



## Book of Abstracts: [WG] Ethics of Society and Communication

### **The Social Perception of Journalistic Ethical Attitudes in Madrid**

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The objective of this paper is to present the results of a study which began in 2007 that was carried out by the Carlos III University of Madrid. The project is entitled “Ethics and Informative Excellence. Journalistic Deontology and the Expectations of the Citizens of Madrid,” financed by the Ministry of Science and Innovation within National Plan R+D+I 2004–2007. The project pursues three basic objectives: a) to create a comparative inventory of the standards that make up doctrinal ethical journalistic practice, b) to compare and contrast said norms with the value system internalized by social communications professionals and c) to determine up to what point the existing norms and predominant value system are shared by the citizens of Madrid. In order to reach these goals, the project performs two fundamental tasks. On the one hand, it analyzes the content of the largest number of ethical self-regulation documents possible. On the other hand, it surveys the opinions of both sides of the communications process: those of professionals who prepare and convey information and those of the citizens who receive said information. In order to know about the social perception regarding journalistic ethical matters, two research techniques have been employed. The first involved 7 focus group among different people. Then, this portrait was completed by surveying, with the same questionnaire, numerous people, so that the information gathered could then be extrapolated to the universe. Some of the respondents were asked about their perception of different problems affecting the profession, the reliability of different sources of information, the legitimacy of different procedures, the advisability of conferring a different informative treatment upon certain underprivileged collectives, and the influence of advertisers and sponsors on different informative areas. Additionally, the respondents had to answer other questions related to the advisability or not of accepting certain conditions imposed by sources, and with the ability to juggle journalistic tasks with other activities. In this paper, we present the most relevant results that were obtained once we have triangulated the focus group with the survey results.

### **Born to be famous? Celebrities' children and their rights**

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In this paper, we discuss the issue of the media exposure of celebrities' children from the viewpoint of their individual rights and of the possibilities and limitations for the public visibility of children's rights in general, against the background of journalism ethics. Children and young people establish a complex relationship with celebrity culture, be it as audiences, as famous personalities in their own right, as object of attention and activism by celebrities or – the focus of this paper – as children of figures who are object of constant media attention. Associated to their famous parents or other adults, children are characters in the familiar and personal narratives of those celebrities, taking part in their affluent lifestyles but also of the problems they are involved in.

In situations that are more or less staged and consented by parents or provoked by the media, the question is whether these children's visibility means the mere exploitation of their privacy for the sake of the attention given to the famous adults, or it can contribute to children's visibility in the media and, moreover, to a public framing of childhood issues. This paper seeks to discuss this issue from a juridical and normative perspective, paying special attention to the United Nations' Convention of the Rights of the Child, and from a journalistic point of view. This frame will be confronted with a selection of national and global cases where celebrities' children are exposed, related to their participation in consumption productions, involvement in judicial cases, as examples of issues related to contemporary childhood, denouncing of inequalities, adoption, among others. In the scope of a project that seeks to understand the relationship of Portuguese young people with celebrity culture, a few selected cases of celebrities' children were discussed with about 40 young people aged 12 to 17, from different social origins, which will be brought into this discussion.

### **GOOD CITIZENS AND GOOD JOURNALISTS: SELF CENSORSHIP AMONG BROADCAST JOURNALISTS IN PORT HARCOURT, NIGERIA**

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Terje Skjerdal (2008) had noted that contrary to popular perception, official censorship is not as common in the African media as self censorship. Beyond determining the veracity of and newsworthiness of stories, journalists have to weigh their implications in terms of displeasure of the government and other institutions. They tend to adopt pragmatic strategies to get around these institutional constraints while at the same time staying within the limits of acceptable journalistic ethics. This study builds on earlier studies and examines if and how self censorship is practiced by broadcast journalists in Port Harcourt, one of the major cities in Nigeria. The central questions of the study revolved around the extent of practice, the process and the factors that lead journalists to indulge in self censorship, as well as the ethical justification of this practice. The social survey design was used to study journalists working in four broadcast stations in the city (two television and two radio stations). Two of the stations were privately owned, while two were government-owned. By means of purposive sampling, 80 journalists were drawn from the media houses and were administered with a structured questionnaire. Ten of the respondents were later selected by means of quota sampling for more indepth interview. Data gathered from the study showed that most broadcast journalists in Port Harcourt metropolis do practice self censorship. This phenomenon is prevalent especially in political and religious news. This practice is considered ethical so long as it is done in the interest of public peace and national security. Self censorship thus becomes the balancing act which journalists perform to remain both good citizens and good journalists.

### **Public relations identity and public relations image – a self-monitoring problem or a structural problem?**

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Public Relations industry and higher education in Portugal has been expanding in recent years. In particular, the period after 1990 has been characterised by an increasing number of communication and public relations students. Consequently, the number of public relations practitioners in the market who had received training in public relations has also increased, raising professional standards. As public relations has matured as a profession and the study of public relations has grown as an academic discipline, questions related to the ethical and social impact of public relations must inevitably follow. The very idea of a "profession" implies the development of norms and a responsibility for self-monitoring. In 2009, APCE (Associação Portuguesa de Comunicação de Empresa), a Portuguese association of public relations professionals, wrote, publicly discussed and approved its Ethical Code of Conduct. On the one hand, this code shows that public relations professional

community is aware of the public relations ethical debate going on both in the professional and academic field. On the other hand, this code underlines how public relations professionals want to be seen in the court of public opinion. In fact, similarly to other well known international public relations codes, APCE ethical code appeals to “best practices” in the profession and emphasizes “Truth, Dialogue and The Public Interest” as core values of public relations. However, after a content analysis in 2004-2008 Portuguese newspapers it can be noticed that public relations has long been a popular target for criticism and widely connoted as soft propaganda and public opinion manipulation. Facing the paradox, the objective of this article is twofold. Firstly, it is aimed to explain the core values of public relations in relation to one of its most problematic activity – managing press relations; secondly, it is intended to clarify how opinion makers and journalists see public relations managing those relations. The final aim is to construct an answer to the following question: What can and should be done to conciliate public relations identity with public relations image?

### **Communicating citizenship and social change through CSR: a Philippine perspective**

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Corporate social responsibility (CSR) programs have been positioned to underpin community development and change programs. Some argue that CSR is a Western construct that attempts homogeneity by establishing universal ethical standards brought about by globalization (Chapple & Moon, 2005). Because of globalization or “capitalics—a politics fueled by global capital”, some critics suggest that much of CSR discourse has omitted three areas: the power relationships between corporations and states; the political dimensions; and accountability (Munshi & Kurian, 2007). Others have also suggested that for CSR to be sustainable in Asia or elsewhere requires a “strong, enforceable and legal framework” and “sufficient levels of moral development” among politicians and managers (Whelan, 2007, p. 114; L’Etang, 1994). While some view CSR as an opportunity to communicate with organizational stakeholders to influence the media public and policy agenda (Hooghiemstra, 2000; Clark, 2000; Coombs & Holladay, 2009), others view it as a PR stunt (L’Etang, 1994). Previous research indicates that CSR managers from poorer countries tend to focus more on community development programs especially when governments are not seen to be doing enough (Waldman, de Luque, Washburn, House et al., 2006). While some research has found that no single pattern of CSR exists in Asia (Chapple & Moon, 2005), this research will examine how CSR is understood, interpreted, implemented and communicated in the Philippines. The Philippines offers an interesting case of contradictions. With its Spanish and American colonial past and an 80% Christian population, the Philippines ranks 131 of 179 countries in Transparency International’s Corruption List. While the capital Manila is recognized as a Beta World City + , similar in ranking to Melbourne, San Francisco and Geneva, it also records the highest incidences of urban poor . Interestingly in 2007, the International Monetary Fund listed the Philippines as the 37th largest economy in the world, of which overseas foreign worker remittances account for 10% of the country’s GDP. These contradictions, set within the context of an American-styled democratic system, make the Philippines a valuable focus of research to both the academic and business communities. Drawing from interviews with Philippine business leaders, this paper will explore how corporate citizenship through CSR programs aims to engender social change. In particular, this paper will also interrogate how the intersection of Church, State and NGOs contributes to the construction of the discourse of CSR in the business communities.

### **Respect as an ethical limit in citizen’s behavior**

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Every day life complexity has become so much important, that the average citizen pours the best of his energy into his own survival. He looks for a deep meaning of his own personal life. The voluntary collective activities have moved to a second level. The current political profile has turned to be a kind of unreachable scenario to the

average citizen but as unfortunately as it is the political activities are indispensable to sustain a correct functioning of public life. Traditional media have taken advantage of a reality under crisis and while looking to obtaining large audiences, they have finally produced a great discredit. Of that politic Is human communication capable to redefine the relationship between citizens, politics and media? Yes, it is .... Indeed it is! Providing that, a fundamental element is always present, and that is respect. The word respect as a concept will be used here in as a sociological manner and to which Richard Sennett\* provides a more precise meaning. We are required to have a strong, lucid and active citizenship in order to affect positively all public actions. Both, strength and lucidity come from a personal work based on self respect and respect to others. Only those who have already built their own character will be able to communicate, with a great sense of knowledge the way to strengthen citizenship, deeply and efficiently by itself. A strong citizen begins to acquiring a good level of self communication He takes care of himself. And at the end ,to respect himself. The very basic objective of this lecture is to expose the concept of respect that the sociologist Sennett proposes to be applied in the relationship between citizenship and communication. One of the leading ideas of the concept of respect, according to Sennett is That, when we accepted the kind of things that we are not able to understand from others, we are enriching our own character and by doing this, we are opening the virtuous circle: the respected citizens learn to respect others. A respectful citizenship is a well communicated citizenship, able to influence politics and in this way becoming visible to the media. \* SENNETT, Richard (2003), *Respect in a World of Inequality*, Norton, New York. Author also of: ♣ *The corrosion of character: the personal consequences of work in the new capitalism*, Norton, New York, 1998. ♣ *The culture of the new capitalism*, Yale University, New Haven, 2006. EL RESPETO COMO LÍMITE ÉTICO EN EL EJERCICIO DE LA CIUDADANÍA (abstract) FÁTIMA FERNÁNDEZ CHRISTLIEB (México) Universidad Nacional Autónoma de México UNAM La vida cotidiana se ha complejizado tanto que el ciudadano común y corriente vierte lo mejor de su energía en su propia sobrevivencia. Busca que su vida personal tenga significado. La acción colectiva voluntaria parece haber pasado a segundo plano. La política, por sus características actuales, es un escenario que cada vez resulta más lejano para el ciudadano medio. Lo grave es que la actividad política es indispensable para la gestión de la vida pública. Los medios de comunicación tradicionales se montan en una realidad en crisis y en su afán por ganar audiencias, televidentes y lectores, han terminado por desprestigiar a la política. ¿Puede la comunicación humana contribuir a replantear la relación ciudadano, medios y política? Puede, sí, sí puede, siempre y cuando esté presente un elemento fundamental o un límite ético: el respeto. Esta palabra será aquí utilizada como un concepto sociológico al que Richard Sennett\* le da un significado preciso. Requerimos de una ciudadanía fuerte, lúcida, activa, para poder incidir en la acción pública. La fuerza y la lucidez de la ciudadanía provienen de un trabajo personal fincado en el respeto a uno mismo y a los demás. Este respeto es una cuestión de ética. Sólo quien ha forjado su propio carácter puede comunicar, con conocimiento de causa, cómo fortalecer eficaz y profundamente a la ciudadanía. Un ciudadano fuerte comienza por ejercer una buena comunicación consigo mismo, reconoce límites éticos en su actuar y cuida de sí. Se tiene respeto. El objetivo de este paper es exponer el concepto de respeto que propone el sociólogo Richard Sennett para aplicarlo a la relación comunicación y ciudadanía. Una de las ideas rectoras del concepto de respeto en Sennett es que al aceptar aquello que no podemos comprender de los otros, también enriquecemos nuestro propio carácter. Y con ello abrimos el círculo virtuoso: el respetado aprende a respetar. Una ciudadanía respetuosa es una ciudadanía bien comunicada capaz de incidir en la política y con ello de hacerse visible ante los medios. \* SENNETT, Richard, *Respect in a World of Inequality*, W.W. Norton, New York 2003 Este libro forma parte de una trilogía con otros dos textos: ♣ *The corrosion of Character: The Personal Consequences of Work in the New Capitalism*, W.W: Norton, New York, 1998. ♣ *The Culture of the New Capitalism*, Yale University, New Haven, 2006.

### Ética Feminista y Comunicación

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El Feminismo ha revolucionado al conocimiento científico, pues ha posibilitado una nueva visión desafiando al orden social más ancestral, universal y arraigado de los que existen: el patriarcado (Millet, 1996). Su objetivo es

conceptualizar como conflictos y producto de relaciones de poder, hechos que se consideran normales y que se han naturalizado legitimando la dominación sexual. De ello deriva su intencionalidad política, que apunta, vía la justicia –universal, extendible a todas las personas- y el cuidado –esto es, la responsabilidad de atender las necesidades de las personas, en aras de realizar la igualdad-, a la transformación del Estado. Al cuestionar los modelos clásicos de ese conocimiento, planteando una nueva ética, el Feminismo se ha consolidado como una de las rutas teóricas fundamentales en el universo de la ciencia, reconocida, desde luego, por las autoras feministas (De Miguel, 2008), pero también por científicos clave en la teoría social, como Alan Touraine (2007), Pierre Bourdieu (2000) y Gilles Lipovetsky (2002). Y lo ha hecho desde la filosofía, la historia, la sociología, la economía, la teoría política, la antropología, el derecho y la comunicación. Esta revolución, tiene como base la reivindicación de las mujeres, no sólo como objeto (lo que se estudia) sino como sujetos de conocimiento (quien estudia). Con esta base, la ponencia que aquí se propone se centra en el diálogo entre el Feminismo y la Comunicación, con un objetivo principal: el de llamar a la aplicación de la ética feminista de manera transversal a los estudios de comunicación. En este sentido, más allá de buscar la incorporación del Feminismo como una línea más de nuestra disciplina, lo que persigue es motivar una ruptura que provoque una reformulación de los principios sobre los que se construyen los objetos de estudio y la forma de abordarlos. La intencionalidad de este trabajo se basa en el reconocimiento de la habida resistencia de los estudios de comunicación de recurrir al diálogo con el Feminismo, lo cual constituye la ausencia más grave en los análisis de las políticas de comunicación, de la participación ciudadana, de la economía política y de las nuevas tecnologías de comunicación e información, entre otras líneas. Esta falta de visión, ha dejado como saldo un grave sesgo, y es el de no dar cuenta de las implicaciones que la evolución de las industrias culturales ha tenido para los derechos humanos de las mujeres, su desarrollo y ciudadanía. En este contexto, es imperativo reconocer la importancia de la ética feminista para la investigación en comunicación, pues constituye un potencial transformador. En este tenor, y atendiendo al llamado de María José Sánchez y Alicia Reigada (2007), debemos evitar reducir el “género” a una categoría, y situarnos en ella como una perspectiva, necesaria, para la profundización en las implicaciones teórico-políticas de la relación mujeres y comunicación. Esta tarea es imperativa también para el análisis de la desigualdad y el poder y para explicar las causas estructurales de la subordinación de las mujeres, que se ven expresadas en los procesos comunicativos de representación, producción y recepción que han sido señalados.

### **How journalists and citizenship consider minorities and vulnerable groups should be treated by media in Spain**

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The majority of the Journalism Codes of Ethics in the 27 states of the European Union include among their indications the professional duty not to discriminate. Although most of them make explicit reference to the prohibition of discrimination on the grounds of sex, ethnicity (or race) and religion, some texts go further and talk about other factors that should also be taken into account; namely, the national, cultural or social origin, the language and the ideology of the protagonists of the news. The study presented here focuses on the degree of assumption and compliance with those standards in the professional practice of journalists in Spain and, likewise, on the perception citizens have about the ethical quality of journalism. Assuming that the lack of compliance affects mainly to groups that by their economic or social status may be considered worst hit or disadvantaged, -such as immigrants, women, homosexuals, disabled, elderly people- the question that journalists –and even citizenry- may confront refers to whether it's acceptable some sort of affirmative action or positive discrimination, offering, for instance, a better portrayal of them, even in cases in which that image can be minority in the group. The research methodology has consisted of surveys of professionals in journalism, in all media (print, radio, TV and Internet) and in the main areas of specialization. With regard to citizenry, opinion polls have been conducted, maintaining a balance between women and men, age groups, the degree of media

consumption, etc. Among the important results that have been obtained, we could mention that the majority of the journalists surveyed approve the inclusion of information about the ethnic origin (75.6%), nationality (72.1%), ideology (68.6%) and gender (65.7%) only when it is relevant to understand the news story. On the other hand, 42.3% of the polled citizens consider that immigrants should not have preferential treatment when they are the protagonists of the information.

### **Universidad y ciudadanía: comunicación del conocimiento como alternativa para el desarrollo social**

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La presente ponencia hace parte del proyecto de investigación en curso “Construcción de una herramienta (barómetro) para determinar el grado de Responsabilidad Social de las Universidades RSU, del área andina de América del Sur” bajo el programa de investigación de la Universidad Técnica Particular de Loja, UTPL, Loja-Ecuador: “Comunicación para el desarrollo social”. Hoy, como nunca antes, las organizaciones sienten la presión del entorno demandando de ellas: lineamientos y políticas éticas y transparentes; procesos productivos respetuosos con el capital humano y el medio ambiente y; vinculación, diálogo, retroalimentación, interacción con la comunidad a fin de que exista una integración de los objetivos de las organizaciones con los de la sociedad para mejorar la calidad de vida de los pueblos y su desarrollo sostenible. Cuando las organizaciones se sienten parte activa de las sociedades y comprenden que su desarrollo así como el de su entorno están ligados, se aprestan a ejercer una Ciudadanía Corporativa. El ejercicio ético de la Ciudadanía Corporativa apunta a la adopción de un modelo de gestión socialmente responsable que a su vez hace posible la legitimación de la organización. Este proceso requiere de un diálogo permanente (comunicación) que pueda llegar a concretarse en acuerdos y compromisos formales y no formales con Instituciones, gobiernos, ONGs, instituciones colegiadas y demás actores sociales con los que tiene relación. La Universidad como organización legendariamente ligada con la sociedad, no puede dejar de asumir un modelo de gestión ético basado en la Responsabilidad Social que le permita desprenderse del enfoque netamente académico para consolidar una red de actividades relacionadas entre sí que se articularían a un proyecto planificado de desarrollo de la sociedad. Estas actividades van desde garantizar la calidad de la educación superior, pasando por orientar la investigación científica, la solución de problemas sociales, el impulso a la realización de proyectos con impacto social, capacitación a los diferentes estamentos que conforman su público interno, apoyo al voluntariado estudiantil y su correcta comunicación, interacción y diálogo con la sociedad. En América del Sur y específicamente en los países del área andina: Ecuador, Perú, Colombia, Venezuela y Bolivia, no existe información sobre la RS que practican las Instituciones de Educación Superior, por lo que se ha considerado significativo establecer ciertos parámetros que se integren en una herramienta para medir la RSU a través del análisis de sus páginas web. Los resultados podrán arrojar una perspectiva del grado de RSU que ejercen en virtud de cumplir con su tradicional objetivo de servir a la sociedad y aportar conocimiento que contribuya al desarrollo integral del entorno.

### **Ombudsman Service to assure Media Accountability and Transparency in Brazilian TV**

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This paper intends to describe different experiences of ombudsman service for Brazilian television. It also debates the importance of information disclosure to foster a culture of social responsibility and to stimulate the

audience participation in TV content production. The word ombudsman is dated to 200 years ago in Sweden. It means someone who represents people before a specific organization and mediates this relation. This mechanism has been spread by the world in different ways. According to United Nations standard definition, an ombudsman “is an independent mediator – and, in some cases, a collegiate body – whose primary role is to protect the rights of the individual who believes that he/she is the victim of unjust acts on the part of the public administration”. However, private and public companies and organizations adopt this service aiming at different goals. (SYMONIDES, 2001). The ombudsman system in media became popular for the first time in 1967 through United States newspapers. Since then, media organizations all over the world have adopted such a mechanism to assure a form of criticism. Usually an ombudsman analyzes and assesses the newspaper content, considering the readers’ point of view. In television, this model is rarely used. However, for some countries, the ombudsman is an important tool to regulate media. In Colombia, for example, the ombudsman service in all TV broadcasting companies is binding by law. In Brazil, there are only a few cases of media ombudsman experiences. Nevertheless, those initiatives usually do not prevail for long due to different factors. The Professor Jairo Mendes (2002) explains that newspaper and broadcast companies fear to open themselves for criticism. According to Claude-Jean Bertrand’s Media Accountability Systems (MAS) concept, the ombudsman service in media organizations is a mechanism to guarantee accountability and it is an important alternative to assure mediation (BERTRAND, 2002). Besides being a tool to regulate media and protect human rights, TV ombudsman system can also stimulate the audience participation. Hence, this is a fundamental service to promote democracy. As stated by Kim Carter (2009), British Columbia (Canada) ombudsman, during the International Forum for Ombudsman, there are six steps for the mediation process: receive complaint; referral or assistance; open file; give notice; investigation, analysis and conclusion; a resolution, a finding, a recommendation or a report. Therefore, information is a needed input for the investigation and mediation process. To solve a conflict between citizens and an organization, the ombudsman must gather available data to reach a conclusion and to elaborate a recommendation.

### **Freedom and Political Dependence from the Ethical Perspective of Spanish Journalists**

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The aim of this paper is to focus on the relationship between Spanish journalists and politicians in order to understand what journalists require from political power and how collaborative ties between governments and reporters could be established. This paper is registered with the research project “Ethics and Informative Excellence. Professional Journalism Ethics and Expectations of the Citizenry”. This project is being carried out jointly by the Pompeu Fabra University in Barcelona, the Carlos III University in Madrid, the University of the Basque Country and the University of Seville. One of the project’s main goals is to contrast the existing normative framework with the prevailing value system in ethical criteria as taken onboard by media professionals. The methodology used in this paper to achieve this goal is based on 26 questions that refer to different issues, such as the influence of political power in their daily professional lives or in certain case scenarios. The sample was designed in accordance with different independent variables: type of media, position, department, sphere of diffusion, gender, ideology and age, so that the entire profession was represented in some way. The same methodology was applied to each autonomous region, whether it be Catalonia, Madrid, the Basque Country or Andalusia and the paper as a whole offers the answers given by about 3000 Spanish journalists throughout the whole of the country.

**Propaganda, internet and citizen activism**

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According to the “propaganda model”, mass media filter the information they communicate to the public through factors like ownership, advertising, sourcing, flak, and anti-communist ideology. As the authors of the model state, these filters “fix the premises of discourse and interpretation, and the definition of what is newsworthy in the first place” (Hermann & Chomsky, 1988: 2). With the “information” and “news” they offer to the media, they are certainly the most powerful of the filters mentioned by Hermann and Chomsky. In fact, according to some authors, both in the United Kingdom and the United States, about half of the “news” we read in the media originates in the offices of the persuasion industries (Trevor & Goldsworthy, 2008: 24-5). Other authors, like Stauber & Rampton (1995), offer an enormous amount of cases that show the ways both the persuasion industries and the media work together to deceive citizens and consumers – not lying, but telling the “truth” in a creative way. In spite of the fact that these and other similar works prove that the “crime” is not (still) perfect - propaganda can produce its own discredit -, we will never know the real dimension of the deception. But we can suspect of it. This suspicion is, no doubt, one of the main causes of the crisis of credibility and trust we face today in economy, in politics, in the media. In all these areas, citizens feel they know only a little part of the story – not even the essential one - and that decisions of which they don't know the real causes and purposes control their lives. However, as pointed out by one of his authors himself, the “propaganda model” doesn't imply that “alternative media, grassroots information sources, and public scepticism about media truthfulness” (Hermann, 2003, p. 3) don't exist. The Internet, with all the tools it offers to citizens' production and diffusion of contents, is surely one of those “alternative media”, allowing the citizens to make publicly visible multiple themes, frames and perspectives that usually have no place in the mainstream media. The information about these themes, frames and perspectives is an essential prerequisite for the kind of free, egalitarian discussion that, as emphasized by authors like Habermas, is essential to citizen democratic action and participation. And that information can, often, counteract or even stop decisions that are given as irreversible by the persuasion industries and the governments and corporations they work for. If there is one area where this alternative information made possible by the Internet is essential, that area is, without doubt, the environment one. For this reason, in our paper we discuss the case of the Portuguese environmental NGO Quercus ([www.quercus.pt](http://www.quercus.pt)), and some of its major campaigns for the environment (against GM food, hydroelectric dams, or the nuclear).

**The ethics of the media on the treatment of immigration and citizenship.**

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Europe is an increasingly multicultural continent. The media are called to perform an important role in mediation between different ethnic groups, religious and cultural and national citizens. Immigrants also aim to complete citizenship and be treated with equal respect in democratic societies. The media should act in an ethical way in order to favor their integration, and an image of a pacific relationship between different cultural identities. However, often, the media promote the political interests of the national majority and presents immigrant citizens as second class citizens. In this communication we discuss how journalists consider to be treated the problems of immigration in the media and what ethical considerations should be taken into account to produce a responsible communication with the objectives of democratic society.

### **A discussão da ética lobatiana em favor do processo ensino-aprendizagem em Comunicação: um questionamento**

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Há aproximadamente um século, Monteiro Lobato, escritor pré-modernista de larga influência, tanto na literatura adulta quanto na infanto-juvenil, já questionava o processo de ensino-aprendizagem nas escolas brasileiras no período pós-proclamação da República. Apesar de sua crítica versar sobre outro nível de ambiente escolar, os textos lobatianos são de extrema valia para utilização no ambiente acadêmico do universo da Comunicação, ou seja, no Brasil, nos cursos de Jornalismo e Publicidade e Propaganda. Para Monteiro Lobato, e esta visão é defendida na presente comunicação e no presente artigo, há a exigência de uma escola formadora de um caráter nacional, o que se reflete nas discussões que seus textos propiciam ao se abordar conceitos éticos do universo da criação jornalística e principalmente publicitária.

### **Why no fun? Moral engagements with beauty, joy and playfulness**

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"G: Quite the contrary, Skepticus. I believe that Utopia is intelligible, and I believe that game playing is what makes Utopia intelligible. (Bernard Suits, *The Grasshopper*) In today's Western culture – in a very broad sense – we experience a so-called ludification of culture. As mass media, interactive media and new communication devices permit this, culture as a whole and its agents are become more and more playful (Raessens & Goldstein, 2005; Raessens, 2006). "Computer games and other digital technologies such as mobile phones and the Internet seem to stimulate playful goals and to facilitate the construction of playful identities." (Raessens, 2006, p. 1). With the term "ludification" Raessens refers to the seminal work by Johan Huizinga, "*Homo Ludens: a study of the play element in culture*" (1950). It is generally considered to be a positive thing. But Huizinga, in the nineteen thirties, also signaled a motion towards 'puerilism', a type of playfulness that is about a refusal to be mature: "that blend of adolescence and barbarity which has been rampant all over the world for the last two or three decades" (p. 205). Apparently, playful behavior can move in desired and undesired directions (cf. Bandura, 1999). Playfulness is deeply associated with fun (Barnett, 1991; Glynn & Webster, 1992). But, in cultural criticism, ranging from the Frankfurt School to more recent strands in cultural studies, media studies and humanities, "fun" and entertainment have always been conspicuous. Radio initially was a source for moral concern, then television, now games (cf. Horkheimer & Adorno, 1947; Fiske, 1987; Postman, 1985; Salen & Zimmerman, 2004; Kučuklich, 2004, Singhal & Rogers, 1999). This paper investigates the relation between these moral assumptions and the style of playfulness they permit from the perspective of civic engagement. What does the ludification of culture mean for our conceptualization of civic engagement? Play, playfulness and playing games are considered to belong to the realm of pastime activities, initiated during leisure time, in which a metaphoric 'magic circle' sets the activities apart from the qualms of everyday life (Huizinga, 1950). Generally, there is an absence from imposed rules (Barnett, 1991). Yet, we witness forms of civic engagement which are highly playful and gamelike, yet are also highly strategic and purposeful in relation to changing ordinary life and the discussion of the rules as to permit more freedom or foster social change (Singhal & Greiner, 2008). The paper discusses the underlying assumptions about beauty, joy and fun that play a role in our moral notions (which are assumed, in a broad sense, to spark our engagement with the world around us). Though these assumptions are considered "extra" by some, i.e. not necessary for our immediate survival, they inform our notions of a life worth living in a perhaps quiet but very important way. Behind criticism of alienation and false consciousness, there is always quest for the return of an original, authentic, creative human being; for something more beautiful and often more playful. References: Bandura, A. (1999). Moral disengagement in the perpetration of inhumanities. *Personality and Social Psychology Review*. [Special Issue on Evil and Violence], 3, 193-209. Barnett, L. A. (1991). "The Playful Child: Measurement of a Disposition to Play," *Play and Culture*, Vol. 4, 51-74.

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#### **The controversial end of an informative program**

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Journalism and enterprises are in a constant flow and compete each other with different interests. They need to cope and balance their purposes in order to pursue the basic rights of the journalists and citizens in the name of the public service. The aim of this work is to analyze the controversial end of an informative program called “Jornal Nacional de Sexta” of the private TV portuguese operator TVI. This decision came from an administrative request and originated the activity of the “Entidade Reguladora para a Comunicação Social” (ERC), the organism responsible for scrutinizing the media sector in Portugal. Indeed, we studied three key points that came to discussion in this case: the freedom of the press and the freedom of enterprise; the mandatory formation of an intern figure of auto-regulation (the so-called “Conselhos de Redacção”); and the regulation itself which comes from the activity of the ERC. Using the framework of regulation (Silva, 2005, 2007, 2008, McQuail, 1997, Fidalgo, 2009, Guerra, 1971), we conclude that the powers conceded to ERC are somewhat limited and there should be a bigger margin of effective disapproval. In this case, the members of the Regulator Council of the ERC considered that this was an illegal decision, an administrative decision made from someone who did not have the legitimacy to interfere in the editorial sphere. Moreover, this had a commercial and financial scope and deprived journalists from the TV channel TVI of some of their basic rights. On the other hand, we think that the journalists themselves did not ensure their integrity with an important organism: the “Conselhos de Redacção”. KEY WORDS: market, freedom, regulation, ERC

### **Ethics and Communication Agents in Mexico**

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The discussion on ethics and Communications has gained ground around the world and specifically within the European Continent. The purpose of this paper is to select some of the most important propositions done by authors, specially European and American theorists in order to state the functions pertaining to the diverse Communication and Information agents with respect to putting to effect ethics within their everyday activities as communicators. In the first place, the paper establishes the institutions and organisms responsible for the messages which are conveyed within our society. We mean to look further than the mere proposition that it is the media owners and moguls who are only ones responsible for what the audiences receive as media and digital contents. Other agents also include the Government and its institutions, media owners, script writers, producers as well as audiences/citizens. The second part of the paper analyses how each agent should participate ethically within their own activities and responsibility. The paper concludes with some ideas as to how adequate has the evolution and participation of these Communication agents been within Mexican society in the last years.

### **Political visibility, Youth and ethics: the 'Verdurada' and their narrativities**

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The paper aims to discuss the central relationship between the ethics of society the ethics of communication using partial results of two converging investigations carried out at the Masters Program in Communication and Consumption Practices of ESPM, in São Paulo, Brazil. Having as a analytical guidance the study of political visibility and the cultures of consumption in Brazil, episodes are analyzed in which the practices of youth media consumption and engagement communication become visible. Our argument is structured in three operating concepts: narrativity, politicity and visibility. The discursive practices of production and consumption articulated mechanisms - individual and collective - of self-construction are the object of our analysis. Mapping these processes is one of our challenges, considering a conformation quite characteristic of Brazilian youths, with their increasingly intertwined, and often refractory to demarcational and communicational initiatives. Actions organized by the 'Coletivo Verdurada', an organization of straight edges from São Paulo, specifically the music festival "Verdurada", has been selected. The political dimension of communication and consumption produced there allows us to hear original interfaces between communication, consumption and emerging policy. In this context, the communicational flows and products related to the media-circuit mobilized by the event gains density. We look for, by apprehending them, theoretical foundations to help us understand the universe of the examined object as well as its historical relations that have constituted both the event and the lifestyle of its participants. Therefore, we are certain that the speech presented is formulated in a polyphony of voices that came before, in a movement of meanings and new meanings. Thus, we reckon the importance of considering the historical context and the conditions of production in which the polyphony is inserted. In methodological terms, we use a multipronged approach, adding theoretical research, ethnographic observation and documentary research. Such instruments align to some decisive theoretical predictions. Latin American Theories of Communication (Barbero), contemporary theories of the media (Rocha), studies of youth (Aguilera) and frameworks of French line of discourse analysis (Orlandi) put themselves in dialogue. In this dialogue, we are interested in realizing the "fabric of social communication" (Martín-Barbero) and the intrinsic timing between the emerging ethics, aesthetics and politics (Mauro Cerbino).

**Child Poverty in the Portuguese Press –mapping a social problem**

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Despite of the growing attention child poverty has yielded in recent years, particularly after the Lisbon Council, in 2000, since when poverty reduction has been considered a European political priority, social awareness on this matter is still too feeble, even in countries like Portugal, where one in five children is poor. Within the framework of a research project named «Representations of Childhood - media discourses on children at risk», which looks at how Portuguese media report on children at risk, the purpose of this paper is to map news on child poverty in four Portuguese daily newspapers during the calendar year 2008. Content, structural and discursive features of news articles will be explored in order to collect information to answer the central question of this paper: as it is portrayed by Portuguese press, is child poverty recognized as a social problem?

**The ethics of Communication: the structural limits to the ethics of society**

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The aim of this paper is to argue about the inherent ethical dimension to all communication processes. The first part is devoted to the critical discussion of the concept of ethics, from different philosophical perspectives; the second, to the analysis of the ethical dimension which is present in all communication processes. In the third section, it is argued that, since communication is the basic social process, the ethical development reached historically by the main communication systems of a given society, condition the level of ethical development of that society.

**Journalism and ethics: Some notes about Brazil and Portugal**

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This paper aims to present some similarities and differences on journalistic practice in Brazil and Portugal. From the ethical codes the respective countries, the concept of professional culture and interviews with professionals in two large general-interest newspapers, one in each country, seeks to understand how the practice of journalism is affected by these two ethical perception countries.

**Ethics in the digital era: challenges of hipermedial alphabetization**

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The media are in the center of the experience, in the heart of our ability or inability to make sense of the world in which we live. Today, the media allow us to: understand some of the problems people have, identify new ways of life, see how other resolve similar problems, exploring the reality, to build networks of sociability, to establish a common ground ... Thus, means providing a means to position ourselves against the world, against others and against oneself. Otherwise allow us to look and think about the fact that each place it occupies. The digital age has introduced a series of cultural changes that range from the participation and co-production of meaning (prosumer) collective creation (decline the author), continuous creation (recognition of ownership and copyright), multiple interfaces (convergence or hybridization of content), information immersion (access to information) and freedom of expression and experimentation among others. This has led to increased intervention by the user of

the content, transforming the spectator into an actor, an individualized dialogue with connected services, dialogic mode of interactions with users and that each of the spectators get messages from others and responds to them. This leads on one side to understand the new media spaces and hypermediatic that define the identity of new audiences as well as the ways in which they re-define themselves. This leads us to believe in the need for an agenda that includes a reciprocal relationship between the topics of digital literacy-ethical-legal- social media responsibility and social responsibility among actors. This paper explores the new literacies, socialization practices and consumption of the digital generation in México, likewise presents a proposal of the benefits of education medial and hypermedia as well as a review of the institutionalization of the field.

### **Education and research of the communication in Latin-america. Ethics, crisis and civil change**

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The document shows the results reached during a decade of study concerning how the researchers of the communication perceive and analyze in Latin America the topic of the ethics, the crisis and the social change. Two clearly differentiated routes are stated. On one hand, the ethical - political positioning of the academic sector that tends to unify the position of a diversity of practices of research that unify his mien of intervention for a social change fairly, equality and sustentability for Latin America. For other one, the models and mechanisms that they propose for this achievement: the methodological syncretism blows up as the central characteristic of the practical model to implement the strategies and scientific practices with which there are identified some of the scientific studied groups.