden's prosecution, media can touch and influence common thoughts and beliefs.

A certain study by Krahe et al. in 2011, indicated that the demonstration of violent content by media has a correlation with the creation of aggressive thoughts of receivers. However, this is a field of study that has still a lot to define before attributing causations to any violent content demonstration.

Life Changing Functions

The technological progress which affects communication, has clear life-changing implications. The ability to be informed in real time about something that happened on the other side of the world, as well as to have instant access to information and media entertainment constitute relatively modern phenomena for our societies and led to a variety of real life-changing implications. For example, multiple studies indicate that rising obesity rates, especially in the U.S.A are correlated with the domination of mass media in societies, leading to decreased physical activity.

The fast-paced and instant access to information and communication is claimed by many sociologists (Lazerfeld and Merton, 1948) to constitute a dysfunctional factor for societies. It is claimed that overexposure to media leads to narcotization, indifference and apathy.

Symbolic Interactionism

According to the symbolic interactionalism perspective, the vis-à-vis interaction among members of a society is the process that constructs culture. On the one hand, the actions of others, and on the other the mere objects that people use produce a symbolic meaning. In the context of this perspective, the dynamic formation of culture derives from the meanings of symbols that members of societies interpret in a different way.

Social Construction of Reality

The interactionist perspective delves into the process of the social construction of reality through symbols and interpretations, and media play a great role in shaping, producing and changing this process. The message receivers may relate or compare themselves to the content they are consuming, that is full of different values, norms, characteristics, etc. The messages they receive are actual part of their lives and reflections, and for this reason the prevailing media discourse is obviously of great importance. However, media are also a field in which competing discourses and social constructions may be hosted.

Conflict Theory

Originating from the Marxian sociological roots, the conflict theory investigates not how media contribute to smooth functions of society, rather than focuses on societal disrupting processes such as the creation and reproduction of inequality and the power status-quo. For this reason, conflict theorists investigate the differential access to media, asking questions regarding who possesses the media, who dictates the content, and how does this process reproduces differential social norms, excluding the representation of the lower economic strata and minorities.

Control of the Media

The prevalence of individuals, groups of people, or institutions on deciding what kind of media and what kind of content is available to the public indicates a gatekeepers' role for them. Gatekeeping is the process of sorting which of the plethora of messages should be selected formed according to the mass media purposes (Shoemaker and Voss, 2009). Following, the domination of certain media over a multi-diverse society can lead to the manipulation of it by a certain class, gender, race, or any other in-group. Whereas the instant access and the alteration of roles that new media embeds in communication, there is still the question of who and how s/he controls them.

Feminist Perspective

The conventionally attractive, or even sexualized portrayal of women in TV shows, advertising, etc. is regarded by the feminist perspective as the reinforcement and reproduction of gender stereotypes (Fox and Bailenson, 2006 & Brasted, 2010). The same applies to media press coverage that reproduces the same stereotypes, misrepresenting women who do not comply with the stereotypes and generally commenting more on the looks rather than the skills.

| **Functionalism** |
| *Functions*: - Commercial |
| - Entertainment |
| - Social Norm |
| - Life Changing |
| **Symbolic Interactionalism** |
| *Social Construction of Reality* |
| **Conflict Theory** |
| - *Control of the Media* |
| - *Feminist Perspective* |

Table 2. Theoretical perspectives on mass media

Section 3.5: Media and its effects on society

Discussing media's impact on societies is to discuss whether media content consumption has the capacity to alter people's behaviour or beliefs. So, the matter at hand is to examine if there are important correlations between exposure and alteration in behaviours or beliefs. Research in the field commonly unveils relative correlations (Signorelli and Morgan, 1990), that also commonly are not solid enough to attribute causation. Is it violent shows that cultivate such behaviour, or is it individuals prone to violence that choose to consume such content?

For this reason, the collegiate study of these effects, or impacts, favours controlled experiments in controlled conditions, so to have indicative results regarding the numerous variables. Even in these terms, many researchers argue that there is proof of actual media effects, along with the verification of the selection of specific programs (Huesmann et al., 1984). The main concern is related to the impact of violent content on minors and vulnerable groups. Although, it is not easy to empirically draw causality lines among content consumption and changes in behaviour and action.

On the other hand, claims that media reinforces social norms, misrepresents parts of society, weakens resistance, and excludes inconvenient matters from the political agenda, thus shaping the public discourse, are pivotal to theories of ideology (Thompson, 1990), propaganda (Jowett & O'Donnell, 1986) and cultivation (Gerbner et al., 1986; Noelle-Neumann, 1974). Accordingly, the argument that media, along with different social powers, can provide for social changes at the macro level, as a part of the social construction of reality, is quite difficult to justify. However, this does not mean that the

argument of many researchers falls short. "Telling most of the stories to most of the people most of the time" (Gerbner et al., 1986) is a virtual phrase that proves the power TV has on societies.

The fact that the findings in such studies and research are often nonconclusive brings up the difficulties in conducting empirical investigations. Some even argue that the debate on the media impact cannot be resolved, and that further research is not of important value. In this hypothetical dead-end H. K. Mehraj, A. N. Bhat and H. R. Mehraj raise two important questions. On the one hand, whether "any general conclusions be drawn from effects research to date concerning both the overall balance of findings and promising future directions" and on the other, "if the issue will not go away -- as the history of effects research and public concern throughout this century suggests -- how should the question of effects be reformulated."

Thus, a lot more should be explored and developed towards a deep understand of what media studies is today.

Case study

Although most do not get mass public attention, there are many media criticism and analysis organizations that devote much time and resources to observing, studying, and/or commenting on how the media acts in practice, which often involves an implicit evaluation of media theories, in particular media effects theories. Media outlets and the people who send messages through media outlets (i.e., politicians, spokespeople, and advertisers) are concerned about the effects and effectiveness of their messaging.

To understand media effects, media criticism organizations do research on audience attitudes and also call on media commentators to give their opinions, which may be more academic and informed or more personal and partisan. In either case, taking some time to engage with these media criticism organizations can allow people to see how they apply mass communication theories and provide with more information so that consumers of media become more critical and informed.

Of the "functions of mass media", which functions do media criticism organizations serve? Specifically, give examples of how these organizations fulfil the gatekeeping functions and how they monitor the gatekeeping done by other media sources.

Activity 1 (Discussion)

Discuss media messages that have influenced or would influence you in a professional, academic, personal, and civic context.

Activity 2 (Questions)

- When it comes to media and technology, a functionalist would focus on:

1. the symbols created and reproduced by the media

2. the association of technology and technological skill with men

3. the way that various forms of media socialize users

    1. In what ways has Internet affected how you view reality? Explain using a symbolic interactionist perspective.

    2. What is meant by the term 'media effects?'

1. Media effects refers to the different types of influence that media can have on people.

2. Media effects refers to the effect that media coverage has on subjects of news stories.

3. Media effects refers to government policy about what can and cannot be shown on TV.

4. Media effects refers to how much media a person consumes in a day.

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Chapter 4. Traditional media and new media
by Michalis Tastsoglou

Section 4.1: Introduction

The aim of this chapter is threefold. First, it distinguishes media into traditional and new media. Second, it describes deterministic process of hegemony in the media realm, attempting to explain why the new prince succeeded the last one. Third, it presents media representations of immigrants, as a vulnerable group par excellence. Nowadays, journalism approaches the public in various ways, having been facilitated by the technological revolution of the last decades. Hard news, infotainment and entertainment are intertwined almost in every media programme, while even journalists themselves function as celebrities in a widened star system.

However, journalists' primary assignment is to make news. The methods they are used to employ for it are a matter of social structures, as their practices and professional routine are affected by their working environment (Fenton, 2010: 3), where political, economic and social interests struggle for gaining salience. Media studies contribute to the interdisciplinary understanding of how representations of immigrants are constructed in contemporary societies. Although, at the dawn of the millennium the corresponding scientific field where migration meets media had not been thoroughly explored. This relationship manifests mainly in three different levels (Wood & King, 2001: 1-3). The first level consists of media images that present destination countries. The second one includes representations of immigrants by host-country media. The last one concerns media content consumed by immigrants that take place in a host-country, but the content is produced in the migration sending country. This chapter regards the second level: media representations of immigrants produced and consumed in the host-country.

This chapter consists of five more sections. The first one (4.2) enlists media and categorize them into traditional and old. It also offers some definitions useful for students that have not been exposed to media studies literature. The second section (4.3) analyzes the impact of technologies in the history of four main media types: press, radio, television and the internet. It attempts to highlight the social factors that enabled the evolution of a new dominant medium. The third section (4.4) is about the convergence culture, a theory and book proposed by Jenkins (2008). Contemporary media tenses are described in a brief section, which helps the reader to understand the next one (4.5) about media conglomerates, powerful organizations that own and control radio stations, television channels, news sites, studios, newspapers, magazines and television/cinema production companies. The last section (4.6) provides material from media theories about the representation of immigration, while it ends by referring cases from different countries that share the western culture.

Section 4.2: Definitions and classifications of media

Means of communication do not only include media. A means of communication is defined as *"Anything that produces, distributes, stores, processes signals, whatever it involves information regarding a receiver"* (Psychogios, 2003: 30). More technically speaking, the communication may require hardware, such as voice, hands, face, transmitter, etc., and at the same time software such as a language, a code, a system of behaviours etc. When the term media is used, it describes mass media (Chun, 2006: 3). Media have been enabled by the rise of massive society. The invention of typography (1456), the development of transport technologies that facilitated press distribution almost at a national level, the two industrial revolutions and the revolution of technology were among the factors that contributed to the emergence of massive society.

But massive society had not been yet completed. During the 20th century, telegraphy and radio, cinema, television and personal computers comprised the devices that extended the dynamic of massive society. Nowadays, there are three major media technologies: print media, broadcasting media and internet media. Print media includes newspapers, magazines, leaflets, books and billboards with printed content. Broadcasting media refer to cinema, radio and television. Finally, internet media consists of news sites, blogs, social network sites, forums and podcasts.

However, this chapter regards a specific media classification that divides them into traditional and new media. Traditional media include print and broadcasting media, while the latter concerns internet media. However, new media is not a new term in communication science, as it had emerged even since the early '60's (Chun, 2006: 1), when it had been used for describing image technologies that had become dominant among the public. These media, such as television, were finally acknowledged in the literature as electronic media (media that use electronics). Therefore, the term new media includes only internet media, while the term electronic media refers to a wider category that contains telegraph, radio, television and the internet, as well as hardware such as satellites, computer monitors, film, CD, DVD etc.

Section 4.3: The impact of technology on newspapers, radio and television

The first half of the 20th century ends with the citizens having established a radio device in the centre of their living rooms. The radio had gained popularity instead of newspapers, because it could combine news telling with entertainment, a nontrivial comparative advantage. Taking into account that the cost of acquiring a radio device decreased significantly from 1926 onwards, radio dominated as the entertaining medium for the family (McQuail, 2003). In parallel, the radio achieved to shape the first public that was exposed to the same media content at the same time. This innovation had affected the advertising market for many decades.

Radio's dominance was questioned by the invention of television. Television combined news and entertaining programmes with images and videos. The rise of television meant even more for the advertising market, which from then on could promote its stuff in various ways. Television had been the dominant family medium even since mid-'70's, when almost every household in the Western culture had its own device, which had replaced the radio somewhere else in the living room. In television, *"news is watched for pleasure, as well as for top-down information",* as Fiske (1989: 149) said.

The hegemonic position of television at the epicentre of the living room has not been questioned yet by another medium. However, television's dominance is not still as well established as it was in 2000. The revolution of computer technology created more media forms that have gain prominence among people's preferences. Their opportunities for individualization attracted people globally, while technological innovations allowed novel ways in delivering news. Technically speaking, *"the internet's ability to connect advertisers directly to consumers without a newspaper (or, to a lesser extent, a television channel)"* overturned the relationship between advertising and traditional media. The internet demands almost no entry costs, interactivity and independence from spatial and temporal commitments (Friedman, 2010: 46).

However, traditional media have still to confront a double-edged sword. On the one hand, traditional media no longer enjoy the privilege to deliver the world to their audience. As a result, advertising revenue has decreased. On the other hand, they way that traditional media deliver news to public has been challenged by the new media, as social media, citizen journalism and blogosphere have contributed to the development of a wider media environment that goes beyond the limits of top-down information.

Concerning the newspapers, their readership has been declining for the last ten years at least. The internet enabled news information from a tremendous number of sources. The quantitative increase of sources facilitated a corresponding *"growth in the number of news outlets available"* (Friedman, 2010: 37), as they could find easily and fast the adequate information to support the needs of a news portal, a Facebook page, a YouTube channel etc. Traditional media have another danger to face yet. Their reliability also declines as never before (Maniou & Papadopoulou, 2018: 376).

Section 4.4: Convergent media

During the last two decades, people tend to share media content through many different devices. These devices enable the circulation of information by combining media forms, programmes and norms that come from different media types. Media tend to converge through these devices. As an example, a personal computer can function at the same time as radio, television, cinema and newspaper. Even a news item in the internet could include a podcast, a link to a documentary, a written story and a video presented in TV news. According to Bolter & Grusin (2000: 224), convergence is defined as *"the mutual remediation of at least three important technologies- television, telephone, and computer-*

each of which is a hybrid of technical, social, and economic practice and each of which offers its own path to immediacy", while Jenkins (2008) defines it *"as the flow of content across multiple media platforms, the cooperation between multiple media industries, and the migratory behaviour of media audiences who would go almost anywhere in search of the kinds of entertainment experiences they wanted. Convergence is a word that manages to describe technological, industrial, cultural, and social changes, depending on who's speaking and what they think they are talking about".*

Jenkins (2008) in his work *convergence culture,* describes the contemporary media tense to converge in different fields, such as the content, the broadcasting forms, the journalistic routine, etc. The flow of content through multiple media means that by using a medium, you can choose whether you will be exposed to another one at the same time. Typically, modern television devices also contain a radio, and often, due to the quality of their sound, they can be used to play music. Smart TVs provide their owners with internet stuff displayed in a television format. The personal computer via the internet can also reproduce TV, radio or movie content (as well as newspaper content). Concerning radio devices, they have been accompanied by a cassette player or a cd player for decades. Nowadays, they usually provide the ability to transmit information via RDS (Radio Data System) and often include the functions of a timer and an alarm clock. Newspapers give as a gift or at an additional cost CDs and DVDs, which include music, television or movie content. Finally, until recently, cinema seemed to distance itself from the culture of convergence, at least as a refusal to incorporate other means into its content (in contrast, television and the Internet often reproduce movies). Nevertheless, the rapid growth of Netflix, both financially and as a movie producing organization, shows that the limits of cinema are widened. The movies are now out to be played on both screens and on the internet even from their release dates.

Bolter & Grusin (2000: 55-56) think that newer media tend to *"remediate older ones"* and continue by saying that the contemporary media functions as remediators which gives to the public an opportunity to interpret media content produced by and for other media. A communication scientist has to think about remediation in three different levels. First, as the mediation or mediation, as a second step that intervene between the reality and receivers. Second, as the inseparability of mediation and reality, as mediation itself comprises a reality with tangible consequences. Third, as reform, as an alternative interpretation that reforms reality, regardless of whether this reality is mediated or untouched.

Section 4.5: Media conglomerates

Cooperation between multiple media industries is largely related to the political economy of the media. Various business groups own different types of media. In order to facilitate the work that has to be done in a media group and to keep the operating costs low, they adopt practices, such as co-location, employment of the same journalists in different brands, common editorial office, advertising management office and

administrative services. These practices shape both the operation and the content of these media, which, in fact, tend to present a common production line, while a part of their content is covered by reproducing content taken by other media under the same ownership.

Even from the '80's, powerful tycoons entered the media industry. It was the era that television was the most dominant medium. The same persons extended their business in radio, printed press, cinema or other entertaining businesses. According to Thussu (2008: 2-3), the concentration of media ownership in the hand of few tycoons, led to a corresponding focus on entertainment rather than on news themselves. Nowadays, the biggest media conglomerates are (in alphabetical order) Bertelsmann (Germany), Rupert Murdoch's Fox Corporation (USA), Globo (Brazil), News Corp (USA), The Walt Disney Company (USA). etc. Even in almost every country media business is characterized as an oligopoly, as few firms dominate the market. This process has been accelerated by neoliberal globalization.

The Western culture is a commodity culture (Fiske, 1989: 5). The opportunistic behaviour of the public, which is eagerly seeking the kind of entertainment it desires, refers to the public's preference to be able to simultaneously scan media that vary in their genre. Whereas in the past a person could change channels using a remote control to watch other programmes, or tuning in to listen to other radio programs, but he could not do both on the same device, today he can do so. This tense shows that the public's desire is to escape from its passive role (Jenkins, 2008) and play a more active one in the future of the media.

Section 4.6: Immigrants and the media

Culture includes the production of meaning. It is both produced by meanings and meaning producing. These meanings arise from individuals' social experiences, which help them shape their own identity (Fiske, 1989: 1). Immigration is a social phenomenon that constitutes a salient issue, especially during political campaigns. Individuals' attitudes towards immigrants play an important role to this process. In fact, public opinion, common sense, hegemonic ideology are factors that dictate negative biases toward ethnic minorities. However, the question about the way these standards are shaped cannot be answered here. Anyway, media representations of immigrants are an important factor, undoubtedly. Schemer (2012: 739-740) notices that these media representations present an *"overwhelmingly negatively biased coverage"* that perpetuates *"stereotypic attitudes".*

The media are a common site where social and ideological constructions take place. Opinions and beliefs about immigration and immigrants result from these constructions. Indeed, media tend to construct the representations of immigrants similarly. Negative representations dominate the public sphere, whilst their consequences stigmatize people, who are presented and treated as criminals (Don & Lee, 2014: 689; Kinefuchi & Cruz, 2015: 336-337). Campani (2001: 42) assumes that positive

media representations toward immigrants could even change policies regarding the issue of immigration, while Banda & Mawadza (2015: 3) believe that discourse of exclusion developed by the media provoke moral panics. Nevertheless, common sense and public opinion are essentially employed by the media to justify and maintain unjust systems (Quinsaat, 2014: 575).

A broader classification concerning media representations of immigrants suggest to categorize them either as a social problem that needs to be managed or as victims (Don & Lee, 2014: 701-702). A more analytical one, proposed by Wodak (2000) present five different evaluations of immigrants: i) people that abuse the system, ii) criminals that threatening society, iii) negative results of liberal policies, iv) future employees that will substitute for native citizens, and v) an expensive burden for the economy. In a more recent research, Quinsaat (2014: 580) collected six main key frames used by the media in USA to present immigrants:

- *Nation of immigrants,*

- *failed immigration policy,*

- *dangerous immigrants,*

- *cheap labor,*

- *immigrant takeover,*

- *immigrant-as-other.*

A study of Italian newspapers by Campani (2001: 50) showed that the Italian media reinforce stereotypes and prejudices. Another one by O'Doherty & Lecouteur (2007: 6) found that Australian news articles tend to place labels of illegality in prominent positions, such as the headlines and the subheadings. Concerning television and the new media, Trump's political campaign was full of negativity toward immigrants. Kellner (2016: 24-25; 2017: 138) claims that the ex-president of the United States promoted sexism, racism, xenophobia and threatened millions of immigrants with deportation. However, the new media comprise an essential news source for immigrants who want to be informed about their sending country (Kinefuchi & Cruz. 2015), although they have been facing the danger to be blamed for a crime that they have never committed.

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Chapter 5. Online media
by Stella Angova

Aim
The aim of the present chapter is to understand the online media. A brief history of online media will be presented, as well as a theoretical framework of online media. There is a problem with media regulation around the world which will be examined. Attention will be given to the diversity of multimedia content tools and the dissemination of misleading content online.

Expected Learning Outcomes
1. To gain understanding about online media and their impact into society
2. To explain how technology changes media environment
3. To give knowledge about online media's historical key moments
4. To understand how online media can improve both free speech and hate speech depends on media's policy
5. To demonstrate how online media can be a safe place for vulnerable groups

Keywords
Online media, online content, online journalism

Section 5.1: Introduction
Online media is the newest share in the media industry. Their appearance is a result of the development of the global network, which is a single communications infrastructure that links all activities in society (van Dijk, 2006, p. 46). Since their inception, they have been called by many names - new media, digital media, software-based media, web-based media, internet media, online media, cyber media, convergent media, computer media, programmable media, high technology media, polymorphic media. Each name reflects an understanding of their function - some proposals emphasize the technological nature of collecting and transmitting information, others point to the unification with the old media, others bring out the sign of novelty. We can look at online media in a broader context by expanding the examples with blogs, forums, portals and social media (Facebook, Instagram, Twitter, Тік Ток, etc.).

Globalization of the media democratizes the information flow previously controlled by the press, radio and television (Boler, 2010). Online media can be compared to a public platform, where journalists and audiences have the tools to create, share and comment on content. Vulnerable groups can build communities, create their own media as an environment for information and mutual assistance, and initiate information and charity campaigns. This view of online media demonstrates their importance as a social and cultural phenomenon. At the same time, online media can form a negative public opinion of vulnerable groups by introducing them into offensive stereotypes and speaking to their audiences through hate speech towards certain communities. Digital technologies

can be used as tools for distancing, instead of for real engagement by bringing ideas and people together (Jonson and Lee, 2012: vii). Hall's (2001) view is that the technological environment can be a threat to professional values and journalism is in a crisis of legitimacy because the media do not respect their audience as citizens. Anti-democratic practices in online media should be avoided through quality journalistic content, socially engaged journalists, educational programs and civil society.

Section 5.2: Defining online media

Online media are web-based media that distribute digitized multimedia news content. Communication media that use internet technologies for information exchange (Kavran, Hermanp 2021). online media means media which is published over the Internet, and includes, without limitation, web-sites, blogs, and social media. The term online media is a collective term for all media that have found and are finding their place on the Internet: (1) traditional, transferred to the online environment; (2) online specific, originated in the Internet space, without having a traditional analogue; (3) social media (also online specific, but the content is created by the audience - blogs, deposits, video sharing sites, photo sharing sites, social bookmarking sites, wiki sites, etc.). Definitions of new media are built in several different research fields. Some of the definitions concern exclusively computer technology. A popular definition is to identify new media by using a computer for distribution and display, not by production. Therefore, such thinking places a limit on the scope and functions of new media.

Another focus of the developments is in terms of cultural forms and the context in which new technologies are used. There is also a third concept of the nature of new media, according to which they represent the unification of technologies and cultural forms (Dewdney, Ride, 2006). Online media provide content creators and users with: new textual experience, new ways of presenting the world, building new relationships between subjects (users) and media technologies, new experiences of the relationship between embodiment, identity and community, new concepts of the relationship of the biological organism with technological media, new models of organization and production (Lister et. All, 2009, p. 11).

Section 5.3: A brief history of online media

The first media on the Internet initially tried to imitate the press in terms of genre and periodicity of publications. Explanatory words are added to the media brand on the Internet - electronic (eg. The Electronic Telegraph), network (eg. The New York Times on the web, BBC networking club), interactive (eg. The Wall Street Journal Interactive Edition), online eg. Mail Online and Palo Alto Online), etc. At the beginning, a distinction is made between the name of the well-known and long-established media and the emerging one on the Internet. There is still a lack of understanding of the new channel and its features, and online media is seen as a secondary factor. Media companies are

aware of the situation and realize that their online publications are not complementary to the traditional ones, but independent and full-fledged, which also work in support of the brand.

With the development of technology begins the transformation of the media and the transformation of journalism. Their main distinguishing feature is such characteristics as multimedia, hypertextuality, interactivity and as a result convergent media appear, which unite the characteristics of the press, radio and television, and acquire new features, uncharacteristic of traditional editions. In parallel with the media evolution, there is an expansion of journalistic work. New professional practices appear, which challenge the profession of the journalist to look for his new profiles and new professional roles. 1995 is crucial, as there are already 150 editions on the Internet.

Section 5.4: Online media regulation

States apply different practices to regulate media content on the Internet. The regulation can be done through legal acts, by creating specialized units, assigning responsibility to the intermediaries of services, documents for ethical content and application of self-regulation. There are enough examples of good regulatory measures applied by online media. These practices focus not only on journalistic content, but also on audience comments on publications. The online media administered the comments after the Delfi AS vs. Estonia '(Case №64569 / 09), as the publisher was responsible for the comments. Following this decision, the publisher of the Bulgarian online media e-vestnik.bg closed the comment form (2014), justifying it with contradictory decisions of the European Court of Justice regarding liability.

Section 5.5: Multimedia content tools

Researchers of online journalism identify four of its basic characteristics. They certainly distinguish it radically from the traditional media and contribute to its new, practical and preferred look. These are interactivity, content selection, hypertext and convergence (multimedia). In this case, it is about overcoming time and space in the dissemination of news and information online. The many channels for publishing the created journalistic materials lead to significant changes in the working methods of the professionals in the field. This affects the main function of journalism - collecting and processing information.

From a professional point of view, multimedia is the convergence of traditional media formats - video, photos, text and sound, used to tell a single story in online media. This allows information to be presented from a different angle and in a variety of ways. It becomes much more interesting and easier to perceive and understand. The very fact that the journalist and the audience can choose the way in which the information is presented - through video, sound, text or interactive elements, suggests the vast possibilities for online media.

The creation of multimedia products is invariably associated with the acquisition of new digital skills by the journalists who create the content. These new skills are mainly related to the use of tools inherent mainly in digital journalism. According to the type of activity and the specific tools for creating multimedia content, the skills can be categorized into the following groups: (1) distribution of media products; (2) audience and convergent environment; (3) education and language skills; (4) content and media transformations; (5) media management; and (6) technical digital skills.

The tools for creating multimedia content can be divided into several groups according to the goals of the journalists. These can be (1) tools for searching information - Google advanced search, as well as all other tools of the company, supporting journalists and communicators; sources; (2) content publishing tools - working with admin panels and distribution platforms. This group also includes SEO, social platforms, news aggregators, platforms for sending push notifications, live broadcasting, etc.; (3) processing tools - including text, images, sound, video, graphics; (4) visualization of data and creation of interactive elements - infographics, maps, etc.; (5) smartphone tools as a growing factor in professional journalism, as well as other mobile hardware and software tools.

Section 5.6: Online media and dissemination of misleading content

Misleading content, often known as 'fake news', is one of the major challenges facing the media at the end of the second decade of the 21st century. Their spread and influence is growing rapidly due to the combination of the specifics of communication and consumption of media products in the digital environment and the transformation of the Internet into a source of information for more and more citizens.

Like various forms, fake news has a number of definitions. Some define them as "news materials that are intentionally and demonstrably untrue and could mislead readers (Allcott and Gentzkow: 2017). In the Cambridge Dictionary, fake news is explained as "false stories that look like news spread on the Internet or using other media, usually designed to influence political views or as a joke." The dictionary, which defined "fake news" as the phrase of the year - "Collins Dictionary", gives the following definition: "false, often sensational information, disguised and disseminated as news." The Oxford Dictionary also offers a description of fake news, including the following: "False reports on events written and read on websites." The Australian Macquarie Dictionary, which chose "fake news" as the phrase of the year in 2016, defines it as: "misinformation and rumours published on websites for political purposes or to drive web traffic, and misinformation is passed on through social media. media ". According to the MacMillan Dictionary, fake news is "sensational news that does not correspond to the reality created to attract attention or damage someone's reputation."

From the considered definitions we can come to the conclusion that the misleading content may be completely false or contain strongly and intentionally falsified facts and

information related to real events. They are also distributed mainly in online media and social media and networks, although they can also be found in traditional media. The main goals of their creation and dissemination are political propaganda; and joke and satire. Among the main reasons for their appearance and dissemination is the professional incompetence of journalists, the lack of quality and reliable verification of information before its publication.

Incorrect and false information was disseminated even before the widespread use of the Internet as a means of information. One of the most popular examples of fake news is from 1835, when the New York Sun published a story about giant bat-like goats with blue skins and a temple made of polished sapphire (Standage, Standing: 2017). All this was seen by the British astronomer John Herschel, who aimed a telescope with "huge dimensions" at the moon from an observatory in South Africa. The story was published in several parts and caused a sensation, and every day people formed huge queues to buy the next issue of the newspaper. The newspaper's circulation increased from 8,000 to 19,000, becoming the best-selling daily in the world. The sensation was there, but with the detail that the story was created by Richard Locke, the newspaper's editor. The whole story was a fabrication - what we call "fake news" today.

The difference is that the newspapers came out at different intervals, and also the media brands were very strict in maintaining an image of credibility and reliability. In the 19th century, editors and publishers realized that an equally profitable model was to tell real crime stories, and relied mostly on impartiality and objectivity (Standage, 2017). In the age of the Internet, however, search engines and social sites show an endless stream of information coming from various sources on the Web. By clicking on an attractive title we can get to the site of a political propagandist or teenage joker looking for popularity or profit from advertising. Fake news distributors today do not have to maintain a reputation, nor do they have an incentive to tell the truth. Wired co-founder Kevin Kelly says that "The truth is no longer dictated by authorities, but by connected peers (equal participants in online communication)."The result is that it reduces trust in what were once considered traditional media brands. At the same time, the Internet has exposed citizens to a wide array of new perspectives. Facts, alternative facts, counterfeits are currently side by side online, for example in a stream of news on a social network, in a way that can often be confusing to the audience (Newman, 2018).

Due to the specifics of the consumption of media products on the Internet, the opportunities for sharing and the countless unknown sources, fake news is again a means of profit - whether it is money, influence or entertainment. The results of this are unfavourable for established media brands, which, even if they try, cannot fight the fake news, and consumer confidence in the media as a whole will decline.

From the point of view of journalistic practice, there is a transfer of tabloid newspaper practices in the online environment: sensational headlines, slang words, composed. In a highly competitive environment, the media rely on "information

subsidies" by publishing texts from foreign media without citing a link to the original. In many cases, such a practice can lead to misinformation.

There are several factors that make it easier to distribute leading content online. In most fake news, some characteristic features can be observed. Their source is usually anonymous, and the place from which they originated on the Internet is rarely known, unless their creator has a clear purpose to make this known to the audience. They also rely on an initial strong impression, often using images and short text. The typical "scanning" of text and information for online and social media users makes it easier to accept misinformation, as few users tend to take the time to research the case and find details about it. It is for this reason that they accept what they see as reality, although in most cases it is only a short time before the misleading content is publicly refuted. In order to go beyond social networks and the Internet in general, misleading information must gain enough popularity, attracting the attention of traditional media, which in the name of the great interest that will be aroused, to seek the development of the case. This can become relatively easy as more and more journalists use social media as a source of information.

Here we need to look at another feature that facilitates the entry of fake news in the traditional media - the publication of unverified information. Most of the media ignore the unwritten rule of checking information from two independent sources and completely trust what is read on the Internet, without knowing its origin. Even a simple journalistic investigation would disprove most of the false facts on social media, but often this is not done. One of the most important features of misinformation, which determines its success, is its connection with a topical issue on which public opinion is negative and the falsified fact coincides with the mood of the audience or the content of stereotypes. In the same way, the image of a company, organization, person or even country can be used. When the elements of the false facts coincide and prove the already imposed opinion of the individual units of the society, their acceptance by the consumers by the truth is much easier to implement.

Section 5.7: Summary

A popular view is to identify online media with the use of a computer for distribution and display, not with production, but such thinking places limitations on their scope and functions. Another focus of the developments shows a look at the cultural forms and the context in which the new technologies are used. The third concept perceives them as the unification of technologies and cultural forms. We can broaden the understanding of online media and view them as a convergence between computer and media technologies (Manovich, 2001) with economic, social and cultural effects. Online media have changed the understanding of professional practices, content and distribution. They expanded the professional expertise of journalists, resulting in a multimedia journalist capable of performing many tasks, not just media. Technology has the power to make modern journalism better and more diverse or to depersonalize it - it depends on how it

will be applied. Competition over time, the new media ecosystem with different laws, the adoption of a variety of software, the 24-hour production process and the constant feedback are serious challenges for journalists. Preliminary monitoring of media brands highlighted two directions of development - (1) established over time as quality media continue to build a serious image and offer meaningful content and (2) some emerging media rely on the sensational approach, unreliable content and reduced information barriers drive traffic to their sites.

It is extremely important in a situation of introduction of media technological innovations for journalism to be able to preserve its essence to inform, analyse, publicize topics of public importance, to regulate and control.

Case Studies: What is the responsibility of news websites for user comments (Delfi AS vs. Estonia)

The European Court of Human Rights (ECtHR) ruled that Estonia did not breach Article 10 of the European Convention on Human Rights (ECHR) when it held an online news outlet liable for defamation based on comments posted in the comments section of its articles. The court conducted a three-part test in determining whether the news outlet's rights had been violated. First, the ECtHR found that Estonia had interfered with the outlet's right to free expression when it imposed civil penalties for the defamatory comments. Second, the court held that the award of damages was prescribed by law, and that the outlet violated Estonia's Civil Code Act and Obligations Act. Third, the court noted that imposing civil penalties on the outlet pursued the legitimate aim of "protecting the reputation and rights of others." Finally, the court engaged in a balancing test to determine whether Estonia's interference with the outlet's rights was necessary in a democratic society; it found that Estonia acted permissibly (Case Analysis, Columbia University).

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Chapter 6. Social media
by Sinan Aşçı and Tirşe Erbaysal Filibeli

Aim

The primary aim of this chapter is to contextualize social media in an era which is saturated with information and communication technologies. Following the definition, components, and types of social media, how social media is used as information channels by users, how media organizations use social media professionally, and how social media is used within blurred lines such as ideas on prosumers. In other words, social media has been considered in different views of information and communication technologies according to their effects on how users and professionals build and participate in communities, how they define and express their identities, and how they experience efficiency and productivity. In order to achieve these goals, some challenges have been taken into consideration for living with social media individually and professionally. Learning to control and manage the flow of information daily seems a priority for every user today.

Expected Learning Outcomes

1. understand what social media is, the various channels through which it operates, and the role of social media in the media industry

2. use principles of consumer and producer perspectives to develop and critically analyse social media content that engages other users

3. draw on knowledge about misinformation, disinformation or malinformation to develop effective approaches to tackle misbehaviour on social media

Keywords: social media, platforms, digital platforms, prosumer, content generation

FOCUS QUESTIONS

1. What examples of communication technologies have students enrolled in media studies used for their studies?

2. In what ways do communication technologies change how media professionals and non-professional users collaborate?

3. How do the usages of social media platforms in media organizations differ from other communities?

4. Explain how digitization has extended the use of social media as a tool for spreading the word professionally.

5. Discuss how social media has helped to make the Internet the major communication and information-sharing medium that it is today as well as the significance of this medium in our professional lives.

6. Media professionals are regarded as 'alternative' sources of news and information through the practice of blogging or micro-blogging. Describe how the aspects

of blogging and micro-blogging position the practice as an alternative to traditional ways of information sharing.

7. Discuss why social media use blurs the line between 'consumer' and 'producer'. In your answer address how social media productions make this blurring more apparent.

8. Discuss the impact that social networking sites (as new forms of communication) have on media producers and consumers.

9. Which social media tools do you use? What are the main reasons you choose to use these tools?

10. What kind of messages do you share the most on social media? (Your own writing) What types of messages do you share with your own followers?

11. Do user-generated content (UGC) and citizen media platforms transform the news?

12. Do UGC and citizen media make it easy to reach information for everyone by eliminating gate-keeping?

13. Do UGC and citizen media cause information pollution?

Section 6.1: Definition of Social Media

In the 1990s when the changes manifested themselves with the Internet in individuals' daily lives, the field of media and communication started being affected profoundly as did all other areas blended with technology. The technological developments related to the Internet draw every world citizens' attention to the transformation of their daily and professional communication process. All these developments have been topped off with the changes in media which are taken into consideration as revealing the greatest invention of the 19th century. Following the emergence of the Internet in daily life, the connection and access to the Internet determined various types of communication. As understood, the Internet was in competition with itself from the first moment it emerged, then related developments and changes were lined up successively.

Devices which are used for connecting to the Internet have become more and more day by day, and these devices where the Internet can be used have become the main factor why every individual is attached to a network. Social networks can be defined as platforms for the interactions of individuals as users or institutions for their works or information exchange. Such widespread use of the Internet paved the way for highlighting the density of social media sites, applications, or platforms. According to the research carried out by We Are Social and Hootsuite in 2021, 4.20 billion people, approximately equal to 53.6% of the world's population in total, use at least one of the social media platforms.

Social media can be generally defined as digital platforms enabling individuals to establish personal relations with others and make a dialogue through networks. Within these networks, individuals can share their messages and content on feelings and thoughts in various formats like music, video, photography, and so on. As understood from the experiences of such dialogues, social media has brought communication patterns

and technology use into a new dimension by connecting the computer networks when users create their profiles. By having a profile on a social media platform, a user can publish the content they want. On the nature of this publishing process by gaining control over the information, the social media platforms are defined as the environments which allow the users to build social communication in virtual groups they have created or got involved in.

There is a lack of a stable definition of social media, which complicates understanding how media professionals approach and analyse the issues occurring with the existence of social media. Different existing definitions of social media have been offered in the literature in both communication sciences and some other related academic disciplines. Russo, Watkins, Kelly, and Chan (2008, p. 22) stated social media as a facilitator of online communication and networking: however, Kaplan and Haenlein (2010, p. 61) suggested another definition which is similar but from a different viewpoint, like "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content." Besides such basic definitions based on the users' experiences, another complex definition was provided by Howard and Parks (2012, p. 362) in three different aspects: (i) infrastructure and a tool to produce and spread content, (ii) the content in the shape of personal messages, news, ideas and products, and (iii) the content produced and consumed by the individuals, institutions and industries. In addition to these scholars, boyd and Ellison (2007, p. 211) defined another term like 'social network sites' which has been frequently and wrongly used in place of 'social media.' However, social network sites as another web-based service to allow individuals to (a) construct a public or semi-public profile in the system, (b) articulate a list of users with whom the others connect, and (c) view and change their lists of connections in the same system.

The long and short of the matter, the scholars need to find a descriptive, deductive and robust definition of social media according to the era in which the users experience it. Under any circumstances, the only characteristics which can be converged around the term are digital technologies allowing users to interact and produce user-generated content.

Section 6.2: Components and Types of Social Media

Social media as Internet-based applications under the control of the users in the process of producing and transferring content built on the basis of Web 2.0 refers to a kind of Internet technology which mediates the transformation of Web 1.0 layout and one-way communication in traditional media by blending. The concept and types of social media have evolved with the extensions of Web 2.0 which enables users to create content and share this content ubiquitously. That's why the concept reveals not only the experience of the flow of information but also the existence of interaction.

The first examples of social media date back to 1994 and 1997 (Boyd & Ellison, 2007, p. 214) however, there were some samples which have been stated in the literature

as the first social network in history without having that awareness in mind. That's why social media can be considered as consisting of communicative allowances like only creating profiles and sending messages to others in those years. Following these years, other social media platforms started to come to the fore with added characteristics.

Social media varies in size and heterogeneity like professional network sites, blogs, micro-blogs, video and visual sharing sites, location sharing sites, social bookmarking sites, or other virtual environments where users come together online. While social media manifests itself with its own characteristics and communication opportunities which allow data exchange, it is important to say that it does not only aim at making the users communicate for getting entertained, but also for professional and educational reasons.

Focusing on the brands of social media companies does not mean a lot when they are analysed based on their characteristics because the communicative actions and allowances are intertwined. Carr and Hayes (2015) explicitly define the key elements in subsections to conceptualize social media:

1) Internet-based. Social media refers to online tools operating via the Internet, so social media does not need to be web-based.

2) Disentrained, persistent channels. The communication facilitated within a particular channel, where users participate, refers to channel dis-entrainment. This opposes the situation when both users need to be on the same line at the same time in order to be able to interact, but it is just for face-to-face communication.

3) Perceived interactivity. The perception of interactivity creates the basis to distinguish social media from other media settings. Users need to perceive the interaction-based elements to get a feel of the medium social.

4) User-generated value. The benefits and value of making use of social media in everyday life are based on the fact that the users get in touch with the other users' content, not only the content generated by organizations like traditional ways of information sharing.

5) Masspersonal communication. This situation is used as an example of using mass communication tools and channels for interpersonal communication and the interpersonal channels and tools for mass communication. By doing so, users can engage two in one: interpersonal and mass communication (p. 49-52).

Concisely, users can create or contribute content in various media types, can tag the content, can rate the content with either active voting or passive use, and define their common interests with the other users. According to Mayfield (2010, p. 3), social media is where sharing information and collaborating takes place at a level never seen before.

Section 6.3: Social Media as Information Channels for Users and Media Outlets

In the digital era, YouTubers, bloggers, vloggers, social media users, and shortly everybody who produces any type of digital content affect how traditional media see and produce news. Some key characteristics of new media as being digital, interactive, hypertextual, virtual, networked, and simulated (Lister, Dovey, Giddings, Grant & Kelly, 2009:13) make it easy to diffuse content. Via hypertexts, surfing from one content to another content is possible. Besides, the information flow is very fast and thanks to those characteristics people interact with each other very fastly. So, both how people produce content and how they consume it have been changed.

Web 2.0 is a system that includes the second-generation internet, in which the user is actively involved, so Web 2.0 basically refers to sites/platforms/applications where the users create and manage content (Iwaarden, Wiele, Williams & Eldridge, 2010; George & Scerri, 2007). Social networks, online streaming platforms, blogs, wikis, etc. are all based on user-generated content (UGC). So, in the digital era, audiences become information producers, and citizen media shape today's digital information landscape. At this point, user-generated content should be considered an important component of online/digital journalism. As O'Reilly stated, new digital technologies empower users to develop, create, rate and distribute Internet content (Hermida and Thurman, 2008). For this reason, with the effect of those technologies, citizen media is being considered as an alternative to traditional news media (Hermida&Thurman, 2008, Thurman&Hermida, 2010; Goode, 2009; Çalışkan, 2016).

Today professional journalists increasingly involve content produced by citizens in news production. In addition, the increase in the use of user-generated content by professional journalists creates a kind of collaboration between professional journalists and amateurs (Paulusen & Ugile; 2008). Participatory journalism is an essential part of journalism for media outlets hiring reporters to shut everything in everywhere. For this reason, journalists use content such as video recordings, pictures, etc. which are taken by citizens at the time of the incident. In that way, citizens play the role of amateur reporters and journalists use amateur reporters as news sources. On the other hand, sometimes because of political and economic reasons, media outlets do not want to report. Even if the internet editors do not consider some incidents as news, the citizens who are always connected to the network see what happened, and create and share content. Especially where the mainstream media lose its function, citizen media become an alternative to mainstream media. During new social movements like Occupy Wallstreet, Arab Spring, Gezi Park Protests in Turkey, Hong Kong Protests, Lebanese Protests, etc. social networks functioned as a key information channel. Today, UGC constitutes an alternative to traditional news outlets, and UGC-based platforms, namely social networks, are used as news sources by media professionals (Çalışkan, 2016; Grosser et al., 2017).

Section 6.4: Audience as Information Producer: Challenges

Back in the 19th and 20th centuries, there were technical and also physical challenges that journalists should overcome to gather information, produce news and disseminate the content (Filibeli, Aşçı & Cerrahoğlu; 2020). Especially reporting conflicts was extremely hard, since transmitting images was taking so much time. Comparing the early ages of journalism with today's practices, make it clear to see how easy both gathering information and reporting news is in the 21st century. With technological developments, getting pictures, transferring images, and instantly reporting from one country to another country became possible. Additionally, in the digital world, producing and disseminating any kind of information takes just a few seconds.

Despite new technologies, there are still some challenges to a certain degree and new challenges showed up, especially in gathering true information because today via Web 2.0 technologies, getting and sharing information became possible for everybody. There are no gatekeepers who are working for social media platforms, and it creates challenges. The content producer is the only one who decides the story is true, and who produces and disseminates it. For this reason, if the story is not true, it causes a major information disorder.

UGC-based platforms create both opportunities and challenges because, for people who want to make their voices heard, it functions as a public sphere. On the other hand, people who want to manipulate communities may use those platforms for the purpose of propaganda. This is why today both people who gather information online and journalists who use those platforms as a source should develop some digital skills to fight against information pollution. Both users and journalists should check who produces the content, who disseminates it, when it is produced and shared, whether it is biased or not, and whether it is digitally manipulated or not, in order to be sure that it includes true information. Plus, as professionals, journalists should double-check the content.

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Chapter 7. Representations of social stereotypes in the media
by Michalis Tastsoglou and George Pleios

Section 7.1: Introduction

The chapter provides a framework that explains how social stereotypes are established in the public sphere and the complex role that the media play in shaping public opinion. The objects of this chapter constitute broader scientific fields in communication studies. Despite the importance of those fields, our analysis cannot be extended. Because of restrictions in the text size, this chapter has to highlight specific areas that touch on vulnerable groups.

The section that follows can be seen as a vocabulary, as it offers terms and definitions about the cognitive aspects of individual thinking. Values, beliefs, attitudes, opinions, stereotypes and other words are explained to strengthen reader's ability to recognize them as different and discernible concepts of cognitive psychology. The third section aims to explore how public opinion is shaped by focusing on fundamental communication terms such as public sphere, public opinion and agenda setting. Of course, in such an approach is also included media as they shape and reproduce public opinion. The fourth section comes to present a usual way of representations of vulnerable groups as the "others". "We" and "them" is a media frame that lubricates the descriptions of various social problems and adversities. It makes them entertaining, dramatized, as well as breaks them into stories often presented as unrelated to each other. In the same chapter, a propaganda section follows. Propaganda is defined as a neutral scientific term that encompass a wide variety of practices that could be used in various ways in individuals' daily life. Right-wing parties and candidates usually propagate stereotypes and attempt to exclude specific vulnerable groups from the political and social life. The final section of this chapter presents the work of Robert E. Park on race relations and racism. Park attempted to analyse racial relations by ascribing them to interactions that shape a society's culture.

Section 7.2: Values and other parameters of political psychology

In order to explain political actions and behaviours, the individuals and their inner world guide us like a compass to understand why these decisions and actions take place. Political psychology is a discipline that explains political behaviours by using tools taken from the science of psychology. This discipline studies the interaction between politics and psychology (Houghton, 2009: 22). Except from political psychology, cognitive psychology also concerns how people think about political issues. Many studies belonging to cognitive psychology attribute important mental processes to attitudes, political knowledge, political sophistication etc. in specific brain areas (Lieberman, Ochsner & Schreiber, 2003: 686).

However, individuals use to thing in their own individual and unique way. Some issues in a person's mind are more important than others. Each individual has its own ideals which are represented by its values. Values are abstract, general perceptions a person has about the desired and undesirable situations of life. Values are arranged in the inner world of the individual according to his personal preferences. Nevertheless, individuals, in fact, are rarely influenced by a lone value without having prioritized it among others, whereas values also serve as a general framework for guiding personal actions (Price, 1986: 102; Glynn et al., 2004: 121; Jacoby, 2006: 706- 707).

An individual's values comprise its own principles lying at the core of its cognitive system. On the other hand, these values cannot be numerous, as the individual behavior will indulge in certain contradictions. Beliefs are used as a term which describes more numerous but less effective cognitive elements than values. Beliefs are *"the cognitive components that make up our understanding of the way things are, that is, the information that individuals have about objects or actions"* (Glynn et al., 2004: 120).

In order to understand the mental processes of the human mind, stereotypes are an important concept, especially when we desire to explore how people think about vulnerable groups. A stereotype comprises an *"overgeneralization about the behavior or other characteristics of members of particular groups"* (Cashmore, 1996: 354). Stereotypes are socially distributed sets of beliefs about particular characteristics found in members of a social class. These generalizations are based on the categorization of people. Stereotypes are a cognitive consolidation of how the world functions. They offer oversimplifications about a group's members as a whole, attributing them certain traits and characteristics without having considered them as different individuals (Glynn et al, 2004: 170-177; Parrillo, 2015: 92). Another useful concept is predisposition.

Predisposition is the negative or positive tendency towards an object or event. Political predispositions are defined as the fixed individual characteristics that regulate the acceptance or rejection of the political communication that the individual accepts (Zaller, 1992: 22-27). A predisposition produces attitudes, predispositions around an object (Converse, 2007: 151) that are dictated by the aforementioned predisposition. *"Attitudes are built upon our beliefs and values"* (Glynn et al., 2004: 123). Zaller (1992: 23) considers attitudes to be less central than values to an individual's belief system. Attitudes dictate specific opinions. Opinion is the verbal or behavioral expression of an attitude (Glynn et al., 2004: 123). An individual has thousands of opinions about different objects, subjects, events. However, among the terms described in this section, opinions are by far the most circumferential concept included in individuals' belief systems.

Section 7.3: Shaping public opinion

Public opinion is defined as *"the belief or thoughts of the public regarding a particular topic, especially one regarding politics, religion or social issues"* (Abdalaal, Nergiz & Saygin, 2013: 143). The term took on a clear form in the mid-18th century, a time when

the bourgeois public sphere flourished, as conceived by Habermas (1997). For him, the self-perception of publicity was crystallized in the common ground of public opinion. An important factor in determining public opinion is the publication of an event. This publication can be guaranteed by a well-functioning public sphere. Once the spotlight falls on an issue, people start discussing it and, in some cases, may furtherly look for deeper information or try to do something about that issue, especially when it concerns them individually (McCombs, Einsiedel & Weaver, 1996: 103).

Defining the public sphere, we would say that it is a space of social coexistence where public opinion is formed within it (Papacharissi, 2008), as it is shaped based on rational dialogue and confrontation of different opinions. We need to focus on three points in this definition. First, that the public sphere is space. It is a framework in which discussions take place and public opinion is formed. The second point is what emerges from its relationship with public opinion, something that is evident from the presence of the second in the definition of the public sphere. The public sphere ensures the right conditions for the formation of public opinion. Finally, a third point aroused by the same definition is the rational dialogue as a *condicio sine qua non* for a sophisticated public sphere.

Within the public sphere, individuals who make up a society come together in public. There, the citizens are informed and exercise their critique to the government. The latter in turn must provide transparency for its practices. All the authorities must be accountable to the citizens for their decisions. Therefore, government actions are in the hands of the citizens, who are being emancipated through processes like this (Habermas, 1997). Thus, the public sphere takes on special significance within parliamentary democracy. Of course, the public sphere would be meaningless in non-democratic regimes.

Public opinion comprises the result of the public sphere. The quality of public opinion also depends to a large extent on the quality of the public sphere. The latter gives to the former the opportunity to exercise influence on citizens. On the other hand, public opinion embodies the idea of a politically functioning public sphere. However, the attempt to formulate a unique and commonly accepted definition is in vain (Price, 1996: 22). Habermas (1997: 53) argues that public opinion is an inconceivable size and states that sociology has surprisingly still been examining it.

Price (1996) places the arrival of public opinion in the Enlightenment era, while Habermas (1997) place the equivalent of the public sphere in modernity. Along with the emergence of the bourgeois public sphere (in the middle of the 18th century), public opinion is formed as a critique. The *publicum*, which represents the public, evolves into *Publikum*, which, however, refers again to an audience, but to an audience that has its own point of view, expressed in and by public opinion. Habermas (1997: 81) focuses on the emergence of the conscious being, posing the creation of public opinion as a matter of consciousness. As a result, a struggle between the citizens and those in power is in

progress. This struggle has to do with the regulation of the public sphere, for which public opinion is at loggerheads with the status quo.

Section 7.4: Media's use of stereotypes about the 'others'

The role of media in covering minority groups is a controversial process, whereas the media tend to present the news under the scope of a national context (Hargreaves, 2001: 23). However, the same role remains prominent as the media content includes representations of various vulnerable groups. The media are owned by powerful elites, who are able to use them in order to manufacture consent gaining prominence in public opinion shaping. The aforementioned national context leads to a de facto structured ideological dipole between "us" and "them". (Herman & Chomsky, 1988; Van Dijk, 1993: 277-282, Don & Lee, 2014: 689). A national society tends to marginalize whatever is thought to be different or unacceptable according to the dominant ideology.

Parrillo (2015: 3-8) describes that difference is a matter of exclusion almost in every social group. Each group members tend to view those of other groups as strangers. A stranger represents the different, the unknown, the unfamiliar, the outsider, who has been perceived by natives as a human being having prescribed traits and characteristics regardless of his actions. A major part of otherness consists of cultural differences. Cashmore (1996: 262) refers to his dictionary of race relations that *"from times immemorial, peoples have considered themselves as the 'people' and all the rest as others".* Turning back to the media's national context, minority ethnic groups are also underrepresented in the media. Therefore, there is not only a qualitative problem due to the negative stereotypes used to represent minorities, but there is also a quantitative problem, given the fact that such problems show the cultural significance of media representations. The media are interested in covering rare incidents of violence directed from immigrants to natives, while they tend to ignore the constant and naturalized physical and symbolic violence that immigrant encounter in their daily life (Van Dijk, 1993: 1; Cashmore, 1996: 232, 233). Hall (2019[b]: 170) concludes that the media representations shape a fundamentally discriminating discourse about *"the West and the rest".*

By combining the effects of elitism and nationalism, although they are not the only factors that structure the contemporary media environment, it is understood that media representations comprise the cultural manifestations of preexisting power relations (Alibhai, 2002: 123). It should not be forgotten that races are constructed culturally, regardless (Balibar & Wallerstein, 1991: 36). Although they have been used as analytical tools for centuries, they do not meet the criteria to be considered as a coherent unit in biology. Race functions as alibi for the native subordinated classes to live their imagined superiority inside the strict limits of their class. As Hall (2019[a]: 216) puts it, *"capital reproduces class relations, including their internal contradictions, as a whole, structured by race"* To sum up, racism is the manifested form of group dominance. It is the result of

preexisting power relations that are perpetuated through racist discourse (Van Dijk, 1993: 284).

Culture provides useful information, which being under representation could help an individual decide how to act. Second, the individual shape its own identity by being exposed to cultural representations. However, media representations are also shaped by the identity of their production team. National identities have been proved a strong and coherent identity type both in media representations and individuals' way of thinking (Hall, 2010: 441-443). Hence, minority ethnic groups are represented in stereotypic ways. Ethnic and racial stereotypes are either negative or positive. However, negative stereotypes prevail. A negative stereotype could be described as a prejudice. Cashmore (1996: 288, 354) defines prejudice as *"learned beliefs and values that lead an individual or group of individuals to be biased for or against members of particular groups prior to actual experience of those groups".* Media representations tend to reproduce stereotypes and prejudices which are taken for granted by their audiences. These stereotypes are presented as facts. As a result ethnic minorities are covered by the media in a negatively biased way oriented to crime and terrorism, which shape an also negatively biased public opinion reproducing racism (Van Dijk, 1993: 221, 223, Schemer, 2012: 739-740).

Section 7.5: Robert E. Park: a sociological account of racism and 'race relations'

The term integration is something that is referred more to a general goal than to a countable unit that describes specific characteristics. It contains a wide variety of economic, political, social and cultural situations that migrants have to deal with when they arrive in a new place (Alencar & Deuze, 2017: 2). A similar but not equivalent term is *assimilation.* The importance of this term was acknowledged before a century by the Chicago School of sociology.

The Department of Sociology at the University of Chicago developed thoughts, ideas and suggestions about race and ethnic relations. This scientific field gained prominence during the second decade of the 20th century, when Robert E. Park (1864-1944), the most famous representative of the Chicago School, led scholars to start thinking about racial issues focusing on cultural and environmental characteristics, such as personality, individual attitudes and traits etc. (Matthews, 1977: 159, Lengermann, 1988: 361).

According to Lengermann (1988: 367), Park's sociology conceptualized social life under four main principles. First, he distinguished social groups membership to ingroups and outgroups emphasizing the essence of interaction between them. Second, he suggested that the social life should be understood via tensions, contradictions, and change, which are noticed by social scientists. Third, he proposed a bidirectional relationship between interaction and culture: the former is patterned by culture, while it transforms the latter at the same time. Finally, he argued that there is a need to constantly

explore the relationship that an individual maintains with the group that belongs and its members. Park was in favor of a market society that it could be receptive to change, whereas he believed that competition and conflict are inevitable elements for a society to achieve its change, its transformation, its development (Matthews, 1977: 170).

The Chicago School of sociology put race and ethnic relations at the heart of social transformation. Moreover, the United States of America have been historically recognized as a well-organized place to receive immigrants. Robert E. Park discerned the importance and complexity of racial and intergroup relations in sociology (Park & Burgess, 1921: 526). By studying the way that immigrants live and interact both as ingroups and outgroups, he thought that the racial conflict could be blunted and highlighted the contribution of cultural change to it (Matthews, 1977: 157-169).

The main concept of Park's sociology is the process of assimilation. He thought of it as essential to society's development. Assimilation can facilitate the shape of society's self-consciousness through competition, accommodation, and conflict. Shils (1986: 96) argue that Park interpreted the construction of a race as *"a matter of a collective self-consciousness".* Park & Burgess (1921: 528) describe immigration in terms of a plant and a habitat. The habitat allows to the plant to grow and the plant itself affects the habitat as one of the factors that constitute it. Hence, there are two complementary processes from which a vast clump of interactions emerges.

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Chapter 8. Intercultural communication
by Maria Nikolova

Aim

The aim of the present chapter is to provide to clarify the meaning of intercultural communication as a concept, to sum up its importance for the development of intercultural dialogue and for overcoming prejudices.

This chapter also focuses on the depictions that the media produce by stereotyping the 'other' and especially the representatives of so-called 'vulnerable groups'. It's clarified also the meaning of cultural codes and cultural contexts, the importance of social media and digital communication for creation perceptions of different social, ethical and religious groups.

The chapter also provides a case study on Bulgarian media representation of refugee crisis (2013-2015) with the focus placed on dissimilated stereotypes and prejudices. The development of the crisis is seen through Stephen Fink's model (Pacheva, 2009, 42): pre-crisis, crisis phase, chronic phase, and crisis resolution phase.

Expected Learning Outcomes

1. To gain understanding on the complexity of intercultural communication and the process of intercultural dialogue.
2. To understand the specifics of media representations and the mechanisms of building images based on stereotypes and prejudices.
3. To identify the role and the influence of social media on creating the perceptions for the vulnerable groups.
4. To the able to analyse media materials and to identify hate speech and unethical journalistic practices.

Keywords

Intercultural communication, stereotypes, culture, refugee crisis, media representations, vulnerable groups, Bulgaria.

Section 1.1: Introduction

With the emergence of information and communication technologies in our societies, opportunities for connectivity, career, education and business are facilitated, but at the same time our competences for intercultural communication are challenged. Knowing the specifics of intercultural communication and developing skills in this area is important because of: technological transformations and digitalization of the process of communication between people; overcoming negative stereotypes and prejudices about

other nations and groups of people; reducing social exclusion of vulnerable groups in society; overcoming misunderstandings and communication barriers. Intercultural communication can also be defined as a field for studying communication between groups of people whose cultural awareness and symbol systems are sufficiently different and specific from one another. For example, the same message created in one cultural group would have a very different meaning when have to be decoded and received in another cultural group.

Intercultural communication skills are usually considered necessary for managers, diplomats, and politicians, but in a globalised world they will be needed in almost every public sphere. Journalist's intercultural skills also facilitates their ability to cover events from distant and culturally diverse countries, which implies knowledge of the specific cultural context of the country concerned and the development of specific journalistic competencies for qualitative coverage of processes and phenomena there.

Intercultural communication can be defined as the process of transmitting and receiving messages between different cultures. In the broad sense, it refers to the process of communication between people from different cultures, but it can also be studied as a process of communication between different cultures. Samovar and Porter (1991) state that intercultural communication occurs whenever a message is produced by a member of one culture for consumption by a member of another culture.

Intercultural communication attempts to bring together relatively distant fields such as cultural anthropology and some areas of communication. Its main goal is to identify and provide explanation how people from different cultures communicate with each other. Intercultural communication, like many other scientific fields, is a combination of different disciplines. It includes anthropology, cultural studies, psychology and communication.

Related to the concept of intercultural communication is the concept of intercultural dialogue. Intercultural dialogue is a process that consists of open and mutually respectful exchange or interaction between individuals, groups and organizations with different cultural backgrounds or perspectives. It aims to develop diverse perspectives and practices, increase participation, freedom and choice, strengthen equality and intensify the creative process" (European Institute for Comparative Cultural Research (ERICarts): Sharing Diversity, 2008,13).

In this sense, the process of intercultural dialogue goes beyond 'respect of the other' and can lead to creative possibilities that transform challenges and ideas into innovative processes, and give rise to new forms of cultural expression. The 'shared space' in which such a process has its expression can be located beyond physical spaces and situated in media or virtual environments.

Section 8.2: Culture, communication, cultural context

The term "culture" derives from the Latin 'Colere', which means 'to cultivate'. In 1952, Alfred Kroeber and Clyde Kluckhohn, in their article "Culture: a critical review of

concepts and definitions," examined 162 definitions of culture (Kroeber, Kluckhohn, 1952). The number is still growing today.

The term 'culture' is most often used in three main senses:

- Excellence of taste in the fine arts and humanities, also known as high culture.

- An integrated pattern of human cognition, beliefs, and behaviour that depends on the capacity of symbolic thinking and social learning.

- A series of shared attitudes, values, goals, and practices that characterize an institution, organization, or group.

The concept of culture has also been identified with an integrated pattern of human cognition, beliefs and behaviour that is both an outcome and an integral part of the human potential for learning and transmitting knowledge to subsequent generations. Culture, thus, consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, artworks, rituals, ceremonies, and symbols. Every human society has its own specific culture or socio-cultural system. Attitudes, values, ideals, and beliefs are strongly influenced by the culture (or cultures) in which the individual lives.

The term "culture" refers to all the characteristics common to a particular group of people that are learned and not given by nature (Kroeber and Kluckhohn, 1952). According to Prosser (1978) culture is defined as traditions, customs, norms, beliefs, values and thought patterning passed down from generation to generation.

Singer defined culture as: a pattern of learned, group-related perceptions – including both verbal and nonverbal language, attitudes, values, belief systems, disbelief systems and behaviours that is accepted and expected by an identity group (Singer, 1998, 5).

In cultures that are diametrically opposed to each other, communication between individuals and groups takes place according to commonly accepted rules that are respected and followed by community members. Through these, they objectify belonging to a culture, but at the same time each individual contributes to its development. Culture creates a structural environment in which society and institutions function, in which certain values and norms of behaviour are preserved and transmitted to generations. Concrete projections of culture are recognized in language, non-verbal communication, civilizational modality, rituals, and traditions that give a sense of belonging to a group or nation.

According to Thomas (Thomas, 2010, 22) in every culture there are so-called 'cultural standards' which can be defined on the basis of the following five indicators:

– Cultural standards are forms of perception, thought patterns, judgment and interaction that are shared by a majority of the members of a specific culture who regard their behavior as normal, typical and binding.

– Own and other unfamiliar behavior is directed, regulated and judged on the basis of this cultural standard.

– Cultural standards provide a regulatory function for mastering a given situation and dealing with people.

– The individual and group-specific way of applying cultural standards to adjust behavior can fluctuate within a range of tolerance.

– Forms of behavior that exceed this specific range are not accepted or sanctioned by the respective collective.

Hall (Hall, 1997) stresses that culture is connected to meaning and therefore permeates in all of the society. Cultural practices, norms, traditions, and values are part of media discourse, which plays a significant role in shaping people's perceptions of themselves and others. The question that is important according to Baker (2004) is whether critical intercultural communication is the extent to which such discourses rely on ethnocentric representations. Ethnocentrism refers to people's tendency to use the standards of their own culture to judge other cultural groups, which is concurrent with people's tendency to regard their culture as superior to others.

The existence of a unified global culture cannot be put into practice because culture is not inherently homogeneous, static and categorically fixed. Cultural diversity is increasing thanks to globalisation processes. Under the influence and with the help of new communication technologies, symbols, images, cultural styles and artistic expressions are exchanged new patterns and creative activities are inspired, ultimately leading to the enrichment of one nation's culture. On the other hand, cultural signs are interpreted at the individual level, which is further evidence of the impossibility of global culture. Respect for the value of different cultures, the promotion of cultural expression and the chance for cultural choice draw a dividing line between globalisation and the enforcement of cultural standards.

When we talk about contemporary forms of communication and access to information, we usually think of the digital environment and the possibilities of Internet technologies to accelerate and facilitate intercultural communication. According to Uzun (2014, 2409) the virtual platforms as 1) Web 2.0 environments such as blogs, websites, wikis, file sharing sites, etc. that allow users to interact or collaborate with one another but where people are mostly passive viewers since only partial contribution and/or modification to the content is allowed: 2) Web 3.0 platforms in which the content is to a great extent user-generated and other flexible social media environments that can be embedded in mobile applications; and 3) software-based platforms such as Second Life and IMVU where people can play game(s) and chat, etc.

In today's world, it is impossible to find a culture that is isolated from the media. Thanks to the rapid development of digital technology, people have the opportunity to experience different forms of cultural expression anywhere in the world. They are able to

build their own mosaic personality and culture thanks to the information resources they have access to. This leads to an increase in cultural diversity and to some extent reduces the influence of traditional media. Users of the new technologies not only have their own opinions but are free to express them in virtual space. There are also no more uniform messages. On the Internet, messages from the media can now be refuted, questioned, enriched with new facts and data, commented on by the recipients and the volume of information exchanged is increasing.

It is impossible to get to know all the cultural achievements of the world to the same extent and in the same detail. Through modern technology, people can build on his knowledge and expand his cultural horizons more easily than ever before. People are not mass consumers of cultural works and values, but can participate in their creation, development and interpretation. According to Lyubomir Stoykov, modern society is structured as a result of the action of the media, therefore its culture can be called media culture. This theory can be found in the studies devoted to mass and popular culture: "Media culture is a vivid testimony to the expansion of mass media in the cultural environment, which take on the role of a structuring agent of contemporary society. Moreover, the media transform the system of spiritual production in such a way that the audience begins to participate directly in the mediaculture and the 'preferred meanings' of cultural codes. Such a transformation of cultural creation into cultural co-creation and co-authorship constitutes one of the most characteristic features of contemporary mass and popular culture, offering the individual ample opportunities for self-representation and making mass and popular culture one of the main sources of models for identity construction". (Stoykov, 2010, 86-87).

The relationship between culture and communication is complex and dynamic. A dialectical understanding of this relationship assumes that culture influences communication and vice versa - communication is influenced by the cultural specificities of nations and groups in society.

The communication context is usually created by the physical, virtual or social aspects of the situation in which communication takes place. The context also determines the style of communication - formal or informal. The challenges of intercultural communication are also related to the correct use of language, to the possibilities for its full meaningful use - language barriers can make face-to-face communication difficult, but they can be partially mitigated in online conversations. According to Martin and Nakayama (2018) context is neither static nor objective, and it can be multi-layered. Context may consist of the social, political, and historical structures in which the communication occurs.

Section 8.3: The 'others' in media messages

Traditional and online media today are important actors in public processes of building, sustaining, or challenging civic processes for social cohesion, integration,

tolerance and intercultural understanding. Media attention on certain processes or problems in society leads to their exacerbation or resolution. According to Fürsich (2010, 113), often the media formed a mediated national identity in limited ways by defining the boundaries of a community considered to be part of a nation and by excluding minorities as 'others'.

Angova cites an independent study on media pluralism in the EU Member States, which, according to her, highlights interesting findings on practices in Bulgaria, among which the part on cultural pluralism is of interest in relation to the topic. "Media portrayals of minority groups are usually stereotyped or discriminatory. There is no interest in researching in minority media, there is no public support for journalism, media, media literacy programs, they have no representation in the public debate on important issues, their electoral decisions are not the result of informed choices and as a result there is social isolation and political radicalization of young representatives of these groups" (Angova, 2015).

Intensified processes of globalisation lead to political and economic interdependencies, mobility for education or work, tourist trips and cultural visits. We can also add the military conflicts that arise in different parts of the world and lead to migrants and refugees seeking refuge in culturally different countries. The question often arises is how the media shape our perceptions of the 'other' in our midst. Here we can mention a few key theories from mass communication that are based on studies of media influences in society: agenda-setting theory explains how issues and problems that receive constant media attention become important and essential to the public agenda as well; Elizabeth Noel-Noemann theory argues well how the media can contribute to conformity in the expression of opinion in society by not giving voice to opposing views or 'discouraging' people to speak, however, the social scientific paradigm in mass communication research coheres around the assumption that the media play a significant role in shaping the issues around which public debate is conducted and determine the extent to which audiences will understand the nature of a particular public problem or civic issue.

The community we join virtually consists of individuals who share our interests, values, and understandings. Traditional media today are not the only disseminators of information and knowledge for people. People are further informed by the social media, adding to their awareness of events from the web by seeking more perspectives, facts, and data about what has happened. The free expression of opinions on the web creates opportunities for dialogue not only at the local, regional, national but also at the global level. It is a fact that the world is becoming increasingly networked and horizontal in the interactions between billions of people and thousands of communities and organisations, and this implies dialogue among them and tolerance of their differences. This same world is becoming increasingly hierarchical in terms of wealth, technological and military power. There are two opposing tendencies, one of which can exist based on tolerance and the other - based on power relations. That is why transnational organisations such as

UNESCO, the EU, NGO associations are trying to bring the culture of tolerance into international relations and make it an important pillar of their work. Culture is the way people live and interact locally and globally. It is a source of identity, innovation, and creativity.

Section 8.4: Cultural codes in media messages and social media messages

The digital transformation of communication processes and the prioritization of social media as the main sources of information have also had a serious impact on the cultural context. The academic works of researchers such as Maria Popova (2012), Diana Petkova (2013) talk about the construction of virtual identities, new codes of communication on the Internet, new cultural identities. The process of stereotyping also has its projections in digital communications and media - from news about certain ethical groups, advertising and PR campaigns, to freely shared videos of users. New forms of media content are changing social communication, but in many cases are reaffirming stereotypical notions of ethnicities, vulnerable groups, and nations.

However, we should not deny the possibilities that social media provide for breaking archaic cultural notions, for redefining and updating cultural codes, for creating a new communication environment in which the idea of the "other" can be changed.

According to Shestakov (2008, 90) Cultural code is a term, which describes a self-actualized human mentality - a unity of value orientations, socio-normative establishments (routines, rituals, heroes, symbols), fundamental features of characteristics specific to some nation, or human grouping.

According to Shipunova, Mureyko, Berezovskaya, Kolomeyzev, Serkova (2017, 697) mass media technologies can cause a tactile communication reaction with a virtual object, interchange the verity and falsity. The mass media code directs towards an accelerated automatic action in interactions. Mass representation is the most important persuasive means in the media environment. The 'question/answer' procedure acquires the meaning of an elementary basic code scheme in its function of controlling and regulating social life. The authors conclude that the code mechanism in the media exerts manipulative effects on audiences and consumers on a verbal and non-verbal level, and new forms of visual communication contribute to the imposition of certain behavioural stereotypes and the formation of a different world view. To a large extent, we can say that the K-pop subculture has gained global acceptance and popularity precisely because of digital communications and online media.

Social media greatly facilitate intercultural communication and interaction processes, but raise issues related to intercultural communication competence. According to Liu (2019) intercultural communication competence (ICC) refers to the knowledge, motivation, and skills necessary to interact effectively and appropriately with people of

different cultural backgrounds. Communicating through social media tools, video conferencing, online chat platforms, emails, closed groups, etc. help develop intercultural communication competence and knowledge.

According to Chen (2012) who refers to McEwan and Sobre-Denton (2011), computer-mediated communication can promote and develop virtual cosmopolitanism and virtual third cultures. The authors indicated that through the construction of third culture space, a new, hybrid culture is created, in which interactants from differing cultures can gather cultural and social information, build online communities, and form intercultural relationships.

Every social media today is a specific medium for content creation and largely has a profiled audience. Although social media was originally designed to connect people, communicate, and maintain relationships, today it is increasingly part of the media business model to generate traffic and unique visits. That's why we see sensational headlines and links to shocking images in media accounts on Facebook, Instagram, Twitter, and even TikTok.

Section 8.5: Non-verbal codes – media images

Non-verbal communication and the encoding of its meaning is usually associated with facial expressions, gestures, and proxemics. The nonverbal behaviour of individuals and groups is shaped and cultivated according to the specific cultural contexts in which they live. Therefore, certain non-verbal signs are acceptable in one culture, but may be considered offensive in another. Verbal and non-verbal communication have their own symbolic characteristics and their interpretation should not be literal but should be read in the context in which the communication takes place.

As non-verbal codes we can summarize: 1) appearance - physical characteristics, style and manner of dress, choice of accessories; 2) facial expressions - expressions of joy, sadness, embarrassment, confusion, surprise and other emotions; 3) proxemics - the norms of distribution of fixed (workplace spaces, semi-fixed (furniture placement) and personal space; 4) gestures; 5) eye contact - eye contact communicates meanings about respect and status and often regulates turn-taking; 6) paralinguistic features - tone of voice, vocal structure of the tongue, pitch of the voice, etc. Different interpretations of these non-verbal codes can lead to cultural misunderstandings and prejudices.

The media, including those that are purely visual, construct a so-called 'mosaic reality' rather than providing direct access to reality. Each media is characterised by a certain editorial policy which influences the selection of content and the thematic angle. Most media products reflect the dominant social values in societies, with significantly fewer challenging or attempting to redefine them.

Visual content and its traditional and hybrid forms engage target audiences more quickly and effectively. In the world of social media, visual content is 40 times more likely

to get shared, and articles that feature an image every 75-100 words receive double the social media shares than those with text alone. According to Kamel (2010) the image as a concrete object [....] affects thoughts and gives cultures their characteristic traits and provides their latent energy. The culture of the artistic image is an important part of the general culture of a society that influences, through its traits and characteristics, the type and nature of visual culture and provides the means for its growth and development.

Using the visual narrative makes detailed information easier to perceive and remember. The visual content creation toolkit is evolving and enriching with the variety of software applications, apps, processing programs, etc. that allow any communications professional with good digital literacy to create visual content such as infographics, video infographics, 3D photos, vertical and horizontal video, slideshows, mime, story map, etc.

According to Koning (2009, 114) recent advances in software and computer technology enable designers of computer-based instruction to use dynamic visualizations, such as animation and video, to help learners remember complex dynamic systems and, ultimately, understand the materials.

The impact of digital technology let to consumption of content primarily through social media and online platforms, therefore the media organisations had to rethink their content creation strategies. Many notorious media outlets such as The New York Times, The Guardian, HuffPost, Sky News, BCC, etc. have started presenting their news content through video formats. Thus, they increased their audience reach through their social media channels. Through digital channels, visual communication has emerged as a major way to communicate and inform. Media organizations are planning their visual content creation strategies not only according to the communication channels they use, but also according to the changed habits of informing audiences. Micro-narrative formats such as short videos, interactive graphics, GIF images, mime that can be easily viewed through mobile devices are seen in social channels of media brands.

According Kamel (2010) through study of manifestations of visual culture or image culture requires that one takes into account three distinct, yet interrelated, aspects: 1) The production context (who, what, where, when, how and why?); 2) The visual object or phenomenon itself (content- related and formal analysis, with focus on, among other things, technology, characteristics of the medium, genre and style); 3) The utilisation context (audience analysis, situational factors, sub- cultural connotations, political implications .... etc.).

Case Studies

Case Study: Stereotypes in media representation of refugee crisis in Bulgaria (2013-2015)

Researches on the impact of globalisation and the benefits of immigration policies in creating multicultural societies are abundant. The role of journalists in multinational

societies and the mission and functions of the media in them, especially during the times of social and cultural transformation, can also be considered as a separate topic. These issues have been brought into focus since the terrorist attack on the editorial offices of the satirical magazine *Charlie Hebdo* in 2015, and global attention has been drawn to themes of the limits of free speech, the use of cultural and religious symbols in a satirical context, and more generally, the role of the media in intercultural dialogue. Media studies in various European countries have recorded discourses such as 'hate speech', targeted demonisation of certain ethnic groups and communities, highlight of low cultural standards, migrant-phobia, etc. Consistently publishing of negative stories about certain groups and communities has a cumulative effect and influences the attitudes and perceptions of audiences. The issue of the 'other' has become more relevant in the public and media spheres following the refugee crisis that has taken place in Europe. Therefore, we have chosen a case study analysis of the media coverage of the refugee crisis in Bulgaria (2013-2015). We analysed publications (news, commentaries, interviews) from two Bulgarian media - "Dnevnik" and "Nova TV". In some of their publications and materials, are quoted other media that advocate far-right or far-left ideological views.

The analysis of articles and videos from Bulgarian online media is made in order to trace the development of the crisis situation according to Stephen Fink's model (Pacheva, 2009, 42): pre-crisis, crisis phase, chronic phase and crisis resolution phase.

The model of development of a crisis situation and its mediation is characterized by several stages: 1) latent stage, in which the problems crystallize and the crisis situation begins to take shape; 2) crisis stage - the crisis situation is already reflected in the media; 3) chronic phase - journalists lose interest in the crisis and its development, and media coverage declines; 4) phase of resolution and new equilibrium – evaluation of decision making process and the effectiveness of communication.

In August 2013 we can highlight the latent phase of the crisis, when brief information notes began to appear in media, that there was a steady flow of refugees on the Italian coast. During the same period, other European countries, such as Sweden, Switzerland and Germany, recorded an increase in the number of migrants from Syria. In Bulgaria, foreigners from Iraq, Syria, Ghana, and Morocco have been apprehended trying to cross the border with Turkey. The context of the media reports suggests a subconscious panic because Bulgarian institutions are described as unable to solve the looming problems.

In October 2013, we can register the first stages of the crisis phase. In the programme "In the Eye of the Storm" by TV Alpha (pro-party media of the extreme nationalist party 'Ataka'), the presenter Magdalena Tasheva used to describe the refugees as 'freaks', 'scum', 'mass murderers', 'cannibals', 'savages', 'islamic fundamentalists fleeing the justice', 'disgusting, low-down primates fleeing the law in Syria' and who will 'start raping, beheading' in Bulgaria... [Syrian refugees sue Ataka MP over hate speech, 2013]. The period between October 2013 and November 2013 in another inflection point in the crisis, when protests were organized in the rural areas of Bulgarian town Kazanlak against

the accommodation of 17 syrian refugees - people's motives were entirely dictated by stereotypical notions of this nationality. Syrians were associated with Roma, they were described as 'dirty' and 'spreading infections'. Photos and videos from the protests capture the protest actions of the villagers, who explicitly demonstrate their nationality by waving the Bulgarian flag.

The chronic phase of the crisis can be defined as the period between January 2014 and September 2014, when personal stories of refugees who managed to settle in Bulgaria appeared in the media. An example of such a story is "A Syrian in the village. A Bulgarian cattle breeder gives an example of how refugees can be included in the economy" from 11.02.2014. The article describes the fate of Ali, who arrived in Bulgaria and wanted to start working in agriculture. Through a volunteer network that helps refugees, he got in touch with a Bulgarian farmer and breeder from the municipality of Parvomay, who sheltered him and gave him a job in the farm. The piece is accompanied by photograph of Ali at work, suggesting industriousness and adaptation to the local culture.

On 16 September 2014 we can see a new spike of the conflict when in Kalishte, Kovacevitsa, children who have been granted protection status by the state, are not allowed to attend the local school. The main problem is the lack of Bulgarian language skills. Chairman of the municipal council doesn't contribute to resolving the problem, but reaffirms people's prejudices in the small town by commenting 'Who will be integrated? We will make Bulgarian children learn Afghan, right?' (*although 'Afghan' language do not exist*). According to him 'These people who remain in Bulgaria are the lowest classes of Syrian and Afghan refugees. People who lived in dugouts. The most illiterate people'.

By monitoring the people's feedback and comments, we often can notice that the aid to Syrian citizens is linked to problems in the government's social policy. It is more important for the people that the government takes care of the Bulgarian citizens who live in poverty. In the user comments under the media posts, people repeat speculations about the financial support of the refugees, make emotional interpretation of the social problems and comparisons with the status of Bulgarian pensioners. In some of the publications and television reports, unacceptable hate speech is used, suggesting primitiveness, criminal intent and lack of civility. Its imagery reiterates already established negative perceptions in Bulgarian society about certain religious identities and ethnic groups.

Unfortunately, the institutional response to the crisis situations outlined is inadequate and contributes to reinforcing the negative image of the "other". The mayor of the village of Rozovo, for example, defends the people's standpoint and in a report to the police in Stara Zagora describes the village as one of the "purest" regarding ethical diversity. The police spokesman, on the other hand, says that they will not investigate " the incitement of ethical hatred" but will check whether the refugees have followed the procedure for obtaining the required status.

Activity 1

Describe which ethnic, religious and cultural groups are identified as 'others in media messages' in the country you live. Do a content analysis of publications about them in your chosen media and draw out the main stereotypical notions they are imposing.

Activity 2

Research and find a personal story about people representing vulnerable groups in your country, who do not fit into stereotypical views and write an article by using the International Journalists Network toolkit and guidance (https://ijnet.org/en/resource/finding-story).

Activity 3

Choose a communication campaign, addressing social issues and social inequalities planned and implemented for social media and do an analysis of the used visual formats. What cultural codes you can identified?

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Chapter 9. News, facts, data
by Alexandros Minotakis

Aim

The aim of this chapter is to establish certain fundamental notions of mass media theory, while contextualizing them in the contemporary media environment.

Firstly, the terms of news, facts and data will be defined and analyzed as an interconnected whole, articulated and renewed constantly by media outlets. In this process, journalists employ certain classification of news · these will be presented, and, at the same time, they will be examined in the context of infotainment.

Secondly, the notion of fact checking (closely tied to the rise of fake news) will be examined. Different approaches on the epistemology and effectiveness of fact checking will be discussed in order to highlight the ambivalence surrounding fact checking as well as the need for further, thorough research on the matter.

Finally, the issue of raw data and big data will be discussed by focusing on the multitude of ways that big data reshape a number of fields, journalism and media included.

Expected Learning Outcomes

1. To gain an understanding of fundamental terms of media theory
2. To understand basic aspects of news work and the processes through which journalists filter and organize information
3. To grasp the difficulties involved in the effort to define the difference between truth and lie in the age of fake news
4. To understand the impact of big data on mass media
5. To conceptualize the need for constant reflection and renewal of media theory, due to changes in the media landscape

Keywords

News, news organizations facts, data, fake news, fact checking, infotainment, soft news, hard news, news work, big data, raw data

Section 9.1: Definition of news, facts, data

Anything, any activity, and event can become news. However, when we discuss news as a social phenomenon, we turn our attention to organization that have developed a specialization in the production and dissemination of news on a regular (often daily) basis. Withing these organizations, journalism has been developed as a profession that has been tasked with making sense of the everyday world by organizing and filtering the constant barrage of information that characterizes contemporary societies. In that sense,

historically news has been tied with the emergence of modernity and the rise of industrial society.

While there is no universally accepted definition of news, a certain degree of convergence exists between different conceptualizations on the field of the sociology of news. For Shoemaker and Reese (2014:172) "news is a thing, a social artifact that can be read, viewed, or interacted with…newsworthiness is a cognitive judgment made by individuals, such as journalists". Tandoc & Vos (2016), emphasize the link between news and journalism as well as the importance of a shared interest among the audience. "News, as an output of journalism, can be defined then as referring to information about contemporary affairs of general public interest and importance". Nonetheless, Schudson (2003:11-12) offers a more comprehensive definition by noting that "Journalism is the business or practice of producing and disseminating information about contemporary affairs of general public interest and importance…News is the product of the journalistic activity of publicizing…news builds expectations of a common, shared world".

This "shared world" is not a given. It requires a set of commonly accepted foundations upon which it can be built and renewed. Contemporary societies, based on abstract-impersonal relationships, tend to constantly agree and disagree, construct, deconstruct and reconstruct these foundations. The existence of an external reality is undisputed, however, the way this external reality is transformed into a shared world (which implies shared values), is a never-ending process · news is embedded within that process. The most prominent manifestations of the "shared world" are facts and data. Journalists have to constantly rely upon facts and data in order to attain a certain level of legitimacy and credibility.

A fact is often defined as something that is true, something that pertains to the true nature of things as opposed to interpretation, opinion or personal preference. However, we need to further expand our definition. Gans (2004: 306) notes that "Facts are, among other things, answers to questions about external reality. The population of New York City does not become a fact until someone asks how many people live in the city". While external reality exists objectively, it is studied by subjects, persons and organizations that inquire upon specific aspects. As Tuchman (1980:88) notes, "taken by itself, a fact has no meaning…it is the imposition of frame of other ordered facts that enables recognition of facticity and attribution of meaning". In that sense, facts express situated knowledge · knowing the population of any city is important under certain circumstances. Moreover, incorporating that fact into news is also a situated act. Generally speaking, the population of a city is no news. However, in cases of rapid decline or increase, this fact can become news. Additionally, facts often become news in connection with other facts · the population of a city in relation with an increase in burglaries, is something that we may read or watch in a news report.

A statement that is considered a fact may often be expressed in data. Data are symbolical-mathematical expressions of facts. The population of a city may be expressed

in numbers or words that symbolically represent thousand or millions of people. Moreover, facts are often built on combination of data. Statistics on the people of living in the different boroughs of the city are combined to give us a total. If we inquire further on the number of people in the city, we will probably find myriad of data: residents classified by neighbourhood, income, age, sex, etc. It is obvious that a news report does not have the luxury of presenting all the available data pertaining to a city. Thusly, "all journalists must resort to data limitation so as not to be flooded by more information than they can process quickly and fit into limited airtime or print space." (Gans, 2004:14). Those limitations are related to the economic and organizational aspects of news organizations as well as the fundamental nature of news: they have to be constantly renewed and they have to be interesting. In that sense, news organizations select, filter, and organize data in a way that can be meaningful and attractive to the audience.

Journalists and news organization have to constantly make choices regarding which is the most credible source in order to cross-reference facts and data while trying to comply to deadlines. To give meaning and credibility to news stories (while not exceeding organizational limits), journalists have a weave what Tuchman refers to as a "web of facticity": "a fact justifies the whole (this story is factual) and the whole (al the facts) validates this fact (this particular referent" (Tuchman, 1980: 86). Moreover, a number of different sources offer data and facts and attempt to influence the agenda of news organizations. A number of studies in the sociology of news tend to agree that journalists tend to orient themselves towards official sources that convey a certain degree of credibility and legitimacy, necessary for the "web of facticity". According to Gans (2004:130-131), "all other things being equal, journalists prefer to resort to sources in official positions of authority and responsibility. They are assumed to be more trustworthy if only because they cannot afford to lie openly; they are also more persuasive because their facts and opinions are official. Commenting on the reliance of journalists on official institutions as sources, Tuchman (1980:4) noted that "news is an ally of legitimated institutions".

Section 9.2: Typology of news

Tuchman, in her seminal research on American news organizations, has identified 3 ways of classifying news, based on her observations in the newsroom as well as on the answers provided by news workers. These classifications are not drawn along clean-cut lines · on the contrary, a news report may be often included in more than one category. This ambiguity is inherent in the way that news are collected, filtered and classified · distinctions are often made ad hoc, based on current affairs, the interests of the audience etc. Nonetheless, Tuchman (1980:47-49) set down the following distinctions and categories:

a)   Hard news vs soft news.

b) Spot news and developing news

c) Continuing news

Generally speaking, hard news concerns occurrences potentially available to analysis or interpretation and consists of 'factual presentations'", while soft news refers to what is known as "human-interest stories" (Tuchman, 1980:47). A different summarization may state that "hard news concerns important matters and soft news, interesting matters" (Tuchman, 1980:48). Spot news and developing news appear as sub-classifications of news. While spot news consists of an unexpected event that journalists had no way of knowing beforehand while developing news relate to cases where facts are "still emerging and being gathered" (Tuchman, 1980: 48). On the other hand, continuing news "is a series of stories on the same subject based upon events occurring over a period of time" (Tuchman, 1980: 48). As it is obvious, the abovementioned categories are not clearly defined and news workers themselves understand them in terms of specific examples rather than universally accepted definitions.

The distinction of hard vs soft news is the most important and influential one. For decades, journalists and media outlets classify event as belonging to hard news (e.g., a political conflict in the parliament, an international crisis, etc.) or to soft news (sports news, celebrity news, trivia, etc.). However, contemporary media systems, shaped by commodification and a re-arrangement of media content, present a complex environment where strict dichotomies are called into question. For example, commercial broadcasting, in the past decades, has spent significant amount of time to news stories regarding the personal lives of politicians, their hobbies and interests as well as those of their partners. How should these news stories be classified?

A certain level of hybridity emerges as both hard and soft news are organized and produced under the demands of commercial success and what Kellner calls "the new media spectacle" (2003). News are treated as information that has to be interesting, entertaining, able to attract the attention of the audience in a highly competitive environment, rendered even more competitive in the age of social media. News genres (like celebrity news) that were easily classified as soft news, now break boundaries, and tie together politics, international relationships, pop culture and sports (Bulck et al., 2017).

Under these circumstances, hybrid terms (infotainment, infomercial, etc.) are employed to describe the fluidity that ensues. The phenomenon of infotainment cuts both ways: hard news are presented in soft news formats (for example, late night shows feature commentary on politics, international news, etc.), while soft news are gaining ground prime time news broadcasts — for example news on celebrities. According to Kellner, "the forms of entertainment permeate news and information, and a tabloidized infotainment culture is increasingly popular" (2003:1). Wilzig & Selezky (2010), while noting that the soft-hard classification is still valid, note the need for a new category ("general news") that reflects the intermediate nature of many news stories that,

otherwise, would be wrongly classified as soft news. Finally, digital media exhibit an even greater degree of fluidity — consequently, a certain level of flexibility and fluidity is necessary in media studies.

Section 9.3: Fact checking

The emergence of fact checking organizations is a contemporary phenomenon tied with the rise of fake news. Fact checking organizations have originated in the USA but nowadays can be found in more than 50 countries around the world. FactCheck.org, presents itself as a "nonpartisan, non-profit "consumer advocate" for voters that aims to reduce the level of deception and confusion in U.S. politics"[5]. Similar mission statements can be found in a number of fact checking websites. According to the American Press Institute, "Fact checkers and fact-checking organizations aim to increase knowledge by re-reporting and researching the purported facts in published/recorded statements made by politicians and anyone whose words impact others' lives and livelihoods. Fact checkers investigate verifiable facts, and their work is free of partisanship, advocacy and rhetoric" (referenced in Amazeen, 2015: 4).

Fact checking is not limited to independent organizations but is practiced by media outlets[6] or even political campaigns — in the latter case, fact checking is employed as a political tool against an opponent, e.g. in an upcoming election. Fact checking may be performed systematically, for example by an organization that daily samples statements by politicians or by news reports and proceeds to evaluate their veracity. However, fact checking may be exercised ad hoc, for example when a statement is made that attracts attention and polarizes public debate or at regular intervals. It is often the case that news outlets are engages in fact checking on the run up to elections, focusing on the candidates of the major parties.

Fact checkers often try to quantify their assessments by ranking statements on a scale (Amazeen, 2015: 5). This has a twofold effect. On the one hand, it is an exemplification of the influence of infotainment. Rating political statements on a scale makes the whole process more appealing and entertaining. On the other hand, it conceptualizes the issue of truth within a continuum rather than an absolute dichotomy (true/false). According to Amazeen et al. (2018:44) ""truth scales" appear to increase the effectiveness of corrections—and this comes with little downside**.** However, Walter et al. (2020) on their meta-analysis of studies on the effects of fact checking, concluded that the usage of rating scales and the inclusion of graphic elements not only does not help but leads to weaker effects.

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[5] FactCheck.org, Our Mission. https://www.factcheck.org/about/our-mission/
[6] News consumers are encountering fact checking more and more with an increase of more than 900% in its use since 2001 for newspapers and more than 2,000% in broadcast media (Amazeen, 2013, reference in Walter, et al.,2020: 351).

This ties into the study and critique of fact checking. What is under scrutiny is both its effectiveness as well as its fundamental concepts.

With regard to the latter, fact checking has been criticized as for a "sensationalized infotainment-style" evaluation of news" that reflects and encourages "a simplistic understanding of a complex world" (Uscinski & Butler, 2013: 163). News reporting and political debates cannot so easily be categorized under true/false evaluations. Especially in politics, contrasting a statement with facts is often not enough as the questions arises "how should these facts be interpreted".

Questions on the epistemology of fact-checking are concerned with

· Sampling methodology – which process dictates which claims and news reports will be examined? (Uscinski & Butler, 2013: 165)

· Fact checkers often try to quantify the results of their research, rating news reports as "mostly true" or rating lies on a scale. However, a news report or a political argument of any kind consist of many parts that are not equally important — fact checking, may miss that complex reality (Uscinski & Butler, 2013: 167). A report that misrepresents a crucial aspect of an event while being valid on a number of details, is not "mostly true".

· Most importantly: defining what is the truth in any case. Fact checking is based on the concept that if a person or an institution "looks at the facts", it can be discerned whether a claim is true or false. However, each process involves certain criteria, certain sources that provide facts and data and are considered valid as well as a certain way that those facts should be presented. All these aspects involve a matter of subjective judgement (Uscinski & Butler, 2013: 174). Reporting on political debates and statements involves a significant amount of ambiguity, which is to be expected as politicians, for example, try to inform, persuade and motivate their audience at the same time.

Regarding effectiveness, motivated reasoning and cognitive dissonance may lead to biased processing, limiting the effectiveness of fact checking. As it is widely known, social media tend to create echo bubbles where users increasingly interact with other users which share their opinions and worldviews. As partisan networks are created and strengthened, fact checking organizations face new difficulties (Shin et al. 2017): their content may never reach people exposed to misinformation or it can be rejected out of hand. In that sense, it should be noted that "the quality of objectivity often ascribed to fact-checking organizations does not transcend political and ideological divides" (Walker et al., 2020: 368). As Amazeen et. Al (2018:42) stress "it is noteworthy—yet concerning— that people feel more favourably toward fact-checkers when they correct the opposition and less so when they correct one's own party"

Walker et al. (2020) conclude their meta-analysis by stating that "the beliefs of the average individual become more accurate and factually consistent, even after a single

exposure to a fact-checking message. To be sure, effects are heterogeneous and various contingencies can be applied, but when compared to equivalent control conditions, exposure to fact-checking carries positive influence." (Walker et al., 2020: 368). A number of factors have emerged that reduce the effects of fact checking — political partisanship-motivated reasoning, distrust towards fact checking organizations, the way data are presented, to name a few. That is the reason that leads Walker et al, to conclude that fact checking has "weak effects" (2020: 369). These findings are consistent with studies specifically targeted on Twitter (Shin et al. 2017) and on Facebook (Friggeri et al. 2014). These studies have indicated that fact checking is able to slow down the spread of misinformation · nonetheless this is not always the case and more often than not, debunked information continue to be spread. Social media users may repost misinformation without having interacted with fact checking sites, active on the same social media networks. Customizing fact checking notices to better suit the characteristics of each platform, is one of the proposals promoted by Shin et al. (2017: 1218) that aim to improve the efficacy of fact checking organizations.

On a different note, Amazeen (2015) highlights the importance of fact checking, recognizing that certain problems arise, and mistakes are made but they are not rooted integrally in the methodology of fact checking. The fact that different methods are employed by different fact checking organizations, demonstrates the element of subjective, always present in value-laden assessments. According to a study conducted by Amazeen, the three national US fact-checkers are able to consistently agree on the accuracy of factual claims (Amazeen, 2015:23). However, as Uscinski (2015:3) notes, when "fact checkers agree that something is wrong with a claim does not mean that they agree on what that something is".

In any case, fact checking is an integral part of contemporary media systems and it is expected to become a widespread practice in the next years. As only recently scholars begun to study, understand and scrutinize the way that fact checking organizations operate and influence their audience, it is safe to say that there is "much to be uncovered" (Walker et al. 2020:371), in this field.

Section 9.4: Raw data, big data

Nowadays, the amount of data produced, filtered, organized, and stored daily is vast. More than an exponential growth, the term big data refers to a drastic change in the nature of data: as digitalization is spreading, more and more activities leave behind a "digital breadcrumb" to be classified. The development of social media has played a crucial role in accelerating and centralizing the production and storage of data around online platforms. The accumulation of profit by corporate social media platforms that sell data regarding users' preferences has highlighted the importance of data (and control over data) in contemporary economies (Fuchs, 2014).

Big data engulf our everyday lives and are constantly invoked: decisions based on big data insights, automation and "clever" solutions based on patterns revealed by big data etc. Commenting on the ubiquity of big data, Lewis & Westlund (2014: 448) not that "this 'big data moment' is not merely a technological transition toward data deluge. Rather, it is a sociotechnical phenomenon with cultural, economic, and political origins and implications; it is, indeed, a mythology as much as a science or business". As such, it needs to be contextualized withing a broader set of changes that relate to the foundation of global networks through new technologies. For Vincent Mosco (2014), big data, combined with cloud computing, are the driving forces of what he terms "informational capitalism", a global restructuring of the capitalist socio-economic system, bringing to the fore the concentration of information, transmitted through interconnected networks. Capital invested in information technology companies is playing a major role in this process. Under these circumstances, a new drive towards monopolization is manifested as the "rise of data centers controlled by a handful of companies continues a process of creating global networks of informational capitalism" (Mosco, 2014:32). Therefore, a critical approach is necessary · access and control over big data is distributed unequally and intersects with the existing social-economic hierarchies. Social media companies are daily amassing a vast amount of data and capitalize on them, turning user data into ad revenue (Fuchs, 2014).

The abovementioned raise, among others, the question of regulation which is part of a wider and ongoing debate. It is being argued that internet, for the past two decades at least, has been developed and expanded without submitting to state regulation. On the other hand, when a significant concentration of ownership is close to be reached, concerns are expressed over the control that a handful of companies are exercising on big data. The key issue in this debate is whether big data should be considered a public utility, or they should be treated as a regular commodity (digital and immaterial, obviously). Given the importance of big data in a wide range of fields pertaining to public policy (as it was discussed earlier on), a certain degree of ambivalence ensues

In the case of journalism, big data has led to the emergence of data driven journalism. Data driven journalism, "developments in information and communication technology now allow quick and easy collection, storage, and analysis of big chunks of data that was never possible before" (Tandoc & Oh, 2017: 998). It is theorized that big data can radically transform the process of newswork (Lewis & Westlund, 2014). Drawing from big data sets, computer-assisted reporting is becoming the new norm that tends to replace field reporting. Data-driven journalism involved both employing data in live-time reporting and fact checking as well as attempting trends and tendencies that characterize a social phenomenon (Tandoc & Oh, 2017). Moreover, big data are valuable tools in keywords analysis, allowing journalists to collect information from social media websites (Aragona & De Rosa, 2019: 108). In that way, big data can combine official statistics with information pertaining to the interests of the audience. Reporting *on* the audience is an important part of digital journalism. These changes lead to a reskilling of the journalists

in order to adapt in the new era: "big data journalism has emerged as a new area of specialization in the newsroom, requiring the journalist to demonstrate high levels of data collection, analysis, and multimedia presentation skills" (Tandoc & Oh, 2017: 1003). Presentation is also transformed, graphs and interactive platforms are becoming increasingly common in newswork · digital media outlets often provide open access to their datasets, inviting the audience to further explore them.

In examining big data, the issue is raised whether journalists have become redundant or whether they can be replaced by "programmer-journalists", tasked with the collection, organization and presentation of news reports based on big data. However, this approach tends to misrepresent the fundamental nature of data: by themselves have little or no meaning. Only when contextualized in relation with current affairs and framed, they gain social meaning. Lewis & Westlund (2014:453) correctly point out that "The figures yielded by big data—even if enormous, robust, and highly correlated—still require interpretation."

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Chapter 10. Fake news and the media
by George Pleios, Michalis Tastsoglou and Alexandros Minotakis

Section 10.1: Introduction

The chapter aims to provide a historical review regarding fake news as a type of discourse and as social and communicative phenomenon as well. First, we attempt to examine critically the existing bibliography. In this perspective, we also describe the historical starting point of the phenomenon. Second, we emphasize on the historical aspects of fake news. For that reason, we make use of some examples coming from modern and traditional societies.

In principle fake news is a term has a negative connotation. Media content has been often criticized for generating types of moral panic. This danger also concerns fake news' impact in modern societies. Therefore, we underline that fake news is not a brand-new chapter in the history of journalism or in the public sphere. *"Not its existence, not its nature, not its features, not its impact, not its supposed power"*, Winston & Winston (2021: 182) claim about its so-called novelty. Avoiding the misuse of the term is crucial (Brummette et al., 2918: 512), in order to prevent its diffusion as a journalistic practice.

Barclay (2018: 19) accepts Plato's view that truth will prevail over lies. He invokes facts' stubbornness as a characteristic of *"truly incontrovertible facts"*. Those facts cannot be disputed for a long time, as the truth comes up. However, he points out that facts and information are different concepts. Accepting the fact that, regardless of the fake news vigorousness, information has its own limits (Barclay, 2018: 9) is a prerequisite for evaluating it correctly.

But what does it happen when a combination of institutional safeguards and state intervention have been persistently demonizing fake news? Hungary has criminalized the publication of fake news, without having firstly defined them. According to Pleios (2020: 70), this arbitrariness has decreased the independence of journalists under the fear of punishment. This concern is one of most crucial related to fake news: the punishment of those saying the truth in order to fight misinformation. In a public sphere where fake news spreads out, even the truth appears to be fake (Winston & Winston, 2021: 13). During the 2020 coronavirus pandemic, a whole network of people that refused either the existence of the new coronavirus or the need of vaccination has been internationally articulated. We refer to conspiracy theories as an example of what Winston & Winston (2021: 97) mean when they say that in fake news sites the most incisive danger is the permeability of the boundary between truth and lies. Individuals tend to characterize unpleasant true news as fake and pleasant fake news as alternative facts (Levinson, 2017). However, even a novice philosophical thinker could apprehend the notion of fake news as an *oxymoron* (Brummette et al., 2018: 498), as journalistic ethics presuppose that news is based on facts.

This chapter continues by defining fake news, in spite of its complexity. Defining fake news is a difficult task, whereas technological developments transform the way it is

produced and shared. The next section also aims to classify them by suggesting some useful core characteristics of fake news. The third section of this chapter presents three different concepts, which has been used increasingly during the last decade in order to embed problems related to information society, fake news and the network society. The third section attempts to present a short history of fake news. It makes also use of examples of fake news even from pre-modern ages, despite the fact that news should be inscribed into modernity and mass society. However, disinformation is older than what is nowadays conceived as fake news. The final section of this chapter includes examples of fake news that were spread during the print press era, when technological developments had not progressed at the speed of post-modernity.

Section 10.2: Fake news definition

Defining fake news is an essential precondition before any analysis regarding the topic be made. Fake news is a complex concept (Barclay, 2018: 55) of communication theory, which has been defined in various ways, while many of those definitions facilitate a paracrisis of misuse (McBrayer, 2021: 3-5). Existing definitions, among other issues, focus on the intention behind the production and propagation of fake news. Some researchers (Brumette el al., 2018: 499; Chong & Choy, 2020: 117; Winston & Winston, 2021: 11) underline the producer's/writer's intention to deceive their readers. However, fake news does not always accrue when the transmission of false information occurs intentionally. There are several cases of fake news where journalists produced it accidentally, under pressure from the working environment or due to inadequate training or non-adherence to fundamental journalistic principles. In this case we should speak rather about bad journalism. Winston & Winston (2021: 12) distinguish two levels of fabrication in fake news production. The first one has to do with fabricated facts, while the second one relates to fabricated reporting. Their difference is based on journalist's intention.

McBrayer (2021: 4-5) offers a broader definition of fake news. In her understanding fake news does not only include intentionally false stories. Even when the whole truth is written, a biased or unfair presentation could lead us to subsume it as fake news. Furthermore, he insists that fake news definition should be designed more holistically, including all kinds of misinformation.

In order to define fake news, we may firstly explain what news is. Chong & Choy (2020: 119) present four distinct characteristics of news. News is:

(i) *"presented in a neutral, balanced, and non-inciting manner"*,

(ii) *"verifiable by an independent source or party within reasonable limits"*,

(ii) *"accurate and factual, based on the information available or as provided by the source"*,

(iv) *comprehensive - with no malicious censorship, modification or manipulation"*

Chong & Choy (2020) hold that by applying the method of *reductio ad absurdum* to the aforementioned characteristics of news, we can understand either their credibility or the causative of falsity. As they point out any news that does not meet all these criteria is fake. The disadvantage of this definition is that by expanding the notion of fake news thusly, the limits of journalistic reporting narrow significantly, while even their preferences of tone are rendered suspect of transmission of fake news.

In conclusion, a certain ambivalence is necessary in defining fake news. Fake news includes information transmitted in the form of news bulletins that refer either to non-existing events either distort aspects of a given fact. Even if a single aspect of news is fake (e.g. the accompanying photo or the date), then the news should be categorized as a fake news.

Section 10.3: The complex between misinformation and disinformation

As it has been discussed earlier in this chapter, fake news should also include news cases that were accidentally fake. This axiom could help us in our attempt to reconcile a related problem: the indistinguishable boundaries between misinformation and disinformation. The former term (misinformation) relates to sharing information, which is false, but the individual who produces, writes, or shares it does not know its falsity. The latter one (disinformation) presupposes that the produced, written, or shared content is false, and it was created in order to be false. However, there is a connection between the two terms, as disinformation often is the necessary step before misinformation, as the false content had been previously created probably intentionally (Chong & Choy, 2020: 118). But there are also many cases were misinformation is unintentionally produced, written, shared.

We argue so far that fake news presents multiple variations, causations, and consequences. The hazards they release are of varied significance: not all fake news is equally dangerous. As was discussed earlier, even if a single aspect of news is fake, then the news should be categorized as a fake news. Nonetheless, news credibility is not a black or white matter but exists on a continuum. Even propaganda varies to three different levels: white (known authorship), black (falsely attributed authorship) and grey (ambiguous authorship). Furthermore, there is also a matter of subjectivity that complicate scientific efforts, which have developed disproportionally over the years, to classify fake news (Barclay, 2018: 10-35, Brumette et al., 2018: 498).

Concerning those types of information disorder, Wardle & Derakshan (2017: 20) think that there is also a third one. This type is called *malinformation* and it is not based on falsity but on its insidious motives. Malinformation is that kind of information that, despite containing real facts, is propagandized *"to inflict harm on a person or an organization"*.

Section 10.4: The evolution of fake news

As it was argued earlier, fake news is not a new phenomenon. However, there are different interpretations about its starting point. A useful guide for distinguishing between two broader periods of fake news is the rise of mass society which was a dynamic, geographically unequal process that unfolded through the centuries of early capitalism. The industrial revolution of the early 18th century (Hobsbawm, 2002), the intensifying urbanization and the technological developments that followed facilitated the aforementioned rise. Fake news is older than social network sites. Some even consider them older than the first newspaper or the invention of printing by Gutenberg (Winston & Winston, 2021: 11-17). On the other hand, Levinson (2017) believes that fake news has been a hazard for the masses since the invention of printing (1455).

It is arbitrary to speak about fake news in traditional societies because news as type of discourse rises along with mass media (e.g., newspapers) in modernity. However, in a broader sense of the term in traditional societies fake news diffusion was a power advantage that literate people had. Procopius of Caesarea (500-570 AD), the historian of Byzantine Empire who had been writing about Emperor Justinian following General Belisarius in many wars, when the Emperor died, he wrote a book called *The Secret History* which was discovered and published in 1623 AD*.* This book was interpretated as Procopius conscious attempt to desecrate Justinian as a cruel emperor. Burkhardt (2017: 5) believes that information used by Procopius to smear the emperor was the result of his desire to be pleasing to the next one, Justin II, who did not share a good opinion about Justinian's life and works.

Winston and Winston (2021: 18) blame Gutenberg for fake news diffusion. They refer that the famous inventor printed a manuscript with small pictures, probably designed by himself, and started to advertise it as an antidote against plague. A decade later (1463), in Vienna, leaflets providing information in rhymes about the life of Trackle Waida of Wallachia. This person was going to be known later as Dracula. There was a mixture of real facts sprinkled with exaggerated and paranormal details about him.

In 1710, the Irish satirist and poet, Jonathan Swift, wrote an essay called *The art of political lying.* In this essay, Swift had expressed his objections about those politicians that used to spread fake news, attempting to estimate the oncoming damage that false information could do, whether its author was named or anonymous (Burkhardt, 2017: 6).

But caution is necessary regarding the preluding cases which are referred to the existing bibliography as fake news. As those occurred in a period of time when journalism, mass media and mass societies had not been established, it is controversial to be characterized as fake news. News (and by extension fake news) are tied with the emergence of public sphere and the expansion of the reading public.

Section 10.5: Print Press

One of the first "penny press papers", the *New York Sun* in 1835 published a series of articles describing the discovery of an alien civilization on the moon. The articles were supposedly based on scientific articles from an Edinburgh scientific journal. However, neither the journal nor the author of the articles existed. Later on, the newspaper admitted that the articles were a hoax intended as satire[1]. Whether that is true, is not the issue here. What is important is the connection between sensationalism (that drives the sales up) and the propagation of fakes news, a connection that remains a constant element in the long history of fake news.

In early modernity, E. A. Poe, the famous American writer, claimed in an 1844 hoax newspaper that someone had crossed the Atlantic Ocean inside a hot air balloon in three days (Burkhardt, 2017: 6). This was an emblematic fake news, related to that type called satiric. However, during this period, penny press also contained news that were more or less fictitious.

Perhaps even more notorious than the aforementioned "Great Moon Hoax", is the correspondence between William Randolph Hearst, the publisher of the *New York Journal* and his reporter in Havana, Cuba, the painter Frederic Remington. It is said that in an exchange of telegrams in 1897, Remington urged Hearst to recall him back to New York as the rumours of a forthcoming war were not true. Supposedly, Hearst responded "Please remain. You furnish the pictures and I 'll furnish the war". While this exchange has not been verified, it is often reproduced as a testament to the power of mass media. Furthermore, a few months later, New York Journal published a news story describing how the Spanish police boarded an American ship and tortured Cuban women headed to Florida. While Remington had already returned to New York, he provided a drawing to accompany the news story. As it turned out, the news story was fake. However, it served its direct purpose to boost the circulation of the *New York Journal* (Schudson, 1981: 61-62). At the same time, it served another purpose indirectly: to legitimize the coming conflict between USA and Spain for the control of Cuba. Thus, another connection was made between a sensational news story (women getting tortured by barbaric Spaniards), fake news and the preparation of war — the actual war began in 1898 after the explosion of USS Maine in the harbour of Havana.

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Chapter 11. The evolution of technology and fake news
by George Pleios, Alexandros Minotakis and Michalis Tastsoglou

Section 11.1: Introduction

"Nowadays new media users consume daily a huge amount of information. Practically it's impossible for an individual to exact their validity, their salience, their usefulness (Pantelakis, 2020). Information overload is a contemporary problem related to fake news. Tessier (2020: 19) defines it as *"something that an individual or organization experiences, and therefore it is a subjective experience based on the individual's or organization's preferences"*. She underlines its relation to subjectivity, and she goes on by insisting that there were also pre-modern societies that had to deal with information overload. Thus, she opposes two historical examples. First, the book index creation by the first printers as a method for organizing information and, second, the emergence of dictionaries in the early 17th century as a solution to spelling and definition problems. Information increase gives many advantages to humanity, but, as Tessier (2020: 26) notes, even the best things could lead to collateral damages and side effects when they are consumed in abundance.

Information overload and fake news are at a crossroads as citizens diffuse information that heard or saw without having the ability, the knowledge and the time to check its reliability. Under the Web 2.0 technology every single user has the opportunity to produce their own content. On the one hand, Pantelakis (2020: 9) assumes that the lack of classic but imperative abilities such as information verification, fact checking, lining to the journalistic code of ethics etc. On the other hand, Levinson (2017) demonstrates that there is a lack of institutional safeguards that could guarantee that citizens journalism shares real news. There are many well-known risks concerning massive digital misinformation. According to Bovet & Makse (2019: 2), even the World Economic Forum has already characterized this kind of misinformation as a major technological and geopolitical risk since 2013. As a process of responding to the villainous power fake news, even since 2016 (Barclay, 2018: 181) a network of fact-checking projects has emerged into the public sphere including organizations from dozens of states.

This chapter should be considered as the natural expansion of the last one. Fake News is not a new phenomenon. Nevertheless, various technological developments compel communication scholars to observe this phenomenon, whereas it has been being transformed by contemporary multimedia (Web 2.0 and convergence culture) and processes or terms such as information age, network society and citizen journalism. Furthermore, the chapter presents the historical characteristics of fake news in order to understand better the different phases that the phenomenon underwent since its unprecedently swelling. Although we examine the connection between fake news and technology, the third section explains that technology provides the medium in which fake news boards. Another section analyses the phenomenon of fake news in the electronic

media, while the last one approaches it as a characteristic of the internet age and its popular media.

Section 11.2: The historical characteristics of fake news

Fake news is, first of all, a diachronic phenomenon (Burkhardt, 2017: 5-6; McBrayer, 2021: 22) which has enormously upturned under the establishment of Web 2.0 media. Fake news gained in prominence during 2016 presidential elections in US (Barclay, 2018: 1; Brummette et al., 2018: 498), as a weapon used mainly by Donald Trump versus Hillary Clinton (Levinson, 2017) indicating its interconnectedness with politics. Following those elections, Nielsen (2020: 239) noticed an unprecedented dissemination of fake news, especially by far-right populists, which puts democracy, *"haunted by the spectre of racism and sexism",* in a process of transition to a new age oligarchy. The few members of this oligarchy tend to control information, using knowledge as power (Burkhardt, 2017: 5).

However, 2016 presidential elections have not been the only case of exploiting fake news to facilitate a candidate's election. A similar incident had happened in 1948 US presidential elections, when newspapers announced that Dewey won the elections instead of Truman (Burkhardt, 2017: 6), and has been happening since, as Donald Trump prematurely announced his victory in the 2020 presidential elections. Therefore, we argue that it is not a new phenomenon, although its speed and global reach has been increased exponentially due to new media technologies (Burkhardt, 2017: 8; Barclay, 2018: 44; Bovet & Makse, 2019: 2). Nonetheless, technological development is not the sole factor. As it will be discussed later on, political polarization and commercialization of news have historically shaped the development and transmission of fake news.

The advent of digital technology contributed to this unprecedented dissemination of fake news. Social Network Sites changed the way people being informed. They facilitate a more decontextualized and personalized information (Delellis & Rubin, 2020: 89; Chong & Choy, 2020: 117). Bovet & Makse (2019: 2) believe that these characteristics allow the news consumption to be politically aligned and, as a result, *"more connected networks with less heterogeneous connectivity"* are shaped. Levinson (2017) describes those networks as news bubbles where individuals seek out and consume news which advocate their predispositions and values. On the other hand, Spohr (2017: 157) showed that selective exposure to news leads to ideological polarization more effectively than filter bubbles. Another characteristic of public sphere that facilitates fake news dissemination is what McBrayer (2021: 11) calls AstroTurf campaigns. In those internet campaigns political or corporate interests disguise themselves as grassroots efforts and produce partisan propaganda under the cloak of citizen journalism. McBrayer (2021: 36) asserts that *"the less truthful a news source is, the more partisan it has to be to survive"*. Nielsen (2020: 242) emphasizes that news sites of supposed special geopolitical content are addressed to right populists accentuating the ideological polarization between right and left. Fake news sites are *"extremely biased"* (Bovet & Makse, 2019: 2) and tend either to publish fabricated

news or to distort what really happened. During 2018-2019 in Greece, there were many articles, social network sites' posts and right-wing rallies where leftist SYRIZA government was considered and blamed as traitors, due to the recognition of FYROM's (now, North Macedonia) right to self-determine the name of their people and country.

Section 11.3: Not only technology

Although fake news has remerged through new technologies, its spread as a practice is not just a matter of technological determinism. There is also a transformation in news industry (Nielsen, 2020: 243) that smooths the ground and rakes the soil. Facebook page and website owners have financial motives to publish fake news, as fake news tend to be shared in faster and broader pace (Bovet & Makse, 2019: 2).

According to McBrayer (2021: 20), there are two reasons explaining why news industry transformation fertilize fake news cultivation. First, everyone among digitally literate people can create a website, an SNS account, a blog, and a Facebook page. The cost barrier to entry the media market has been lowered significantly. Second, individuals' barrier to distribute their content has been lowered too. Indeed, digitally produced content can be globally distributed in some hours, while newspaper owners have to pay large costs to distribute their issues nationally. Hitherto, we have argued that fake news spread is not only cheaper but also more geographically effective.

News consumers tend to personalize the way they receive information. This is not a new phenomenon. Many newspapers, especially in the past, have been always addressed towards ideologically predisposed target groups. The same tense exists on the internet, where SNS users choose the pages they follow. However, pages owners have a strong financial motive to provide information to users. Those users tend to click news that reproduce their beliefs and values. Winston & Winston (2021: 187) notice that fake news is tailor-made in order to meet the criteria under which users process the news.

Advertisers have also played an important role by making fake news production a profitable activity (Burkhardt, 2017: 8). The hunt for clicks often undermines journalistic principles. Advertisers are used to rewarding popular websites without examining their content. Advertisers and news producers tend to overlook the issue of falsity or truth. In the most extreme cases, some news producers do not hesitate even to pay writers *ad hoc*: the content has to be popular putting journalistic ethics code aside.

Section 11.4: Electronic Media

In the context of Cold War, both rival camps employed fake news to delegitimate their opponent and expose their nefarious plans. In 1981 occurred the attempted assassination of Pope John Paul II in 1981 by the Turkish citizen Mehmet Ali Ağca, a member of Grey Wolves. Three American journalists, Claire Sterling, Michael Ledeen, and Paul Hinze, theorized that the assassination was orchestrated by the Bulgarian Secret Service, developing an interpretation of the event known as the "Bulgarian Connection".

The three major American television networks (ABC, CBS, NBC) repeatedly featured appearances by these journalists who claimed that Ağca had been recruited by the KGB in Turkey and had later on met with Bulgarian officials while traveling to Italy. No evidence was presented to support this claim and the hypothesis promoted by Sterling, Ledeen & Henze was refuted by the Italian court that investigated the case (Herman & Chomsky, 1994: 162-166). The polarization of the Cold War era facilitated the propagation of fake news.

The tendency to demonize the enemy and represent them as cruel and barbaric did not die out with the end of the Cold War. In the Gulf War of 1991, many television networks worldwide featured the story of the "Black Cormorant" which was blackened by the crude from the oil terminals that Iraq, under Saddam Hussein, channelled into Kuwait in order to pollute the environment. As it turned out, the video footage of the oil spill had not been filmed in Kuwait. The hunt for a sensationalist news story (a beautiful bird suffering due to the "barbaric enemy") combined with the military's effort to restrict the reporters' access to the area, resulted in the propagation of fake news. The commercial aspect of the electronic media reinforced by the deregulation process and the development of military propaganda after the Vietnam War (Ottosen, 1992) undermined the journalistic standards.

This dangerous combination appeared once again in the case of the Iraq War of 2003, when the unverified claims of US officials on the possession of Weapons of Mass Destructions (WMDs) were reproduced by the major television networks and remained unchallenged for at least three years (Bennett, Lawrence & Livingston, 2007).

Section 11.5: The Age of the Internet

The commercial aspect of the new media, the hunt for clicks (click baits), also places the journalists under pressure to overlook fundamental procedures like cross-checking their sources (Aviles et al., 2004). In 2018, Greek and European websites rushed to publish a news story on the death of well-known director Costas Gavras. The information first appeared on Twitter and later was published by AP. However, what many journalists overlooked was that the account announcing Gavras' death was not verified and, at the same time, an Italian comedian/trickster played a major role in the spread of the news in Twitter.

This should not lead to the conclusion that the importance of political polarization as a factor for the emergence of fake news has diminished in the age of the Internet. In 2012, the website of FARS, Iran's official news agency, featured a news story according to which a majority of rural white Americans would rather vote for Ahmadinejad than Obama. This news segment was based on an article in the satirical webpage *The Onion*. This could be easily attributed to the direct ties between FARS and the Iranian government. However, in 2017, privately owned Greek websites critical of the government, published articles on a new allowance issued for civil servants due to their

exhaustion by the constant use of stampers. No such allowance was issued · those news reports were based on an article posted in the satirical website *To Vatraxi (*The Frog). The political orientation of news outlets, whether public or private, remains a factor in the age of rapidly circulating information.

What is new, regarding fake news nowadays, is the rise of pseudoscience and news stories based on pseudoscientific research. A particular example of this tendency is the vaccines/autism debate. Although the original research by Andrew Wakefield on the link between the MMR vaccine and autism, has been refuted beyond any doubt, a number of websites have kept posting fake news for over a decade regarding the supposed dangers of the MMR vaccine and vaccines in general, the unjust persecution of Wakefield etc. (White, 2014). The victimization of pseudoscientists and their subsequent representation as "heroes" reinforces the mistrust towards science while, at the same time, providing material for sensational news titles.

During the coronavirus pandemic, pseudoscience gained prominence as uncertainty and fear increased. A number of websites and social networking sites featured posts on the supposed ability of Vitamin C to protect from the coronavirus. Following a series of similar incidents, WHO posted guidelines on how to recognize fake news and how to *"flatten the curve of the spread of misinformation"*.

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Chapter 12. Hate speech and freedom of speech
by Ivan Valchanov

Aim

The aim of the present chapter is to give definitions of hate speech and freedom of speech, to examine the dissemination of hate speech in both traditional media and social media, the social media policies regarding hate speech and how much is the regulation a part of them and how much is censorship.

Expected Learning Outcomes

1.	To gain a deep understanding of hate speech and freedom of speech
2.	To be able to determine what is hate speech
3.	To know the difference between community guidelines and censorship

Keywords

Hate speech, freedom of speech, discrimination, bullying, social media

Section 12.1: Introduction

This chapter is dedicated to discovering the main definitions and meaning of hate speech and its dissemination in both professional media and social media. We will examine the important and significant difference between hate speech and freedom of speech and what are the policies regarding hate speech, if they are perceived as censorship and where is the border.

The literature review will examine definitions in academic research studies, professional journalistic guides, online dictionaries, etc. Hate speech in political rhetoric will also be examined with some case studies. The penetration of hate speech in traditional media should not be allowed by professional journalists as their ability to understand and filter such messages turns into one of the most important factors of professional competence.

On the other hand, social media is a platform for dissemination of hate speech despite the efforts of their administrators to control it with different policies, algorithms, peer control through reporting, etc. This is one of the big challenges for social media along with the dissemination of false information and fake news examined in the previous chapters of this book. This also brings up the question about the difference and thin border between freedom of expression/freedom of speech and some form of censorship.

Case studies from both traditional and social media will be examined in order to discover the ways hate speech disseminates, and to find out what social initiatives are helping to fight hate speech (cases from Bulgaria).

In conclusion we will make an attempt to define the biggest problems and what needs to be done to limit hate speech dissemination as much as possible as well as some tips for professional journalists and citizens and the measures they need to take to prevent hate speech in the media.

Section 12.2: Definition of hate speech and freedom of speech

In its guide for professional journalists for preventing help speech "Not Just Words" the Association of European Journalists – Bulgaria defines hate speech as "Expression of hostility, discrimination, intolerance directed at people, based on a certain group of characteristics – race, ethnic or national origin, religion, sex, sexual orientation, disability, etc."; also "Intolerance, advertised as aggressive nationalism and ethnocentrism, discrimination and hostility towards minorities, migrants and people of immigrant origin."; and "The endorsement or denial of genocide or crimes against humanity recognized by an international tribunal is also included in the category of "hate speech".

In his paper „Definitions of Hate Speech" Orlin Spassov recognizes the definition of the Council of ministers at the Council of Europe which says hate speech is "a term that encompasses all expression forms that spread, incite, facilitate or justify racial hatred, xenophobia and anti-Semitism or other forms of hatred based on intolerance, including: intolerance, advertised as aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people with an immigrant background" consisting of a really same forms of expressions as the previously cited definitions. The same definition is used in "Freedom of Expression" (Boev, et. al., 2010).

The McMillan online dictionary gives a much shortened and wide definition of the term hate speech: "a statement expressing hatred for a particular group of people". The definition given by the Oxford Learner's Dictionary points out also some of the specific criteria in its definition "speech or writing that attacks or threatens a particular group of people, especially on the basis of race, religion or sexual orientation". Encyclopaedia Britannica's definition is much more precise in defining the term as "speech or expression that denigrates a person or persons on the basis of (alleged) membership in a social group identified by attributes such as race, ethnicity, gender, sexual orientation, religion, age, physical or mental disability, and others". The Cambridge Dictionary sticks to the wider definition about hate speech as follows "public speech that expresses hate or encourages violence towards a person or group based on something such as race, religion, sex, or sexual orientation". The shortest definition is gives by the Merriam-Webster Dictionary explaining hate speech as "speech expressing hatred of a particular group of people".

Examining the definitions given we could define hate speech as a form of expression which is not necessarily vocal, and could include written speech and other forms of exhibition of threat, insult, attack of a certain group of people based on different characteristics such as race, religion, sex, sexual orientation, etc. From that we can

conclude hate speech is often using stereotypes toward different groups and putting people under a common denominator.

Section 12.3: Difference between freedom of speech and hate speech

Typical hate speech involves epithets and slurs, statements that promote malicious stereotypes, and speech intended to incite hatred or violence against a group. Hate speech can also include nonverbal depictions and symbols. For example, the Nazi swastika, the Confederate Battle Flag (of the Confederate States of America), and pornography have all been considered hate speech by a variety of people and groups. Critics of hate speech argue not only that it causes psychological harm to its victims, and physical harm when it incites violence, but also that it undermines the social equality of its victims. That is particularly true, they claim, because the social groups that are commonly the targets of hate speech have historically suffered from social marginalization and oppression. Hate speech therefore poses a challenge for modern liberal societies, which are committed to both freedom of expression and social equality. Thus, there is an ongoing debate in those societies over whether and how hate speech should be regulated or censored.

The traditional liberal position regarding hate speech is to permit it under the auspices of freedom of expression. Although those who take that position acknowledge the odious nature of the messages of hate speech, they maintain that state censorship is a cure that causes more harm than the disease of bigoted expression. They fear that a principle of censorship will lead to the suppression of other unpopular but nevertheless legitimate expression, perhaps even of the criticism of government, which is vital to the political health of liberal democracy. They argue that the best way to counter hate speech is to demonstrate its falsity in the open marketplace of ideas.

Section 12.4: Hate speech in traditional media

The association of European journalists in Bulgaria describes the potential effects and basic moments in Bulgaria in terms of hate speech in traditional media: Very often in Bulgaria most of the acts that are hate speech are raised in a crime, however, are classified as hooliganism or at all pass by. This is at first glance not a very serious problem, but it has serious and lasting consequences in terms of instilling enmity and division among society.

Protection against hate speech is also provided by the Law on Protection from discrimination when the act does not fall into the forms elevated to a crime. The defence is directed against hate speech when it is addressed to different groups or representatives of these groups, united on a certain basis and especially to theirs identity, equality and the right to self-determination.

The cases of sanctioned media by the Commission for Protection against Discrimination (CPD), which is charged with the responsibility of monitoring compliance with the law are also rare. One of its first such decisions affecting a public figure was the fine imposed on journalist Martin Karbovski for his article, which according to the CPD he used a women-hateful speech.

The Law on Radio and Television imposes with Art. 17, para. 2 obligation of suppliers of media services not to allow the creation of programs or their provision for dissemination in violation of the principles of Art. 10 of the RTA, as well as broadcasts, instilling intolerance, praising or exonerating cruelty or violence. According to the Bulgarian court, when there is the so-called "Hate speech" used in radio or television broadcast, it is judged whether there is a specific indication on which a certain group of citizens could be identified in order to justify the corresponding instilling intolerance towards this group of citizens.

Through their Code of Ethics, the Bulgarian media have committed themselves not to publish materials inciting or inciting hatred, violence and all forms of discrimination. And also not to indicate racial, religious, ethnicity, sexual orientation, mental or physical condition, if these facts do not exist essential to the meaning of the information.

Section 12.5: Hate speech in social media

Various organizations are increasingly raising the issue of hate speech and calling for its regulation and reduction in public space, including social media. They are often a platform for hate speech, despite the prevalence of the community, which will be discussed in the next section. Hate speech on social media can lead to interpersonal conflicts and cyberbullying.

Social media is often a field for expressing and spreading hate speech, for creating closed groups inciting hatred towards certain people or groups of people. However, they can also be useful in combating hate speech through various campaigns organized within them. For this purpose, two examples from Bulgaria will be analysed.

One of the most popular online initiatives in Bulgaria against hate speech is in social media - this is the Facebook group "No offense, but...". It tells the stories of different people, discriminated against and turned into hate speech for various reasons - sexual orientation, nationality and ethnicity, religion, gender, physical disabilities, mental illness and more. They were all photographed holding a sign reading "No offense, but..." and the most common discriminatory and insulting words they heard about themselves. The aim is to show and explain discrimination and to show the nature of people beyond their prejudices. The project was active within a year and ended in 2020.

Another initiative working under a project proposal aims to raise awareness regarding hate speech through conducting interviews with people affected by hate speech and creating videos telling their stories, as well as interviews with people who use hate speech who are not members of radical groups, which will show how fear of the unknown

can cause hatred. The videos are shared across social media profiles - Facebook and a special YouTube playlist aiming to reach a wider audience and explain the negatives of hate speech using public figures who share how they were victims of hate speech.

Section 12.6: Social media policies about hate speech

In order to discover the measures taken by social media for the dissemination of hate speech and the efforts the social networks are making to limit it, we will examine the two most well-known social media around the world – Facebook and Twitter hate speech policies.

Here is what is published on Facebook's community standards: "We believe that people use their voice and connect more freely when they don't feel attacked on the basis of who they are. That is why we don't allow hate speech on Facebook. It creates an environment of intimidation and exclusion, and in some cases may promote offline violence.

We define hate speech as a direct attack against people – rather than concepts or institutions – on the basis of what we call protected characteristics: race, ethnicity, national origin, disability, religious affiliation, caste, sexual orientation, sex, gender identity and serious disease. We define attacks as violent or dehumanizing speech, harmful stereotypes, statements of inferiority, expressions of contempt, disgust or dismissal, cursing and calls for exclusion or segregation. We also prohibit the use of harmful stereotypes, which we define as dehumanizing comparisons that have historically been used to attack, intimidate or exclude specific groups, and that are often linked with offline violence. We consider age a protected characteristic when referenced along with another protected characteristic. We also protect refugees, migrants, immigrants and asylum seekers from the most severe attacks, though we do allow commentary and criticism of immigration policies. Similarly, we provide some protections for characteristics such as occupation, when they're referenced along with a protected characteristic.

We recognize that people sometimes share content that includes someone else's hate speech to condemn it or raise awareness. In other cases, speech that might otherwise violate our standards can be used self-referentially or in an empowering way. Our policies are designed to allow room for these types of speech, but we require people to clearly indicate their intent. If the intention is unclear, we may remove content."

Here is the Twitter statement regarding hate speech: "Hateful conduct: You may not promote violence against or directly attack or threaten other people on the basis of race, ethnicity, national origin, caste, sexual orientation, gender, gender identity, religious affiliation, age, disability, or serious disease. We also do not allow accounts whose primary purpose is inciting harm towards others on the basis of these categories.

Hateful imagery and display names: You may not use hateful images or symbols in your profile image or profile header. You also may not use your username, display name,

or profile bio to engage in abusive behaviour, such as targeted harassment or expressing hate towards a person, group, or protected category.

Twitter's mission is to give everyone the power to create and share ideas and information, and to express their opinions and beliefs without barriers. Free expression is a human right – we believe that everyone has a voice, and the right to use it. Our role is to serve the public conversation, which requires representation of a diverse range of perspectives.

We recognize that if people experience abuse on Twitter, it can jeopardize their ability to express themselves. Research has shown that some groups of people are disproportionately targeted with abuse online. This includes; women, people of colour, lesbian, gay, bisexual, transgender, queer, intersex, asexual individuals, marginalized and historically underrepresented communities. For those who identify with multiple underrepresented groups, abuse may be more common, more severe in nature and more harmful.

We are committed to combating abuse motivated by hatred, prejudice or intolerance, particularly abuse that seeks to silence the voices of those who have been historically marginalized. For this reason, we prohibit behaviour that targets individuals or groups with abuse based on their perceived membership in a protected category."

From the values stated in the policies, we can conclude that both social media have a commitment against the spread of hate speech and are making attempts to limit it. An impression is made of the connection between hate speech and freedom of expression and that it is discrimination and the use of hate speech against a certain person or group of people that can limit their freedom to express their own views, positions and lifestyle.

Means to combat hate speech are related to monitoring messages and preventing the use of discriminatory expressions and appeals. Both social networks also have a button for users to report the content - both as wrong and as discriminatory and hateful. The hate speech section of Facebook's reporting options includes the following options: race or ethnicity, national origin, religious affiliation, social caste, sexual orientation, sex or gender identity, disability or disease, and some of the Twitter suggestions during report are: using slurs or harmful tropes, wishing harm because of identity, misgendering or deadnaming, spreading fear about someone because of their identity, encouraging harassment, referencing a violent event that targeted people because of their identity (like genocide or lynchings), etc.

However, technical and user-report tools can never be perfectly accurate and sometimes social media becomes a tribune for hate speech. This is why both developers and users need to join forces in fighting the spreading of hate speech.

Section 12.7: Summary

In this chapter, we looked at the definitions of hate speech, its appearance on traditional and social media, and the effects it can have. Cases from the Bulgarian media environment were also considered, and it became clear that hate speech could not be justified with freedom of speech, due to the number of negative consequences it may have on individuals and society as a whole. Hate speech is one of the major problems of the media environment due to the growing opportunities for its distribution online and the responsibility for limiting it lies in the hands of every user, as well as in those of traditional and social media.

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Chapter 13. Ethical standards and issues in covering vulnerable groups
by Iliya Valkov

Aim

The goal of this chapter is to outline the problematic areas in relation to the ethical standards in journalism. First, it offers a definition of the terms 'ethics' and 'morality'. Then, it describes three models of media regulation – regulation, self-regulation, and co-regulation – and the challenges to objective journalism. The chapter ends with a brief description of professional standards for covering violence, tragedies, and accidents that can help journalists and media organizations protect both the public interest and the dignity of the people involved in the events they cover.

Expected Learning Outcomes

1. To form a basic understanding of professional journalism ethics and standards
2. To highlight the main similarities and differences between different models of media regulation
3. To equip readers with the basic skills they need to evaluate the degree of objectivity in the media
4. To present the major factors that have an impact on objective journalism
5. To develop professional reflexes that can be helpful when covering emergencies, violence, and representatives of vulnerable groups

Keywords

Ethical standards, professional standards, morality, regulation, self-regulation, objectivity in journalism, victimization, ethical codes

Section 13.1: Introduction

In addition to providing information, acting as watchdogs, protecting the public interest, educating, and entertaining, the media also serve as an important public compass when it comes to morality and values. Journalism involves dealing with socially significant dilemmas – deciding what is 'good' and what is 'evil'; distinguishing between a story that is 'in the public interest' and a story that is 'of interest to the public'; protecting freedom of expression and access to information while respecting people's dignity and private lives; avoiding sexism, stigmatization, and discrimination of vulnerable social groups based on ethnic, cultural, sex, or health-related differences.

These and other similar dilemmas raise a lot of questions that need to be addressed in practice: how important is it for the media to tell a specific story without thinking about

the means they have used or intend to use to get to that story? If a given story contains only facts, does this mean that it offers a completely objective and neutral picture of the events it describes? In what ways can journalists' ethical and political views affect their objectivity? How is this going to affect the audience?

Section 13.2: Can the end justify the means?

To deal with such dilemmas, journalists can turn for help to the professional ethical standards, which are among the objects of study of deontology, or 'the science of duty'. This field of study focuses on the legal, professional, and moral aspects, and the duties and rules of conduct in a given professional sphere (Tabakova: 2008: 11). The term *deon* comes from Greek and means 'duty', 'obligation'. According to deontology, there exist a priori moral obligations and people should, therefore, live by a set of principles which cannot change as a result of changes in the circumstances (Tabakova: 2008: 11). In other words, the end cannot justify the means.

According to Tabakova (2008: 12), the moral principles or the rules of conduct are the object of study of ethics and especially of the science of morality. These are 'rules and norms that are not defined by the law but by men's will; it is the people who distinguish between good and evil and, based on accepted principles and rules, resolve dilemmas and make choices' (2008: 12). The Concise Oxford English Dictionary defines ethics as 'the science of morals, treatise on this, moral principles or rules of conduct' (1964: 415). The word *ethics* is derived from the Greek *éthikos* and means 'of or for morals'. According to the aforementioned dictionary, the term *morals* relates to 'the distinction between right and wrong'. In Latin, *mos* (pl. *mores*) means 'a measure or guiding rule of life; as determined not by the law but by men's will and pleasure' (Lewis and Short 1900). For their part, Clifford G. Christians et al. define ethics as 'the liberal arts discipline that appraises voluntary human conduct insofar as it can be judged right or wrong in reference to determinative principles' (1998: 7).

The ethical rules and norms in journalism are outlined in media codes of professional ethics. These codes of ethics usually describe the media's responsibilities when it comes to providing accurate and credible information, distinguishing facts from comments and guesswork, offering a plurality of views, avoiding discrimination and hate speech, covering the stories of victims of violence or people who have been injured in accidents in a responsible manner, etc. As Frost notes, a good journalist is 'someone who gathers, in a morally justifiable way, topical, truthful, factually-based information of interest to the reader or viewer and then publishes it in a timely, entertaining and accurate manner to a mass audience' (Frost: 2011: 12).

Section 13.3: Systems for the application of journalistic standards

The ethical standards in journalism are enforced through different systems of rules of conduct and institutions that monitor the application of those rules. Based on the practices in different countries, there are three established media regulation models:

Regulation – the rules are determined by state institutions through laws or sub-legal acts and enforced by the regulatory body;

Self-regulation – the state does not interfere in the creation of the rules. This is 'a system of rules and enforcement bodies established voluntarily by the media professionals themselves' (Council of Europe: 1998: 2). This system is based on the principle of voluntary participation and relates to the acceptance of a set of professional and ethical standards outlined in codes, agreement on the part of individual journalists and newsrooms to recognize and respect these standards, and the development of procedures and mechanisms for the application of these rules in the journalistic practice. Specialized ethical councils, which bring together media experts and lawyers, journalists, publishers, and media and journalistic organizations, are established to monitor the application of the written professional and ethical standards. This means that the members of the profession themselves determine and protect the rules and standards that the providers of media servicers must respect if they want to be part of this community.

Regulated self-regulation – self-regulation, coupled with regulation by a public institution. In this case, the institution provides a legal justification for self-regulation in one of two ways: either the professional standards are outlined in a law or another normative act, or the existing system of self-regulation is integrated into the regulatory body's operations (Carmen: 2002: 6).

If a media regulation system is to function effectively, the written professional and ethical standards should be accepted and respected both by individual journalists and newsrooms, and by institutions. The media should also agree among themselves that they will respect and adhere to these standards. Last but not least, there need to be working mechanisms and rules for their enforcement and sanctions for those violating the rules (most codes of ethics envision sanctions of moral nature, such as public criticism, the right of reply, or the removal of a publication, and shy away from financial sanctions and prosecution, which are prerogatives of civil and criminal law).

Section 13.4: Trust as an indicator of ethical journalism

One important indicator of the extent to which professional journalistic standards are respected is the level of trust in the media. The study and typologization of the cases discussed by the ethical councils, for their part, indicate the level of ethical culture in the

society and the media environment, as well as the citizens' level of sensitivity to the violation of their rights through the media.

For example, the Ethical Code of the Bulgarian Media, which was adopted in 2005, was drafted with the help of professional journalists and experts from BBC, the public service broadcaster in the UK. The code was initially endorsed by all major media organizations in Bulgaria, among them TV and radio stations and print media, which had representatives in the ethical committees overseeing the enforcement of the code.

However, the conflicts between media owners in Bulgaria in recent years strongly affect the media's self-regulatory practices. The creation of a second publishers' association in 2013 and the introduction of a second ethical code have produced a vacuum, leading to an increase in the number of violations of basic journalistic standards in the areas of hate speech and the ethical coverage of disasters, accidents, and crashes in the form of discrimination, manipulation and distortion of facts, and disinformation (Valkov: 2019). The conflicts between publishers and media owners delegitimize the informal institute made up of the ethical committees. Since 2013, there has essentially been just one committee, which has not been recognized by some of the most influential and popular newspapers and online news media in the country. Although the committee is supposed to work in the public interest, its decisions turn into wishful thinking because of the lack of binding mechanisms for their enforcement.

The problems within the Bulgarian media industry shape the public attitudes. A study by Alpha Research ordered by the Konrad Adenauer Foundation shows that 63% of Bulgarians think that the media aren't independent; that print media (37%), social media (35%), and television (20%) are the major sources of fake news (respondents were allowed to give more than one answer); that people have no idea about media self-regulation – 72% of the respondents have never heard about it, 21% know about it 'to some extent', and just 5% said they know what self-regulation is (Antonova: 2019).

Section 13.5: Values and objectivity. Objectivity as a value

The professional standards and values in journalism are aimed not only at protecting the public interest but also at helping people navigate the information landscape so that they can find the truth, although the media don't claim and have never claimed that they provide a mirror image of the reality. Despite the fact that good journalists view facts as 'sacred' and objectivity as a value, they will find it hard to remain impartial, given their values. As Herbert Gans wrote already in 1979, „In the prototypical homogeneous society, which has never existed, everyone shares the same perspectives; but in a modern society, no one sits or stands in exactly the same place. Consequently, perspective on reality will vary" (Gans: 1979: 310).

Journalists can rarely present all the facts, participants, viewpoints, interpretations, and central and secondary events related to a given story. Not only do

facts compete with one another, but the audience also expects the reporter, based on his/her experience, to present only the most important information concerning a specific event or a piece of news. As a result, the audience receives 'reality bites' – that is, only some pieces of the puzzle. It is for this reason that truth and objectivity are loose concepts.

According to Steven Maras, one of the most important sources of tension is the fact that ethical and political values cannot coexist with journalistic objectivity (Maras: 2012: 59). Similarly, John C. Merrill claims that all journalistic stories are subjective because they are condemnatory, value-laden, and incomplete and distort the reality: 'That is the nature of journalism. That is the nature of any kind of communication' (Dennis & Merrill: 1984: 106). Denis McQuail goes even further: 'In the most critical view of objectivity, the practice is viewed as actively serving, whether willingly or not, the interests of agents of an established order and as reinforcing a consensus which mainly protects power and class interest' (McQuail: 1992: 188).

Another factor affecting journalistic objectivity is the ideological affiliation of both the media organization and the individual journalists working there. Ideology, defined as a 'systematic body of concepts especially about human life or culture' (according to Merriam-Webster Dictionary), becomes a conscious and unconscious tool for creating mental frames, selecting facts, and making value-based generalizations. How would a journalist with a negative attitude towards homosexuality cover a pride parade or same-sex couples demanding the right to marry and adopt children? How would a journalist whose views fall on the right side of the political spectrum cover the socialist party's parliamentary election campaign? Will this journalist be equally critical to the political party he supports? In one way or another, all of this leads to 'frame-blindness' (Maras: 2012: 61).

That is why Gans links journalistic objectivity to 'value exclusion', which refers to the conscious exclusion of values: journalists do this in three ways: through objectivity, the disregard of implications, and the rejection of ideology (as they define it)' (1979: 183). No matter how much they strive to be cautious, to contain their value and ideological positions and viewpoints, and to remain neutral and impartial, journalists are not always successful in practising 'ideological editing' well (Gans: 1979: 194).

A good example is the media coverage and public debate in relation to the Council of Europe Convention on preventing and combating violence against women and domestic violence in Bulgaria in 2018. The document, known as the Istanbul Convention, aims to ensure that women are protected against all forms of violence and to prevent, prosecute, and eliminate violence against women and domestic violence. Among the other goals of the Convention are to help eliminate all forms of discrimination and to encourage international cooperation for the purpose of eliminating violence against women and domestic violence (Convention: 2011). In line with the Convention, every country is expected to develop a special monitoring mechanism, to provide adequate financial and human resources for the proper operation of this mechanism, to designate or set up one or more official bodies responsible for the coordination, implementation, monitoring, and

evaluation of policies and measures aimed at preventing and combating all forms of violence covered by the document (Convention: 2011).

Art. 3 of the Convention offers definitions of key concepts, including 'violence against women', 'domestic violence', 'gender', 'gender-based violence', and 'victim'. For example, 'gender' should be understood as 'the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for women and men' (Convention: 2011). There is nothing mandatory. These are the facts. But the emotions and value-based interpretations of the Convention prevailed. The debates were heavily politicized: politicians, media organizations, and various civil groups on social media campaigned against Bulgaria's accession to the Convention. They warned that Bulgaria would have to legalize 'the third sex' and recognize 'homosexual marriages', that children would be required to learn about 'transvestism', etc. The Convention ended up in the Constitutional Court, which ruled that the text contradicted the Constitution. In the end, Bulgaria refused to join the ranks of the countries that adopted the Convention.

The wishful principle of journalistic objectivity often generates conflicts when a media organization or a journalist makes a public statement about a contested issue of public interest. Is it enough for journalists to only cite facts and data, to only seek experts' opinions about a given topic, and to present 'at least two viewpoints' so that citizens can engage in public life and have an opinion on current affairs? Should journalists be neutral when they cover criminal inaction that has led to an ecological disaster; violence against children, defenseless women, elderly people, or refugees; acts of exploitation of people's fears during a pandemic; the disenfranchisement of minority groups; or the use of hate speech by politicians who incite conflicts between groups of people?

In response to these questions, Doug McGill writes that 'the ideal of objectivity… has become a crutch for journalistic practices that work against civic aims' (McGill: 2004). Jay Rosen is even more critical: 'objectivity is a very bad, unworkable philosophy for that task of reengaging citizens in politics and public life' (Rosen: 1993: 51).

And yet, some media in Bulgaria have tried to reach consensus in order to reduce tensions, which tend to benefit the political elites. In September 2015, on the eve of the local elections, representatives of media organizations and of all political parties represented in the parliament (except for the nationalist party Ataka) together promised not to use hostile and discriminatory language during the official campaign.

'We oppose acts of encouraging intolerance among citizens and inciting hatred based on race, sex, religion, or nationality, and at the same time we will guarantee the right to free speech and access to information. We confirm that we intend to adhere to high standards in our political communication, to prioritize showing respect for differences and for our opponents' dignity', politicians and journalists wrote in their joint pledge (Antonova: 2015).

Journalists and politicians in Bulgaria have not signed such agreements since 2015.

Section 13.6: Media, vulnerable groups, and emergencies

Journalists are expected to protect the public interest but they also need to demonstrate high sensitivity towards the private lives of victims, their relatives, and the other people affected by the respective event. The degree to which journalists follow professional standards is often visible in the media coverage of stressful situations such as crises, crimes and acts of violence, natural and other disasters, terrorist attacks, etc.

In these cases, the media should refrain from sensationalism and artificial dramatization of the events because such coverage can generate unnecessary anxiety, fear, and panic and creates conditions that may trigger a post-traumatic stress disorder (PTSD) in the victims of violence and their loved ones who are forced to relive the event. This applies especially to children and victims of crimes and violence.

Some of the guidelines provided below have been adopted as professional standards by the Commission on Journalism Ethics at the National Council of Journalism Ethics in Bulgaria (Statement by the Commission on Journalism Ethics on covering violence, disasters, and accidents: 2015).

Section 13.6.1: Covering crimes

Journalists should strive to maintain a balance between the public interest and the protection of people's privacy; to inform their audiences but also to treat the victims of crimes and violence and their loved ones with compassion. The coverage of acts of violence can lead to the public identification of the victims, forcing them to experience suffering once again (secondary victimization). As Valchanov points out, 'Following the physical death [of a person], the media recreate it and, as a result, the act of dying happens for a second time before the eyes of the society as a whole. This can raise serious questions concerning the media's ethical values and public functions' (Valchanov: 2014: 155). In addition, under circumstances involving death, the relatives and friends of the victims may suffer even more because of the way the media have covered the event – for example, when the media coverage features footage of violence and/or footage/photos of the victims from the scene of the accident.

It is worth remembering that the detailed description of acts of violence not only causes enormous suffering to the victims and their loved ones but also carries the risk of being used as a 'handbook' on the perpetration of crimes.

The media should act responsibly when they publish photos of people taken from their personal social media pages, videos from security cameras, or materials compiled as part of investigations. This responsibility presumes that the media should receive a preliminary permission to broadcast/publish these photos and/or videos from the person shown in the photos and/or videos, from relatives of his/hers (if the person's health prevents him from giving such a permission), or from the authorities in charge of the investigation when the story is about the perpetrator of a crime (Statement: 2015).

A person against whom charges have been brought should not be treated as a criminal.

When victims or witnesses have requested not to be photographed or identified, their request should be respected (Statement: 2015).

Section 13.6.2: Covering crimes and acts of violence involving children

Children are a particularly vulnerable group. They are unable to defend themselves and that is why the media are obliged to demonstrate high sensitivity towards their roles as witnesses or victims of violence. This means children's best interests and safety should come before the newsroom's interests.

When they are relatives or friends of the victims, children should not learn about the aftermath of an accident or a crime from the media or their representatives.

According to the Bulgarian Child Protection Law, a child's name and other personal information should not be revealed without the agreement of his/her parents or legal representatives. In addition, journalists should not pose questions to children that go beyond their ability to evaluate the events or affect their dignity.

Even when the parents have agreed to their children giving evidence, the media should be very careful when they want to bring in children as witnesses. This decision should be taken in line with the children's best interests and the audience's right to be informed but the children's interests should always come first.

The same principle applies to people registered as suffering from a mental illness.

When covering acts of violence against children, the media should act responsibly and seek assistance from a professional or a competent authority to avoid causing additional psychological harm to the victims. The process of working with the child and reporting about a specific event may bring back painful memories.

In the case of suspicions that the child is a victim of violence or emotional abuse by a parent or a guardian who is not in a position to give the journalist a permission to talk to the child, and the journalist has information or evidence from the child, the journalist should notify the competent authorities. They can then analyze the situation and decide together if the case should be reported in the media but again only on the condition that this does not put the child's safety, health, and dignity at risk (Statement: 2015).

Section 13.6.3: Covering suicides

Journalists should respect the inviolability of the private lives, dignity, and memory of victims and of their loved ones. Death, suicides, attempted suicides, and practices that can lead to self-harm should be covered cautiously and responsibly (Statement: 2015).

Detailed descriptions of such practices should be avoided in order not to encourage imitation by children, who are inclined to copy the behaviours they see, and of mentally unstable people. The media can also encourage imitation when they cover an event in a way that suggests the respective behaviour is motivated by good intentions – that is, when they imply an ideological dimension to the behaviour or when they romanticize it (Statement: 2015).

Section 13.7: Summary

Professional ethics in journalism should not be self-serving. Instead, its goal is to help journalists find working mechanisms for maintaining balance – between the public interest and that which is of interest to the public; between the right of access to information and the protection of citizens' private lives and rights; between freedom of expression and the combination of decorum and the protection of a person's reputation. Good journalism draws on the commonly accepted moral values in an attempt to collect credible and timely information that is important to the audience and to maintain a level of objectivity without having to adhere to the principle that 'there are two sides to every story'. However, we should remember that accepting and respecting the professional ethical standards are not always guaranteed when the standards are mandatory. Instead, each community of professional journalists should form a majority that respects and protects these standards. Without these standards, the media cannot fulfill their public functions.

Case Study

You work at a TV station and are sent to cover a press conference given by the President of the country, who is currently meeting with representatives of the political parties represented in the parliament. The media representatives are inside the Presidency building. While you are waiting for the end of the President's conversation with the party leaders, a woman sets herself on fire in front of the building. The people who happen to be at the square in front of the Presidency building at that moment take out their mobile phones and start videotaping the burning woman. The video is soon posted on social media.

What will you do first? Will you ask the cameraman working with you to videotape the woman, or will you try to help her? How will you structure your TV report to ensure a balance between the public interest and that which is of interest to the public? Will you stay at the press conference given by the President and the party leaders, or will you rush outside to live-stream the act of self-immolation? Will you use social media footage? What ethical dilemmas does this story pose to you?

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